

Tafsir al-Jalalayn, Juza' [12], Surat Hud & Yusuf

{ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ مِنْزِلُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ }

And there is not (wa-mā min: min is extra) a creature (dābba is that [creature] which treads [dabba]) in the earth but the sustenance thereof rests on God, [sustenance] which He has undertaken [to provide], out of His bounty, exalted be He. And He knows its habitation, its dwelling-place in this world — or in the loins — and its repository, after death, or in the womb. All, that which is mentioned, is in a manifest, a clear, Book, which is the Preserved Tablet (al-lawh al-mahfūz).

{ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّا كُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيُقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ }

And He it is Who created the heavens and the earth in six days, the first of which was Sunday and the last, Friday — and His Throne, before creating them, was upon the water, borne by the winds — that He might try you (li-yabluwakum is semantically connected to khalaqa, 'He [Who] created'), in other words, He created them and all that is beneficial and good for you in them, in order to test you: which of you is best in conduct, that is, [which of you] is most obedient to God. And if you were to say, O Muhammad (s), to them: 'Truly you shall be raised again after death', those who disbelieve will say, 'This, Qur'ān that speaks of resurrection — or, [this] that you are saying — is nothing but manifest, clear, sorcery' (sihrun: a variant reading has sāhirun, 'sorcerer', in which case the reference is to the Prophet (s)).

{ وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْسِبُهُ الْأَيُّومُ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ }

2

And if we postpone the chastisement for them until, the arrival of, a reckoned time, [reckoned] moments, they will surely say, in mockery: ‘What is detaining it?’, what is preventing it from being sent down? God, exalted be He, says: Verily on the day when it comes to them, it cannot be averted, warded off, from them, and that, chastisement, which they derided shall surround them, [it] shall come down upon them.

{ وَلَئِنْ آدَفْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَكَيْفُوسٌ كَفُورٌ }

And if We cause, the disbelieving, man to taste some mercy from Us, [such as] wealth and [good] health, and then wrest it from him, lo! he is despairing, having lost hope of God’s mercy, ungrateful, intensely ungrateful to Him.

{ وَلَئِنْ آدَفْنَاهُ مَعْمَاءً بَعْدَ ضَرَاءٍ مَّسْتَه لَيَقُولُنَّ دَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَنَفْحٌ فَخُورٌ }

But if We cause him to taste prosperity after some misery, [such as] impoverishment and hardship, that had befallen him, assuredly he will say, ‘The ills, the afflictions, have gone from me’, when he had not anticipated that they would go away; yet still he does not give thanks for this; lo!, he is exultant, wanton, boastful, to people of what he has been given;

{ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ }

save, but, those who endure, misery, [patiently] and perform righteous deeds, during times of comfort; theirs will be forgiveness and a great reward, which is Paradise.

{ فَلَعَلَّكَ تَأْمُرُكَ بِغُضِّ مَا يُوحَىٰ إِلَيْكَ وَضَأْتَهُ بِهٖ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أَنْزَلَ عَلَيهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ }

3

Perhaps, O Muhammad (s), you might [think to] leave out some of what is revealed to you, such that you do not convey it to them, for they do not take it seriously, and that your breast should be straitened by it, by reciting it to them, because they say, ‘Why has a treasure not been sent down for him, or an angel not come with him?’, to confirm his sincerity, as we had requested? You are but a warner, and yours is only to convey [the Message], not to produce what they have requested; and God is Guardian over all things, He is Preserver [of all things], so He will requite them [accordingly].

{ أَمْ يَقُولُونَ اقْتَرَاهُ قُلُوبُنَا بَعْشَرٍ سُوْرٍ مِّثْلِهِ مُفْتَرَاتٍ وَأَدْعُوا مَنْ أَسْتَعْظَمُ مِن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ }

Or do they say, ‘He has invented it?’, that is, the Qur’ān. Say: ‘Then bring ten sūras the like thereof, in terms of clarity and rhetorical excellence, invented, for you are Arabs who speak [Arabic] eloquently, like myself — he challenged them to these [ten sūras] first, and then to one sūra — and call, in order [for them] to assist you, upon whom you can beside God, that is, [on] other than Him, if you are truthful’, about it [the Qur’ān] being an invention of lies.

{ فَالْمُرْسَلَاتُ لَكُمْ فَاعْلَمُوا إِنَّمَا أَنْزَلَ عَلَيهِ اللَّهُ وَأَنَّ إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ }

Then, if they, that is, those on whom you call for assistance, do not answer you, know, this address is to the idolaters, that it has been revealed, enwrapped, only in God’s knowledge, not as an

invention of lies against Him, and that (an is softened, in other words [understand it as] annahu) there is no god save Him. Will you then submit?, after this definitive argument; in other words: 'Submit!'

{ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُحْسِنُونَ }

He who desires the life of this world and its adornment, by persisting in idolatry — it is said that this was [revealed] regarding the dissimulators — We shall repay them their deeds, that is, the requital of any good that they did, such as charity or kindness to kin, in it, by giving them abundant provision, and therein, that is, in this world, they shall not be defrauded, they shall [not] be made to suffer diminution in anything.

{ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ }

Those are they for whom there is nothing in the Hereafter but the Fire; what they contrive will have failed, [will] be invalid, therein, that is, in the Hereafter, and will not be rewarded, and useless is that which they used to do.

{ أَفَمَنْ كَانَ عَلَىٰ بَيْتَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ }

Is he who relies on a clear proof, a clear statement, from his Lord, meaning the Prophet (s), or the believers; it [the proof] being the Qur'ān, [a clear proof] which is followed by a witness, to it of its veracity [as being], from Him, that is, from God; he [the witness] being Gabriel, and before it, [before] the Qur'ān, was the Book of Moses, the Torah, also a witness to it, as an example and a mercy? (imāman wa-rahmatan is a circumstantial qualifier) [is such a person] like one who is not so? No! Those, that is, the ones who rely on a clear proof, they believe in it, that is, in the Qur'ān, and so for them will be Paradise; but he who disbelieves in it of the partisans, [namely] all the disbelievers, the Fire shall be his appointed place. So do not be in doubt, in uncertainty, concerning it, concerning the Qur'ān. Truly it is the Truth from your Lord, but most of mankind, that is, the people of Mecca, do not believe.

{ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ }

And who, that is, none, does greater wrong than he who invents a lie concerning God?, by ascribing to Him partner and child. Those, they shall be brought before their Lord, on the Day of Resurrection, amid [the rest of] creation, and the witnesses (ashhād is the plural of shāhid) namely, the angels, who will bear witness that the messengers conveyed [the Message] and that the disbelievers denied [them], will say, 'These are they who lied concerning their Lord'. Surely the curse of God is upon the wrong-doers, the idolaters;

{ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ }

they who bar [people] from God's way, [from] the religion of Islam, desiring [to have] it, seeking that the way be, crooked; and in the Hereafter they (hum, 'they', is [reiterated] for emphasis) are disbelievers.

6

{ أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ }

Such will not escape, God, in the earth and, beside God, other than Him, they [can] have no allies, [no] helpers to protect them against His chastisement. For them the chastisement will be double, for their having led others astray. They could not hear, the truth, nor did they use to see, it; that is to say, because of their extreme aversion to it, it is as though they did not have the [physical] capacity for it.

{ أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ }

Such are they who have lost their souls, for their journey's end shall be to the Fire, made everlasting for them; and that which they used to invent, [of lies] concerning God, in the way of claiming [that He has] a partner, has failed them, is absent [before them].

{ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ }

Without doubt, verily, they will be the greatest losers in the Hereafter.

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَحْبَبُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ }

Truly those who believe and perform righteous deeds and humble themselves, [who] are at peace and feel reassured, or [who] repent, before their Lord: such will be the inhabitants of Paradise, abiding therein.

{ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمِ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ }

The likeness, the description, of the two parties, the disbelievers and the believers, is as the blind and the deaf, this being the likeness of the disbeliever, and the one who sees and the one who hears, this being the likeness of the believer, are they equal in likeness? No! Will you not then remember? (tadhakkarūn: the original tā' [of tatadhakkarūn] has been assimilated with the dhāl) [will you not then] be admonished?

{ وَلَقَدْ أَمَرْنَا نُوحًا بِأَلِي قَوْمِهِ إِلَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ }

And verily We sent Noah to his people [and he said]: 'I am (annī: a variant reading has innī, in which case 'he said' has been omitted) for you a clear warner, one whose warning is plain.

{ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ }

That, you worship none but God. Lo! I fear for you, should you worship other than Him, the chastisement of a painful day', painful in this world and in the Hereafter.

{ فَقَالَ الْأُمَلَاءُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَاكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِأَدْيِ الرَّأْيِ وَمَا تَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ

كَاذِبِينَ }

8

The council, the respected elders, of his people who disbelieved, said: ‘We see you but a mortal like us, and you have no merit over us, and we see not that any follow you save the vilest among us, the riffraff among us, such as the weavers and the shoemakers, [through] rash opinion (bādiya’l-ra’ya: read with hamza or without [in both cases]), in other words, impulsively, without thinking you over (it [bādiya’l-ra’ya] is in the accusative because it is an adverbial clause, that is to say: at the time that their opinion first came into being). We do not see that you have any merit over us, for which you would deserve our following you; nay, we deem you liars’, with regard to your claim to [be bringing] a Message: they [the disbelievers] included his folk with him in their address [to him].

{ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي مِنَ رَحْمَةِ مَنْ عِنْدَهُ فَعُمِّيَتْ عَلَيْكُمْ أَنْزِلْ مِنْكُمُوهَا وَأَنْتُمْ لَهَا كَاذِبُونَ }

He said, ‘O my people, have you considered: — inform me — if I am [acting] upon a clear proof, a clear statement, from my Lord and He has given me mercy — prophethood — from Him, and it has been obscured, concealed, from you (‘amiyat, ‘obscured’, a variant reading has the passive ‘ummiyat), can we compel you to it, are we [able] to force you to accept it, while you are averse to it? We are not able to do that.

{ وَيَقَوْمٍ لَا سَأَلَكُمْ عَلَيْهِ مَا لَا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ }

And O my people, I do not ask of you any wealth, which you should give me, for this, for conveying the Message. My wage, my reward, falls only upon God and I will not drive away those who believe, as you have commanded me; they shall surely meet their Lord, at the Resurrection, and He will requite them and exact vengeance for them from those who wronged them and drove them away. But I see you are a people who are ignorant, of the consequence of your affair.

{ وَيَقُولُونَ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ }

And O my people, who would help, [who would] defend, me against God, that is, [against] His chastisement, if I drive them away?, in other words, there is none to help me. Will you not then remember? (tadhakkarūn: the original second tā' [in tatadhakkarūn] has been assimilated with the dhāl), [will you not then] be admonished?

{ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِيَّايَ مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِيَّايَ إِذَا لَمِنَ الظَّالِمِينَ }

And I do not say to you, “I possess the treasure houses of God” nor, “I have knowledge of the Unseen”; nor do I say, “I am an angel”, nay, I am human like you. Nor do I say to those whom your eyes scorn that God will not give them any good — God knows best what is in their souls, [in] their hearts. Lo! if I were to say this, then indeed I would be of the evildoers’.

{ قَالُوا يَا بُرْهَانَ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ }

They said, 'O Noah, you have disputed with us and disputed with us at length, so bring upon us that wherewith you are threatening us, in the way of chastisement, if you are of the truthful'.

{ قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنتُمْ بِمُعْجِزِينَ }

He said, 'Only God will bring it upon you, if He wills, to hasten it on for you, for the decision is His, not mine; and you cannot escape Him, elude God.

{ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ }

And my counsel will not benefit you if I desire to counsel you when God desires to keep you astray (the response to the conditional is indicated by wa-lā yanfa'ukum nushī, 'and my counsel will not benefit you'). He is your Lord and to Him you will be brought back'.

{ أَمْ يَقُولُونَ اقْتَرَاهُ قُلْ إِنْ اقْتَرَبْتُهُ فَعَلِيَ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تَجْرِمُونَ }

God, exalted be He, says: Or do they, the disbelievers of Mecca, say, 'He has invented it?', Muhammad (s) has invented the Qur'ān? Say: 'If I have invented it, then my crime will be upon me, my sin [will be upon me], that is, the punishment for it; and I am innocent of what you commit', of crime, when you attribute invention to me.

{ وَأُوْحِي إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ }

Tafsir al-Jalalayn, Juz' [12], Surat Hud & Yusuf

And it was revealed to Noah that: 'None of your people will believe except he who has already believed. Do not be distressed, grieved, because of what they do, in the way of idolatry. So, he [Noah] invoked God against them with the words: My Lord, leave not [one of the disbelievers] upon the earth [Q. 71:26]. God responded to this invocation of his and said:

{ وَأَصْنَعُ الْفُلَّكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُخْرَجُونَ }

Build the Ark, the ship, under Our eyes, under Our watch and protection, and by Our inspiration, [by] Our command, and do not address Me concerning those who have done evil, [those who] have disbelieved, [by asking] that I should refrain from destroying them; lo! they shall be drowned'.

{ وَيَصْنَعُ الْفُلَّكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَنَّ قَوْمَهُ سَخِرُوا مِنْهُ قَالَ إِنْ سَخِرُوا مِنَّا فَإِنَّا نَسْحَرُ مِنْكُمْ كَمَا تَسْحَرُونَ }

And he was building the Ark (yasna' is narrating a past state [in the present tense]) and whenever a council, a group, of his people passed him, they scoffed at him, mocked him. He said, 'Though you scoff at us, yet we scoff at you, even as you scoff, when we are saved, while you drown;

{ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ }

and you shall know to whom (man introduces the relative clause which constitutes the direct object of the [action of] 'knowing') will come a chastisement degrading him, and upon whom an enduring, an everlasting, chastisement will fall'.

{ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ }

Such that when (hattā represents the objective for [the action of] ‘building’) Our command came, for their destruction, and the, baker’s, oven gushed forth, with water — this was the sign for Noah — We said, ‘Load therein, in the ship, of every kind, [of every] male and female, that is, of every species of these two, two, a male and a female (ithnayn constitutes the direct object). According to the story, God gathered for Noah all the beasts of prey and birds and other [animals]; he [Noah] would go through every species [to select them] with his hands, and his right hand would fall upon a male and the left upon a female, whereupon he would take them aboard the ship; and your family — that is, his wife and children — save those against whom the Word has already gone forth, from among them, that they be destroyed: this was his wife and his son Canaan, in contrast with Shem, Ham and Japheth, whom he took aboard together with their three wives, and those who believe’. And none but a few believed with him: it is said that these were six men and their wives; it is also said that the number of all those aboard the ship was eighty, half of whom were men and the other half, women.

{ وَقَالَ امْرُكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِيهَا وَمُرسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ }

And he, Noah, said, ‘Embark therein! In the Name of God be its course and its mooring (read majrāhā and marsāhā, or mujrāhā and mursāhā, both being verbal nouns, meaning, the length of

its course and where it docks, in other words, the entire journey). Truly my Lord is Forgiving, Merciful', for He did not destroy us.

{ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَتَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ امْرُكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ }

And it sailed with them amid waves like mountains, in terms of their height and size, and Noah called out to his son, Canaan, who was standing away, from the ship, 'O my son, embark with us and do not be with the disbelievers!'

{ قَالَ سَأْوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ }

He said, 'I shall take refuge in a mountain that will protect me, preserve me, from the water'. Said he, 'This day there is none that can protect from God's command, [from] His chastisement, except — but — him on whom He, God, has mercy', he will be protected. God, exalted be He, says: And the waves came between them, so he was among the drowned.

{ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ }

And it was said, 'O earth, swallow your waters, that have sprung forth from you — and it reabsorbed it [all] except for what came down from the sky and formed rivers and seas — and O heaven, abate!', withhold the rain, and it did. And the waters subsided, decreased. And the affair was accomplished, the matter of the destruction of Noah's people was complete, and it settled,

[and] the ship came to rest, upon al-Jūdī, a mountain in Mesopotamia (al-jazīra), near Mosul; and it was said: 'Away with — perish — the evildoing, the disbelieving, folk!'

{ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ أُنِيَّ مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ }

And Noah called out to his Lord and said, 'My Lord, lo! my son, Canaan, is of my family, and You promised me that they would be saved, and truly Your promise is the Truth, which never fails, and You are the Most Just of Judges', the most knowledgeable and the fairest of them.

{ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَلِنَ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ }

He, [God] exalted be He, said: 'O Noah, lo! he is not of your family, of those [who will be] saved, or of the followers of your religion; lo! it, that is, your asking me to save him, is not a righteous deed, for he is a disbeliever and there is no deliverance for disbelievers ('āmalun ghayru sālihīn, 'it is not a righteous deed': a variant reading has 'āmila, the verb, with ghayra in the accusative, in which case the person governing [the verb 'amila] is his son). So do not ask of Me (read either fa-lā tas'alanni, or fa-lā tas'alni) that whereof you have no knowledge, in respect to saving your son. I admonish you lest you be among the ignorant', when you ask about what you do not know.

{ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنُ مِنَ الْخَاسِرِينَ }

He said, 'My Lord, I seek refuge in You, from [the sin], that I should ask of You that whereof I have no knowledge. Unless You forgive me, my excess, and have mercy on me I shall be among the losers'.

{ قِيلَ يَا نُوحُ اهْبِطْ سَلَامًا مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَعَكَ وَأُمَّرُ سَنَسِفُهُمْ نَمِيسُهُمْ مِنَّا عَذَابِ الْيَمِّ }

It was said, 'O Noah, go down, disembark from the ship, in peace, in safety, or with a greeting, from Us and blessings, good things, upon you and upon some communities [that will spring] from those with you, in the ship, that is, from their children and their seed, those who are [and those who will be] the believers. And [there will be other] communities (read umamun), [to spring] from those with you, to whom We shall give enjoyment, in this world, and then a painful chastisement will befall them', in the Hereafter, and these will be the disbelievers.

{ تِلْكَ مِنْ آيَاتِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ }

Those, that is, these verses, containing [stories such as] the story of Noah, are of the tidings of the Unseen, [of] the tales of that which was hidden from you, which We inspire in you, O Muhammad (s). You yourself did not know it, nor did your people [know it] before this, Qur'ān. So be patient, in conveying [the Message] and in [enduring] your people's hurt, as Noah endured. Truly the, praiseworthy, sequel is for those who are God-fearing.

{ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُقْتِرُونَ }

And, We sent, to 'Ād their brother, from the tribe, Hūd. He said, 'O my people, worship God!, affirm His Oneness. You have no god (min ilāhin: min is extra) other than He. You, in your worship of graven images, do but invent, [you do but] invent lies against God.

{ مِ قَوْمٍ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ }

O my people, I do not ask of you any wage for it, for the affirmation of His Oneness. Lo! my wage falls only upon Him Who originated me, created me. Will you not understand?

{ وَيَقَوْمٍ أَسْتَعْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ }

And, O my people, ask forgiveness of your Lord, for [your] idolatry, then turn, return, to Him repentant, through obedience; He will release the sky, [He will release] the rain — for they had been denied it — upon you in abundance, with abundant rainfall, and He will add to you strength to your strength, through wealth and children. Do not turn away as sinners', idolaters.

{ قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ بِمُؤْمِنِينَ }

They said, 'O Hūd, you have not brought us any clear proof, [any] evidence for what you say, and we are not going to forsake our gods on [the basis of] your saying, that is, because of what you say, and we are not believers in you.

{ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا سَوْءٌ قَالَ إِيَّيْهِ أَشْهَدُ اللَّهُ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ }

We say nothing, concerning you, save that one of our gods has possessed you in some evil way', rendering you insane, for your having cursed them, and so you are raving. He said, 'Lo! I call God to bear witness, for me, and you, bear witness also, that I am innocent of what you associate, with Him,

{ مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ }

beside Him; so plot against me, devise ways to destroy me, all together, you and your graven images, then give me no respite, grant me [no] reprieve.

{ اِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ اِلَّا هُوَ اَخَذَ بِنَاصِيَتِهَا اِنَّ رَبِّي عَلٰى صِرَاطٍ مُسْتَقِيمٍ }

Truly I have put my trust in God, my Lord and your Lord; there is no (mā min: min is extra) creature, no living thing that treads upon this earth, but He takes it by the forelock, that is, [but] He is its possessor and subjugator, so that no benefit or harm occurs except by His permission — the forelock is specifically used here because he who is taken by his forelock suffers the ultimate humiliation. Surely my Lord is on a straight path, that is, [on] the way of truth and justice.

{ فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُكُمْ مَا اُرْسِلْتُ بِهِ اِلَيْكُمْ وَيَسْتَحِفُّ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا اِنَّ رَبِّي عَلٰى كُلِّ شَيْءٍ حَفِيظٌ }

And if you turn away (tawallaw: one of the two tā' letters [of tatawallaw] has been omitted), that is, if you object, still I have conveyed to you that wherewith I was sent to you, and my Lord will set

in place of you a folk other than you. You cannot injure Him in any way, by your idolatry. Truly My Lord is Preserver, Watcher, over all things’.

{ وَلَمَّا جَاءَ أَمْرُنَا بِجَنَّتَيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَبَجَيْنَا لَهُم مِّنْ عَذَابٍ غَلِيظٍ }

And when Our command, Our chastisement, came to pass We delivered Hūd and those who believed with him by a mercy, by guidance, from Us, and We delivered them from a harsh, a severe, chastisement.

{ وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ }

And that was ‘Ād — [this is] an allusion to their remains; in other words, go forth in the land and look at these [remains]. God then describes their case, saying: they knowingly denied the signs of their Lord and disobeyed His messengers (rusulahu is in the plural, because when a person disobeys a messenger he has [effectively] disobeyed all of them, since they share a common principle in that [Message] with which they come, namely, [the principle of] God’s Oneness); and they, that is, the riffraff, followed the command of every rebellious tyrant, [every] leader of theirs who is obstinate with regard to the truth.

{ وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ إِلَّا إِنْ عَادُوا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ }

And a curse was made to follow them in this world, from people, and on the Day of Resurrection, a curse [will follow them] for all creatures to see. 'Lo! 'Ād disbelieved in, they knowingly denied, their Lord. Lo! away, [far] from God's mercy, with 'Ād, the folk of Hūd!'

{ وَاللّٰهُمَّ صَلِّ عَلَىٰ سَالِحِ قَوْمِ اَعْدُوْا اِلٰهَ مَا لَكُمْ مِنْ اِلٰهٍ غَيْرِهِ هُوَ اَنْشَأَكُمْ مِنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تَوْبُوْا اِلَيْهِ اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيْبٌ }

And, We sent, to Thamūd their brother, from the tribe, Sālih. He said, 'O my people, worship God!, affirm His Oneness. You have no god other than He. He it is Who produced you, [Who] began your creation, from the earth, by creating your father Adam from it, and has given you to live therein, He has made you inhabitants, living therein; so ask forgiveness of Him, from idolatry, then turn, return, to Him repentant, through [acts of] obedience. Truly my Lord is Near, to His creation by [virtue of] His knowledge, Responsive', to those who ask of Him.

{ قَالُوْا يَا سَالِحُ قَدْ كُنْتَ فَيْنَا مَرْجُوًّا قَبْلَ هٰذَا اَتُنهٰا اَنْ تَعْبُدَ مَا يَعْبُدُ اٰبَاؤُنَا وَاَتُنَا لَفِيْ شَكٍّ مِّمَّا كُنَّا نَدْعُوْنَ اِلَيْهِ مُرِيْبٍ }

They said, 'O Sālih, you had been one of promise among us, that is to say, we had hoped that you would become [our] chief, before this, that has issued from you. Do you forbid us to worship what our fathers worshipped?, in the way of graven images? Truly we are in grave doubt, [doubt] creating [great] uncertainty, concerning that to which you are calling us', in the way of [affirming] God's Oneness.

{ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَتَانِي مِنْهُ مَرْحَمَةٌ فَمَن يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونِي غَيْرَ تَخْسِيرٍ }

He said, ‘O my people, have you considered: if I am [acting] upon a clear proof, a [clear] statement, from my Lord, and He has given me from Him mercy, prophethood, who will help me, [who will] defend me, against God, [against] His chastisement, if I disobey Him? You would only be adding, by commanding me to do that, to my loss, [my] misguidance.

{ وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا سَوْءَ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ }

And, O my people, this is the she-camel of God, a sign for you (āyatan is a circumstantial qualifier operated by the demonstrative noun [hādhihi, ‘this’]). Leave her to eat in God’s earth and do not cause her any harm, [by] hamstringing [her], lest you be seized by a near chastisement’, if you do hamstring her.

{ فَعَقَرُوهَا فَتَقَالَ تَمَعَّوْا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ }

But they hamstrung her, Qudār hamstrung her at their command, and he, Sālih, said, ‘Enjoy [yourselves], live, in your dwellings for three days, whereafter you will be destroyed. That is a promise that will not be belied’.

{ فَلَمَّا جَاءَ أَمْرُنَا بَجَيْتِنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ }

So, when Our command came, for their destruction, We delivered Sālih and those who believed with him, they numbered 4000, by a mercy from Us, and, We delivered them, from the ignominy of that day (read yawmi'idhin [if understood] as declinable, or read yawma'idhin on the basis of it [yawm, 'day'] being annexed to an invariable [idhin, 'that'], which is the majority view). Truly your Lord is the Strong, the Mighty, the Victor.

{ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ }

And those who did evil were seized by the Cry, so that they ended up lying lifeless prostrate in their habitations, keeled over their knees, dead,

{ كَانَ لَمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لَلثَمُودِ }

as if (ka-an had been softened and its subject omitted, in other words [understand it as] ka'annahum) they had not dwelt there, in their dwelling-place: 'Lo! Thamūd disbelieved in their Lord, lo! away with Thamūd!' (this may be read, declined, li-Thamūdan, or left, as indeclinable, li-Thamūda, referring to the district or the tribe).

{ وَلَقَدْ جَاءَتْ مُرْسَلْنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ }

And verily Our messengers came to Abraham with good tidings, of [the birth of] Isaac and, after him, Jacob. They said, 'Peace!' (salāman is a verbal noun). He said, 'Peace!', be upon you, and did not delay to bring a roasted calf.

{ فَلَمَّا رَأَىٰ أَيْدِيهِمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْفَ إِنَّا أُمْرُسَلْنَا إِلَىٰ أَقْتَوْمِ لُوطٍ }

And when he saw their hands not reaching to it, he was suspicious of them and conceived, he kept secret in himself, a fear of them. They said, 'Fear not. Lo! we have been sent to the people of Lot', to destroy them.

{ وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ وَّرَاءِ إِسْحَاقَ يَعْقُوبَ }

And his wife, that is, Abraham's wife, Sarah, standing by, serving them, laughed, at the good tiding of their destruction; and so We gave her the good tiding of Isaac, and, after Isaac, of Jacob, his son, whom she would live to see.

{ قَالَتْ يَوَيْلَ لِيَءَأْدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ }

She said, 'Woe to me! (yā waylatā is an expression used in [reaction to] a serious matter; the alif [suffixed in waylatā] substitutes for the yā' of the genitive annexation [waylatī, 'my woe']). Shall I bear a child when I am an old woman, 99 years old, and this my husband is an old man?, 100 or 120 years old (shaykhan is in the accusative because it is a circumstantial qualifier, operated by the demonstrative import of dhā, 'this'). Truly this is a strange thing', that a child should be born to such an aged couple.

{ قَالُوا أَنْعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ }

They said, 'Are you astonished by God's command?, [by] His power? The mercy of God and His blessings be upon you, O, people of the House!, the House of Abraham. Truly He is Praised, Glorious!', Generous.

{ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ }

And when the awe, the fear, departed from Abraham and the good tiding came to him, of a child, he began to plead with Us, pleading with Our messengers, concerning the, matter of the, people of Lot.

{ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ }

Assuredly Abraham was forbearing, long-suffering, imploring, penitent, always returning [to God] in repentance: thus he said to them, 'Would you destroy a town in which there are 300 believers?' They said, 'No'. He said, 'Would you destroy a town in which there are 200 believers?' They said, 'No'. He said, 'Would you destroy a town in which there are 40 believers?' They said, 'No'. He said, 'Would you destroy a town in which there are 14 believers?' They said, 'No'. He said, 'What if there were one believer in it?' They said, 'No'. He said, 'Lot is in it'. They said, 'We know full well who is in it' ... to the end [of the narrative].

{ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ مِّنَ رَبِّكَ وَإِنَّهُمْ لَفِي سَعْيٍ مَّرْدُودٍ }

When he had pleaded with them at length, they said: 'O Abraham, desist from this, pleading. Truly your Lord's command, for their destruction, has gone forth, and truly there will come upon them a chastisement which cannot be repelled'.

{ وَكَمَا جَاءَتْ رَسُولَنَا لوطاً سَيِّئاً بِهِمْ وَضَاقَ بِهِمْ ذَمْرُ عَا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ }

And when Our messengers came to Lot, he was distressed, he was grieved on their account, and felt constrained in his power to protect them, because they had handsome faces and were dressed as [visiting] guests, and so he feared for them from his people, and he said, 'This is a distressful, a very difficult, day'.

{ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي صَنْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ مَرشِيدٌ }

And his people, when they became aware of them, came to him, running, hastening, towards him — and previously, before they came, they had been committing abominations, namely, penetrative sexual intercourse with men. He, Lot, said, 'O my people! Here are my daughters, marry with them; they are purer for you. So fear God, and do not degrade me, [do not] disgrace me, before my guests. Is there not among you any upright man?', to enjoin decency and forbid indecency?

{ قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ حَقِّ وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ }

They said, 'You know full well that we have no right to, no need of, your daughters, and you know well what we desire', in the way of sexual intercourse with men.

{ قَالَ لَوْ أَنِّي لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ }

He said, 'Would that I had strength, power, to resist you or could resort to some strong support!', [to] some clan that would help me, I would surely fall upon you. So, when the angels saw this,

{ قَالُوا يَا لُوطُ إِنَّا مرْسَلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِبْ أَهْلَكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُ إِلَيْهِ مُصِيبًا مَا أَصَابَهُمْ إِنْ مَوْعِدَهُمُ الصُّبْحُ إِلَّا السُّبْحُ }

{ يَقْرَبُ }

they said, 'O Lot, truly we are messengers of your Lord. They shall not reach you, with any harm, so travel with your family during a part of the night, and let not one of you turn round, lest they see the terrible predicament that will befall them, except for your wife: (read illā imra'atuka, in the nominative, as a substitute for ahadun; a variant reading has illā imra'ataka, in the accusative, as [her being] an exception among [his] 'family', in other words, do not take her along when you travel) lo! she shall be smitten by that which smites them: it is said that he did not take her along with him; it is also said that she did set out [with them] and turned round, and so exclaimed, 'Woe is my people!', at which point a stone struck her and killed her. When he [Lot] asked them about the time of their destruction, they replied: Truly their tryst is [for] the morning, and when he said, 'I want it to be sooner', they said: is the morning not nigh [enough]?'

{ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّن سَجِيلٍ مِّنْ مَّنْضُودٍ }

So when Our command, for their destruction, came to pass We made their uppermost, that is, their cities, the nethermost — when Gabriel raised them to the sky and dropped them upside down to the earth, and We rained upon them stones of baked clay, clay baked in fire, one after another,

{ مُسَوِّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ }

marked, [each one of them] with the name of the person it would strike, with your Lord ('inda rabbik is an adverbial qualifier for these [stones]), and they, the stones — or their lands — are not far from the evildoers, that is, [from] the people of Mecca.

{ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَمْرًا كُفْرًا بَحِيرٌ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ }

{ مُحِيطٍ }

And, We sent, to Midian their brother Shu'ayb. He said, 'O my people, worship God!, affirm His Oneness. You have no god other than He. And diminish not the measure or the weight. I see you in prosperity, [enjoying] a grace which precludes any need for stinting [people]; and I fear for you, should you not believe, the chastisement of a besetting day, [besetting] you, destroying you (the attribution of this term ['besetting'] to 'a day' [as opposed to 'the chastisement'] is figurative, for it [the chastisement] will take place thereupon).

{ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَمْزِضِ مُمْسِدِينَ }

O my people, give full measure and weight, fulfil [the due of] both of these, in justice, and do not defraud people in respect of their goods, do not diminish anything of their due, and do not be degenerate in the land, working corruption, by killing or otherwise ([lā ta'thaū] derives from 'athiya, meaning afsada, 'he corrupted'; mufsidīn, 'working corruption', is a circumstantial qualifier reiterating the import of the term operating it, ta'thaū, '[do not] be degenerate').

{ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ }

The remainder [which is] from God, that provision of His which remains for you after you have given full measure and weight, is better for you, than fraud, if you are believers; and I am not a guardian over you', a watcher, that I should requite you for your deeds: I was sent only as a warner.

{ قَالُوا يَا شُعَيْبُ أَصَلُّوا نَكَرًا تُؤْمَرُ أَنْ تُشْرَكَ مَا يُعْبَدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَكِيمُ الرَّشِيدُ }

They said, to him mockingly: 'O Shu'ayb, does your [way of] prayer command you, with the obligation [to make sure], that we should leave what our fathers [used to] worship, of idols, or, that we should cease, to do as we will with our goods?, meaning that such a command is an absurdity which no person calling to good would commend. You are indeed the forbearing, the right-guided': they said this in mockery.

{ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَمَرَرْتُمَنِي مِّنْهُ مَرزُقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِلَّا الصَّالِحِينَ وَمَا

تُؤْفِقُنِي إِلَّا بِإِذْنِ اللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ }

He said, 'O my people, have you considered that I might be [acting] upon a clear proof from my Lord and that He has provided me with fair, wholesome, sustenance from Him?, should I then blemish it with what is unlawful, in the way of fraud or stinting? And I do not desire to be inconsistent, and then partake, in what I forbid you, thus committing the same. I desire only to set things right, in your case, by way of [enjoining] justice, so far as I am able. My success, my ability to do this [successfully] and [to enjoin] other acts of obedience, is only with God. In Him I trust and to Him I turn, I return, [repentant].

{ وَيَقُولُ لَا يُجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِّنْكُمْ بِبَعِيدٍ }

And, O my people, let not the breach with me, the dispute [you have] with me (shiqāqī, 'the breach with me', is the subject of the verb yajrimannakum, 'make you deserve', in which the [suffixed] pronoun [-kum, 'you'] constitutes the first direct object, the second being [what follows]) make you deserve, earn you [as punishment], that there befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Sālih, in the way of chastisement; and the people of Lot, that is, their dwelling-places or the era in which they were destroyed, are not far away from you, so take heed [of this].

{ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ }

And ask forgiveness of your Lord, then repent to Him. Truly my Lord is Merciful, to believers, Affectionate', loving towards them.

{ قَالُوا يَا شُعَيْبُ مَا نَفَقْتُمْ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ }

They said, in proclamation of their lack of concern: 'O Shu'ayb, we do not understand much of what you say. Truly we see you are weak, abject, among us, and were it not for your clan, we would have stoned you; for you are not, too, powerful, [too] venerable, for us', to stone, but it is your clan that is powerful.

{ قَالَ يَا قَوْمِ أَرَأَيْتُمْ لِيَ إِعْرَافِيكُمْ مِنْ اللَّهِ وَاتَّخَذْتُمُوهُ وَمَرَأَةًكُمْ ظَهْرًا إِنِّي لَأَبْهَمٌ بِمَا تَعْمَلُونَ مُحِيطٌ }

He said, 'O my people, is my clan more venerable in your sight than God?, such that you refrain from killing me because of them, instead of [your] protecting me for [being the Messenger of] God? And do you put Him, God, behind you, neglected?, rejected, behind your backs, not mindful of Him? Truly my Lord encompasses, in knowledge, what you do, and will requite you.

{ وَيَا قَوْمِ أَعْمَلُوا عَلَيَّ مَكَانَتِكُمْ إِنِّي عَمَلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَأَمْرٌ يَقْبَلُوا مِنِّي مَعَكُمْ مَرَقِيبٌ }

And, O my people, act according to your ability, your circumstances, lo! I [too] am acting, according to mine. You will soon know upon whom (man is the relative particle introducing the direct object of [the action of] 'knowing') will come the chastisement that will abase him, and who is a liar. And sit in watch, wait for the consequence of your affair: I too will be with you watching', waiting.

{ وَلَمَّا جَاءَ أَمْرُنَا لَبَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ }

And when Our command came, for their destruction, We delivered Shu'ayb and those who believed with him by a mercy from Us; and the Cry seized those who were evildoers — Gabriel cried at them — and they ended up lying lifeless prostrate in their habitations, keeled over on their knees, dead,

{ كَانَ لَمْ يَعْنُوا فِيهَا إِلَّا بَعْدَ الْمَدِينِ كَمَا بَعَدَتْ ثَمُودُ }

as if (ka-an is softened, in other words [understand it as] ka-annahum) they had never dwelt there: 'Lo! Away with Midian, just as Thamūd was done away with!'

{ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ }

And verily We sent Moses with Our signs and a clear warrant, a manifest and evident proof,

{ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ }

to Pharaoh and his council; but they followed Pharaoh's command, and Pharaoh's command was not right-guided, appropriate.

{ يَقْدِرُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأُورِدْهُمْ أُلْكًا وَسِيسَ الْوَرْدِ الْمَمْرُودِ }

He will go before his people on the Day of Resurrection, and they will follow him, as they did in this world, and he will lead them, he will admit them, to the Fire — an evil place, it is, for those entering it!

{ وَأَتَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ نَسَّ الرَّفْدُ الْمَرْفُودُ }

And a curse was made to follow them in this [world], as well as, a curse, on the Day of Resurrection — evil is the assistance offered!, in their case.

{ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَفُصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ }

That, which is mentioned (dhālika is the subject, the predicate of which [follows]), is [something] of the tidings of the towns, which We relate to you, O Muhammad (s). Some of them, that is, [of] the towns, are standing, only its inhabitants having been destroyed, and some, of them, have been cut down, destroyed together with its inhabitants, such that there are no vestiges thereof, much like crops harvested with sickles.

{ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَابَعٍ }

And We did not wrong them, destroying them for not having committed any sins, but they wronged themselves, through idolatry. Their gods did not avail, defend, them in any way (min shay'in: min is extra), those [gods] upon whom they called, [whom] they worshipped, besides God, that is, other than Him, when the command of your Lord, His chastisement, came; and they [their gods] — through their [the disbelievers'] worship of these [gods], did not increase them in anything but ruin, [but] loss.

{ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَةَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ }

Such, like that seizing, is the seizing of your Lord when He seizes the towns, meaning its inhabitants, while they are doing wrong, by way of sins: in other words, nothing can avail them in any way when He seizes them. Truly His seizing is painful, severe. The two Shaykhs [Bukhārī and Muslim] reported [by way of an isnād] from Abū Mūsā al-Ash‘arī that he said, ‘The Prophet (s) said, “God gives [extended] respite to the evildoer, but when He seizes him there is no escape for him”, whereupon the Prophet (s) recited the verse: Such is the seizing of your Lord [Q. 11:102, above]’.

{ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ }

There is indeed in that, which is mentioned of stories, a sign, a lesson, for him who fears the chastisement of the Hereafter: that, in other words, the Day of Resurrection, is a day to which, on which, mankind will be gathered, and that is a day witnessed, witnessed by all creatures.

{ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ }

And We do not defer it but to a term [already] reckoned, [but] to a time predetermined by God.

{ يَوْمَ يَأْتُ لَأَنكَلَهُمْ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ }

The day it, that day, comes, no soul shall speak (takallamu: one of the tā’ letters [of tatakallamu] has been omitted) except by His permission, exalted be He. Some of them, that is, [some]

creatures, will be wretched, and [some], of them, joyous, each having been determined [to be thus] from pre-eternity.

{ فَأَمَّا الَّذِينَ شَقُوا فَيُنَادُونَ فِيهَا بُرْءِئِي رَبِّي وَسَهيقٌ }

As for those who are damned, according to God's [prior] knowledge, they will be in the Fire; their lot therein will be wailing, which is a loud sound, and sighing, which is a faint sound;

{ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ }

abiding therein for as long as the heavens and the earth endure, that is, [for] the length of the duration of both in this world, except, other than, what your Lord may will, in the way of adding to the duration of these two, such that it [their abiding] becomes indefinite: meaning that they will abide therein forever. Truly your Lord is Doer of what He desires.

{ وَأَمَّا الَّذِينَ سَعِدُوا فَيُنَادُونَ فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ }

And as for those who are fortunate (read sa'idū or su'idū) they shall be in Paradise, abiding therein for as long as the heavens and the earth endure except, other than, what your Lord may will — as mentioned already [of increasing the duration], which in their case is indicated by His words, an endless bounty, [one not] to be cut off. The interpretation given above seems to be the clear and obvious one, devoid of affectation, but God knows best what it means.

{ فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوقِفُهُمْ بِصِيهِمْ غَيْرَ مُنْقُوصٍ }

So do not be, O Muhammad (s), in doubt, in uncertainty, concerning what these [folk] worship, of idols: We will indeed chastise them as We did those before them — this is intended as solace for the Prophet (s). They worship only as their fathers worshipped — that is, in the same way — before, and indeed We chastised them; and We shall surely pay them, like those [fathers of theirs], their whole due, their portion of the chastisement, undiminished, that is, in full.

{ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ }

And We verily gave Moses the Scripture, the Torah, but differences arose concerning it, some believing, others denying, just as [is the case] with the Qur'ān; and were it not for a word that went forth from your Lord, to defer the reckoning and the requital for creatures to the Day of Resurrection, the case would have been decided between them, in this world, regarding that over which they differed; and truly they, that is, those who deny it, are in grave doubt concerning it, [doubt] creating [great] uncertainty.

{ وَإِنَّ كُلَّ لَمَّا لِيُوقِفْتَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ }

And assuredly (read wa-in or wa-inna) to each, that is, to all creatures, verily (la-mā: the mā is extra and the lām is in the place of an implied oath or a separator; a variant reading has lammā, with the sense of illā, 'but', making the [preceding] in for negation), your Lord will pay for his works, that is,

the requital thereof, in full. Truly He is Aware of what they do, knowing the inner and outer aspects thereof.

{ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ }

So remain upright, acting in accordance with the commandment of your Lord and supplicating Him, as you have been commanded, and, let him also remain upright, he who repents, [who] believes, with you; and do not transgress, [do not] overstep the bounds of God. Truly He sees what you do, and will requite you for it.

{ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَمْسِكُ أَلْسِنَكُمْ وَاللَّهُ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ }

And do not incline toward the evildoers, through affection or adulation, or [by showing] satisfaction with their actions, lest the Fire touch, smite, you, and you have, besides God, other than Him, no protectors (min awliyā': min is extra), to guard you from Him; and then you will not be helped, you will [not] be protected from His chastisement.

{ وَأَقِمِ الصَّلَاةَ طَرَفَيْ النُّهَارِ وَرَافِعًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِنُ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ }

And establish prayer at the two ends of the day, at first light and before sunset, that is, [pray] in the morning, at noon, and in the afternoon, and in some watches (zulafan is the plural of zulfa), a portion, of the night, that is, at sunset and late evening. Indeed good deeds, such as the five prayers, annul misdeeds, minor sins: this was revealed regarding one who kissed a female stranger

and told the Prophet (s) about it, and then asked him, 'Is this [verse true] for me?' and the Prophet said to him, 'It is [so] for every person of my community', as reported by the two Shaykhs [Bukhārī and Muslim]. That is a remembrance for the mindful, an admonition for those who heed them.

{ وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ }

And be patient, O Muhammad (s), in [enduring] the harm inflicted [upon you] by your people, or in [performing] prayer, for indeed God does not waste the wage of those who are virtuous, by patiently enduring through [acts of] obedience [to God].

{ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتِهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ }

If only there had been among the generations, past communities, before you men possessing a remnant [of good sense], men of religion and virtue, forbidding corruption in the earth (this [statement] is intended to be a negation, in other words, 'there never were such [men] among them'), except, but, a few of those whom (mimman: min is explicative) We delivered from among them, did forbid [corruption] and were thus delivered. But those who did wrong, through corruption and neglecting to forbid, followed that by which they were made profligate, and were sinners.

{ وَمَا كَانَ مِنْ رَبِّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ }

Yet your Lord would never destroy the towns through injustice, on His part, against them, while their inhabitants were righteous, that is, believers.

{ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُنَّ مُحْتَلِفِينَ }

Had your Lord willed, He would have made mankind one community, people of one religion, but they continue to differ, in religion,

{ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ }

except those on whom your Lord has mercy, [those] for whom He desires good, and so they do not differ in it — and that is why He created them, that is, [He created] those of difference for that [in other words, so that they should differ] and those deserving mercy for that [in other words, so that they should receive mercy]. And the Word of your Lord has been fulfilled, namely: ‘I will surely fill Hell with jinn and mankind together’.

{ وَكَانَ نَقْصُ عَالَمِينَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَبَّئْتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ }

And all that (kullān is in the accusative because [it is the direct object] of naqussu, ‘We relate’; and the nunation compensates for a [missing] genitive annexation), that is, all that is necessary, We relate to you of the accounts of the messengers, that (mā substitutes for kullān, ‘all that’) with which We might strengthen, reassure, your heart. And in these, accounts, or verses, there has come to you the Truth and an admonition and a reminder to the believers: they are specifically

mentioned here because they are the ones to benefit from them, through their belief [in them], in contrast to [the case with] the disbelievers.

{ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَيَّ مَا كُنْتُمْ إِيَّائِي عَامِلُونَ }

And say to those who do not believe: ‘Act according to your ability, [according] to your status, we are acting, according to our status — [this is] a threat for them.

{ وَأَنْتُمْ وَإِيَّاكُمْ مُنْتَظِرُونَ }

And wait, for the consequence of your affair, we are also waiting’, for this.

{ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فَاَعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ }

And to God belongs the Unseen of the heavens and the earth, that is, the knowledge of what is concealed within them, and to Him all matters are returned (read active yarji‘u, meaning ‘return’, or passive yurja‘u, meaning ‘[are] returned’) and He will exact retribution from those who were disobedient. So worship Him, affirm His Oneness, and rely on Him, trust in Him, for He is sufficient for you, and your Lord is not heedless of what they do, but He defers [dealing with] them until their [appointed] time (a variant reading has ta‘malūn, ‘[what] you do’).

Surat Yusuf

{الْمُرْتَلِكِ آيَاتِ الْكِتَابِ الْمُنِينِ }

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Alif lām rā': God knows best what He means by these [letters]. Those, verses, are the verses of the Book, the Qur'ān (the genitive annexation carries the meaning of [partitive] min, 'from') that makes plain, the one that manifests truth [distinguishing it] from what is falsehood.

{إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ }

We have revealed it as an Arabic Qur'ān, in the language of the Arabs, so that you, O people of Mecca, might understand, comprehend its meaning.

{نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ }

We will relate to you the best of narratives in what We have revealed, in Our revealing, to you this Qur'ān, though (wa-in: in is softened, in other words [understand it as] wa-innahu) prior to it you were of the heedless.

{إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ ابْنِي مَرَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ مَرَأَيْتُهُمْ لِي سَاجِدِينَ }

Mention, when Joseph said to his father, Jacob: 'O my father (read yā abati to indicate the omitted yā' of genitive annexation [sc. of yā abī]; or read yā abata to indicate that an alif, originally a yā', has been omitted) I saw, in my sleep, eleven planets and the sun and the moon, I saw them

([repeated] for emphasis) prostrating themselves before me' (sājidīn: this plural form is used to describe [the act of] 'prostration', which is an attribute associated with rational beings).

{ قَالَ يَا بَنِيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ }

He said, 'O my son, do not relate your vision to your brothers, lest they plot against you some plot, [lest] they scheme to kill you, out of envy, knowing that the interpretation [of the dream] is that they represent the [eleven] planets, your mother, the sun and your father, the moon. Truly Satan is to man a manifest foe, [one] of evident enmity.

{ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُنمِّئُ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آئَالِ يَعْقُوبَ كَمَا أَنَّمَهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلِ إِبْرَاهِيمَ وَاسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ

{ حَكِيمٌ }

Thus, in the way that you have seen, will your Lord prefer you, choose you, and teach you the interpretation of events, the interpretation of visions, and perfect His grace upon you, with prophethood, and upon the House of Jacob — [upon] his sons — as He perfected it, with prophethood, formerly on your fathers Abraham and Isaac. Truly your Lord is Knower, of His creatures, Wise', in what He does with them.

{ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ }

Verily in, the tale of, Joseph and his brethren — who were eleven — are signs, lessons, for those who inquire, about their tale.

{ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ }

Mention, when they, that is, [when] some of Joseph's brothers, said, to some of the others: 'Surely Joseph (la-Yūsufu is the subject) and his brother, his full brother Benjamin, are dearer (ahabbu is the predicate) to our father than we are, though we be a [hardy] band, a group. Lo! our father is in plain aberration, in manifest error, for preferring those two to us.

{ أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَبْحَثُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ }

Kill Joseph or cast him away into some land, that is, into some distant land, so that your father might be solely concerned with you, so that he might turn [his attention] to you and not be distracted by anyone else, and that thereafter, that is, after killing Joseph or casting him away, you might be a righteous folk', by repenting.

{ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوَى فِي غَيْبِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّامَةِ إِنْ كُنْتُمْ فَاعِلِينَ }

One of them, namely, Judah, said, 'Do not kill Joseph, but cast him, throw him, into the bottom of a well (ghayābat al-jubb is the darkest recess of a well; a variant reading has the plural [ghayābāt]), so that some caravan might pick him up, if you are to do anything', of what you desire, in the way of separating [Joseph from us]: so content yourselves with this [solution].

{ قَالُوا يَا أَبَا مَالِكٍ لَا تُؤْمِنُ عَلَيَّ يَوْسُفُ وَإِنَّا لَهُ لَنَصِاحُونَ }

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They said, 'O father, what is wrong with you that you do not trust us with Joseph? We are indeed his well-wishers, we are indeed only looking out for his best interests.

{ أَمْرُسَلُهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ }

Send him forth with us tomorrow, to the desert, to frolic and play (read [first person plural] narta' wa-nal'ab, 'that we might frolic and play', or [third person plural] yarta' wa-yal'ab, 'that he might frolic and play'), in other words, so that we might be spirited and roam freely. Surely we shall take good care of him'.

{ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ }

He said, 'Lo! It grieves me that you should go with him, that is, your departure [with him grieves me], because I would be separated from him, and I fear lest the wolf devour him (al-dhi'b here represents the genus, for their land had many wolves in it), while you are heedless of him', distracted [by something else].

{ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ }

They said, 'Truly if (la-in: the lām here is for oaths) the wolf were to devour him, when we are [so hardy] a band, a group, then we indeed are losers!', incapable [of anything]. Thus, he sent him off with them.

{ فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غِيَّبِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ }

So when they went off with him, and agreed, resolved, to put him into the bottom of the well (the response of lammā, 'when', has been omitted, in other words [understand it as being] fa'alū dhālika, 'they did [just] that') by taking off his shirt — after having beaten him, humiliated him and desiring to kill him — and lowering him in a bucket [into the well]. When he reached half-way down the well, they flung him [from the bucket] so that he would [fall and] die, but he fell into the water and took refuge near a rock. They then called to him and he responded, thinking that they had [decided to have] mercy on him. They then wanted to smash his head with a rock, but Judah prevented them. And We revealed to him, in the well, through true revelation (wahy haqīqa) — he was 17 years of age or just under — in order to reassure his heart: 'Truly you shall inform them, after this day, of this affair, [this] deed, of theirs when they are unaware', of [who] you [are] (wa-hum lā yash'urūna is a circumstantial qualifier referring to the action of 'informing').

{ وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ }

And they came to their father in the evening, weeping.

{ قَالُوا يَا أَبَا نَارٍ إِنَّا ذُهَبْنَا سَسْتَقُ وَنَرَكُنَا يُونُسَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ }

They said, ‘O father, we went competing, shooting, and left Joseph by our things, our clothes, and the wolf ate him. But you would never believe us, even though we speak the truth’, before you, you would still have accused us [of lying] in this story, because of your adoration of Joseph, so how much more so when you think ill of us?

{ وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ }

And they came with false blood on his shirt (‘alā qamīsihi has the status of an accusative [of the verb], because it is an adverbial qualifier, meaning fawqa [qamīsihi]): they slaughtered a lamb and dabbed it [his shirt] with its blood — but they forgot to tear it [the shirt] — and they said that it was his blood. He, Jacob, said, when he saw that it [the shirt] was undamaged and realised that they were lying: ‘Nay, but your souls have beguiled you into something, and so you did it to him. Yet comely patience!, without any anxiety! (fa-sabrun jamīlun is the predicate of a missing subject such as amrī, ‘my course’). And God is the One Whose succour is sought in that [predicament] which you describe’, that which you mention of Joseph’s affair.

{ وَجَاءَتْ سَيَّارَةٌ فَأَمْرُ سُلُوكِ وَأَمْرُهُمْ فَأَذَلُّ دَلْوَهُ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ وَأَسْرُوهُ بَضَاعَةٌ وَاللَّهُ عَلَيْهِم بِمَا يَعْمَلُونَ }

And there came a caravan — travellers going from Midian to Egypt, who stopped near to Joseph’s well — and they sent their water-drawer, the one who goes down to the water [source] to draw

from it, and he let down his bucket, into the well and Joseph clung to it and he pulled him out, and when he saw him: he said, ‘Good news!’ (a variant reading [of yā bushrā] has yā bushrāya: this [vocative] call is figurative, in other words [it is to be understood as] ‘Come [O good news], now is your time!’) ‘This is a young boy’. His brothers became aware of this and came to him, and they hid him, that is, they disguised his real status, claiming that he was, as [a piece of] merchandise, by saying, ‘This is a slave of ours: he is a runaway’; but Joseph did not say anything, fearing that they might kill him. But God knew well what they were doing.

{ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ }

Then they sold him — they [the caravan] purchased him from them — for a very low, a diminished, price, a handful of dirhams, 20 or 22; for they, that is, his brothers, set small store by him. So the caravan brought him to Egypt, where the one who had bought him sold him for 20 dinars, two pairs of sandals and two robes.

{ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مِرَاتَهُ أَكْرَمِي مِثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَكْدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

And he of Egypt who purchased him, Potifar, the Court Officer (Qitfir al-‘aziz), said to his wife, Zulaikha (Zulaykhā), ‘Give him an honourable place, [an honourable] residence with us. Maybe he will be useful to us, or we may adopt him as a son’ — for he was chaste. Thus, just as We delivered

him from being killed and from the well, and softened the Court Officer's heart for him, We established Joseph in the land, the land of Egypt, until he attained what [status] he attained, that We might teach him the interpretation of events, the interpretation of visions (wa-li-nu'allimahu min ta'wīl'l-ahādīth is a supplement to an implied [missing part] connected to makkannā, 'We established', in other words, [an implied] li-numallikahu, 'so that We might give him kingship'; or else the wāw [of wa-li-nu'allimahu, 'that We might teach him'] is [to be understood as being] extra). God's way [always] prevails, exalted be He, nothing being beyond Him, but most people — and they are the disbelievers — do not know, this.

{ وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ }

And when he reached his prime — which was at 30 or 33 years of age — We gave him [power of] judgement, wisdom, and knowledge, understanding in [matters of] religion, before his call to prophethood. Thus, just as We rewarded him, We reward those who are virtuous, to [the good] of their souls.

{ وَمَرَاوَدْتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ }

And she, in whose house he was — namely Zulaykhā — attempted to seduce him, that is, she asked him to lie with her, and she closed the doors, of the house. And she said, to him: 'Come!' (hayta laka: the lām [of laka] is for clarification; a variant reading has hīta laka or haytu laka). 'God forbid!', I seek refuge with God from this, he said. 'Truly he, who bought me, is my lord, my master, who has

given me an honourable place, [an honourable] residence, and so I cannot betray him with regard to his family. Truly, evildoers, fornicators, never prosper’.

{ وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ }

And she certainly desired him, she sought sexual intercourse with him, and he would have desired her [too], he would have sought the same, had it not been that he saw the proof of his Lord: Ibn ‘Abbās said, ‘Jacob was made to appear before him, and he struck his [Joseph’s] breast, whereupon his [sexual] desire withdrew [from his body] through his fingernails (the response to lawlā, ‘had it not been’, has been omitted: [understood to be] la-jāma‘ahā, ‘he would have lain with her’). So it was, that We made him see the proof, that We might ward off from him evil, betrayal, and lewdness, [the act of] fornication. Truly he was of Our devoted servants, in terms of obedience (mukhlisīn: a variant reading has mukhlasīn, in other words, ‘chosen/purified [servants]’).

{ وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْفَيْتَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَمْرَأَ بَأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ }

And they raced to the door: Joseph making for it in order to escape, while she, in order to grab hold of him, caught hold of his garment and pulled him towards her, and she tore his shirt from behind, whereupon they encountered her master, her husband, at the door. She, composed herself and then, said, ‘What is to be the requital of him who intends evil, [who intends] fornication, against your folk, but that he should be imprisoned, locked up in a jail, or [suffer] a painful chastisement?’, by having him beaten.

{ قَالَ هِيَ مَرَاوِدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ }

He, Joseph, said, declaring himself innocent [of the charge]: ‘It was she who attempted to seduce me’. And a witness of her own folk testified, her paternal cousin — it is reported that he was still [a child] in the cradle — and he said: ‘If his shirt has been torn from the front, then she speaks the truth, and he is of the liars;

{ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ }

but if his shirt has been torn from behind, then she has lied, and he is of the truthful’.

{ فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ }

So when he, her husband, saw that his shirt was torn from behind, he said: ‘Indeed this — that is, your saying: ‘What is to be the requital of him who intends ...’ to the end [of the verse, Q. 12:25] — is of the guile of you, O, women. Verily your guile is great.

{ يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ }

Then he said: O, Joseph, ignore this, matter and do not mention it [to anyone], lest it be broadcast; and you, O Zulaykhā, ask forgiveness for your sin: surely you have been of the erring’, the sinful; but the tale was reported and became public.

{ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ }

And some of the women in the city, the city of Egypt, said, ‘The Court Officer’s wife has been seducing her boy, her servant. Indeed he has smitten her heart with love, (hubban is for specification, in other words, ‘[her] love of him has entered her heart’s pericardium (shaghāfa qalbihā), that is, its inner casing). Lo! we see her to be in plain aberration’, that is, in error evident, in her love of him.

{ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ }

And when she heard of their machinations, their backbiting of her, she sent for them and prepared for them a repast (muttaka’ is food that requires cutting with a knife, since one leans upon it (ittikā’): this [repast] was utruj, ‘citron’). She then gave each one of them a knife and said, to Joseph: ‘Come out before them!’ And when they saw him, they were in awe of, they exalted, him and cut their hands, with the knives, without feeling any pain, because their hearts were so engrossed by Joseph, and they exclaimed: ‘God preserve us! — in exaltation of him — This, namely, Joseph, is no human being: this is but a noble angel!’, on account of his all-encompassing beauty, which is [a characteristic] not usually found among humankind. In the Sahīh [of al-Bukhārī], it is [reported] that one half of all beauty was given to him.

{ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرْتُهُ لَيُسْجَنَنَّ وَيَكُونًا مِّنَ الصَّاغِرِينَ }

She, the wife of the Court Officer, said, when she saw what happened to them, ‘This is he on whose account, for the love of whom, you blamed me (alladhī lumtunnānī fīhi is an explication of her excuse). Indeed I did attempt to seduce him, but he withheld himself, he refused. Yet if he does not do what I bid him, he verily shall be imprisoned, and verily shall be of those brought low’, those abased. The women said to him: ‘Obey your mistress!’.

{ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ }

He said, ‘My Lord, prison is dearer to me than that to which they are urging me. And if You do not fend off their wiles from me, then I shall tend, I shall incline, towards them and become of the ignorant, the sinful: this is intended as a supplication, which is why God, exalted be He, then says:

{ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ }

So his Lord answered him, his supplication, and He fended off their wiles from him. Truly He is the Hearer, of words, the Knower, of deeds.

{ ثُمَّ بَدَأَ لَهُمْ مِّنْ بَعْدِ مَا رَأَوُا آيَاتِ لَيْسَجْتَهُ حَتَّىٰ حِينٍ }

Then it seemed, it appeared, [good] to them, after they had seen the signs, indicating Joseph's innocence, that they should imprison him for a while, until such time as people ceased to talk of him. He was thus imprisoned.

{ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أُرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أُرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبَأٌ وَابِلٌ أَتَى بِهٖ إِتْرَافٌ مِنَ الْمُحْسِنِينَ }

And there entered the prison with him two youths, two young men [servants] of the king, one of whom was his cup-bearer, the other, his food-taster. They noticed that he interpreted dreams and so they said, 'Let us try him'. One of them, the cup-bearer, said: 'I dreamed that I was pressing wine', that is, grapes. The other, the food-taster, said: 'I dreamed that I was carrying on my head bread whereof the birds were eating. Tell us, inform us [of], its interpretation, for indeed we see you as being among the virtuous'.

{ قَالَ لَا يَأْتِيكُمُ طَعَامٌ تُرْفَقَانِهِ إِلَّا نَبَأُكُمْ تَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمُ ذَٰلِكُمْ مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ }
كَافِرُونَ }

He said, to them both, in order to inform [them] that he knew how to interpret dreams: 'The food, with which you are provided, shall not come to you, while you are asleep, but I shall tell you the interpretation thereof, while you are conscious, before it, the interpretation thereof, comes to you. This is from that which my Lord has taught me — herein is an incitement for them to believe, which he reinforces with the following words: Lo! I have forsaken the creed, the religion, of a folk who do

not believe in God and who moreover (hum, 'they' [is repeated] for emphasis) are disbelievers in the Hereafter.

{ وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ }

And I follow the creed of my fathers, Abraham and Isaac and Jacob. It never was, right, for us to associate anything (min shay'in: min is extra) with God — on account of our [God-given] immunity [from error]. That, affirmation of [God's] Oneness, is from God's bounty to us and to mankind; but most people — and these are the disbelievers — do not give thanks, to God, and so they associate others with Him.

{ يَا صَاحِبِي السِّجْنِ أَمْ رَبَّابٌ مُتَّفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ }

He [Joseph] then explicitly calls them to faith, saying: O my two fellow-prisoners!, inmates [of the prison]: Are several lords better, or, is, God, the One, the Almighty, better? (an interrogative meant as an affirmative).

{ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ }

You do not worship, apart from Him, that is, other than Him, anything but [mere] names that you have named, that you have named for idols, you and your fathers. God has not revealed any

warrant, any definitive argument or proof, regarding them, regarding worship of them. Judgement, decree, belongs only to God, alone. He has commanded that you worship none but Him. That, affirmation of [God's] Oneness, is the upright, the straight, religion, but most people — and these are the disbelievers — do not know, the punishment in which they shall end up, and so they ascribe partners [to God].

{ يٰصَاحِبِ السِّجْنِ اِمَّا اَحَدُكُمْ فَيَسْتَقِي رَبَّهُ حَمْرًا وَاِمَّا الْاٰخَرُ فَيُصَلَّبُ فَمَا كُلُّ الطَّيْرِ مِنْ رَاْسِهِ قُضِيَ الْاَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ }

O fellow-prisoners! As for one of you, that is, the cup-bearer, he will depart after three [days] and, he shall serve his lord, his master, wine to drink, as usual; and as for the other, he will depart after three [days] and, he will be crucified so that the birds will eat from his head: this is the interpretation of both your dreams. They said, 'We never dreamed a thing!'; he said, decided, concluded, is the matter regarding which you sought opinion', about which you enquired, whether you spoke truthfully or were lying.

{ وَقَالَ لِلَّذِي ظَنَّ اَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَاَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَمَّا فِي السِّجْنِ بَضَعَ سِنِينَ }

Then he said to the one whom he deemed, [whom] he was certain, would be saved of the two — and this was the cup-bearer: 'Mention me to your lord', your master, and say to him, 'There is a young man in jail who has been wrongly imprisoned'. So he [the cup-bearer] departed, but Satan caused him, that is, the cup-bearer, to forget the mention, of Joseph, before his master, so that he,

Joseph, stayed, he remained, in prison for some years: it is said [that he remained] for seven years, or for twelve.

{ وَقَالَ الْمَلِكُ إِنِّي أَمْرِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُؤْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ }

And the king, the king of Egypt — al-Rayyān b. al-Walīd — said, ‘I saw in [a dream] seven fat kine being devoured, being swallowed up, by seven lean ones, of kine (‘ijāf is the plural of ‘ajfā’), and seven green ears of corn and others, that is seven [other] ears of corn, dry, that had wound themselves around the green ones and risen above them. O courtiers! Give me [your] opinion about my vision: expound for me its interpretation, if you can interpret visions’, then interpret it for me.

{ قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ }

They said, this is, ‘A jumble, a mixture, of dreams! And we are not knowledgeable in the interpretation of dreams’.

{ وَقَالَ الَّذِي بَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ }

And he of the two who was released, that is, of the two young men, namely, the cup-bearer, remembering (iddakara: the original tā’ [of tadhakkara] has been changed to a dāl and assimilated with the dhāl), after a time, [after] a period of time, the predicament of Joseph, said, ‘I will inform you of its interpretation; so send me forth’, so they sent him forth and he came to Joseph, and said:

{ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخْرَىٰ سَأْتِ لِعَلِّي أَمْرٌ جَمْعٌ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ }

‘O, Joseph, O truthful one, one given to truth, give us your opinion concerning seven fat kine that are devoured by seven lean ones, and [concerning] seven green ears of corn and [seven] others dry, that I may return to the people, that is, to the king and his courtiers, so that they might know’, its interpretation.

{ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ }

He said, ‘You shall sow — that is, [go ahead and] sow — seven years consecutively — and this was the interpretation of the seven fat ones — but that which you reap, leave it in the ear, lest it spoil, except for a little which you eat: thresh it.

{ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ }

Then after that, in other words, after the seven fertile [years], there shall come seven hard, barren and unyielding, years — the interpretation of the seven lean ones — which shall devour what you set aside for them, of grain sown during the fertile years, in other words, you shall eat [all] this during these [seven hard years], all except a little which you have preserved, stored.

{ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُعْصِرُونَ }

Then after that, in other words, after the seven barren years, there shall come a year in which the people will be granted relief, through rain, and in which they will press [fruit], grapes, and other [seeds], because of its [that year's] fertility.

{ وَقَالَ الْمَلِكُ أَتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَأَسْأَلُهُ مَا بَالُ النَّسُوءِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ }

And the king, after the messenger had come to him and informed him of its [the dream's] interpretation, said: 'Bring him to me!', that is, the one who interpreted it. And when the messenger came to him, that is, [to] Joseph, and summoned him in order to depart [from the prison], he said — with the intention of manifesting his innocence — 'Return to your lord and ask him, to inquire: "What of, [what was] the case with, the women who cut their hands?" Surely my lord, my master, has knowledge of their guile'; he [the messenger] thus returned and informed the king, who then summoned them [the women].

{ قَالَ مَا خَطْبُكُمْ إِذْ مَرَّوْدُنَّ يَوْسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا مَرَّوْدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ }

He said, 'What was your business, women, when you solicited Joseph?', did you find on his part any inclination towards you?: 'God preserve us!' they said. 'We know of no evil in him.' The Court Officer's wife said, 'Now the truth is out, [now] it has become clear; it was I who attempted to seduce him and he is indeed of the truthful', in his saying, It was she who attempted to seduce me [Q. 12:26]. Joseph was then informed of this and he said:

{ ذَلِكْ لِيَعْلَمَ أَنِّي لَمْ أَخْنُفُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ }

‘That, plea of innocence, is so that he, the Court officer, may know I did not betray him, with regard to his family, in his absence (bi’l-ghayb is a circumstantial qualifier), and that truly God does not guide [to success] the guile of the treacherous; he [Joseph] then humbled himself before God and said: