

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 رَاودْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ الْكُنْ حَصْحَصَ الْحَقِّ أَنَا رَاودَتُهُ 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

﴿٥٣﴾ وَمَا أَتَّبِعُ ۚ 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 ۖ أَسْتَحْلِصُهُ

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.

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."

لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا
مَكِينٌ أَمِينٌ ﴿٤٤﴾

55. [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي
حَفِيظٌ عَلِيمٌ ﴿٤٥﴾

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.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا
مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ
وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٤٦﴾

57. And the reward of the Hereafter is better for those who believed and were fearing Allāh.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا
يَتَّقُونَ ﴿٤٧﴾

58. And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.⁶⁰²

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُ مُنْكَرُونَ ﴿٤٨﴾

59. And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father.⁶⁰³ Do you not see that I give full measure and that I am the best of accommodators?

وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ أَتْتُونِي بِأَخٍ
لَّكُمْ مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوفِي
الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٤٩﴾

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."

فَإِنْ لَّمْ تَأْتُونِي بِهِ ۖ فَلَا كَيْلَ لَّكُمْ عِنْدِي
وَلَا تَقْرَبُونِ ﴿٥٠﴾

61. They said, "We will attempt to

قَالُوا سَتَرُوهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٥١﴾

⁶⁰²Due to the change in his appearance over the years.

⁶⁰³i.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 merchandise⁶⁰⁴ into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

وَقَالَ لِفِتْيَانِهِ آجِعُوا بِصُعْتِهِمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى 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 إِلَى 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 عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَأَلَّهَ خَيْرٌ حَافِظًا 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."⁶⁰⁵

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِصُعْتِهِمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِصُعْتِنَا 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 حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ

⁶⁰⁴The goods which they had brought to trade for food supplies.

⁶⁰⁵For 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."⁶⁰⁶

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 آتَوْهُ مَوْتِقُهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٧﴾

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَحْكَمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٨﴾

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

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

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَيْنَهَا الْغَيْرُ إِنَّكُمْ لَسَرِقُونَ ﴿٧١﴾

قَالُوا وَأَقْبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧٢﴾

⁶⁰⁶i.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 نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ
جَمْلُ 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 سَرِقِينَ ﴿٧٣﴾

74. They [the accusers] said, "Then what would be its recompense⁶⁰⁷ 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.⁶⁰⁸ 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.⁶⁰⁹

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا
لْيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ
الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ
نَشَاءُ 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.⁶¹⁰

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ
قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا
لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا

⁶⁰⁷The punishment for theft.

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

⁶⁰⁹Ending with the ultimate knowledge of Allāh (*subḥānahu wa ta'ālā*).

⁶¹⁰He 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 ﴿٧٧﴾

78. They said, "O 'Azeez,⁶¹¹ 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 يَتَّيَّنَا الْغَرِيبُ إِنَّ لَهٗ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ
الْمُحْسِنِينَ ﴿٧٨﴾

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 أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا
مَتَّعَنَا عَنْدَهُ إِنَّا إِذَا لَطَلِمُونَ ﴿٧٩﴾

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,⁶¹² and He is the best of judges.

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

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.⁶¹³

أَرْجِعُونَا إِلَىٰ آبَائِكُمْ فَقُولُوا يَتَّابَانَا إِنَّ
ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا
كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

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

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

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

⁶¹² i.e., in my favor by bringing about the release of Benjamin.

⁶¹³ 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 فَصَبْرٌ
جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٣٧﴾

84. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white⁶¹⁴ from grief, for he was [of that] a suppressor.⁶¹⁵

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَعْدِي عَلَى يُوسُفَ
وَأَبْيَضْتُ عَيْنَاهُ مِنْ الْحُزَنِ فَهُوَ كَظِيمٌ
﴿٣٨﴾

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 تَذَكُرُ يُوسُفَ حَتَّى
تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ
﴿٣٩﴾

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 بَنِي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٤٠﴾

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."

يَبْنَیْ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ
وَلَا تَأْسَوْا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِئُ
مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٤١﴾

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
وَأَهْلَانَا الضَّرُّ وَجِئْنَا بِبِضْعَةٍ مُرَجَبَةٍ فَأَوْفِ
لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي
الْمُتَصَدِّقِينَ ﴿٤٢﴾

89. He said, "Do you know what you

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ

⁶¹⁴i.e., he lost his sight.

⁶¹⁵He 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 ﴿٨٥﴾

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 أَأَنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجَرَ الْمُحْسِنِينَ ﴿٨٦﴾

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

قَالُوا تَاللَّهِ لَقَدْ ءَاتَاكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٨٧﴾

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 ﴿٨٨﴾

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 ﴿٨٩﴾

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

وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩٠﴾

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

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩١﴾

96. And when the bearer of good tidings⁶¹⁷ 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 أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّتْ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٢﴾

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

⁶¹⁷He 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 يَتَابَانَا أَسْتَغْفِرْ 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 يُسُفَءِ أَوَىٰ إِلَيْهِ أَبَوَاهُ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿١٩﴾

100. And he raised his parents upon the throne, and they bowed to him in prostration.⁶¹⁸ 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 Subtle⁶¹⁹ in what He wills. Indeed, it is He who is the Knowing, the Wise.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَذَا تَأْوِيلُ رُءْيَايَ 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.

﴿٢١﴾ رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَأْوِيلُ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيّ فِي الدُّنْيَا وَالْآخِرَةِ

⁶¹⁸That 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.

⁶¹⁹Perceptive of unapparent matters within which is benefit to His servants.

Cause me to die a Muslim and join me with the righteous."

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.

103. And most of the people, although you strive [for it], are not believers.

104. And you do not ask of them for it any payment. It is not except a reminder to the worlds.

105. And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.

106. And most of them believe not in Allāh except while they associate others with Him.

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?

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."

109. And We sent not before you [as messengers] except men to whom We revealed from among the

تَوَفَّى مُسْلِمًا وَالْحَقِّقَى بِالصَّالِحِينَ ﴿١٠١﴾

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

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

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

وَكَايْنٍ مِنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمْضُونَ عَلَيْهِمَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

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

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

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

people of cities. So have they⁶²⁰ 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 لِلَّذِينَ
اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

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 فَنُجِّيَ مَنْ نَشَاءُ
وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

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 لِأُولَى
الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

⁶²⁰Those who deny Prophet Muḥammad (ﷺ).

Sūrah ar-Ra‘d⁶²¹

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Meem, Rā,⁶²² These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.
2. It is Allāh who erected the heavens without pillars that you [can] see; then He established Himself above the Throne⁶²³ and made subject⁶²⁴ the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.
3. And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.
4. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise,⁶²⁵ watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.

الْمَرْ تِلْكَ ءَايَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ
إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ
الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ
تُوقِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ
وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ
أُنثَيْنِ يُغْشَى اللَّيْلُ النَّهَارُ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَنَّتْ مِنْ
أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ
يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفِضْلُ بَعْضُهَا عَلَى
بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

⁶²¹Ar-Ra‘d: Thunder.⁶²²See footnote to 2:1.⁶²³See footnotes to 2:19 and 7:54.⁶²⁴For the benefit of mankind.⁶²⁵i.e., only one from a root.

5. And if you are astonished,⁶²⁶ [O Muḥammad] – then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles⁶²⁷ upon their necks, and those are the companions of the Fire; they will abide therein eternally.

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا
أَعْنَا لَفِي خَلْقٍ جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ
كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الَّذِينَ كَفَرُوا
فِي آعْنَاقِهِمْ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٦٢٦﴾

6. They impatiently urge you to bring about evil before good,⁶²⁸ while there has already occurred before them similar punishments [to what they demand]. And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ وَقَدْ
خَلَتْ مِنْ قَبْلِهِمُ الْأَمْثَلُ ۚ وَإِنَّ رَبَّكَ لَدُوٌّ
مَغْفِرٌ لِلنَّاسِ عَلَى ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ
لَشَدِيدُ الْعِقَابِ ﴿٦٢٧﴾

7. And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ
مِّن رَّبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٦٢٨﴾

8. Allāh knows what every female carries⁶²⁹ and what the wombs lose [prematurely] or exceed.⁶³⁰ And everything with Him is by due measure.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ
الْأَرْحَامُ وَمَا تَزْدَادُ ۚ وَكُلُّ شَيْءٍ عِنْدَهُ
بِمِقْدَارٍ ﴿٦٢٩﴾

9. [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٦٣٠﴾

⁶²⁶At those who deny resurrection.

⁶²⁷Iron collars to which their hands are chained.

⁶²⁸They said, challenging the Prophet (ﷺ) in ridicule, "Bring on the punishment, if you are truthful," rather than asking for mercy and forgiveness from Allāh.

⁶²⁹With absolute knowledge inclusive of every aspect of the fetus' existence.

⁶³⁰Beyond their normal period of pregnancy and/or the number of fetuses therein.

10. It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day.

سَوَاءٌ مِنْكُمْ مَّنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ
وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ



11. For him [i.e., each one] are successive [angels]⁶³¹ before and behind him who protect him by the decree of Allāh.⁶³² Indeed, Allāh will not change the condition of a people until they change what is in themselves. And when Allāh intends for a people ill,⁶³³ there is no repelling it. And there is not for them besides Him any patron.

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ
مَا يَقَوْمٌ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا
أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ

مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

12. It is He who shows you lightning, [causing] fear and aspiration, and generates the heavy clouds.

هُوَ الَّذِي يُرِيكُمْ الْآبِقَ خَوْفًا وَطَمَعًا
وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

13. And the thunder exalts [Allāh] with praise of Him – and the angels [as well] from fear of Him – and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.

وَتُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ
خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا
مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ
شَدِيدُ الْحَالِ ﴿١٣﴾

14. To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ
لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَسِطَ
كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِّغِهِ
وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

⁶³¹Replacing each other by turn.

⁶³²The phrase may also be rendered "...who guard him from [everything except] the decree of Allāh."

⁶³³i.e., punishment or destruction because of their sins.

it will not reach it [thus].⁶³⁴ And the supplication of the disbelievers is not but in error [i.e., futility].

15. And to Allāh prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغَدُوِّ وَالْآصَالِ ﴿١٥﴾



16. Say, "Who is Lord of the heavens and earth?" Say, "Allāh." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allāh partners who created like His creation so that the creation [of each] seemed similar to them?"⁶³⁵ Say, "Allāh is the Creator of all things, and He is the One, the Prevailing."⁶³⁶

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسَهُمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

17. He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allāh presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allāh present examples.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

⁶³⁴The analogy indicates that false deities will never respond to them at all.

⁶³⁵The obvious conclusion is that the claimed partners, having no ability to create, cannot be compared to Allāh in any way.

⁶³⁶Refer to footnotes in 12:39.

18. For those who have responded to their Lord is the best [reward], but those who did not respond to Him – if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ
لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِمْ
أُولَٰئِكَ هُم سُوءُ الْحِسَابِ وَمَأْوَهُم جَهَنَّمُ
وَبِئْسَ الْمِهَادُ ﴿١٨﴾

19. Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding –

﴿ أَمَّنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ ﴾ ﴿١٩﴾

20. Those who fulfill the covenant of Allāh and do not break the contract,

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ
الْمِيثَاقَ ﴿٢٠﴾

21. And those who join that which Allāh has ordered to be joined⁶³⁷ and fear their Lord and are afraid of the evil of [their] account,

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

22. And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good – those will have the good consequence of [this] home⁶³⁸ –

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَآتَوْا الزَّكَاةَ مِنْ مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ
أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

23. Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers, their spouses and their descendants.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ وَالْمَلَائِكَةُ

⁶³⁷: i.e., they uphold the ties of relationship.

⁶³⁸: i.e., the world and its trials, its good consequence being Paradise.