6. And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Laḥ AL-Mahfūz — the Book of Decrees with Allāh).

7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: “You shall indeed be raised up after death,” those who disbelieve would be sure to say, “This is nothing but obvious magic.”

8. And if We delay the torment for them till a determined term, they are sure to say, “What keeps it back?” Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! he is despairing, ungrateful.

10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: “Ills have departed from me.” Surely, he is exultant, and boastful (ungrateful to Allāh).

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

[1] (V.11:7) Narrated Abu Hurairah. The Prophet ﷺ said, “The Right (Hand) of Allāh is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down.” (Sahih Al-Bukhari, Vol. 9, Hadith No. 515)
12. So perchance you (Muhammad صلى الله عليه وسلم) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, “Why has not a treasure been sent down unto him, or an angel has come with him?” But you are only a warner. And Allāh is a Wakīl (Disposer of affairs, Trustee, Guardian) over all things.

13. Or they say, “He (Prophet Muhammad صلى الله عليه وسلم) forged it (the Qur’ān).” Say: “Bring you then ten forged Sūrahs (chapters) like unto it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!”

14. If then they answer you not, know then that it [the Revelation (this Qur’ān)] is sent down with the Knowledge of Allāh and that Lā ilāha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islām)?

15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

17. Can they (Muslims) who rely on a clear proof (the Qur’ān) from their Lord, and whom a witness [Jibril (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mūsā (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur’ān), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad صلى الله عليه وسلم and also denied all that which he brought from Allāh. Surely, they
18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, “These are the ones who lied against their Lord!” No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors). [*]

19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.

20. By no means will they escape (from Allâh’s Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).

21. They are those who have lost their own selves, and their invented false deities will vanish from them.

22. Certainly, they are those who will be the greatest losers in the Hereafter.

[1] (V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

[2] (V.11:18) The Statement of Allâh ᴡ-disc: “The witnesses will say: ‘These are the ones who lied against their Lord.”

Narrated Saifûn bin Muhirz: While Ibn Umar was performing the Tawâf (around the Ka‘bah), a man came up to him and said, “O Abu ‘Abdul-Rahmân!” or said, “O Ibn ‘Umar! Did you hear anything from the Prophet صلى الله عليه وسلم about An-Najwâ?” Ibn ‘Umar said, “I heard the Prophet صلى الله عليه وسلم saying, ‘The believer will be brought near his Lord.’” (Hishâm, a subnarrator said, reporting the Prophet’s words), “The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allâh will ask him), ‘Do you know (that you did) such-and-such a sin?’ He will say twice, ‘Yes, I know; I did commit those sins.’ Then Allâh will say, ‘I did screen your sins in the world and I forgive them for you today.’ Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: ‘These are the ones who lied against their Lord.’” (Sahih Al-Bukhari, Vol.6, Hadith No.207).

*An-Najwâ: the private talk between Allâh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.
23. Verily, those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever.

24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

25. And indeed We sent Nûh (Noah) to his people (and he said): “I have come to you as a plain warner.”

26. “That you worship none but Allâh; surely, I fear for you the torment of a painful Day.”

27. The chiefs who disbelieved among his people said: “We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.”

28. He said: “O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?

29. “And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

30. “And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?
31. “And I do not say to you that with me are the Treasures of Allâh, nor that I know the Ghaib (Unseen), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the Zâlimûn (wrong-doers, oppressors).”

32. They said: “O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.”

33. He said: “Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not.

34. “And my advice will not profit you, even if I wish to give you good counsel, if Allâh’s Will is to keep you astray. He is your Lord! and to Him you shall return.”

35. Or they (the pagans of Makkah) say: “He (Muhammad ﷺ) has fabricated it (the Qur’ân).” Say: “If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.”

36. And it was revealed to Nûh (Noah): “None of your people will believe except those who have believed already. So be not sad because of what they used to do.

37. “And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned.”

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: “If you mock at us, so do we mock at you likewise for your mocking.
39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Emark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

41. And he [Nūh (Noah)] said: "Emark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî)

42. So it (the ship) sailed with them amidst waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart): "O my son! Emark with us and be not with the disbelievers."

43. (The son) replied: "I will betake myself to some mountain; it will save me from the water." Nūh (Noah) said: "This day there is no saviour from the Decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.

44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allāh) was fulfilled (i.e. the destruction of the people of Nūh (Noah). And

\[1\] (V.11:43) Narrated Abu Sa'id Al-Khudri that the Prophet ﷺ said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it: and Al-Ma'sūm (the sinless or the saved or the protected) is the one whom Allāh protects." (Sahih Al-Bukhari, Vol.8, Hadith No.608).
it (the ship) rested on (Mount) Jûdî, and it was said: “Away with the people who are Zalîmûn (polytheists and wrong-doers)!"

45. And Nûh (Noah) called upon his Lord and said, “O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.”

46. He said: “O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant.”

47. Nûh (Noah) said: “O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers.”

48. It was said: “O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off-spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.”

49. This is of the news of the Unseen which We reveal unto you (O Muhammad صلى الله عليه وسلم); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious — See V.2:2)

50. And to ‘Ad (people We sent) their brother Hûd. He said, “O my people! Worship Allah! You have no other ilâh (god) but Him. Certainly, you do nothing but invent lies!

51. “O my people I ask of you no reward for it (the Message). My reward is only from
Him. Who created me. Will you not then understand?

52. “And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimūn (criminals, disbelievers in the Oneness of Allāh).”

53. They said: “O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.

54. “All that we say is that some of our gods (false deities) have seized you with evil (madness).” He said: “I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

55. With Him (Allāh). So plot against me, all of you, and give me no respite.

56. “I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).

57. “So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.”

58. And when Our Commandment came, We saved Hūd and those who believed with him by a Mercy from Us, and We saved them from a severe torment.

59. Such were ‘Ād (people). They rejected the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).
60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, ‘Ad disbelieved in their Lord. So away with ‘Ad, the people of Hûd.

61. And to Thamûd (people We sent) their brother Sâlih. He said: “O my people! Worship Allâh: you have no other ilâh (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.”

62. They said: “O Sâlih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone)! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism).”

63. He said: “O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.

64. “And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh’s land, and touch her not with evil, lest a near torment should seize you.”

65. But they killed her. So he said: “Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.”

66. So when Our Commandment came, We saved Sâlih and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty.
67. And As-Saihah (torment — awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,

68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!

69. And verily, there came Our messengers to Ibrāhīm (Abraham) with glad tidings. They said: Salām (greetings or peace!) He answered, Salām (greetings or peace!) and he hastened to entertain them with a roasted calf.

70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: “Fear not, we have been sent against the people of Lūt (Lot).”

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lūt (Lot)]. But We gave her glad tidings of Ishāq (Isaac), and after Ishāq, of Ya’qūb (Jacob).

72. She said (in astonishment): “Woe unto me! Shall I bear a child while I am an old woman,[1] and here is my husband an old man? Verily! This is a strange thing!”

73. They said: “Do you wonder at the Decree of Allāh? The Mercy of Allāh and His Blessings be on you, O the family [of Ibrāhīm (Abraham)]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.”

74. Then when the fear had gone away from (the mind of) Ibrāhīm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt (Lot).

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75. Verily, Ibrahim (Abraham) was, without doubt, forbearing, used to invoking Allah with humility, and was repentant (to Allah all the time, again and again).

76. “O Ibrâhim (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.”

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: “This is a distressful day.”

78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: “O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allah and degrade me not with regard to my guests! Is there not among you a single right-minded man?”

79. They said: “Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!”

80. He said: “Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).”

81. They (messengers) said: “O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed,
morning is their appointed time. Is not the morning near?"

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another;

83. Marked from your Lord; and they are not ever far from the Zālimūn (polytheists, evil-doers).

84. And to the Madyan (Midian) people (We sent) their brother Shu‘aib. He said: "O my people! Worship Allāh, you have no other ilāh (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.

86. "That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."

87. They said: "O Shu‘aib! Does your Salāt (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except
from Allâh, in Him I trust and unto Him I repent.

89. “And O my people! Let not my Shiqâq’ cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih, and the people of Lût (Lot) are not far off from you!

90. “And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.”

91. They said: “O Shu‘aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us.”

92. He said: “O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

93. “And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.”

94. And when Our Commandment came, We saved Shu‘aib and those who believed with him by a Mercy from Us. And As-Saihâ (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.

95. As if they had never lived there! So away with Madyân (Midian) as away with Thamûd! (All these nations were destroyed).

96. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses,
97. To Fir‘aun (Pharaoh) and his chiefs, but they followed the command of Fir‘aun (Pharaoh), and the command of Fir‘aun (Pharaoh) was no right guide.

98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].

100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad صلى الله عليه وسلم); of them, some are (still) standing, and some have been (already) reaped.

101. We wronged them not, but they wronged themselves. So their ālihah (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe.\[1\]

103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

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\[1\] (V.11:102) Narrated Abu Músâ: Allâh's Messenger صلى الله عليه وسلم said, "Allâh gives respite to a Zâlim (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong: Verily, His Seizure is painful (and) severe." (Sahih Al-Bukhari, Vol.6, Hadith No.208).
104. And We delay it only for a term (already) fixed.

105. On the Day when it comes, no person shall speak except by His (Allâh’s) Leave. Some among them will be wretched and (others) blessed.

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

109. So be not in doubt (O Muhammad صلى الله عليه وسلم) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur’ân).

111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

112. So stand (ask Allâh to make) you (Muhammad صلى الله عليه وسلم) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh’s Legal Limits). Verily, He is All-See of what you do.
113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor would you then be helped.  

114. And perform As-Salât (Iqámát-as-Salát), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).  

115. And be patient; verily, Allah wastes not the reward of the good-doers.  

116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none) —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allah, polytheists, sinners).  

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[1] (V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by ‘Ali رضي الله عنه on the authority of the Prophet ﷺ.  

Narrated ‘Asim: I said to Anas, “Did Allah’s Messenger ﷺ make Al-Madinah a sanctuary?” He replied, “Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allah, the angels, and all the people.” Then Músâ bin Anas told me that Anas added, “... or gives refuge to such a heretic or a sinner ...” (Sahih Al-Bukhari, Vol.9, Hadith No.409).  

[2] (V.11:114):  

(A) Narrated Ibn Mas‘ûd: A man kissed a woman and then came to Allah’s Messenger ﷺ and told him of that. So this Divine Revelation was revealed to the Prophet ﷺ: “And perform As-Salât (Iqámát-as-Salát) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful.” (V.11:114). The man said, “Is this instruction for me only?” The Prophet ﷺ said, “It is for all those of my followers who encounter a similar situation.” (Sahih Al-Bukhari, Vol. 6, Hadith No: 209).  

(B) Narrated Abu Dharr: Allah’s Messenger ﷺ said to me: “(a) Be afraid of Allah and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verbally) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character.” (This Hadith is quoted by At-Tirmidhi).
117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.

118. And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree.

119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I shall fill Hell with jinn and men all together.”

120. And all that We relate to you (O Muhammad صلى الله عليه وسلم) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur’ân) has come to you the truth, as well as an admonition and a reminder for the believers.

121. And say to those who do not believe: “Act according to your ability and way, We are acting (in our way).

122. And you wait! We (too) are waiting.”

123. And to Allâh belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad صلى الله عليه وسلم) and put your trust in Him. And your Lord is not unaware of what you (people) do.”

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[1] (V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbâs رضي الله عنهما, as quoted in Tafsir Qurtubi].
In the Name of Allah
the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur’an, and none but Allah ( Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur’an that makes clear the legal and illegal things, laws, a guidance and a blessing).

2. Verily, We have sent it down as an Arabic Qur’an in order that you may understand.

3. We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur’an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur’an).

4. (Remember) when Yûsuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me.”

5. He (the father) said: “O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!

6. “Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya’qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.”

7. Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.
8. When they said: “Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error.

9. “Kill Yūsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin).”

10. One from among them said: “Kill not Yūsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers.”

11. They said: “O our father! Why do you not trust us with Yūsuf (Joseph) though we are indeed his well-wishers?”

12. “Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.”

13. He [Yaʿqūb (Jacob)] said: “Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.”

14. They said: “If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers.”

15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: “Indeed, you shall (one day) inform them of this their affair, when they know (you) not.”

16. And they came to their father in the early part of the night weeping.

17. They said: “O our father! We went racing with one another, and left Yūsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.”
18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe."

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did.

20. And they sold him for a low price — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the Muhsînûn (doers of good — see the footnote of V.9:120).

23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful."

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and
illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?”

26. He [Yūsuf (Joseph)] said: “It was she that sought to seduce me;” and a witness of her household bore witness (saying): “If it be that his shirt is torn from the front, then her tale is true and he is a liar!

27. “But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!”

28. So when he (her husband) saw his [Yūsuf’s (Joseph)] shirt torn at the back, he (her husband) said: “Surely, it is a plot of you women! Certainly mighty is your plot!

29. “O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful.”

30. And women in the city said: “The wife of Al-‘Azīz is seeking to seduce (slave) young man, indeed she loves him violently; verily we see her in plain error.

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yūsuf (Joseph))]: “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: “How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!”

32. She said: “This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be
cast into prison, and will be one of those who are disgraced.”

33. He said: “O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.”

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.

36. And there entered with him two young men in the prison. One of them said: “Verily, I saw myself (in a dream) pressing wine.” The other said: “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.” (They said): “Inform us of the interpretation of this. Verily, we think you are one of the Muḥsimūn (doers of good).”

37. He said: “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the Kan‘ anyūn of Egypt who were polytheists and used to worship sun and other false deities).

38. “And I have followed the religion of my fathers,™ — Ibrāhīm (Abraham), Isḥaq (Isaac) and Yaʿqūb (Jacob) [parents of the prophets], and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men

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™ (V.12:38) See the footnote of (V. 2:135).
39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?

40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But Shaitân (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."

44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."
46. (He said): “O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.”

47. [(Yūsuf (Joseph)] said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

48. “Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49. “Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).”

50. And the king said: “Bring him to me.” But when the messenger came to him, [Yūsuf (Joseph)] said: “Return to your lord and ask him, ‘What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.’”

51. (The King) said (to the women): “What was your affair when you did seek to seduce Yūsuf (Joseph)?” The women said: “Allāh forbids! No evil know we against him!” The wife of Al-‘Azīz said: “Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful.”

52. [Then Yūsuf (Joseph) said: “I asked for this enquiry] in order that he (Al-‘Azīz) may know that I betrayed him not in (his) absence.” And, verily! Allāh guides not the plot of the betrayers.\footnote{V.12:52}

\footnote{a) Narrated Ibn ‘Umar رضي الله عنه said, “For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): ‘This is the betrayal (perfidy) of so-and-so, the son of so-and-so.’” ( Sahih Al-Bukhari, Vol. 8, Hadith No. 196)\\n\footnote{b) See the footnote of (V.4:145).}
53. “And I free not myself (from the blames). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.”

54. And the king said: “Bring him to me that I may attach him to my person.” Then, when he spoke to him, he said: “Verily, this day, you are with us high in rank and fully trusted.”

55. [Yūsuf (Joseph)] said: “Set me over the store-houses of the land; I will indeed guard them with full knowledge” (as a minister of finance in Egypt).

56. Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of Al-Muhsinūn (the good doers — See V.2:112).

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

58. And Yūsuf’s (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.

59. And when he had furnished them with their provisions (according to their need), he said: “Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?

60. “But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.”