

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Yusuf | Joseph

Verses: 111

Revelation: makkah

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1

الرَّ ٓ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ①

Alif Laam Ra. These. (are the) Verses. (of) the Book. [the] clear. (1).

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

Footnote 1: - See footnote to 2:1.

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2

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

②

Indeed, We. We have sent it down. (as) a Quran in Arabic. (as) a Quran in Arabic. so that you may. understand. (2).

2. Indeed, We have sent it down as an Arabic Qur'ān¹ that you might understand.

Footnote 1: - i.e., revealed in the Arabic language.

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نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا
أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ ^{صَلَّى} وَإِنْ كُنْتَ
مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

We. relate. to you. the best. of the narrations. in what. We have revealed.
to you. (of) this. the Quran. although. you were. before it. before it. surely
among. the unaware. (3).

3. We relate to you, [O Muḥammad], the best of stories in
what We have revealed to you of this Qur'ān although you
were, before it, among the unaware.

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إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ
أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ

رَأَيْتُهُمْ لِي سَجِدِينَ ﴿٣﴾

When. said. Yusuf. to his father. O my father. Indeed, I. I saw. eleven. eleven. stars. and the sun. and the moon. I saw them. to me. prostrating. (4).

4. [Of these stories mention] when Joseph said to his father,¹ "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

Footnote 1: - The prophet Jacob (upon whom be peace).

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قَالَ يُبْنَىٰ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ
فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ
لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

He said. O my son. (Do) not. relate. your vision. to. your brothers. lest they plan. against you. a plot. Indeed. the Shaitaan. (is) to man. an enemy. open. (5).

5. He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

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

And thus. will choose you. your Lord. and will teach you. of. (the)
 interpretation. (of) the narratives. and complete. His Favor. on you. and
 on. (the) family. (of) Yaqub. as. He completed it. on. your two forefathers.
 before . before . Ibrahim. and Isaac. Indeed. your Lord. (is) All-Knower.
 All-Wise. (6).

6. And thus will your Lord choose you and teach you the
 interpretation of narratives [i.e., events or dreams] and
 complete His favor upon you and upon the family of Jacob,
 as He completed it upon your fathers before, Abraham and
 Isaac. Indeed, your Lord is Knowing and Wise."

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ ﴿٧﴾

Certainly. were. in. Yusuf. and his brothers. signs. for those who ask. (7).
7. Certainly were there in Joseph and his brothers signs for those who ask, [such as]

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إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ آبِينَا
مِمَّا وَنَحْنُ عُصْبَةٌ إِنَّ آبَانَا لَفِي ضَلَالٍ
مُّبِينٍ ﴿٨﴾

When. they said. Surely Yusuf. and his brother. (are) more beloved. to. our father. than we. while we. (are) a group. Indeed. our father. (is) surely in. an error. clear. (8).

8. When they said, "Joseph and his brother¹ are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.

Footnote 1: - Benjamin, who was born of the same mother as Joseph.

إِقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ
لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ
قَوْمًا صَالِحِينَ ⑨

Kill. Yusuf. or. cast him. (to) a land. so will be free. for you. (the) face.
(of) your father. and you will be. after that. after that. a people. righteous.
(9).

9. Kill Joseph or cast him out to [another] land; the
countenance [i.e., attention] of your father will [then] be
only for you, and you will be after that a righteous
people."¹

Footnote 1: - i.e., You can repent thereafter.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ
وَالْقَوْهُ فِي غِيَبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ
السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ⑩

Said. a speaker. among them. (Do) not. kill. Yusuf. but throw him. in. the bottom. (of) the well. will pick him. some. [the] caravan. if. you are. doing. (10).

10. Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."

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قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ
وَإِنَّا لَهُ لَنُصِحُّونَ ﴿١١﴾

They said. O our father. Why. (do) you. not. trust us. with. Yusuf. while indeed, we. (are) for him. surely well-wishers. (11).

11. They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?"

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أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ
لَحَافِظُونَ ﴿١٢﴾

Send him. with us. tomorrow. (to) enjoy. and play. And indeed, we. for him. (will) surely (be) guardians. (12).

12. Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians."

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قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ
أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ ﴿١٣﴾

He said. Indeed, [I]. it surely saddens me. that. you should take him. you should take him. and I fear. that. would eat him. a wolf. while you. of him. (are) unaware. (13).

13. [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."

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قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا
إِذَا لَخٰسِرُونَ ﴿١٤﴾

They said. If. eats him. the wolf. while we. (are) a group. indeed, we. then. surely (would be) losers. (14).

14. They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي
 غَيْبَتِ الْجُبِّ ۚ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ
 بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

So when. they took him. they took him. and agreed. that. they put him. in.
 (the) bottom. (of) the well. But We inspired. to him. Surely, you will
 inform them. about this affair. about this affair. while they. (do) not.
 perceive. (15).

15. So when they took him [out] and agreed to put him into
 the bottom of the well...¹ But We inspired to him, "You
 will surely inform them [someday] about this affair of
 theirs while they do not perceive [your identity]."

Footnote 1: - The conclusion of this sentence is estimated to be "...they tormented
 him."

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

And they came. (to) their father. early at night. weeping. (16).

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

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا
أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

﴿٣/٣٧﴾

They said. O our father. Indeed, we. [we] went. racing each other. and we left. Yusuf. with. our possessions. and ate him. the wolf. But not. you. (will) believe. us. even if. we are. truthful. (17).

17. They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

وَجَاءُوا عَلَى قَبْرِهِ بِدَمٍ كَذِبٍ ط قَالَ بَلْ
سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ط فَصَبْرٌ

جَبِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

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And they brought. upon. his shirt. with false blood. with false blood. He said. Nay. has enticed you. has enticed you. your souls. (to) a matter. so patience. (is) beautiful. And Allah. (is) the One sought for help. against. what. you describe. (18).

18. And they brought upon his shirt false blood.¹ [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allāh is the one sought for help against that which you describe."

Footnote 1: - They had stained Joseph's shirt with the blood of a lamb but had forgotten to tear it, thereby arousing their father's suspicion.

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وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ ۖ قَالَ يَبْشُرِي هَذَا غُلْمٌ ۖ وَأَسْرُوهُ بِضَاعَتٌ ۖ وَاللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ۝١٩

And there came. a caravan. and they sent. their water drawer. then he let down. his bucket. He said. O good news. This. (is) a boy. And they hid

him. (as) a merchandise. And Allah. (is) All-Knower. of what. they do. (19).

19. And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise;¹ and Allāh was Knowing of what they did.

Footnote 1: - To be sold as a slave.

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وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

And they sold him. for a price. very low. dirhams. few. and they were. about him. of. those keen to give up. (20).

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

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وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ
أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ

وَلَدًا ۖ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۖ وَاللَّهُ
غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢١﴾

And said. the one who. bought him. of. Egypt. to his wife. Make comfortable. his stay. Perhaps. that. (he) will benefit us. or. we will take him. (as) a son. And thus. We established. Yusuf. in. the land. that We might teach him. (the) interpretation of. (the) interpretation of. the events. And Allah. (is) Predominant. over. His affairs. but. most. (of) the people. (do) not. know. (21).

21. And the one from Egypt¹ who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And Allāh is predominant over His affair, but most of the people do not know.

Footnote 1: - The minister in charge of supplies, whose title was al-‘Azeez.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا^ط

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

And when. he reached. his maturity. We gave him. wisdom. and knowledge. And thus. We reward. the good-doers. (22).

22. And when he [i.e., Joseph] reached maturity, We gave him judgement and knowledge. And thus We reward the doers of good.

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ
وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ^ط قَالَ
مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ^ط إِنَّهُ لَا
يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

And sought to seduce him. she who. he (was). in. her house. from. his self. And she closed. the doors. and she said. Come on. you. He said. I seek refuge in Allah. I seek refuge in Allah. Indeed, he. (is) my lord. (who has) made good. my stay. Indeed. not. will succeed. the wrongdoers. (23).

23. And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allāh. Indeed, he¹ is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

Footnote 1: - Her husband, al-‘Azeez.

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وَلَقَدْ هَمَّتْ بِهِ^ج وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى
بُرْهَانَ رَبِّهِ^ط كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ^ط إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

٢٢

And certainly. she did desire. him. and he would have desired. her. if not. that. he saw. the proof. (of) his Lord. Thus. that We might avert. from him. the evil. and the immorality. Indeed, he. (was) of. Our slaves. the sincere. (24).

24. And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord. And thus [it was] that We should avert

from him evil and immorality. Indeed, he was of Our chosen servants.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَبِيضَهُ مِنْ دُبُرٍ
وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۖ قَالَتْ مَا
جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ
يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

And they both raced. (to) the door. and she tore. his shirt. from. the back. and they both found. her husband. at. the door. She said. What. (is) the recompense. (of one) who. intended. for your wife. evil. except. that. he be imprisoned. or. a punishment. painful. (25).

25. And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ
مِّنْ أَهْلِهَا إِنْ كَانَ قَبِيضُهُ قُدَّ مِنْ قُبُلٍ
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

He said. She. sought to seduce me. about. myself. And testified. a witness. of. her family. If. [is]. his shirt. (is) torn. from. the front. then she has spoken the truth. and he. (is) of. the liars. (26).

26. [Joseph] said, "It was she who sought to seduce me."
And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars."

وَإِنْ كَانَ قَبِيضُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

But if. [is]. his shirt. (is) torn. from. (the) back. then she has lied. and he. (is) of. the truthful. (27).

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

فَلَمَّا رَأَى قَبِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَيْدِكُنَّ ط إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

So when. he saw. his shirt. torn. from. (the) back. he said. Indeed, it. (is) of. your plot. Indeed. your plot. (is) great. (28).

28. So when he [i.e., her husband] saw his shirt torn from the back, he said, "Indeed, it is of your [i.e., women's] plan. Indeed, your plan is great [i.e., vehement]."

يُوسُفُ أَعْرِضْ عَنْ هَذَا سَكَّةً وَاسْتَغْفِرِي
لِذُنُوبِكِ ۖ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

Yusuf. turn away. from. this. And ask forgiveness. for your sin. Indeed, you. are. of. the sinful. (29).

29. Joseph, ignore this.¹ And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

Footnote 1: - i.e., conceal it and act as if it had not taken place.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ
تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ^ج قَدْ شَغَفَهَا حُبًّا ^ط
إِنَّا لَنَرَاهَا فِي ضَلَلٍ مُّبِينٍ ﴿٣٠﴾

And said. women. in. the city. The wife of. Aziz. (is) seeking to seduce.
her slave boy. about. himself. indeed. he has impassioned her. (with) love.
Indeed, we. [we] surely see her. in. an error. clear. (30).

30. And women in the city said, "The wife of al-‘Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

فَلَمَّا سَبِعَتْ بِبَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ
مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ^ج
فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا ۖ إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

So when. she heard. of their scheming. she sent. for them. and she prepared. for them. a banquet. and she gave. each. one. of them. a knife. and she said. Come out. before them. Then when. they saw him. they greatly admired him. and cut. their hands. they said. Forbid. Allah. not. (is) this. a man. not. (is) this. but. an angel. noble. (31).

31. So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands¹ and said, "Perfect is Allāh!² This is not a man; this is none but a noble angel."

Footnote 1: So distracted were they at the sight of him. Footnote 2: In His ability to create such beauty.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ
رَأَوُذُنَهُ عَنِ نَفْسِهِ ۖ فَاسْتَعْصَمَ ۖ وَلَئِنْ لَّمْ

يَفْعَلُ مَا أَمْرُهُ لِيُسْجَنَنَّ وَلِيَكُونََا مِّنَ الصُّغَرَىٰ ۝ (٣٢)

She said. That. (is) the one. you blamed me. about him. And certainly. I sought to seduce him. [from]. [himself]. but he saved himself. and if. not. he does. what. I order him. surely, he will be imprisoned. and certainly will be. of. those who are disgraced. (32).

32. She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ۝ (٣٣)

He said. My Lord. the prison. (is) dearer. to me. than what. they invite me. to it. And unless. You turn away. from me. their plot. I might incline. towards them. and [I] be. of. the ignorant. (33).

33. He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from

me their plan, I might incline toward them and [thus] be of the ignorant."

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فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ^ط
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

So responded. to him. his Lord. and turned away. from him. their plot.
Indeed, [He]. He. (is) All-Hearer. All-Knower. (34).

34. So his Lord responded to him and averted from him
their plan. Indeed, He is the Hearing, the Knowing.

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ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ
لَيَسْجُنَنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

Then. (it) appeared. to them. after. after. [what]. they had seen. the signs.
surely they should imprison him. until. a time. (35).

35. Then it appeared to them after they had seen the signs¹
that he [i.e., al-‘Azeez] should surely imprison him for a
time.²

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ^ط قَالَ أَحَدُهُمَا
إِنِّي أَرَيْتُ^{٣٦} أَعْصِرُ خَمْرًا^ج وَقَالَ الْآخَرُ إِنِّي
أَرَيْتُ أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ
الطَّيْرُ مِنْهُ^ط نَبِّئْنَا بِتَأْوِيلِهِ^ج إِنَّا نَرُكَ
مِنَ الْمُحْسِنِينَ ③٦

And entered. with him. (in) the prison. two young men. Said. one of them. Indeed, I. [I] see myself. pressing. wine. And said. the other. Indeed, I. [I] see myself. [I am] carrying. over. my head. bread. (were) eating. the birds. from it. Inform us. of its interpretation. indeed, we. [we] see you. of. the good-doers. (36).

36. And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing [grapes for] wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقُنِيهِ إِلَّا
 نَبَأْتُكُمَا فِي تَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا
 مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا
 يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

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He said. Not. (will) come to both of you. food. you are provided with. but. I will inform both of you. of its interpretation. before. [that]. [it] comes to both of you. That. (is) of what. has taught me. my Lord. Indeed, I. [I] abandon. (the) religion. (of) a people. not. they believe. in Allah. and they. in the Hereafter. [they]. (are) disbelievers. (37).

37. He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allāh, and they, in the Hereafter, are disbelievers.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ ۖ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ
مِنْ شَيْءٍ ۖ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا
وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ ﴿٣٨﴾

And I follow. (the) religion. (of) my forefathers. Ibrahim. and Isaac. and Yaqub. Not. was. for us. that. we associate. with Allah. any. thing. That. (is) from. (the) Grace. (of) Allah. upon us. and upon. the mankind. but. most. (of) the men. (are) not. grateful. (38).

38. And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allāh. That is from the favor of Allāh upon us and upon the people, but most of the people are not grateful.

يَصَاحِبِي السِّجْنِ ءَارْبَابٌ مُتَفَرِّقُونَ خَيْرٌ
أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

O my two companions. (of) the prison. Are lords. separate. better. or.
Allah. the One. the Irresistible. (39).

39. O [my] two companions of prison, are separate lords
better or Allāh, the One,¹ the Prevailing?²

Footnote 1: Single, individual and unique in His attributes and His deeds. Footnote

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

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْبَاءَ
سَبَّيْتُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مِمَّا أُنْزَلَ اللَّهُ
بِهَا مِنْ سُلْطَنِ ط إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ط أَمَرَ
إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ط ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

Not. you worship. besides Him. besides Him. but. names. which you have named them. you. and your forefathers. not. (has) sent down. Allah. for it. any. authority. Not. (is) the command. but. for Allah. He has commanded. that not. you worship. but. Him Alone. That. (is) the religion. the right. but. most. [the] men. (do) not. know. (40).

40. You worship not besides Him except [mere] names you have named them,¹ you and your fathers, for which Allāh has sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

Footnote 1: - The false objects of worship which you have called "gods."

يَصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي
رَبَّهُ خَمْرًا^ج وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ
الطَّيْرُ مِنْ رَأْسِهِ^ط قُضِيَ الْأَمْرُ الَّذِي فِيهِ
تَسْتَفْتَيْنِ^ط ٣١

O my two companions. (of) the prison. As for. one of you. he will give drink. (to) his master. wine. and as for. the other. he will be crucified. and will eat. the birds. from. his head. Has been decreed. the matter. about which. about which. you both inquire. (41).

41. O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي
عِنْدَ رَبِّكَ ۖ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

And he said. to the one whom. he thought. that he. (would be) saved. of both of them. Mention me. to. your master. But made him forget. the Shaitaan. (the) mention. (to) his master. so he remained. in. the prison. several. years. (42).

42. And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ
خُضِرٍ وَأُخْرَ يَبْسُتُ^ط يَأْتِيهَا الْمَلَأُ أَفْتُونِي
فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٣٣﴾

And said. the king. Indeed, I. [I] have seen. seven. cows. fat. eating them.
seven. lean ones. and seven. ears (of corn). green. and others. dry. O.
chiefs. Explain to me. about. my vision. if. you can. of visions. interpret.
(43).

43. And [subsequently] the king said, "Indeed, I have seen
[in a dream] seven fat cows being eaten by seven [that
were] lean, and seven green spikes [of grain] and others
[that were] dry. O eminent ones, explain to me my vision,
if you should interpret visions."

قَالُوا أَضْغَاثُ أَحْلَامٍ^ج وَمَا نَحْنُ بِتَأْوِيلِ
الْأَحْلَامِ بِعَلَمِينَ ﴿٣٤﴾

They said. Confused. dreams. and not. we. (are) in the interpretation. (of) the dreams. learned. (44).

44. They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."

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وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ
أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٢٥﴾

But said. the one who. was saved. of the two. and remembered. after. a period. I. [I] will inform you. of its interpretation. so send me forth. (45).

45. But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

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يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ

سُنُبُلَتِ خُضْرٍ وَأُخْرَ يَبِسَتْ ۖ لَعَلِّي أَرْجِعُ
إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٣٦﴾

Yusuf. O. the truthful one. Explain to us. about. (the) seven. cows. fat. eating them. seven. lean ones. and seven. ears (of corn). green. and other. dry. that I may. return. to. the people. so that they may. know. (46).

46. [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people [i.e., the king and his court]; perhaps they will know [about you]."

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا
حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا
تَأْكُلُونَ ﴿٣٧﴾

He said. You will sow. (for) seven. years. as usual. and that which. you reap. so leave it. in. its ears. except. a little. from which. you (will) eat. (47).

47. [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes,

except a little from which you will eat.

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ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تُحْصِنُونَ ﴿٢٨﴾

Then. will come. after. after. that. seven. hard (years). (which will)
consume. what. you advanced. for them. except. a little. of what. you
(will) store. (48).

48. Then will come after that seven difficult [years] which
will consume what you advanced [i.e., saved] for them,
except a little from which you will store.

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ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ
النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٢٩﴾

Then. will come. after. after. that. a year. in it. will be given abundant rain.
the people. and in it. they will press. (49).

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]."

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ
الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا
بِالْنِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ ۖ إِنَّ رَبِّي
بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

And said. the king. Bring him to me. Bring him to me. But when. came to him. the messenger. he said. Return. to. your lord. and ask him. what. (is the) case. (of) the women. who. cut. their hands. Indeed. my Lord. of their plot. (is) All-Knower. (50).

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."

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتَنِّي يُوسُفَ عَنْ
 نَفْسِهِ ط قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ
 مِنْ سُوءٍ ط قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ
 حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ
 وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

He said. What. (was) your affair. when. you sought to seduce. Yusuf.
 from. himself. They said. Allah forbid. Allah forbid. Not. we know. about
 him. any. evil. Said. (the) wife. (of) Aziz. Now. (is) manifest. the truth. I.
 sought to seduce him. from. himself. and indeed, he. (is) surely of. the
 truthful. (51).

51. Said [the king to the women], "What was your
 condition when you sought to seduce Joseph?" They said,
 "Perfect is Allāh!¹ 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.

Footnote 1: - In His ability to create such purity of character.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ
اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾



That. he may know. that I. not. [I] betray him. in secret. and that. Allah. (does) not. guide. (the) plan. (of) the betrayers. (52).

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.

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

And not. I absolve. myself. Indeed. the soul. (is) a certain enjoiner. of evil. unless. [that]. bestows Mercy. my Lord. Indeed. my Lord. (is) Oft-Forgiving. Most Merciful. (53).

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."¹

Footnote 1: - Although 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.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصُهُ لِنَفْسِي
فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ
أَمِينٌ ﴿٥٤﴾

And said. the king. Bring him to me. Bring him to me. I will select him. for myself. Then when. he spoke to him. he said. Indeed, you. (are) today. with us. firmly established. (and) trusted. (54).

54. And the king said, "Bring him to 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."

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي
حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

He said. Appoint me. over. (the) treasuries. (of) the land. Indeed, I. (will be) a guardian. knowing. (55).

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

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ يَتَّبِعُوا
مِنْهَا حَيْثُ يَشَاءُ ۖ نُصِيبُ بِرَحْمَتِنَا مَن
نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

And thus. We established. [to] Yusuf. in. the land. to settle. therein. where ever. he willed. We bestow. Our Mercy. (on) whom. We will. And not. We let go waste. (the) reward. (of) the good-doers. (56).

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.

وَلَا جُرْ الْأَخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

And surely (the) reward. (of) the Hereafter. (is) better. for those who. believe. and are. God conscious. (57).

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

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58

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

And came. (the) brothers. (of) Yusuf. and they entered. upon him. and he recognized them. but they. knew him not. knew him not. (58).

58. And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.¹

Footnote 1: - Due to the change in his appearance over the years.

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59

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالِ ائتُونِي بِأَخٍ
لَّكُمْ مِّنْ أَبِيكُمْ ؕ أَلَا تَرَوْنَ أَنِّيْ أُوفِي
الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

And when. he had furnished them. with their supplies. he said. Bring to me. a brother. of yours. from. your father. Do not. you see. that I. [I] give full. [the] measure. and that I am. (the) best. (of) the hosts. (59).

59. And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father.¹ Do you not see that I give full measure and that I am the best of accommodators?

Footnote 1: - i.e., Benjamin, who had been kept at home by his father Jacob.

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِندِي
وَلَا تَقْرَبُونِ ﴿٦٠﴾

But if. not. you bring him to me. you bring him to me. then (there will be) no. measure. for you. from me. and not. you will come near me. (60).

60. But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

They said. We will try to get permission. for him. (from) his father. and indeed we. surely will do. (61).

61. They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

And he said. to his servants. Put. their merchandise. in. their saddlebags. so that they. may recognize it. when. they go back. to. their people. so that they may. return. (62).

62. And [Joseph] said to his servants, "Put their merchandise¹ into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ
مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانًا نَكْتَلُ
وَإِنَّا لَهُ لَحَفِظُونَ ﴿٦٣﴾

So when. they returned. to. their father. they said. O our father. Has been denied. to us. the measure. so send. with us. our brother. (that) we will get measure. And indeed, we. for him. (will) surely (be) guardians. (63).

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."

قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُكُمْ
عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حِفْظًا ۖ

وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٣﴾

He said. Should. I entrust you. with him. except. as. I entrusted you. with. his brother. before. before. But Allah. (is) the best. Guardian. and He. (is the) Most Merciful. (of) the merciful. (64).

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."

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ
رُدَّتْ إِلَيْهِمْ^ط قَالُوا يَا أَبَانَا مَا نَبْغِي^ط هَذِهِ
بِضَاعَتُنَا رُدَّتْ إِلَيْنَا^ط وَنَبِيرُ أَهْلِنَا وَنَحْفَظُ
أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ^ط ذَلِكَ كَيْلُ
يَسِيرٍ ﴿٦٥﴾

And when. they opened. their baggage. they found. their merchandise. returned. to them. They said. O our father. What. (could) we desire. This. (is) our merchandise. returned. to us. And we will get provision. (for) our

family. and we will protect. our brother. and get an increase. measure. (of) a camel's (load). That. (is) a measurement. easy. (65).

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."¹

Footnote 1: - For them. Or one obtained by us with ease.

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66

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا
مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ^ج
فَلَمَّا أَتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا
نَقُولُ وَكِيلٌ ﴿٦٦﴾

He said. Never. will I send him. with you. until. you give to me. a promise. by. Allah. that surely you will bring him to me. that surely you will bring him to me. unless. that. you are surrounded. you are surrounded. And when. they had given him. their promise. he said. Allah. over. what. we say. (is) a Guardian. (66).

66. [Jacob] said, "Never will I send him with you until you give me a promise [i.e., oath] by Allāh that 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."¹

Footnote 1: - i.e., sufficient to witness and deal with the matter.

وَقَالَ يُبَنَّى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ^ط وَمَا أُغْنِي
عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ^ط إِنْ الْحُكْمُ
إِلَّا لِلَّهِ^ط عَلَيْهِ تَوَكَّلْتُ^ج وَعَلَيْهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ٦٧

And he said. O my sons. (Do) not. enter. from. one gate. one gate. but enter. from. gates. different. And not. I can avail. you. against. Allah. any. thing. Not. (is) the decision. except. with Allah. upon Him. I put my trust. and upon Him. let put (their) trust. the ones who put trust. (67).

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."

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ^ط
مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ
إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا^ط وَإِنَّهُ
لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٦٨﴾

And when. they entered. from. where. ordered them. their father. not. it.
avail(ed). them. against. Allah. any. thing. but. (it was) a need. of. Yaqub's
soul. Yaqub's soul. which he carried out. And indeed, he. (was) a
possessor. (of) knowledge. because. We had taught him. but. most. (of)
the people. (do) not. know. (68).

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.

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وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَخَاهُ
قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا
يَعْمَلُونَ ﴿٦٩﴾

And when. they entered. upon. Yusuf. he took. to himself. his brother. He said. Indeed, I. [I] am. your brother. so (do) not. grieve. for what. they used (to). do. (69).

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]."

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70

فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ
فِي رِحْلِ أَخِيهِ ثُمَّ أَذِنَ مُؤَدِّنُ أَيَّتُهَا

الْعِيرُ إِنَّكُمْ لَسُرِقُونَ ﴿٤٠﴾

So when. he had furnished them. with their supplies. he put. the drinking cup. in. the bag. (of) his brother. Then. called out. an announcer. O you. (in) the caravan. Indeed, you. surely (are) thieves. (70).

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."

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71

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٤١﴾

They said. turning towards. them. What (is it). you miss. (71).

71. They said while approaching them, "What is it you are missing?"

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72

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٤٢﴾

They said. We are missing. (the) cup. (of) the king. And for (one) who. brings. it. (is) a load. (of) a camel. and I. for it. (is) responsible. (72).

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."

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73

قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ
فِي الْاَرْضِ وَمَا كُنَّا سُرِقِيْنَ ﴿٤٣﴾

They said. By Allah. certainly. you know. not. we came. that we cause corruption. in. the land. and not. we are. thieves. (73).

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."

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74

قَالُوا فَمَا جَزَاؤُهُ اِنْ كُنْتُمْ كٰذِبِيْنَ ﴿٤٤﴾

They said. Then what. (will be the) recompense (of) it. if. you are. liars. (74).

74. They [the accusers] said, "Then what would be its recompense¹ if you should be liars?"

Footnote 1: - The punishment for theft.

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ
جَزَاؤُهُ^ط كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

They said. Its recompense. (is that one) who. it is found. in. his bag. then he. (will be) his recompense. Thus. (do) we recompense. the wrongdoers. (75).

75. [The brothers] said, "Its recompense is that he in whose bag it is found - he [himself] will be its recompense.¹ Thus do we recompense the wrongdoers."

Footnote 1: - According to their law, a convicted thief was made a slave of the one from whom he had stolen.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ^ط كَذَلِكَ كِدْنَا
لِيُوسُفَ^ط مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ
الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ^ط نَرْفَعُ دَرَجَاتٍ

مَنْ نَشَاءُ^ط وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

(٤٦)

So he began. with their bags. before. (the) bag. (of) his brother. then. he brought it out. from. (the) bag. (of) his brother. Thus. (did) We plan. for Yusuf. He could not. He could not. take. his brother. by. the law. (of) the king. except. that. Allah willed. Allah willed. We raise. (in) degrees. whom. We will. but over. every. possessor. (of) knowledge. (is) the All-Knower. (76).

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.¹

Footnote 1: - Ending with the ultimate knowledge of Allāh (subḥānahu wa ta‘ālā).

قَالُوا إِنَّ يَسْرِقُ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ
قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ

يُبْدِيهَا لَهُمْ ۖ قَالَ أَنْتُمْ شَرُّ مَكَانًا ۖ وَاللَّهُ
أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

They said. If. he steals . then verily. stole. a brother. of his. before. before. But Yusuf kept it secret. But Yusuf kept it secret. within. himself. and (did) not. reveal it. to them. He said. You. (are the) worse. (in) position. and Allah. knows best. of what. you describe. (77).

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.¹ He said, "You are worse in position, and Allāh is most knowing of what you describe."

Footnote 1: - He did not answer that he himself had been stolen by them from his father.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا
كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرُكَ مِنَ
الْمُحْسِنِينَ ﴿٧٨﴾

They said. O. Aziz. Indeed. he has. a father. old. [great]. so take. one of us. (in) his place. Indeed, we. [we] see you. of. the good-doers. (78).

78. They said, "O 'Azeez,¹ 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."

Footnote 1: - Addressing Joseph, who now held the title of "al-'Azeez."

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79

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا
مَتَاعَنَا عِنْدَهُ إِنَّا إِذَا لَظَلِمُونَ ﴿٧٩﴾

He said. Allah forbid. Allah forbid. that. we take. except. (one) who. we found. our possession. with him. Indeed, we. then. surely (would be) wrongdoers. (79).

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."

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80

فَلَمَّا اسْتِئْذِنُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ
كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ

عَلَيْكُمْ مَوْثِقًا مِّنَ اللَّهِ وَمِن قَبْلُ مَا
 فَرَّطْتُمْ فِي يُوسُفَ ۖ فَلَن أَبْرَحَ الْأَرْضَ
 حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ
 خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

So when. they despaired. of him. they secluded themselves. (in) private consultation. Said. the eldest among them. Do not. you know. that. your father. has taken. has taken. upon you. a promise. by. Allah. and before. and before. that. you failed. concerning. Yusuf. So never. will I leave. the land. until. permits. me. my father. or. Allah decides. Allah decides. for me. and He. (is) the Best. (of) the judges. (80).

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,¹ and He is the best of judges.

Footnote 1: - i.e., in my favor by bringing about the release of Benjamin.

إَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ
سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا
لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

Return. to. your father. and say. 'O our father. Indeed. your son. has stolen. and not. we testify. except. of what. we knew. And not. we were. of the unseen. guardians. (81).

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.¹

Footnote 1: - i.e., We could not have known when we gave you the oath that he would steal and be apprehended.

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82

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي
أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِيقُونَ ﴿٨٢﴾

And ask. the town. where. we were. [in it]. and the caravan. which. we returned. [in it]. And indeed, we. surely (are) truthful.'. (82).

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

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا^ط
 فَصَبْرٌ جَمِيلٌ^ط عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ
 جَمِيعًا^ط إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ⑧٣

He said. Nay. have enticed. you. your souls. something. so patience. (is) beautiful. Perhaps. Allah. will bring them to me. will bring them to me. will bring them to me. all. Indeed, He. He. (is) the All-Knower. All-Wise. (83).

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."

وَتَوَلَّى عَنْهُمْ وَقَالَ يَاسْفَى عَلَى يُوسُفَ
 وَأَبْيَضْتُ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

And he turned away. from them. and said. Alas, my grief. over. Yusuf.
And became white. his eyes. from. the grief. and he (was). a suppressor.
(84).

84. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white¹ from grief, for he was [of that] a suppressor.²

Footnote 1: i.e., he lost his sight. Footnote 2: He 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.

قَالُوا تَاللّٰهِ تَفْتَوُا تَذْكُرُ يُوْسُفَ حَتّٰى
تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ۝۸۵

They said. By Allah. you will not cease. remembering. Yusuf. until. you become. fatally ill. or. become. of. those who perish. (85).

85. They said, "By Allāh, you will not cease remembering Joseph until you become fatally ill or become of those who perish."

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

He said. Only. I complain. (of) my suffering. and my grief. to. Allah. and I know. from. Allah. what. not. you know. (86).

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.

يَبْنَىٰ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ
وَإَخِيهِ وَلَا تَأْيَسُوا مِنْ رَّوْحِ اللَّهِ ۖ إِنَّهُ لَا
يَأْيَسُ مِنْ رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ
الْكَافِرُونَ ﴿٨٧﴾

O my sons. Go. and inquire. about. Yusuf. and his brother. and not. despair. of. (the) Mercy of Allah. (the) Mercy of Allah. Indeed. none. despairs. of. (the) Mercy of Allah. (the) Mercy of Allah. except. the people. the disbelievers. (87).

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."

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فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ
مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ
مُزْجِجَةٍ فَاقْوَفْ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا^ط
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

So when. they entered. upon him. they said. O Aziz. O Aziz. Has touched us. and our family. the adversity. and we have come. with goods. (of) little value. but pay (in) full. to us. the measure. and be charitable. to us. Indeed. Allah. rewards. the charitable. (88).

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."

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قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ
وَإِخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

He said. Do. you know. what. you did. with Yusuf. and his brother. when. you were. ignorant. (89).

89. He said, "Do you know what you did with Joseph and his brother when you were ignorant?"

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90

قَالُوا عَرَانِكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا
يُوسُفُ وَهَذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ
أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

They said. Are you indeed. surely you. Yusuf. He said. I am. Yusuf. and this. (is) my brother. Indeed. Allah has been gracious. Allah has been gracious. to us. Indeed, he. who. fears Allah. and (is) patient. then indeed. Allah. (does) not. let go waste. (the) reward. (of) the good-doers. (90).

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."

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91

قَالُوا تَأَلَّهِ لَقَدْ أَثَرَكُ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا
لَخُطِيئِينَ ﴿٩١﴾

They said. By Allah. certainly. Allah has preferred you. Allah has preferred you. over us. and indeed. we have been. sinners. (91).

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

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92

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ ۖ يَغْفِرُ
اللَّهُ لَكُمْ ۚ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٩٢﴾

He said. No. blame. upon you. today. Allah will forgive. Allah will forgive. you. and He. (is) the Most Merciful. (of) those who show mercy. (92).

92. He said, "No blame will there be upon you today. May Allāh forgive you; and He is the most merciful of the

إِذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَى وَجْهِ أَبِي
يَأْتِ بَصِيرًا ۖ وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

Go. with this shirt of mine. with this shirt of mine. and cast it. over. (the) face. (of) my father. he will regain sight. he will regain sight. And bring to me. your family. all together. (93).

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."

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ
رِيحَ يُونُسَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩٤﴾

And when. departed. the caravan. their father said. their father said. Indeed, I. [I] find. (the) smell. (of) Yusuf. if not. that. you think me weakened in mind. (94).

94. And when the caravan departed [from Egypt], their father said,¹ "Indeed, I find the smell of Joseph [and would

say that he was alive] if you did not think me weakened in mind."

Footnote 1: - To those present with him, either some of his sons or other relatives.

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قَالُوا تَأَلَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾
﴿١/٣﴾

They said. By Allah. indeed, you. surely (are) in. your error. old. (95).

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

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96

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ
فَارْتَدَّ بِصِيرًا^١ قَالَ أَلَمْ أَقُلْ لَّكُمْ^٣ إِنِّي
أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

Then when. [that]. arrived. the bearer of glad tidings. he cast it. over. his face. then returned (his) sight. then returned (his) sight. He said. Did not. I say. to you. indeed, I. [I] know. from. Allah. what. not. you know. (96).

96. And when the bearer of good tidings¹ 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 that which you do not know?"

Footnote 1: - He who carried Joseph's shirt from among the brothers.

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قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا
خَطِيئِينَ ﴿٩٧﴾

They said. O our father. Ask forgiveness. for us. (of) our sins. Indeed, we. have been. sinners. (97).

97. They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."

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98

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

He said. Soon. I will ask forgiveness. for you. (from) my Lord. Indeed, He. He. (is) the Oft-Forgiving. the Most Merciful. (98).

98. He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَبَوَيْهِ
وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ أَمِينٌ

ط
٩٩

Then when. they entered. upon. Yusuf. he took. to himself. his parents.
and said. Enter. Egypt. if. Allah wills. Allah wills. safe. (99).

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]."

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ
سُجَّدًا ۚ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ
مِن قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ
أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ

بِكُمْ مِّنَ الْبَدُوِّ مِنْ بَعْدِ أَنْ نَزَعَ
الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي^ط إِنَّ رَبِّي
لَطِيفٌ لِّمَا يَشَاءُ^ط إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ ⑩

And he raised. his parents. upon. the throne. and they fell down. to him. prostrate. And he said. O my father. This. (is the) interpretation. (of) my dream. (of) before. (of) before. Verily. has made it. my Lord. true. And indeed. He was good. to me. when. He took me out. of. the prison. and brought. you. from. the bedouin life. after. after. [that]. had caused discord. the Shaitaan. between me. and between. my brothers. Indeed. my Lord. (is) Most Subtle. to what. He wills. Indeed, He. He. (is) the All-Knower. the All-Wise. (100).

100. And he raised his parents upon the throne, and they bowed to him in prostration.¹ 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 Subtle² in what He wills. Indeed, it is He who is the Knowing, the Wise.

Footnote 1: That of greeting and respect, which was lawful until the time of Prophet Muḥammad (ﷺ). Prostration to any person or object other than Allāh was

رَبِّ قَدْ أَتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ
تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ
تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ⑩

My Lord. indeed. you have given me. of. the sovereignty. and taught me. of. the interpretation. of the events. Creator. (of) the heavens. and the earth. You. (are) my Protector. in. the world. and the Hereafter. Cause me to die. (as) a Muslim. and join me. with the righteous. (101).

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

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

That. (is) from. the news. (of) the unseen. which We reveal. to you. And not. you were. with them. when. they put together. their plan. while they. (were) plotting. (102).

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.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

﴿١٠٣﴾

And not. most. (of) the mankind. even though. you desire. (will be) believers. (103).

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

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنَّ هُوَ إِلَّا
ذِكْرٌ لِّلْعَالَمِينَ ﴿١٠٤﴾

And not. you ask them. for it. any. reward. Not. (is) it. but. a reminder. to the worlds. (104).

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

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105

وَكَايْنِ مِّنْ آيَةٍ فِي السَّمٰوٰتِ وَٱلْأَرْضِ
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

And how many. of. a Sign. in. the heavens. and the earth. they pass. over it. while they. (are) from them. the ones who turn away. (105).

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

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106

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ ﴿١٠٦﴾

And not. believe. most of them. in Allah. except. while they. associate partners with Him. (106).

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

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أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ
اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ ﴿١٠٧﴾

Do they then feel secure. (against) that. comes to them. an overwhelming. [of]. punishment. (of) Allah. or. comes to them. the Hour. suddenly. while they. (do) not. perceive. (107).

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?

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى
 بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَنَ اللَّهُ
 وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Say. This. (is) my way. I invite. to. Allah. with. insight. I. and whoever. follows me. And Glory be. (to) Allah. and not. I am. of. the polytheists. (108).

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."

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ
 إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى ۖ أَفَلَمْ يَسِيرُوا
 فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الَّذِينَ مِنْ قَبْلِهِمْ^ط وَلَدَارُ الْآخِرَةِ خَيْرٌ
لِلَّذِينَ اتَّقَوْا^ط أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

And not. We sent. before you. before you. but. men. We revealed. to them. from (among). (the) people. (of) the townships. So have not. they traveled. in. the earth. and seen. how. was. (the) end. (of) those who. (were) before them. (were) before them. And surely the home. (of) the Hereafter. (is) best. for those who. fear Allah. Then will not. you use reason. (109).

109. And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they¹ 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?

Footnote 1: - Those who deny Prophet Muḥammad (ﷺ).

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ
قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا^ل فَنُجِّيَ مَنْ

نَشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ

الْمُجْرِمِينَ ﴿١١٠﴾

Until. when. gave up hope. the Messengers. and thought. that they. certainly. were denied. then came to them. Our help. and was saved. whom. We willed. And not. (can) be repelled. Our punishment. from. the people. (who are) criminals. (110).

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.

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي
الْأَلْبَابِ ۖ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

Verily. (there) is. in. their stories. a lesson. for men. (of) understanding.
Not. (it) is. a narration. invented. but. a confirmation. (of that) which.
(was) before it. (was) before it. and a detailed explanation. (of) all. things.
and a guidance. and mercy. for a people. who believe. (111).

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.
