

The Holy Quran

(Part Twelve)

وَمَامِنْ دَابَّةٍ

Split Word Translation
(English)

Wama Min Dabbatin

Twelfth Part of the Holy Quran

With English Split-Word and Running Translation.

ISBN: 978-1-914379-81-9

Published by Majlis Ansarullah UK

All Rights Reserved.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ} It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ}

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قص من ز Desirable to continue, do not pause.
- قف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

Dhālikal-Kitābu lā raib,
fih hudal-lil-muttaqīn

الجزء 12

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا	وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا
and	not
from	creature
in	the earth
but	upon
Allah	its sustenance

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And there is no creature that moves in the earth but it is for Allah to provide it with sustenance.

وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ	وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ
and	He knows
its temporary abode	and
its permanent abode	all
in	Book
clear	

وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ ⑦

And He knows its place of temporary settlement and permanent abode. All this is recorded in a clear Book.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ	وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
and	He is the one
He created	the heavens
and	the earth
in	six
days	

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

And He it is Who created the heavens and the earth in six periods,

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا	وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
and	is
His throne	on
the water	so that He may test you
which of you	the best
in conduct	

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

and His throne rests on water, that He might prove you to show which of you is best in conduct.

وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ	وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ
and surely if	you said
surely you	those who are raised
from	after
the death	

وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ

And if thou say, You shall surely be raised after death,

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ	لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ
certainly he will say	those who
they disbelieved	this is not
but	deception
clear	

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ⑧

those who disbelieve will certainly say, This is nothing but clear deception.

وَلَئِنْ	أَخَّرْنَا	عَنْهُمْ	الْعَذَابَ	إِلَى	أُمَّةٍ	مَّعْدُودَةٍ
and surely if	we put off	from them	the punishment	until	a term	reckoned
وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ						
And if We put off their punishment until a reckoned time,						
لَيَقُولَنَّ	مَا يَحْبِسُهُ	أَلَا	يَوْمَ	يَأْتِيهِمْ	لَيْسَ مَصْرُوفًا عَنْهُمْ	
surely they would say	what withholds it	beware	day	it will come to them	it would not be averted from them	
لَيَقُولَنَّ مَا يَحْبِسُهُ ۖ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ						
they would certainly say, What withholds it? Now surely, on the day that it shall come unto them,						
وَ	حَاقَ	بِهِمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ
and	it encompassed	with them	what	they were	with it	they mock
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ٩						
it shall not be averted from them, and that which they used to mock at shall encompass them.						
وَلَئِنْ	أَذَقْنَا الْإِنْسَانَ	مِنَّا	رَحْمَةً			
and surely if	We made the man to taste	from Us	mercy			
وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً						
And if We make man taste of mercy from Us,						
ثُمَّ	نَزَعْنَاهَا	مِنْهُ	إِنَّهُ	لَيَكْفُرُ		
then	We took it away	from him	surely he	surely despairing	ungrateful	
ثُمَّ نَزَعْنَاهَا مِنْهُ ۚ إِنَّهُ لَيَكْفُرُ ١٠						
and then take it away from him, verily, he is despairing, ungrateful.						
وَلَئِنْ	أَذَقْنَاهُ	نَعْمَاءَ	بَعْدَ	ضَرَاءٍ	مَسَّتْهُ	
and surely if	We made him taste	prosperity	after	adversity	it touched him	
وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ						
And if after an adversity has touched him We cause him to taste of prosperity,						

فَخُورٌ	لَفَرِحَ	إِنَّهُ	عَنِّي	السَّيِّئَاتُ	ذَهَبَ	لَيَقُولَنَّ
boastful	surely exultant	surely he	from Me	the ills	it went	surely he will say

لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ⁽¹¹⁾

he will assuredly say, Gone are the ills from me. Lo! he is exultant, boastful;

الْصَّالِحَاتِ	عَمِلُوا	وَ	صَبَرُوا	الَّذِينَ	إِلَّا
the good works	they did	and	they remained steadfast	those who	save

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ^ط

Save those who are steadfast and do good works.

كَبِيرٌ	أَجْرٌ	وَ	مَغْفِرَةٌ	لَهُمْ	أُولَئِكَ
great	reward	and	forgiveness	for them	it is they

أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ⁽¹²⁾

It is they who will have forgiveness and a great reward.

وَلَعَلَّكَ	تَارِكٌ	بَعْضَ	مَا	يُوحَىٰ	إِلَيْكَ	وَ
and	to you	it is revealed	what	part	one who abandons	so perhaps you

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ

They imagine that thou art now perhaps going to abandon part of that which has been revealed to thee; and

ضَاقٌ	بِهِ	صَدْرُكَ	أَنْ يَقُولُوا	لَوْلَا أُنْزِلَ	عَلَيْهِ	كَزٌّ
one that straitens	with it	your bosom	that they say	why not sent down	on him	treasure

ضَاقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَزٌّ

and thy bosom is becoming straitened thereby because they say, Wherefore has not a treasure been sent down to him

أَوْ	جَاءَ	مَعَهُ	مَلَكٌ	إِنَّمَا	أَنْتَ	نَذِيرٌ
or	it came	with him	angel	verily	you	Warner

أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ^ط

or an angel come with him? Verily, thou art only a Warner,

وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	وَكَيْلٌ	أَمْ	يَقُولُونَ	افْتَرَاهُ
and	Allah	on	all	things	Guardian	do	they say	he forged it
وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٣﴾ أَمْ يَقُولُونَ افْتَرَاهُ ط								
and Allah is Guardian over all things.Do they say,He has forged it?								
قُلْ	فَأْتُوا بِعَشْرِ	سُورٍ	مِثْلِهِ	مُفْتَرِيَةٍ				
you say	then you bring ten	chapters	like it	forged ones				
قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَةٍ								
Say, Then bring ten Chapters like it, forged,								
وَ	ادْعُوا	مَنْ	اسْتَطَعْتُمْ	مِنْ	دُونِ	اللَّهِ		
and	you call	whom	you could	from	besides	Allah		
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ								
and call on whom you can beside Allah,								
إِنْ	كُنْتُمْ	صَادِقِينَ	فَالَمْ	يَسْتَجِيبُوا	لَكُمْ			
if	you were	truthful	and if not	they respond	for you			
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾ فَالَمْ يَسْتَجِيبُوا لَكُمْ								
if you are truthful.And if they do not respond to you,								
فَاعْلَمُوا	أَنَّا	أُنزِلَ	بِعِلْمِ	اللَّهِ				
then you know	surely that	it was sent down	with knowledge	Allah				
فَاعْلَمُوا أَنَّا أَنْزَلْنَا بِعِلْمِ اللَّهِ								
then know that it has been revealed replete with Allah's knowledge								
وَ	أَنْ لَا إِلَهَ	إِلَّا	هُوَ	فَهَلْ	أَنْتُمْ	مُسْلِمُونَ		
and	that no God	except	He	then do	you	those who submit		
وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٥﴾								
and that there is no God but He. Will you then submit?								

مَنْ	كَانَ	يُرِيدُ	الْحَيَاةَ	الدُّنْيَا	و	زِينَتَهَا
who	he was	he desires	the life	the present	and	its embellishment
مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا						
Whoso desires the present life and its embellishment,						
نُوفٍ	إِلَيْهِمْ	أَعْمَالَهُمْ	فِيهَا	و	هُمْ	فِيهَا
We fully repay	to them	their works	in this	and	they	in it
نُوفٍ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٦﴾						
We will fully repay them for their works in this life and they shall not be wronged therein.						
أُولَئِكَ	الَّذِينَ	لَيْسَ لَهُمْ	فِي	الْآخِرَةِ	إِلَّا	النَّارُ
these	those who	nothing for them	in	the Hereafter	except	the Fire
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ						
Those are they who shall have nothing in the Hereafter save the Fire,						
و	حَبِطَ	مَا صَنَعُوا	فِيهَا	و	بُطِلَ	مَا كَانُوا
and	it went wasted	what they wrought	in it	and	that goes in vain	what they used to
وَحَبِطَ مَا صَنَعُوا فِيهَا وَبُطِلَ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾						
and that which they wrought in this life shall come to naught, and vain shall be that which they used to do.						
أَفَمَنْ	كَانَ	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّهِ	
can he then	he was	on	clear proof	from	his Lord	
أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِّنْ رَبِّهِ						
Can he, then, be an impostor, who possesses a clear proof from his Lord,						
و	يَتْلُوهُ	شَاهِدٌ	مِّنْهُ	و	مِنْ	قَبْلِهِ
and	he follows it	witness	from Him	and	from	before him
وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ						
and to testify to whose truth a witness from Him shall follow him,						

كِتَابُ	مُوسَى	إِمَامًا	وَأَ	رَحْمَةً
Book	Moses	guidance	and	mercy
كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً ط				
and who was preceded by the Book of Moses, a guide and a mercy?				
أُولَئِكَ	يُؤْمِنُونَ	بِهِ		
these	they believe	in him		
أُولَئِكَ يُؤْمِنُونَ بِهِ ط				
They believe in him;				
وَمَنْ يَكْفُرْ	بِهِ	مِنْ	الْأَحْزَابِ	فَالنَّارُ مَوْعِدُهُ
and	with it	from	the sects	his promise
وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ء				
and whoever from among the different sects rejects him, Fire shall be his promised abode.				
فَلَا تَكُ	فِي	مَرِيَّةٍ	مِنْهُ	إِنَّهُ الْحَقُّ مِنْ رَبِّكَ
so be not you	in	doubt	about it	surely it is the truth from your Lord
فَلَا تَكُ فِي مَرِيَّةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ				
So be not thou in doubt about it. Surely, it is the truth from your Lord;				
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ	أَكْثَرَ	النَّاسِ	لَا	يُؤْمِنُونَ
but	most	the people	not	they believe
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ١٨				
but most people do not believe.				
وَمَنْ أَظْلَمُ	مِمَّنْ	افْتَرَى	عَلَى	اللَّهِ كَذِبًا
who is more unjust	from the one	he forged	against	Allah
وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ط				
And who is more unjust than he who forges a lie against Allah?				

أُولَٰئِكَ	يُعْرَضُونَ	عَلَى	رَبِّهِمْ	وَ	يَقُولُ	الشَّاهِدُ	هَؤُلَاءِ
these	they are presented	upon	their Lord	and	he says	the witnesses	these
أُولَٰئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الشَّاهِدُ هَؤُلَاءِ							
Such shall be presented before their Lord, and the witnesses will say, These are							
الَّذِينَ	كَذَّبُوا	عَلَى	رَبِّهِمْ	آلَا	لَعْنَةُ	اللَّهِ	عَلَى الظَّالِمِينَ
those who	they lied	against	their Lord	beware	curse	Allah	the unjust
الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ ۖ آلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٩﴾							
they who lied against their Lord. Now surely, the curse of Allah is on the unjust:							
الَّذِينَ	يَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	وَ	يَبْغُونَهَا	عِوَجًا
those who	they turn away	from	path	Allah	and	they seek it	crooked
الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ							
Who turn men away from the path of Allah and seek to make it crooked.							
وَ	هُمْ	بِالْآخِرَةِ	هُمْ	كَافِرُونَ			
and	they	in the Hereafter	they	disbelievers			
وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٢٠﴾							
And these it is who disbelieve in the Hereafter.							
أُولَٰئِكَ	لَمْ يَكُونُوا	مُعْجِزِينَ	فِي	الْأَرْضِ			
these	they could not	those who can frustrate	in	the land			
أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ							
Such can never frustrate God's plans in the land,							
وَمَا كَانَ لَهُمْ	مِّنْ	دُونِ	اللَّهِ	مِّنْ	أَوْلِيَاءَ		
and it was not for them	from	besides	Allah	from	friends		
مَا كَانَ لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۖ							
nor have they any friends beside Allah.							

يُضَعَفُ	لَهُمْ	الْعَذَابُ	مَا كَانُوا	يَسْتَطِيعُونَ	السَّمْعَ
it will be doubled	for them	the punishment	they were not	they are able	the hearing
يُضَعَفُ لَهُمُ الْعَذَابُ ۖ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ					
Punishment will be doubled for them. They can neither hear,					
وَ	مَا كَانُوا	يُبْصِرُونَ	أُولَٰئِكَ	الَّذِينَ	خَسِرُوا
and	they were not	they see	these	those who	they ruined
وَمَا كَانُوا يُبْصِرُونَ ۚ ۞ أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ					
nor can they see. It is these who have ruined their souls,					
وَ	ضَلَّ	عَنْهُمْ	مَا	كَانُوا	يَفْتَرُونَ
and	it failed	from them	what	they were	they fabricate
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ۚ ۞					
and that which they fabricated shall fail them.					
لَا جَرَمَ	أَنَّهُمْ	فِي	الْآخِرَةِ	هُمْ	الْأَخْسَرُونَ
not undoubtedly	that they	in	the Hereafter	they	the greatest losers
لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ۚ ۞					
Undoubtedly, it is they who shall be the greatest losers in the Hereafter.					
إِنَّ	الَّذِينَ	آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	وَأَخْبَتُوا	
surely	those who	they believe	and they did	the good works	and they humbled
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا					
Verily, those who believe and do good works, and humble themselves					
إِلَىٰ	رَبِّهِمْ	أُولَٰئِكَ	أَصْحَابُ الْجَنَّةِ	هُمْ	فِيهَا
before	their Lord	these are	inmates of the Heaven	they	in it
إِلَىٰ رَبِّهِمْ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ۚ ۞					
before their Lord these are the inmates of Heaven; therein shall they abide.					

مَثَلُ	الْفَرِيقَيْنِ	كَالْأَعْمَى	وَ	الْأَصَمِّ	وَ	الْبَصِيرِ	وَ	السَّمِيعِ
example of	the two parties	like the blind	and	the deaf	and	seeing one	and	the hearing one

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ط

The case of the two parties is like that of the blind and the deaf, and the seeing and the hearing.

هَلْ يَسْتَوِينَ مَثَلًا	أَفَلَا	تَذَكَّرُونَ	وَ	لَقَدْ
Is the case of the two alike	will then not	you understand	and	indeed

هَلْ يَسْتَوِينَ مَثَلًا ط أَفَلَا تَذَكَّرُونَ ٢٥ وَلَقَدْ

Is the case of the two alike? Will you not then understand?

أَرْسَلْنَا	نُوحًا	إِلَى	قَوْمِهِ	إِنِّي	لَكُمْ	نَذِيرٌ	مُبِينٌ
We sent	Noah	to	his people	surely I	for you	Warner	plain

أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ٢٦

And We sent Noah to his people, and he said, Truly, I am a plain Warner to you,

أَنْ لَا تَعْبُدُوا	إِلَّا اللَّهَ	إِنِّي	أَخَافُ	عَلَيْكُمْ	عَذَابَ	يَوْمٍ	أَلِيمٍ
that you not worship	save Allah	indeed I	I fear	upon you	punishment	day	grievous

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ٢٧

that you worship none but Allah. Indeed, I fear for you the punishment of a grievous day.

فَقَالَ الْبَلَاءُ	الَّذِينَ	كَفَرُوا	مِنْ	قَوْمِهِ	مَا	نَرَاكَ
then said the chiefs	those who	they disbelieved	from	his people	not	we see you

فَقَالَ الْبَلَاءُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ

The chiefs of his people, who disbelieved, replied, We see in thee nothing

إِلَّا	بَشَرًا	مِثْلَنَا	وَ	مَا	نَرَاكَ	اتَّبَعَكَ
but	man	like us	and	none	we see you	he followed you

إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ

but a man like ourselves, and we see that none have followed thee

الرَّأْيِ	بَادِي	أَرَادُنَا	هُمْ	الَّذِينَ	إِلَّا
the appearance	outward	meanest of us	they	those who	but
إِلَّا الَّذِينَ هُمْ أَرَادُنَا بَادِي الرَّأْيِ ٢٧					
but those who, to all outward appearance, are the meanest of us.					
فَضْلٍ	مِنْ	عَلَيْنَا	لَكُمْ	مَا نَرَى	وَ
superiority	any	upon us	for you	we do not see	and
وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ					
And we do not see in you any superiority over us;					
أَرَأَيْتُمْ	يَقَوْمُ	قَالَ	كَاذِبِينَ	نَظُنُّكُمْ	بَلْ
do you tell me	O my people	he said	to be liars	we believe you	no
بَلْ نَظُنُّكُمْ كَاذِبِينَ ٢٨ قَالَ يَقَوْمُ أَرَأَيْتُمْ					
nay, we believe you to be liars. He said, O my people, tell me:					
رَبِّي	مِنْ	بَيِّنَةٍ	عَلَى	كُنْتُ	إِنْ
my Lord	from	clear proof	on	I was	if
إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّنْ رَبِّي					
if I stand on a clear proof from my Lord					
عَلَيْكُمْ	فَعْبِثَتْ	عِنْدَهُ	مِّنْ	رَّحْمَةً	وَ
on you	then it was obscured	himself	from	mercy	and
وَآتَيْنِي رَحْمَةً مِّنْ عِنْدِهِ فَعْبِثَتْ عَلَيْكُمْ ٢٩					
and He has bestowed upon me from Himself a great mercy which has been rendered obscure to you,					
لِّمَن هُوَ	لَهَا	أَنْتُمْ	وَ	أَنُلْزِمُوهَا	
those who are averse	for it	you are	and	will we force it upon you it	
أَنُلْزِمُوهَا وَأَنْتُمْ لَهَا كَاهُونَ ٣٠					
shall we force it upon you, while you are averse thereto?					

وَيَقُومُ	لَا أَسْأَلُكُمْ	عَلَيْهِ	مَالًا	إِنْ أَجْرِي	إِلَّا	عَلَى اللَّهِ
and O my people	I do not ask you	for it	wealth	not my reward	but	on Allah

وَيَقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ

And O my people, I ask not of you any wealth in return for it. My reward is due from Allah alone.

وَ	مَا	أَنَا	بِطَارِدٍ	الَّذِينَ	أَمَنُوا
and	not	I am	one that drives away	those who	they believed

وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۖ

And I am not going to drive away those who believe.

إِنَّهُمْ	مُلَقُّوْا	رَبِّهِمْ	وَ	لَكِنِّي	أَرُكُمْ	قَوْمًا	تَجْهَلُونَ
surely they	those who will meet	their Lord	and	but I am	I see you	people	you behave ignorantly

إِنَّهُمْ مُلَقُّوْا رَبِّهِمْ وَلَكِنِّي أَرُكُمْ قَوْمًا تَجْهَلُونَ ﴿٣٠﴾

They shall certainly meet their Lord. But I consider you to be a people who act ignorantly.

وَ	يَقُومُ	مَنْ يَنْصُرُنِي	مِنْ	اللَّهِ	إِنْ	طَرَدْتُهُمْ
and	O my people	who will help me	against	Allah	if	I drove them away

وَيَقُومُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۖ

And O my people, who would help me against Allah, if I were to drive them away?

أَفَلَا	تَذَكَّرُونَ	وَ	لَا	أَقُولُ	لَكُمْ
will then not	you consider	and	not	I say	for yo

أَفَلَا تَذَكَّرُونَ ﴿٣١﴾ وَلَا أَقُولُ لَكُمْ

Will you not then consider? And I say not to you,

عِنْدِي	خَزَائِنُ	اللَّهِ	وَ	لَا	أَعْلَمُ	الْغَيْبِ
with me	treasures	Allah	and	not	I know	the unseen

عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ

I possess the treasures of Allah, nor do I know the unseen,

وَأَقُولُ	لَا	وَأَقُولُ	مَلَكٌ	إِنِّي	أَقُولُ	لَا	وَأَقُولُ
I say	not	and	angel	surely I	I say	not	and
وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ							
nor say I, I am an angel. Nor say							
لِلَّذِينَ	تَزْدَرِي	أَعْيُنُكُمْ	لَنْ يُؤْتِيَهُمُ	اللَّهُ	خَيْرًا		
for those	it despises	your eyes	He will never bestow upon them	Allah	good		
لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ط							
I concerning those whom your eyes despise, Allah will not bestow any good upon them							
اللَّهُ	أَعْلَمُ	بِمَا	فِي	أَنْفُسِهِمْ	إِنِّي	إِذَا	لِلنَّاسِ
Allah	one who knows best	whatever	in	their minds	surely I	then	surely from
اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لِّلنَّاسِ الظَّالِمِينَ ٣٢							
Allah knows best whatever is in their minds Surely, I should then be of the unjust.							
قَالُوا	يُنُومُ	قَدْ	جَدَلْتَنَا	فَاكْثَرْتَ	جِدَالَنَا		
they said	O Noah	surely	you disputed us	then you disputed us many time			
قَالُوا يُونُسُ قَدْ جَدَلْتَنَا فَاكْثَرْتَ جِدَالَنَا							
They said, O Noah, thou hast indeed disputed with us long and hast disputed with us many a time;							
فَاتِنَابًا	تَعِدُنَا	إِنْ	كُنْتَ	مِنْ	الصَّادِقِينَ		
so bring us that	you threaten us	if	you are	from	those who are truthful		
فَاتِنَابًا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٣٣							
bring us now that with which thou threatenest us, if thou art of those who speak the truth.							
قَالَ	إِنَّمَا	يَأْتِيَكُمْ بِهِ	اللَّهُ	إِنْ	شَاءَ		
he said	only	He brings it to you	Allah	if	He pleases		
قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ							
He said, Allah alone will bring it to you, if He please,							

وَمَا	أَنْتُمْ	بِصُغْرَيْنِ	وَلَا	يَنْفَعُكُمْ	نُصْحِي
and	you	those who can frustrate	not	it benefits you	my admonishment
وَمَا أَنْتُمْ بِصُغْرَيْنِ ٣٤ وَلَا يَنْفَعُكُمْ نُصْحِي					
and you cannot frustrate God's purpose. 'And my admonishment will profit you not,					
إِنْ	أَرَدْتُ	أَنْ	أَنْصَحَ	لَكُمْ	إِنْ
if	I desired	that	I admonish	for you	if
إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ					
however much I desire to admonish you, if Allah intends					
أَنْ يُغْوِيَكُمْ	هُوَ	رَبُّكُمْ	وَلَا	إِلَيْهِ	تَرْجَعُونَ
that he let you go astray	He is	your Lord	and	to Him	you will be made to return
أَنْ يُغْوِيَكُمْ ٣٥ هُوَ رَبُّكُمْ وَإِلَيْهِ تَرْجَعُونَ ٣٥					
to destroy you. He is your Lord and to Him shall you be made to return.					
أَمْ	يَقُولُونَ	أَفْتَرَاهُ	قُلْ	إِنْ	أَفْتَرَيْتُهُ
do	they say	he forged it	you say	if	I have forged it
أَمْ يَقُولُونَ أَفْتَرَاهُ قُلْ إِنْ أَفْتَرَيْتُهُ					
Do they say, He has forged it? Say, If I have forged it,					
فَعَلَّ	إِجْرَامِي	وَأَنَا	بَرِيءٌ	مِمَّا	تُجْرِمُونَ
then on me	my sin	I	the absolved one	from what	you commit Sin
فَعَلَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ ٣٦					
on me be my sin and I am clear of the sins you commit.					
وَأُوحِيَ	إِلَى	نُوحٍ	أَنَّهُ	لَنْ يُؤْمِنَ	مِنْ قَوْمِكَ
and	it was revealed	Noah	that it is	he will never believe	from your people
وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ					
And it was revealed to Noah, None of thy people will believe					

يَفْعَلُونَ	كَانُوا	بِهَا	فَلَا تَبْتَئِسْ	أَمَّنْ	قَدْ	مَنْ	إِلَّا
they do	they were	with what	so you not grieve	he believed	already	those who	except
إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِهَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾							
except those who have already believed;grieve not therefore at what they have been doing.							
وَحِينَا	وَ	بِأَعْيُنِنَا	الْفُلْكَ	اصْنَعِ	وَ		
Our revelation	and	under Our eyes	the Ark	you build	and		
وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا							
And build thou the Ark under Our eyes and as commanded by Our revelation.							
مُغْرَقُونَ	إِنَّهُمْ	ظَلَمُوا	الَّذِينَ	فِي	لَا تُخَاطِبُنِي	وَ	
those going to be drowned	surely they	they wronged	those who	about	you do not address Me	and	
وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٨﴾							
And address not Me concerning the wrongdoers. They are surely going to be drowned.							
قَوْمِهِ	مِنْ	مَلَأَ	عَلَيْهِ	مَرَّ	كُلَّمَا	وَ	الْفُلْكَ
his people	from	chiefs	on him	he passed	every time	and	the Ark
وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ							
And he was making the Ark;and every time the chiefs of his people passed by him,							
مِنَّا	إِنْ تَسْخَرُوا	قَالَ	مِنْهُ	سَخَرُوا			
with us	if you mock	he said	wit hhim	they mocked			
سَخَرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا							
they mocked at him. He said,If now you mock at us,							
تَعْلَمُونَ	فَسَوْفَ	تَسْخَرُونَ	كَمَا	مِنْكُمْ	نَسْخَرُ	فَإِنَّا	
you know	then soon	you mock	just as	at you	we mock	so surely we	
فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٩﴾ فَسَوْفَ تَعْلَمُونَ							
the time is coming when we shall mock at you even just as you mock now. Then you shall know							

مُنْ يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ	وَ	يَحِلُّ	عَلَيْهِ	عَذَابٌ	مُقِيمٌ
who it is on whom will come	punishment	it disgraces him	and	he falls	on whom	punishment	lasting

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

who it is on whom will come a punishment that will disgrace him, and on whom will fall a lasting punishment.

حَتَّى	إِذَا	جَاءَ	أَمْرُنَا	وَ	فَارَ	التَّنُّورُ
till	when	it came	Our command	and	it gushed	the fountains

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ

Till, when Our command came and the fountains of the earth gushed forth,

قُلْنَا	احْبِلْ	فِيهَا	مِنْ كُلِّ	زَوْجَيْنِ اثْنَيْنِ
We said	you embark	in it	with every kind	two pairs

قُلْنَا احْبِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ

We said, Embark therein two of every kind, male and female,

وَ	أَهْلَكَ	إِلَّا	مَنْ	سَبَقَ	عَلَيْهِ	الْقَوْلُ
and	your family	except	who	it already went forth	against whom	the word

وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ

and thy family, except those against whom the word has already gone forth,

وَ	مَنْ	أَمَنَ	وَ	مَا	أَمَنَ	مَعَهُ	إِلَّا	قَلِيلٌ
and	who	he believed	and	not	he believed	with him	except	a few

وَمَنْ أَمَنَ ۖ وَمَا أَمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾

and those who believe. And there did not believe and live with him except a few.

وَ	قَالَ	ارْكَبُوا	فِيهَا	بِسْمِ	اللَّهِ
and	he said	you embark	in it	with name	Allah

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ

And he said, Embark therein. In the name of Allah

مَجْرِبَهَا	وَ	مُرْسَهَا	إِنَّ	رَبِّي	لَغَفُورٌ	رَّحِيمٌ
its moving	and	its mooring	surely	my Lord	surely Most Forgiving	Merciful
مَجْرِبَهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤٢﴾						
be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.						
وَ	هِيَ تَجْرِي	بِهِمْ	فِي	مَوْجٍ	كَالْجِبَالِ	
	it moved along	with them	in	waves	like mountains	
وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ٣						
And it moved along with them on waves like mountains.						
وَ	نَادَى	نُوحٌ	ابْنَهُ	وَ	كَانَ فِي مَعَزِلٍ	
	he cried	Noah	his son	and	he was keeping apart	
وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعَزِلٍ						
And Noah cried unto his son, while he was keeping apart,						
يُبْنَىٰ	ارْكَبْ	مَعَنَا	وَ	لَا تَكُنْ	مَعَ	الْكَافِرِينَ
O my son	you embark	with us	and	you be not	with	the disbelievers
يُبْنَىٰ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٣﴾						
O my son, embark with us and be not with the disbelievers.						
قَالَ	سَاوِي	إِلَىٰ	جَبَلٍ	يَعْصِنِي	مِنْ	الْبَاءِ
he said	I shall soon betake	to	a mountain	it will save me	from	the water
قَالَ سَاوِي إِلَىٰ جَبَلٍ يَعْصِنِي مِنَ الْبَاءِ ٤						
He replied, I shall soon betake myself to a mountain which will shelter me from the water.						
قَالَ	لَا عَاصِمَ	الْيَوْمَ	مِنْ	أَمْرِ	اللَّهِ	إِلَّا
he said	no savior / shelter	this day	from	decree	Allah	except
قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ٥						
He said, There is no shelter for anyone this day, from the decree of Allah, excepting those to whom He shows mercy.						

و	حَالٌ بَيْنَهُمَا	الْمَوْجُ	فَكَانَ	مِنْ	الْمُغْرَقِينَ				
and	it came between the two	waves	so he was	among	the drowned				
وَحَالٌ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٤﴾									
And the wave came in between the two;so he was among the drowned.									
و	قِيلَ	يَا أَرْضُ	ابْذَعِي	و	يَسْبَاءُ	أَقْبَعِي			
and	it was said	O earth	you swallow	and	O sky	cease raining			
وَقِيلَ يَا أَرْضُ ابْذَعِي مَاءَكَ وَيَسْبَاءُ أَقْبَعِي									
And it was said,O earth, swallow thy water, and O sky, cease raining.									
و	غِيضَ	الْمَاءِ	و	قُضِيَ	الْأَمْرُ				
and	it was made to subside	the water	and	it was ended	the matter				
وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ									
And the water was made to subside and the matter was ended.									
وَاسْتَوَتْ	عَلَى	الْجُودِيِّ	و	قِيلَ	بُعْدًا	لِلْقَوْمِ	الظَّالِمِينَ		
and it came to rest	on	al-Judi	and	it was said	curse be	for people	the wrongdoing		
وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾									
And the Ark came to rest on al-Judi. And it was said,Cursed be the wrongdoing people.									
و	نَادَى	نُوحٌ	رَبَّهُ	فَقَالَ	رَبِّ	إِنَّ	ابْنِي	مِنْ	أَهْلِي
and	he cried	Noah	his Lord	so he said	my Lord	surely	my son	from	my family
وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي									
And Noah cried unto his Lord and said: My Lord, verily, my son is of my family,									
و	إِنَّ	وَعْدَكَ	الْحَقُّ	و	أَنْتَ	أَحْكَمُ	الْحَكِيمِينَ		
and	surely	Your promise	the true	and	You	Most Just	of the Judges		
وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكِيمِينَ ﴿٤٦﴾									
and surely, Thy promise is true, and Thou art the Most Just of judges.									

قَالَ	يُنُوحٌ	إِنَّهُ	لَيْسَ	مِنْ	أَهْلِكَ	إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ
He said	O Noah	surely he	he was not	from	your family	he is indeed a man of unrighteous conduct
قَالَ يُونُوحٌ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ						
He said: O Noah, he is surely not of thy family; he is indeed a man of unrighteous conduct.						
فَلَا	تَسْأَلُنِي	مَا	لَيْسَ	لَكَ	بِهِ	عِلْمٌ
so not	you ask me	that	not	for you	with it	knowledge
فَلَا تَسْأَلُنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ط						
So ask not of Me that of which thou hast no knowledge.						
إِنِّي	أَعِظُكَ	أَنْ	تَكُونَ	مِنَ	الْجَاهِلِينَ	
surely I	I advise you	lest	you be	among	the ignorant one	
إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ٤٧						
I advise thee lest thou become one of the ignorant.						
قَالَ	رَبِّ	إِنِّي	أَعُوذُ بِكَ	أَنْ	أَسْأَلَكَ	
he said	my Lord	surely I	I beg protection with you	that	I ask You	
قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ						
He said: My Lord, I beg Thee to protect me from asking Thee						
مَا	لَيْسَ	لِي	بِهِ	عِلْمٌ	وَ	إِلَّا تَغْفِرْ لِي
that	not	for me	of it	knowledge	and	You forgive me
مَا لَيْسَ لِي بِهِ عِلْمٌ ط وَإِلَّا تَغْفِرْ لِي						
that whereof I have no knowledge. And unless Thou forgive me						
وَ	تَرْحَمْنِي	أَكُنْ	مِنَ	الْخَسِرِينَ		
and	You show mercy on me	I be	among	the losers		
وَتَرْحَمْنِي أَكُنْ مِنَ الْخَسِرِينَ ٤٨						
and have mercy on me, I shall be among the losers.						

قِيلَ	يُنُوحُ	اهْبِطْ	بِسَلَامٍ	مِّنَّا	و	بَرَكَاتٍ	عَلَيْكَ
it was said	O Noah	you descend	with peace	from Us	and	blessings	upon you
قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ							
It was said, O Noah, descend then with peace from Us and blessings upon thee							
و	عَلَىٰ	أُمَّمٍ	مِّمَّنْ	مَعَكَ	و	أُمَّمٍ	
and	upon	people	from who	with you	and	people	
وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٍ							
and upon peoples to be born of those with thee. And there will be other peoples							
سَنَنْتَعُهُمْ	ثُمَّ	يَسَّسُهُمْ	مِّنَّا	عَذَابٌ	أَلِيمٌ		
soon We provide them	then	it will touch them	from Us	punishment	grievous		
سَنَنْتَعُهُمْ ثُمَّ يَسَّسُهُمْ مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٩﴾							
whom We shall grant provision for a time, then shall a grievous punishment touch them from Us.							
تِلْكَ	مِنْ	أَنْبَاءِ	الْغَيْبِ	نُوحِيهَا	إِلَيْكَ	مَا	كُنْتَ
this is	from	tidings	of the unseen	We reveal it	to you	not	you were
تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ							
This is of the tidings of the unseen which We reveal to thee. Thou didst not know them,							
وَلَا	قَوْمُكَ	مِنْ	قَبْلِ	هَذَا	فَاصْبِرْ	إِنَّ	الْعَاقِبَةَ
and	your people	from	before	this	so you be patient	surely	the end
وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْأَتَّقِينَ ﴿٥٠﴾							
neither thou nor thy people, before this. So be thou patient; for the end is for the God-fearing.							
و	إِلَىٰ	عَادٍ	أَخَاهُمْ	هُودًا	قَالَ	يَقَوْمِ	اعْبُدُوا
and	to	Aad	their brother	Hud	he said	O my people	you worship
وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ							
And to Ad We sent their brother Hud. He said, O my people, worship Allah alone.							

مَا	لَكُمْ	مِنْ	إِلَهِ	غَيْرُهُ	إِنْ	أَنْتُمْ	إِلَّا	مُفْتَرُونَ
not	for you	from	God	besides Him	if	you are	except	forgers of lies
مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۖ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥١﴾								
You have no God beside Him. You are but forgers of lies.								
يَقَوْمِ	لَا	أَسْأَلُكُمْ	عَلَيْهِ	أَجْرًا				
O me people	not	I ask you	upon it	reward				
يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ								
O my people, I do not ask of you any reward therefor.								
إِنْ	أَجْرِي	إِلَّا	عَلَى	الَّذِي	فَطَرَنِي	أَفَلَا	تَعْقِلُونَ	
not	my reward	except	upon	Him who	He created me	will then not	you understand	
إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ ﴿٥٢﴾								
My reward is not due except from Him Who created me. Will you not then understand?								
وَ	يَقَوْمِ	اسْتَغْفِرُوا	رَبَّكُمْ	ثُمَّ	تُوبُوا	إِلَيْهِ		
and	O my people	you ask forgiveness	your Lord	then	you turn	to Him		
وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ								
And O my people, ask forgiveness of your Lord, then turn to Him,								
يُرْسِلِ	السَّيِّءَ	عَلَيْكُمْ	مِدْرَارًا	وَ	يَزِدُّكُمْ	قُوَّةً	إِلَى	قُوَّتِكُمْ
He sends	the clouds	upon you	pouring abundant rain	and	he adds to you	strength	to	your strength
يُرْسِلِ السَّيِّءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدُّكُمْ قُوَّةً إِلَى قُوَّتِكُمْ								
He will send over you clouds pouring down abundant rain, and will add strength to your strength.								
وَ	لَا	تَتَوَلَّوْا	مُجْرِمِينَ	قَالُوا	يَهُودُ	مَا جِئْنَا بِبَيِّنَةٍ		
and	not	you turn away	sinner	they said	O Hud	you brought us not any clear proof		
وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٣﴾ قَالُوا يَهُودُ مَا جِئْنَا بِبَيِّنَةٍ								
And turn not away sinners. They said, O Hud, thou hast not brought us any clear proof,								

وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا	عَنْ قَوْلِكَ	وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ
those who forsake our gods	because of your saying	believers for you we not and

وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٤﴾

and we are not going to forsake our gods merely because of thy saying, nor are we going to believe in thee.

إِنْ نَقُولُ	إِلَّا	اعْتَرَاكَ	بَعْضُ	آلِهَتِنَا	بِسُوءٍ
we don't say	except	he visited you	some	our gods	with evil

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ط

We can only say that some of our gods have visited thee with evil.

قَالَ	إِنِّي	أَشْهَدُ	اللَّهُ	وَأَشْهَدُوا
he said	surely I	I call to witness	Allah	you bear witness

قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا

He replied, Surely, I call Allah to witness, and do ye also bear witness

أَنِّي	بَرِيءٌ	مِمَّا	تُشْرِكُونَ
that I	the absolved one	from that	you associate partners

أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٥﴾

that I am clear of that which you associate as partners with God

مِنْ	دُونِهِ	فَكِيدُونِي	جَمِيعًا	ثُمَّ	لَا	تُنْظِرُونِ
from	besides Him	so you devise plan against me	all	then	not	you give me respite

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٦﴾

Beside Him. So devise plans against me, all of you, and give me no respite.

إِنِّي	تَوَكَّلْتُ	عَلَى	اللَّهُ	رَبِّي	وَرَبِّكُمْ
surely I	I put my trust	on	Allah	my Lord	your Lord

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ط

I have indeed put my trust in Allah, my Lord and your Lord.

بِنَاصِيَّتِهَا	أَخِذْ	هُوَ	إِلَّا	دَآبَّةٍ	مِنْ	مَا
by its forelock	one who holds	He	but	moving creature	any	not

مَا مِنْ دَآبَّةٍ إِلَّا هُوَ أَخِذٌ بِنَاصِيَّتِهَا ط

There is no creature that moves on the earth but He holds it by the forelock.

مُسْتَقِيمٍ	صِرَاطٍ	عَلَى	رَبِّي	إِنَّ
straight	path	on	my Lord	surely

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾

Surely, my Lord stands on the straight path.

فَإِنْ	تَوَلَّوْا	فَقَدْ	أَبْلَغْتُكُمْ	مَا	أُرْسِلْتُ	بِهِ	إِلَيْكُمْ
then if	you turn away	then already	I conveyed to you	what	I have been sent	with which	to you

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ط

If then, you turn away, I have already conveyed to you that with which I have been sent to you,

وَيَسْتَخْلِفُ	رَبِّي	قَوْمًا	غَيْرَكُمْ	وَلَا	تَضُرُّوَنَّهُ	شَيْئًا
He makes you successor	my Lord	people	other then you	and	you harm Him	at all

وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ ؕ وَلَا تَضُرُّوَنَّهُ شَيْئًا ط

and my Lord will make another people take your place. And you cannot harm Him at all.

إِنَّ	رَبِّي	عَلَى	كُلِّ	شَيْءٍ	حَفِیْظٌ
surely	my Lord	on	every	thing	Guardian

إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِیْظٌ ﴿٥٨﴾

Surely, my Lord is Guardian over all things.

وَلَمَّا	جَاءَ	أَمْرُنَا	نَجَّيْنَا	هُودًا	وَالَّذِينَ	أَمَنُوا	مَعَهُ
and when	it came	Our command	We saved	Hud	and	those who	they believed

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ

And when Our command came, We saved Hud and those who believed with him,

بِرَحْمَةٍ	مِّنَّا	وَ	نَجَّيْنَهُمْ	مِّنْ	عَذَابٍ	غَلِيظٍ
with mercy	from Us	and	We saved them	from	punishment	severe

بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٩﴾

by Our special mercy. And We saved them from a severe torment.

وَ	تِلْكَ	عَادٌ	جَحَدُوا	بِآيَاتِ	رَبِّهِمْ	وَ	عَصَوْا	رُسُلَهُ
and	these	Aad	they denied	with Signs	their Lord	and	they disobeyed	His Messengers

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ

And these were Ad. They denied the Signs of their Lord and disobeyed His Messengers

وَ	اتَّبَعُوا	أَمْرَ	كُلِّ	جَبَّارٍ	عَنِيدٍ
and	they followed	command	every	haughty	enemy

وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٦٠﴾

and followed the bidding of every haughty enemy of truth.

وَ	اتَّبَعُوا	فِي	هَذِهِ	الدُّنْيَا	لَعْنَةً	وَ	يَوْمَ	الْقِيَامَةِ
and	they were followed by	in	this	the world	curse	and	day	the Resurrection

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ط

And a curse was made to follow them in this world, and on the Day of Resurrection.

آلَا	إِنَّ	عَادًا	كَفَرُوا	رَبَّهُمْ	آلَا	بُعْدًا	لِّعَادٍ	قَوْمِ	هُودٍ
behold	surely	Aad	they disbelieved	their Lord	behold	curse	for Aad	people	Hud

آلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ط آلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦١﴾

Behold! the tribe of Ad behaved ungratefully to their Lord. Behold! cursed are Ad, the people of Hud!

وَ	إِلَى	ثَمُودَ	أَخَاهُمْ	صَلِحًا	قَالَ	يَقُومِ	اعْبُدُوا	اللَّهَ
and	to	Thamud	their brother	Salih	he said	O my people	you worship	Allah

وَإِلَى ثَمُودَ أَخَاهُمْ صَلِحًا قَالَ يَقُومِ اعْبُدُوا اللَّهَ

And to the tribe of Thamud We send their brother Salih. He said, O my people worship Allah;

مَالَكُمْ	مِنْ	إِلَهِ	غَيْرُهُ	هُوَ أَنشَأَكُمْ	مِّنْ	الْأَرْضِ
not for you	from	God	beside Him	He raised you	from	the earth
مَالَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۖ هُوَ أَنشَأَكُمْ مِّنْ الْأَرْضِ						
you have no God but Him. He raised you up from the earth,						
وَ	اسْتَعْرَضَكُمْ	فِيهَا	فَاسْتَغْفِرُوهُ	ثُمَّ	تُوبُوا	إِلَيْهِ
and	He settled you	in it	so you ask His forgiveness	then	you turn	to Him
وَاسْتَعْرَضَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۖ						
and settled you therein. So ask forgiveness of Him, then turn to Him whole-heartedly.						
إِنَّ	رَبِّي	قَرِيبٌ	مُّجِيبٌ	قَالُوا	يُصِدِّحُ	
surely	my Lord	nigh	one who answers	they said	O Salih	
إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦٢﴾ قَالُوا يُصِدِّحُ						
Verily, my Lord is nigh, and answers prayers. They said, O Salih,						
قَدْ	كُنْتَ	فِينَا	مَرْجُوًّا	قَبْلَ	هَذَا	
certainly	you were	among us	source of hope	before	this	
قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا						
thou wast among us one in whom we placed our hopes.						
أَتَنْهِنَا	أَنْ نَّعْبُدَ	مَا	يَعْبُدُ	أَبَاؤُنَا		
do you forbid us	that we worship	what	he worships	our fathers		
أَتَنْهِنَا أَنْ نَّعْبُدَ مَا يَعْبُدُ آبَاؤُنَا						
Dost thou forbid us to worship what our fathers worshipped?						
وَ	إِنَّا	لَفِي	شَكٍّ	مِّمَّا	تَدْعُونَا	إِلَيْهِ
and	surely we	surely in	doubt	from that	you call us	towards it
وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٣﴾						
And we are surely in disquieting doubt concerning that to which thou callest us.						

قَالَ	يَقَوْمِ	أَرَأَيْتُمْ	إِنْ	كُنْتُ	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّي
he said	O my people	do you tell me	if	I was	on	clear proof	from	my Lord
قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّنْ رَّبِّي								
He said,O my people, tell me: if I stand on a clear proof from my Lord,								
وَ	أَتَسْنِي	مِنْهُ	رَحْمَةً	فَمَنْ	يَنْصُرُنِي	مِنْ	اللَّهِ	
and	He granted me	from him	mercy	then who	he help me	against	Allah	
وَأَتَسْنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ								
and He has granted me mercy from Himself, who then will help me against Allah,								
إِنْ	عَصَيْتُهُ	فَمَا	تَزِيدُونَنِي	غَيْرَ	تَحْسِيرٍ			
if	I disobeyed Him	so not	you increase me	except	destruction			
إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَحْسِيرٍ ٦٤								
if I disobey Him?So you will not but add to my destruction.								
وَيَقَوْمِ	هَذِهِ نَاقَةُ اللَّهِ	لَكُمْ آيَةٌ	فَذَرُوهَا	تَأْكُلُ	فِي	أَرْضِ اللَّهِ		
and O my people	this is she camel of Allah	a sign for you	so you let her alone	she may eat	in	earth of Allah		
وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلُ فِي أَرْضِ اللَّهِ								
And O my people, this is the she-camel of Allah as a Sign for you, so let her alone that she may feed in Allah's earth,								
وَ	لَا تَمْسُوهَا	بِسُوءٍ	فَيَأْخُذْكُمْ	عَذَابٌ	قَرِيبٌ			
and	you not touch her	with harm	lest he seize you	punishment	near			
وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ ٦٥								
and touch her not with harm lest a near punishment seize you.								
فَعَقَرُوهَا	فَقَالَ	تَبَتَّعُوا	فِي	دَارِكُمْ	ثَلَاثَةَ	أَيَّامٍ		
but they hamstrung her	so he said	you enjoy	in	your house	three	days		
فَعَقَرُوهَا فَقَالَ تَبَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ٦٦								
But they hamstrung her;then he said,Enjoy yourselves in your houses for three days.								

ذَلِكَ	وَعْدٌ	غَيْرُ مَكْذُوبٍ	فَلَمَّا	جَاءَ	أَمْرُنَا
this	promise	not a lie	so when	it came	Our command
ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٦﴾ فَلَمَّا جَاءَ أَمْرُنَا					
This is a promise which is not a lie. So when Our command came,					
نَجَّيْنَا	صَلِحًا	وَالَّذِينَ	أَمَنُوا	مَعَهُ	بِرَحْمَةٍ
We saved	Salih	and	those	with him	with mercy
نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا					
we saved Salih and those who believed with him by Our special mercy,					
وَمِنْ	خِزْيٍ	يَوْمَئِذٍ	إِنَّ	رَبَّكَ	هُوَ
from	ignominy	that day	surely	your Lord	He
وَمِنْ خِزْيٍ يَوْمَئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٧﴾					
and We saved them from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.					
وَأَخَذَ	الَّذِينَ ظَلَمُوا	الصَّيْحَةَ	فَأَصْبَحُوا	فِي دِيَارِهِمْ	
and	he overtook those who have done wrong	the thunderous blast	so by morning they became	in their houses	
وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ					
And a thunderous blast overtook those who had done wrong, and as the morning broke they lay prostrate					
جَشِيعِينَ	كَانَ لَمْ يَغْنَوْا	فِيهَا	آلَا	إِنَّ شُودًا	كَفَرُوا
those who prostrate	as if they have never dwelt	in it	beware	surely Thamud	they denied
جَشِيعِينَ ﴿٦٨﴾ كَانَ لَمْ يَغْنَوْا فِيهَا آلَا إِنَّ شُودًا كَفَرُوا رَبَّهُمْ					
in their homes. As though they had never dwelt therein. Behold! Thamud behaved ungratefully to their Lord;					
آلَا	بُعْدًا	لِّشُودٍ	وَلَقَدْ	جَاءَتْ	رُسُلَنَا
behold	curse	for Thamud	surely	it came	Our Messengers
آلَا بُعْدًا لِشُودٍ ﴿٦٩﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى					
Behold! cursed are the tribe of Thamud. And surely, Our messengers came to Abraham with glad tidings.					

قَالُوا	سَلَامًا	قَالَ	سَلَامٌ	فَمَا لَبِثَ أَنْ جَاءَ	بِعِجْلٍ	حَنِيدٍ
they said	peace	he said	peace	so he did not take long to bring	with calf	roasted
قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ٧٠						
They said, We bid you peace. He answered, Peace be on you, and was not long in bringing a roasted calf.						
فَلَمَّا رَأَى	أَيْدِيَهُمْ	لَا تَصِلُ	إِلَيْهِ			
and when he saw	their hands	it doesn't reach	to it			
فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ						
But when he saw their hands not reaching thereto,						
نَكَرَهُمْ	وَ	أَوْجَسَ	مِنْهُمْ	خِيفَةً		
he considered them strangers	and	he conceived	from them	fear		
نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ٧١						
he took them as unfriendly strangers, and conceived a fear of them.						
قَالُوا	لَا تَخَفْ	إِنَّا	أُرْسِلْنَا	إِلَى	قَوْمٍ	لُوطٍ
they said	you fear not	surely we	we have been sent	to	people	Lot
قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ٧٢						
They said, Fear not, for we have been sent to the people of Lot.						
وَ	امْرَأَتُهُ	قَائِمَةٌ	فَضَحِكَتْ	فَبَشَّرْنَاهَا	بِإِسْحَاقَ	
and	his wife	standing	so she chuckled	so We gave her glad tidings	with Isaac	
وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ ٧٣						
And his wife was standing by, she chuckled, whereupon We gave her glad tidings of the birth of Isaac						
وَ	مِنْ	وَرَاءِ	إِسْحَاقَ	يَعْقُوبَ	قَالَتْ	يُؤْيِلَتِي
and	from	after	Isaac	Jacob	she said	Oh, woe to me
وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ٧٤ قَالَتْ يَؤْيِلَتِي						
and, after Isaac, of Jacob. She said, Oh, woe is me!						

عَايِدُ	وَ	أَنَا	عَجُوزٌ	وَّ	هَذَا	بَعْلِي	شَيْخًا
shall I bear child	and	I am	old woman	and	this	my husband	old man
عَايِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ط							
Shall I bear a child when I am an old woman, and this my husband is an old man?							
إِنَّ	هَذَا	لَشَيْءٌ	عَجِيبٌ	قَالُوا	أَتَعْجَبِينَ	مِنْ	أَمْرِ
surely	this	a thing	strange	they said	do you wonder	from	decree
إِنَّ هَذَا الشَّيْءَ عَجِيبٌ ﴿٧٣﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ							
This is indeed a strange thing! They said, Dost thou wonder at Allah's decree?							
رَحْمَتُ	اللَّهِ	وَ	بَرَكَتُهُ	عَلَيْكُمْ	أَهْلَ الْبَيْتِ	إِنَّهُ	حَمِيدٌ
mercy	Allah	and	His blessings	upon you	people of the house	surely He	Praiseworthy
رَحْمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٤﴾							
The mercy of Allah and His blessings are upon you, O people of the House. Surely, He is Praiseworthy, Glorious.							
فَلَمَّا	ذَهَبَ	عَنْ	إِبْرَاهِيمَ	الرَّوْعُ			
so when	it left	from	Abraham	the fear			
فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ							
And when fear left Abraham,							
وَ	جَاءَتْهُ	الْبُشْرَى	يُجَادِلُنَا	فِي	قَوْمِ	لُوطٍ	
and	it came to him	the glad tiding	he disputed with Us	about	people	Lot	
وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٥﴾							
and the glad tidings came to him, he began disputing with Us about the people of Lot.							
إِنَّ	إِبْرَاهِيمَ	لَحَلِيمٌ	أَوَّاهٌ	مُنِيبٌ			
surely	Abraham	surely clement	tender-hearted	oft-turning			
إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٦﴾							
Indeed, Abraham was clement, tender-hearted, and oft-turning to God.							

يَا بُرْهِيْمُ	اَعْرِضْ	عَنْ	هَذَا	اِنَّهٗ	قَدْ	جَاءَ	اَمْرُ	رَبِّكَ
O Abraham	turn away	from	this	surely it	surely	it came	command	your Lord

يَا بُرْهِيْمُ اَعْرِضْ عَنْ هَذَا اِنَّهٗ قَدْ جَاءَ اَمْرُ رَبِّكَ ؕ

O Abraham, turn away from this. Surely, the command of thy Lord has gone forth,

وَ	اِنَّهُمْ	اَتِيَهُمْ	عَذَابٌ	غَيْرُ مَرْدُوْدٍ
and	surely they	one coming to them	punishment	one that can not be averted

وَ اِنَّهُمْ اَتِيَهُمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ٧٧

and surely, there is coming to them a punishment that cannot be averted.

وَ	لَمَّا	جَاءَتْ	رُسُلُنَا	لُوطًا	سِىَّءَ بِهِمْ
and	when	it came	Our Messengers	Lot	he was grieved due to them

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِىَّءَ بِهِمْ

And when Our messengers came to Lot, he was grieved on account of them

وَضَاقَ بِهِمْ ذَرْعًا	وَ	قَالَ	هَذَا	يَوْمٌ	عَصِيْبٌ
and he left helpless due to them	and	he said	this	day	distressful

وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيْبٌ ٧٨

and felt helpless on their behalf and said, This is a distressful day.

وَ	جَاءَهُ	قَوْمُهُ	يُهْرَعُونَ	اِلَيْهِ
and	it came to him	his people	running and trembling	to him

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ اِلَيْهِ ط

And his people came running towards him, trembling with rage;

وَ	مِنْ	قَبْلُ	كَانُوا	يَعْمَلُونَ	السَّيِّاَتِ	قَالَ	يَقُوْمُ	هٰؤُلَاءِ بَنَاتِى
and	from	before	used to	they do	the evils	he said	o my people	these are my daughters

وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّاَتِ ط قَالَ يَقُوْمُ هٰؤُلَاءِ بَنَاتِى

and before this too they used to do evil. He said, O my people, these are my daughters;

هٰنَّ أَطْهَرُ لَكُمْ	فَاتَّقُوا	اللَّهُ	وَ	لَا تُخْزُونِ	فِي	ضَيْفِي
they are most chaste for you	so fear	Allah	and	don't disgrace me	concerning	my guests
هٰنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ^ط						
They are most chaste for you. So fear Allah and do not disgrace me concerning my guests.						
أَلَيْسَ	مِنْكُمْ	رَجُلٌ	رَّشِيدٌ	قَالُوا	لَقَدْ	عَلِمْتَ
is not	among you	man	right-minded	they said	surely	you knew
أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ ^{٧٩} قَالُوا لَقَدْ عَلِمْتَ						
Is there not among you any rightminded man? They answered, Thou surely knowest						
مَا لَنَا	فِي	بَنَاتِكَ	مِنْ	حَقٍّ	وَأَنَّكَ	لَتَعْلَمُ
not for us	in	your daughters	any	claim	and surely you	surely you know
مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَأَنَّكَ لَتَعْلَمُ مَا نُرِيدُ ^{٨٠}						
that we have no claim on thy daughters, and thou surely knowest what we desire.						
قَالَ	لَوْ أَنَّ لِي	بِكُمْ	قُوَّةٌ	أَوْ	أَوْىٰ	إِلَىٰ
he said	would that for me	with you	power	or	I betake	toward
قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ أَوْىٰ إِلَىٰ رُكْنٍ شَدِيدٍ ^{٨١}						
He said, Would that I had power to deal with you, or I should betake myself to a mighty support for shelter.						
قَالُوا	يَلُوطُ	إِنَّا	رُسُلُ	رَبِّكَ	لَنْ يَصِلُوا	إِلَيْكَ
they said	O Lot	surely we	messengers	your Lord	they will never reach	to you
قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ						
The messengers said, O Lot, we are the messengers of thy Lord. They shall by no means reach thee.						
فَاسْرِ	بِأَهْلِكَ	بِقِطْعٍ	مِّنَ	الَّيْلِ	وَلَا يَلْتَفِتْ	مِنْكُمْ أَحَدٌ
so depart	with your family	in part	from	the night	and	any one
فَاسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ						
So depart with thy family in a part of the night, and let none of you look back,						

إِلَّا	أَمْرَاتَكَ	إِنَّهُ	مُصِيبُهَا	مَا	أَصَابَهُمْ
except	your wife	surely it	one that befalls her	what	it befall them
إِلَّا أَمْرَاتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ط					
but thy wife. Surely, what is going to befall them shall also befall her.					
إِنَّ	مَوْعِدَهُمْ	الصُّبْحُ	أَلَيْسَ	الصُّبْحُ	بِقَرِيبٍ
surely	their appointed time	the morning	is it not	the morning	with nigh
إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ٨٢					
Verily, their appointed time is the morning. Is not the morning nigh?					
فَلَمَّا	جَاءَ	أَمْرُنَا	جَعَلْنَا	عَالِيَهَا	سَافِلَهَا
so when	it came	Our command	We made	its upside	its downside
فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا					
So when Our command came, We turned that town upside down					
وَ	أَمْطَرْنَا	عَلَيْهَا	حِجَارَةً	مِّنْ	سِجِّيلٍ
and	We rained	on them	stones	from	baked clay
وَ أَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ ٨٣					
We rained upon it stones of clay, layer upon layer,					
مُسَوَّمَةً	عِنْدَ	رَبِّكَ	وَ	مَا هِيَ	مِنَ الظَّالِمِينَ
marked	with	your Lord	and	this not	from the wrongdoers
مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ٨٤					
Marked for them in the decree of thy Lord. And such punishment is not far from the wrongdoers of the present age.					
وَ	إِلَى	مَدْيَنَ	أَخَاهُمْ	شُعَيْبًا	قَالَ
and	to	Midian	their brother	Shu'aib	he said
وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ					
And to Midian We sent their brother Shu'aib. He said, O my people, worship Allah.					

مَا لَكُمْ	مِّنْ إِلَهِ	غَيْرُهُ	وَ	لَا تَنْقُصُوا	الْبَيْتَانَ	وَ	الْبَيْزَانَ
not for you	any God	other than Him	and	don't give short	the measure	and	the weight

مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۖ وَلَا تَنْقُصُوا الْبَيْتَانَ وَالْبَيْزَانَ

You have no God other than Him. And give not short measure and short weight.

إِنِّي	أَرَاكُمْ	بِخَيْرٍ	وَإِنِّي	أَخَافُ	عَلَيْكُمْ	عَذَابَ	يَوْمٍ	مُّحِيطٍ
surely I	I see you	with prosperity	and surely I	I fear	on you	punishment	day	encompassing

إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ۝٨٥

I see you in a state of prosperity and I fear for you the punishment of a destructive day.

وَ	لِقَوْمٍ	أَوْفُوا	الْبَيْتَانَ	وَ	الْبَيْزَانَ	بِالْقِسْطِ
and	O my people	you give full	the measure	and	the weight	with equity

وَلِقَوْمٍ أَوْفُوا الْبَيْتَانَ وَالْبَيْزَانَ بِالْقِسْطِ

And O my people, give full measure and full weight with equity, and do not deprive

وَلَا تَبْخَسُوا	النَّاسَ	أَشْيَاءَهُمْ	وَلَا تَعْتُوا	فِي الْأَرْضِ	مُفْسِدِينَ
and deprive not	the people	their things	and don't commit iniquity	in the earth	those causing disorder

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ۝٨٦

people of things which by right belong to them and commit not iniquity in the earth, causing disorder.

بَقِيَّتُ اللَّهِ	خَيْرٌ لَّكُمْ	إِنْ كُنْتُمْ	مُؤْمِنِينَ	وَمَا أَنَا	عَلَيْكُمْ	بِحَفِيفٍ
that is left by Allah	better for you	if you are	believers	and I am not	over you	keeper

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ۝٨٧

That which is left with you by Allah is better for you, if you are believers. And I am not a keeper over you.

قَالُوا	يُشْعِبُ	أَصْلُوتُكَ	تَأْمُرُكَ	أَنْ نَّتْرِكَ	مَا يَعْبُدُ	آبَاؤَنَا
they said	O Shu'aib	does your prayer	it bids you	that we leave	what he worships	our fathers

قَالُوا يُشْعِبُ أَصْلُوتُكَ تَأْمُرُكَ أَنْ نَّتْرِكَ مَا يَعْبُدُ آبَاؤُنَا

They replied, O Shu'aib, does thy Prayer bid thee that we should leave what our fathers worshipped,

أَوْ	أَنْ نَفْعَلَ	فِي أَمْوَالِنَا	مَا نَشَاءُ	إِنَّكَ لَأَنْتَ	الْحَلِيمُ	الرَّشِيدُ
or	that we do	in our property	what we please	surely you	the intelligent	the right-minded
أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٨﴾						
or that we cease to do with our property what we please? Thou art indeed very intelligent and rightminded.						
قَالَ	يَقَوْمُ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَى	بَيِّنَةٍ	مِّنْ رَبِّي
he said	O my people	do you tell me	if I was	on	clear evidence	from my Lord
قَالَ يَقَوْمُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّنْ رَبِّي						
He said, O my people, tell me: if I stand on a clear evidence from my Lord,						
وَ	رَزَقْنِي	مِنْهُ	رِزْقًا	حَسَنًا		
and	He provided me	from it	provision	handsome		
وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا ط						
and He has provided me from Himself with a handsome provision, what answer will you give to Him?						
وَ	مَا أُرِيدُ	أَنْ أَخَافِكُمْ	إِلَى	مَا	أَنْهَكُمْ	عَنْهُ
and	I desire not	that I go against you	to	what	I forbid you	from it
وَمَا أُرِيدُ أَنْ أَخَافِكُمْ إِلَى مَا أَنْهَكُمْ عَنْهُ ط						
And I do not desire to do against you the very thing which I ask you not to do.						
إِنْ أُرِيدُ	إِلَّا	الْإِصْلَاحَ	مَا	اسْتَطَعْتُ		
I do not desire	except	the reform	what	I am able to		
إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ط						
I only desire reform as far as I can.						
وَ	مَا	تَوْفِيقِي	إِلَّا	بِاللَّهِ		
and	no	my power	except	Allah		
وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ط						
There is no power in me save through Allah.						

عَلَيْهِ	تَوَكَّلْتُ	وَ	إِلَيْهِ	أُنِيبُ	وَ	يَقُومُ
upon Him	I put trust	and	to Him	I return	and	O my people
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٩﴾ وَيَقُومُ						
In Him do I trust and to Him do I return. And O my people,						
لَا يَجْرِمَنَّكُمْ	شِقَاقِي	أَنْ يُصِيبَكُمْ	مِثْلُ	مَا	أَصَابَ	
it does not incite you	my enmity	that it befalls you	like	that	it befall	
لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ						
let not your hostility towards me lead you to this that there should befall you the like of that which befall						
قَوْمَ	نُوحٍ	أَوْ	قَوْمَ	هُودٍ	أَوْ	قَوْمَ
pople	Noah	or	people	Hud	or	Salih
قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ط						
the people of Noah or the people of Hud or the people of Salih;						
وَ	مَا	قَوْمُ	لُوطٍ	مِّنْكُمْ	بَعِيدٍ	
and	not	people	Lot	from you	far	
وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيدٍ ﴿٩٠﴾						
and the people of Lot are not far from you.						
وَ	اسْتَغْفِرُوا	رَبَّكُمْ	ثُمَّ	تُوبُوا	إِلَيْهِ	
and	you seek forgiveness	your Lord	then	you turn	to Him	
وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ط						
And seek forgiveness of your Lord; then turn to Him wholeheartedly.						
إِنَّ	رَبِّي	رَحِيمٌ	وَدُودٌ	قَالُوا	يُشْعِبُ	
surely	my LOrd	Merciful	Most Loving	they said	O Shu'aib	
إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩١﴾ قَالُوا يُشْعِبُ						
Verily, my Lord is Merciful, Most Loving. They replied, O Shu'aib,						

مَا نَفْقَهُ	كَثِيرًا	مِمَّا	تَقُولُ	وَ	إِنَّا	لَنَرُكَ	فِينَا	ضَعِيفًا
we do not understand	much	from what	you say	and	surely we	surely we	among us	weak

مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرُكَ فِينَا ضَعِيفًا^{٩٢}

we do not understand much of that which thou sayest, and surely, we see that thou art weak among us.

وَ	لَوْلَا	رَهْطُكَ	لَرَجَّحْنَاكَ	وَ	مَا	أَنْتَ	عَلَيْنَا	بِعَزِيرٍ
and	were it not	your tribe	surely we would have stoned you	and	not	you have	on us	power

وَلَوْلَا رَهْطُكَ لَرَجَّحْنَاكَ^{٩٣} وَمَا أَنْتَ عَلَيْنَا بِعَزِيرٍ^{٩٤}

And were it not for thy tribe, we would surely stone thee. As for you, you hold no power over us.'

قَالَ	يَقَوْمُ	أَرْهَطِي	أَعَزُّ	عَلَيْكُمْ	مِّنْ	اللَّهِ
he said	O my people	is my tribe	mightier	whom you	from	Allah

قَالَ يَقَوْمُ أَرْهَطِي أَعَزُّ عَلَيْكُمْ مِّنْ اللَّهِ^{٩٥}

He said, O my people, is my tribe mightier with you than Allah?

وَ	اتَّخَذْتُمُوهُ	وَرَاءَكُمْ	ظَهْرِيًّا	إِنَّ رَبِّي	بِأَتَعْمَلُونَ	مُحِيطٌ
and	you made Him	you behind backs	neglected	surely my Lord	what you do	one who encompasses

وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا^{٩٦} إِنَّ رَبِّي بِأَتَعْمَلُونَ مُحِيطٌ^{٩٧}

And you have cast Him behind your backs as neglected. Surely, my Lord encompasses all that you do.

وَ	يَقَوْمُ	اعْمَلُوا	عَلَى	مَكَانَتِكُمْ	إِنِّي	عَامِلٌ	سَوْفَ	تَعْلَمُونَ
and	O my people	you act	on	your places	surely I	acting	soon	you know

وَيَقَوْمُ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ^{٩٨} سَوْفَ تَعْلَمُونَ^{٩٩}

And O my people, act as best you can, I too am acting. You will soon know

مَنْ يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ	وَ	مَنْ	هُوَ	كَاذِبٌ
to whom it comes	punishment	it disgraces him	and	who	he is	liar

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ^{١٠٠}

on whom lights a punishment that will disgrace him, and who it is that is a liar.

وَرَقِيبٌ	مَعَكُمْ	إِنِّي	ارْتَقِبُوا	وَ	
one who waits	with you	surely I	you wait	and	
وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٤﴾					
And wait; surely, I wait with you.					
شُعَيْبًا	نَجَّيْنَا	أَمْرُنَا	جَاءَ	لَهَا	وَ
Shu'aib	We saved	Our command	it came	when	and
وَلَهَا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا					
And when Our command came, We saved Shu'aib					
مِّنَّا	بِرَحْمَةٍ	مَعَهُ	أَمَنُوا	الَّذِينَ	وَ
from Us	by mercy	with him	they believed	those who	and
وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا					
and those who had believed with him by Our special mercy;					
جَثِيئِينَ	فِي دِيَارِهِمْ	فَاصْبَحُوا	الصَّيْحَةُ	الَّذِينَ ظَلَمُوا	وَ أَخَذَتْ
one who prostrate	in their houses	so they lay	the chastisement	those who wronged	it seized and
وَ أَخَذَتْ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَاصْبَحُوا فِي دِيَارِهِمْ جَثِيئِينَ ﴿٩٥﴾					
and chastisement seized those who had done wrong, so that they lay prostrate in their houses,					
بَعْدَتْ ثُودُ	كَأَنَّ	بُعْدَ الْبَدَيْنِ	أَلَا	فِيهَا	كَأَن لَّمْ يَغْنَوْا
Thamud was cut off	like that	Midian was cut off	behold	in it	as though they never dwelt
كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدَ الْبَدَيْنِ كَمَا بَعْدَتْ ثُودُ ﴿٩٦﴾					
As though they had never dwelt therein. Behold! how Midian was cut off, even as Thamud had been cut off.					
مُبِينٍ	سُلْطَنٍ	وَ	بِآيَاتِنَا	مُوسَى	أَرْسَلْنَا
manifest	authority	and	with Our Signs	Moses	We sent
وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَنٍ مُّبِينٍ ﴿٩٧﴾					
And, surely, We sent Moses with Our Signs and manifest authority					

إِلَى	فِرْعَوْنَ	وَ	مَلَائِهِ	فَاتَّبَعُوا	أَمْرَ	فِرْعَوْنَ
to	Pharaoh	and	his chiefs	so they followed	command	Pharaoh
إِلَى فِرْعَوْنَ وَمَلَائِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ٩٧						
To Pharaoh and his chiefs;but they followed the command of Pharaoh,						
وَ	مَا	أَمْرُ	فِرْعَوْنَ	بِرَشِيدٍ		
and	not	command	Pharaoh	rightful one		
وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ٩٨						
and the command of Pharaoh was not at all rightful.						
يَقْدُمُ	قَوْمَهُ	يَوْمَ	الْقِيَمَةِ	فَأَوْرَدَهُمْ	النَّارَ	
he walks in front	his people	Day	the Resurrection	and he led them	the Fire	
يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ ٩٩						
He will walk in front of his people on the Day of Resurrection and will lead them on to the pit of Fire even as cattle are						
وَ	بِئْسَ	الْوَرْدُ	وَالْمُرُودُ	وَأُتْبِعُوا	فِي	هَذِهِ
and	evil	the watering place	which was arrived at	they are chased	in	this
وَبِئْسَ الْوَرْدُ الْمُرُودُ ٩٩ وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً						
brought to a watering-place. Evil is the watering-place and those who are led to it.They are chased by a curse in this life						
وَ	يَوْمَ	الْقِيَمَةِ	بِئْسَ	الرِّفْدُ	الْبَرْفُودُ	ذَلِكَ
and	Day	the Resurrection	evil	the gift	the gifted one	this is
وَيَوْمَ الْقِيَمَةِ ٩٩ بِئْسَ الرِّفْدُ الْبَرْفُودُ ١٠٠ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى						
and on the Day of Resurrection. Evil is the gift and so are those given such a gift.That is of the tidings of the ruined cities,						
نَقْصُهُ	عَلَيْكَ	مِنْهَا	قَائِمٌ	وَ	حَصِيدٌ	
We relate it	on you	of them	standing	and	one that was mown down	
نَقْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ١٠١						
We relate it to thee. Of them some are standing and some have been mown down like the harvest.						

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ	وَمَا ظَلَمْنَاهُمْ	وَلَكِنْ	ظَلَمُوا	أَنْفُسَهُمْ
and	not	but	they wronged	themselves
وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ				
And We did not wrong them, but they wronged themselves;				
فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ	أَغْنَتْ عَنْهُمْ	آلِهَتُهُمُ	الَّتِي	يَدْعُونَ
and not	it avail	from them	their Gods	to whom they call
فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ				
and their gods on whom they called beside Allah were of no avail to them				
مِنْ شَيْءٍ لَّهَا جَاءَ أَمْرُ رَبِّكَ	مِنْ شَيْءٍ	لَّهَا	جَاءَ	أَمْرُ رَبِّكَ
from	thing	when	it came	your Lord
مِنْ شَيْءٍ لَّهَا جَاءَ أَمْرُ رَبِّكَ ط				
at all when the command of thy Lord came;				
وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ وَكَذَلِكَ أَخْذُ رَبِّكَ	وَمَا زَادُوهُمْ	غَيْرَ	تَتْبِيبٍ	وَكَذَلِكَ أَخْذُ رَبِّكَ
and	they did not add to them	except	destruction	like that and
وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ١٠٢ وَكَذَلِكَ أَخْذُ رَبِّكَ				
and they added to them naught but perdition. Such is the grasp of thy Lord				
إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ	إِذَا أَخَذَ	الْقُرَىٰ	وَهِيَ	ظَالِمَةٌ
when	He seized	the cities	and	unjust
إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ١٠٣				
when He seizes the cities while they are doing wrong. Surely, His grasp is grievous and severe.				
إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ	إِنَّ فِي ذَلِكَ	لَآيَةً	لِّمَنْ	خَافَ عَذَابَ الْآخِرَةِ
surely	in	that	surely a Sign	for who he feared punishment the Hereafter
إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ط				
In that surely is a Sign for him who fears the punishment of the Hereafter.				

النَّاسُ	لَهُ	مَجْمُوعٌ	يَوْمٌ	ذَلِكَ
the mankind	for which	to be gathered	day	this
ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ				
That is a day for which all mankind shall be gathered together				
مَّعْدُودٍ	لِاجَلٍ	إِلَّا	مَا نُوَخِّرُهُ	وَذَلِكَ يَوْمٌ مَّشْهُودٌ
computed	for a term	save	We will not delay it	and to be witnessed
وَذَلِكَ يَوْمٌ مَّشْهُودٌ ١٠٤ وَمَا نُوَخِّرُهُ إِلَّا لِاجَلٍ مَّعْدُودٍ ١٠٥				
and that is a day the proceedings of which shall be witnessed by all. And We delay it not save for a computed term.				
يَوْمٌ	يَأْتِ	لَا تَكَلَّمُ	نَفْسٌ	إِلَّا
day	it comes	it will not speak	soul	save
يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ١٠٦				
The day it comes, no soul shall speak except by His permission;				
فَبَيْنَهُمْ	شَقِيٌّ	وَسَعِيدٌ	فَأَمَّا	الَّذِينَ
then among them	unfortunate	and fortunate	and as for	those
فَبَيْنَهُمْ شَقِيٌّ وَسَعِيدٌ ١٠٦ فَأَمَّا الَّذِينَ شَقُوا				
then some of them will prove unfortunate and others fortunate. As for those who will prove unfortunate,				
فَفِي النَّارِ	لَهُمْ	فِيهَا	زَفِيرٌ	وَشَهِيْقٌ
the Fire	for them	in it	sighing	and sobbing
فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيْقٌ ١٠٧				
they shall be in the Fire, wherein there shall be for them sighing and sobbing,				
خُلْدِيْنَ	فِيهَا	مَا دَامَتْ	السَّمَوَاتُ	وَالْأَرْضُ
those who abide	in it	so long it endured	the heavens	and the earth
خُلْدِيْنَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا				
Abiding therein so long as the heavens and the earth endure, excepting				

مَا شَاءَ	رَبُّكَ	إِنَّ	رَبَّكَ	فَعَالٌ	لِّمَا	يُرِيدُ
what he liked	your Lord	surely	your Lord	one who brings about	for what	He pleases
مَا شَاءَ رَبُّكَ ۖ إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ⁽¹⁰⁸⁾						
what thy Lord may will. Surely, thy Lord does bring about what He pleases.						
وَأَمَّا	الَّذِينَ	سُعدُوا	فَفي	الْجَنَّةِ	خَالِدِينَ	فِيهَا
and	those who	they were proved fortunate	so in	the Heaven	those who abide	in it
وَأَمَّا الَّذِينَ سُعدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا						
But as for those who will prove fortunate, they shall be in Heaven;abiding therein						
مَادَامَتْ	السَّمَوَاتُ	وَالْأَرْضُ	إِلَّا	مَا شَاءَ	رَبُّكَ	
so long it endured	the heavens	and	the earth	what it pleased	your Lord	
مَادَامَتْ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۖ						
so long as the heavens and the earth endure, excepting what thy Lord may will						
عَطَاءٍ	غَيْرَ مَجْدُودٍ	فَلَا تَكُ	فِي	مِرْيَةٍ	مِمَّا	يَعْبُدُ هَؤُلَاءِ
a gift	not to be cut off	so be not	in	doubt	for that	these he worships
عَطَاءٍ غَيْرَ مَجْدُودٍ ⁽¹⁰⁹⁾ فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۖ						
a gift that shall not be cut off. So be not in doubt concerning that which these people worship.						
مَا يَعْبُدُونَ	إِلَّا	كَمَا	يَعْبُدُ	أَبَاؤُهُمْ	مِّنْ	قَبْلُ
they do not worship	but	like what	he worships	their fathers	from	before
مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِّنْ قَبْلُ ۖ						
They only worship as their fathers worshipped before,						
وَأَنَا	لَنُوفِّيَهُمْ	نَصِيبَهُمْ	غَيْرَ مُنْقُوصٍ	وَأَنَا	لَنُوفِّيَهُمْ	نَصِيبَهُمْ
and	surely We	their portion	not diminishing	surely those who will pay them full	and	surely those who will pay them full
وَأَنَا لَنُوفِّيَهُمْ نَصِيبَهُمْ غَيْرَ مُنْقُوصٍ ⁽¹¹⁰⁾						
and We shall surely pay them in full their portion undiminished.						

و	لَقَدْ	آتَيْنَا	مُوسَى	الْكِتَابَ	فَاخْتَلَفَ	فِيهِ
and	surely	We gave	Moses	the Book	but difference was created	in it
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ^ط						
And We certainly gave Moses the Book, but differences were created therein;						
و	لَوْ لَا	كَلِمَةً	سَبَقَتْ	مِنْ	رَبِّكَ	لَقُضِيَ
and	if not	word	it went forth	from	your Lord	surely it was decided
وَلَوْ لَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ^ط						
and had it not been for a word already gone forth from thy Lord, surely, the matter would have been decided between them						
و	إِنَّهُمْ	لَفِي	شَكٍّ	مِنْهُ	مُرِيبٍ	
and	surely they	surely in	doubt	from it	disquieting	
وَأِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ⁽¹¹⁾						
and now these people are in a disquieting doubt concerning it. And surely,						
و	إِنَّ	كُلًّا	لَبَّأً	لَيُوفِّيَنَّهُمْ	رَبُّكَ	أَعْمَالَهُمْ
and	surely	all	when	He will repay them in full	your Lord	their works
وَأِنَّ كُلًّا لَبَّأً لَيُوفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ^ط						
the works of all these have not yet been requited but thy Lord will certainly repay them in full, according to their works.						
إِنَّهُ	بِأَيِّ	يَعْمَلُونَ	خَبِيرٌ	فَاسْتَقِمْ	كَأَيَّ	أُمِرْتَ
surely He	with what	they do	well aware	so stand upright	as	you were commanded
إِنَّهُ بِأَيِّ يَعْمَلُونَ خَبِيرٌ ⁽¹²⁾ فَاسْتَقِمْ كَمَا أُمِرْتَ						
He is surely well aware of all that they do. So stand thou upright, as thou hast been commanded,						
و	مَنْ	تَابَ	مَعَكَ	و	لَا تَطْغَوْا	
and	who	he turned	with you	and	you don't exceed bounds	
وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ^ط						
and also those who have turned to God with thee; and exceed ye not the bounds,						

لَا تَرْكُنُوا	وَ	بَصِيرٌ	تَعْمَلُونَ	بِمَا	إِنَّهُ
you incline not	and	one who sees	you do	what	surely He
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ⁽¹¹³⁾ وَلَا تَرْكُنُوا					
O believers; for surely, He sees what you do. And incline not					
النَّارُ	فَتَمَسَّكُمْ	ظَلَمُوا	الَّذِينَ	إِلَى	
the Fire	so it touchd you	they did wrong	those who	to	
إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ					
toward those who do wrong, lest the Fire touch you.					
أَوْلِيَاءَ	مِنْ	اللّٰهُ	دُونِ	مِّنْ	مَا لَكُمْ
friends	from	Allah	besides	from	not for you
وَمَا لَكُمْ مِّنْ دُونِ اللّٰهِ مِنْ أَوْلِيَاءَ					
And you shall have no friends beside Allah,					
النَّهَارِ	طَرَفَيَّ	الصَّلَاةِ	أَقِمِ	وَ	لَا تُنصَرُونَ
the day	two ends	the Prayer	you observe	and	you won't be helped
ثُمَّ لَا تُنصَرُونَ ⁽¹¹⁴⁾ وَأَقِمِ الصَّلَاةَ طَرَفَيَّ النَّهَارِ					
nor shall you be helped. And observe Prayer at the two ends of the day,					
السَّيِّئَاتِ	يُذْهِبْنَ	الْحَسَنَاتِ	إِنَّ	وَزُفْعًا مِّنَ اللَّيْلِ	
the evil works	it will drive away	the good works	surely	and parts of the night close to the day	
وَزُفْعًا مِّنَ اللَّيْلِ ^ط إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ^ط					
and parts of the night close to the day. Surely virtues drive away evils.					
اللّٰهُ	فَإِنَّ	اصْبِرْ	وَ	لِلَّذِكْرِ	ذِكْرِي
Allah	so surely	you be steadfast	and	for those who remember	a reminder
ذِكْرِي لِلَّذِكْرِ ⁽¹¹⁵⁾ وَاصْبِرْ فَإِنَّ اللّٰهَ					
This is a reminder for those who would remember. And be thou steadfast; for surely, Allah					

الْقُرُونِ	مِنْ	كَانَ	فَلَوْلَا	الْمُحْسِنِينَ	أَجْرَ	لَا يُضَيِّعُ
the generations	from	it was	so why not	the righteous	reward	He let not go waste

لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٦﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ

suffers not the reward of the righteous to perish. Why, then, were there not among the generations

مِنْ	قَبْلِكُمْ	أُولُوا بَقِيَّةٍ	يَنْهَوْنَ	عَنِ الْفَسَادِ	فِي الْأَرْضِ
from	before you	those who possessed understanding	those who forbid	from corruption	in the earth

مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ

before you persons possessed of understanding who would have forbidden corruption in the earth

إِلَّا قَلِيلًا	مِمَّنْ	أَنْجَيْنَا	مِنْهُمْ	وَاتَّبَعَ	الَّذِينَ	ظَلَمُوا
except a few	of whom	we saved	from them	and he followd	those who	they did wrong

إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۖ وَاتَّبَعَ الَّذِينَ ظَلَمُوا

except a few of those whom We saved from among them? But the wrongdoers followed

مَا	أَتْرَفُوا	فِيهِ	وَ	كَانُوا	مُجْرِمِينَ
that	they are afforded ease and comfort	in it	and	they were	the guilty ones

مَا أَتْرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾

that by which they were afforded ease and comfort, and they became guilty.

وَ	مَا كَانَ	رَبُّكَ	لِيُهْلِكَ	الْقُرَى	بِظُلْمٍ	وَ	أَهْلُهَا	مُصْلِحُونَ
and	it was not	your Lord	that he destroys	the cities	unjustly	and	its people	the righteous ones

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٨﴾

And thy Lord would not destroy the cities unjustly while the people thereof were righteous.

وَ	لَوْ شَاءَ	رَبُّكَ	لَجَعَلَ	النَّاسَ	أُمَّةً	وَاحِدَةً
and	if He willed	your Lord	surely he would make	the people	people	one

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

And if thy Lord had enforced His will, He would have surely made mankind one people;

وَلَا يَزَالُونَ	مُخْتَلِفِينَ	إِلَّا	مَنْ رَّحِمَ	رَبُّكَ	وَبِذَلِكَ
they cease not	those who differ	save	whom he showed mercy	your Lord	and for this
وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٩﴾ إِلَّا مَنْ رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ					
but they would not cease to differ,ave those on whom thy Lord has had mercy, and for this has He created them.					
خَلَقَهُمْ	وَتَتَّ	كَلِمَةً	رَبِّكَ	لَأَمْلَأَنَّ	جَهَنَّمَ
He created them	and it fulfilled	word	your Lord	surely I will fill	Hell
خَلَقَهُمْ ۚ وَتَتَّ كَلِمَةً رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ					
But the word of thy Lord shall be fulfilled:Verily, I will fill Hell with the disobedient Jinn					
وَالنَّاسِ	أَجْمَعِينَ	وَكُلًّا	نَقُصُّ	عَلَيْكَ	مِنْ
the men	all together	and	We relate	on you	from
وَالنَّاسِ أَجْمَعِينَ ﴿١٢٠﴾ وَكُلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ					
and men all together. And all of the tidings of the Messengers,					
مَا	نُثَبِّتُ	بِهِ	فُؤَادَكَ	وَجَاءَكَ	فِي
that	We make firm	with it	your heart	and	it came to you
مَا نُنْثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ					
whereby We make thy heart firm, We relate unto thee. And herein has come to thee the truth					
وَمَوْعِظَةً	وَذِكْرًا	لِلْمُؤْمِنِينَ	وَقُلْ	لِلَّذِينَ	لَا يُؤْمِنُونَ
an exhortation	and	a reminder	and	for those who	they not believe
وَمَوْعِظَةً وَذِكْرًا لِلْمُؤْمِنِينَ ﴿١٢١﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ					
and an exhortation and a reminder for believers.And say to those who believe not:					
اعْمَلُوا	عَلَى	مَكَانَتِكُمْ	إِنَّا	عَمِلُونَ	
you act	on	your places	surely we	those who act	
اعْمَلُوا عَلَى مَكَانَتِكُمْ ۚ إِنَّا عَمِلُونَ ﴿١٢٢﴾					
Act as best you can, we too are acting.					

مُنْتَظِرُونَ	إِنَّا	انتَظِرُوا	وَ		
those who are waiting	surely we	you wait	and		
وَانتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٣﴾					
And wait ye, we too are waiting.					
الْأَرْضِ	وَ	السَّمَوَاتِ	غَيْبُ	لِلَّهِ	وَ
the earth	and	the heavens	the hidden things	for Allah	and
وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ					
And to Allah belongs the hidden things of the heavens and the earth,					
كُلُّهُ	الْأَمْرُ	يُرْجَعُ	إِلَيْهِ	وَ	
whole of it	the affair	it is referred	to Him	and	
وَالَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ					
and to Him shall the whole affair be referred.					
وَ	عَلَيْهِ	تَوَكَّلْ	وَ	فَاعْبُدْهُ	
and	on Him	you trust	and	so you worship Him	
فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ٥					
So worship Him and put thy trust in Him alone. And					
تَعْمَلُونَ	عَمَّا	بِغَافِلٍ	رَبُّكَ	مَا	
you do	from that	unmindful	your Lord	not	
مَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٤﴾					
thy Lord is not unmindful of what you do.					

سُورَةُ يُوسُفَ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَةٌ وَاثْنَتَا عَشْرَةَ آيَةً وَاثْنَا عَشَرَ رُكُوعًا

Yusuf is a Makki Sura and it has 112 verses and 12 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ
the Merciful	the Gracious	Allah	with name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

الرَّ	تِلْكَ	آيَاتُ	الْكِتَابِ	الْبَيِّنِ
I am Allah, who is All-Seeing	these	verses	Book	the clear

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْبَيِّنِ ②

Alif Lam Ra. I am Allah, who is All-Seeing. These are verses of the clear Book.

إِنَّا	أَنْزَلْنَاهُ	قُرْءَانًا	عَرَبِيًّا	لَعَلَّكُمْ	تَعْقِلُونَ
surely we	We revealed it	the Quran	in Arabic	so that you	you understand

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ③

an oft recited Book – in Arabic a clear eloquent language – that you may understand.

نَحْنُ نَقُصُّ	عَلَيْكَ	أَحْسَنَ الْقَصَصِ	بِمَا	أَوْحَيْنَا	إِلَيْكَ	هَذَا	الْقُرْآنَ
We narrate	to you	most beautiful narration	what	We reveald	to you	this	Quran

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنُ ④

We narrate unto you the most beautiful narration by revealing to you this Quran,

و	إِنْ	كُنْتَ	مِنْ	قَبْلِهِ	لَبِئْسَ	الْغَفْلِينَ
and	if	you were	from	before this	from	those who were unaware

وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَبِئْسَ الْغَفْلِينَ ④

while before this, you were of those who were unaware.

إِذْ	قَالَ	يُوسُفُ	لِأَبِيهِ	يَا أَبَتِ	إِنِّي		
when	he said	Joseph	to his father	O my father	surely I		
إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي							
Remember the time when Joseph said to his father,O my father,							
رَأَيْتُ	أَحَدَ عَشَرَ	كَوْكَبًا	وَالشَّمْسُ	وَالْقَمَرَ	رَأَيْتُهُمْ لِي	سُجِدِينَ	
I saw	eleven	stars	and the sun	and the moon	I saw them	making obeisance for me	
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسُ وَالْقَمَرَ رَأَيْتُهُمْ لِي سُجِدِينَ ⑤							
I saw in a dream eleven stars and the sun and the moon, I saw them making obeisance to me.							
قَالَ	يُبْنَى	لَا تَقْصُصْ	رُءْيَاكَ	عَلَى	إِخْوَتِكَ		
he said	O my son	do not relate	your dream	to	your brothers		
قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ							
He said,O my darling son, relate not thy dream to thy brothers,							
فَيَكِيدُوا	لَكَ	كَيْدًا	إِنَّ	الشَّيْطَانَ	لِلْإِنْسَانِ	عَدُوٌّ	مُّبِينٌ
lest they contrive	for you	plot	surely	the Satan	for man	enemy	open
فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ⑥							
lest they contrive a plot against thee;for Satan is to man an open enemy.							
وَكَذَلِكَ	يَجْتَبِيكَ	رَبُّكَ	وَيُعَلِّمُكَ	مِنْ	تَأْوِيلِ	الْأَحَادِيثِ	
and	He chooses you	your Lord	and He teaches you	from	interpretation	the narrated matters	
وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ							
'And thus shall it be as you have seen, your Lord will choose you and teach you the interpretation of							
وَيُتِمُّ	نِعْمَتَهُ	عَلَيْكَ	وَعَلَى	أَلِ	يَعْقُوبَ		
he perfects	His favour	upon you	and	family	Jacob		
وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى أَلِ يَعْقُوبَ							
narrated matters and perfect His favour upon you and upon the family of Jacob							

كَأَ	أَتَمَّهَا	عَلَى	أَبَوَيْكَ	مِنْ	قَبْلُ	إِبْرَاهِيمَ	وَ	إِسْحَاقَ
as	He perfected it	upon	two of your forefathers	from	before	Abraham	and	Isaac
كَأَ أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ط								
as He perfected it upon two of your forefathers Abraham and Isaac.								
إِنَّ	رَبَّكَ	عَلِيمٌ	حَكِيمٌ	لَقَدْ	كَانَ	فِي	يُوسُفَ	
surely	your Lord	All-Knowing	Wise	surely	it was	in	Joseph	
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ٧ لَقَدْ كَانَ فِي يُوسُفَ								
Verily, your Lord is All-Knowing, Wise. Surely, in Joseph								
وَ	إِخْوَتَهُ	آيَاتٍ	لِّلسَّائِلِينَ	إِذْ	قَالُوا	لِيُوسُفَ	وَ	أَخُوهُ
and	his brothers	Signs	for the inquirers	when	they said	surely Joseph	and	his brother
وَإِخْوَتَهُ آيَاتٍ لِّلسَّائِلِينَ ٨ إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ								
and his brethren there are Signs for the inquirers. When they said, Verily, Joseph and his brother								
أَحَبُّ	إِلَى	أَبِينَا	مِنَّا	وَ	نَحْنُ	عُصْبَةٌ		
dearer	to	our father	from us	and	we	strong party		
أَحَبُّ إِلَى آبِنَا مِنَّا وَنَحْنُ عُصْبَةٌ ط								
are dearer to our father than we are, although we are a strong party.								
إِنَّ	أَبَانَا	لَفِي	ضَلَلٍ	مُبِينٍ	اقتُلُوا	يُوسُفَ		
surely	our father	surely in	error	manifest	kill	Joseph		
إِنَّ أَبَانَا لَفِي ضَلَلٍ مُّبِينٍ ٩ اقتُلُوا يُوسُفَ								
Surely, our father is in manifest error. Kill Joseph								
أَوْ	اطْرَحُوهُ	أَرْضًا	يَخْلُ	لَكُمْ	وَجْهٌ	أَبْيَكُمْ		
or	you cast him out	some land	it becomes empty	for you	favour	your father		
أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ أَبْيَكُمْ								
or cast him out to some distant land, so that your father's favour may become exclusively yours								

وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ	قَالَ	قَائِلٌ	مِنْهُمْ	لَا تَقْتُلُوا يُوسُفَ
and you be	he said	one who speaks	from them	kill not Joseph

وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ¹⁰ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ

and you can thereafter become a righteous people. One of them said, Kill not Joseph,

وَالْقُوَّةُ فِي غَيْبَتٍ	الْجُبِّ	يَلْتَقِطُهُ	بَعْضُ	السَّيَّارَةِ
you cast him	the deep well	he will pick him	some	the travellers

وَالْقُوَّةُ فِي غَيْبَتٍ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ

cast him into the bottom of a deep well; some of the travellers will pick him up.

إِنْ كُنْتُمْ فَعِلِينَ	قَالُوا	يَا أَبَانَا	مَا لَكَ
doers	they said	O our father	why do you

إِنْ كُنْتُمْ فَعِلِينَ¹¹ قَالُوا يَا أَبَانَا مَا لَكَ

but if you must do something, They said, O our father, why dost thou

لَا تَأْمَنَّا	عَلَى	يُوسُفَ	وَ	إِنَّا	لَهُ	لَنُصِحُّونَ
you do not trust us	about	Joseph	and	surely we	for him	surely sincere well-wishers

لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنُصِحُّونَ¹²

not trust us with respect to Joseph, when we are certainly his sincere well-wishers?

أَرْسَلُهُ	مَعَنَا	غَدًا	يَرْتَعُ	وَ	يَلْعَبُ	وَإِنَّا لَهُ
you send him	with us	tomorrow	he may enjoy	and	he may play	and surely we for him

أَرْسَلُهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ

Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.

لَحْفَظُونَ	قَالَ	إِنِّي	لَيَحْزُنُنِي	أَنْ تَذْهَبُوا بِهِ	وَأَخَافُ
surely those who guard	he said	surely me	it surely grieves me	that you go away with him	and I fear

لَحْفَظُونَ¹³ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ

He said, It grieves me that you should take him away, and I fear

غَفُلُونَ	عَنْهُ	أَنْتُمْ	وَ	الذِّئْبُ	أَنْ يَأْكَلَهُ
heedless ones	from him	you are	and	the wolf	that it devours him
أَنْ يَأْكَلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَفُلُونَ ¹⁴					
lest the wolf should devour him while you are heedless of him.					
عُصْبَةٌ	نَحْنُ	وَ	الذِّئْبُ	أَكَلَهُ	لَئِنْ قَالُوا
strong party	we	and	the wolf	it devourd him	surely if they said
قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ					
They said, Surely, if the wolf devour him while we are a strong party,					
ذَهَبُوا بِهِ	فَلَمَّا	لَخِيسِرُونَ	إِذَا	إِنَّا	
they took him away	so when	indeed losers	then	surely we	
إِنَّا إِذَا لَخِيسِرُونَ ¹⁵ فَلَمَّا ذَهَبُوا بِهِ					
then we shall indeed be great losers. So, when they took him away,					
الْجُبِّ	غَيَّبَتْ	فِي	أَنْ يَجْعَلُوهُ	أَجْعُوعًا	وَ
the deep well	bottoms	in	that they put him	they agreed	and
وَأَجْعُوعًا أَنْ يَجْعَلُوهُ فِي غَيَّبَتِ الْجُبِّ ^{١٦}					
and agreed to put him into the bottom of a deep well, they had their malicious design carried out;					
هَذَا	بِأَمْرِهِمْ	لَتَنْبِئَنَّهُمْ	إِلَيْهِ	أَوْحَيْنَا	وَ
this	with their affair	surely you tell them	to him	We sent revelation	and
وَأَوْحَيْنَا إِلَيْهِ لَتَنْبِئَنَّهُمْ بِأَمْرِهِمْ هَذَا					
and We sent a revelation to him, saying, 'You shall surely one day tell them of this affair of theirs					
يَبْكُونَ	عِشَاءَ	أَبَاهُمْ	جَاءُوا	وَ	لَا يَشْعُرُونَ
they are weeping	in the evening	their father	they came	and	they are not aware
وَهُمْ لَا يَشْعُرُونَ ¹⁶ وَجَاءُوا أَبَاهُمْ عِشَاءَ يَبْكُونَ ¹⁷					
while they will be unaware of your identity.' And they came to their father in the evening, weeping.					

قَالُوا	يَا أَبَانَا	إِنَّا	ذَهَبْنَا	نَسْتَبِقُ	
they said	O our father	surely we	we went forth	we racing with one another	
قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ					
They said,O our father, we sent forth racing with one another,					
وَتَرَكْنَا	يُوسُفَ	عِنْدَ	مَتَاعِنَا	فَاكَلَهُ	الذِّئْبُ
and we left	Joseph	with	our things	and it devoured him	the wolf
وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَاكَلَهُ الذِّئْبُ ^٤					
and left Joseph with our things, and the wolf devoured him,					
وَ	مَا أَنْتَ	بِؤْمِنٍ لَّنَا	وَ	لَوْ	كُنَّا
and	you are not	one who believes us		if	we are
وَمَا أَنْتَ بِؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ^٥					
but thou wilt not believe us even if we speak the truth.					
وَ	جَاءُوا	عَلَى	قَبِيضِهِ	بِدَمٍ	كَذِبٍ
and	they came	on	his shirt	with blood	false
وَجَاءُوا عَلَى قَبِيضِهِ بِدَمٍ كَذِبٍ ^٦					
And they came with false blood on his shirt.					
قَالَ	بَلْ	سَوَّيْتُ لَكُمُ	أَنْفُسَكُمْ	أَمْرًا	فَصَبْرٌ
he said	no	it made attractive to you	your minds	this deed	so patience
قَالَ بَلْ سَوَّيْتُ لَكُمُ أَنْفُسَكُمْ أَمْرًا ^٧ فَصَبْرٌ جَبِيلٌ ^٨					
He said, Nay, but your minds have made this sinful deed appear attractive to you. So now dignified patience is good					
وَ	اللَّهُ	الْمُسْتَعَانُ	عَلَى	مَا	تَصِفُونَ
and	Allah	one whose help is sought	against	what	you assert
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ^٩					
for me. And it is Allah alone Whose help is to be sought against what you assert.					

وَجَاءَتْ	سَيَّارَةٌ	فَأَرْسَلُوا	وَأَرَادَهُمْ	فَأَدْلَى	دَلْوَهُ	وَ
and	caravan	and they sent	their water drawer	and he let down	his bucket	
وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ^ط						
And there came a caravan of travellers and they sent their waterdrawer. And he let down his bucket into the well.						
قَالَ	يُبْشَى	هَذَا	عَلِمَ	وَ	أَسْرَوْهُ	بِضَاعَةً
he said	Oh good news	this	a youth	and	they concealed it	piece of merchandise
قَالَ يَبْشَى هَذَا عَلِمَ ^ط وَأَسْرَوْهُ بِضَاعَةً ^ط						
Oh, good news! said he, Here is a youth! And they concealed him as a piece of merchandise,						
وَ	اللَّهُ	عَلِيمٌ	بِمَا	يَعْمَلُونَ		
and	Allah	one who knows well	with what	they do		
وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ^{٢٠}						
and Allah knew full well what they did.						
وَ	شَرَوْهُ	بِثَنٍ	بِخْسٍ	دَرَاهِمَ	مَعْدُودَةٍ	
and	they sold him	with price	paltry	dirhams	few	
وَشَرَوْهُ بِثَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ ^ج						
And they sold him for a paltry price, a few dirhems,						
وَ	كَانُوا	فِيهِ	مِنْ	الزَّاهِدِينَ		
and	they were	in him	from	the indifferent ones		
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ^{٢١}						
and they were not keen to profit from him.						
وَ	قَالَ	الَّذِي	اشْتَرَاهُ	مِنْ	مِصْرَ	لِامْرَأَتِهِ
and	he said	who	he bought him	from	Egypt	to his wife
وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمْرَأَتِهِ						
And the man from Egypt who bought him said to his wife,						

وَلَدًا	نَتَّخِذُهُ	أَوْ	أَنْ يَنْفَعَنَا	عَسَى	مَثْوَاهُ	أَكْرِمِي
as son	we adopt him	or	that he benefits us	may be	his stay	you make honourable

أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا^ط

Make his stay honourable. Maybe he will be of benefit to us; or we shall adopt him as a son.

وَالْأَرْضِ	فِي	لِيُؤَسِّفَ	مَكَّنَّا	كَذَلِكَ	وَ
the land	in	for joseph	We established	thus	and

وَكَذَلِكَ مَكَّنَّا لِيُؤَسِّفَ فِي الْأَرْضِ^د

And thus did We establish Joseph in the land,

وَاللَّهُ	وَ	الْأَحَادِيثِ	تَأْوِيلِ	مِنْ	لِنُعَلِّمَهُ	وَ
Allah	and	the narrated matters	interpretation	from	so that we teach him	and

وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ^ط وَاللَّهُ

and We did so that We might also teach him the interpretation of narrated matters. And Allah

يَعْلَمُونَ	لَا	النَّاسِ	أَكْثَرُ	وَلَكِنَّ	أَمْرَهُ	عَلَى	غَابٍ
they know	not	the men	most	but	His decree	on	one who has full power

غَابٍ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ^{٢٢}

has full power over His decree, but most men know it not.

عِلْمًا	وَ	حُكْمًا	آتَيْنَاهُ	أَشَدَّ	بَدَعَ	لَبَّأَ	وَ
knowledge	and	judgment	We gave him	his age of maturity	he reached	when	and

وَلَبَّأَ بَدَعَ أَشَدَّ آتَيْنَاهُ حُكْمًا وَعِلْمًا^ط

And when he reached the age of maturity, We granted him judgment and knowledge.

الْمُحْسِنِينَ	نَجْزِي	كَذَلِكَ	وَ
those who do good	We reward	thus	and

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ^{٢٣}

And thus do We reward the doers of good.

نَفْسِهِ	عَنْ	بَيْتِهَا	فِي	هُوَ	الَّتِي	وَرَاوَدَتْهُ
his will	against	her house	in	he	she	and she sought to seduce him

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ

And she, in whose house he was, sought to seduce him against his will.

و	غَلَقَتْ	الْأَبْوَابَ	وَ	قَالَتْ	هَيْتَ لَكَ
	she closed	the doors	and	she said	you come on now

وَعَلَقَتْ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ط

And she bolted the doors, and said, Now come.

قَالَ	مَعَاذَ اللَّهِ	إِنَّهُ	رَبِّي	أَحْسَنَ	مَثْوَايَ
he said	I seek refuge of Allah	surely He	my Lord	he made good	my place of stay

قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ط

He said, I seek refuge with Allah. He is my Lord. He has made my stay with you honourable.

إِنَّهُ	لَا	يُفْلِحُ	الظَّالِمُونَ	وَ	لَقَدْ	هَمَّتْ	بِهِ
surely He	not	he let to prosper	the wrongdoer	and	surely	she intended	with him

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ٢٤ وَلَقَدْ هَمَّتْ بِهِ ط

Verily, the wrongdoers never prosper. And she fell for him

و	هَمَّ	بِهَا	لَوْلَا	أَنْ رَأَى	بُرْهَانَ	رَبِّهِ
and	he intended	with her	if not	that he had seen	Sign	his Lord

وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ط

and he too would have fallen for her, had he not seen the sign of his Lord.

كَذَلِكَ	لِنَصْرِفَ	عَنْهُ	السُّوءَ	وَ	الْفَحْشَاءَ
thus	that We turn away	from him	the evil	and	the indecency

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ط

Thus was it, that We might turn away from him evil and indecency.

إِنَّهُ	مِنْ	عِبَادِنَا	الْمُخْلَصِينَ	وَ	اسْتَبَقَا	الْبَابَ
surely he	from	Our servants	the chosen ones	and	they both raced	the door

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ²⁵ وَاسْتَبَقَا الْبَابَ

Surely, he was one of Our chosen servants. And they both raced to the door,

وَ	قَدَّتْ	قَبِيصَهُ	مِنْ	دُبُرٍ	وَ	أَلْفَيَا	سَيِّدَهَا	لَدَا	الْبَابِ
and	she tore	his shirt	from	behind	and	they found	her master	near	the door

وَقَدَّتْ قَبِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ^ط

and she tore his shirt from behind, and they found her lord at the door.

قَالَتْ	مَا	جَزَاءُ	مَنْ	أَرَادَ	بَاهِلِكَ	سُوءًا
she said	what	punishment	who	intended	with your wife	evil

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا

She said, What shall be the punishment of one who intended evil to thy wife,

إِلَّا	أَنْ يُسْجَنَ	أَوْ	عَذَابٌ	أَلِيمٌ
except	that he imprisoned	or	punishment	grievous

إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ²⁶

save imprisonment or a grievous chastisement?

قَالَ	هِيَ	رَاوَدْتَنِي	عَنْ	نَفْسِي	وَ
he said	it was she	she sought to seduce me	against	my will	and

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَ

He said, She it was who sought to seduce me against my will. and

شَهِدَ	شَاهِدٌ	مِّنْ	أَهْلِهَا	إِنْ	كَانَ
he bore witness	a witness	from	her household	if	it was

شَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ

And a witness of her household bore witness saying,

قَبِيصُهُ	قُدَّ	مِنْ	قُبُلٍ	فَصَدَقَتْ	وَ	هُوَ	مِنْ	الْكَاذِبِينَ
his shirt	it was torn	from	front	then she spoke truth	and	he	from	the liars
قَبِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾								
If his shirt is torn from the front, then she has spoken the truth and he is of the liars.								
وَ	إِنْ	كَانَ	قَبِيصُهُ	قُدَّ	مِنْ	دُبُرٍ	فَكَذَبَتْ	
and	if	it was	his shirt	it was torn	from	behind	then she lied	
وَإِنْ كَانَ قَبِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ								
But if his shirt is torn from behind, then she has lied								
وَ	هُوَ	مِنْ	الصَّادِقِينَ	فَلَمَّا	رَأَى	قَبِيصَهُ	قُدَّ	مِنْ
and	he	from	the truthful ones	so when	he saw	his shirt	it was torn	from
وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٨﴾ فَلَمَّا رَأَى قَبِيصَهُ قُدَّ مِنْ دُبُرٍ								
and he is of the truthful. So when he saw his shirt torn from behind,								
قَالَ	إِنَّهُ	مِنْ	كَيْدِكُنَّ	إِنَّ	كَيْدَكُنَّ	عَظِيمٌ		
he said	surely it	from	device of you women	surely	device of you women	mighty		
قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٩﴾								
Surely, this is a device of you women. Your device is indeed mighty.								
يُوسُفُ	أَعْرِضْ	عَنْ	هَذَا	وَ	اسْتَغْفِرِي	لِذَنْبِكَ		
Joseph	you turn away	from	this	and	you women ask forgiveness	for your sin		
يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنْبِكِ ۖ								
O Joseph, turn away from this and thou, O woman, ask forgiveness for thy sin.								
إِنَّكَ	كُنْتَ	مِنْ	الْخَاطِيئِينَ	وَ	قَالَ	نِسْوَةٌ	فِي	الْبَدِينَةِ
surely you woman	you are	from	the guilty ones	and	he said	women	in	the city
إِنَّكَ كُنْتَ مِنَ الْخَاطِيئِينَ ﴿٣٠﴾ وَقَالَ نِسْوَةٌ فِي الْبَدِينَةِ								
Certainly, thou art of the guilty. And women in the city said,								

نَفْسِهِ	عَنْ	فَتَاهَا	تُرَاوِدُ	الْعَزِيزِ	امْرَأَتُ		
his will	against	her slave boy	she seeks to seduce	Aziz	wife		
امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ٣							
The wife of the Aziz seeks to seduce her slave-boy against his will.							
مُبِينٍ	ضَلِّ	فِي	لَنَرَاهَا	إِنَّا	حُبًّا	شَغَفَهَا	قَدْ
manifest	error	in	surely we see her	indeed we	with love	he has infatuated her	surely
قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلٍّ مُّبِينٍ ٣١							
He has infatuated her with love. Indeed, we see her in manifest error.							
و	إِلَيْهِنَّ	أَرْسَلَتْ	بِكُرْهِنَّ	سَمِعَتْ	فَلَمَّا		
and	for them	she sent	with their design	she heard	so when		
فَلَمَّا سَمِعَتْ بِكُرْهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَ							
And when she heard of their crafty design, she sent for them and							
سِكِّينًا	مِنْهُمْ	كُلَّ وَاحِدَةٍ	أَتَتْ	و	مُتَّكَأً	أَعْتَدَتْ لَهُنَّ	
a knife	from those women	every one	she gave	and	repat	prepared for them(ladies)	
أَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا							
prepared for them a repast, and gave every one of them a knife							
و	قَالَتْ	اٰخْرُجْ	عَلَيْهِنَّ	فَلَمَّا	رَأَيْنَهُ	اَكْبَرْنَهُ	
and	she said	you come forth	upon them	so when	they saw him	they thought much of him	
وَقَالَتْ اٰخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ							
and then said to Joseph,Come forth to them.And when they saw him they thought much of him							
و	قَطَّعْنَ	أَيْدِيَهُنَّ	و	قُلْنَ	حَاشَ لِلَّهِ		
	they cut	their hands	and	they said	Allah be glorified		
وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ							
and cut their hands, and said,Allah be glorified!							

مَا هَذَا	بَشَرًا	إِنْ هَذَا	إِلَّا	مَلَكٌ	كَرِيمٌ
this is not	human being	this is not	except	angel	noble
مَا هَذَا بَشَرًا ۚ إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٢﴾					
This is not a human being; this is but a noble angel.					
قَالَتْ	فَذَلِكُنَّ	الَّذِي	لُبْتَنِي	فِيهِ	وَلَقَدْ
she said	and this is	one who	you blamed me	about him	surely
قَالَتْ فَذَلِكُنَّ الَّذِي لُبْتَنِي فِيهِ ۚ وَلَقَدْ					
She said, And this is he about whom you blamed me.					
رَاوَدْتُهُ	عَنْ نَفْسِهِ	فَاسْتَعْصَمَ	وَلَكِنْ	لَمْ يَفْعَلْ	مَا أُمِرْتُ
I sought to seduce him	against his will	but he saved himself	and surely if	he did not	what I bid him
رَاوَدْتُهُ عَنْ نَفْسِهِ ۖ فَاسْتَعْصَمَ ۚ وَلَكِنْ لَمْ يَفْعَلْ مَا أُمِرْتُ					
I did seek to seduce him against his will, but he preserved himself from sin. And now if he do not what I bid him,					
لَيَسْجَنَنَّ	وَلَيَكُونَا	مِّنَ	الصَّغِيرِينَ	قَالَ	
surely he will be imprisoned	and	surely he will become	of	the humbled ones	he said
لَيَسْجَنَنَّ وَلَيَكُونَا مِّنَ الصَّغِيرِينَ ﴿٣٣﴾ قَالَ					
he shall certainly be imprisoned and become one of the humbled. He said,					
رَبِّ	السِّجْنِ	أَحَبُّ	إِلَيَّ	مِمَّا	يَدْعُونَنِيَ
my lord	the prison	dearer	to me	from what	they invite me
رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِيَ إِلَيْهِ ۚ					
O my Lord, I would prefer prison to that to which they invite me;					
وَلَا	تَصْرِفْ	عَنِّي	كَيْدَهُنَّ	أَصْبُ	إِلَيْهِنَّ
and	you turn away	from me	their guile	I may incline	towards them
وَلَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ ۚ					
and unless Thou turn away their guile from me I shall incline towards them					

وَأَكُنْ مِنَ الْجَاهِلِينَ	مِّنْ	فَاسْتَجَابَ لَهُ رَبُّهُ	لَهُ	رَبُّهُ
the ignorant ones	from	so he heard prayer	for him	his Lord

وَأَكُنْ مِنَ الْجَاهِلِينَ ٣٤ فَاسْتَجَابَ لَهُ رَبُّهُ

and be of the ignorant. So his Lord heard his prayer,

فَصَرَفَ عَنْهُ كَيْدَهُنَّ	عَنْهُ	كَيْدَهُنَّ	إِنَّهُ	هُوَ	السَّمِيعُ	الْعَلِيمُ
and he turned away	from him	their guile	surely He	He	the All-Hearing	the All-Knowing

فَصَرَفَ عَنْهُ كَيْدَهُنَّ ٣٥ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.

ثُمَّ بَدَأَ لَهُمْ	مِّنْ بَعْدِ	مَا رَأَوْا الْآيَاتِ	لَيَسْجُنَنَّهُ	حَتَّىٰ	حِينَ
then it occurred to them	to them	what they saw the Signs	surely they imprison him	until	a time

ثُمَّ بَدَأَ لَهُمْ مِّنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيَسْجُنَنَّهُ حَتَّىٰ حِينَ ٣٦

Then it occurred to them (the man) after they had seen the signs they should imprison him for a time.

وَدَخَلَ	مَعَهُ	السِّجْنَ	فَتَيْنِ	قَالَ أَحَدُهُمَا	إِنِّي أَرَانِي
and it entered	with him	the prison	two young men	one of them said	surely I saw myself

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ ٣٧ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي

And with him there entered the prison two young men. One of them said, I saw myself in a dream

أَعْصِمُ خَبْرًا	وَقَالَ	الْآخَرُ	إِنِّي أَرَانِي	أَحْمِلُ	فَوْقَ	رَأْسِي	خُبْرًا
I am pressing wine	and he said	the other one	surely I saw myself	I am carrying	above	my head	bread

أَعْصِمُ خَبْرًا ٣٨ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا

And the other said, I saw myself in a dream carrying upon my head bread pressing wine.

تَأْكُلُ	الطَّيْرُ	مِنْهُ	نَبِّئْنَا	بِتَأْوِيلِهِ	إِنَّا نَرَاكَ	مِنَ الْمُحْسِنِينَ
she eats	the birds	from it	you inform us	of its interpretation	surely we see you	the righteous

تَأْكُلُ الطَّيْرُ مِنْهُ ٣٩ نَبِّئْنَا بِتَأْوِيلِهِ ٤٠ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.

قَالَ	لَا يَأْتِيَكُمَا طَعَامٌ	تُرْزَقْنِيهِ	إِلَّا	نَبَأْتُكُمَا
he replied	it won't come to both of you	food	but	I will inform you both

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقْنِيهِ إِلَّا نَبَأْتُكُمَا

He replied, The food which you are given shall not come to you but I shall inform you

بِتَأْوِيلِهِ	قَبْلَ	أَنْ يَأْتِيَكُمَا	ذِكْرًا	مِمَّا	عَلَّمَنِي	رَبِّي
with its interpretation	before	that it come to both of you	this is	from what	taught me	my Lord

بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذِكْرًا مِمَّا عَلَّمَنِي رَبِّي^ط

of the interpretation thereof before it comes to you. This is on account of what my Lord has taught me.

إِنِّي تَرَكْتُ	مِلَّةَ قَوْمٍ	لَا يُؤْمِنُونَ	بِاللَّهِ	وَهُمْ	بِالْآخِرَةِ	هُمْ كَافِرُونَ
surely I left	religion of the people	they don't believe	in Allah	and they	in the Hereafter	they are disbelievers

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ^{٣٨} هُمْ كَافِرُونَ

I have renounced the religion of the people who do not believe in Allah and who are disbelievers in the Hereafter.

وَاتَّبَعْتُ	مِلَّةَ	آبَائِي	إِبْرَاهِيمَ	وَ	إِسْحَاقَ	وَعِيسَى
and	religion	my fathers	Abraham	and	Isaac	Jacob

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ^ط

And I have followed the religion of my fathers, Abraham and Isaac and Jacob.

مَا كَان لَنَا	أَنْ نُشْرِكَ	بِاللَّهِ	مِنْ شَيْءٍ
it was not for us	that we associate partner	with Allah	from anything

مَا كَان لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ^ط

We cannot indeed associate anything as partner with Allah.

ذَلِكَ	مِنْ	فَضْلِ	اللَّهِ	عَلَيْنَا	وَ	عَلَى	النَّاسِ
this is	from	grace	Allah	upon us	and	upon	the mankind

ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ

This is of Allah's grace upon us and upon mankind,

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ	يُصَاحِبِي السِّجْنِ	ءَأَرْبَابٌ مُتَفَرِّقُونَ
but	O my two companions of prison	diverse are lords

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ٣٩ يُصَاحِبِي السِّجْنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ

but most men are ungrateful. O my two companions of the prison, are diverse lords better or Allah,

خَيْرٌ أَمِ اللَّهِ	الْوَاحِدُ	الْقَهَّارُ	مَا تَعْبُدُونَ	مِنْ دُونِهِ	إِلَّا أَسْمَاءَ
better	or Allah	the one	the Most Supreme	you not worship	from besides Him but names

خَيْرٌ أَمِ اللَّهِ الْوَاحِدُ الْقَهَّارُ ٤٠ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ

the One, the Most Supreme? You worship nothing beside Allah, but mere names

سَيِّئُوهَا	أَنْتُمْ	وَ	أَبَاؤُكُمْ	مَا أَنْزَلَ اللَّهُ	بِهَا	مِنْ سُلْطَانٍ
you named them	yourselves	and	your fathers	Allah didn't sent down	with it	any authority

سَيِّئُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ٤١

that you have named, you and your fathers; Allah has sent down no authority for that.

إِنْ	الْحُكْمُ	إِلَّا	بِاللَّهِ	أَمَرَ	أَلَّا تَعْبُدُوا	إِلَّا	إِيَّاهُ
not	the decision	except	with Allah	he commands	that you don't worship	save	Him

إِنْ الْحُكْمُ إِلَّا لِلَّهِ ٤٢ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ٤٣

The decision rests with Allah alone. He has commanded that you shall not worship anything save Him.

ذَلِكَ	الدِّينُ	الْقَيِّمُ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا يَعْلَمُونَ
that	the religion	the right	but	most	the people	they not know

ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٤٤

That is the right religion, but most men know it not.

يُصَاحِبِي	السِّجْنِ	أَمَّا	أَحَدُكُمَا	فَيَسْقِي	رَبَّهُ	خَمْرًا
O my two companions	prison	as for	one of you	so he will pour out to drink	his lord	wine

يُصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ٤٥

O my two companions of the prison, as for one of you, he will pour out wine, for his lord to drink;

و	أَمَّا	الْآخَرُ	فَيُصَلَّبُ	فَتَأْكُلُ	الطَّيْرُ	مِنْ	رَأْسِهِ
and	as for	the other	so he will be crucified	so it will eat	the birds	from	his head

وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ٥

and as for the other, he will be crucified so that the birds will eat from off his head.

قُضِيَ	الْأَمْرُ	الَّذِي	فِيهِ	تَسْتَفْتِينَ
it was decreed	the matter	which	in it	you inquire

قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ٥٤

The matter about which you inquired has been decreed.

و	قَالَ	لِلَّذِي	ظَنَّ	أَنَّهُ	نَاجٍ	مِنْهُمَا
and	he said	to him	he thought	surely he	one who will escape	from the two of them

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا

And of the two, he said to him whom he thought to be the one who would escape:

أَذْكُرْنِي	عِنْدَ	رَبِّكَ	فَأَنْسَاهُ	الشَّيْطَانُ	ذِكْرَ	رَبِّهِ
you mention me	with	your lord	but he caused him to forget	the Satan	mentioning	his lord

أَذْكُرْنِي عِنْدَ رَبِّكَ ٥ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ

But Satan caused him to forget mentioning it to his lord,

فَلَبِثَ	فِي	السِّجْنِ	بِضْعَ	سِنِينَ
so he remained	in	the prison	some	years

فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ٥٥

so he remained in prison for some years.

و	قَالَ	الْمَلِكُ	إِنِّي	أَرَى	سَبْعَ	بَقَرَاتٍ	سِمَانٍ
and	he said	the king	surely I	I see	seven	cows	fat ones

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ

And the king said, 'I see in a dream seven fat cows

يَأْكُلُهُنَّ	سَبْعُ	عِجَافٌ	وَّ	سَبْعَ	سُئِلَتْ	خُضِرَ
it eats them	seven	lean ones	and	seven	ears	green
يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَ سَبْعَ سُئِلَتْ خُضِرَ						
whom seven lean cows are eating, and seven green ears of corn						
وَّ	أُخَرَ	يَبِسَتْ	يَا أَيُّهَا	الْبَلَاءُ	أَفْتُونِي	فِي رُؤْيَايَ
and	others	those dried up	O you	the chiefs	you explain to me	my dream about
وَأُخَرَ يَبِسَتْ يَا أَيُّهَا الْبَلَاءُ أَفْتُونِي فِي رُؤْيَايَ						
and seven others dried up. O ye chiefs, explain to me the meaning of my dream						
إِنْ	كُنْتُمْ	لِلرُّعْيَا	تَعْبُرُونَ	قَالُوا	أَضْغَاثُ	أَحْلَامٍ
if	you are	for dreams	you interpret	they said	confused	dreams
إِنْ كُنْتُمْ لِلرُّعْيَا تَعْبُرُونَ ٤٤ قَالُوا أَضْغَاثُ أَحْلَامٍ ٤٥						
if you can interpret a dream. They replied, They are confused dreams,						
وَّ	مَا	نَحْنُ	بِتَأْوِيلِ	الْأَحْلَامِ	بِغَلِيظٍ	
and	not	we	with interpretation	such dreams	those who know	
وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِغَلِيظٍ ٤٥						
and we do not know the interpretation of such confused dreams.						
وَّ	قَالَ	الَّذِي	نَجَا	مِنْهُمَا	وَّ	أَدَّكَرَ
and	he said	one who	he escaped	of two	and	he remembered
						بَعْدَ
						أَمَّةٍ
وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أَمَّةٍ						
And he of the two who had escaped, and who now remembered after a time, said,						
أَنَا أَنْبِئُكُمْ	بِتَأْوِيلِهِ	فَارْسِلُونِ	يُوسُفُ	أَيُّهَا	الصِّدِّيقُ	
I will let you know	with its interpretation	so you send me	Joseph	O you	the man of truth	
أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ فَارْسِلُونِ ٤٦ يُوسُفُ أَيُّهَا الصِّدِّيقُ						
I will let you know its interpretation, therefore send ye me. Joseph! O thou man of truth,						

عَجَافٌ	سَبْعٌ	يَأْكُلُهُنَّ	سِمَانٍ	بَقَرَاتٍ	سَبْعَ	فِي	أَفْتِنَا
lean ones	seven	it will eat them	fat ones	cows	seven	about	you explain to us

أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عَجَافٌ

explain to us the meaning of seven fat kine which seven lean ones devour,

وَأُخْرَى	سَبْعَ	سُنْبُلَاتٍ	خَضِرٍ	وَأُخْرَى	يَبِسَتْ
and	seven	ears	green	and	withered ones

وَسَبْعِ سُنْبُلَاتٍ خَضِرٍ وَأُخْرَى يَبِسَتْ

and of seven green ears of corn and seven others withered;

لَعَلِّي	أَرْجِعُ	إِلَى	النَّاسِ	لَعَلَّهُمْ	يَعْلَمُونَ
so that	I return	to	the people	so that they	they know

لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ⁽⁴⁷⁾

that I may return to the people so that they may know.

قَالَ	تَزْرَعُونَ	سَبْعَ	سِنِينَ	دَائِبًا	فَمَا	حَصَدْتُمْ
he replied	you shall sow	seven	years	continuously	and what	you reaped

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَائِبًا فَمَا حَصَدْتُمْ

He replied, You shall sow for seven years, working hard and continuously,

فَذَرُوهُ	فِي	سُنْبُلِهِ	إِلَّا	قَلِيلًا	مِمَّا	تَأْكُلُونَ
then you leave it	in	its ear	except	a little	from what	you eat

فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ⁽⁴⁸⁾

and leave what you reap in its ear, except a little which you shall eat.

ثُمَّ	يَأْتِي	مِنْ	بَعْدِ	ذَلِكَ	سَبْعَ	شَدَادٍ
then	it shall come	from	after	that	seven	hard ones

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شَدَادٍ

Then there shall come after that seven hard years

يَأْكُلْنَ	مَا	قَدَّمْتُمْ	لَهُنَّ	إِلَّا	قَلِيلًا	مِّمَّا	تُحْصِنُونَ
they will consume	what	you laid in advance	for them	except	a little	from what	you have preserved

يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٩﴾

which shall consume all that you shall have laid by in advance for them except a little which you may preserve.

ثُمَّ	يَأْتِي	مِنْ	بَعْدِ	ذَلِكَ	عَامٌ
then	it will come	from	after	that	a year

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ

Then a year will follow when people will be granted

فِيهِ	يُغَاثُ	النَّاسُ	وَ	فِيهِ	يَعْصِرُونَ
in it	he will be relieved	the people	and	in it	they will give presents

فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٥٠﴾

abundant rain and therein they will have plenty of fruits and oil seeds to press for juices and oils.'

وَ	قَالَ	الْمَلِكُ	اْتُونِي بِهِ	فَلَمَّا	جَاءَهُ	الرَّسُولُ
and	he said	the king	you bring him to me	so when	he came to him	the messenger

وَقَالَ الْمَلِكُ اْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ

And the King said,Bring him to me.But when the messenger came to him,

قَالَ	ارْجِعْ	إِلَى	رَبِّكَ	فَسْأَلْهُ	مَا بَالُ	النِّسْوَةِ
he said	go back	to	your lord	and ask him	how fair	the women

قَالَ ارْجِعْ إِلَى رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ

he said, Go back to thy lord and ask him how fare the women

الَّتِي	قَطَّعْنَ	أَيْدِيَهُنَّ	إِنَّ	رَبِّي	بِكَيْدِهِنَّ	عَلِيمٌ
ones who	they cut	their hands	surely	my Lord	with their crafty design	knows well

الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥١﴾

who cut their hands: for, my Lord well knows their crafty design.

قَالَ	مَا	خَطْبُكُمْ	إِذْ	رَأَوْتُنَّ	يُوسُفَ	عَنْ	نَفْسِهِ
he said	what	your matter	when	you sought to seduce	Joseph	against	his will

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ط

He (the King) said to the women, What was the matter with you when you sought to seduce Joseph against his will?

قُلْنَ	حَاشَ لِلَّهِ	مَا	عَلِمْنَا	عَلَيْهِ	مِنْ	سُوءٍ
they said	Allah be glorified	not	we knew	against him	from	evil

قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ط

They said, Allah be glorified for creating such a man –we have known no evil against him.

قَالَتْ	امْرَأْتُ	الْعَزِيزِ	الْآنَ	حَصَحَ	الْحَقُّ
she said	wife	Aziz	now	it came to light	the truth

قَالَتْ امْرَأْتُ الْعَزِيزِ الْآنَ حَصَحَ الْحَقُّ د

The wife of the Aziz said, Now has the truth come to light.

أَنَا	رَأَوْتُهُ	عَنْ	نَفْسِهِ	وَ	إِنَّهُ	لَبِنٌ	الصَّادِقِينَ
I	I sought to seduce him	against	his will	and	surely he	indeed from	the truthful ones

أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَبِنٌ الصَّادِقِينَ ٥٢

It was I who sought to seduce him against his will, and surely, he is the truthful. Joseph said, 'I asked for

ذَلِكَ	لِيَعْلَمَ	أَنِّي	لَمْ أَخُنْهُ	بِالْغَيْبِ
this is	so he may know	surely I	I did not betray his trust	in absence

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ

that enquiry to be made so that he (the 'Aziz) might learn that I did not betray his trust in his absence

وَ	أَنَّ	اللَّهُ	لَا يَهْدِي	كَيْدَ	الْخَائِنِينَ
and	surely	Allah	He lets not succeed	guile	the unfaithful ones

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ٥٣

and also that it should become known that Allah does not permit the guile of dishonest people to succeed.