

that you shall not worship anything  
\*save Him. That is the right religion,  
but most men know *it* not.

42. 'O my two companions of the prison, as for one of you, he will pour out wine, for his lord to drink; and as for the other, he will be crucified so that the birds will eat from off his head. The matter about which you inquired has been decreed.'

43. And of the two, he said to him whom he thought to be the one who would escape: 'Mention me to thy lord.' But Satan caused him to forget mentioning *it* to his lord, so he remained in prison for some years.

#### R. 6.

\*44. And the King said, 'I see *in a dream* seven fat kine which seven lean ones eat up, and seven green ears of corn and *seven* others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream.'

45. They replied, 'They are confused dreams, and we do not know the interpretation of such confused dreams.'

\*41. **Note:** The word *qayyim* (قَيِّمٌ) according to the usage of the Holy Qur'ān has a connotation of being strong, powerful, right and possessing a staying power. It also signifies the ability to straighten and correct. Hence the fundamental, unchangeable constituents of faith common to all religions are referred to in the Holy Qur'ān as *ḍinul-qayyimah* (دِينُ الْقَيِّمَةِ).

See 98:6 (Al-Bayyinah)

\*44. And the **king** said, 'I see *in a dream* seven fat **cows** whom seven lean **cows** are eating, and seven green ears of corn and *seven* others **dried up**.

ذٰلِكَ الدِّينُ الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ  
النَّاسِ لَا يَعْلَمُوْنَ ﴿٣١﴾

لِصَاحِبِي السِّجْنِ اَمَّا اَحَدُكُمْ فَيَكْسِي  
رَبَّهُ خَمْرًا ۚ وَ اَمَّا الْاٰخَرُ فَيُصَلَّبُ  
فَتَأْكُلُ الطَّيْرُ مِنْ رَاْسِهِ ۗ قُضِيَ الْاَمْرُ  
الَّذِي فِيْهِ تَسْتَفْتِيْنَ ﴿٣٢﴾

وَقَالَ لِلَّذِي ظَنَّ اَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي  
عِنْدَ رَبِّكَ ۖ فَاَنَسَهُ الشَّيْطٰنُ ذِكْرَ  
رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِيْنَ ﴿٣٣﴾

وَقَالَ الْمَلِكُ اِنِّيْ اَرٰى سَبْعَ بَقَرَاتٍ  
سِمٰنٍ يَّأْكُلْنَ سَبْعَ عَجَافٍ وَ سَبْعَ  
سُنْبُلٰتٍ خُصِرٍ وَ اٰخَرٌ يَبْسُتُ ۚ يَآ اَيُّهَا  
الْمَلَاُ افْتَوْنِيْ فِيْ رُءْيَايَ اِنْ كُنْتُمْ  
لِلرُّءْيَا تَعْبُرُوْنَ ﴿٣٤﴾

قَالُوْا اَضَعَاثَ اَخْلَامٍ ۚ وَ مَا نَحْنُ  
بِتَّوَالِيْ الْاَخْلَامِ بِعٰلَمِيْنَ ﴿٣٥﴾

46. And he of the two who had escaped, and who *now* remembered after a time, said, 'I will let you know its interpretation, therefore send ye me.'

47. 'Joseph! O thou man of truth, explain to us the meaning of seven fat kine which seven lean ones devour, and of seven green ears of corn and *seven* others withered; that I may return to the people so that they may know.'

48. He replied, 'You shall sow for seven years, working hard and continuously, and leave what you reap in its ear, except a little which you shall eat.

49. 'Then there shall come after that seven hard years which shall consume all that you shall have laid by in advance for them except a little which you may preserve.

\*50. 'Then there shall come after that a year in which people shall be relieved and in which they shall give presents *to each other*.'

R. 7.

51. And the King said, 'Bring him to me.' But when the messenger came to him, he said, 'Go back to thy lord and ask him how fare the  
\*women who cut their hands: for,

\*50. 'Then a year will follow when people will be granted abundant rain and therein they will have *plenty of fruits and oil seeds to press for juices and oils*.'

\*51. See Note verse 32.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٣٤﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَةٍ ۗ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٣٥﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا ۖ فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٣٦﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِلُونَ ﴿٣٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ ﴿٣٨﴾ ج ١٨

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ الْمَسْوُوعِ الَّذِي قَطَّعَ أَيْدِيَهُنَّ ۖ

my Lord well knows their crafty design.'

52. He (the King) said to the women, 'What was the matter with you when you sought to seduce

\*Joseph against his will?' They said, 'He kept away from sin for fear of Allāh—we have known no evil against him.' The wife of the 'Azīz said, 'Now has the truth come to light. It was I who sought to seduce him against his will, and surely, he is the truthful.'

\*53. Joseph said, 'I asked for that enquiry to be made so that he (the 'Azīz) might know that I was not unfaithful to him in his absence and that Allāh suffers not the device of the unfaithful to succeed.

\*54. 'And I do not hold my own self to be free from weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'

55. And the King said, 'Bring him to me that I may take him specially for myself.' And when he had spoken to him, he said, 'Thou art this day a man of established position and trust with us.'

إِنَّ رَبِّي بِكَيْدِهِمْ عَلِيمٌ ٥١

قَالَ مَا خَطْبُكَ إِذْ رَاوَدْتَنَّهُ يُوسُفُ  
عَنْ نَفْسِهِ ۖ قُلْنَا حَاشَ لِلَّهِ مَا عَلِمْنَا  
عَلَيْهِ مِنْ سُوءٍ ۖ قَالَتِ امْرَأَتُ الْعَزِيزِ  
الَّتِي حَصَصَ الْحَقُّ ذَاكَ رَاوَدْتُهُ عَنْ  
نَفْسِي ۖ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ٥٢

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ  
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ٥٣

وَمَا أُبْرِي نَفْسِي ۖ إِنَّ النَّفْسَ لَأَبْرَاةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۖ إِنَّ  
رَبِّي غَفُورٌ رَحِيمٌ ٥٤

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ  
لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ  
لَدَيْنَا مَكِينٌ أَمِينٌ ٥٥

\*52. They said, 'Allāh be glorified for creating such a man—we have known no evil against him.'

\*53. Joseph said, 'I asked for that enquiry to be made so that he (the 'Azīz) might learn that I did not betray his trust in his absence and also that it should become known that Allāh does not permit the guile of dishonest people to succeed.

\*54. 'And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'