

Surah 11. Hud

Asad: He answered: "O my people! What do you think? If [it be true that] I am taking my stand on all clear evidence from my Sustainer, who has vouchsafed me goodly sustenance [as a gift] from Himself - [how could I speak to you otherwise than I do]?¹²² And yet, I have no desire to do, out of opposition to you, what I am asking you not to do.¹²³ I desire no more than to set things to rights in so far as it lies within my power; but the achievement of my aim depends on God alone. In Him have I placed my trust, and unto Him do I always turn!

Malik: He said: "O my people! You see, if I have a clear sign from my Rabb and He has given me good sustenance from Himself how can I, then, be a party to your evil and unlawful practices? I do not want to oppose you in what I am forbidding you. I desire nothing but to reform so far as I can manage. My success in this task depends entirely on the help of Allah; in Him do I trust and to Him do I turn for everything.

Pickthall: He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).

Yusuf Ali: He said: "O my people! see ye whether I have a Clear (Sign) from my Lord and He hath given me sustenance (pure and) good as from Himself? I wish not in opposition to you to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah: in Him I trust and unto Him I look.¹⁵⁸⁸

Transliteration: Qala ya qawmi araaytum in kuntu AAala bayyinat in min rabbee warazaqanee minhu rizqan hasanan wama oreedu an okhalifakum ila ma anhakum AAanhu in oreedu illa alislahaha ma istataAAatu wama tawfeeqee illa biAllahi AAalayhi tawakkaltu wailayhi oneebu

Khatab:

He said, "O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a good provision from Him. I do not want to do what I am forbidding you from. I only intend reform to the best of my ability. My success comes only through Allah. In Him I trust and to Him I turn.

Author Comments

122 - According to Zamakhshari, Razi and several other commentators, the clause interpolated here between brackets is elliptically implied in Shu'ayb's answer. His stress on the fact that God has graced him amply with worldly goods is meant to remind his countrymen that it is not self-interest that causes him to ask them to be fair in their dealings with their fellow-men.

123 - I.e., "I do not aim at depriving you of what is rightfully yours" - a reference to verse {85} above.

1588 - Shu'aib's answer is gentle and persuasive, First, he would ask them not to fly into a passion but satisfy themselves that he had a mission from Allah, and was working in the discharge of his mission: he was not merely finding fault with them. Secondly, though he was a poor man, he asked them to note that he was happy and comfortable: Allah had given him good sustenance, material and spiritual, as from Himself, though he did not resort to the sort of tricks which they considered necessary for their prosperity. Thirdly, if he forbade them anything he wished to apply the same standards to himself. Fourthly, all the advice which he is giving them is for their own good, which he desires to advance to the utmost of his powers. Fifthly, he is humble for himself; he would not set himself up to be their teacher or guide, or expect to be obeyed; the success of any of his efforts on their behalf must come from Allah's grace; will they not therefore turn to Allah, so that Allah's grace can heal them?

[View Page](#)

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