

116. Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.

117. Nor would your Lord be the One to destroy communities for a single wrong- doing, if its members were likely to mend.

118. If your Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

119. Except those on whom your Lord has bestowed His Mercy: and for this He created them: and the Word of your Lord shall be fulfilled: "I will fill Hell with (disobedient) jinns and men all together."

120. All that We relate to you of the stories of the Apostles,- with it We make firm your heart: in them there comes to you the Truth, as well as an exhortation and a message of remembrance to those who believe.

121. Say to those who do not believe: "Do whatever you can: we shall do our part;

122. "And you wait! we too shall wait."

123. To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goes back every affair (for decision): then worship Him, and put your trust in Him: and your Lord is not unmindful of anything that you do.

**Yusuf or Joseph**

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

1. Alif - Lam - Raa. These are the Symbols (or Verses) of the Pespicious Book.

116. Falaw laa kaana minal-qurooni min qablikum ooloo baqiyyatiñy-yanhawna 'anil-fasaadi fil-arđi illaa qaleelam-minman anjainaa minhum; wataba'al-lazeena zalamoo maa utrifoo feehi wa kaanoo mujrimen.

117. Wa maa kaana Rabbuka liyuhlikal-quraa bizulmiñw-wa ahluhaa muşlihoon.

118. Wa law shaaa'a Rabbuka laja'alannaasa ummatañw-wa-ħidatañw-wa laa yazaaloona mukhtalifeen.

119. Illaa mar-raħima Rabbuk; wa lizaalika khalaqahum; wa tammat Kalimatu Rabbika la-ama'anna Jahannaama minal-jinnati wannaasi alima'een.

120. Wa kullan-naquşşu 'alayka min ambaa'ir-Rusuli maa nuşabbitu bihee fu'aadak; wa jaaa'aka fee haazihil-ħaqqu wa maw'izatuñw-wa zikraa lilmu'mineen.

121. Wa qul lillazeena laa yu'minoona'-maloo 'alaa ma-kaanatikum innaa'aamiloon.

122. Wantaziroo innaa mun-taziroon.

123. Wa lillaahi ghaybusamaawaati wal-arđi wa ilayhi yurja'ul-amru kulluhoo fa'bu-ħu wa tawakkal 'alayh; wa maa Rabbuka bighaafilin ammaa ta'maloon.

**YOOSUF-12**

Bismillaahir-Raħmaanir Raħeem.

1. Alif-Laaam-Raa; tilka Aayaatul-Kitaabil-Mubeen.

فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ۝

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُ الَّذِينَ مَخْتَلِفِينَ ۝

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةَ رَبِّكَ لَأَمَلَنَّ جَهَنَّمَ

مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۗ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ

وَذِكْرَى لِّلْمُؤْمِنِينَ ۝

وَقُلْ لِّلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۗ إِنَّا عَمِلُونَ ۝

وَانظُرُوا ۗ إِنَّا مُنْتَظِرُونَ ۝

وَاللَّهُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝

(١٢) سُورَةُ يُوسُفَ مَكِّيَّةٌ (٥٣) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ ۝

منزل ٣

٥٣

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

3. We do relate to 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 did not know it.

4. Behold! Joseph said to his father: "O my father! I saw eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

5. Said (the father): "My (dear) little son! do not relate your vision to your brothers, lest they concoct a plot against you: for Satan is to man an avowed enemy!

6. "Thus will your Lord choose you and teach you the interpretation of stories (and events) and perfect His favour 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."

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

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 (in his mind)!

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

10. Said one of them: "do not slay Joseph, but if you must do

2. **Innaaa** anzal-naahu Qur'aan 'Arabiyyal-la'allakum ta'qiloon.

3. Naḥnu naquṣṣu 'alayka aḥṣanal-qaṣaṣi bimaaa awḥay-naaa ilayka haazal-Qur'aana wa **in kunta min qabli**hee laminal-gḥaafileen.

4. Iz qaala Yoosufu li-abeehi yaaa abati **innce** ra-aytu aḥada 'ashara kawka**bañw-wash**-shamsa walqamara ra-aytuhum lee saajideen.

5. Qaala yaa bunayya laa ta**ṣuṣ** ru'yaaka 'alaaa ikhwatika fayakeedoo laka kaydaa; **innash**-Shaytaana lil-**insaani** 'aduwwum-mubeen.

6. **Wa** kazaalika ya**tabeeka** Rabbuka wa yu'allimuka **min ta-weelil-aḥaadeesi** wa yu**tim-mu** ni'matahoo 'alayka wa 'alaaa Aali Ya'qooba kamaaa **atamma**haa 'alaaa **abawayka min qablu** I**Braa**heema wa Ishaa**q**; **inna** Rabbaka 'Aleemun Hakeem.

7. Laqa**ḥ** kaana fee Yoosufa wa ikhwatiheee Aayaatul-lissaaa'i-leen.

8. Iz qaaloo la-Yoosufu wa akhoohu aḥabbu ilaaa abeenaa **minnaa** wa naḥnu 'uṣbah; **inna** abaanaa lafee ḍalaa**lim-mubeen**.

9. U**ṭ**uloo Yoosufa awi**ra**-ḥoohu arda**ñy-yakhlu** lakum wa**ḥu** abeekum wa takoonoo **mim ba**dihee qawman ṣaaliheen.

10. Qaala qaaa'i**lum-minhum** laa ta**ṭ**uloo Yoosufa

**إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ**

**نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ**

**إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ**

**قَالَ يَبْنَؤُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ**

**وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَوَالِيهِ الْأَحَادِيثَ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَتْهَا عَلَى أَبِييكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ**

**لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّالِفِينَ**

**إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ**

**اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَهُ أَبَيْكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ**

**قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ**

something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers.”

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

12. “Send him with us tomorrow to enjoy himself and play, and we shall take every care 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 do not attend to him.”

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!”

15. So they took 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 do not know (you)’

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

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.”

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”..

19. Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: “Ah there! Good news! Here is

wa alqoohu fee ghayaabatil-jubbi yaltaqilhu ba‘ḍus-sayyaarati in kuntum faa‘ileen.

11. Qaloo yaaa abaanaa maa laka laa ta-mannaa ‘alaa Yoosufa wa innaa laahoo lanaa-ṣiḥoon.

12. Arsilhu ma‘anaa ghadāny-yārta‘ wa yal‘aḥ wa innaa laahoo laḥaafizoon.

13. Qaala innee layaḥzunu-nee an tazhaboo bihee wa akhaafu aāny-ya-kulahuz-zi‘bu wa antum ‘anhu ghaafiloon.

14. Qaloo la-in akalahuz-zi‘bu wa naḥnu ‘uṣbatun innaa izaal-lakhaasiroon.

15. Falammaa zahaboo bihee wa ajma‘ooo aāny-ya‘alooohu fee ghayaabatil-jubb; wa awhaynaa ilayhi latunabbi-annahum bi-amrihim haazaa wa hum laa yash‘uroon.

16. Wa jaaa‘ooo abaahum ‘ishaaa aāny-yaḥkoon.

17. Qaloo yaaa abaanaa innaa zahabnaa nastabiqu wa taraknaa Yoosufa inda mataa‘inaa fa-akalahuz-zi‘b; wa maa anta bimu‘minillanaa wa law kunnaa ṣaadiqeen.

18. Wa jaaa‘oo ‘alaa qamee-ṣihee bidamin kaziḥ; qaala bal sawwalat lakum anfusukum amraa; faṣabrun jameel; wallaahul-musta‘aanu ‘alaa maa taṣifoon.

19. Wa jaaa‘at sayyaaratun fa-arsaloo waaridahum fa-aldalwah; qaala yaa bushraa haazaa

وَأَلْقُوهُ فِي غَيَّبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَاتِ إِنْ كُنْتُمْ فَعِلِينَ ۝

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ۝  
أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعَمْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَفِظُونَ ۝

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ ۝

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا الْخٰسِرُونَ ۝

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيَّبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ۝

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ۝

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَآكَلَهُ الذِّئْبُ ۚ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِينَ ۝

وَجَاءُوا عَلَى قَبِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۚ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ۝

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً ۖ قَالَ يَبُشْرَةٌ هٰذَا

a (fine) young man!" So they concealed him as a treasure! But Allah knows well all that they do!

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

21. The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus We established 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 do not know it.

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

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 (dear one)!" He said: "Allah forbid! truly (your husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

24. And (with passion) she desired him, and he would have desired her, but that he saw the evidence of his 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.

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

ghulaam; wa asarroohu bi-daa'ah; wallaahu 'aleemum bimaa ya'maloon.

20. Wa sharawhu bisamanim bakhshin daraahima ma'doodah; wa kaanoo feehi minaz-zaahideen.

21. Wa qaalal-lazish-taraahu mim-Miṣra limra-atiheee akrimee maṣwaahu 'asaaa-añy-yanfa'anaaa aw nattakhizahoo waladaa; wa kazaalika makanna li-Yoosufa fil-arḍi wa linu'allimahoo min ta-weelil-aḥaadees; wallaahu ghaalibun 'alaaa amrihee wa laakinna akṣaran-naasi laa ya'lamoona.

22. Wa lammaa balagha ashuddahooo aataynaahu hukmañ-wa 'ilmaa; wa kazaalika na'zil-muḥsineen.

23. Wa raawadatul-latee huwa fee baytihaa an-nafsihee wa ghallaqatil abwaaba wa qaalat hayta lak; qaala ma'aazal-laahi innahoo rabbee aḥsana maṣwaay; innahoo laa yufliḥuz-zaalimoona.

24. Wa laqa hammat bihee wa hamma bihaa law laaa ar-raaa burhaana Rabbih; kazaalika linaṣrifa 'anhus-soo'a wal-faḥshaaa; innahoo min 'ibaadinal-mukhlaṣeen.

25. Wastabaqal-baaba wa qaddat qameeshahoo min dubur-iñw-wa al-fayaa sayyidahaa ladal-baa; qaalat maa jazaaa'u man araada bi-ahlika soo'oan illaaa añy-yusjana aw

عَلِمَ وَأَسْرُوهُ بِصَاعَتِهِ وَاللَّهُ عَلَيْهِمَا يَكْمُلُونَ ﴿١٠﴾

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿١١﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمْرَاتِهِ أَكْرِمِي مَثْوَاهُ عَلَيَّ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٢﴾

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نُجْزِي الْمُحْسِنِينَ ﴿١٣﴾

وَرَأَوْنَاهُ الَّذِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٤﴾

وَأَقْدَمَ هَمَّتُ بِهِ، وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿١٥﴾

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ

يُؤْتَى بِمَا كَفَرَ بَعْدَ ظَهْمِهِ وَإِنَّ لَنَا لَلْآخِرَ وَالْأُولَى لَمَنْ يُعْلَمُونَ ﴿١٦﴾

يُؤْتَى بِمَا كَفَرَ بَعْدَ ظَهْمِهِ وَإِنَّ لَنَا لَلْآخِرَ وَالْأُولَى لَمَنْ يُعْلَمُونَ ﴿١٧﴾

يُؤْتَى بِمَا كَفَرَ بَعْدَ ظَهْمِهِ وَإِنَّ لَنَا لَلْآخِرَ وَالْأُولَى لَمَنْ يُعْلَمُونَ ﴿١٨﴾

يُؤْتَى بِمَا كَفَرَ بَعْدَ ظَهْمِهِ وَإِنَّ لَنَا لَلْآخِرَ وَالْأُولَى لَمَنْ يُعْلَمُونَ ﴿١٩﴾

يُؤْتَى بِمَا كَفَرَ بَعْدَ ظَهْمِهِ وَإِنَّ لَنَا لَلْآخِرَ وَالْأُولَى لَمَنْ يُعْلَمُونَ ﴿٢٠﴾

يُؤْتَى بِمَا كَفَرَ بَعْدَ ظَهْمِهِ وَإِنَّ لَنَا لَلْآخِرَ وَالْأُولَى لَمَنْ يُعْلَمُونَ ﴿٢١﴾

a grievous chastisement?"

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

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

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!

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

30. Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly he has inspired her with violent love: we see she is evidently going astray."

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 extolled 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!"

32. She said: "There before you is the man about whom you blamed me! I sought to seduce him from his (true) self but he firmly saved himself guiltless!....

'azaabun aleem.

26. Qaala hiya raawadatnee an-nafsee wa shahida shaahidum-min ahlihaa in kaana qameesuhoo qudda min qubulin faṣadaqat wa huwa minal-kaazibeen.

27. Wa in kaana qameesuhoo qudda min duburin fakazabat wa huwa minas-ṣaadiqeen.

28. Falammaa ra-aa qameesuhoo qudda min duburin qaala innahoo min kaydikunna inna kaydakunna 'azeem.

29. Yoosufu a'riḍ 'an haazaa; wastaghfiree lizambiki innaki kunti minal-khaaṭi'een.

30. Wa qaala niswatun filma-deenatim-ra-atul-'Azeezi turawidu fataahaa 'an-nafsihee qad shaghafahaa ḥubbaa; innaa lana-raahaa fee dalaalim-mubeen.

31. Falammaa sami'at bimakrihinna arsalat ilayhinna wa a'tadat lahunna muttaka-añw-wa aatat kulla waahidatim-min-hunna sikkeenañw-wa qaalatikh-ruj 'alayhinna falammaa ra-aynahoo akbarnahoo wa qatṭa'na aydiyahunna wa qulna ḥaasha lillaahi maa haazaa basharaa; in haazaaa illaa malakun kareem.

32. Qaalat fazaalikunnal-lazee lumtunnanee feeh; wa laqa raawattuhoo 'an-nafsihee fasta'sham;

عَذَابُ الْيَمِّ ۝

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا ؕ إِن كَانَ قَمِيصُهُ قُدًّا مِّنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ۝

وَإِنْ كَانَ قَمِيصُهُ قُدًّا مِّنْ دُبُرٍ فَلَا بَتَّ وَهُوَ مِنَ الصَّادِقِينَ ۝ فَكَتَبْنَا قَمِيصَهُ قُدًّا مِّنْ دُبُرٍ قَالَ إِنَّهُ مِّنْ كَيْدِكُنَّ ؕ إِنْ كِيدُ كُنَّ عَظِيمٌ ۝

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنبِكِ ۖ إِنَّكَ كُنْتِ مِنَ الْخَاطِئِينَ ۝

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ؕ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ۝

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا لَمَلَكٌ كَرِيمٌ ۝

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَاقْتَدِرَا وَذُنَّ عَنْ نَفْسِهِ فَوَاسْتَعْصَمَ ۖ

مَنْزِلٌ ٣

١٢

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

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 (in my youthful folly) feel inclined toward them and join the ranks of the ignorant."

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

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

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)."

37. 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 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 do not believe in Allah and that (even) deny the Hereafter.

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

39. "O my two companions of the prison! (I ask you): are many lords differing among themselves

wa la'illam yaf'al maaa aamu-  
ruhoo layusjananna wa laya-  
koonam-minaṣ-ṣaaghireen.

33. Qaala Rabbis-siṣnu aḥabu-  
bu ilayya mimmaa ya'oonanee  
ilayhi wa-illaa taṣrif  
annee kaydahunna aṣbu  
ilayhinna wa-akum-minal-  
jaahileen.

34. Fastajaaba lahoo Rabbu-  
hoo faṣarafa 'anhu kaydahum;  
innahoo Huwas-Samee'ul-  
'Aleem.

35. Summa badaa lahum-mim  
ba'di maa ra-awul Aayaati  
layasjununnahoo ḥattaa ḥeen.

36. Wa dakhala ma'ahussiṣna  
fatayaan; qaala aḥaduhumaaa  
inneee araanee a'ṣiru khamraa;  
wa qaalaal-aakharu inneee  
araanee aḥmilu fawqa ra-see  
khubzan ta-kuluṭ-ṭayru minh;  
nabbi'naa bita-weelihee innaa  
naraaka minal-muḥsineen.

37. Qaala laa ya-teekumaa  
ṭa'aamun turzaqaaniheee illaa  
nabba-tukumaaa bita-weelihee  
qalaa aṣiy-ya-tiyakumaa; zaali-  
kumaa mimmaa 'allamanee  
Rabee; innee taraktu millata  
qawmil-laa yu'minoona  
billaahi wahum bil-Aakhirati  
hum kaafiroon.

38. Wattaba'tu Millata aa-  
baaa'eee iraaheema wa Ishaa-  
qa wa Ya'qoob; maa kaana  
lanaaa an-nushrika billaahi min  
shay; zaalika min faḍlil-laahi  
'alaynaa wa 'alan-naasi wa  
laakinna akṣaran-naasi laa  
yashkuroon.

39. Yaa ṣaahibayis-siṣni 'a-  
arbaabum-mutafarriqoona

وَلَكِنْ لَمْ يَفْعَلْ مَا أَمَرَهُ لِيَسْجُنَ  
وَلِيَكُونَ مِنَ الصَّغِيرِينَ ۝

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِنْ  
يَدْعُونَنِي إِلَيْهِ ۚ وَإِلَّا تَصْرِفْ  
عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ  
مِنَ الْجَاهِلِينَ ۝

فَأَسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ  
كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝  
ثُمَّ بَدَأَ لَهُمْ فِي بَعْدِ مَا رَأَوُا الْآيَاتِ  
لِيَسْجُنَنَّهُ فَحَتَّىٰ حِينٍ ۝

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنٍ ۖ قَالَ  
أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا  
وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ  
رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ لَوْلَا  
بُنَاؤُهُ لَآتَانَا رَبُّكَ مِنَ الْمُحْسِنِينَ ۝  
قَالَ لَا يَا بَنِيَّ كَمَا تَزْفِرُونَ إِلَّا  
بُنَاؤُكُمْ بِنَاؤُهُ قَبْلَ أَنْ يَأْتِيَكُمَا  
ذِكْرًا مِمَّا عَلَّمْتَنِي رَبِّي ۖ إِنِّي تَرَكْتُ  
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ  
بِالْآخِرَةِ هُمْ كَافِرُونَ ۝

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ  
وَاسْحَقَ وَيَعْقُوبَ ۖ مَا كَانَ لَنَا  
أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَٰلِكَ  
مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝  
يُصَاحِبِ السِّجْنَ أَرْبَابٌ مُتَفَرِّقُونَ

better, or the One God (Allah), Supreme and Irresistible?

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 do not understand.

41. "O my two companions of the prison! As to 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 do enquire"...

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.

43. The king (of Egypt) said: "I do see (in a vision) seven fat kine, 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."

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

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

46. "O Joseph!" (he said) "O man of truth! Expound to us

khayrun amil-laahul-Waahidul-Qahhaar.

40. Maa ta'budoona min doonihee illaa asmaaa'an sammaytumoohaaa antum wa aabaaa'ukum-maaa anzalal laahu bihaa min sultaan; inil hukmu illaa lillaah; amara allaa ta'budooo illaa iyyaah; zaalikad-deenul-qayyimu walaakina aksaran-naasi laa ya'lamoona.

41. Yaa saahibayis-sijni am-maaa ahadukumaa fayasqee rabbahoo khamraa; wa ammal-aakharu fayuslabu fata-kuluf-tayru mir-ra-sih; qudiyalamrul-lazee feehi tastaftiyyaan.

42. Wa qaala lillazee zanna annahoo naajim-minhumaz kurnee inda rabbika f-ansaa-hush-Shaytaanu zikra Rabbihee falabiṣa fis-sijni biḍ'a sineen.

43. Wa qaala-maliku innanee araa sa'a baqaraatin simaaniyya-kuluhunna sab'un ijaafuun-wa sa'a sumbulaatin khudriin-wa ukhara yaabisaat; yaaa-ayyuhal-malau aftoonee fee ru'yaaya in kuntum liru'yaa ta'buuroon.

44. Qaaloo aḍghaasu aḥlaam; wa maa naḥnu bita-weelil-aḥlaami bi'aalimeen.

45. Wa qaala-l-lazee najaa minhumaa waddakara ba'da ummatin ana unabbi'ukum bita-weelihee fa-arsiloon.

46. Yoosufu ayyuhaṣ-ṣiddeequ aftinaa fee

خَيْرَ أَمْرِ اللَّهِ الْوَاحِدِ الْفَهَّارِ ۝  
مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ  
سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ قُلْ إِنزَلِ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْهَكْمُ إِلَّا  
لِلَّهِ ۝ أَمْرٌ إِلَّا تَعْبُدُوا إِلَّا آيَاتِهِ ۝  
ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ  
النَّاسِ لَا يَعْلَمُونَ ۝

يَصَاحِبِ السِّجْنِ أَمَّا أَحَدُكُمَا  
فَيُسْقَى رَبِّهِ خَمْرًا ۖ وَأَمَّا الْآخَرُ  
فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۝  
قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ۝  
وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِمَّنْهَا  
اذْكُرْنِي عِنْدَ رَبِّكَ ۖ فَأَنسَاهُ  
الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ  
بِضْعَ سِنِينَ ۝

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ  
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ  
وَسَبْعٌ سُتْبَلَاتٍ خُضِرٌ وَأَخْرَبٌ  
يَلْبَسُ ۖ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي  
رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ۝  
قَالُوا أَضْغَاثُ أَحْلَامٍ ۖ وَمَا نَحْنُ  
بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ ۝  
وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ  
بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ  
فَارْسِلُونِ ۝

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي

(the dream) of seven fat kine 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.”

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

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

49. “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. So the king said: “You bring him to me.” But when the messenger came to him, (Joseph) said: “You go 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.”

51. (The king) said (to the ladies): “What was your affair when you sought to seduce Joseph from his (true) self?” The ladies said: “Allah preserve us! We do not know any evil 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).

52. “This (I say), 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.

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

saḥi baqaraatin simaaniyya-kuluhunna sab’un ijaafuww-wa sab’i sumbulaatin khudriww-wa ukhara yaabisaatil-la’alleee arji’u ilan-naasi la’allahum ya’lamoon.

47. Qaala tazra’oona saḥa sineena da-aban fama a ḥaṣattum fazarooḥu fee sumbulihee illaa qaleelam-mimmaa ta-kuloon.

48. Summa ya-tee mim-ba’di zaalika sab’un shidaaduyya-kulna maa qaddamtum lahunna illaa qaleelam-mimmaa tuḥsi-noon.

49. Summa ya-tee mim ba’di zaalika ‘aamun feehi yughaa-sun-naasu wa feehi ya’ṣiroon.

50. Wa qaalal-maliku’-toonee bihee falammaa jaaa’ahur-rasoolu qaalar-ji’ ilaa rabbika fas’alhu maa baalun-niswatil-laatee qaṭṭa’na aydiyahunn; inna Rabbee bikaydihinna ‘Aleem.

51. Qaala maa khaḥbukunna iz raawattunna Yoosufa ‘an-nafsih; qulna ḥaasha lillaahi maa ‘alimnaa ‘alayhi min sool; qaalatim-ra-atul-‘Azeezil-‘aana ḥaḥḥaṣal-ḥaqq; ana raawat-tuhoo ‘an-nafsihee wa innahoo laminaṣ-ṣaadiqeen.

52. Zaalika liya’lama annee lam akhunhu bilghaybi wa annal-laaha laa yahdee kaydalkhaa’ineen.

53. Wa maaa ubarri’u nafsee; innan-nafsa la-ammaaratum bissoo’i illaa maa raḥima Rabbee; inna Rabbee Gha-foorur-Raḥeem.

سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٧﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا ۖ فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا ۖ وَمِمَّا نَحْصِنُونَ ﴿٤٩﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصَرُونَ ﴿٥٠﴾

وَقَالَ الْمَلِكُ أَتُوتَنِي بِهِ ۖ فَكُنَّ جَاءَةَ الرَّسُولِ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥١﴾

قَالَ مَا خَطْبُكُنَّ إِذْ رَأَوْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ إِنَّنِي كَافِرَةٌ أَنَا وَرَأْسُ بَنِي إِسْرَائِيلَ قُلْنَا لَنْ نَجِدَ لَكَ إِيمَانًا وَلَا نَقْبًا ۚ فَذَكَرْنَا عَلَى رَبِّنَا مَا جَاءَنَا وَكُنَّا مِنَ الْمَدِينَةِ مُتَرَاثِمِينَ ﴿٥٢﴾

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٣﴾

وَمَا أُبْرِي نَفْسِي ۚ إِنَّ النَّفْسَ لَكَا مَارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾



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

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

56. Thus We gave 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.

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

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

59. And when he had furnished them forth with provisions (suitable) for them, he said: "Bring to me a brother you have, of the same father as yourselves, (but a different mother): do you not see that I pay out full measure, and that I do provide the best hospitality?"

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

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

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.

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

54. Wa qaalal-maliku'-toonee biheee astakhlīshu linafsee falamma kallamahoo qaala innakal-yawma ladaynaa makeenun ameen.

55. Qaalal-'alnee 'alaa kha-zaaa'inil-arđi innee ḥafeezun 'aleem.

56. Wa kazaalika makkanna li-Yoosufa fil-arđi yatabaw-wau-minhaa ḥaysu yashaaa'; nuṣee-bu birahmatinaa man-nashaaa'u wa laa nuḍee'ual-muḥsineen.

57. Wa la-aḥḥurul-Aakhirati khayrul-lillazeena aamanoo wa kaanoo yattaqoon.

58. Wa jaaa'a ikhwatu Yoosufa fadakhaloo 'alayhi fa'arafahum wa hum laahoo munkiroon.

59. Wa lammaa jahhazahum bijahaazihim qaala'-toonee bi-akhil-lakum-min abeekum; alaa tarawna anneee oofil-kayla wa ana khayrul-munzileen.

60. Fa-il-lam ta-toonee bihee falaa kayla lakum indee wa laa taraboon.

61. Qaaloo sanuraawidu 'anhu abaahu wa innaa lafaa'ilon.

62. Wa qaala lifityaanihi-'aloo biḍaa'atahum fee rihaalihim la'allahum yarifoonaḥaa izan-qalabooo ilaaa ahlihim la'allahum yarji'oon.

63. Falammaa raja'ooo ilaaa abeehim qaaloo yaaa abaanaa muni'a minnal-kaylu fa-arsil

وَقَالَ الْمَلِكُ أَتُونِي بِهِ اسْتَخْلَصَهُ  
لِنَفْسِي، فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ

الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ  
إِنِّي حَفِيظٌ عَلَيْكُمْ ﴿٥٥﴾

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ  
يَتَّبِعُوا مِنْهَا حَيْثُ شَاءَ وَنُصِيبُ  
بِرَحْمَتِنَا مَنْ شَاءَ وَلَا نُضِيعُ  
أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

وَلَا نُجْزِ الْأُخْرَةَ خَيْرٌ لِّلَّذِينَ  
آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

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

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

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

قَالُوا سُرَّادُودُ عَنْهُ أَبَاكَ وَإِنَّا  
لَفَاعِلُونَ ﴿٦١﴾

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَهُمْ فِي  
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا

إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾  
فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا

يَا أَبَانَا مَنَعَنَا الْكَيْلَ فَارْسِلْ

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

64. He said: “Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), 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; we shall get (more) food for our family; we shall take care of our brother; and add (at the same time) 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 made powerless). And when they had sworn their solemn oath, he said: “Over all that we say, be Allah the Witness and Guardian!”

67. Further he said: “O my sons! enter not all by one gate: you enter by different gates. Not that I can profit you anything against Allah (with my advice): none can command except Allah: on Him do I put my trust: and let all that trust put their trust on Him.”

68. And when they entered in the manner their father 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 do not know.

ma’anaaa akhaanaa naktal wa innaa laahoo lahaafizoon

64. Qaala hal aamanukum ‘alayhi illaa kamaaa aminukum ‘alaaa-akheehi min qaali; fal-laahu khayrun-ḥaafizaañw-wa Huwa Arḥamur-raḥimeen.

65. Wa lammaa fataḥoo mata-a’ahum wajadoo biḍaa’atahum ruddat ilayhim qaaloo yaaa-abaanaa maa naḥgeeh; haazi-hee-biḍaa’atunaa ruddat ilaynaa wa nameeru ahlanaa wa nahfazu akhaanaa wanazdaadu kayla ba’eer: zaalika kayluñy-yaseer.

66. Qaala lan ursilahoo ma’akum ḥattaa tu’tooni mawsiqam-minal-laahi lata-nnane biheee illaaa aany-yuhaaṭa bikum falammaa aatawahu mawsiqahum qaalal-laahu ‘alaa maa naqoolu Wakeel.

67. Wa qaala yaa baniyya laa taḥkulo mim baabiñw-waahidiñw-waḥkulo min al-waabim-mutafarriqah; wa maaa ughnee ankum-minal laahi min shay; inil-hukmu-illaa lillaah; ‘alayhi tawakkaltu wa ‘alayhi falyatawakkalil Mutawakkiloon.

68. Wa lammaa dakhiloo min ḥaysu amarahum aboohum-maa kaana yughnee ‘anhum-minal-laahi min shay’in illaa ḥaajatan fee nafsi Ya’qooba qaḍaahaa; wa innaahoo lazoo ‘ilmil-limaa ‘allamnaahu wa laakinna akṣaran-naasi laa ya’lamoon.

مَعْنَا أَحَانَا نَكْتَلُ وَإِنَّا لَهُ لِحَفِظُونَ

قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا

أَمْنُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ قَالَ اللَّهُ

خَيْرٌ حَفِظْنَا وَهُوَ أَرْحَمُ الرَّحِيمِينَ

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا

بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا

يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا

رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ

أَحَانَا وَنَزِدَادُ كَيْلٍ بَعِيرٌ ذَلِكَ

كَيْلٌ يَسِيرٌ

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ

مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا

أَنْ يُحَاطَ بِكُمْ فَكَلَّمْنَا تَوْهً مَوْثِقَهُمْ

قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِنْ

بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ

مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ

اللَّهِ مِنْ شَيْءٍ إِنْ أُلْحَمْتُ إِلَّا لِلَّهِ

عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ

الْمُتَوَكِّلُونَ

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ

أَبُوهُمْ مَا كَانَ يُعْنِي عَنْهُمْ مِنَ

اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ

يَعْقُوبَ قَضَاهَا وَإِنَّهُ لُدُوٌّ عَلِيمٌ

لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

يَعْلَمُونَ

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 do not grieve at anything of their doings."

70. At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a Crier: "O you (in) the caravan! behold! you are thieves, without doubt!"

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

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."

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

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

75. 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). Thus it is we punish the wrong-doers!"

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 endued with knowledge is One, the All-Knowing.

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

69. Wa **lammaa** dakhaloo 'alaa Yoosufa aawaaa ilayhi akhaahu qaala **inneee** ana akhooka falaa ta'ta'is bimaa kaanoo ya'maloon.

70. Fa **lammaa** jahhazahum bi'jahaazihim ja'alas-siyaayata fee rahli akheehi **summa** az-zana mu'azzinun ayyatuhal-'eeru **innakum** lasaariqoon.

71. Qaaloo wa aqbaloo 'alayhim-maazaa tafqidoon.

72. Qaaloo nafqidu suwaa'al-maliki wa **liman** jaaa'a bihee himlu ba'eerinw-wa ana bihee za'eem.

73. Qaaloo tallaahi laqa'alimtum-maa ji'naa linufsida fil-ardi wa maa **kunnaa** saariqeen.

74. Qaaloo fama jazaaa'u-hoo **in** kuntum kaazibeen.

75. Qaaloo jazaaa'u-hoo **manw**-wujida fee rahlihee fahuwa **azaaa'u**h; kazaalika najziz-zaalimeen.

76. Fabada-a bi-aw'iyatihim qa'la wi'aaa'i akheehi **summa**-takhrajahaa **miinw**-wi'aaa'i akheeh; kazaalika ki'naa li-Yoosuf; maa kaana liya-khuza akhaahu fee deenil-maliki illaaa **any**-yashaaa'al-laah; narfa'u darajaatim-man-nashaaa'; wa fawqa kulli zee 'ilmin 'Aleem.

77. Qaaloo **iny**-yasrii faqa' saraqah akhul-lahoo **min** qati; fa-sarrahaa Yoosufu fee nafsi-hee wa lam yub'ihaha lahum; qaala **antum** sha'rurum-makaanaa; wallaahu a'lamu bimaa tašifoon.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَّعَ  
إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ  
فَلَا تَبْتَدِسْ بِمَا كَانُوا يَعْمَلُونَ  
فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ  
السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ  
مُؤَذِّنٌ أَيُّهَا الْعَيْرِ إِنَّكُمْ لَسَارِقُونَ  
قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ  
قَالُوا تَفْقَدُ صَوَاءَ الْمَلِكِ وَلِمَنْ  
جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ  
قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْتُمْنَا لِنُفْسِدَ  
فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ  
قَالُوا فَمَا جَزَاءُكَ إِنْ كُنْتُمْ كَذِبِينَ  
قَالُوا جَزَاءُؤُهُ مِنْ وَجْدٍ فِي رَحْلِهِ  
فَهُوَ جَزَاءُؤُهُ كَذَلِكَ نَجْزِي  
الظَّالِمِينَ

فَبَدَأَ بِأَوْعِيهِمْ قَبْلَ إِيَّاكَ  
أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ  
وَعَاءِ أَخِيهِ كَذَلِكَ  
رَدْنَا لِيُوسُفَ مَا كَانَ  
لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ  
إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ  
دَرَجَاتٍ مَنْ تَشَاءُ وَفَوْقَ  
كُلِّ ذِي عِلْمٍ عَلِيمٌ  
قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ  
أَخْرَجَهُ مِنْ قَبْلُ فَاسْرَحْ  
يُوسُفَ فِي نَفْسِهِ وَلَمْ يُبْدِ  
هَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ  
مَكَانًا وَاللَّهُ أَعْلَمُ  
بِمَا تَصِفُونَ

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

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.

80. Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Don't you know that your father took an oath from you in Allah's name, and how, before this, you failed in your duty with Joseph? Therefore I will not leave this land until my father permits me, or Allah commands me; and He is the best to command.

81. "You turn 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!

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."

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

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

78. Qaalloo yaaa ayyuhal 'Azeezu inna lahoo aban shaykhan kabeeeran fakhuz ahadanaa makaanahoo innaa naraaka minal-muhsineen.

79. Qaala ma'aazal-laahi an na-khuza illaa mañw-waja inna mataa'anaa inna hoo innaa izal-lazaalimoon.

80. Falammastay'asoo minhu khalaṣoo najiyyan qaala kabee-ruhum alam ta'lamoo anna abaakum qad akhaza 'alaykum mawsiqam-minillaahi wa min qalu maa farratṭum fee Yoosufa falan abrahal-arḍa ḥattaa ya-zana leee abeee aw yahkumal-laahu lee wa huwa khayrul-ḥaakimeen.

81. Irji'ooo ilaa abeekum faqooloo yaaa abaanaa innab-naka sara; wa maa shahidnaa illaa bimaa 'alimnaa wa maa kunnaa lilghaybi ḥaafizeen.

82. Was'alil-qaryatal-latee kunnaa feehaa wal'eeral-latee aḥbalnaa feehaa wa innaa laṣaadiqoon.

83. Qaala bal sawwalat lakum anfusukum amran faṣaḥbrun jameel; 'asal-laahu aṇy-ya-tiyanee bihim jamee'aa; inna hoo Huwal 'Aleemul-Ḥakeem.

84. Wa tawallaa 'anhum wa qaala yaaa asafaa 'alaa Yoosufa wa yaḍḍat 'aynaahu minal-

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ

إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۝

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ ۝

إِنَّا إِذَا ظَلَمُونَ ۝

فَلَمَّا اسْتَبَسُّوْا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوْا

أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمَنْ قَبْلُ مَا

فَرَطْتُمْ فِي يُوْسُفَ ۚ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ

يَحْكُمَ اللَّهُ لِي ۚ وَهُوَ خَيْرُ الْحَاكِمِيْنَ ۝

إِرْجِعُوْا إِلَىٰ آبَائِكُمْ فَقُولُوْا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ ۚ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا

لِلْغَيْبِ حَافِظِيْنَ ۝

وَسَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُوْنَ ۝

قَالَ بَلْ سَأَلْتُمْ لِكُمْ أَنْفُسَكُمْ أَمْرًا ۚ فَصَبِّرْ بَصِيْرًا ۚ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيْعًا ۚ إِنَّهُ هُوَ

الْعَلِيْمُ الْحَكِيْمُ ۝

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا سَفِيْ

عَلَىٰ يُوْسُفَ وَابْيَضَّتْ عَيْنُهُ مِنْ

sorrow, and he fell into silent melancholy.

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

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

87. "O my sons! you go 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."

88. 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: so pay us full measure, (we pray you), and treat it as charity to us: for Allah rewards the charitable."

89. He said: "Do you know how you dealt with Joseph and his brother, not knowing (what you were doing)?"

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."

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

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!

93. "Go with this my shirt, and cast it

huzni fahuwa kazeem.

85. Qaaloo tallaahi tafta'u tazkuru Yoosufa hattaa takoona haradan aw takoona minal-haalikeen.

86. Qaala innamaaa ashkoo baş-see wa huzneee ilal-laahi wa a'lamu minal-laahi maa laa ta'lamoona.

87. Yaa baniyyaz-haboo fatahassasoo miiny-Yoosufa wa akheehi wa laa tay'asoo mirrawhil-laah; innahoo laa yay'asu mir-rawhil-laahi illalqawmul-kaafiroon.

88. Fa lammaa dakhiloo 'alayhi qaaloo yaaa ayyuhal 'Azeezu massanaa wa ahlanad-durru wa ji'naa bibidaa'atim-muzjaatin fa-awfi lanal-kayla wa taşadda 'alaynaa innal-laaha yaa zil-mutaşaddiqeen.

89. Qaala hal 'alimum maa fa'altum bi-Yoosufa wa akheehi iz-antum jaahiloon.

90. Qaalooo 'a-innaka la-anta Yoosuf; qaala ana Yoosufu wa haazaaa akhee qal mannal-laahu 'alaynaa innahoo maany-yattaqi wa yaşbir fa-innal-laaha laa yuđee 'u al-ral-muhsineen.

91. Qaaloo tallaahi laqa aaşarakal-laahu 'alaynaa wa in kunnaa lakhaaŕi'een.

92. Qaala laa taşreeba 'alay-kumul-yawm; yaghfirul-laahu lakum wa Huwa Arhamur-raahimeen.

93. Izhaboo biqameeşee haazaa fa-alqoohu

الْحُزْنَ فَهُوَ كَظِيمٌ ﴿٥٥﴾

قَالُوا تَاللَّهِ تَفْتُونَ تَادَّ كُرْيُوسُفَ

حَتَّى تَكُونُوا حَرَصًا أَوْ تَكُونُوا

مِنَ الْهَالِكِينَ ﴿٥٦﴾

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى

اللَّهِ وَعَلِمَ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٥٧﴾

يَدِينِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ

وَآخِيهِ وَلَا تَأْتِي سَوْأٌ مِنْ رُوحِ اللَّهِ

إِنَّهُ لَا يَأْتِي شَيْءٌ مِنْ رُوحِ اللَّهِ إِلَّا

الْقَوْمَ الْكَافِرُونَ ﴿٥٨﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا

الْعَزِيزُ مَسَّنَا وَأَهْلَكْنَا الضَّرَّ وَجِئْنَا

بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ

وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي

الْمُتَصَدِّقِينَ ﴿٥٩﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ

وَآخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٦٠﴾

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفَ ط قَالَ

أَنَا يُوسُفَ وَهَذَا أَخِي ذَقَدْ مَنَّ

اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَشَاءُ وَيُصِبِذْ

فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ﴿٦١﴾

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا

وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٦٢﴾

قَالَ لَا تَتْرِبِ عَلَيْكُمْ الْيَوْمَ يَعْفُرُ

اللَّهُ لَكُمْ ذُوهُ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٣﴾

إِذْ هَبُوا بَقِيصِي هَذَا فَأَفْقُوهُ



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

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

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

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

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

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

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?

108. You say: "This is my way: I do invite to 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!"

109. Nor did We send before you (as Messengers) any but men, whom We inspired,- (men) living in human habitations. Do they not travel through the earth, and see what

101. Rabbi qa aataytanee minal-mulki wa 'allamtanee min ta-weelil-ahaadees; faaṭiras-samaawaati wal-arḍi Anta Waliyyee fid-dunyaa wal-Aakhirah; tawaffanee muslimaṅw-wa alhiṅnee biṣṣaaliḥeen.

102. Zaalika min ambaaa'il-ghaybi nooheehi ilayka wa maa kunta ladayhim iz alma'ooo amraham wa hum yamkuroon.

103. Wa maaa akṣarun-naasi wa law ḥaraṣta bimu'mineen.

104. Wa maa tas'aluhum 'alayhi min aḥ; in huwa illaa zikrul-lil'aalameen.

105. Wa ka-ayyim-min Aayatun fis-samaawaati wal-arḍi yamurroona 'alayhaa wa hum 'anhaa mu'riḍoon.

106. Wa maa yu'minu akṣaruhum billaahi illaa wa hum muṣhrikoon.

107. Afa-aminooo an ta-tiyahum ghaashiyatum-min 'azaabil-laahi aw ta-tiyahumus-Saa'atu baghtataṅw-wa hum laa yash'uroon.

108. Qul haazihee sabelee a'ooo ilal-laah; 'alaa baseeratin ana wa manit-taba'anee wa Suḥaanal-laahi wa maaa ana minal-mushrikeen.

109. Wa maaa arsalnaa min qaḥlika illaa rijaalan nooḥee ilayhim min ahlilquraa; afalam yaseeroo fil-arḍi fa-yanzuroo kayfa

رَبِّ قَدْ أَنْتَنِي مِنَ الْمَلِكِ وَ  
عَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ  
قَاطِرَ السَّمَوَاتِ وَالْأَرْضِ إِنَّتَ  
وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ ۚ تَوَفَّنِي  
مُسْلِمًا وَالْحَقِّنِي بِالصَّالِحِينَ ۝  
ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ  
إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا  
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ۝  
وَمَا أَكْثَرَ النَّاسِ وَلَوْ حَرَصْتَ  
بِسُوءِنِ

وَمَا سَأَلْتَهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ  
هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

وَكَايِنِ مِنَ آيَاتِ فِي السَّمَوَاتِ  
وَالْأَرْضِ يَمْشُونَ عَلَيْهَا وَهُمْ  
عَنْهَا مُعْرِضُونَ ۝

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا  
وَهُمْ مُشْرِكُونَ ۝

أَفَاؤْمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ  
عَذَابِ اللَّهِ أَتَوَاتَتْ لَهُمُ السَّاعَةُ  
بَغْتَةً ۚ وَهُمْ لَا يُشْعُرُونَ ۝

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ  
عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۙ  
وَسُبْحَانَ اللَّهِ ۚ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

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

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?

110. (Respite will be granted) until, when the Messengers 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 punishment from those who are in sin.

111. There is, in their stories, instruction for men endowed 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.

kaana 'aaqibatul-lazeena **min** **qa**alihim; wa la-Daarul Aakhirati khayrul-lillazeenataqaw; afalaa ta'qiloon.

110. Hattaana izas-tay'asar-Rusulu wa **zannoo** **annahum** **qa** kuziboo jaaa'ahum naşrunaa fanujjiya **man** **nashaaa**'u wa laa yuraddu ba-sunaa 'anil-qawmil-mu'rimeen.

111. Laqa **d** kaana fee qaşashihim 'i<sup>l</sup>ratul-li-ulil-albaa; maa kaana haadeesaa<sup>ny</sup>-yuftaraa wa laakin **ta**şdeeqallazee bayna yadayhi wa tafseela kulli shay **inw-wa** **hudañw-wa** rahmatal-liqaw**miñy-yu**'minoon.

### Ra'd, or Thunder

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

1. *Alif-Lam-Mim-Raa*. These are the Signs (or Verses) of the Book: that which has been revealed to you from your Lord is the Truth; but most men do not believe.

2. Allah is He Who raised the heavens without any pillars that you can see; is firmly established on the Throne (of Authority); He has subjected the sun and the moon (to His Law)! Each one runs (its course) for a term appointed. He regulates all affairs, explaining the Signs in detail, that you may believe with certainty in the meeting with your Lord.

3. And it is He Who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two:

### AR-RA'D-13

Bismillaahir-Rahmaanir Raheem.

1. Alif-**Laaam-Meeem**-Raa; tilka Aayaatul Kitaab; wallazee **unzi**la ilayka mir-Rabbikal-haqqu wa laa**kinna** aksaran-**naasi** laa yu'minoon.

2. Allaahul-lazee rafa'as-samaawaati bighayri 'amadin **tarawnahaa** **summa**s-tawaa 'alal-'Arshi wa sakhkharash-shamsa walqamar; kullu**ny**-**ya**ree li-ajal**im-musammaa**; **yu**dabbirul-amra yufaşsilul Aayaati la'allakum **bil**iqaaa'i Rabbikum tooqinoon.

3. Wa Huwal-lazee maddal-arḍa wa ja'ala feehaa rawaasiya wa anhaaraa; wa **min** kullis-samaraati ja'ala feehaa zawjaynis-nayni

كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَكَذَٰلِكَ الْأَخْرَجَ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَكَذَّبُوا آيَاتِهِمْ قَدْ كَذَّبُوا جَاءَهُمْ نَصْرُنَا ۖ فَنَجَّيْنَا مَنْ نَشَاءُ ۖ وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١﴾ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً ۖ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَةٌ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ ۖ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٢﴾

(۱۳) سُورَةُ الرَّعْدِ مَدَنِيَّةٌ (۹۶)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الَّتِي تَنزَّلْنَا آيَاتِ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٠﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَدَّدٍ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بَلِّغَاءٌ رَبِّكُمْ تُؤَقِنُونَ ﴿١١﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۚ وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ