

Surah 11. Hud

Asad: Said [Noah]: "O my people! What do you think? If [it be true that] I am taking my stand on a clear evidence from my Sustainer, who has vouchsafed unto me grace from Himself - [a revelation] to which you have remained blind -: [if this be true,] can we force it on you even though it be hateful to you?"⁴⁹

Malik: He said: "O my people, look! If I am given clear proof from my Rabb, and He has bestowed on me His grace, although it be hidden from you, can we compel you to accept it against your will?"

Mustafa Khattab:

He said, "O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a mercy from Himself,¹ which you fail to see. Should we ?then? force it on you against your will?"

Pickthall: He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?

Yusuf Ali: He said: "O my people! see ye if (it be that) I have a Clear Sign from my Lord and that He hath sent Mercy unto me from His own Presence but that the Mercy hath been obscured from your sight? Shall we compel you to accept it when ye are averse to it?"¹⁵¹⁹

Transliteration: Qala ya qawmi araaytum in kuntu AAala bayyinat in min rabbee waatane rahmatan min AAindihi faAAummiyat AAalaykum anulzimukumoo ha waantum laha karihoona

Author Comments

49 - A reference to the cardinal Qur'anic doctrine that "there shall be no coercion in matters of faith" (2:256), as well as to the oft-repeated statement that a prophet is no more than "a warner and a bearer of glad tidings", implying that his duty consists only in delivering the message entrusted to him. The plural "we" in this sentence relates to Noah and his followers.

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Mercy here means prophethood.

1519 - Noah's answer (like that of the Prophet of Allah who spoke in later ages in Makkah and Madinah) is a pattern of humility, gentleness, firmness, persuasiveness, truth, and love for his own people. First, he meekly (not exultingly) informs them that he has got a Message from Allah. Secondly, he tells them that it is a Message of Mercy even in its warning, though in their arrogance the Mercy may be hidden from them. Thirdly, he tells them plainly that there can be no compulsion in Religion: but will they not accept with goodwill what is for their own benefit? He pleads with them as one of their own.

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