

مَسْجِدُ السَّلَامَةِ  
MASJID AS-SALAAMAH



# تَفْسِيرُ سُورَةِ يُوسُف

## TAFSIR SURAH YUSUF

الدَّفَتَرُ مَعَ تُرْجُمَةِ الإِنْجْلِيْزِيِّ مُحَسِّنٌ خَانٌ  
Work-Book + Muhsin Khan English Translation



Surah Yusuf

Translation: The Noble Quran - Muhammad Taqi-ud-Din al-Hilali & Muhammad Muhsin Khan

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## سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {١} إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ {٢} نَحْنُ نَقْصُنُ عَلَيْكَ أَحْسَنَ  
الْفَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْفُرْقَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ {٣}

Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing){1}. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand{2}. We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân){3}.

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إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكِبًا وَالشَّمْسَ وَالقَمَرَ رَأَيْتُهُمْ لِي سَاجِدينَ {٤} قَالَ يَا بُنْيَّ لَا تَقْصُصْنِ رُعْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلنِّسَانِ عَدُوٌّ مُّبِينٌ {٥} وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَتَبَيَّنُ نِعْمَتُهُ عَلَيْكَ وَعَلَى إِعْلَمٍ يَعْتَوْبَ كَمَا أَتَمَّهَا عَلَى آبَوِيْكَ مِنْ قَبْلٍ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {٦}

(Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me." {4}. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy! {5}. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya‘qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise." {6}.

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لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ أَيَّتُ لِلْسَّائِلِينَ {٧} إِذْ قَالُوا لَيُوسُفَ وَأَخْوَهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ  
إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ {٨} أَقْتُلُوا يُوسُفَ أَوْ أَطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ  
قَوْمًا صَالِحِينَ {٩}

Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) for those who ask {7}. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error {8}. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." {9}.

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قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْأَفْوَهُ فِي عَيْبَتِ الْجُبْ يَلْقِطُهُ بَعْضُ الْسَّيَّارَةِ إِنْ كُنْتُمْ فَاعْلَمْ {١٠}  
قَالُوا يَا بَنَانَا مَا لَكَ لَا تَأْمُنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ {١١} أَرْسَلْنَاهُ مَعَنَا غَدَّا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ  
لَحَافِظُونَ {١٢}

One from among them said: "Kill not Yûsuf (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 travelers {10}. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers {11}. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him .." {12}.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الظُّبُرُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {١٣} قَالُوا لَئِنْ أَكَلَهُ الظُّبُرُ وَنَحْنُ عَصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ {١٤} فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبَّ وَأَوْحَيْنَا إِلَيْهِ أَنْتَبَثُنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ {١٥}

He [Ya‘qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him {13}. They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers {14}. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this, their affair, when they know (you) not" {15}.

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وَجَاءُوْ أَبَاهُمْ عِشَاءً يَبْكُونَ {١٦} قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَقِيْ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الْذِيْبُ<sup>صَلَوةُ اللَّهِ عَلَيْهِ وَسَلَامٌ</sup>  
وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ {١٧} وَجَاءُوْ عَلَى قَمِيْصِهِ بِدَمٍ كَذِيْبٍ<sup>صَلَوةُ اللَّهِ عَلَيْهِ وَسَلَامٌ</sup> قَالَ بَلْ سَوَّلْتُ لَكُمْ أَنْفُسُكُمْ  
أَمْرًا<sup>صَلَوةُ اللَّهِ عَلَيْهِ وَسَلَامٌ</sup> فَصَبَرْ جَمِيلٌ<sup>صَلَوةُ اللَّهِ عَلَيْهِ وَسَلَامٌ</sup> وَاللَّهُ أَمْسَعَانُ عَلَى مَا تَصِيْفُونَ {١٨}

And they came to their father in the early part of the night weeping {16}. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." {17}. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe." {18}.

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وَجَاءَتْ سِيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَنْدَى دَلْوَهُ صَقَالْ يَبْشِرَى هَذَا غُلَمٌ وَأَسْرُوهُ بِضَاعَةً وَاللهُ عَلَيْمٌ بِمَا يَعْمَلُونَ {١٩} وَشَرَوْهُ بِثِمَنٍ بَخْسٍ دَرِهْمٍ مَعْدُونَهُ وَكَانُوا فِيهِ مِنَ الْزُّهْدِينَ {٢٠} وَقَالَ الَّذِي أَشْرَنَاهُ مِنْ مُّصْرٍ لِأَمْرِ أَتَهُ أَكْرِمِي مَتْوَلَهُ عَسَى أَنْ يَنْفَعَنَا أَوْ تَنَخِّدَهُ وَلَدًا وَكَذِلِكَ مَكَانًا لِيُوسُفَ فِي الْأَرْضِ وَلِنَعْلَمَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {٢١}

And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did {19}. And they sold him for a low price - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant {20}. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not {21}.

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وَلَمَّا بَلَغَ أَشْدَدَهُ ءاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجَرِي الْمُحْسِنِينَ {٢٢} وَرَوَدَتْهُ الْأَنْتِيَهُ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَادَهُ اللَّهُ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ مَثْوَى إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {٢٣} وَلَقَدْ هَمَتْ بِهِ طَهْ وَهَمَ بِهَا لَوْلَا أَنْ رَءَاءَ بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرَفَ عَنْهُ الْسُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ {٢٤}

And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the Muhsinûn (doers of good) {22}. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful." {23}. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves {24}.

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وَأَسْبَقَاهَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبْرٍ وَالْفَيَا سَيِّدَهَا لَدَاهَا الْبَابِ ۝ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابُ الْيَمِّ {٢٥} قَالَ هِيَ رُوَدَّتِي عَنْ نَفْسِي ۝ وَشَهَدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قَدًّا مِنْ فُلْلٍ فَصَدَقَتْ وَهُوَ مِنْ الْكَاذِبِينَ {٢٦} وَإِنْ كَانَ قَمِيصُهُ قَدًّا مِنْ دُبْرٍ فَكَذَبَتْ وَهُوَ مِنْ الْصَادِقِينَ {٢٧}

So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. 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?" {25}. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! {26}. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" {27}.

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فَلَمَّا رَأَهَا قَمِيسَهُ قُدْ مِنْ دُبْرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ طَيْنَ كَيْدِكُنَّ عَظِيمٌ {٢٨} يُوسُفُ أَعْرَضَ عَنْ هَذَا  
وَأَسْتَغْفِرِي لِذَنِبِكِ إِنَّكِ كُنْتَ مِنَ الْخَاطِئِينَ {٢٩} وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ أَمْرَاتُ الْعَزِيزِ ثُرُودَ فَتَاهَا عَنْ  
نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ {٣٠}

So when he (her husband) saw his [(Yûsuf's (Joseph)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! {28}. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful." {29}. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error." {30}.

فَلَمَّا سِمِعَتْ بِمَكْرِهِنَ أَرْسَلَتْ إِلَيْهِنَ وَأَعْتَدَتْ لَهُنَ مُتَّكَأً وَأَتَتْ كُلَّ وَحِدَةٍ مِنْهُنَ سِكِينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَ فَلَمَّا رَأَيْهُنَ أَكْبَرُنَهُ وَقَطَّعُنَ أَيْدِيهِنَ وَقُلْنَ حَشَنَ لَهُ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ {٣١} قَالَتْ فَذِلِكَ الَّذِي لَمْ تَنْتَنِ فِيهِ وَلَقَدْ رُوَدُثُوا عَنْ نَفْسِهِ فَاسْتَعْصَمُ وَلَئِنْ لَمْ يَفْعَلْ مَا أَمْرُهُ لَيُسْجَنُنَ وَلَيَكُونُنَا مِنَ الْأَصَّاغِرِينَ {٣٢}

So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!" {31}. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. 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." {32}.

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فَقَالَ رَبُّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِي كَيْدُهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِّنَ الْجَاهِلِينَ {٣٣} فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدُهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {٣٤} ثُمَّ بَدَا لَهُمْ مِّنْ بَعْدِ مَا رَأُوا  
الْآيَاتِ لَيْسْ جُنْنَةً حَتَّىٰ حِينَ {٣٥}

He said: "O my Lord! Prison is dearer to me than that to which they invite me. 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 ignorant." {33}. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower {34}. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time {35}.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ قَالَ أَحَدُهُمَا إِنِّي أَرَنِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَنِي أَحْمَلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الْطَّيْرُ مِنْهُ تَبَيَّنَ لِي إِنَّا نَرَكَ مِنَ الْمُحْسِنِينَ {٣٦} قَالَ لَا يَأْتِيكُمَا طَعَامٌ ثُرْزَ قَاتِلٍ إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلِمْنِي رَبِّي إِنِّي تَرَكْتُ مِلَةً قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {٣٧}

And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the Muhsinûn (doers of good) {36}. 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. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the Kan‘anyûn of Egypt who were polytheists and used to worship sun and other false deities) {37}.

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وَاتَّبَعْتُ مِلَّةً ءَابَاءِي إِبْرِهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَن نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {٣٨} يَاصَاحِبَي الْسِّجْنِ ءَارْبَابُ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَحْدَةُ الْقَهَّارُ {٣٩} مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَأَبْواؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنِّي أَحْكُمُ إِلَّا اللَّهُ أَمْرٌ إِلَّا تَعْبُدُوا إِلَّا إِيَاهُ ذَلِكَ الدِّينُ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {٤٠}

"And I have followed the religion of my fathers, 1 - Ibrâhîm (Abraham), Ishâq (Isaac) and Ya‘qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him) {38}. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible? {39}. "You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not {40}.

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يَاصَاحِبَيِ السَّجْنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ حَمْرًا وَأَمَا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الْطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَقْبِيَانِ {٤١} وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا أَذْكُرْنَى عِنْدَ رَبِّكَ فَأَنْسَلَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ {٤٢}

"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; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." {41}. 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)." But Shaitân (Satan) made him forget to mention it to his Lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years {42}.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقْرَاتٍ سِمَانٌ يَأْكُلُهُنَّ سَبْعُ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٌ وَآخَرَ يَأْسَاتٍ مُّتَاهِيًّا  
الْمَلَأُ أَفْتُونَى فِي رُعْيَى إِنْ كُنْتُمْ لِرُءُوبِيَّ تَعْبُرُونَ {٤٣} قَالُوا أَضْغَاثٌ أَحَلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحَلَمِ  
بِعِلْمِنَا {٤٤} وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَأَدْكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْبِكُمْ بِتَأْوِيلِهِ فَأَرْسَلُونَ {٤٥}

And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." {43}. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." {44}. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth." {45}.

يُوسُفُ أَيُّهَا الْصَّدِيقُ أَفْتَنَاهُ فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عَجَافُ وَسَبْعُ سُنْبَالٍ خَضْرٌ وَآخَرَ يَأْسَاتٍ  
 لَعَلَى أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ {٤٦} قَالَ تَزَرَّعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَدَرُوهُ فِي سُنْبَالٍ  
 إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ٧ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ يَأْكُلُنَّ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا ثُحْصِنُونَ  
 {٤٨}

(He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." {46}. [(Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat {47}. "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) {48}.

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ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ {٤٩} وَقَالَ الْمَلِكُ أَنْتُو نِي بِهِ مَلِكًا جَاءَهُ  
 الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسُلْطَانٌ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيهِنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلَيْمٌ {٥٠} قَالَ  
 مَا حَطَبُكُنَّ إِذْ رَوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَشَ اللَّهُ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأُتُ الْعَزِيزِ أَلَّا  
 حَصْنَحَ الصَّحْقَ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {٥١}

"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." {49}. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'" {50}. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful." {51}.

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ذَلِكَ لِيَعْمَلْ أَنِّي لَمْ أَخْنُهُ بِالْعَيْنِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ {٥٢} وَمَا أَبْرُئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَارَةٌ  
بِالسُّوءِ إِلَّا مَا رَحِمَ رَبُّي إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ {٥٣} وَقَالَ الْمَلِكُ أَنْثُونِيَّ بْنَ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَمَهُ  
قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ {٥٤}

[Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-‘Azîz) may know that I betrayed him not in (his) absence". And, verily! Allâh guides not the plot of the betrayers {52}. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." {53}. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." {54}.

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ مِنِّي حَفِظٌ عَلَيْمٌ {٥٥} وَكَذَلِكَ مَكَّنَنَا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {٥٦} وَلَا جُرُّ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ {٥٧}

[Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt) {55}. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of Al-Muhsinûn (the good doers) {56}. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh 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) {57}.

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وَجَاءَ إِخْوَةً يُوسُفَ فَذَلِّلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ {٥٨} وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ أَنْتُونِي بِأَخِ  
لَكُمْ مِنْ أَبِيكُمْ إِلَّا تَرَوْنَ أَنِّي أُوْفِي أَكْيَلَ وَأَنَا خَيْرُ الْمُنْزَلِينَ {٥٩} فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي  
وَلَا تَقْرَبُونَ {٦٠}

And Yûsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not {58}. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? {59}. "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." {60}.

قَالُوا سَنرُودُ عَنْهُ أَبَاهُ وَإِنَا لَفَاعِلُونَ {٦١} وَقَالَ لِفَتْيَانِهِ أَجْعَلُوهُ أَبْصَارَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا  
أَنْظَلْبُوا إِلَى آهَلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ {٦٢} فَلَمَّا رَجَعُوا إِلَى آبِيهِمْ قَالُوا يَا أَبَانَا مُنْعَ مِنَ الْكَيْلِ فَأَرْسَلْ مَعَنَا  
أَخَانَا نَكْتَلْ وَإِنَا لَهُ لَحَافِظُونَ {٦٣}

They said: "We shall try to get permission (for him) from his father, and verily, we shall do it." {61}. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again {62}. 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). So send our brother with us, and we shall get our measure and truly we will guard him." {63}.

أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدُهُ كَيْلَ بَعِيرٍ<sup>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> ذَلِكَ كَيْلٌ يَسِيرٌ {٦٥}

He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy." {64}. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? 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 camel's load. This quantity is easy (for the king to give)." {65}.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْتِيقًا مِنْ أَنَّ اللَّهَ لَتُأْتِنَّ بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْتِيقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ {٦٦} وَقَالَ يَابْنَيَ لَا تَدْخُلُوا مِنْ بَابٍ وَحْدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أَغْنِي عَنْكُمْ مِنْ أَنَّ اللَّهَ مِنْ شَئِعَ مِنَ الْحُكْمِ إِلَّا اللَّهُ عَلَيْهِ تَوْكِيدٌ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {٦٧}

He [Ya‘qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said." {66}. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily! The decision rests only with Allâh. In Him, I put my trust and let all those that trust, put their trust in Him." {67}.

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وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمْرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنْ أَنَّ اللَّهَ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ  
قَضَيْهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَمِّنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {٦٨} وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَى إِلَيْهِ  
أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَسِّسْ بِمَا كَانُوا يَعْمَلُونَ {٦٩} فَلَمَّا جَهَزَهُمْ بِجَهَازِهِمْ جَعَلَ السَّقَابَةَ فِي  
رَحْلِ أَخِيهِ ثُمَّ أَدْنَ مُؤَذِّنَ أَيَّشَهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ {٧٠}

And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya‘qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not {68}. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily! I am your brother, so grieve not for what they used to do." {69}. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" {70}.

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قَالُوا وَأَقْبَلُوا عَلَيْهِم مَاذَا تَقْتُلُونَ {٧١} قَالُوا نَفْقُدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حَمْلٌ بَعِيرٌ وَأَنَا بِهِ زَعِيمٌ {٧٢} قَالُوا تَالَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {٧٣} قَالُوا فَمَا جَزْوُهُ إِنْ كُنْتُمْ كَذِيلِينَ {٧٤}

They, turning towards them, said: "What is it that you have lost?" {71}. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it." {72}. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" {73}. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." {74}.

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قَالُوا جَرَوْهُ مَنْ وُجِدَ فِي رَحْلَةٍ فَهُوَ جَرَوْهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ {٧٥} فَبَدَا بِأَوْعِيتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ  
ثُمَّ أَسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كَذَنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمُلْكِ إِلَّا أَنْ يَشَاءَ اللَّهُ  
نَرْفَعُ دَرَجَاتٍ مَّنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ {٧٦}

They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrong-doers)!" {75}. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh) {76}.

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قَالُوا إِن يَسْرُقُ فَقَدْ سَرَقَ أَخْ لَهُ مِن قَبْلٍ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبَدِّلْهَا لَهُمْ قَالَ أَنْتُمْ شُرُّ مَكَانًاٌ<sup>٧٧</sup>  
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ {٧٧} قَالُوا يَأَيُّهَا الْعَزِيزُ إِنَّ اللَّهَ أَبْيَا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانًاٌ إِنَّا نَرَكَ مِن  
الْمُحْسِنِينَ {٧٨} قَالَ مَعَادَ اللَّهِ أَن نَأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعِنَا عِنْدَهُ إِنَّا إِذَا لَظَلَمْمُونَ {٧٩}

They [(Yûsuf's (Joseph) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!" {77}. 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. Indeed we think that you are one of the Muhsinûn (good-doers)". {78}. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zâlimûn (wrong-doers)." {79}.

فَلَمَّا أُسْتَيَّسُوا مِنْهُ حَلَصُوا نَحِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْتِقًا مِنَ اللَّهِ وَمِنْ قَبْلِهِ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ {٨٠} أَرْجُوْنَا إِلَيْكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهَدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ {٨١}

So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges {80}. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! {81}.

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وَسُلِّمَ الْقَرِيْةُ لِلّٰهِ كُنَّا فِيهَا وَالْعِيْرَ اَقْبَلَنَا فِيهَا وَإِنَّا لَصَادِقُونَ {٨٢} قَالَ بْنُ سَوَّلْتُ لَكُمْ اَنْفُسُكُمْ اَمْ رَأَيْتُ فَصَبَرْ جَمِيلٌ عَسَى اللّٰهُ اَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً اِنَّهُ هُوَ الْعَلِيْمُ الْحَكِيمُ {٨٣} وَتَوَلَّتِي عَنْهُمْ وَقَالَ يَا اَسَفَى عَلَى يُوسُفَ وَأَبْيَضَتِ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ {٨٤}

"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." {82}. He [Ya‘qûb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is All-Knowing, All-Wise." {83}. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing {84}.

قَالُوا تَالَّهِ تَقْتُلُوَا تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْمُلْكِينَ {٨٥} قَالَ إِنَّمَا أَشْكُوا بَثًّا وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {٨٦} يَابْنَىٰ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّمَا لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ {٨٧}

They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead." {85}. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not {86}. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." {87}.

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فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الْضُّرُّ وَجِئْنَا بِيَضَاعَةٍ مُّزَجَّلَةٌ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ  
عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ {٨٨} قَالَ هُنَّ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {٨٩}  
قَالُوا أَعْنَكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا  
يُضِيعُ أَجْرَ الْمُحْسِنِينَ {٩٠}

Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable." {88}. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?" {89}. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers) to be lost." {90}.

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قَالُوا تَالَّهِ لَقَدْ ءَاهَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ {٩١} قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ مَا يَعْفُرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ {٩٢} أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأَثُونَى بِأَهْلِكُمْ أَجْمَعِينَ {٩٣} وَلَمَّا فَصَلَّتِ الْعِิْرُ قَالَ أَبُوكُمْ إِنِّي لَأَجُدُّ رِيحَ يُوسُفَ مَلَوْلَا أَنْ ثَفَّنُونَ {٩٤}

They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners." {91}. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!" {92}. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family." {93}. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." {94}.

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قَالُوا تَأْلِهَ إِنَّكَ لَفِي ضَلَالٍ كَلِمَ {٩٥} فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَأَرْتَدَ بَصِيرًاٌ قَالَ أَلْمَ أَقْلَ  
لَكُمْ إِنِّي أَعْلَمُ مِنْ أَللَّهِ مَا لَا تَعْمَلُونَ {٩٦} قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {٩٧} قَالَ  
سَوْفَ اسْتَغْفِرُ لَكُمْ رَبِّيٌّ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {٩٨}

They said: "By Allâh! Certainly, you are in your old error." {95}. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.'" {96}. They said: "O our father! Ask Forgiveness (from Allâh) for our sins, indeed we have been sinners." {97}. He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful." {98}.

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَأْوَى إِلَيْهِ أَبُويهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ {٩٩} وَرَفَعَ أَبُويهِ عَلَىِ  
الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا بَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلٍ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ  
أَخْرَجَنِي مِن السَّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَن نَزَّعَ الشَّيْطَانُ بَيْنِي وَبَيْنِ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لَمَا  
بَيْسَاءَ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {١٠٠}

Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security." {99}. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitân (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise {100}.

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رَبِّ قَدْ ءاَتَيْتَنِي مِنْ الْمُلْكِ وَعَلَمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطَّرَ السَّمَاوَاتِ وَالْأَرْضَ أَنْتَ وَلَيْهِ فِي الدُّنْيَا  
وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَالْحَقْنِي بِالصَّالِحِينَ {١٠١} ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ تُوحِيهِ إِلَيْكَ صَطْرَهُ وَمَا كُنْتَ لَدَيْهِمْ  
إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ {١٠٢} وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ {١٠٣}

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." {101}. That is of the news of the Ghaib (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting {102}. And most of mankind will not believe even if you desire it eagerly {103}.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرُ لِلْعَالَمِينَ {١٠٤} وَكَيْنَ مِنْ إِيمَانِهِ فِي السَّمَاوَاتِ وَالْأَرْضِ  
يَمْرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُغَرِّضُونَ {١٠٥} وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {١٠٦}

And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Âlamîn (men and jinn){104}. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom {105}. And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists] {106}.

أَفَمِنْهُ أَنْ تَأْتِيهِمْ غَشِّيَّةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيهِمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {١٠٧} قُلْ هَذِهِ سَبِيلِي  
أَدْعُوكُمْ إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِيٗ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ {١٠٨}

Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not? {107}. Say (O Muhammad ﷺ): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." {108}.

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وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِم مِنْ أَهْلِ الْقُرْبَىٰ فَأَفَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آتَيْنَا أَنْتَوْا أَفَلَا تَعْقِلُونَ {١٠٩} حَتَّىٰ إِذَا أُسْتَيْنَ الرُّسُلُ وَظَاهَرُوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرٌ نَّافِعٌ مِنْ نَشَاءٍ وَلَا يُرَدُّ بَعْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ {١١٠}

And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand? {109}. (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, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are Mujrimûn (criminals, sinners, disbelievers, polytheists) {110}.

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لَقْدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَئِكَ الْأَنْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقًا لِذِي بَيْنَ يَدِيهِ وَتَفْصِيلًا كُلَّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ {١١١}

Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for the people who believe {111}.

سُورَةُ يُوسُفَ

# تَفْسِيرُ سُورَةِ يُوسُفَ

## TAFSIR SURAH YUSUF

الدَّفَرَ مَعَ تُرْجُمَةِ الإِنْجِلِيزِيِّ مُحَسِّنٍ خَانَ  
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