

# يُوسُفُ Yousuf

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Alif, Lam, Ra. These are the verses of the clear Book.	1. Alif. Lam. Ra. These are the verses of a Book that clearly expounds the truth.	1. Alif. Lam. Ra. These are the Symbols (Verses) of the Perspicuous Book.	1. Alif. Lam. Ra. These are verse of the Scripture that makes plain.	الرَّ كِه تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾
2. Indeed, We have sent it down as an Arabic Quran that you may understand.	2. We have revealed it as a recitation in Arabic that you may fully understand.	2. We have sent it down as an Arabic Qur'an, in order that you may learn wisdom.	2. Lo! We have revealed it, a Lecture in Arabic that you may understand.	إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
3. We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Quran although you were, before it, among the unaware.	3. [O Muhammad!] By revealing the Qur'an to you, We narrate to you in the best manner the stories of the past although before this narration you were utterly unaware of them.	3. We do relate unto you the most beautiful of stories, in that We reveal to you this (portion of the) Qur'an: before this, you too were among those who knew it not.	3. We narrate unto you (Muhammad) the best of narratives in that We have inspired in you this Qur'an, though aforetime you were of the heedless.	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنُ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾
4. When Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."	4. Call to mind when Joseph said to his father: 'My father! I saw [in a dream] eleven stars and the sun and the moon: I saw them prostrating themselves before me.'	4. Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"	4. When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me.	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾
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.	5. His father said; 'My son! Do not relate your dream to your brothers lest they hatch a plot to harm you. Indeed Satan is man's open enemy.	5. Said (the father): "My (dear) son! Relate not your vision to your brothers, lest they concoct a plot against you: for Satan is to man an avowed enemy!	5. He said: O my dear son! Tell not your brethren of your vision, lest they plot a plot against you. Lo! Satan is for man an open foe.	قَالَ بِيْنِي لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾
6. And thus will your Lord choose you and	6. So will your Lord choose you and will	6. "Thus will your Lord choose you and	6. Thus your Lord will prefer you and	وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ

teach you the interpretation of narratives 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."

impart to you the comprehension of the deeper meaning of things and will bestow the full measure of His favor upon you and upon the house of Jacob even as He earlier bestowed it in full measure upon your forefathers, Abraham and Isaac. Surely your Lord is All Knowing, All Wise.

teach you the interpretation of stories (and events) and perfect His favor to you and to the posterity of Jacob -- even as He perfected it to your fathers, Abraham and Isaac aforetime! For Allah is full of knowledge and wisdom."

will teach you the interpretation of events, and will perfect His grace upon you and upon the family of Jacob as He perfected it upon your forefathers, Abraham and Isaac. Lo! Your Lord is Knower, Wise.

وَيُعَلِّمُكَ مِنْ تَأْوِيلِ  
الْأَحَادِيثِ وَيُمِّمُ نِعْمَتَهُ  
عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا  
أَتَمَّهَا عَلَىٰ آبَائِكَ مِنْ قَبْلُ  
إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ  
عَلِيمٌ حَكِيمٌ ﴿٦﴾

7. Certainly were there in Joseph and his brothers signs for those who ask.

7. Verily in the story of Joseph and his brothers there are many signs for those who inquire.

7. Verily in Joseph and his brethren are signs (or symbols) for seekers (after truth).

7. Verily in Joseph and his brethren are signs (of Allah's sovereignty) for the inquiring.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ  
آيَاتٍ لِّلَّسَّالِبِينَ ﴿٧﴾

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

8. When they said: 'Surely Joseph and his brother are dearer to our father than we are, although we are a group of so many. Our father is clearly mistaken.

8. They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! Really our father is obviously wandering.

8. When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! Our father is in plain aberration.

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

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

9. So either kill Joseph or cast him into some distant land so that your father's attention may become exclusively yours. And after so doing become righteous.'

9. "Slay you Joseph or cast him out to some (unknown) land, that so the favor of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"

9. (One said): Kill Joseph or cast him to some (other) land, so that your father's favor may be all for you, and (that) you may afterward be righteous folk.

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ  
أَرْضًا يَأْتِلُ لَكُمْ وَجْهَ أَبِيكُمْ  
وَ تَكُونُوا مِنْ بَعْدِهِ قَوْمًا  
صَالِحِينَ ﴿٩﴾

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]."

10. One of them said: 'Do not kill Joseph, but cast him down to the bottom of some dark pit, perhaps some caravan passing by will take him out of it, if you must do something.'

10. Said one of them: "Slay not Joseph, but if you must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travelers."

10. One among them said: Kill not Joseph but, if you must be doing, fling him into the depth of the pit; some caravan will find him.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا  
يُوسُفَ وَالْقَوْهَ فِي غَيْبَتِ الْجُبِّ  
يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِنْ  
كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

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

11. After so deciding they said to their father: Why is it that you do not trust us regarding Joseph although we are his true well wishers.

11. They said: "O our father! Why do you not trust us with Joseph, seeing we are indeed his sincere well-wishers?"

11. They said: O our father! Why wilt thou not trust us with Joseph, when lo! We are good friends to him.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْتَمُنَا عَلَىٰ  
يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾

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

12. Send him out with us tomorrow that he may enjoy himself and play while we will be there, standing guard over him.'

12. "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

12. Send him with us tomorrow that he may enjoy himself and play. And lo! We shall take good care of him.

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَأْتِبُ  
وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

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."

13. Their father answered: 'It grieves me indeed that you should take him with you for I fear that some wolf might eat him while you are negligent of him.'

13. (Jacob) said: "Really it saddens me that you should take him away: I fear lest the wolf should devour him while you attend not to him."

13. He said: Lo! In truth it saddens me that you should take him with you, and I fear lest the wolf devour him while you are heedless of him.

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

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

14. They said "Should a wolf eat him, despite the presence of our strong group, we would indeed be a worthless lot!"

14. They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"

14. They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.

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

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

15. So when they went away with Joseph and decided to cast him in the bottom of the dark pit, We revealed to Joseph: 'Surely a time will come when you will remind them of their deed. They know nothing about the consequence of what they are doing.'

15. So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this message): 'Of a surety you shall (one day) tell them the truth of this their affair while they know (you) not.'

15. Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: You will tell them of this deed of theirs when they know (you) not.

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

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

16. At nightfall they came to their father weeping.

16. Then they came to their father in the early part of the night, weeping.

16. And they came weeping to their father in the evening.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

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."

17. They said: O our Father! We went racing with one another and left Joseph behind with our things, and then a wolf came and ate him. We know that you will not believe us howsoever truthful we might be.

17. They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him. But you will never believe us even though we tell the truth."

17. Saying: O our father! We went racing one with another and left Joseph by our things, and the wolf devoured him, and you believe not our saying even when we speak the truth.

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

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

18. And they brought Joseph's shirt, stained with false blood. He exclaimed, Nay; rather your souls have made it easy for you to commit a heinous act. So I will bear this patiently, and in good grace. It is Allah's help alone that I seek against your fabrication.'

18. They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which you assert, it is Allah (alone) whose help can be sought".

18. And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is whose help is to be sought in that (predicament) which you describe.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كٰذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعٰنُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

19. And there came a company of travelers; then they sent their water drawer, and he let

19. And a caravan came, and they sent their water-drawer. As he let down his bucket in the well, he

19. Then there came a caravan of travelers: they sent their water-carrier and he let down his

19. And there came a caravan, and they sent their water drawer. He let down his pail (into the pit).

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ

down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did.

cried out: 'This is good news. There is a boy.' They concealed him, considering him as part of their merchandise, while Allah was well aware of what they did.

bucket. He said: "Ah there! Good news! Here is a fine young man!" So they concealed him as a treasure! But Allah knows well all that they do!

He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.

يُبَشِّرِي هَذَا عُلْمٌ وَأَسْرُودُهُ  
بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا  
يَعْمَلُونَ ﴿١٦﴾

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

20. And they sold him for a paltry sum, just for a few dirhams; they did not care to obtain a higher price.

20. They sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!

20. And they sold him for a low price, a number of silver coins; and they attached no value to him.

وَشَرُّوهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ  
مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ  
الرَّاهِدِينَ ﴿٢٠﴾

21. And the one from Egypt 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. And Allah is predominant over His affair, but most of the people do not know.

21. The man from Egypt who bought him said to his wife: 'Take good care of him, possibly he might be of benefit to us or we might adopt him as a son.' Thus We found a way for Joseph to become established in that land and in order that we might teach him to comprehend the deeper meaning of things. Allah has full power to implement His design although most people do not know that.

21. The man in Egypt who bought him, said to his wife: "Make his stay (among us) honorable: May be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah has full power and control over His affairs; but most among mankind know it not.

21. And he of Egypt who purchased him said unto his wife: Receive him honorably. Perchance he may prove useful to us or we may adopt him as a son. Thus we established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in His career, but most of mankind know not.

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﴾

22. And when Joseph reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.

22. And when Joseph reached the age of maturity, We granted him judgment and knowledge. Thus do We reward those who do good.

22. When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.

22. And when he reached his prime, We gave him wisdom and knowledge. Thus We reward the good.

وَمَا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا  
وَعِلْمًا وَكَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿٢٢﴾

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 Allah. Indeed, he (husband) is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

23. And lady in whose house Joseph was living, sought to tempt him to herself, and bolting the doors, she said: 'come on now! He answered: May Allah grant me refuge! My Lord has provided an honorable abode for me. Such wrongdoers never prosper.

23. But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, you, He said: "(Allah) forbid! Truly (your husband) is my lord! He made my sojourn agreeable! Truly, to no good come those who do wrong!"

23. And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! He is my lord, who has treated me honorably. Lo! Wrongdoers never prosper.

وَرَأَوْتَهُ الَّذِي هُوَ فِي بَيْتِهَا عَنْ  
نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ  
وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ  
اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ  
لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

24. And she certainly determined [to seduce] him, and he would have inclined to her, had he not

24. And she advanced towards him, and had Joseph not perceived a sign from his Lord, he too would have

24. And did she desire him, and he would have desired her, but that he saw the evidence of his

24. She verily desired him, and he would have desired her if it had not been that he saw the argument of

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا  
أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ

seen the proof of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

advance towards her. Thus was Joseph shown a sign from his Lord that We might avert from him evil and indecency, for indeed he was one of Our chosen servants.

Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

his Lord. Thus it was that We might ward off from him evil and lewdness. Lo! He was of Our chosen slaves.

لَتَصْرِفَ عَنْهُ السُّوءَ  
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا  
الْمُخْلِصِينَ ﴿٢٤﴾

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?"

25. Then both of them rushed to the door, and she tore his shirt from behind. Then both of them found the husband of the lady at the door. She said: What should be the punishment of him who has foul designs on your wife except that he should be imprisoned or subjected to painful chastisement?

25. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against your wife, but prison or a grievous chastisement?"

25. And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wishes evil to your folk, save prison or a painful doom.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ  
قَمِيصَهُ مِنْ دُبُرٍ وَالْفَيَا سِيدَهَا  
لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ  
أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ  
يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

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.

26. Joseph Said: 'It is she who was trying to tempt me to herself.' And a witness belonging to her own household testified 'If his shirt is torn from the front, then she is telling the truth and he is a liar.

26. He said: "It was she that sought to seduce me from my (true) self." And one of her household bore witness, (thus): "If it be that his shirt is torn from the front, then is her tale true, and he is a liar!"

26. (Joseph) said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from front, then she speaks truth and he is of the liars.

قَالَ هِيَ رَأَوْتَنِي عَنْ نَفْسِي  
وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ  
كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ  
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

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

27. But if his shirt is torn from behind, then she has lied, and he is truthful.

27. "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"

27. And if his shirt is torn from behind, then she has lied and he is of the truthful.

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

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

28. So, when the husband saw Joseph's shirt torn from behind, he exclaimed: 'Surely, this is one of the tricks of you women; your tricks are indeed great.

28. So when he saw his shirt, -- that it was torn at the back, -- (her husband) said: "Behold! It is a snare of you women! Truly, mighty is your snare!"

28. So when he saw his shirt torn from behind, he said: Lo! This is of the guile of you women. Lo! The guile of you is very great.

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ  
قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ  
كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

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

29. Joseph, disregard this. And you, woman, ask forgiveness for your sin, for indeed it is you who has been at fault.'

29. "O Joseph, pass this over! (O wife), ask forgiveness for your sin, for truly you have been at fault!"

29. O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for your sin. Lo! You are of the faulty.

يُوسُفُ أَعْرِضْ عَنْ هَذَا  
وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ  
كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

30. And women in the city said, "The wife of al-Azeez is

30. And some ladies in the city began to say: 'The chief's wife,

30. Ladies said in the city: "The wife of the 'Aziz is seeking to

30. And women in the city said: The ruler's wife is asking of her

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ

seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

violently in love with her houseboy, is out to tempt him. We think she is totally mistaken.'

seduce her slave from his (true) self: Truly has he inspired her with violent love: we see she is evidently going astray."

slave-boy an ill deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.

الْعَزِيزِ تَرَاوِدُ فَتَقْدِرُ عَنْ نَفْسِهِ  
قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي  
ضَلَالٍ مُّبِينٍ ﴿٢٠﴾

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 hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."

31. Hearing of their sly talk the chief's wife sent for those ladies, and arranged for them a banquet, and gave each of them a knife. Then, she signaled Joseph: 'Come out to them.' When the ladies say him they were so struck with admiration that they cut their hands, exclaiming: 'Allah preserve us. This is no mortal human. This is nothing but a noble angel!

31. When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "(Allah) preserve us! No mortal is this! This is none other than a noble angel!"

31. And when she heard of their sly talk, she sent for them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah blameless! This is not a human being. This is not other than some gracious angel.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ  
أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ  
مُتَّكَأًا وَأَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ  
سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ  
فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ  
أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا  
هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ  
كَرِيمٌ ﴿٢١﴾

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."

32. She said: 'So now you see! This is the one regarding whom you reproached me. Indeed I tried to tempt him to myself but he held back. And if he does not follow my order, he will certainly be imprisoned and humiliated.'

32. She said: "There is the man about whom you did blame me! I did seek to seduce him from his (true) self but he did save himself. And if he does not do my bidding, he shall certainly be cast into prison, and be of the company of the vilest!"

32. She said: This is he on whose account you blamed me. I asked of him an evil act, but he proved continent, but if he does not follow what I command, he verily shall be imprisoned, and verily shall be of those brought low.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ  
وَ لَقَدْ تَرَاوَدُّهُ عَنْ نَفْسِهِ  
فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا  
أَمُرُّهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ  
الصَّغِيرِينَ ﴿٢٢﴾

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."

33. Joseph said: 'My Lord! I prefer imprisonment to what they ask me to do. And if You do not avert from me the guile of these woman, I will succumb to their attraction and lapse into ignorance.'

33. He said: "O my Lord! The prison is more to my liking than that to which they invite me: Unless You turn away their snare from me, I should feel inclined towards them and join the ranks of the ignorant."

33. He said: O my Lord! Prison is more dear than that unto which they urge me, and if You fend not off their plan from me, I shall incline unto them and become of the foolish.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا  
يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ  
عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ  
وَ أَكُن مِّنَ الْجَاهِلِينَ ﴿٢٣﴾

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

34. Thereupon his Lord granted his prayer, and averted from him their guile from him. Surely He alone is All-Hearing, All-Knowing.

34. So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He hears and knows (all things).

34. So his Lord heard his prayer and fended off their plan from him. Lo! He is Hearer, Knower.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ  
عَنَّهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ ﴿٢٤﴾

35. Then it appeared to them after they had seen the signs

35. Then it occurred to them to cast Joseph into prison for

35. Then it occurred to the men, after they had seen the signs,

35. And it seemed good to them (the men-folk) after they

ثُمَّ بَدَأَ هُمْ مِّنْ بَعْدِ مَا رَأَوْا

that al-Azeez should surely imprison him for a time.

a while even though they had seen clear signs.

(that it was best) to imprison him for a time.

had seen the signs (of his innocence) to imprison him for a time.

الآيَاتِ لَيْسُ جُنْدُهُ حَتَّىٰ حِينٍ



36. And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing 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."

36. And with Joseph two other slaves entered the prison. One of them said: 'I saw myself pressing wine in a dream'; and the other said: 'I saw myself carrying bread on my head of which the birds were eating.' Both said: 'Tell us what is its interpretation; for we consider you to be one of those who do good.'

36. Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see you are one that does good (to all)."

36. And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see you of those good (at interpretation).

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ



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 Allah, and they, in the Hereafter, are disbelievers.

37. Joseph said: 'I will inform you about the interpretation of the dreams before the arrival of the food that is sent to you. This knowledge is part of what I have been taught by my Lord. I have renounced the way of those who do not believe in Allah, and who deny the Hereafter.

37. He said: "Before any food comes to feed either of you, I will surely reveal to you the meaning of this before it befall you: that is part of the (duty) which my Lord has taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

37. He said: The food which you are given (daily) shall not come unto you but I shall tell you the interpretation before it comes unto you. This is of that which my Lord has taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقِينَ إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا إِنَّمَا عَلَّمَنِ رَبِّي وَإِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ



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

38. And I have adopted the way of my forefathers – Abraham and Isaac and Jacob. It is not for us to associate anything with Allah in His divinity. It is out of Allah's grace upon us and upon mankind and yet most people do not give thanks.

38. "And I follow the ways of my fathers, Abraham, Isaac, and Jacob; and never could we attribute anything whatever to Allah; that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.

38. And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.

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



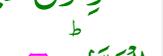
39. O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing?

39. Fellow-prisoners! Is it better that there be diverse lords, or just Allah, the One, the Irresistible?

39. "O my two companions of the prison! are many lords differing better, or the One Allah, Supreme and Irresistible?"

39. O my fellow prisoners! Are diverse lords better or Allah the One, Almighty.

يَصَاحِبِي السِّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ



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

40. Those whom you serve beside Him are merely idle names that you and your fathers have fabricated, without Allah sending down any sanction for them. All authority to govern rests only with Allah. He has commanded that you serve none but Him. This is the right way of life, though most people are altogether unaware.

40. "If not Him, you worship nothing but names which you have named, you and your fathers, for which Allah has sent down no authority: the command is for none but Allah. He has commanded that you worship none but Him: that is the right religion, but most men understand not.

40. Those whom you worship beside Him are but names which you have named, you and your fathers. Allah has revealed no sanction for them. The decision rests with Allah only, who has commanded you that you worship none save Him. This is the right religion, but most men know not.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ  
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا  
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ  
الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا  
إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



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."

41. Fellow-prisoners! One of you will serve wine to his lord [the king of Egypt]. As for the other, he will be crucified and birds will eat of his head. The question concerning what you asked has thus been decided.

41. "O my two companions of the prison! As for one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (So) has been decreed that matter whereof you twain enquire."

41. O my two fellow-prisoners! 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 his head. Thus is the case judged concerning which you did inquire.

يَصَاحِبِي السِّجْنِ أَمَّا  
أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا  
وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ  
الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ  
الَّذِي فِيهِ تَسْتَفْتِينَ



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 Joseph remained in prison several years.

42. And Joseph said to the one of the two prisoners who he knew would be set free: 'Mention me in your lord's presence.' But Satan causes him to forget mentioning this to his lord and so Joseph languished in prison for few years.

42. And of the two, to that one whom he considered about to be saved, he said: "Mention me to your lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

42. And he said unto him of the twain who he knew would be released: Mention me in the presence of your lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ  
مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ  
فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ  
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ



43. And 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."

43. And the king said: 'I have dreamt that there are seven fat cows and seven lean cows and seven lean cows are devouring them, and there are seven fresh green ears of corn and seven others dry. My nobles! Explain to me my dream if you are well-versed in the interpretation of dreams.'

43. The king (of Egypt) said: "I do see (in a vision) seven fat cows, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O you chiefs! Expound to me my vision if it be that you can interpret visions."

43. And the king said: Lo! I saw in a dream seven fat cows which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if you can interpret dreams.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ  
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ  
عِجَافٌ وَسَبْعُ سُنبُلَاتٍ خُضْرٍ  
وَأُخْرَى يَبْسُتُ يَأْيُهَا الْمَلَأُ  
أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ  
لِلرُّيَا تَعْبُرُونَ



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

44. They said: 'These are confused dreams, and we do not know the interpretation of such dreams.'

44. They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."

44. They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.

قَالُوا أَضْغَاتٌ أَحْلَامٍ وَمَا نَحْنُ  
بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ



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

45. The one who had been set free, now remembered, after lapse of a long period. He said: 'I will tell you the interpretation of this dream; just send me.'

45. But the man who had been released, one of the two, now remembered after a time, said: "I will tell you the truth of its interpretation: send you me (therefore)."

45. And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ  
بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ  
فَأَرْسَلُونِ ﴿٤٥﴾

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; perhaps they will know."

46. Joseph, O truthful, tell me the true meaning of the dream in which seven fat cows are devoured by seven lean ones; and there are seven green ears of corn and seven others dry and withered so that I may return to the people and they may learn.'

46. "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat cows whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."

46. Joseph! O, the truthful one! Expound for us the seven fat cows which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي  
سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ  
عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ  
وَأُخْرَى يُبْسِتُ لَعَلِّي أَرْجِعُ إِلَى  
النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

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."

47. Joseph said: 'You shall cultivate consecutively for seven years. Leave in the ear all that you have harvested except the little out of which you may eat.'

47. (Joseph) said: For seven years shall you diligently sow, and the harvests that you reap, you shall leave them in the ear, except a little, of which you shall eat.

47. He said: You shall sow seven years as usual, but that which you reap, leave it in the ear, all save a little which you eat.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا  
فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ  
إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾

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

48. Then there will follow seven years of great hardship in which you will eat up all you have stored for them, except the little that you may set aside.

48. Then will come after that seven dreadful years, which will devour what you shall have laid by in advance for them, except a little which you shall have stored.

48. Then after that will come seven hard years which will devour all that you have prepared for them, save a little of that which you have stored.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ  
شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا  
قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾

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]."

49. Then there will come a year when people will be helped by plenty of rain and they will press (grapes).

49. "Then will come after that a year in which the people will have abundant water, and in which they will press (wine and oil)."

49. Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ  
يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

50. And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

50. The kind said: 'Bring this man to me.' But when the royal messenger came to Joseph, he said: 'Go back to your master and ask him about the case of the women who had cut their hands. Surely my Lord has full knowledge of their guile.'

50. So the king said: "Bring you him unto me." But when the messenger came to him, (Joseph) said: "Go you back to your lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

50. And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto your lord and ask him: "What was the case of the women who cut their hands. Lo! My Lord knows their guile."

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا  
جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى  
رَبِّكَ فَسَلَّهُ مَا بَالَ النِّسْوَةِ  
الَّتِي تَقْتَعْنَ أَيُّدِيَهُنَّ إِنَّ رَبِّي  
بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

51. Said [the king to the women], "What was your condition

51. Thereupon the kind asked the women: 'What

51. (The king) said (to the ladies): "What was your affair when

51. He (the king) (then sent for those women and) said:

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ

when you sought to seduce Joseph?" They said, "Perfect is Allah! 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.

happened when you sought to tempt Joseph?' They said: 'Allah forbid! We found no evil in him.' The chief's wife said: 'Now the truth has come to light. It was I who sought to tempt him. He is indeed truthful.'

you did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! No evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).

What happened when you asked an evil act of Joseph? They answered: Allah blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.

يُوسُفَ عَنِ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ  
قَالَتْ امْرَأَتُ الْعَزِيزِ اَلَنْ حَصْحَصَ الْحَقُّ اَنَا رَاوِدْتُهُ  
عَنِ نَفْسِهِ وَاِنَّهُ لَمِنَ الصّٰدِقِيْنَ

52. That is so al-Azeez will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers.

52. Joseph said: 'I did this so that he [i.e., the chief] may know that I did not betray him in his absence, and that Allah does not allow the design of the treacherous to succeed.

52. "This (say I), in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

52. (Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guides not the snare of the betrayers.

ذٰلِكَ لِيَعْلَمَ اَنِّي لَمْ اَخْنُهُ  
بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِي  
كَيْدَ الْخٰٓئِنِيْنَ

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."

53. I do not seek to acquit myself; for surely one's self prompts one to evil except him to whom my Lord may show mercy. Verily my Lord is Ever Forgiving, Most Merciful.'

53. "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His mercy: but surely my Lord is Oft-Forgiving, Most Merciful."

53. I do not exculpate myself. Lo! The (human) soul enjoins unto evil, save that whereon my Lord has mercy. Lo! My Lord is Forgiving, Merciful.

وَمَا اَبْرِيْ نَفْسِيْ اِنَّ النَّفْسَ  
لَاْمَارَةٌۢ بِالسُّوْءِ اِلَّا مَا رَحِمَ  
رَبِّيْ اِنَّ رَبِّيْ غَفُوْرٌ رّٰحِيْمٌ

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."

54. The king said: 'Bring him to me. I will choose him for my own service.' So when Joseph spoke to him the king said: 'You are now one of established position, fully-trusted by us.'

54. So the king said: "Bring him unto me; I will take him to serve my own person." Therefore when he had spoken to him, he said: "Be assured this day, you are, before us with rank firmly established, and fidelity fully proved!

54. And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him, he said: Lo! You are to-day in our presence established and trusted.

وَقَالَ الْمَلِكُ اَتْتُونِيْ بِهٖ  
اَسْتَخْلِصْهُ لِنَفْسِيْ فَلَمَّا كَلَّمَهُ  
قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ  
اٰمِيْنٌ

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

55. Joseph said: 'Place me in charge of the treasures of the land. I am a good keeper and know my task well.'

55. (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows."

55. He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.

قَالَ اجْعَلْنِيْ عَلٰى خَزَآئِنِ  
الْاَرْضِ اِنِّيْ حَفِيْظٌ عَلِيْمٌ

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.

56. Thus did We invest Joseph with the power in that he had the authority to settle wherever he pleased. We bestow favor, out of Our mercy, on whomever We please, and We do not cause the reward to go to waste of those who do good.

56. Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.

56. Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.

وَكَذٰلِكَ مَكَّنَّا لِيُوسُفَ فِي  
الْاَرْضِ يَتَّبِعُوْا مِنْهَا حَيْثُ  
يَشَآءُ نُّصِيبُ بِرَحْمَتِنَا مَنْ  
نَّشَآءُ وَلَا نُضِيعُ اَجْرَ  
الْمُحْسِنِيْنَ

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

57. Surely the reward of the Hereafter is better for those who believe and act in a God-fearing way.

57. But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

57. And the reward of the Hereafter is better, for those who believe and ward off (evil).

وَلَا جُرْ الْأَخْرَةَ خَيْرٌ لِلَّذِينَ  
أَمُّوْا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

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

58. And Joseph's brothers came to Egypt and presented themselves before him. He recognized them, but they did not know him.

58. Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

58. And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.

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

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

59. And when he had prepared for them their provisions, Joseph said: 'Bring to me your other brother from your father. Do you not see that I give full measure and am most hospitable?'

59. And when he had furnished them forth with their provisions, he said: "Bring unto me a brother you have, of the same father. See you not that I pay out full measure, and that I do provide the best hospitality?"

59. And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See you not that I fill up the measure and I am the best of hosts.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ  
أَتُؤْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ  
أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ  
وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

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

60. If you do not bring him to me, you shall have no corn from me; and do not even attempt to come close to me.'

60. "Now if you bring him not to me, you shall have no measure (of corn) from me, nor shall you (even) come near me."

60. And if you bring him not unto me, then there shall be no measure for you with me, nor shall you draw near.

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ  
لَّكُمْ عِنْدِي وَلَا تَقْرُبُونِ ﴿٦٠﴾

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

61. They said: 'We will surely try to prevail over our father to send him. Be sure we shall do so.'

61. They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

61. They said: We will try to win him from his father: that we will surely do.

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا  
لَفَاعِلُونَ ﴿٦١﴾

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

62. And Joseph said to his servants: 'Put their merchandise in their packs.' Joseph did so expecting that they would find it when they returned people. They might be inclined to return.

62. And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

62. He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.

وَقَالَ لِفَتَيَانِهِ اجْعَلُوا بِضَاعَهُمْ  
فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا  
انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٦٢﴾

63. So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

63. When they returned to their father, they said: 'Father! We have been denied further supply of corn. So send with us our brother that we may bring the supplies. We shall be responsible for his protection.'

63. Now 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, that we may get our measure; and we will indeed take every care of him."

63. So when they went back to their father, they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely, we will guard him well.

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

64. He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful."

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 for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."

66. [Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by enemies." And when they had given their promise, he said, "Allah, over what we say, is witness."

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] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

68. And when they entered from where their father had

64. The father said: 'Shall I trust you with regard to him as I trusted you earlier with regard to his brother? Allah is the Best One for protection and is the Most Merciful.'

65. And when they opened their things they found that their goods had been given back to them. Thereupon they cried: 'Father! What else would we desire? Look, even our goods have been given back to us, so we shall go now and bring supplies for our family, protect our brother, and bring another camel-load of corn. That additional supply will be easily secured.'

66. Their father said: 'I shall never send him with you until you give me a solemn promise in the name of Allah that you will bring him back to me, unless you are yourselves surrounded.' Then when they had given him their solemn promise, he said: 'Allah watches over what we have said.'

67. And he enjoined them: 'My sons! Do not enter the city by one gate; rather enter it by different gates. I can be of no help to you against Allah. Allah's command alone prevails. In Him have I put my trust and in Him should all those who have faith put their trust.'

68. And when they entered the city as their father had

64. He said: "Shall I trust you with him other than as I trusted you with his brother aforetime? But Allah is the best at guarding, and He is the Most Merciful of those who show mercy!"

65. Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? This our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add a full camel's load (of grain to our provisions). This is but a small quantity.

66. (Jacob) said: "Never will I send him with you until you swear a solemn oath to me, in Allah's name, that you will be sure to bring him back to me unless you are yourselves hemmed in. And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness."

67. Further he said: "O my sons! Enter not all by one gate: enter you by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah. In Him do I put my trust; and let all that trust put their trust in Him."

68. And when they entered in the manner their father

64. He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy.

65. And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This is a light measure.

66. He said: I will not send him with you till you give me an undertaking in the name of Allah that you will bring him back to me, unless you are surrounded. And when they gave him their undertaking, he said: Allah is the warden over what we say.

67. And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! The decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.

68. And when they entered in the manner which their

قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا  
أَمْنُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ  
فَاللَّهُ خَيْرٌ حِفْظًا ۖ وَهُوَ أَرْحَمُ  
الرَّحِيمِينَ ﴿١٤﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا  
بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا  
يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا  
رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ  
أَخَانَا وَنَزِدُكَ كَيْلَ بَعِيرٍ ذَلِكَ  
كَيْلُ يَسِيرٍ ﴿١٥﴾

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ  
تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي  
بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ  
مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ  
وَكَيْلٌ ﴿١٦﴾

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِنْ بَابٍ  
وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ  
مُتَفَرِّقَةٍ وَمَا أَعْنِي عَنْكُمْ مِنَ  
اللَّهِ مِنْ شَيْءٍ ۚ إِنْ الْحُكْمُ إِلَّا لِلَّهِ  
عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ  
الْمُتَوَكِّلُونَ ﴿١٧﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ

ordered them, it did not avail them against Allah at all except [it was] a need 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.

directed them. This proved ineffective against Allah's will at all. There was an uneasiness in Jacob's soul which he so tried to remove. Surely he was possessed of knowledge owing to the knowledge We bestowed upon him. But most people do not know the truth of the matter.

had enjoined, it did not profit them in the least against (the plan of) Allah. It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.

father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; and lo! He was a lord of knowledge because We had taught him; but most of mankind know not.

أَبُوهُمْ مَا كَانَ يُعْنِي عَنْهُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾

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]."

69. When they presented themselves before Joseph, he took his brother aside to himself and said: 'Verily I am your own brother Joseph; so do not grieve over the manner they have treated you.'

69. Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am your (own) brother; so grieve not at aught of their doings."

69. And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am your brother, therefore sorrow not for what they did.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

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."

70. Then, while Joseph was having their provisions loaded, he put his drinking-cup in his brother's saddlebag. And then a herald cried: 'Travelers, you are thieves.'

70. At length when he had furnished them forth with provisions for them, he put the drinking cup into his brother's saddlebag. Then shouted out a crier: "O you (in) the caravan! Indeed, you are surely thieves!"

70. And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! You are surely thieves.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيبُ إِنَّكُمْ لَسَارِقُونَ ﴿٢٠﴾

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

71. Turning back, they asked: 'What have you lost?'

71. They said, turning towards them: "What is it that you miss?"

71. They cried, coming toward them: What is it you have lost.

قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٢١﴾

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."

72. They said: 'We have lost the king's cup. He who brings it shall have a camel-load of provisions, I guarantee that.'

72. They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it."

72. They said: We have lost the king's cup, and he who brings it shall have a camel-load, and I (said Joseph) am answerable for it.

قَالُوا انْفِقِدْ صِوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٢٢﴾

73. They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."

73. They said: 'By Allah, you certainly know that we did not come to act corruptly in this land, nor are we those who steal.'

73. (The brothers) said: "By Allah! Well you know that we came not to make mischief in the land, and we are no thieves!"

73. They said: By Allah, well you know, we came not to do evil in the land, and are no thieves.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٢٣﴾

74. The accusers said, "Then what would be its recompense if you should be liars?"

74. The officials said; 'If you are lying, what will be the penalty for him who has stolen?'

74. (The Egyptians) said: "What then shall be the penalty of this, if you are (proved) to have lied?"

74. They said: And what shall be the penalty for it, if you prove liars.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَذِبِينَ ﴿٢٤﴾

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

75. They replied: 'He in whose saddlebag the cup is found, he himself shall be its recompense.' Thus do We punish the wrong-doers.'

75. They said: "The penalty should be that he in whose saddle-bag it is found, should be held to atone for the (crime). Thus it is we punish the wrong-doers!"

75. They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong doers.

قَالُوا جَزَاءُ مَنْ وُجِدَ فِي رَحْلِهِ  
فَهُوَ جَزَاءُ كَذَلِكَ نَجْزِي  
الظَّالِمِينَ ﴿٧٥﴾

76. So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.

76. Then Joseph began searching their bags before his brother's bag. Then he brought forth it from his brother's bag. Thus did We contrive for Joseph, he had no right, according to the religion of the king to take his brother, unless Allah so willed. We exalt whosoever We will over others by several degrees. And above all those who know is the One who truly knows.

76. So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endowed with knowledge is one, the All-Knowing.

76. Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ رَحْلِ  
أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ رَحْلِ  
أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا  
كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ  
إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَاتٍ  
مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ  
عَلِيمٌ ﴿٧٦﴾

77. They said, "If he steals – a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe."

77. They said: 'No wonder that he steals, for a brother of his stole before.' But Joseph kept his reaction to himself without disclosing the truth to them. He merely said (to himself): 'You are an evil lot. Allah knows well the truth of that you are making.'

77. They said: "If he steals, there was a brother of his who did steal before." But this did Joseph keep locked in his heart, revealing not the secrets to them. He said (to himself): "You are the worse situated; and Allah knows best the truth of what you assert!"

77. They said: If he stole, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): You are in worse case, and Allah knows best (the truth of) that which you allege.

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ  
لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي  
نَفْسِهِ وَلَمْ يُبَيِّهَا لَهُمْ قَالَ  
أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا  
تَصِفُونَ ﴿٧٧﴾

78. They said, "O Azeez, 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."

78. They said: 'O powerful chief [al-'aziz]! His father is an age-stricken man, seize one of us in his stead. We indeed consider you an excellent person.'

78. They said: "O exalted one! Behold! He has a father, aged and venerable, so take one of us in his place; for we see that you are (gracious) in doing good."

78. They said: O ruler of the land! Lo! He has a very aged father, so take one of us instead of him. Lo! We behold you of those who do kindness.

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

79. He said, "[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

79. Joseph said: Allah forbid, that we should seize any except him with whom we found our good. Were we to do so, we would surely be one of the wrong-doers.'

79. He said: "(Allah) forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully.

79. He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ  
وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا  
لَظَالِمُونَ ﴿٧٩﴾

80. So when they had despaired of him, they secluded themselves in private consultation. The

80. Then, when they had despaired of Joseph they went to a corner and counseled together. The eldest

80. Now when they saw no hope of his (yielding), they held a conference in private. The leader among

80. So, When they despaired of (moving) him, they conferred together apart. The eldest of them said:

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا  
نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا

eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and [that] before you failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges.

of them said: 'Do you not know that your father has taken a solemn promise from you in the name of Allah, and you failed in your duty towards Joseph? So I will not depart from this land until my father permits me, or Allah pronounces His judgment in my favor. He is the best of those who judge.

them said: "Know you not that your father did take an oath from you in Allah's name, and how, before this, you did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.

Know you not how your father took an undertaking from you in Allah's name and how you failed in the case of Joseph aforesaid? Therefore I shall not go forth from the land until my father gives leave or Allah judges for me. He is the best of Judges.

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

81. Return to your father and say, "O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen.

81. So go back to your father and say: "O our Father! Your son has stolen. We do not testify but what we know. And we had no power to keep watch over what is beyond the reach of perception.

81. "Turn you back to your father, and say, 'O our father! Behold! Your son committed theft! We bear witness only to what we know, and we could not well guard against the unseen!

81. Return unto your father and say: O our father! Lo! Your son has stolen. We testify only to that which we know; we are not guardians of the unseen.

إِرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لَلْغَيْبِ حَافِظِينَ ﴿٨١﴾

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

82. You may inquire of the dwellers of the city where we were, and of the people of the caravan with whom we traveled. We are altogether truthful."

82. "'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth."

82. Ask the township where we were, and the caravan with which we traveled hither. Lo! We speak the truth.

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

83. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed it is He who is the All-Knowing, the Wise."

83. He said: 'But your souls have made it easy for you to engage in a heinous act. So, I will be graciously patient even at this. Allah may well bring them all back to me. He is All-Knowing, All-Wise.'

83. Jacob said: "Nay, but you have yourselves contrived a story for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."

83. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

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

84. Then he turned his back to them, and said: 'O my grief for Joseph!' His eyes whitened with grief and he was choked up with sorrow trying to suppress his grief.

84. And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

84. And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا سَعْدَىٰ عَلَىٰ يُوسُفَ وَأَبِصَّتْ عَيْنَهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

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

85. The sons said: "By Allah! You will continue to remember Joseph until you will either consume yourself with grief, or will die.'

85. They said: "By Allah, (never) will you cease to remember Joseph until you reach the last extremity of illness, or until thou die!"

85. They said: By Allah, you will never cease remembering Joseph till your health is ruined or you are of those who perish.

قَالُوا تَاللَّهِ تَفْتَوْنَا أَدَّ كُرِّيُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

86. He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know."

86. He said: 'I will address my sorrow and grief only to Allah, and I know about Allah what you do not know.'

86. He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which you know not."

86. He said: I expose my distress and anguish only unto Allah, and I know from Allah that which you know not."

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

87. O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

87. My sons! Go and try to find out about Joseph and his brother and do not despair of the mercy of Allah. Verily only the unbelievers despair of Allah's mercy.'

87. "O my sons! Go you and enquire about Joseph and his brother, and never give up hope of Allah's soothing mercy: truly no one despairs of Allah's soothing mercy, except those who have no faith."

87. Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the spirit of Allah. Lo! None despairs of the spirit of Allah save disbelieving folk."

يَبْنَئِي أَدْهَبُوا فَتَحَسَّسُوا مِنْ  
يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا  
مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ  
مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ  
الْكَافِرُونَ ﴿٨٧﴾

88. So when they entered upon 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, Allah rewards the charitable."

88. Then, when they presented themselves to Joseph, they said to him: O chief: we, and our family are struck with distress and have brought only a paltry sum. So give us corn in full measure, and give it to us in charity. Allah rewards those who are charitable.'

88. Then, when they came to (Joseph's) presence, they said: "O exalted one! Distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, and treat it as charity to us: for Allah does reward the charitable."

88. And when they came (again) before him (Joseph) they said: O ruler! Misfortune has touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable."

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا  
الْعَزِيزُ مَسَّنَا وَأَهْلَانَا الضُّرُّ  
وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ  
لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ  
اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

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

89. He said, 'Do you remember what you did to Joseph and his brother when you were ignorant?'

89. He said: "Know you how you dealt with Joseph and his brother, while not knowing?"

89. He said: Know you what you did unto Joseph and his brother in your ignorance."

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

90. They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."

90. They exclaimed: 'Are you indeed Joseph?' He said: 'Yes, I am Joseph and this is my brother. Allah has surely been gracious to us. Indeed whoever fears Allah and remains patient, Allah does not allow the reward of such people to go to waste.'

90. They said: "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. Allah has indeed been gracious to us (all): behold, he that is righteous and patient, never will Allah suffer the reward to be lost of those who do right."

90. They said: Is it indeed you who are Joseph? He said: I am Joseph and this is my brother. Allah has shown us favor. Lo! He who wards off (evil) and endures (finds favor); for lo! Allah loses not the wages of the kindly."

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

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

91. They said: 'We swear by Allah! Indeed Allah has chosen you in preference to us and we were truly guilty.'

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

91. They said: By Allah, verily Allah has preferred you above us, and we were indeed sinful."

قَالُوا تَاللَّهِ لَقَدْ أَثَرْنَا اللَّهَ  
عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٩١﴾

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

92. He replied: 'No blame lies with you today. May Allah forgive you, He is the most merciful of all those who are merciful.'

92. He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the most merciful of those who show mercy!"

92. He said: Have no fear this day! May Allah forgive you, and He is the most merciful of those who show mercy.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ  
يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ  
الرَّحِيمِينَ ﴿١٢﴾

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."

93. Take this shirt of mine and throw it over my father's face. He will regain his sight. And bring to me all your family.'

93. "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come you to me together with all your family."

93. Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.

إِذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ  
عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا  
وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿١٣﴾

94. And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph if you did not think me weakened in mind."

94. And as the caravan set out (from Egypt), their father said: 'Indeed I smell the fragrance of Joseph. Although you may think that I am doting.'

94. When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."

94. When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though you call me dotard.

وَمَا فَصَلَتِ الْعَيْبَةُ قَالَ أَبُوهُمْ  
إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن  
تَفَنَّدُونِ ﴿١٤﴾

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

95. They said: 'Surely you are still in your same old "craze".'

95. They said: "By Allah! Truly you are in your old wandering mind."

95. (Those around him) said: By Allah, lo! You are in your old aberration.

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ  
الْقَدِيمِ ﴿١٥﴾

96. And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allah that which you do not know?"

96. And when the bearer of good news came, he threw Joseph's shirt over Jacobs face, whereupon he regained his sight, and said: 'Did I not tell you that I know from Allah what you do not know?'

96. Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which you know not?'"

96. Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which you know not.

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ  
وَجْهِهِ فَأَرْتَدَّ بَصِيرًا قَالَ أَلَمْ  
أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا  
لَا تَعْلَمُونَ ﴿١٦﴾

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

97. They said: 'Father! Pray for the forgiveness of our sins; we were truly guilty.'

97. They said: "O our father! Ask for us forgiveness for our sins, for we were truly at fault."

97. They said: O our father! Ask forgiveness of our sins for us, for lo! We were sinful.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا  
إِنَّا كُنَّا خَاطِبِينَ ﴿١٧﴾

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

98. He said: 'I shall pray to my Lord for your forgiveness, for indeed, He is Ever Forgiving, Most Merciful.'

98. He said: "Soon will I ask my Lord for forgiveness for you: for He is indeed Oft-Forgiving, Most Merciful."

98. He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي  
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾

99. And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]."

99. And when they went to Joseph, he took his parent's aside and said (to the members of his family): 'Enter the city now, and if Allah wills, you shall be secure.'

99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter you Egypt (all) in safety if it pleases Allah."

99. And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will.

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ أَدَّىٰ  
إِلَيْهِ آبَايَهُ وَقَالَ ادْخُلُوا مِصْرَ  
إِنْ شَاءَ اللَّهُ آمِنِينَ ﴿١٩﴾

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

100. And after they had entered the city, Joseph raised his parents to the throne beside himself, and they (involuntarily) fell down in prostration before him. Joseph said: 'Father! This is the fulfillment of the vision I had before – one that My Lord has caused to come true. He was kind to me when He rescued me from the prison, and brought you from the desert after Satan had stirred discord between me, and my brothers. Certainly my Lord is subtle in the fulfillment of His will; He is All-Knowing, All-Wise.'

100. And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! This is the fulfillment of my vision of old! Allah has made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understands best the mysteries of all that He plans to do, for verily He is full of knowledge and wisdom.

100. And he placed his parents on the throne and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord has made it true, and He has shown me kindness, since He took me out of the prison and has brought you from the desert after Satan had made strife between me and my brethren. Lo! My Lord is tender unto whom He will. He is the Knower, the Wise.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ  
وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ  
هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ  
قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ  
أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ  
السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ  
مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي  
وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا  
يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ

الْحَكِيمُ ﴿١٠٠﴾

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 in the Hereafter. Cause me to die a muslim and join me with the righteous."

101. My Lord! You have bestowed dominion upon me and have taught me to comprehend the depths of things. O Creator of heavens and the earth! You are my guardian in this world and in the Hereafter. Cause me to die in submission to You, and join me, in the end, with the righteous.'

101. "O my Lord! You have indeed bestowed on me some power, and taught me the interpretation of dreams, O Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter. Take You my soul (at death) as one submitting to Your will and unite me with the righteous."

101. O my Lord! You have given me (something) of sovereignty and have taught me (something) of the interpretation of events - Creator of the heavens and the earth! You are my Protecting Guardian in the world and the Hereafter. Make me to die muslim (unto You), and join me to the righteous.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَ  
عَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ  
فَاعِلْمُ السَّمَوَاتِ وَالْأَرْضِ  
أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ  
تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي  
بِالصَّالِحِينَ ﴿١٠١﴾

102. That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them when they put together their plan while they conspired.

102. (O Muhammad!) This is some news from the unseen that We reveal to you for you were not present with them when Joseph's brothers jointly resolved on a plot.

102. Such is of the stories of unseen, which We reveal by inspiration unto you; nor were you with them when they concerted their plans together in the process of weaving their plots.

102. This is of the tidings of the unseen which We inspire in you (Muhammad). You were not present with them when they fixed their plan and they were scheming.

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

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

103. And most of the people, howsoever you might so desire, are not going to believe.

103. Yet no faith will the greater part of mankind have, however ardently you do desire it.

103. And though you try much, most men will not believe.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ  
بِمُؤْمِنِينَ ﴿١٠٣﴾

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

104. You do not seek from them any recompense for your service. This is merely an admonition to all mankind.

104. And no reward do you ask of them for this: it is no less than a message for all creatures.

104. You ask them no fee for it. It is naught else than a reminder unto the peoples.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ  
إِنَّهُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾

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

105. How many are the signs in the heavens and the earth which people pass by without giving any heed!

105. And how many signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!

105. How many a portent is there in the heavens and the earth which they pass by with face averted.

وَكَايْنٍ مِّنْ آيَاتٍ فِي السَّمَوَاتِ  
وَالْأَرْضِ يَمْشُرُونَ عَلَيْهَا وَهُمْ  
عَنْهَا مُعْرِضُونَ ﴿١٥﴾

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

106. And most of them do not believe in Allah except when they associate others with Him.

106. And most of them believe not in Allah without associating (other as partners) with Him!

106. And most of them believe not in Allah except that they attribute partners (unto Him).

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا  
وَهُمْ مُّشْرِكُونَ ﴿١٦﴾

107. Then do they feel secure that there will not come to them overwhelming [aspect] of the punishment of Allah, or that the Hour will not come upon them suddenly while they do not perceive?

107. Do they, then, feel secure that no overwhelming chastisement would visit them, nor the Hour suddenly come upon them without their even perceiving it.

107. Do they then feel secure from the coming against them of the covering veil of the wrath of Allah, or of the coming against them of the (final) Hour all of a sudden while they perceive not?

107. Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ  
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٧﴾

108. Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."

108. Say: 'This is my way: I call you to Allah, on the basis of clear perception, both I and those who follow me. Allah-glory be to Him. I am not of those who associate others with Allah in His divinity.'

108. Say you: "This is my way: I do invite unto Allah, -- on evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah! And never will I join gods with Allah."

108. Say: This is my way: I call on Allah with sure knowledge. I and whoever follows me - Glory be to Allah! - And I am not of the idolaters.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ  
تَفَعَّلَى بِصِدْقٍ أَنَا وَمَنْ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ ﴿١٨﴾

109. And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they 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 Allah; then will you not reason?

109. The messengers whom We raised before you and to whom We sent down revelations, were only men, and were from among living in the cities. Have they not traveled in the earth and observed how was the end of their predecessors? And the abode of the Hereafter is better for those who acted in a God-fearing manner. Will you not act with good sense?

109. Nor did We send before you (as apostles) any but men, whom we did inspire, (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will you not then understand?

109. We sent not before you (any messengers) save men whom We inspired from among the folk of the townships - Have they not traveled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have you then no sense.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا  
رِجَالًا نُّوحِي إِلَيْهِمْ مِنْ أَهْلِ  
الْقَرْىِ أَفَلَمْ يَسِيرُوا فِي  
الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ  
الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا  
تَعْقِلُونَ ﴿١٩﴾

110. 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

110. Until the messengers despaired, and believed that they had been told lies, and then Our help came to the messengers. And We rescue whom We will, as for the guilty, Our chastisement cannot

110. Until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our

110. Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ  
وَوَظَّوْا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ  
نَصْرُنَا فَنُجِّى مَنْ نَشَاءُ وَلَا يُرَدُّ  
بَأْسَنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

are criminals.

be averted from them.

punishment from those who are in sin.

**111.** There was certainly in their stories a lesson for those of understanding. Never was the Quran a narration invented, but a confirmation of what was before it and a detailed explanation of all things and mercy for a people who believe.

**111.** Certainly in the stories of the bygone people there is a lesson for men of understanding. What is being narrated in the Qur'an is no fabrication; it is rather confirmation of the Books that preceded it, and a detailed exposition of everything, and a guidance and mercy for men of faith.

**111.** There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it, a detailed exposition of all things, and a guide and a mercy to any such as believe.

**111.** In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ  
لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا  
يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي  
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

