

SURAH YOOSUF (12)

The Surah *Yoosuf* illustrates the theme set out in the Surah *Yoonus* most graphically and hence, it has been called the best of the narratives, the purpose being to exhort the recipients of the *Quraan* to exercise their reason. In the Surah *Hood*, the theme has been illustrated with a narrative of many messengers. In this surah, it has been illustrated through a single person __ Joseph __ who represents the Last Messenger and his ten brothers who represent the Last Messengers' kinsmen __ the *Quraysh* of Makka. This narrative is a conflict with a lesson __ rank hostility born of jealousy is self-defeating. As Joseph was talented and hence, his brothers were jealous of him and conspired to kill him and, finally, threw him into a well, so were the *Quraysh*, jealous of and hostile to the Messenger. They, also, conspired to kill him. But the Messenger's timely escape rescued him. As Joseph, after suffering for about twelve years, rose to power and glory in Egypt, so did the Messenger. After reaching Medina, he rose to unrivalled, unexampled, and unparalleled power and glory. As the ten brothers stood humbly asking for alms before Joseph and he forgave them, so did the Messenger, after conquering Makka, forgive the humbled *Quraysh* and recited the same verse (the ninety-second verse) which Joseph had recited while forgiving his brothers. Hence, the analogy is complete. The conflict results in the triumphant success of the Messenger as that of Joseph and the ignominious defeat of the *Quraysh* as that of Joseph's brothers. When the Surah was revealed, there was warning for the *Quraysh* and good news for the Messenger in it and it proved up to the hilt.

The Surah, from the fourth verse to the one hundred and first verse narrates Joseph's story to the Messenger who had no access to the Torah as he was unlettered. Besides, the account in the Torah is inconsistent, while the entire narrative in the *Quraan* is free from any inconsistency. Moreover, its artistic and symbolic presentation distinguishes it from the Biblical account. Hence, it is not a forged narrative as clarified in the third verse as well as in the one hundred and eleventh verse of the Surah. After narrating the story symbolically, the Surah proceeds, from the one hundred and second verse to its close, to console the Messenger and warn the polytheists among the *Quraysh*. The Messenger cannot compel them to believe in the *Quraan* and the polytheists will refuse to profit from the signs in the heavens and the Earth. They will not exercise their reason and learn their lesson from the accounts of the doomed peoples of the ancient world. Hence, if they persist in polytheistic worship, they cannot ward off punishment from them as the criminals of the past had not been able to do so. The Messenger is, therefore, told to declare that he is following the straight path along with his followers with full insight and all of them shall continue to do so fearlessly without any pliancy for polytheism. It is, only, the people who possess reason without passions, in fact, learn their lesson from such narratives.

SURAH YOOSUF

In the name of ALLAH, the Most Gracious, the Most Merciful

1. *Aliflaam raa*; these are the verses of the Book (*Quraan*) expounding (the guidance).
2. We have revealed it as a recitation in 'Arabic so that all of you may exercise your reason.
3. We are relating the best of the narratives to you because We have revealed this *Quraan* to you and, before it, you were, certainly, among the unmindful.
4. Imagine when Joseph said to his father, "O my father! I have dreamt eleven stars and the Sun and the Moon __ I dreamt them prostrating themselves to me."
5. He said, "O my son! You must not relate your dream to your brothers because they will hatch up a conspiracy against you: the Devil is, indeed, a clear enemy of man.
6. And similarly, your *Rabb* shall single you out (as a messenger) and instruct you in some of the interpretability of events (circumstances, situations, and problems) and complete (make whole or perfect) His grace for you and for Jacob's people as He had completed it, earlier, for your forefathers, Abraham and Isaac; indeed, your *Rabb* has knowledge, wisdom."

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّتِّكَ ءَايَتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

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

قَالَ يَبْنُي لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَنِ عَدُوٌّ مُبِينٌ ﴿٥﴾

وَكَذَلِكَ يَجْزِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

SECTION 2

7. In fact, there are lessons in (the narrative of) Joseph and his brothers for the questioners.
8. Imagine when they said, "Joseph and his brother (Benjamin) are more affectionate to our father than we though we are a (strong) band (an organised group of men): indeed, our father is in clear error.
9. (Let us) kill Joseph or cast him off in a land, your father's face will, then, turn to you exclusively and, after (doing) it, you will be all right as kinsfolk."
10. A proposer, among them, said, "You must not kill Joseph and throw him into the bottom of a well. Some caravan (passing by) will happen to find him, if, at all, you are bent on doing anything." (All of them agreed on it.)
11. They said, "O our father! What is the matter with you that you do not entrust Joseph to us though we are, certainly, his well-wishers?"
12. Send him with us tomorrow, he will enjoy himself and play and we will, certainly, be his protectors."
13. He said, "It grieves me (to think) that you will take him (along with you) and I fear that a wolf will eat him up while you are unmindful of him."
14. They said, "If a wolf eats him up while we are a (strong) band (an organised group of men), we will, in that case, be, certainly, losers."

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ

ءَايَاتٌ لِّلسَّالِطِينَ ﴿٧﴾

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا

وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ

أَيِّكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ

الْحَبِّ يَلْقَظُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ

فَاعِلِينَ ﴿١٠﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ

لَنَصِحُونَ ﴿١١﴾

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ

لَحَافِظُونَ ﴿١٢﴾

قَالَ إِنِّي لَخَشِئْتُ أَنْ تَذْهَبُوا بِهِ وَأَخَافُ

أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ

إِنَّا إِذَا الْخَسِرُونَ ﴿١٤﴾

15. Hence, soon after, they took him along and decided unanimously that they would throw him into the bottom of a well; while We inspired him, "You shall, (one day), tell them about this assault of theirs and they will be (wholly) unaware" (of you).

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ
الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا
وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

16. And they came to their father, at nightfall (the onset of night), weeping.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

17. They said, "O our father! We went far contending together in a race while we left Joseph with our belongings and then, a wolf ate him up and you are not going to believe us even if we are truthful."

قَالُوا يَا أَبَانَا أَنْذَرْنَاكَ سَيِّئًا وَتَرَكْنَا يَوْسُفَ
عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ
لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

18. And they came with false blood on his shirt; he said, "On the contrary, your selves have misguided and lured you into doing this heinous act and hence, graceful patience is, (the best course) and (it is) Allah from Whom help can be sought against what you narrate."

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ
لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

19. And there came a caravan and they sent their waterer (to draw water) and hence, he lowered his bucket (into the well and when he hauled it up), he said, "Good news! Here is a lad!" And they hid him as a commodity; and Allah knew what they were doing.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ
يَبْشَىٰ هَذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً
وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

20. And they sold him for a paltry sum, a few silver coins and they were quite indifferent to him.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الظَّالِمِينَ ﴿٢٠﴾

SECTION 3

21. And from Egypt, (the man) who bought him (Joseph), said to his

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مَرَأَتَهُ أَكْثَرِي

wife, "Treat him generously (during) his stay (because) it may be that he benefits us or we may adopt him as (our) son." And in this way, We settled down Joseph in the land and (We did it) so that We should instruct him in some of the interpretability of events (circumstances, situations, and problems); and Allah is predominant over His affairs, but most of the people do not know.

22. And when he attained his maturity, We gave him judgement and knowledge; and in this way, do We reward the beneficent.

23. And (the woman) in whose house he was, attempted to tempt him into going to bed with her (illegal sexual intercourse) and closed the doors and said, "Come here." He said, "I seek Allah's protection. My master has, certainly, treated me well (during) my stay here: wrongdoers do not, certainly, prosper."

24. And she had, already, had designs on him and he would, also, have directed his mind at her if he had not discerned his *Rabb's* proof (cogent evidence — inner light — compelling the acceptance of truth; We did) in that manner so that We should avert evil and obscenity from him; he was, indeed, among Our select servants.

25. And both of them, contending together, raced (towards) the door and she tore his shirt lengthwise from the back and both of them found her husband at the door; she said, "What else can be the requital

مَثُونَهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَخْذَهُ وَلَدًا
وَكَذَٰلِكَ مَكَّنَّا الْيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِمَّا يُرِيدُ الْأَحَادِيثُ وَاللَّهُ غَالِبٌ
عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٢١﴾

وَلَمَّا بَلَغَ أَشُدَّهُ بَرَّاءُ تَيْنُهُ حَكْمًا وَعِلْمًا
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ
الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ
إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿٢٣﴾

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَىٰ بُرْهَانَ
رَبِّهِ كَذَٰلِكَ لَنَصَرَفَ عَنْهُ الشَّوْءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْفَتَا
سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ
بِأَهْلِكَ سُوءًا إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

of (a man) who has evil intent against your wife except that he must be imprisoned or have grievous punishment?"

26. He said, (It was) "She (who) attempted to tempt me into going to bed." And a witness from her people bore witness, "If his shirt is torn from the front, she is, then, speaking the truth and he is among the liars.

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ
مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدِّمَ مِنْ قُبُلٍ
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾

27. And if his shirt is torn from the back, she is, then, lying and he is among the truthful."

وَإِنْ كَانَ قَمِيصُهُ قُدِّمَ مِنْ دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ الصَّادِقِينَ ﴿٦٧﴾

28. Consequently, when he saw his shirt torn from the back, he said, "It is, certainly, your evil design: in fact, your designs are very terrible."

فَلَمَّا رَأَى قَمِيصَهُ قُدِّمَ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٦٨﴾

29. "O Joseph! Leave off this" (matter); and, (turning to his wife he said), "Seek forgiveness of your sin: you are, certainly, among the sinners."

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ
إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٦٩﴾

SECTION 4

30. And the women throughout the city said, "The wife of *Azeez* has been attempting to tempt her young slave into going to bed with her: (her) love (for him) has penetrated into the core of her heart: we consider her to be in clear error" (straying from the right course),

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ
فَتْلَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا
فِي ضَلَالٍ مُّبِينٍ ﴿٧٠﴾

31. So, when she heard of their wiliness, she invited all of them and arranged (a feast) with cushions for them and gave each one of them a knife and said (to Joseph), "Come out before them." When they looked at him, they (were wonderstruck and) extolled him and

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ
مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ
عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ
لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٧١﴾

gashed their hands and said, "How far and free from imperfections is Allah! This (youth) is not a man! This (youth) is no less than a divine angel."

32. She said, "Such is (the man) about whom you have been upbraiding me and I had, certainly, attempted to tempt him into going to bed with me, but he chose freely to abstain from sin and if he does not do what I command him, he shall be imprisoned and be among the dishonourable."

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ زَوَدْتُهُ
عَنْ نَفْسِي ۖ فَاسْتَعَصِمَ ۖ وَلَئِنْ لَمْ يَفْعَلْ مَا أَمَرُهُ
لَيَسْجَنَ وَلَيْكُونَا مِنَ الصَّاغِرِينَ ﴿٣٢﴾

33. He said, "O my *Rabb*! Prison is dearer to me than what they are inviting me to and if You do not avert their designs from me, I will yield to them (their temptations) and be among the ignorant."

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

34. His *Rabb*, then, heard him (his prayer) and hence, averted their (evil) designs from him; He, is certainly, the Hearer, the Omniscient.

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

35. Then, it appeared to them (proper), after they had seen (a number of) signs, that they must imprison him for some time.

ثُمَّ بَدَأُ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ
حَتَّىٰ حِينٍ ﴿٣٥﴾

SECTION 5

36. (Joseph was, then, sent to prison.) And there entered the prison two youths with him: one of the two said, "I have dreamt that I am pressing wine." And the other said, "I have dreamt myself, on my head, carrying bread from which birds are eating: tell us its interpretation: we consider you among the beneficent."

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

37. He said, "The food that both of you are provided with shall not come to both of you, but I will tell both of you its interpretation before it comes to both of you; such (interpretability as I possess) is a part of what my *Rabb* has taught me; in fact, I have given up the way of the people who do not believe in Allah and they are (the people who are) the disbelievers in the afterworld.

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا لَبَنَاتُكُمَا
بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مَعَ عَلَمِي رَبِّي
إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ
وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

38. And I have come to follow the way of my forefathers, Abraham and Isaac and Jacob; it does not become us that we should attribute any associate to Allah; such (a gift comes) from Allah's bounty on us and on (other) human beings, but most of the people do not thank.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
مَا كَانُوا لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ
مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

39. O both of my companions in prison! Are various deities (gods and goddesses) better or Allah, the One, the Subduer?

يَصْحَبِي السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ
أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

40. You do not worship, excluding Him, but (certain) names __ which you and your forefathers have given __ for which Allah has not revealed any authority; absolute power to rule and judge does not belong to anyone but to Allah; He commands that you must not serve (render exclusive obedience to anyone) but to Him. Such is the straight way of life, but most of the human beings do not know.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا
أَسْمَاءً وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٤٠﴾

41. O both of my companions in prison! As for one of you two, he will serve wine to his lord (the king) and as for the other, he will be crucified and then, birds will peck (nibble) at

يَصْحَبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ
خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ

his head; the matter about which both of you asked me for my opinion has been decided."

42. And, of the two, (Joseph) said to (the youth) whom he believed that he was going to survive, "Mention me (my case while you are) with your lord" (the king), but the Devil made him neglect mentioning (Joseph) to his lord (the king), and hence, (Joseph) had to stay in prison for many (from three to nine) years.

SECTION 6

43. And the king said, "I dreamt seven fat cows whom seven emaciated cows were eating and seven green ears (of corn) and (seven) others dry. O courtiers! Give me your considered opinion on my dream, if you can interpret a dream."
44. They said, "They are confused dreams and we do not know the interpretation of (such) dreams."
45. And, of the two, (the youth) who had survived, and remembered (Joseph) after a long period of time, said, "I will tell you its interpretation and hence, send me" (to him).
46. (The youth said to him), "Joseph! O the utmost in truthfulness! Give us your considered opinion on (a dream the king had), 'seven fat cows whom seven emaciated cows were eating and seven green ears (of corn) and (seven) others dry,' so that I may go back to the people so that they may, also, come to know" (the real interpretation of the king's dream).

مِنْ رَأْسِهِ ۖ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

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

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

قَالُوا أَضَعَفْتُ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ
الْأَحْلَمِ بِعَالِمِينَ ﴿٤٤﴾

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

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ
سُبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ
إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

47. (Joseph) said, "You will be growing crops for seven years continuously and hence, you must leave whatever you harvest in its ears except the little (grain) out of which you will (get your food to) eat.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ
فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ ﴿٤٧﴾

48. Then, there shall come, after those (seven years of prosperity), seven lean (years) which will eat what provision you will have made for them (lean years) except the little (grain) a part of which you will have preserved.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادًا كَلَنْ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾

49. Then, there shall come, after such (years of scarcity), a year during which people will be sent (granted) rain (by Allah) and during which they will press (fruit) to extract juice."

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

SECTION 7

50. And (when he heard this interpretation), the king said, "Bring him to me." But, when (the king's) courier came to him, (Joseph) said, "Go back to your lord and ask him, 'What was the matter with the women who had gashed their hands? My *Rabb*, certainly, knows their designs.'"

وَقَالَ الْمَلِكُ أَتُؤْتِيَنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ
إِلَى رَبِّكَ فَسَأَلَهُ مَا بَالَ النِّسْوَةِ الَّتِي قَطَّعْنَ
أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

51. The King said, "What was the matter with you, when you had attempted to tempt Joseph" into going to bed with him? They said, "How far and free from imperfections Allah is! We did not come to know of any vice against (to his disadvantage) him; the wife of *Azeez*, also, said, 'Now, the truth has appeared in broad daylight. I had attempted to tempt him into going to bed with me and he is, certainly, among the truthful.'"

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُنَّ يُوسُفَ عَنْ نَفْسِهِ
قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ
أَمْرَأَتُ الْعَزِيزِ الْفَن حَصْحَصَ الْحَقُّ أَنَا رَاودَتْهُ
عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

52. (Then Joseph said), "Such (a step I took) so that he (*Azeez*) must know that I had not betrayed him behind his back and that Allah, certainly, does not promote the designs of betrayers (the treacherous).

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ
الْخَائِنِينَ ﴿٥٢﴾

53. And I do not clear myself; the self, certainly, incites (man) to evil unless my *Rabb* has mercy on (anyone); my *Rabb* is, certainly, forgiving, merciful."

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

54. And the King said, "Bring him to me, I will single him out for myself." Hence, when he talked to him, he said, "You are, from today, with us, a trustworthy man of high position."

وَقَالَ الْمَلِكُ أَتَنْوِي بِهِ؟ فَأَسْتَخَضَّهُ لِنَفْسِي فَلَمَّا
كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

55. (Joseph) said, "Appoint me on the finances of the land: I have preservability (as well as) knowledge."

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ
عَلِيمٌ ﴿٥٥﴾

56. And, in this way, We gave Joseph power and authority in the land: he could settle down in it wherever he liked; We have Our mercy on whom We will and We do not nullify the reward of the beneficent.

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا
حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
وَلَا نُنْصِفُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And the reward of the afterworld is the best for (those people) who believe and guard themselves against evils.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

SECTION 8

58. And Joseph's brothers came and hence, they called on him and he recognized them while they were ignorant of him.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

59. And when he had supplied them with their supply (of the grain), he said, (When you come next), "You must bring (the other) brother that you have from your father. Do you not see that I give full measure (of the grain) and I am the best of hosts?"

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ
مِّنْ أَيْكُمُ الَّذِي تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ
وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

60. But, if you do not bring him to me, you shall neither have any measure (of the grain) from me nor shall you come near me."

فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِنْدِي
وَلَا تَقْرَبُونَنِي ﴿٦٠﴾

61. They said, "We will seek to lure his father away from him and we will do" (so).

قَالُوا سَرُدُّوهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

62. And (Joseph) said to his young slaves, "Put their moneys into their saddlebags. It may be that they recognize it when they return to their people (and, appreciating it), they may come back" (again).

وَقَالَ لِفَتَيْنِهِ أَجْعَلُوا بِضَعَتَهُمَا فِي رِجَالِهِمَا لَعَلَّهُمْ
يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

63. So, when they returned to their father, they said, "O our father! Grain has been withheld from us (for the future) and hence, you must send our brother with us, we will receive full measure (of grain) and we will, certainly, be his protectors."

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

64. He said, "I shall not trust you in his case, but as I trusted you in the case of his brother before (in the past). (But, if you insist), Allah is, then, the best protector and He is the Most Merciful."

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ
عَلَىٰ أَخِيهِ مِن قَبْلُ فَإِنَّهُ خَيْرٌ حَفِظًا
وَهُوَ أَزْهَمُ الرَّحِمِينَ ﴿٦٤﴾

65. And when they opened their baggage, they found (that) their moneys had been returned to them.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ
إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعَتُنَا

They said, "O our father! What (more) do we wish? Here is our money having been returned to us: (we will go) and bring (more) food for our people and protect our brother and add a camel's load (of grain) to (our present supply): such a camel's load (of grain) is easy" (to get).

رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ
كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

66. He said, "I will not send him along with you till you give me an obligation (commitment / undertaking) on oath by Allah that you shall bring him to me except that all of you are besieged" (by the enemy). Hence, when they gave him their obligation, he said, "Allah is the witness of what we say."

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا
مِّنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ
مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

67. And he, (further), said, "O my sons! All of you must not enter (the capital) through a single gate, and you must, rather, enter (the capital) through different gates and I cannot help you against Allah at all: absolute power to rule and judge belongs to none but Allah: in Him do I rest (trust) and in Him must rest all those who trust" (want to have assured reliance).

وَقَالَ يَبْنَئِي لَأَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا
مِنَ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُنْعِي عَنْكُمْ مِّنَ اللَّهِ
مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

68. And when they entered (the capital) from where their father had instructed them: — he could not help them against Allah at all (through this precautionary measure) except that it was in Jacob's heart a desire which he fulfilled; and he, certainly, possessed knowledge because We had taught him, but most of the people do not know.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ
يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ
يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

SECTION 9

69. And when they called on Joseph, he received his brother (Benjamin) at his own house saying "I am your brother (Joseph) and hence, you must, no more, be sorry for what they have been doing."

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَخِيهِ
قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا
يَعْمَلُونَ ﴿٦٩﴾

70. Hence, when he had supplied them with their supply (of grain), he put (his) drinking vessel into the saddlebag of his brother and then, a caller called out "O (the people of) the caravan! You are, certainly, thieves."

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ
أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَيْتَهَا الْعِيبُ إِنَّكُمْ
لَسَّرِقُونَ ﴿٧٠﴾

71. And, turning to them, they said, "What have you lost?"

قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا نَفَقَدُوا ﴿٧١﴾

72. They said, "We have lost the King's silver cup (used as a drinking vessel) and whoever brings it shall have a camel's load (of grain) and we are its guarantor."

قَالُوا نَفَقَدُ صُوعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ
بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

73. They said, "We swear by Allah! You, certainly, know that we have neither come to cause any wrong, corruption, and disorder in the land nor are we thieves."

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ
فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ ﴿٧٣﴾

74. They said, "What is his punishment if you turn out to be liars?"

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾

75. They said, "His punishment? He (the man) in whose saddlebag it is found, shall, as a necessary consequence, have (be arrested for) his punishment; in this way, do we requite the wrongdoers with."

قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ
نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

76. Hence, he started (searching) their bags before his brother's bag and then, he took it out of his brother's

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا
مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كَدْنَا لْيُوسُفَ مَا كَانَ

bag; in this way, did We design (execute a plan) for Joseph: he was not in a position to take hold of his brother under the King's law except that Allah had so willed; We raise, in positions, whom We will; and, above everyone possessed of knowledge, there is the Omniscient Being (Allah).

77. They said, "If he (Benjamin) has stolen, he had a brother (Joseph) who had, also, stolen before" (in the past); but Joseph kept it hidden in his heart and did not disclose it to them; he said (to himself), "All of you are yourselves extremely wicked and Allah knows best what you are alleging" (to us).

78. They said, "O *Azeez*! In fact, he has an extremely old father and hence, hold one of us in his place: indeed, we see that you belong to the beneficent."

79. He said, "We seek Allah's protection that we should arrest (anyone) except (the man) with whom we have found our object. If we do so, we will, then, certainly, be wrongdoers."

SECTION 10

80. Hence, when they lost all hope in him, they isolated themselves for consultation (among themselves): the eldest of them said, "Do you not know that your father has, already, imposed an obligation, in the name of Allah, on you and before (in the past) what bounds you had exceeded in regard to Joseph? I will not, therefore, leave

لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ
نَرْفَعُ دَرَجَتٍ مِّنْ نَّشَأِهِ وَفَوْقَ كُلِّ
ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ
مِّن قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ
وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ
أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ
مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا
عِنْدَهُ إِنَّا إِذَا الظَّالِمُونَ ﴿٧٩﴾

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ
كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ
عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ
فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي
أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

(this) land till my father allows me or Allah pronounces a judgement concerning me and He is the Best Judge.

81. Go back to your father and say, 'O father! Your son has stolen (and he is under arrest) and we testify (declare solemnly) nothing but what we know and we were not capable of foreknowing the unseen.

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ ابْنُكَ
سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا
لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

82. And (you may) ask the townspeople among whom we (had stayed) and the caravan's people with whom we have travelled (back home); And we are, certainly, truthful," (in our statement).

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا
فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

83. (Jacob) said, "On the contrary, your selves have misguided and lured you into doing yet another heinous act: graceful patience is, therefore, (the best course): it may be that Allah brings them together to me; He is, indeed, the Omniscient, the Sole Source of wisdom."

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ
الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

84. And he shunned all of them and said (to himself), "Alas! I weep for Joseph" And both of his eyes whitened with grief because he choked his sorrow back.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ
عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

85. They said, "By Allah! You will keep on remembering Joseph till you are emaciated in body and disordered in mind or you meet your death."

قَالُوا تَاللَّهِ تَفْضُوْا تَذْكُرُ يُوسُفَ
حَتَّىٰ تَكُوْنَتْ حِرْصًا مِّمَّنْ تَتَذَكَّرُ
مِنَ الْهَلِكِينَ ﴿٨٥﴾

86. He said, "In fact, I complain of my plight and grief to Allah and, from Allah, I know what you do not know.

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

87. O my sons! Go and seek after Joseph and his brother and you must not despair of Allah's mercy: none, indeed, despairs of Allah's mercy but the disbelieving people."

يَنْبَغِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ
وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ
اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

88. Hence, when they called on him (Joseph), they said, "O Azeez! Adversity has afflicted us and our people and we have come (to you) with a paltry sum (amount of money) and hence, (we request you to) give us full measure (of the grain) and give us alms (for Allah's sake): Allah does, indeed, reward the alms givers."

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا
الضَّرُّ وَجِئْنَا بِضِئْعةٍ مُزْجَلَةٍ فَأَوْفِ لَنَا الْكَيْلَ
وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي
الْمُتَصَدِّقِينَ ﴿٨٨﴾

89. He said, "Do you know what you had done by Joseph and his brother when you were steeped in ignorance?"

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ
إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

90. They said (with a start), "Are you, really, Joseph?" He said, "I am Joseph and this is my brother (Benjamin). Allah has bestowed His blessings on us: He, certainly, (does so on) whoever guards himself against His disobedience and remains patient, because Allah does not nullify the reward of the beneficent."

قَالُوا أَلَمْ نَكُ لَكَ يُوسُفَ قَالَ أَنَا يُوسُفُ
وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ
وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿٩٠﴾

91. They said, "By Allah! He has, already, granted you superiority over us and we have, certainly, been sinners."

قَالُوا نَأْتِيكَ لَقَدْ أَثَرَكِ اللَّهُ عَلَيْنَا
وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٩١﴾

92. He said, "There is no rebuke against you, today: may Allah forgive you and He is the Most Merciful."

قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ
وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

93. Go back with my shirt __ here it __ is __ and cast it over my father's face, he shall get back (his)

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي
يَأْتِ بِصِيرٍ وَأَنْتُمْ بِالْأَهْلِكُمْ

eyesight and come back to me with all your people."

أَجْمَعِينَ ﴿١٣﴾

SECTION 11

94. And when the caravan left (Egypt), their father said, "I, certainly, find Joseph's smell, if you do not accuse me of dotage."

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفِيدُونِ ﴿١٤﴾

95. They said, "By Allah! You are, still, (labouring under the same) old delusion / error."

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالٍ الْقَدِيمِ ﴿١٥﴾

96. Hence, when, (it so happened), that the announcer of good news came, he cast it (the shirt) over his face and hence, he got back (his) eyesight, (Jacob) said, "Did I not tell you that, from Allah, I knew what you did not know?"

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦﴾

97. They said, "O our father! Seek (Allah's) forgiveness of our sins for us. We have, certainly, been sinners."

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿١٧﴾

98. He said, "I will, soon, seek forgiveness of my *Rabb* for you: He is, indeed, the Most Forgiving, the Most Merciful."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾

99. Hence, when they called on Joseph, he received his parents at his own house and said, "Enter Egypt, if Allah wills, (and live here) peacefully." *

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَبُوْيَهُ وَقَالَ ادْخُلُوا مَعِيَ إِن شَاءَ اللَّهُ آمَنِينَ ﴿١٩﴾

100. And he raised his parents on the throne and all of them fell prostrating themselves before him and (Joseph) said, "O my father! This is the interpretation of my dream (which I had had) before (in the past): my *Rabb* has proved it

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَأْتِي هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ

to be true and He did me good, when He took me out of prison and brought all of you from the desert after the Devil had sown the seeds of enmity between me and my brothers; my *Rabb* is, indeed, very subtle for what He wills; He is, indeed, the Omniscient, the Sole Source of wisdom.

بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

101. O my *Rabb*! You have granted me a part of the sovereignty (power and authority in Egypt) and instructed me in some of the interpretability of events (circumstances, situations, and problems); O Originator of the heavens and the Earth! You are my protector in the world and the afterworld: grant me to die while submitting myself (to Your will) and join me together with the righteous."

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي
مِمَّا تَأْوِيلُ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تُوفِّني
مُسْلِمًا وَالْحَقِّقْ بِالصَّلَاحِينَ ﴿١٠١﴾

102. Such are some of the stories of the unseen (ancient past) We are revealing to you and you (the Messenger) were not with them when they had decided on their assault unanimously (to throw Joseph into a well) and they were conspiring (against him).

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

103. And most of the people are not going to be believers even if you desire burningly,

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ ﴿١٠٣﴾

104. Though you are not asking them for any reward against (in return for) it; it (the *Quraan*) is nothing but a (profound) book (with a message) for all the human beings.

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

SECTION 12

105. And how many a sign throughout the heavens and the Earth they pass by and turn a deaf ear to (are unresponsive)!

وَكَايْنٍ مِّنْ آيَاتِ فِي السَّمَوَاتِ وَالْأَرْضِ
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

106. And most of them do not believe in Allah, but, at the same time, they attribute associates (deities to Him)

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٠٦﴾

107. Are they, then, safe (not exposed to danger) that a disaster of Allah's punishment may visit upon them or the Hour of Resurrection may visit upon them, all of a sudden, while they are unconscious (of it)?

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

108. Say, "This is my way __ I call you to Allah, with (full) insight, I and (all those believers) who follow me and Allah is free from imperfections and I do not belong to the polytheists."

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

109. And We did not send, before you (in the ancient past), but (distinguished) men whom We used to inspire (and they used to be) from the peoples of the towns (organized human societies): do they not, then, travel through the Earth so that they should see, (for themselves), how (terrible) the end of (those peoples) who had existed before them, had been? And the home of the afterworld is, certainly, the best for (those people) who guard themselves against evils: do you not, then, exercise your reason?

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا لَا نُوحِي إِلَيْهِمْ
مِّنْ أَهْلِ الْقُرَىٰ أَفَلَا يَسِيرُونَ فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا
أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

110. (In the ancient past Our messengers kept persuading their respective peoples to accept their messages) till, when the messengers lost all hope and (their peoples) also, thought that they had been told lies,

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ
قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ
وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

Our help came to them (the messengers) and hence, (those people) whom We willed were rescued (from the punishment) and Our punishment cannot be repelled from a criminal people.

111. In their stories, there is a lesson (an instructive example) for (the people) possessing reason purified of passions: it (the *Quraan*) is not a document (a written matter) that has been forged, on the contrary, it is the substantiation of what (had been revealed) before it and the detail of everything and guidance and mercy for the people who believe.

**It is complimentary because they are already, in Egypt. In Arabic, it is a literary tradition.*

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ
مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾