

Sūrah Yūsuf<sup>581</sup>

## Bismillāhir-Raḥmānir-Raḥeem

## سُورَةُ يُوسُفَ

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Rā.<sup>582</sup> These are the verses of the clear Book.
2. Indeed, We have sent it down as an Arabic Qur'ān<sup>583</sup> that you might understand.
3. We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur'ān although you were, before it, among the unaware.
4. [Of these stories mention] when Joseph said to his father,<sup>584</sup> "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."
5. He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.
6. And thus will your Lord choose you and teach you the interpretation of narratives [i.e., events or dreams] and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَافِيَةَ ﴿٣﴾

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

قَالَ يَبْنِي لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾

وَكَذَلِكَ نَجْتَبِيكَ رُؤُوكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُمَتِّعُ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَنْمَهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

<sup>581</sup>Yūsuf: (The Prophet) Joseph.

<sup>582</sup>See footnote to 2:1.

<sup>583</sup>i.e., revealed in the Arabic language.

<sup>584</sup>The prophet Jacob (upon whom be peace).

7. Certainly were there in Joseph and his brothers signs for those who ask, [such as]
8. When they said, "Joseph and his brother<sup>585</sup> are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.
9. Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you, and you will be after that a righteous people."<sup>586</sup>
10. Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up – if you would do [something]."
11. They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?"
12. Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians."
13. [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."
14. They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."
15. So when they took him [out] and agreed to put him into the bottom

﴿ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِّلسَّالِئِينَ ﴾

﴿ إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴾

﴿ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴾

﴿ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴾

﴿ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْتِنَا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴾

﴿ أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعِ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

﴿ قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴾

﴿ قَالُوا لَئِن أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ ﴾

﴿ فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي

<sup>585</sup>Benjamin, who was born of the same mother as Joseph.

<sup>586</sup>i.e., You can repent thereafter.

of the well...<sup>587</sup> But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

عَيَّبْتِ الْجُبِّ وَأَوْحَيْتَا إِلَيْهِ لَتُنَبِّئَهُمْ  
بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿٥٨٧﴾

16. And they came to their father at night, weeping.

وَجَاءُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ ﴿٥٨٨﴾

17. They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا  
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا  
أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٥٨٩﴾

18. And they brought upon his shirt false blood.<sup>588</sup> [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allāh is the one sought for help against that which you describe."

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ  
سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ  
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٥٩٠﴾

19. And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise,<sup>589</sup> and Allāh was Knowing of what they did.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى  
دَلْوَهُ قَالَ يَبِشْرَى هَذَا غُلَامٌ وَأَسْرُوهُ  
بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿٥٩١﴾

20. And they sold him for a reduced price – a few dirhams – and they were, concerning him, of those content with little.

وَشَرَّوهُ بِشَرِّبِ نَخْسٍ دَرَاهِمٍ مَعْدُودَةٍ  
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٥٩٢﴾

<sup>587</sup>The conclusion of this sentence is estimated to be "...they tormented him."

<sup>588</sup>They had stained Joseph's shirt with the blood of a lamb but had forgotten to tear it, thereby arousing their father's suspicion.

<sup>589</sup>To be sold as a slave.

21. And the one from Egypt<sup>590</sup> who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And Allāh is predominant over His affair, but most of the people do not know.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ  
أَكْرِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ  
نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي  
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ  
وَاللَّهُ عَلِيمٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ ﴿٥٩٠﴾

22. And when he [i.e., Joseph] reached maturity, We gave him judgement and knowledge. And thus We reward the doers of good.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا  
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٥٩١﴾

23. And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allāh. Indeed, he<sup>591</sup> is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ  
وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ  
مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا  
يُفْلِحُ الظَّالِمُونَ ﴿٥٩٢﴾

24. And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَىٰ  
بُرْهَانَ رَبِّهِ ؕ كَذَلِكَ لِنَصْرِفَ عَنْهُ  
السُّوَاءَ وَالْفَحْشَاءَ ؕ إِنَّهُ مِنْ عِبَادِنَا  
الْمُخْلِصِينَ ﴿٥٩٣﴾

25. And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ  
وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ  
مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ

<sup>590</sup>The minister in charge of supplies, whose title was al-'Azeez.

<sup>591</sup>Her husband, al-'Azeez.

intended evil for your wife but that he be imprisoned or a painful punishment?"

عَذَابٌ أَلِيمٌ ﴿٥٦﴾

26. [Joseph] said, "It was she who sought to seduce me." And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٥٦﴾

27. But if his shirt is torn from the back, then she has lied, and he is of the truthful."

وَإِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٥٧﴾

28. So when he [i.e., her husband] saw his shirt torn from the back, he said, "Indeed, it is of your [i.e., women's] plan. Indeed, your plan is great [i.e., vehement].

فَلَمَّا رَأَى قَمِيصَهُ قُدًّا مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٥٨﴾

29. Joseph, ignore this.<sup>592</sup> And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٥٩﴾

30. And women in the city said, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

﴿٦٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

31. So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands<sup>593</sup> and said, "Perfect is Allāh!<sup>594</sup> This is

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْتهُنَّ أَكْبَرْتَهُنَّ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٦١﴾

<sup>592</sup>i.e., conceal it and act as if it had not taken place.

<sup>593</sup>So distracted were they at the sight of him.

<sup>594</sup>In His ability to create such beauty.

not a man; this is none but a noble angel."



32. She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ ۖ وَلَقَدْ  
رَوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۖ وَلَئِن لَّمْ  
يَفْعَلْ مَا ءَأْمُرُهُ لَيَسْجَنَنَّ وَلَيَكُونًا مِنَ  
الصَّغِيرِينَ ﴿٣٢﴾

33. He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي  
إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ  
وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

34. So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

35. Then it appeared to them after they had seen the signs<sup>595</sup> that he [i.e., al-'Azeez] should surely imprison him for a time.<sup>596</sup>

ثُمَّ بَدَأَ هُمْ مِّنْ بَعْدِ مَا رَأَوْا آيَاتِنَا  
لَيَسْجَنُنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

36. And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing [grapes for] wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ ۖ قَالَ أَحَدُهُمَا  
إِنِّي أَرَنْبِي أَعَصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي  
أَرَنْبِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ  
الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ  
الْمُحْسِنِينَ ﴿٣٦﴾

37. He said, "You will not receive food that is provided to you except

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا

<sup>595</sup>Proofs of his innocence.

<sup>596</sup>Until the scandal be forgotten.

that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allāh, and they, in the Hereafter, are disbelievers.

38. And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allāh. That is from the favor of Allāh upon us and upon the people, but most of the people are not grateful.

39. O [my] two companions of prison, are separate lords better or Allāh, the One,<sup>597</sup> the Prevailing?<sup>598</sup>

40. You worship not besides Him except [mere] names you have named them,<sup>599</sup> you and your fathers, for which Allāh has sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

41. O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

نَبَأْتُكُمَا بِنَاؤِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا  
مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا  
يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٨﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ  
وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ  
شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى  
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٩﴾

يَنْصَحِي السِّجْنِ أَرْبَابَ مُتَفَرِّقُونَ  
خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤٠﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ  
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ  
بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا  
تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَیْمُ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤١﴾

يَنْصَحِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي  
رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ  
الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ  
تَسْتَفْتِيَانِ ﴿٤٢﴾

<sup>597</sup>Single, individual and unique in His attributes and His deeds.

<sup>598</sup>He who subdues doubts and false arguments with clear evidences and who subdues and imposes His will upon all creation.

<sup>599</sup>The false objects of worship which you have called "gods."

42. And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي  
عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ  
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

43. And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ  
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ  
خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي  
رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾

44. They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."

قَالُوا أَضْغَثٌ أَحْلَمَ وَمَا نَحْنُ بِتَأْوِيلِ  
الْأَحْلَمِ بِعَلَمِينَ ﴿٤٤﴾

45. But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا  
أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

46. [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry – that I may return to the people [i.e., the king and his court]; perhaps they will know [about you]."

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ  
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ  
سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ  
إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

47. [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat."

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا  
حَصَدْتُمْ فَذَرُّوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا  
تَأْكُلُونَ ﴿٤٧﴾

48. Then will come after that seven difficult [years] which will consume what you advanced [i.e.,

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ  
مَا قَدَّمْتُمْ هُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِنُونَ ﴿٤٨﴾



saved] for them, except a little from which you will store.

49. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

50. And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

وَقَالَ الْمَلِكُ أَتْتُونِي بِهٖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسْتَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

51. Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allāh!<sup>600</sup> We know about him no evil." The wife of al-'Azeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلَّمَنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْكَيْنُ حَصَّصَ الْحَقُّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

52. That is so he [i.e., al-'Azeez] will know that I did not betray him in [his] absence and that Allāh does not guide the plan of betrayers.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٢﴾

53. And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."<sup>601</sup>

﴿وَمَا أُنْفِئُ نَفْسِي﴾ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And the king said, "Bring him to

وَقَالَ الْمَلِكُ أَتْتُونِي بِهٖ أَسْتَخْلِصْهُ

<sup>600</sup>In His ability to create such purity of character.

<sup>601</sup>Although Ibn Katheer attributes the words of verses 52-53 to the wife of al-'Azeez, others have concluded that they were spoken by Joseph, thereby justifying his request for an inquiry and acknowledging Allāh's mercy to him.

- me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."
55. [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."
56. And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.
57. And the reward of the Hereafter is better for those who believed and were fearing Allāh.
58. And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.<sup>602</sup>
59. And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father.<sup>603</sup> Do you not see that I give full measure and that I am the best of accommodators?"
60. But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."
61. They said, "We will attempt to
- لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا  
مَكِينٌ أَمِينٌ ﴿٥٥﴾
- قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۗ إِنِّي  
حَفِيظٌ عَلَيْكُمْ ﴿٥٦﴾
- وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُهُ  
مِنَهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ  
وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٧﴾
- وَلِأَجْرِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا  
يَتَّقُونَ ﴿٥٨﴾
- وَجَاءَ إِخْوَتُهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ  
وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٩﴾
- وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ أَتُنْتَوْنَ بِإِخٍ  
لَّكُمْ مِّنْ أَبِيكُمْ ؕ أَلَا تَرَوْنَ أَنِّي أَوْفِي  
الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٦٠﴾
- فَإِنْ لَّمْ تَأْتُونِي بِهِ ۖ فَلَا كَيْلَ لَكُمْ عِنْدِي  
وَلَا تَقْرُبُونِ ﴿٦١﴾
- قَالُوا سَتَرُوهُ عَنْهٗ وَأَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦٢﴾

<sup>602</sup>Due to the change in his appearance over the years.

<sup>603</sup>i.e., Benjamin, who had been kept at home by his father Jacob.

dissuade his father from [keeping] him, and indeed, we will do [it]."

62. And [Joseph] said to his servants, "Put their merchandise<sup>604</sup> into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

وَقَالَ لِفَتَاتِهِ اجْعَلُوا بِضَاعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

63. So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾

64. He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allāh is the best guardian, and He is the most merciful of the merciful."

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُمْ عَلَيَّ أَخِيهِ مِنْ قَبْلُ فَأَلَّهِ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

65. And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies [i.e., food] for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."<sup>605</sup>

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَزَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

66. [Jacob] said, "Never will I send him with you until you give me a promise [i.e., oath] by Allāh that

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ

<sup>604</sup>The goods which they had brought to trade for food supplies.

<sup>605</sup>For them. Or one obtained by us with ease.

you will bring him [back] to me, unless you should be surrounded [i.e., overcome by enemies]." And when they had given their promise, he said, "Allāh, over what we say, is Entrusted."<sup>606</sup>

67. And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allāh at all. The decision is only for Allāh; upon Him I have relied, and upon Him let those who would rely [indeed] rely."
68. And when they entered from where their father had ordered them, it did not avail them against Allāh at all except [it was] a need [i.e., concern] within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.
69. And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."
70. So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."
71. They said while approaching them, "What is it you are missing?"

يُكْمُ فَلَمَّا ءَاتُوهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا  
نُقُولُ وَكَيلٌ ﴿٦٧﴾

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ  
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ وَمَا أُغْنِي  
عَنكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ إِنَّ الْحَكْمَ  
إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ  
الْمُتَوَكِّلُونَ ﴿٦٨﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا  
كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ  
إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ  
لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٦٩﴾

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰ إِلَيْهِ  
أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا  
كَانُوا يَعْمَلُونَ ﴿٧٠﴾

فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السِّبْقَايَةَ فِي  
رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعَيْرُ  
إِنكُم لَسَّرِقُونَ ﴿٧١﴾

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧٢﴾

<sup>606</sup>i.e., sufficient to witness and deal with the matter.

72. They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."
- قَالُوا تَفَقَّدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ  
جَمَلٌ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾
73. They said, "By Allāh, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."
- قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي  
الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾
74. They [the accusers] said, "Then what would be its recompense<sup>607</sup> if you should be liars?"
- قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾
75. [The brothers] said, "Its recompense is that he in whose bag it is found – he [himself] will be its recompense.<sup>608</sup> Thus do we recompense the wrongdoers."
- قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ  
جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾
76. So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king except that Allāh willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.<sup>609</sup>
- فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ  
اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا  
لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ  
الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَاتٍ مَن  
دَشَاءَ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾
77. They said, "If he steals – a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them.<sup>610</sup>
- قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ  
قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا  
لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا

<sup>607</sup>The punishment for theft.

<sup>608</sup>According to their law, a convicted thief was made a slave of the one from whom he had stolen.

<sup>609</sup>Ending with the ultimate knowledge of Allāh (*subhānahu wa ta'ālā*).

<sup>610</sup>He did not answer that he himself had been stolen by them from his father.

He said, "You are worse in position, and Allāh is most knowing of what you describe."

تَصِفُونَ ﴿١٦﴾

78. They said, "O 'Azeez,<sup>611</sup> indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿١٧﴾

79. He said, "[I seek] the refuge of Allāh [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَنَا بِهِ إِنَّا إِذَا لَطَلِمُونَ ﴿١٨﴾

80. So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allāh and [that] before you failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or Allāh decides for me,<sup>612</sup> and He is the best of judges."

فَلَمَّا اسْتَيْسَسُوا مِنْهُ حَلَصُوا خَجِيًّا قَالِ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمَنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٩﴾

81. Return to your father and say, 'O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen.<sup>613</sup>

أَرْجِعُونِي إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ سَرَقْتَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٢٠﴾

82. And ask the city in which we were and the caravan in which we came – and indeed, we are truthful."

وَسْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٢١﴾

<sup>611</sup>Addressing Joseph, who now held the title of "al-'Azeez."

<sup>612</sup>i.e., in my favor by bringing about the release of Benjamin.

<sup>613</sup>i.e., We could not have known when we gave you the oath that he would steal and be apprehended.

83. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allāh will bring them to me all together. Indeed, it is He who is the Knowing, the Wise."

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ  
جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا  
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٦٣﴾

84. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white<sup>614</sup> from grief, for he was [of that] a suppressor.<sup>615</sup>

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَعْدِي عَلَىٰ يُوسُفَ  
وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٦٤﴾

85. They said, "By Allāh, you will not cease remembering Joseph until you become fatally ill or become of those who perish."

قَالُوا تَاللَّهِ تَفْتُنَا تَذَكَّرُ يُوسُفَ حَتَّىٰ  
تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٦٥﴾

86. He said, "I only complain of my suffering and my grief to Allāh, and I know from Allāh that which you do not know."

قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ  
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٦﴾

87. O my sons, go and find out about Joseph and his brother and despair not of relief from Allāh. Indeed, no one despairs of relief from Allāh except the disbelieving people."

يَبْنَئِي أَدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ  
وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ  
مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٦٧﴾

88. So when they entered upon him [i.e., Joseph], they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allāh rewards the charitable."

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا  
وَأَهْلَنَا الصُّرُّ وَجِئْنَا بِبِضْعَةٍ مُرْجَلَةٍ فَأَوْفِ  
لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي  
الْمُتَصَدِّقِينَ ﴿٦٨﴾

89. He said, "Do you know what you

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ

<sup>614</sup>i.e., he lost his sight.

<sup>615</sup>He did not express the extent of his grief or his anger at what he suspected his sons had done but was patient, depending only upon Allāh for help.

did with Joseph and his brother when you were ignorant?"

أَنْتُمْ جَاهِلُونَ ﴿٣٥﴾

90. They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. Allāh has certainly favored us. Indeed, he who fears Allāh and is patient, then indeed, Allāh does not allow to be lost the reward of those who do good."

قَالُوا أَيْنَكَ لِأَنَّ يُونُسَ قَالَ أَنَا يُونُسُ  
وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن  
يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجَرَ  
الْمُحْسِنِينَ ﴿٣٦﴾

91. They said, "By Allāh, certainly has Allāh preferred you over us, and indeed, we have been sinners."

قَالُوا تَاللَّهِ لَقَدْ ءَاتَاكَ اللَّهُ عَلَيْنَا وَإِن  
كُنَّا لَخاطِبِينَ ﴿٣٧﴾

92. He said, "No blame will there be upon you today. May Allāh forgive you; and He is the most merciful of the merciful.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ  
وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٣٨﴾

93. Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together."

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ  
أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٣٩﴾

94. And when the caravan departed [from Egypt], their father said,<sup>616</sup> "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ  
رِيحَ يُونُسَ لَوْلَا أَنْ تُفْنِدُونَ ﴿٤٠﴾

95. They said, "By Allāh, indeed you are in your [same] old error."

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٤١﴾

96. And when the bearer of good tidings<sup>617</sup> arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allāh

فَلَمَّا أَن جَاءَ الشَّيْرُ الْقَدِيمُ عَلَى وَجْهِهِ  
فَارْتَدَّتْ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي  
أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٤٢﴾

<sup>616</sup>To those present with him, either some of his sons or other relatives.

<sup>617</sup>He who carried Joseph's shirt from among the brothers.



that which you do not know?"

97. They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners." قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿١٧﴾
98. He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful." قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾
99. And when they entered upon Joseph, he took his parents to himself [i.e., embraced them] and said, "Enter Egypt, Allāh willing, safe [and secure]." فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿١٩﴾
100. And he raised his parents upon the throne, and they bowed to him in prostration.<sup>618</sup> And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle<sup>619</sup> in what He wills. Indeed, it is He who is the Knowing, the Wise." وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾
101. My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and the Hereafter. \* رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَأْوِيلُ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ ﴿٢١﴾

<sup>618</sup>That of greeting and respect, which was lawful until the time of Prophet Muḥammad (ﷺ). Prostration to any person or object other than Allāh was then prohibited conclusively.

<sup>619</sup>Perceptive of unapparent matters within which is benefit to His servants.

- Cause me to die a Muslim and join me with the righteous." ﴿١٠١﴾
102. That is from the news of the unseen which We reveal, [O Muḥammad], to you. And you were not with them when they put together their plan while they conspired. ﴿١٠٢﴾
103. And most of the people, although you strive [for it], are not believers. ﴿١٠٣﴾
104. And you do not ask of them for it any payment. It is not except a reminder to the worlds. ﴿١٠٤﴾
105. And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away. ﴿١٠٥﴾
106. And most of them believe not in Allāh except while they associate others with Him. ﴿١٠٦﴾
107. Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of Allāh or that the Hour will not come upon them suddenly while they do not perceive? ﴿١٠٧﴾
108. Say, "This is my way; I invite to Allāh with insight, I and those who follow me. And exalted is Allāh; and I am not of those who associate others with Him." ﴿١٠٨﴾
109. And We sent not before you [as messengers] except men to whom We revealed from among the

تَوَفَّى مُسْلِمًا وَالْحَقِّي بِالصَّالِحِينَ ﴿١٠١﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ اتَّمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾

وَكَايِنٍ مِّنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي

people of cities. So have they<sup>620</sup> not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allāh; then will you not reason?

الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ  
مِنْ قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ  
اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

110. [They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ  
كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّىٰ مِنْ شَأْءٍ  
وَلَا يُرَدُّ بِأَسْئَانَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿٦١﴾

111. There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur'ān] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي  
الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن  
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ  
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٢﴾

<sup>620</sup>Those who deny Prophet Muḥammad (ﷺ).