

them stones of layered hard clay,
[which were]

مَنْصُودٍ ﴿١٧﴾

83. Marked from your Lord. And it [i.e., Allāh's punishment] is not from the wrongdoers [very] far.

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ

بِيعِيدٍ ﴿١٨﴾

84. And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

﴿١٩﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَبْقَوْمِ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ غَيْرُهُ وَلَا
تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي
أَرَانَكُمْ يُخْرِئُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ مُّحِيطٍ ﴿٢٠﴾

85. And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

وَيَبْقَوْمِ أُوفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢١﴾

86. What remains [lawful] from Allāh is best for you, if you would be believers. But I am not a guardian over you."

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٢٢﴾

87. They said, "O Shu'ayb, does your prayer [i.e., religion] command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"⁵⁷²

قَالُوا يَشْعِيبُ أَصْلَوْتَكَ تَأْمُرُنَا أَنْ
نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي
أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ
الرَّشِيدُ ﴿٢٣﴾

88. He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...?⁵⁷³ And I

قَالَ يَبْقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن
رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ
أُخَافِكُمْ إِلَىٰ مَا أَنْتُمْ عَنْهُ إِن أُرِيدُ

⁵⁷²This is a sarcastic description implying the opposite.

⁵⁷³The conclusion of the sentence is estimated as "...would it not be my duty to warn you against corruption and disobedience?"

do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allāh. Upon Him I have relied, and to Him I return.⁵⁷⁴

إِلَّا إِلَىٰ صَلَحٍ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا
بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١١﴾

89. And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hūd or the people of Ṣāliḥ. And the people of Lot are not from you far away.

وَيَنْقُومِ لَا تَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ
مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ
قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿١٢﴾

90. And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ
رَبِّي رَحِيمٌ وَدُودٌ ﴿١٣﴾

91. They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

قَالُوا يَشْعِيبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْمُكَ
لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِيرٍ ﴿١٤﴾

92. He said, "O my people, is my family more respected for power by you than Allāh? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

قَالَ يَنْقُومِ أَرْهَطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ
وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا
تَعْمَلُونَ مُحِيطٌ ﴿١٥﴾

93. And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace

وَيَنْقُومِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ
سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ مُّخْزٍ
وَمَنْ هُوَ كَذِبٌ وَأَنْتَقِبُوا إِلَىٰ مَعَكُمْ

⁵⁷⁴i.e., I turn to Allāh frequently in supplication and repentance.

him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."

رَقِيبٌ ﴿٢٧﴾

94. And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

وَلَمَّا جَاءَ أَمْرُنَا خَجَّيْنَا شُعَيْبًا وَالَّذِينَ
ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ
ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ
جِثِيمٍ ﴿٢٨﴾

95. As if they had never prospered therein. Then, away with Madyan as Thamūd was taken away.

كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِّمَدَيْنٍ كَمَا
بَعَدَتْ ثَمُودُ ﴿٢٩﴾

96. And We did certainly send Moses with Our signs and a clear authority⁵⁷⁵

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٣٠﴾

97. To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ
وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٣١﴾

98. He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ فَأَوْرَدَهُمُ النَّارَ
وَبِئْسَ الْوَرْدَ الْمَوْرُودُ ﴿٣٢﴾

99. And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift⁵⁷⁶ which is given.

وَاتَّبَعُوا فِي هٰذِهِ لَعْنَةً وَيَوْمَ الْقِيٰمَةِ
بِئْسَ الْوَرْدَ الْمَرْفُودُ ﴿٣٣﴾

100. That is from the news of the cities which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].⁵⁷⁷

ذٰلِكَ مِنْ اَنْبَاءِ الْاَقْرٰى نَقُصُّهُ عَلَيْكَ
مِنْهَا قَابِمْ وَّحَصِيدٌ ﴿٣٤﴾

⁵⁷⁵i.e., evidences from Allāh.

⁵⁷⁶i.e., the curse which follows them in both worlds.

⁵⁷⁷Their structures have been completely destroyed.

101. And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allāh when there came the command of your Lord. And they did not increase them in other than ruin.
- وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيرٍ ﴿١٠١﴾
102. And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.
- وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
103. Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.
- إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ تَجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾
104. And We do not delay it except for a limited term.
- وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾
105. The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.
- يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.⁵⁷⁸
- فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهيقٌ ﴿١٠٦﴾
107. [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.
- خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

⁵⁷⁸i.e., their sighs and sobs, resembling the bray of a donkey.

108. And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will – a bestowal uninterrupted.

وَأَمَّا الَّذِينَ سُعِدُوا فَبِئْسَ الْجَنَّةُ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْذُوزٍ ﴿١٠٨﴾

109. So do not be in doubt, [O Muhammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

فَلَا تَكُ فِي مَرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾

110. And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word⁵⁷⁹ that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it [i.e., the Qur'an], in disquieting doubt.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾

111. And indeed, each [of the believers and disbelievers] – your Lord will fully compensate them for their deeds. Indeed, He is Aware of what they do.

وَإِنْ كُلًّا لَمَّا لِيُوفِّيَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

112. So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allāh], and do not transgress. Indeed, He is Seeing of what you do.

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

113. And do not incline toward those who do wrong, lest you be touched by the Fire, and you

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ

⁵⁷⁹See footnote to 10:19.

would not have other than Allāh any protectors; then you would not be helped.

ثُمَّ لَا تَنْصُرُونَ ﴿١٠٧﴾

114. And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١٠٨﴾

115. And be patient, for indeed, Allāh does not allow to be lost the reward of those who do good.

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٠٩﴾

116. So why were there not⁵⁸⁰ among the generations before you those of enduring discrimination forbidding corruption on earth – except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.

فَلَوْلَا كَانَ مِןَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَخْجَيْنَا مِنْهُمْ ۖ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٠﴾

117. And your Lord would not have destroyed the cities unjustly while their people were reformers.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١١﴾

118. And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٢﴾

119. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٣﴾

⁵⁸⁰Meaning "If only there had been..."

120. And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا
نُثِّبُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And say to those who do not believe, "Work according to your position; indeed, we are working.

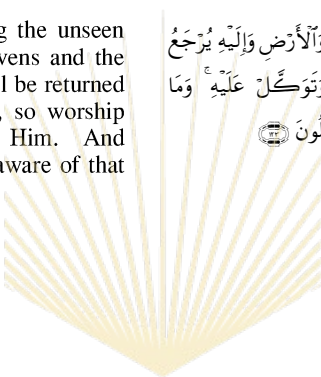
وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ
مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

122. And wait; indeed, we are waiting."

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

123. And to Allāh belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ
الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا
رُبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾



Sūrah Yūsuf⁵⁸¹

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Rā.⁵⁸² These are the verses of the clear Book.

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

2. Indeed, We have sent it down as an Arabic Qur'ān⁵⁸³ that you might understand.

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

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.

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

4. [Of these stories mention] when Joseph said to his father,⁵⁸⁴ "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

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

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.

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

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."

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

⁵⁸¹Yūsuf: (The Prophet) Joseph.

⁵⁸²See footnote to 2:1.

⁵⁸³i.e., revealed in the Arabic language.

⁵⁸⁴The 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 brother⁵⁸⁵ 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."⁵⁸⁶
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 ءَايَاتٍ لِّلَّسَّالِينَ ﴿٦٨﴾
 إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا
 وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٦٩﴾
 اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ
 وَجْهَ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا
 صَالِحِينَ ﴿٧٠﴾
 قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي
 غَيَابِثِ الْجَبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن
 كُنْتُمْ فَاعِلِينَ ﴿٧١﴾
 قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ
 وَإِنَّا لَهُ لَنَنصِحُونَ ﴿٧٢﴾
 أَرْسَلْهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَبْ وَإِنَّا لَهُ
 لَحَافِظُونَ ﴿٧٣﴾
 قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ
 أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿٧٤﴾
 قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا
 إِذًا لَّخَسِرُونَ ﴿٧٥﴾
 فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي

⁵⁸⁵Benjamin, who was born of the same mother as Joseph.

⁵⁸⁶i.e., You can repent thereafter.

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

عَيَّبْتَ الْحَبْ وَأَوْحَيْتَا إِلَيْهِ لَتُنَبِّئَهُمْ
بَأْمَرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٠﴾

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

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١١﴾

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 يَتَّابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا
يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا
أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٢﴾

18. And they brought upon his shirt false blood.⁵⁸⁸ [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 لَكُمُ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٣﴾

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;⁵⁸⁹ and Allāh was Knowing of what they did.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى
دَلْوَهُ قَالَ يَبِشْرَى هَذَا غُلْمٌ وَأَسْرُوهُ
بِضْعَةٍ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٤﴾

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

وَأَسْرُوهُ بِثَمَنٍ نَخَسٍ دَرَاهِمٍ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿١٥﴾

⁵⁸⁷The conclusion of this sentence is estimated to be "...they tormented him."

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

⁵⁸⁹To be sold as a slave.

21. And the one from Egypt⁵⁹⁰ 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 مَقْوْمَهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ 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, he⁵⁹¹ is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَقْوَايَ إِنَّهُ لَا يَفْلَحُ 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 أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ كَذَلِكَ لَتَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿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

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

⁵⁹¹Her husband, al-'Azeez.

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

عَذَابٌ أَلِيمٌ ﴿١٥﴾

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 إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿١٦﴾

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

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿١٧﴾

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 قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِّنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿١٨﴾

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

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿١٩﴾

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."

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا ۚ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٢٠﴾

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 hands⁵⁹³ and said, "Perfect is Allāh!⁵⁹⁴ This is

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

⁵⁹²i.e., conceal it and act as if it had not taken place.

⁵⁹³So distracted were they at the sight of him.

⁵⁹⁴In 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
رَوَدَّتْهُ عَنِ نَفْسِهِ ۖ فَأَسْتَعْصِمَ ۖ وَلَئِنْ لَمْ
يَفْعَلْ مَا ءَامُرُهُ لَيَكْسِبَنَّهُ وَلْيَكُونَا 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 الْمَسْجِنِ 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 signs⁵⁹⁵ that he [i.e., al-'Azeer] should surely imprison him for a time.⁵⁹⁶

ثُمَّ بَدَأَ هُمْ مِّنْ بَعْدِ مَا رَأَوْا آيَاتِنَا
لَيَسْجُنَنَّهُ ۖ 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 السَّجْنُ فُتَيَانٍ ۖ قَالَ أَحَدُهُمَا
إِنِّي أَرَنِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي
أَرَنِي 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

⁵⁹⁵Proofs of his innocence.

⁵⁹⁶Until 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,⁵⁹⁷ the Prevailing?⁵⁹⁸

40. You worship not besides Him except [mere] names you have named them,⁵⁹⁹ 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 بَتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا
مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا
يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ



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



يَنْصَحِي السِّجْنِ أَرْبَابَ مُتَفَرِّقُونَ
خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ



مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ
سَمِيتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ
بِهَا مِنْ سُلْطَانٍ إِنْ الْحَكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا
تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الْدِينُ الْقَاسِمُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



يَنْصَحِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي
رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ
الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ
تَسْتَفْتِيَانِ



⁵⁹⁷Single, individual and unique in His attributes and His deeds.

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

⁵⁹⁹The 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
خُضِرٍ وَأُخْرَى 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 أَضْغَتْ أَحْلَامٌ وَمَا خُبْرُ بَيَاطِيلٍ
أَلَّا حُلُمٌ 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 خَجَا 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 خُضِرٍ وَأُخْرَى 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 دَأَبًا 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 تَخْصِنُونَ ﴿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 يَعَصِرُونَ ﴿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 أَتُتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ 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!⁶⁰⁰ 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 خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّسْ حَصْحَصَ الْحَقِّ أَنَا رَاوَدْتُهُ 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."⁶⁰¹

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

54. And the king said, "Bring him to

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ ۖ اسْتَخْلِصْهُ

⁶⁰⁰In His ability to create such purity of character.

⁶⁰¹Although 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.