



## Noble Qur'an (English Translation)

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The **Noble Qur'an**, known as the **Hilali-Khan** translation, is a translation of the Qur'an by Dr. Muhammad Muhsin Khan, and Dr. Muhammad Taqi-ud-Din al-Hilali. This English translation was sponsored by the Saudi government. It is assumed that this is the most popular and "Now the most widely disseminated Qur'an in most Islamic bookstores and Sunni mosques throughout the English-speaking world, this new translation is meant to replace the Yusuf 'Ali edition and comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. This venture utilizes mainstream classical sources of commentaries namely, Tabari, Qurtubi and Ibn Kathir.

### Surah Yusuf

(Joseph)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الر

**Alif-Lam-Ra.**

(These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings).

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

These are the **Verses of the Clear Book** (the Quran that makes clear the legal and illegal things, legal laws, a guidance and a blessing).

2.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Verily, We have sent it down as an Arabic Quran in order that you may understand.

3.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ

We relate unto you (Muhammad SAW) the best of stories through Our Revelations unto you, of this Quran.

وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Quran).

4.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ

(Remember) when Yoosuf (Joseph) said to his father:

يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

"O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me."

5.

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا

He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you.

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

Verily! Shaitan (Satan) is to man an open enemy!

6.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

"Thus will your Lord choose you and teach you the interpretation of dreams (and other things)

وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ

and perfect His Favour on you and on the offspring of Yaqoob (Jacob),

كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ

as He perfected it on your fathers, Ibraheem (Abraham) and Ishaque (Isaac) aforetime!

إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

Verily, your Lord is All-Knowing, All- Wise."

7.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلِّسَّائِلِينَ

Verily, in Yoosuf (Joseph) and his brethren, there were Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.

8.

إِذْ قَالُوا الْيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ

When they said: "Truly, Yoosuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are Usbah (a strong group).

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

Really, our father is in a plain error.

9.

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ

"Kill Yoosuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone,

وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

and after that you will be righteous folk (by intending repentance before committing the sin)."

10.

قَالَ قَائِلٌ مِنْهُمْ

One from among them said:

لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ

"Kill not Yoosuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers."

11.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

They said:

"O our father! Why do you not trust us with Yoosuf (Joseph), - when we are indeed his well-wishers?"

12.

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ

"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

13.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ

He (Yaqoob (Jacob)) said:

"Truly, it saddens me that you should take him away.

وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ

I fear lest a wolf should devour him, while you are careless of him."

14.

قَالُوا لَئِن أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ

They said: "If a wolf devours him, while we are Usbah (a strong group) (to guard him), then surely, we are the losers."

15.

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ

So, when they took him away, they all agreed to throw him down to the bottom of the well,

وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

and We inspired in him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

16.

وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ

And they came to their father in the early part of the night weeping.

17.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ

They said:

"O our father! We went racing with one another, and left Yoosuf (Joseph) by our belongings and a wolf devoured him;

وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

but you will never believe us even when we speak the truth."

18.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ

And they brought his shirt stained with false blood.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا<sup>ط</sup>

He said:

"Nay, but your ownelves have made up a tale.

فَصَبْرٌ جَمِيلٌ<sup>ط</sup>

So (for me) patience is most fitting.

وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

And it is Allah (Alone) Whose help can be sought against that which you assert."

19.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ<sup>ط</sup>

And there came a caravan of travellers; they sent their water-drawer, and he let down his bucket (into the well).

قَالَ يَا بُشْرَى هَذَا غُلَامٌ<sup>ج</sup>

He said: "What good news! Here is a boy."

وَأَسْرَوْهُ بِضَاعَةً<sup>ج</sup>

So they hid him as merchandise (a slave).

وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

And Allah was the All-Knower of what they did.

20.

وَشَرُّوهُ بِشَمَنِ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ

And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins).

وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

And they were of those who regarded him insignificant.

21.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ

And he (the man) from Egypt who bought him, said to his wife:

أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا<sup>ج</sup>

"Make his stay comfortable, may be he will profit us or we shall adopt him as a son."

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ<sup>ج</sup>

Thus did We establish Yoosuf (Joseph) in the land, that We might teach him the interpretation of events.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allah has full power and control over His Affairs, but most of men know not.

22.

وَمَا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا<sup>ج</sup>

And when he (Yoosuf (Joseph)) attained his full manhood, We gave him wisdom and knowledge (the Prophethood),

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

thus We reward the Muhsinoon (doers of good - see V.2:112).

23.

وَمَرَاوَدْتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ<sup>ج</sup>

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you."

ط  
قَالَ مَعَاذَ اللَّهِ

He said:

"I seek refuge in Allah (or Allah forbid)!

ط  
إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ

Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him).

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Verily, the Zalimoon (wrong and evil-doers) will never be successful."

24.

ط  
وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ  
ج

And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord.

ج  
كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ

Thus it was, that We might turn away from him evil and illegal sexual intercourse.

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

Surely, he was one of Our chosen, guided slaves.

25.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ

So they raced with one another to the door, and she tore his shirt from the back.

ج  
وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ

They both found her lord (i.e. her husband) at the door.

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

26.

قَالَ هِيَ رَأَوْتَنِي عَنْ نَفْسِي

He (Yoosuf (Joseph)) said: "It was she that sought to seduce me,"

وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا

- and a witness of her household bore witness (saying):

إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

"If it be that his shirt is torn from the front, then her tale is true and he is a liar!

27.

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

"But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

28.

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ

So when he (her husband) saw his ((Yoosuf's (Joseph)) shirt torn at the back; (her husband) said:

إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

"Surely, it is a plot of you women! Certainly mighty is your plot!

29.

يُوسُفُ أَعْرِضْ عَنْ هَذَا

"O Yoosuf (Joseph)! Turn away from this!

وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ<sup>ط</sup>

(O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

30.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ<sup>ط</sup>

And women in the city said:

"The wife of Al-Azeez is seeking to seduce her (slave) young man,

قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ<sup>ط</sup>

indeed she loves him violently; verily we see her in plain error."

31.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً

So when she heard of their accusation, she sent for them and prepared a banquet for them;

وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا

she gave each one of them a knife (to cut the foodstuff with),

وَقَالَتِ اخْرُجْ عَلَيْهِنَّ<sup>ط</sup>

and she said ((to Yoosuf (Joseph)): "Come out before them."

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands.

وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

They said: "How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!"

32.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِّي فِيهِ<sup>ط</sup>

She said:

"This is he (the young man) about whom you did blame me (for his love),

وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ<sup>ط</sup>

and I did seek to seduce him, but he refused.

وَلَئِن لَّمْ يَفْعَلْ مَا أَمْرُهُ لَيُسْجَنَنَّ وَلَيَكُونَ نَاصِرًا مِّنَ الصَّاغِرِينَ

And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ<sup>ط</sup>

He said:

"O my Lord! Prison is more to my liking than that to which they invite me.

وَالْإِن تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants."

34.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ<sup>ج</sup>

So his Lord answered his invocation and turned away from him their plot.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Verily, He is the All- Hearer, the All-Knower.

35.

ثُمَّ بَدَأَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسُ جُنْتَهُ حَتَّىٰ حِينٍ

Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time.

36.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ

And there entered with him two young men in the prison.

قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا

One of them said: "Verily, I saw myself (in a dream) pressing wine."

وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ

The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof."

تَبَيَّنَّا يَا رَبِّهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

(They said):

"Inform us of the interpretation of this. Verily, we think you are one of the Muhsinoon (doers of good - see V.2:112)."

37.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا

He said:

"No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes.

ذَلِكُمْ مِمَّا عَلَّمَنِي رَبِّي

This is of that which my Lord has taught me.

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ كَافِرُونَ

Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter.

(i.e. the Kananion of Egypt who were polytheists and used to worship sun and other false deities)

38.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

"And I have followed the religion of my fathers, - Ibraheem (Abraham), Ishaque (Isaac) and Yaqoob (Jacob),

مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ

and never could we attribute any partners whatsoever to Allah.

ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

This is from the Grace of Allah to us and to mankind, but most men thank not (i.e. they neither believe in Allah, nor worship Him).

39.

يَا صَاحِبِي السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

"O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?

40.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

The command (or the judgement) is for none but Allah.

أَمَرَ أَنْ لَا تَعْبُدُوا إِلَّا إِيَّاهُ<sup>ج</sup>

He has commanded that you worship none but Him (i.e. His Monotheism),

ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

that is the (true) straight religion, but most men know not.

41.

يَا صَاحِبَي السِّجْنِ أَمَّا أَحَدُكُمْ فَيَسْقِي رَبَّهُ خَمْرًا<sup>ط</sup>

"O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink;

وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ

and as for the other, he will be crucified and birds will eat from his head.

فُضِي الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

Thus is the case judged concerning which you both did inquire."

42.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ

And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)."

فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

But Shaitan (Satan) made him forget to mention it to his Lord (or Satan made ((Yoosuf (Joseph)) to forget the remembrance of his Lord (Allah) as to ask for His Help, instead of others). So (Yoosuf (Joseph)) stayed in prison a few (more) years.

43.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ

And the king (of Egypt) said:

"Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring -

وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ

and of seven green ears of corn, and (seven) others dry.

يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

O notables! Explain to me my dream, if it be that you can interpret dreams."

44.

قَالُوا أَضْغَاتٌ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ

They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

45.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ

Then the man who was released (one of the two who were in prison), now at length remembered and said:

أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ

"I will tell you its interpretation, so send me forth."

46.

يُوسُفُ أَيُّهَا الصِّدِّيقُ

(He said):

"O Yoosuf (Joseph), the man of truth!

أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ

Explain to us (the dream) of seven fat cows whom seven lean ones were devouring,

وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ

and of seven green ears of corn, and (seven) others dry,

لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

that I may return to the people, and that they may know."

47.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ

((Yoosuf (Joseph)) said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat.

48.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ

"Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

50.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ <sup>صله</sup>

And the king said: "Bring him to me."

فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ<sup>ج</sup>

But when the messenger came to him, (Yoosuf (Joseph)) said: "Return to your lord and ask him, What happened to the women who cut their hands?"

إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

Surely, my Lord (Allah) is Well-Aware of their plot."

51.

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُنَّ يُوسُفَ عَن نَّفْسِهِ<sup>ج</sup>

(The King) said (to the women): "What was your affair when you did seek to seduce Yoosuf (Joseph)?"

قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ<sup>ج</sup>

The women said: "Allah forbid! No evil know we against him!"

قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَأَوْتُهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ

The wife of Al-Azeez said: "Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful."

52.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ

(Then Yoosuf (Joseph) said: "I asked for this enquiry) in order that he (Al-Azeez) may know that I betrayed him not in secret.

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

And, verily! Allah guides not the plot of the betrayers.

53.

وَمَا أُبْرِئُ نَفْسِي<sup>ج</sup>

"And I free not myself (from the blame).

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي<sup>ج</sup>

Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills).

إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

Verily, my Lord is Oft-Forgiving, Most Merciful."

54.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي<sup>ط</sup>

And the king said: "Bring him to me that I may attach him to my person."

فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

55.

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ<sup>ط</sup>

(Yoosuf (Joseph)) said: "Set me over the storehouses of the land;

إِنِّي حَفِيظٌ عَلَيْهِمْ

I will indeed guard them with full knowledge"

(as a minister of finance in Egypt, in place of Al-Aziz who was dead at that time).

56.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُ أَهْلَ عِيَالِهِ<sup>ج</sup>

Thus did We give full authority to Yoosuf (Joseph) in the land, to take possession therein, as when or where he likes.

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ<sup>ط</sup>

We bestow of Our Mercy on whom We please, and We make not to be lost the reward of Al-Muhsinoon (the good doers - see V.2:112).

57.

وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

And verily, the reward of the Hereafter is better for those who believe and used to fear Allah and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

58.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ

And Yoosufs (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.

59.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ<sup>ج</sup>

And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin).

أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ

See you not that I give full measure, and that I am the best of the hosts?

60.

فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِنْدِي وَلَا تَقْرُبُونِ

"But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

61.

قَالُوا سُرَّوْا وِدُّعُنَّ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

62.

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ

And (Yoosuf (Joseph)) told his servants to put their money (with which they had bought the corn) into their bags,

لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

so that they might know it when they go back to their people, in order that they might come back.

63.

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ

So, when they returned to their father, they said:

"O our father! No more measure of grain shall we get (unless we take our brother).

فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ

So send our brother with us, and we shall get our measure and truly we will guard him."

64.

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ<sup>ط</sup>

He said:

"Can I entrust him to you except as I entrusted his brother (Yoosuf (Joseph)) to you aforetime?

فَاللَّهُ خَيْرٌ حَافِظًا<sup>ط</sup> وَهُوَ أَرْحَمُ الرَّاحِمِينَ

But Allah is the Best to guard, and He is the Most Merciful of those who show mercy."

65.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ<sup>ط</sup>

And when they opened their bags, they found their money had been returned to them.

قَالُوا يَا أَبَانَا مَا نَبْغِي<sup>ط</sup>

They said:

"O our father! What (more) can we desire?"

هَذِهِ بَضَاعَتُنَا رُدَّتْ إِلَيْنَا<sup>ط</sup> وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدُادُ كَيْلٍ بَعِيرٍ<sup>ط</sup>

This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camels load.

ذَلِكَ كَيْلٌ يَسِيرٌ

This quantity is easy (for the king to give)."

66.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَبِكُمْ<sup>ط</sup>

He (Yaquob (Jacob)) said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.),"

فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

And when they had sworn their solemn oath, he said: "Allah is the Witness over what we have said."

67.

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَاذْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ<sup>ط</sup>

And he said:

"O my sons! Do not enter by one gate, but enter by different gates,

وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ<sup>ط</sup>

and I cannot avail you against Allah at all.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ<sup>ط</sup>

Verily! The decision rests only with Allah.

عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ<sup>ط</sup>

In him, I put my trust and let all those that trust, put their trust in Him."

68.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبَاؤُهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ<sup>ط</sup>

And when they entered according to their fathers advice, it did not avail them in the least against (the Will of) Allah,

إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

it was but a need of Yaqoob's (Jacob) inner-self which he discharged.

وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And verily, he was endowed with knowledge because We had taught him, but most men know not.

69.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ<sup>ط</sup>

And when they went in before Yoosuf (Joseph), he betook his brother (Benjamin) to himself

قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

and said: "Verily! I am your brother, so grieve not for what they used to do."

70.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ

So when he had furnished them forth with their provisions, he put the (golden) bowl into his brothers bag,

ثُمَّ أَدْنَىٰ أُذُنَ مُؤَدِّبٍ أَيْتَهَا الْعِيبُ إِنَّكُمْ لَسَارِقُونَ

then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

71.

قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ

They, turning towards them, said: "What is it that you have missed?"

72.

قَالُوا انْفَقَدُوا صِوَاعَ الْمَلِكِ

They said: "We have missed the (golden) bowl of the king

وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

and for him who produces it is (the reward of) a camel load; I will be bound by it."

73.

قَالُوا اتَّاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ

They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

74.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ

They (Yoosuf's (Joseph) men) said: "What then shall be the penalty of him, if you are (proved to be) liars."

75.

قَالُوا اجْزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ

They (Yoosufs (Joseph) brothers) said:

"The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime).

## كَذَلِكَ نَجْزِي الظَّالِمِينَ

Thus we punish the Zalimoon (wrong-doers, etc.)!"

76.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ

So he (Yoosuf (Joseph)) began (the search) in their bags before the bag of his brother. Then he brought it out of his brothers bag.

كَذَلِكَ كَدْنَا لِيُوسُفَ

Thus did We plan for Yoosuf (Joseph).

مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ

He could not take his brother by the law of the king (as a slave), except that Allah willed it.

(So Allah made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.")

نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ

We raise to degrees whom We please,

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

but over all those endowed with knowledge is the All-Knowing (Allah).

77.

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ

They ((Yoosuf's (Joseph) brothers) said: "If he steals, there was a brother of his (Yoosuf (Joseph)) who did steal before (him)."

فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ<sup>ج</sup>

But these things did Yoosuf (Joseph) keep in himself, revealing not the secrets to them.

قَالَ أَنْتُمْ شَرُّ مَكَانًا<sup>ط</sup> وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ

He said (within himself): "You are in worst case, and Allah knows best the truth of what you assert!"

78.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ<sup>ط</sup>

They said:

"O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place.

إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

Indeed we think that you are one of the Muhsinoon (good-doers - see V.2:112)."

79.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ

He said:

"Allah forbid, that we should take anyone but him with whom we found our property.

إِنَّا إِذَا الظَّالِمُونَ

Indeed (if we did so), we should be Zalimoon (wrong-doers)."

80.

فَلَمَّا اسْتَيْسَأَسُوا مِنْهُ خَلَصُوا نَجِيًّا<sup>ط</sup>

So, when they despaired of him, they held a conference in private.

## قَالَ كَبِيرُهُمْ

The eldest among them said:

أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ<sup>ط</sup>

"Know you not that your father did take an oath from you in Allah's Name, and before this you did fail in your duty with Yoosuf (Joseph)?"

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ<sup>ط</sup>

Therefore I will not leave this land until my father permits me, or Allah decides my case (by releasing Benjamin) and He is the Best of the judges.

81.

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ

"Return to your father and say, O our father! Verily, your son (Benjamin) has stolen,

وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ

and we testify not except according to what we know, and we could not know the unseen!

82.

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ<sup>ط</sup>

"And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth."

83.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرُواْ جَمِيلٌ<sup>ط</sup>

He (Yaqaob (Jacob)) said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me).

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا<sup>ج</sup>

May be Allah will bring them (back) all to me.

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

Truly He! only He is All-Knowing, All-Wise."

84.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ

And he turned away from them and said: "Alas, my grief for Yoosuf (Joseph)!"

وَأَبْصَمْتُ بَصِيرَتِي مِنْ الْحُزْنِ فَهُوَ كَظِيمٌ

And he lost his sight because of the sorrow that he was suppressing.

85.

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ

They said: "By Allah! You will never cease remembering Yoosuf (Joseph) until you become weak with old age, or until you be of the dead."

86.

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

He said:

"I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.

87.

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُوا مِنْ رَوْحِ اللَّهِ<sup>ط</sup>

"O my sons! Go you and enquire about Yoosuf (Joseph) and his brother, and never give up hope of Allah's Mercy.

إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

Certainly no one despairs of Allah's Mercy, except the people who disbelieve."

88.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ

Then, when they entered unto him (Yoosuf (Joseph)), they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital,

فَأَوْفِنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا

so pay us full measure and be charitable to us.

إِنَّ اللَّهَ يُجْزِي الْمُتَصَدِّقِينَ

Truly, Allah does reward the charitable."

89.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

He said: "Do you know what you did with Yoosuf (Joseph) and his brother, when you were ignorant?"

90.

قَالُوا أَأَنْتَ يُوسُفُ

They said: "Are you indeed Yoosuf (Joseph)?"

قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي

He said:

"I am Yoosuf (Joseph), and this is my brother (Benjamin).

قَدْ مَنَّ اللَّهُ عَلَيْنَا<sup>ط</sup>

Allah has indeed been gracious to us.

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the Muhsinoon (good-doers - see V.2:112) to be lost."

91.

قَالُوا اتَّاللَّهُ لَقَدْ أَثَرَكِ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ

They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners."

92.

قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ<sup>ط</sup>

He said:

"No reproach on you this day,

يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ<sup>ط</sup>

may Allah forgive you, and He is the Most Merciful of those who show mercy!

93.

اٰذْهَبُوْا بِقَمِيصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَّجْهِ اَبِيْ يٰٓاْتِ بَصِيْرًا

"Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted,

وَأْتُونِيْ بِأَهْلِكُمْ أَجْمَعِينَ

and bring to me all your family."

94.

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ

And when the caravan departed, their father said: "I do indeed feel the smell of Yoosuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

95.

قَالُوا تَأْتِيكَ الْفِي ضَلَالِكَ الْقَدِيمِ

They said: "By Allah! Certainly, you are in your old error."

96.

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا

Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted.

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

He said: "Did I not say to you, I know from Allah that which you know not. "

97.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners."

98.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."

99.

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ

Then, when they entered unto Yoosuf (Joseph), he betook his parents to himself and said:

ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ

"Enter Egypt, if Allah wills, in security."

100.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا<sup>ط</sup>

And he raised his parents to the throne and they fell down before him prostrate.

وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

And he said:

"O my father! This is the interpretation of my dream aforetime!

قَدْ جَعَلَهَا رَبِّي حَقًّا<sup>ط</sup>

My Lord has made it come true!

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ

He was indeed good to me, when He took me out of the prison,

وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي<sup>ج</sup>

and brought you (all here) out of the bedouin-life, after Shaitan (Satan) had sown enmity between me and my brothers.

إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ<sup>ج</sup>

Certainly, my Lord is the Most Courteous and Kind unto whom He will.

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

Truly He! Only He is the All-Knowing, the All-Wise.

101.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ<sup>ج</sup>

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams;

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ<sup>ط</sup>

The (only) Creator of the heavens and the earth! You are my Walee (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter,

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

102.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad SAW).

وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

You were not (present) with them when they arranged their plan together, and (also, while) they were plotting.

103.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly.

104.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ<sup>ج</sup>

And no reward you (O Muhammad SAW) ask of them (those who deny your Prophethood) for it,

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

it (the Quran) is no less than a Reminder and an advice unto the Alameen (men and jinns).

105.

وَكَأَيِّنْ مِنْ آيَاتٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمْضُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

106.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

And most of them believe not in Allah except that they attribute partners unto Him (i.e. they are Mushrikoon -polytheists - see Verse 6: 121).

107.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ

Do they then feel secure from the coming against them of the covering veil of the Torment of Allah,

أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

108.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ

Say (O Muhammad SAW):

"This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism)

عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي<sup>ط</sup>

with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge.

وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikoon (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)."

109.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ<sup>ط</sup>

And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ<sup>ط</sup>

Have they not travelled through the earth and seen what was the end of those who were before them?

وَلَدَارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ<sup>ط</sup>

And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110.

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help,

ط  
فَنَجِّي مَنْ نَشَاءُ

and whomsoever We willed were delivered.

وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

And Our Punishment cannot be warded off from the people who are Mujrimoon (criminals, disobedients to Allah, sinners, disbelievers, polytheists).

111.

ط  
لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

Indeed in their stories, there is a lesson for men of understanding.

مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ

It (the Quran) is not a forged statement but a confirmation of the Allah's existing Books (the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah) and a detailed explanation of everything

وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

and a guide and a Mercy for the people who believe.

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