



Glorious Qur'an

English Translation by Abdullah Yusuf Ali

Abdullah Yusuf Ali, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

The Holy Qur'an: Text, Translation and Commentary,

Surah Yusuf

(Joseph)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الر

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

Alif Lam Ra.

These are the Symbols (or Verses) of the Perspicuous Book.

2.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

We have sent it down as an Arabic Qur'án, in order that ye may learn wisdom.

3.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ

We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'án:

وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَافِلِينَ

before this, thou too wast among those who knew it not.

4.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ

Behold, Joseph said to his father:

يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ

"O my father! I did see eleven stars and the sun and the moon:

رَأَيْتُهُمْ لِي سَاجِدِينَ

I saw them prostrate themselves to me!"

5.

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا

Said (the father):

"My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee:

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

for Satan is to man an avowed enemy!

6.

وَكَذَلِكَ يُجَيِّبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ
يَعْقُوبَ

"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favor to thee and to the posterity of Jacob --

كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ

even as He perfected it to thy fathers Abraham and Isaac aforetime!

إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

For Allah is full of knowledge and wisdom."

7.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلِّسَّائِلِينَ

Verily in Joseph and his brethren are Signs (or Symbols) for Seekers (after Truth).

8.

إِذْ قَالُوا الْيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ

They said:

"Truly Joseph and his brother are loved more by our father than we: but we are a goodly body!

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

Really our father is obviously wandering (in his mind)!

9.

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ

"Slay ye Joseph or cast him out to some (unknown) land, that so the favor of your father may be given to you alone:

وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ

(There will be time enough) for you to be righteous after that!"

10.

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي غِيَابَتِ الْجُبِّ

يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ

Said one of them:

"Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

11.

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

They said:

"O our father! why dost thou not trust us with Joseph -- seeing we are indeed his sincere well-wishers?"

12.

أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ

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

13.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ

(Jacob) said:

"Really it saddens me that ye should take him away:

وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ

I fear lest the wolf should devour him while ye attend not to him."

14.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ

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

15.

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ^ج

So they did take him away, and they all agreed to throw him down to the bottom of the well:

وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

and We put into his heart (this Message):

"Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not."

16.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

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

17.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّبْ^ط

They said:

"Oh our father! we went racing with one another, and left Joseph with our things: and the wolf devoured him..."

وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

But thou wilt never believe us even though we tell the truth."

18.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ^ج

They stained his shirt with false blood.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا^ط

He said:

"Nay, but your minds have made up a tale (that may pass) with you."

فَصَبْرٌ جَمِيلٌ

(For me) patience is most fitting:

وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

against that which ye assert, it is Allah (alone) whose help can be sought"...

19.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ

Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...

قَالَ يَا بُشْرَى هَذَا غُلَامٌ

He said: "Ah there! Good news! Here is a (fine) young man!

وَأَسْرُوهُ بَضَاعَةً

So they concealed him as a treasure!

وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

But Allah knoweth well all that they do!

20.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ

The (Brethren) sold him for a miserable price -- for a few dirhams counted out:

وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

in such low estimation did they hold him!

21.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ

The man in Egypt who bought him said to his wife:

أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

"Make his stay (among us) honorable: maybe he will bring us much good, or we shall adopt him as a son."

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ

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

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allah hath full power and control over His affairs; but most among mankind know it not.

22.

وَمَا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

When Joseph attained his full manhood, We gave him power and knowledge:

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

thus do We reward those who do right.

23.

وَرَأَوْنَاهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ

But she, in whose house he was, sought to seduce him from his (true) self:

وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ

she fastened the doors, and said: "Now come, thou (dear one)!"

ط
قَالَ مَعَاذَ اللَّهِ

He said:

"Allah forbid!

ط
إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ

truly (thy husband) is my lord! He made my sojourn agreeable!

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Truly to no good come those who do wrong!"

24.

ط
وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ

And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord:

ج
كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ

thus (did We order) that We might turn away from him (all) evil and shameful deeds:

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

for he was one of Our servants, sincere and purified.

25.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ

So they both raced each other to the door, and she tore his shirt from the back:

ج
وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ

they both found her lord near the door.

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

She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"

26.

قَالَ هِيَ رَأَوْتَنِي عَنْ نَفْسِي^ج

He said: "It was she that sought to seduce me -- from my (true) self."

وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا

And one of her household saw (this) and bore witness, (thus) --

إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

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

27.

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

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

28.

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِ كُنَّ^ط

So when he saw his shirt -- that it was torn at the back -- (her husband) said:

"Behold! it is a snare of you women!

إِنَّ كَيْدَ كُنَّ عَظِيمٌ

Truly, mighty is your snare!

29.

يُوسُفُ أَعْرِضْ عَنْ هَذَا^ج

"O Joseph, pass this over!

وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ^ط

(O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

30.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ^ط

Ladies said in the City:

"The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self:

قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ^ط

truly hath he inspired her with violent love: we see she is evidently going astray."

31.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا

When (Zulaikha) heard of their malicious talk, she sent for them and prepared a banquet for them:

وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ^ط

she gave each of them a knife; and she said (to Joseph), "Come out before them.

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

When they saw him, they did extol him, and (in their amazement) cut their hands:

وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

they said "Allah preserve us! no mortal is this! This is none other than a noble angel!"

32.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِّي فِيهِ^ط

She said:

"There before you is the man about whom ye did blame me!

وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ^ط

I did seek to seduce him from his (true) self but he did firmly save himself guiltless!

وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرُهُ لَيُسْجَنَنَّ وَلَيَكُونَ مِنَ الصَّاغِرِينَ

And now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be in the company of the vilest!"

33.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ^ط

He said:

"O my Lord! the prison is more to my liking than that to which they invite me:

وَالْأَتَّصِرْتُ عَٰبِي كَيْدَهُنَّ أَضْبُ إِلَيْهِنَّ وَأَكُنُّ مِنَ الْجَاهِلِينَ

unless thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

34.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ^ج

So his Lord heard him (in his prayer), and turned away from him their snare:

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

verily He heareth and knoweth (all things).

35.

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَ جُنَّتْهُ حَتَّىٰ حِينٍ

Then it occurred to the men, after they had seen the Signs, (that it was best) to imprison him for a time.

36.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ ^ط

Now with him there came into the prison two young men.

قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ^ط

Said one of them: "I see myself (in a dream) pressing wine."

وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ^ط

Said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating thereof."

تَبَيَّنَّا يَا رَبُّنَا وَإِنَّكَ مِنَ الْمُحْسِنِينَ ^ط

"Tell us" (they said) "the truth and meaning thereof: for we see thou art one that doth good (to all)."

37.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ^ج

He said:

"Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it come to pass:

ذَلِكُمْ مِمَّا عَلَّمَنِي رَبِّي ^ج

that is part of the (Duty) which my Lord hath taught me.

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

38.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

"And I follow the ways of my fathers -- Abraham, Isaac, and Jacob;

مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ

and never could we attribute any partners whatever to Allah:

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

that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.

39.

يَا صَاحِبِي السِّجْنِ أَأَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

"O my two companions of the prison! (I ask you):

are many lords differing among themselves better, or Allah, the One, Supreme and Irresistible?

40.

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

"If not Him, ye worship nothing but names which ye have named -- ye and your fathers -- for which Allah hath sent you no authority:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

the Command is for none but Allah:

أَمَرَ أَلاَّ تَعْبُدُوا إِلاَّ اِيَّاهُ^ج

He hath commanded that ye worship none but Him:

ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ

that is the right religion, but most men understand not...

41.

يَا صَاحِبَي السِّجْنِ أَمَّا أَحَدُكُمْ فَسُقْيِ رَبَّهُ خَمْرًا^ط

"O my two companions of the prison!

as to one of you, he will pour out the wine for his lord to drink:

وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ

as for the other, he will hang from the cross, and the birds will eat from off his head.

فُضِيَ الأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

(So) hath been decreed that matter whereof ye twain do enquire..."

42.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ

And of the two, to that one whom he considered about to be saved, he said:
"Mention me to thy lord."

فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

43.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٍ

The king (of Egypt) said:

"I do see (in a vision) seven fat kine, whom seven lean ones devour --

وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ

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

يَا أَيُّهَا الْمَلَأَ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

O ye chiefs! expound to me my vision if it be that ye can interpret visions."

44.

قَالُوا أَضْغَاتٌ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ

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

45.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ

But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said:

أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ

"I will tell you the truth of its interpretation: send ye me (therefor)."

46.

يُوسُفُ أَيُّهَا الصِّدِّيقُ

"O Joseph!" (he said), "O man of truth!

أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ

expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered:

لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

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

47.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا

(Joseph) said:

"For seven years shall ye diligently sow as is your wont:

فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ

and the harvests that ye reap, ye shall leave them in the ear -- except a little, of which ye shall eat.

48.

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

"Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them -- (all) except a little which ye shall have (specially) guarded.

49.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ

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

50.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ^ع

So the king said: "Bring ye him unto me."

فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ

But when the messenger came to him, (Joseph) said:

ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ

"Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands?'

إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

for my Lord is certainly well aware of their snare."

51.

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُنَّ يُوسُفَ عَنْ نَفْسِهِ

(The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?"

قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ

The ladies said: "Allah preserve us! no evil know we against him!"

قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ

Said the 'Aziz's wife:

"Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self:

وَإِنَّهُ لَمِنَ الصَّادِقِينَ

he is indeed of those who are (ever) true (and virtuous).

52.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ

"This (say I), in order that he may know that I have never been false to him in his absence,

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

and that Allah will never guide the snare of the false ones.

53.

وَمَا أُبْرِئُ نَفْسِي^ج

"Nor do I absolve my own self (of blame):

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي^ج

the (human soul) is certainly prone to evil, unless my Lord do bestow His Mercy:

إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

but surely certainly my Lord is Oft-Forgiving, Most Merciful."

54.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي^ط

So the king said: "Bring him unto me; I will take him specially to serve about my own person."

فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own Presence, with rank firmly established and fidelity fully proved!"

55.

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ^ط

(Joseph) said:

"Set me over the storehouses of the land:

إِنِّي حَفِيزٌ عَلَيْهِمْ

I will indeed guard them, as one that knows (their importance)."

56.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعْ أَهْلَ مَا يَشَاءُ^ج

Thus did We give established power to Joseph in the land, to take possession therein as, when ,or where he pleased.

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ^ط

We bestow of Our mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.

57.

وَلَا أُجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

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

58.

وَجَاءَ إِخْوَتُهُ يُوسُفَ

Then came Joseph's brethren:

فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ

they entered his presence, and he knew them, but they knew him not.

59.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ^ج

And when he had furnished them forth with provisions (suitable) for them, he said:

"Bring unto me a brother ye have, of the same father as yourselves, (but a different mother):

أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ

see ye not that I pay out full measure, and that I do provide the best hospitality?

60.

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ

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

61.

قَالُوا سَرَّأَوْدُ عِنْدَهُ أَبَاكَ وَإِنَّا لَفَاعِلُونَ

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

62.

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ

And (Joseph) told his servants to put their stock in trade (with which they had bartered) into their saddlebags,

لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

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

63.

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ

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):

فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلُ وَإِنَّ لَنَا لَلْفِطْرُونَ

so send our brother with us, that we may get our measure; and we will indeed take every care of him."

64.

قَالَ هَلْ آمَنْتُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ^ط

He said:

"Shall I trust you with him with any result other than when I trusted you with his brother aforetime?"

فَاللَّهُ خَيْرٌ حَافِظًا^ط وَهُوَ أَرْحَمُ الرَّاحِمِينَ

But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

65.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ^ط

Then when they opened their baggage, they found their stock in trade had been returned to them.

قَالُوا يَا أَبَانَا مَا نَبْغِي^ط

They said:

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

هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا^ط وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا

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;

وَنَزِدَادُ كَيْلٍ بَعِيرٍ^ط ذَلِكَ كَيْلٌ يَسِيرٌ

and add (at the same time) a full camel's load (of grain to our provisions): this is but a small quantity."

66.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنِّي بِهِ^ط إِلَّا أَنْ يُحَاطَ بِكُمْ

(Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless)."

فَلَمَّا آتَوْهُمُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the Witness and Guardian!"

67.

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ^{طه}

Further he said;

"O my sons! enter not all by one gate: enter ye by different gates.

وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ^{طه}

Not that I can profit you aught against Allah (with my advice):

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ^{طه}

none can command except Allah:

عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ^{طه}

on Him do I put my trust and let all that trust put their trust on Him."

68.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ^{طه}

And when they entered in the manner their father had enjoined, it did not profit them in the least against (the Plan of) Allah:

إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

it was but a necessity of Jacob's soul, which he discharged.

وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

For he was, by Our instruction, full of knowledge (and experience): but most men know not.

69.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ^ط

Now when they came into Joseph's presence, he received his (full) brother to stay with him.

قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."

70.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ

At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddlebag.

ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَيْتَهَا الْعِيبُ إِنَّكُمْ لَسَارِقُونَ

Then shouted out a Crier: "O ye (in) the Caravan! Behold! ye are thieves, without doubt!"

71.

قَالُوا وَقَتَبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ

They said, turning towards them: "What is it that ye miss?"

72.

قَالُوا نَفَقِدُ صُوعَ الْمَلِكِ

They said:

"We miss the great beaker of the king;

وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

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

73.

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

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

74.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ

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

75.

قَالُوا اجْزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ^ج

They said:

"The penalty should be that he in whose saddle bag it is found, should be held (as bondman) to atone for the (crime).

كَذَلِكَ نُجْزِي الظَّالِمِينَ

Thus it is we punish the wrongdoers!"

76.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ^ج

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.

كَذَلِكَ كِدْنَا لِيُوسُفَ^ط

Thus did We plan for Joseph.

مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ^ج

He could not take his brother by the law of the king except that Allah willed it (so).

نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is One, the All-Knowing.

77.

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ

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

فَأَسْرَهَا يُّوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ

But these things did Joseph keep locked in his heart, revealing not the secrets to them.

قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ

He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

78.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا

They said:

"O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him):

فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

so take one of us in his place: for we see that thou art (gracious) in doing good."

79.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَّظَالِمُونَ

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."

80.

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا^ط

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

قَالَ كَبِيرُهُمْ

The leader among them said:

أَلَمْ تَعْلَمُوا أَنَّ آبَاءَكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْتِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ^ط

"Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph?"

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي^ط وَهُوَ خَيْرُ الْحَاكِمِينَ

Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.

81.

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا

"Turn ye back to your father, and say,

يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ

'O our father! Behold! thy son committed theft: we bear witness only to what we know, and we could not well guard against the unseen!

82.

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ^ط

"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."

83.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ

Jacob said:

"Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me).

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

Maybe Allah will bring them (back) all to me (in the end):

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

for He is indeed full of knowledge and wisdom."

84.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ

And he turned away from them, and said: "How great is my grief for Joseph!"

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

And his eyes became white with sorrow, and he fell into silent melancholy.

85.

قَالُوا اتَّاللَّهُ تَفْتَأُ تُذْكَرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ

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

86.

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

He said:

"I only complain of my distraction and anguish to Allah and I know from Allah that which ye know not..."

87.

يَا بَنِيَّ ادْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ ^ص

"O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy:

إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

truly no one despairs of Allah's Soothing Mercy, except those who have no faith."

88.

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

Then, when they came (back) into (Joseph's) presence they said:

"O exalted one! distress has seized us and our family; we have (now) brought but scanty capital:

فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ^ص

So pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."

89.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

He said: "Know ye how ye dealt with Joseph, and his brother, not knowing (what ye were doing)?"

90.

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ

They said: "Art thou indeed, Joseph?"

قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ^ص

He said:

"I am Joseph, and this is my brother:

قَدْ مَنَّ اللَّهُ عَلَيْنَا^ط

Allah has indeed been gracious to us (all):

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

behold, he that is righteous and patient -- never will Allah suffer the reward to be lost, of those who do right."

91.

قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ

They said: "By Allah! indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"

92.

قَالَ لَا تَثْرِبَ عَلَيْكُمْ^ط الْيَوْمَ

He said:

"This day let no reproach be (cast) on you:

يَغْفِرُ اللَّهُ لَكُمْ^ط وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Allah will forgive you, and He is the Most Merciful of those who show mercy?

93.

اٰذْهَبُوْا بِقَمِيصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَّجْهِ اَبِيْ يٰٓاْتِ بَصِيْرًا

"Go with this my shirt, and cast it over the face of my father: he will come to see (clearly).

وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

Then come ye (here) to me together with all your family."

94.

وَمَا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِبْنِي لَأَجِدُ رِيحَ يُوسُفَ ^ط لَوْلَا أَنْ تُفَنِّدُونِ

When the caravan left (Egypt), their father said:

"I do indeed scent the presence of Joseph:

nay, think me not a dotard."

95.

قَالُوا تَأْتِيكَ الْفُتُورُ الْقَدِيمُ

They said: "By Allah! truly thou art in thine old wandering mind."

96.

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا ^ط

Then when the bearer of the good news came, he cast (the shirt) over his face, and he forthwith regained clear sight.

قَالَ أَلَمْ أَقُلْ لَكُمْ إِبْنِي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

He said: "Did I not say to you, 'Know from Allah that which ye know not?'"

97.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

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

98.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ^ط

He said:

"Soon will I ask my Lord for forgiveness for you:

إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

for He is indeed Oft-Forgiving, Merciful."

99.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ

Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said:

ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ

"Enter ye Egypt (all) in safety if it please Allah."

100.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا

And he raised his parents high on the throne (of dignity), and they fell down in prostration (all) before him.

وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

He said:

"O my father! this is the fulfillment of my vision of old! Allah hath made it come true!

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ

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

وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي

and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers.

إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ

Verily my Lord understandeth best the mysteries of all that He planneth to do:

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

for verily He is full of knowledge and wisdom.

101.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ^ج

"O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ^ط

O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter,

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

take thou my soul (at death) as one submitting to Thy Will (as a Muslim), and unite me with the righteous."

102.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee:

وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

nor wast thou (present) with them when they concerted their plans together in the process of weaving their plots.

103.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

Yet no faith will the greater part of mankind have, however ardently thou dost desire it.

104.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ^ج

And no reward dost thou ask of them for this:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

it is no less than a Message for all creatures.

105.

وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا

And how many Signs in the heavens and the earth do they pass by?

وَهُمْ عَنْهَا مُعْرِضُونَ

Yet they turn (their faces) away from them!

106.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

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

107.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ

Do they then feel secure from the coming against them of the covering veil of the wrath of Allah --

أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

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

108.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ^ج

Say thou:

"This my way: I do invite unto Allah --

عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

on evidence clear as the seeing with one's eyes -- I and whoever follows me:

وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Glory to Allah! and never will I join gods with Allah!"

109.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ

Nor did We send before thee (as Messengers) any but men, whom We did inspire -- (men) living in human habitations.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

Do they not travel through the earth, and see what was the end of those before them?

وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ

But the home of the Hereafter is best, for those who do right. Will ye not then understand?

110.

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

(Respite will be granted) 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.

فَنُجِّي مَنْ نَشَاءُ

And those whom We will be delivered into safety.

وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

But never will be warded off Our punishment from those who are in sin.

111.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

There is, in their stories, instruction for men endued with understanding.

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

It is not a tale invented, but a confirmation of what went before it -- a detailed exposition of all things,

وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

and a Guide and a Mercy to any such as believe.



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