

Surah 11, Hud [Prophet Hud], Mecca 52

The Quran's Text & Yusuf Ali's translation:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا... <sup>up</sup>

11: 84. To the Madyan people (We sent) Shu'ayb, one of their own brethren:

...قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ...

he said:

"O my people! worship God:  
ye have **no other god but Him.**

...وَلَا تَنْفُسُوا الْمِكْيَالَ وَالْمِيزَانَ...

And **give not short measure or weight:**

...إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ (٨٤)

**I see you in prosperity**, but I fear for you  
the Penalty of a Day that will  
compass (you) all round.

Transliteration      *Wa ila\_ madyana akha\_hum*  
*syu'aiba\_(n), qa\_la ya\_ qaumi-'budulla\_ha ma\_ lakum*

*min ila\_hin gairuh(u\_), wa la\_ tanqusul mikya\_la wal miza\_na inni ara\_kum bi khairiw wa inni akha\_fu 'alaikum 'aza\_ba yaumim muhit(in).*

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ...

11: 85. "And O my people!

give just measure and weight,

... وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ ...

nor withhold from the people the things that are their due:

... وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

commit not evil in the land with intent to do mischief.

Transliteration *Wa ya\_ qaumi aful mikya\_la wal miza\_na bil qisti wa la\_ tabkhasun na\_sa asy-ya\_'ahum wa la\_ ta'sau fil ardi mufsidin(a).*

**Other translations:**

**Muhammad Asad**

**11: 84** And unto [the people of] Madyan [We sent] their brother Shu'ayb [note 116].....and do not give short measure and weight [in any of your dealings with men] [note 117]. Behold, I see you [now] in a happy state; but, verily, I dread lest suffering befall you on a Day that will encompass [you with doom

**11: 85** Hence, O my people, [always] give full measure and weight, with equity, and do not deprive people of what is rightfully theirs, and do not act wickedly on earth by spreading corruption.

[ **Asad's comments:**

116 – see surah 7, note 67.

117 – Thus, **belief in the One God and justice in all dealings between man and man (see surah 6, note 150) are here placed together as the twin postulates of all righteousness.**

Some commentators assume that the people of Madyan were of a particularly commercial bent of mind, and given to fraudulent dealings. ....goes far beyond anything that might be construed by a purely “historical” interpretation.....the enunciation of a

generally applicable principle of ethics: **namely, the impossibility of one's being righteous with regard to God unless one is righteous** – in both the moral and social senses of this word – in the realm of human relationships as well.

This explains the insistence with which the above prohibition is re-stated in a positive form, as an injunction, the next verse. ]

### **Muhammad Pickthall**

**11: 84** And unto Midian (We sent) their brother Shueyb. He said: O my people! Serve Allah. Ye have no other God save Him! And give not short measure and short weight. Lo! I see you well to do, and lo! I fear for you the doom of a besetting Day.

**11: 85** O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.

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### Ali's comments:

**1582.** Cf. 7:85-93. The location of Madyan is explained in n. 1053 to 7:85 and the chronological place of Shu'ayb in n. 1064 to 7:93.

The point of the reference here is different from that in Surah 7. Here the emphasis is on Allah's dealings with men and men's crooked and obstinate ways:

there the emphasis was rather on their treatment of their Prophet, thus throwing light on some of the sins of the Makkans in later times.

**1583.** The Midianites were a commercial people, and their besetting sin was **commercial selfishness and fraudulent dealings in weights and measures.**

Their Prophet tells them that that is the surest way to cut short their "prosperity", both in the material and the spiritual sense. When the Day of Judgment comes, it will search out their dealings through and through: "it will compass

them all round," and they will not be able to escape then, however Much they may conceal their frauds in this world.

**1584 Both Plato and Aristotle define justice as the virtue which gives every one his due.** From this point of view **Justice becomes the master virtue**, and includes most other virtues. It was the lack of this that ruined the Midianites. Their selfishness was "intent on mischief," i.e., spoiling other people's business by not giving them their just dues.