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(107) And if Allāh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.

(108) Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

(109) And follow what is revealed to you, [O Muḥammad], and be patient until Allāh will judge. And He is the best of judges.



Sūrah Hūd (1)

Bismillāhir-Raḥmānir-Raḥeem

(1) Alif, Lām, Rā.⁽²⁾ [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware⁽³⁾

(2) [Through a messenger, saying], "Do not worship except Allāh. Indeed, I am to you from Him a warner and a bringer of good tidings,"

(3) And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor [i.e., reward]. But if you turn away, then indeed, I fear for you the punishment of a great Day.

(4) To Allāh is your return, and He is over all things competent."

(5) Unquestionably, they [i.e., the disbelievers] turn away their breasts to hide themselves from him. Unquestionably, [even] when they cover themselves in their clothing, He [i.e., Allāh] knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

(1) - Hūd: (The Prophet) Hūd.

(2) - See footnote to 2:1.

(3) - Refer to footnotes of 6:18.



(6) And there is no creature on earth but that upon Allāh is its provision, and He knows its place of dwelling and place of storage.⁽¹⁾ All is in a clear register.

(7) And it is He who created the heavens and the earth in six days and His Throne had been upon water so that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

(8) And if We hold back from

them the punishment for a limited time, they will surely say,⁽²⁾ "What detains it?" Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

(9) And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.

(10) But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful -

(11) Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.

(12) Then would you possibly leave [out] some of what is revealed to you,⁽³⁾ or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allāh is Disposer of all things.

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِسْحَارٌ مُبِينٌ ﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولَنَّ مَا يَجْحِسُهُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾ وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ إِتْنَهُ لَيُعْوَسُ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَاءٍ مَسَتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكَ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

(1) - Before birth and after death.

(2) - In ridicule and disbelief.

(3) - Knowing of the Prophet's difficulties, Allāh (subhānahu wa ta'ālā) urges him to patience, certain that he would not fail to convey the message in its entirety.



(13) Or do they say, "He invented it"? Say, "Then bring ten sūrahs like it that have been invented and call upon [for assistance] whomever you can besides Allāh, if you should be truthful."

(14) And if they do not respond to you a then know that it [i.e., the Qur'ān] was revealed with the knowledge of Allāh⁽¹⁾ and that there is no deity except Him. Then,⁽²⁾ would you [not] be Muslims?

(15) Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein,⁽³⁾ and they therein

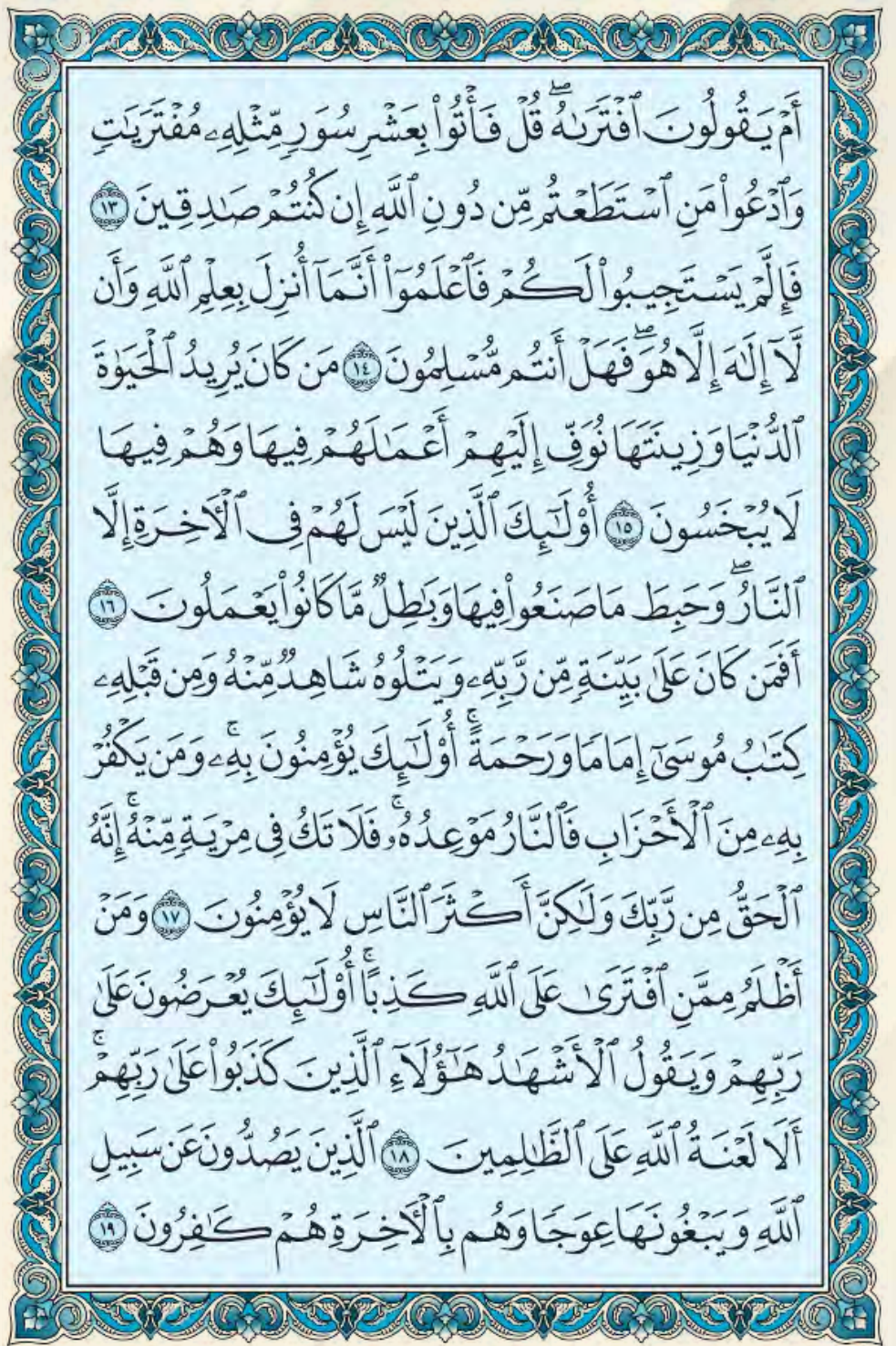
will not be deprived.

(16) Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein,⁽⁴⁾ and worthless is what they used to do.

(17) So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness⁽⁵⁾ from Him follows it,⁽⁶⁾ and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in it [i.e., the Qur'ān]. But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

(18) And who is more unjust than he who invents a lie about Allāh? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allāh is upon the wrongdoers.

(19) Who averted [people] from the way of Allāh and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers.



(1) - i.e., that knowledge which no one possesses except Him (subḥānahu wa ta'ālā).

(2) - After having been convinced by such evidence.

(3) - i.e., during worldly life.

(4) - i.e., during worldly life.

(5) - Referring to Prophet Muḥammad (ﷺ) or to the angel Gabriel.

(6) - Testifying to its truth. Additionally, it can mean "recites it," i.e., the Qur'ān.



(20) Those were not causing failure [to Allāh] on earth, nor did they have besides Allāh any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see. ⁽¹⁾

(21) Those are the ones who will have lost themselves, and lost from them is what they used to invent.

(22) Assuredly, it is they in the Hereafter who will be the greatest losers.

(23) Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord - those are the

companions of Paradise; they will abide eternally therein.

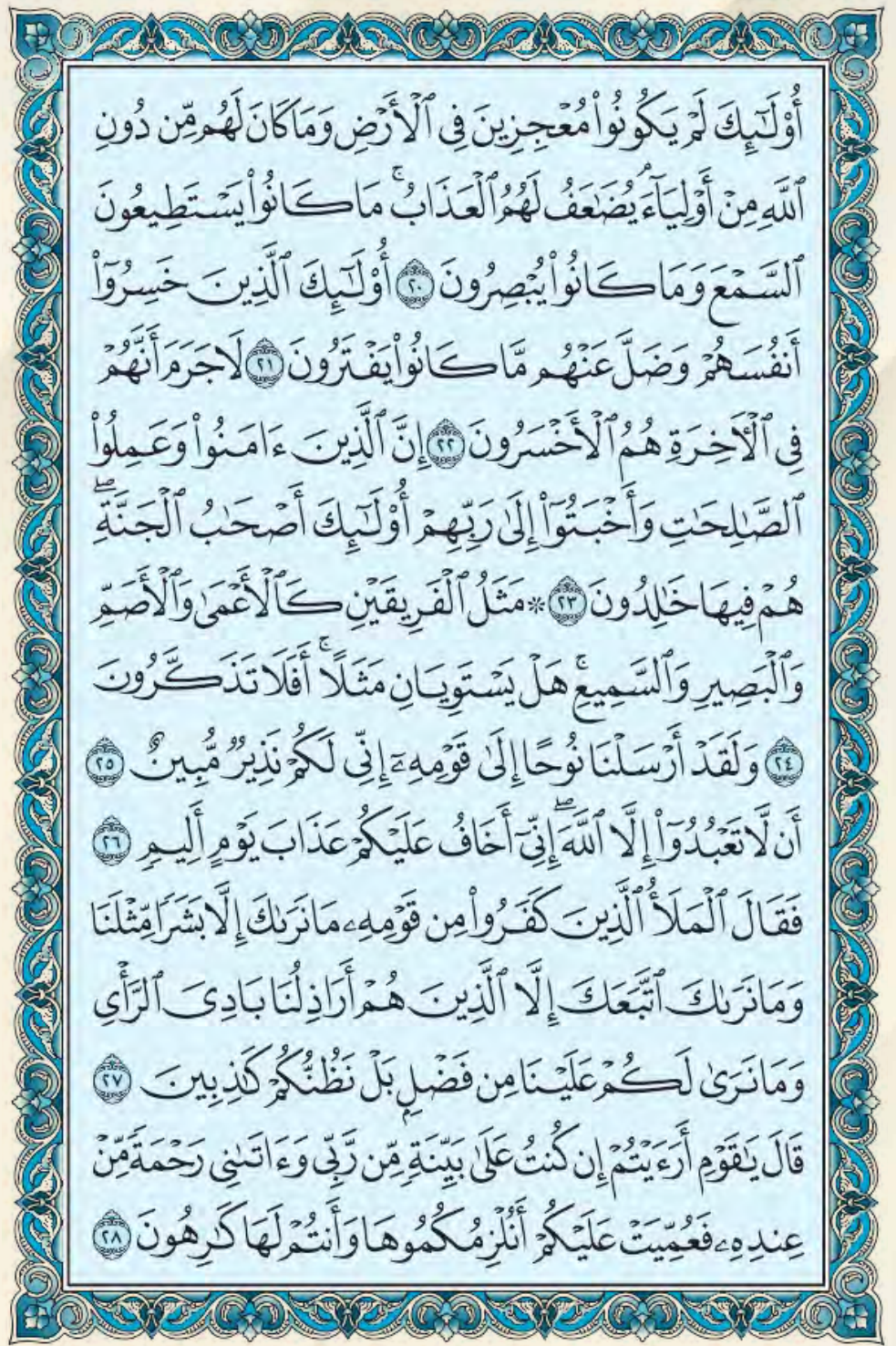
(24) The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?

(25) And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner

(26) That you not worship except Allāh. Indeed, I fear for you the punishment of a painful day."

(27) So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. ⁽²⁾ And we do not see in you over us any merit; rather, we think you are liars."

(28) He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?"



(1) - They refused to listen to the truth or to perceive it.

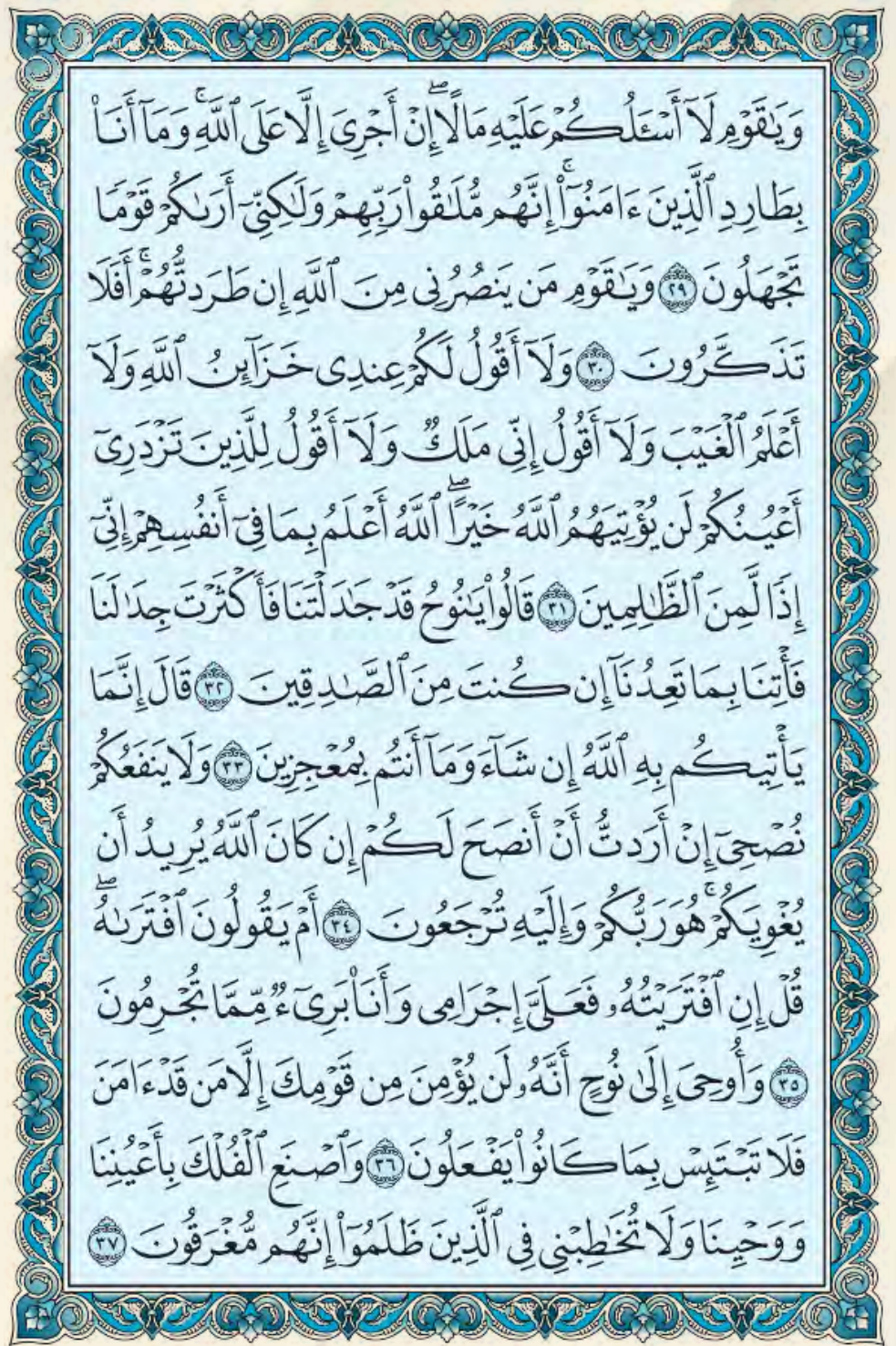
(2) - i.e., without any thought or hesitation.



(29) And O my people, I ask not of you for it any wealth. My reward is not but from Allāh. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

(30) And O my people, who would protect me from Allāh if I drove them away? Then will you not be reminded?

(31) And I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon



whom your eyes look down that Allāh will never grant them any good. Allāh is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers [i.e., the unjust]."

(32) They said, "O Noah, you have disputed [i.e., opposed] us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."

(33) He said, "Allāh will only bring it to you if He wills, and you will not cause [Him] failure.

(34) And my advice will not benefit you although I wished to advise you if Allāh should intend to put you in error. He is your Lord, and to Him you will be returned."

(35) Or do they say [about Prophet Muḥammad (ﷺ)], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

(36) And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.

(37) And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."



(38) And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.

(39) And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."

(40) [So it was], until when Our command came and the oven overflowed,⁽¹⁾ We said, "Load upon it [i.e., the ship] of each [creature] two mates and your

family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed." But none had believed with him, except a few.

(41) And [Noah] said, "Embark therein; in the name of Allāh [are] its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

(42) And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

(43) [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allāh, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

(44) And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and it [i.e., the ship] came to rest on the [mountain of] Jūdiyy. And it was said, "Away with the wrongdoing people."

(45) And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

وَيَصْنَعُ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ
قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ
﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ
مُقِيمٌ ﴿٣٩﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ قُلْنَا احْمِلْ فِيهَا
مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
وَمَنْ أَمِنَ وَمَاءٌ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾ وَقَالَ ارْكَبُوا
فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرسَلَهَا إِنَّ رَبِّي لَعَفُورٌ رَحِيمٌ
﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ
وَكَانَ فِي مَعْرَلٍ يَبْتَئِي أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾
قَالَ سَتَأْتِي إِلَى جِبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ
مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
الْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءِ أَقْلَعِي
وَعِضْ الْمَاءَ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ
بُعْدَ لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي
مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾

(1) - As a sign to Noah of the imminence of the flood. The tannūr is a large, rounded oven. The word can also mean the earth's lowlands.



(46) He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

(47) [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

(48) It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from

those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

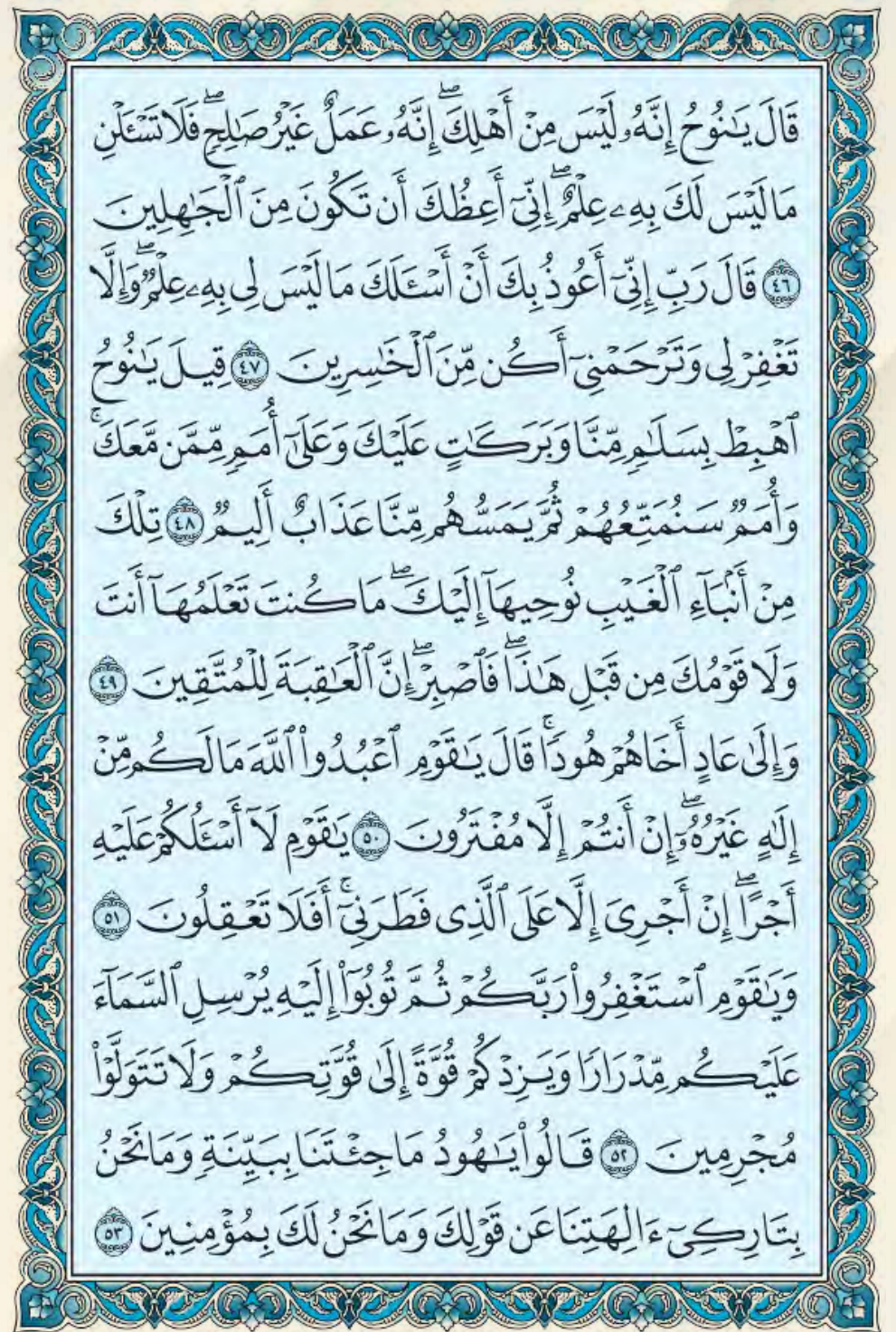
(49) That is from the news of the unseen which We reveal to you, [O Muḥammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

(50) And to 'Aad [We sent] their brother Hūd. He said, "O my people, worship Allāh; you have no deity other than Him. You are not but inventors [of falsehood]."

(51) O my people, I do not ask you for it [i.e., my advice] any reward. My reward is only from the one who created me. Then will you not reason?

(52) And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."

(53) They said, "O Hūd, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you."





(54) We only say that some of our gods have possessed you with evil [i.e., insanity]." He said, "Indeed, I call Allāh to witness, and witness [yourselves] that I am free from whatever you associate with Allāh

(55) Other than Him. So plot against me all together; then do not give me respite.

(56) Indeed, I have relied upon Allāh, my Lord and your Lord. There is no creature but that He holds it by its forelock [i.e., controls it]. Indeed, my Lord is on a path [that is] straight.

(57) But if you turn away, then I have already conveyed that with

which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."⁽¹⁾

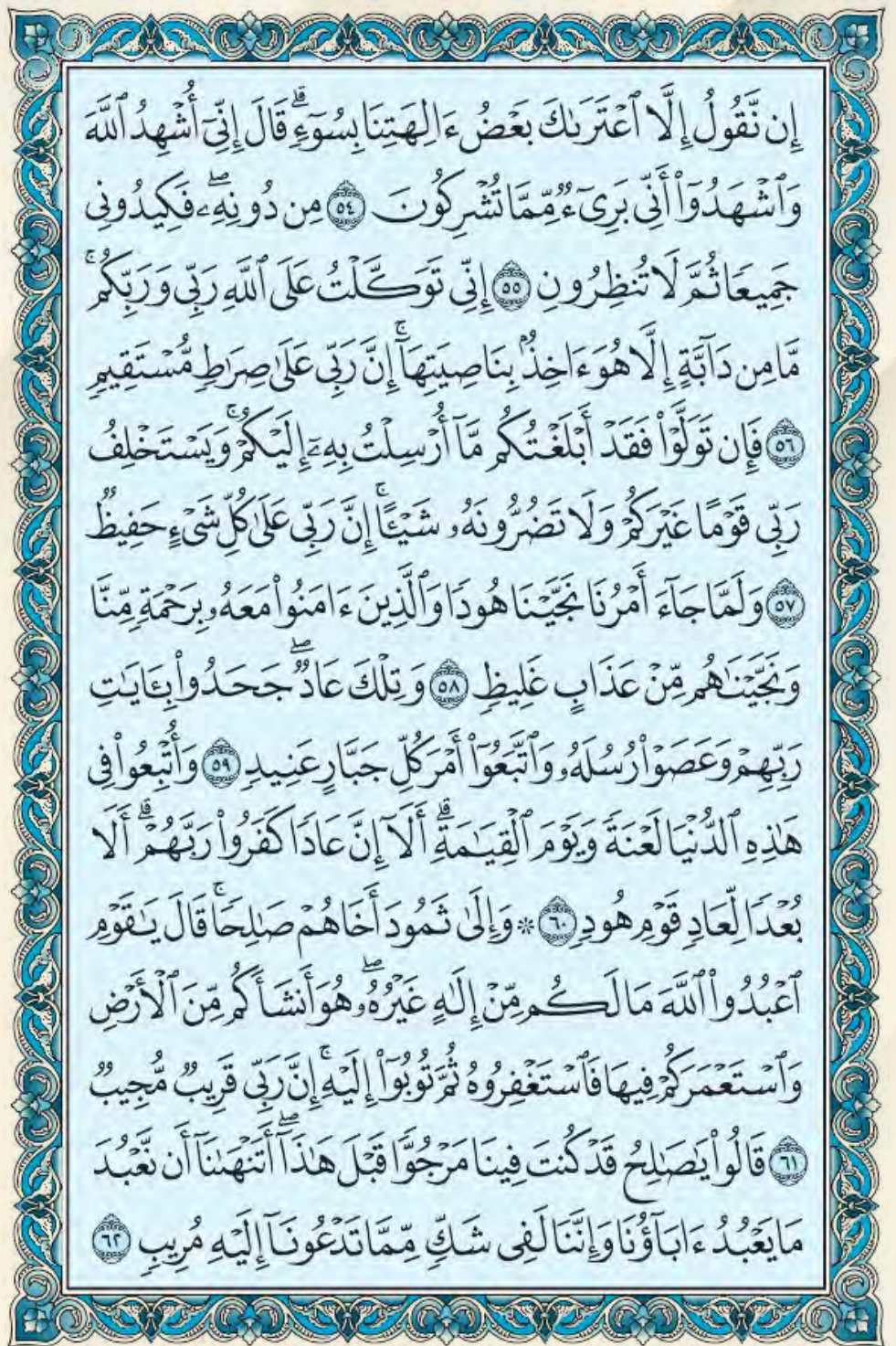
(58) And when Our command came, We saved Hūd and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

(59) And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

(60) And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hūd.

(61) And to Thamūd [We sent] their brother Ṣāliḥ. He said, "O my people, worship Allāh; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

(62) They said, "O Ṣāliḥ, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."



(1) - Protecting and preserving the existence and attributes of His creations.



(63) He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allāh if I disobeyed Him? So you would not increase me except in loss.

(64) And O my people, this is the she-camel of Allāh a [she is] to you a sign. So let her feed upon Allāh's earth and do not touch her with harm, or you will be taken by an impending punishment."

(65) But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That

is a promise not to be denied [i.e., unfailing]."

(66) So when Our command came, We saved Ṣāliḥ and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. ⁽¹⁾ Indeed, it is your Lord who is the Powerful, the Exalted in Might.

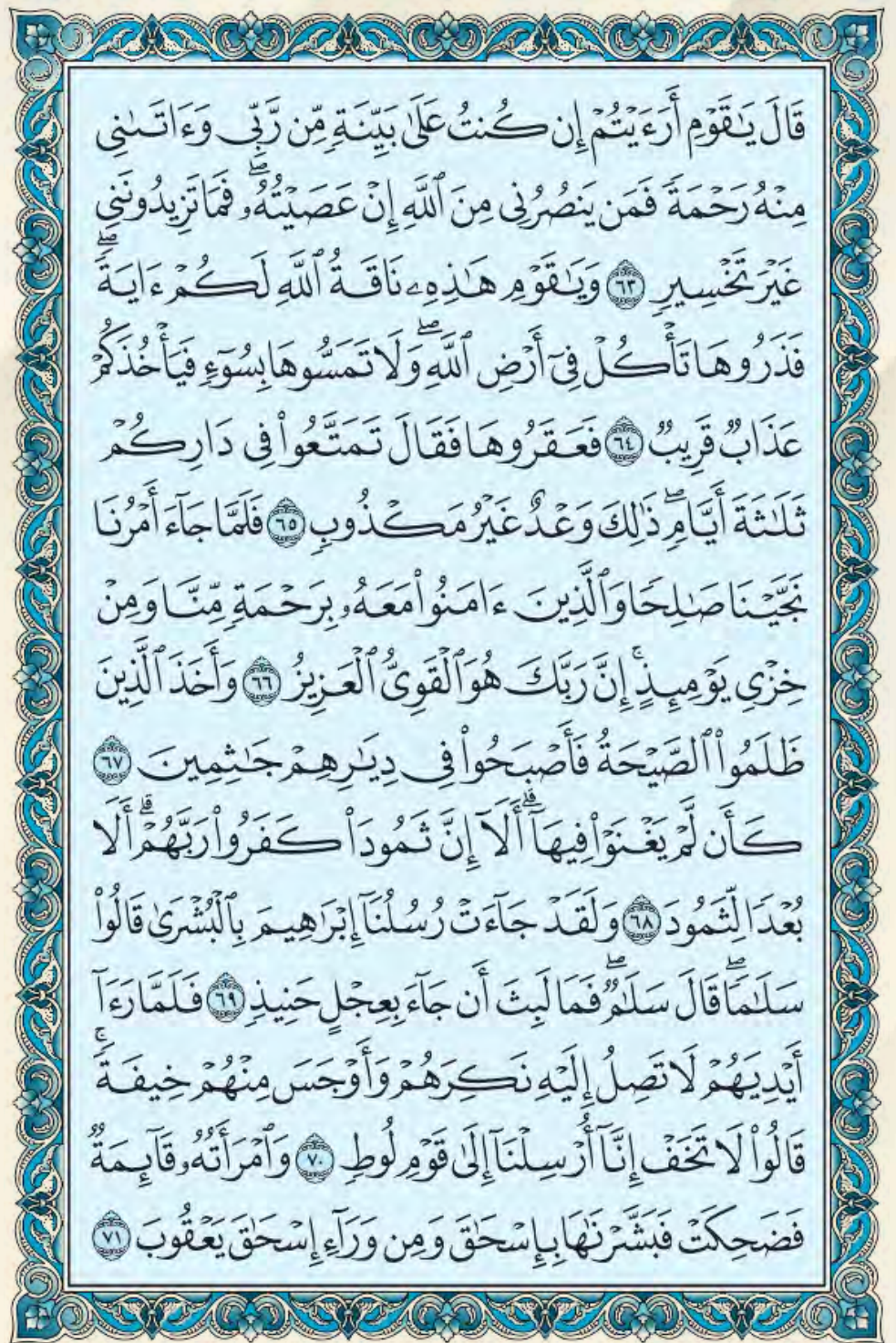
(67) And the shriek ⁽²⁾ seized those who had wronged, and they became within their homes [corpses] fallen prone

(68) As if they had never prospered therein. Unquestionably, Thamūd denied their Lord; then, away with Thamūd.

(69) And certainly did Our messengers [i.e., angels] come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

(70) But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. ⁽³⁾ They said, "Fear not. We have been sent to the people of Lot."

(71) And his wife was standing, and she smiled. ⁽⁴⁾ Then We gave her good tidings of Isaac and after Isaac, Jacob.



(1) - The day of Thamūd's destruction.

(2) - A piercing cry or blast from the sky.

(3) - Traditionally, if a guest refused to eat, it meant that he harbored ill will toward the host or intended him harm.

(4) - In pleasure at the news of the forthcoming punishment of the evil people who denied Prophet Lot (upon him be peace).



(72) She said, "Woe to me!⁽¹⁾ Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" (73) They said, "Are you amazed at the decree of Allāh? May the mercy of Allāh and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable." (74) And when the fright had left Abraham and the good tidings had reached him, he began to argue [i.e., plead] with Us⁽²⁾ concerning the people of Lot. (75) Indeed, Abraham was forbearing, grieving⁽³⁾ and [frequently] returning [to Allāh].

قَالَتْ يَوَيْلَتِي ۖ أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلَ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَتَقَوْمٌ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي ۗ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾ قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِبْ إِلَىٰ أَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۗ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

(76) [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled." (77) And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort⁽⁴⁾ and said, "This is a trying day." (78) And his people came hastening to him, and before [this] they had been doing evil deeds.⁽⁵⁾ He said, "O my people, these are my daughters;⁽⁶⁾ they are purer for you. So fear Allāh and do not disgrace me concerning my guests. Is there not among you a man of reason?" (79) They said, "You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire], and indeed, you know what we want." (80) He said, "If only I had against you some power or could take refuge in a strong support." (81) They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night⁽⁷⁾ and let not any among you look back except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

(1) - An expression of surprise and amazement.

(2) - i.e., with Our angels.

(3) - i.e., sighing or moaning during supplication out of grief for people and fear of Allāh.

(4) - Prophet Lot feared for the safety and honor of his guests.

(5) - Referring to their practice of sodomy and homosexual rape of males.

(6) - i.e., the women of his community who were available for marriage.

(7) - i.e., sometime before dawn.



(82) So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]

(83) Marked from your Lord. And it [i.e., Allāh's punishment] is not from the wrongdoers [very] far.

(84) And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا
حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ ﴿٨٢﴾ مَّسُومَةً عِنْدَ رَبِّكَ
وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ * وَإِلَىٰ مَدْيَنَ أَخَاهُمْ
شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ
وَلَا تَقْصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَبُّكُمْ بِخَيْرٍ
وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَقَوْمِ
أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ
اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ
بِحَفِيفٍ ﴿٨٦﴾ قَالُوا يَشْعَبُ أَصْلَوْتِكَ تَأْمُرُكَ أَنْ نَتْرَكَ
مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ
لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنْتُ
عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أَرِيدُ أَنْ
أَخَافِكُمْ إِلَىٰ مَا أَنهَكُم عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ
مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

punishment of an all-encompassing Day.

(85) And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

(86) What remains [lawful] from Allāh is best for you, if you would be believers. But I am not a guardian over you."

(87) They said, "O Shu'ayb, does your prayer [i.e., religion] command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"⁽¹⁾

(88) He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...?"⁽²⁾ And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allāh. Upon Him I have relied, and to Him I return.⁽³⁾

(1) - This is a sarcastic description implying the opposite.

(2) - The conclusion of the sentence is estimated as "...would it not be my duty to warn you against corruption and disobedience?"

(3) - i.e., I turn to Allāh frequently in supplication and repentance.



(89) And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hūd or the people of Ṣāliḥ. And the people of Lot are not from you far away.

(90) And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

(91) They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

(92) He said, "O my people, is my family more respected for power by you than Allāh? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

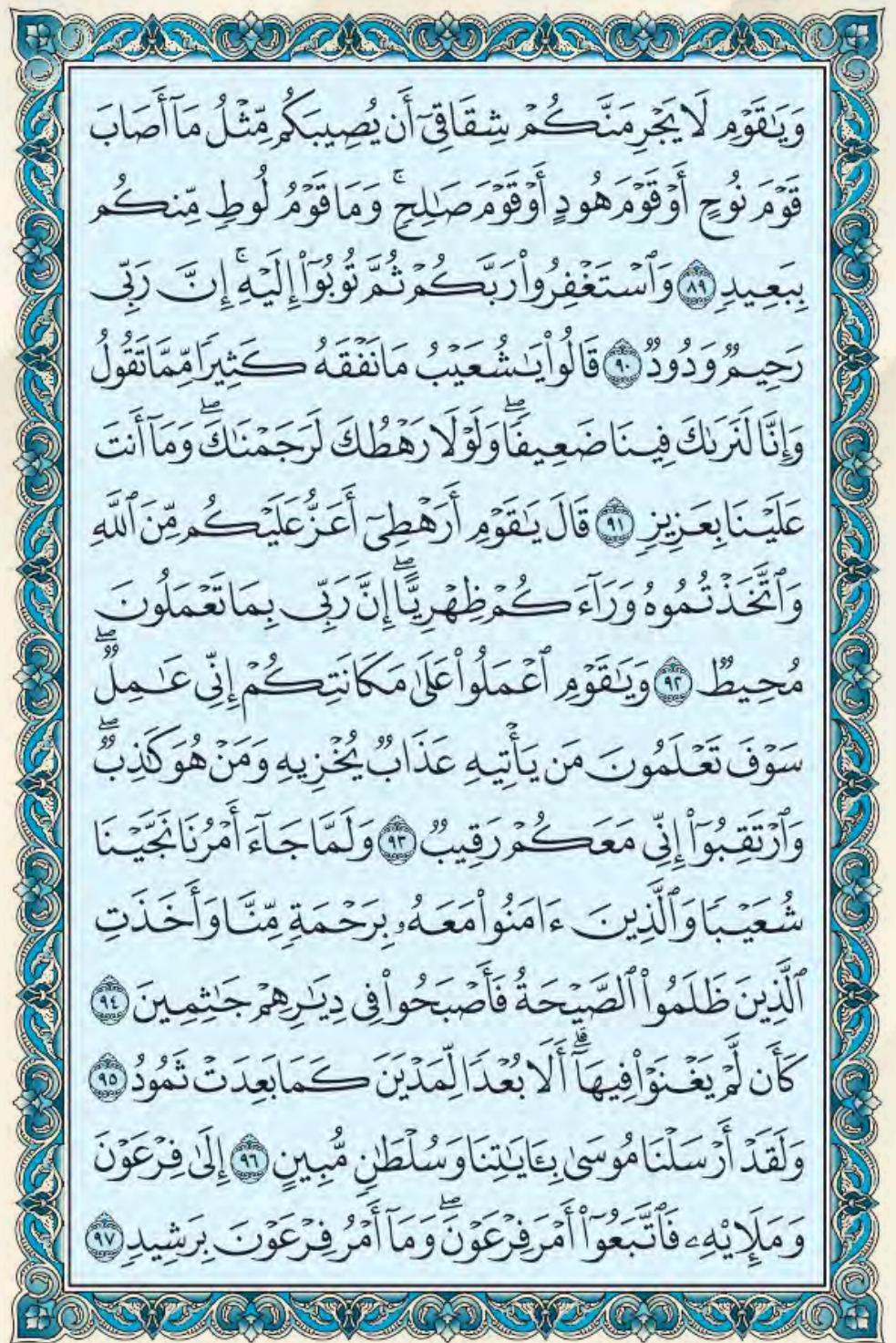
(93) And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."

(94) And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

(95) As if they had never prospered therein. Then, away with Madyan as Thamūd was taken away.

(96) And We did certainly send Moses with Our signs and a clear authority⁽¹⁾

(97) To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.



(1) - i.e., evidences from Allāh.



(98) He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led. (99) And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift⁽¹⁾ which is given. (100) That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].⁽²⁾ (101) And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ
الْمُورُودُ ﴿٩٨﴾ وَأَتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ
الرِّقْدُ الْمَرْفُودُ ﴿٩٩﴾ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقِصُهُمْ عَلَيْكَ
مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا
أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَابِعٍ ﴿١٠١﴾
وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ
أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ
ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٣﴾
وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَاتُكَلِّمُنَّ نَفْسٌ
إِلَّا بِإِذْنِهِ فَمَنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَقُوا فَمَنْ فِي
النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ ﴿١٠٧﴾
* وَأَمَّا الَّذِينَ سَعِدُوا فَمَنْ فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ
السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ ﴿١٠٨﴾

than Allāh when there came the command of your Lord. And they did not increase them in other than ruin. (102) And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe. (103) Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed. (104) And We do not delay it except for a limited term. (105) The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.

(106) As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.⁽³⁾

(107) [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.

(108) And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted.

(1) - i.e., the curse which follows them in both worlds.

(2) - Their structures have been completely destroyed.

(3) - i.e., their sighs and sobs, resembling the bray of a donkey.



(109) So do not be in doubt, [O Muḥammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

(110) And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word⁽¹⁾ that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt.

(111) And indeed, each [of the believers and disbelievers] - your Lord will fully compensate

them for their deeds. Indeed, He is Aware of what they do.

(112) So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allāh], and do not transgress. Indeed, He is Seeing of what you do.

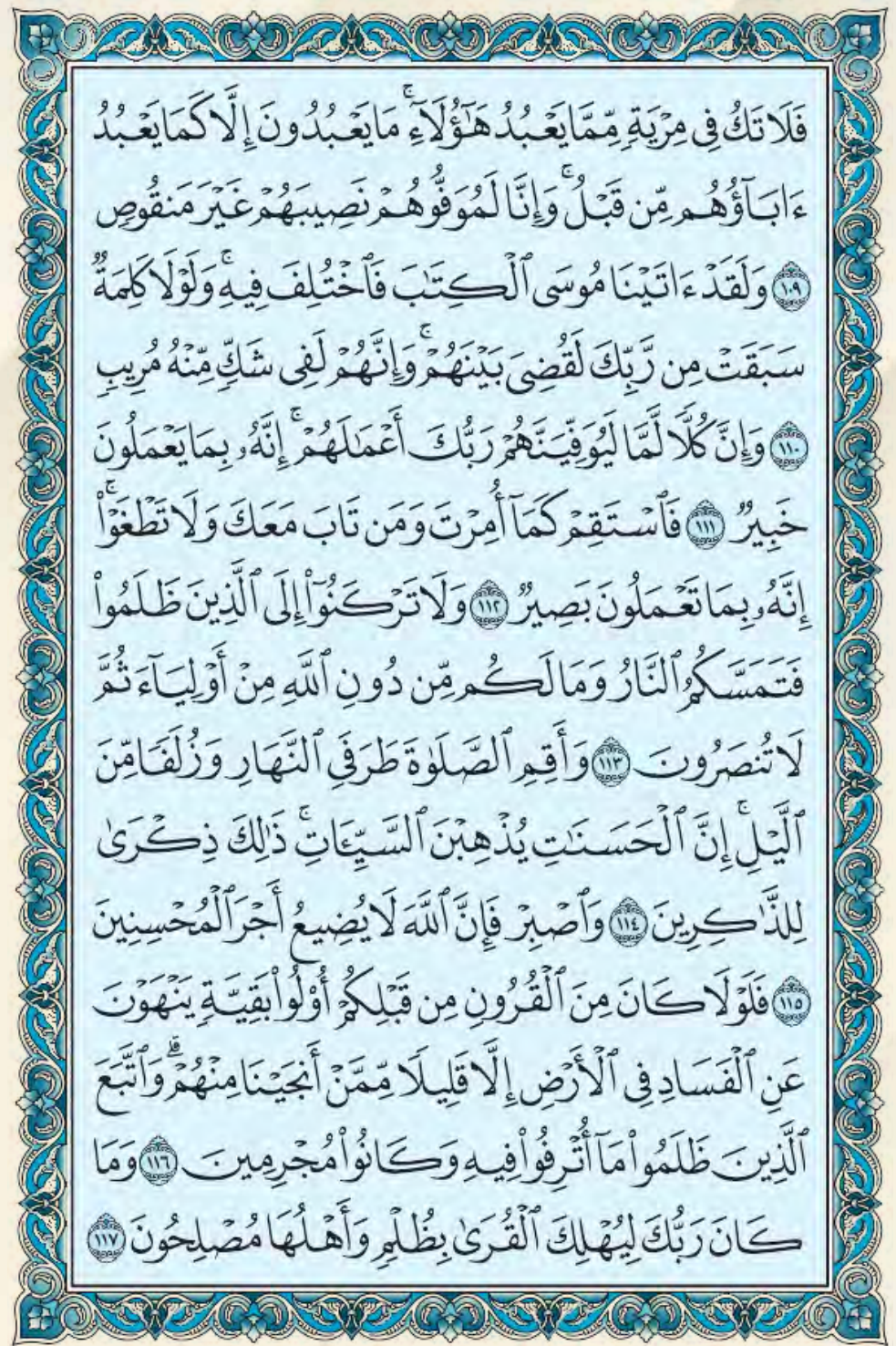
(113) And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allāh any protectors; then you would not be helped.

(114) And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

(115) And be patient, for indeed, Allāh does not allow to be lost the reward of those who do good.

(116) So why were there not⁽²⁾ among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.

(117) And your Lord would not have destroyed the cities unjustly while their people were reformers.



(1) - See footnote to 10:19.

(2) - Meaning "If only there had been..."



(118) And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,

(119) Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

(120) And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

(121) And say to those who do not believe, "Work according to

your position; indeed, we are working.

(122) And wait; indeed, we are waiting."

(123) And to Allāh belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ
 (118) إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
 لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (119) ۗ وَكَلَّا نَقْصُ
 عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِءُ فُؤَادِكَ ۗ وَجَاءَكَ فِي هَذِهِ
 الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ (120) وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ
 أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنَّا عَمِلُونَ (121) وَانظُرُوا إِنَّا مُنظِرُونَ
 (122) ۗ وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ
 فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (123)

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (1) إِنَّا أَنْزَلْنَاهُ قُرْآنًا
 عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (2) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ
 الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ
 لَمِنَ الْغَافِلِينَ (3) إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ
 أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (4)

Sūrah Yūsuf (1)

Bismillāhir-Raḥmānir-Raḥeem

(1) Alif, Lām, Rā. (2) These are the verses of the clear Book.

(2) Indeed, We have sent it down as an Arabic Qur'an (3) that you might understand.

(3) We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.

(4) [Of these stories mention] when Joseph said to his father, (4) "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

(1) - Yūsuf: (The Prophet) Joseph.

(2) - See footnote to 2:1.

(3) - i.e., revealed in the Arabic language.

(4) - The prophet Jacob (upon whom be peace).