

From the Commentary of the Two Jalals on Quran 12 – Joseph

[سُورَةُ يُوسُفَ] مَكِّيَّةٌ إِلَّا آيَاتِ 1 و 2 و 3 و 7 فَمَدَنِيَّةٌ وَآيَاتُهَا 111 نَزَلَتْ بَعْدَ سُورَةِ هُودَ

This *sūra* is Makkan save for *ʾayāt* 1, 2, 3 and 7 which are Medinan. It has 111 *ʾayāt* and was revealed after *Sūrat Hūd*.

"الر" الله أعلم بمراده بذلك "تلك" هذه الآيات "آيات الكتاب" القرآن والإضافة بمعنى من "المبين" المظهر للحق من الباطل

1 ʾAlif, Lām, Rā. Allah knows best the meaning of these letters. **Those are the signs of the Clear Book** *ʾayāt* of the Qurʾān. It is clear in that it makes the truth clear from falsehood.

"إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا" بِلُغَةِ الْعَرَبِ "لَعَلَّكُمْ" يَا أَهْلَ مَكَّةَ "تَعْقِلُونَ" تَفْقَهُونَ مَعَانِيَهُ

2 We have sent it down as an Arabic Qurʾān in the Arabic language *so that perhaps you* O people of Makkah *will use your intellect* and understand its meanings.

"نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا" بِإِحْيَائِنَا "إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ" مُحْضَفَةٌ أَيْ وَإِنَّهُ

3 We tell you the best of stories in revealing this Qurʾān to you, even though you were unaware of it before it came.

أَذْكَرُ "إِذْ قَالَ يُوسُفُ لِأَبِيهِ" يَعْقُوبَ "يَا أَبَتِ" بِالْكَسْرِ دَلَالَةٌ عَلَى يَأِ الْإِضَافَةِ الْمَحْذُوفَةِ وَالْفَتْحُ دَلَالَةٌ عَلَى أَلْفِ مَحْذُوفَةٍ قُلِبَتْ عَنْ الْبَاءِ "إِنِّي رَأَيْتُ" فِي الْمَنَامِ "أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتَهُمْ" تَأْكِيدٌ "لِي سَاجِدِينَ" جُمِعَ بِالْبَاءِ وَالتَّوْنُ لِلْوَصْفِ بِالسُّجُودِ الَّذِي هُوَ مِنْ صِفَاتِ الْعُقَلَاءِ

4 Remember when Joseph told his father Jacob, "Father, I saw in a dream eleven bright stars, and the sun and the moon as well. I saw them all prostrate in front of me." The masculine plural *sājidīn* is used in 'prostrate' even though it is usually only used for people not other things.

"قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا" يَحْتَالُونَ فِي هَلَاكَ حَسَدًا لِعِلْمِهِمْ بِتَأْوِيلِهَا مِنْ أَنَّهُمْ الْكَوَاكِبَ وَالشَّمْسَ أُمُّكَ وَالْقَمَرَ أَبُوكَ "إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ" ظَاهِرُ الْعَدَاوَةِ

5 He said, "My son, do not tell your brothers your dream lest they devise some scheme to injure you. They might devise some way to destroy you out of envy because they might interpret the dream as the stars representing them, the sun your mother, and the moon your father. *Satan is a clear enemy to man* with clear enmity.

"وَكَذَلِكَ" كَمَا رَأَيْتَ "يَحْتَبِيكَ" يَحْتَارُكَ "رَبِّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ" تَعْبِيرِ الرُّؤْيَا "وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ" بِالنُّبُوَّةِ "وَعَلَى آلِ يَعْقُوبَ" أَوْلَادَهُ "كَمَا أَتَمَّهَا" بِالنُّبُوَّةِ "عَلَى أَبِيكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ" بِخَلْقِهِ "حَكِيمٌ" فِي صُنْعِهِ بِهِمْ

6 Accordingly as shown by your dream *your Lord will pick you out* choose you *and teach you the true meaning of events* the interpretation of dreams *and perfectly fulfil his blessing* prophethood *on you as well as on the family of Jacob, as He fulfilled it perfectly before* by bestowing prophethood *upon your forebears, Abraham and Isaac. Most certainly your Lord is Knowing* of his creation, *Wise* in what He does to them. "

"لَقَدْ كَانَ فِي" خَبَرِ "يُوسُفَ وَإِخْوَتِهِ" وَهُمْ أَحَدَ عَشَرَ "آيَاتٍ" عِبَرٍ "لِلسَّائِلِينَ" عَنْ خَبَرِهِمْ

7 In Joseph and his twelve brothers there are Signs for everyone of those who wishes to ask and reflect...



وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ " وَهُوَ قَطْفِيرُ الْعَزِيزِ " لِأَمْرَاتِهِ " زُلَيْخَا " أَكْرَمِي مَثْوَاهُ " مُقَامَهُ عِنْدَنَا " عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَكَلْدًا " وَكَانَ حَصُورًا " وَكَذَلِكَ " كَمَا نَجَّيْنَاهُ مِنَ الْقَتْلِ وَالْحَبِّ وَعَطَفْنَا عَلَيْهِ قَلْبَ الْعَزِيزِ " مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ " أَرْضَ مِصْرَ حَتَّى بَلَغَ مَا بَلَغَ " وَلِتَعْلَمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ " تَعْبِيرَ الرُّؤْيَا عَطَفَ عَلَى مُفَدَّرٍ مُتَعَلِّقٍ بِمَكَّنَّا أَيْ لِنُمَلِّكُهُ أَوْ الْوَاوُ زَائِدَةٌ " وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ " تَعَالَى لَا يَعْجِزُهُ شَيْءٌ " وَلَكِنَّ أَكْثَرَ النَّاسِ " وَهُمْ الْكُفَّارُ " لَا يَعْلَمُونَ " ذَلِكَ

21 The Egyptian Qatfir, the °Aziz who had bought him told his wife Zulaykhā, "Look after him with honour and respect among our family. It is possible he will be of use to us or perhaps we might adopt him as a son" He was celibate. **And thus** by saving Joseph from being killed and rescuing him from the well and making the heart of °Aziz incline toward him **We established Joseph in the land of Egypt** so that he could convey what he conveyed and **to teach him the true meaning of events** dream interpretation. **God is in control of His affair** and has the power to do anything He wishes, **but most of mankind** the unbelievers **do not know** that.

"وَلَمَّا بَلَغَ أَشُدَّهُ" وَهُوَ ثَلَاثُونَ سَنَةً أَوْ ثَلَاثٌ "آتَيْنَاهُ حُكْمًا" حِكْمَةً "وَعِلْمًا" فِقْهًا فِي الدِّينِ قَبْلَ أَنْ يُعِثَ نَبِيًّا "وَكَذَلِكَ" كَمَا جَزَيْنَاهُ "نَجْزِي الْمُحْسِنِينَ" لِأَنفُسِهِمْ

22 And then when he became a full grown man of thirty or thirty-three years of age, **We gave him knowledge** – knowledge of the *din* before endowing him with prophethood, **and right judgement** wisdom too. **That is how We reward all doers of good.**

رَوَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا " هِيَ زُلَيْخَا " عَنْ نَفْسِهِ " أَيِ طَلَبَتْ مِنْهُ أَنْ يُوَاقِعَهَا " وَغَلَقَتِ الْأَبْوَابَ " لِبَيْتِ " وَقَالَتْ " لَهُ " هَيْتَ لَكَ " أَيِ هَلُمَّ وَاللَّامُ لِلتَّبْيِينِ وَفِي قِرَاءَةِ بَكْسَرِ الْهَاءِ وَأُخْرَى بِضَمِّ التَّاءِ " قَالَ مَعَاذَ اللَّهِ " أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ " إِنَّهُ " الَّذِي اشْتَرَانِي رَبِّي " سَيِّدِي " أَحْسَنَ مَثْوَايَ " مُقَامِي فَلَا أُخُونَهُ فِي أَهْلِهِ " إِنَّهُ " أَيِ الشُّأْنِ " لَا يُفْلِحُ الظَّالِمُونَ " الرُّنَاةُ

23 The woman whose house it was Zulaykhā solicited him to have sexual intercourse with her. She barred the doors of the room and said "Come over here (read in Aramaic as hi³ta lak, hīta lak, and haytu lak)!" He said, "God is my refuge!" I seek refuge in God from doing that! **He** the one who bought me **is my lord and has been good to me where I live**, and I will not betray him with his wife. **Those who do wrong** by committing adultery **will surely not succeed.**

"وَلَقَدْ هَمَّتْ بِهِ" قَصَدَتْ مِنْهُ الْجَمَاعَ " وَهُمْ بِهَا " قَصَدَ ذَلِكَ " لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ " قَالَ ابْنُ عَبَّاسٍ مُثْلَ لَهُ يَعْقُوبُ فَضَرَبَ صَدْرَهُ فَخَرَجَتْ شَهْوَتُهُ مِنْ أَنْامِلِهِ وَجَوَابَ لَوْلَا لِحَامِعِهَا " كَذَلِكَ " أَرَيْنَاهُ الْبُرْهَانَ " لِنَصْرِفَ عَنْهُ السُّوءَ " الْخِيَانَةَ " وَالْفَحْشَاءَ " الرُّنَا " إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ " فِي الطَّاعَةِ وَفِي قِرَاءَةِ بَفَتْحِ اللَّامِ أَيِ الْمُخْتَارِينَ

24 She wanted to have sexual intercourse with him and he would have wanted to with her, had he not seen the Clear Proof of his Lord. Ibn °Abbās said that the form of Jacob appeared to him and struck him in the chest and the desire left him through his fingertips. **That** demonstration to him of the Clear Proof **happened so We might avert him from all evil** treachery and lust fornication. **He was one of Our sincere servants** (read as *mukhlaṣīn* and also *mukhliṣīn*, meaning "one of Our chosen servants") with respect to obedience.

"وَأَسْتَتَقَا الْبَابَ" بَادَرَ إِلَيْهِ يُوسُفُ لِلْفِرَارِ وَهِيَ لِلتَّشْبِثِ بِهِ فَأَمْسَكَتْ ثَوْبَهُ وَجَدَّتْهُ إِلَيْهَا " وَقَدَّتْ " شَقَّتْ " فَمِيصَهُ مِنْ دُبُرِ وَالْفَيْاءُ " وَجَدًا " سَيِّدَهَا " زَوْجَهَا " لَدَى الْبَابِ " فَزَهَتْ نَفْسَهَا ثُمَّ " قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا " زِنَا " إِلَّا أَنْ يُسَجَّنَ " يُجْبَسُ فِي سِجْنٍ " أَوْ عَذَابٍ أَلِيمٍ " مُؤَلِّمٌ بِأَنْ يُضْرَبَ

25 They raced to the door. Joseph hurried to it to escape and she tried to hold on to him. She grabbed his garment and pulled him to her and so **she tore his shirt at the back.** **They met her husband by the door.** She said that she was innocent. **She then said, "How should a man whose intention was to harm your family by committing adultery be punished for what he did except with prison or painful punishment** by being beaten?"

"قَالَ" يُوسُفُ مُتَبَرِّئًا " هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا " ابْنُ عَمِّهَا رُوِيَ أَنَّهُ كَانَ فِي الْمَهْدِ فَقَالَ " إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ " قُدَّامَ

26 Joseph said that he was innocent. He said, "It was she who tried to seduce me." A witness from her people

– her cousin and it is reported that he was still in the cradle when he said this – *then declared, “If his shirt is torn in the front, she speaks the truth and he has clearly told a shameless lie.*

"وَإِنْ كَانَ قَمِيصُهُ قُدِّمَ مِنْ دُبُرٍ" خَلْفَ

27 If his shirt is torn at the back, then she has lied and he has clearly told the simple truth.”

"فَلَمَّا رَأَى زَوْجَهَا قَمِيصَهُ قُدِّمَ مِنْ دُبُرٍ قَالَ إِنَّهُ" أَي قَوْلِكَ "مَا جَزَاءُ مَنْ أَرَادَ" إِنْخَ "مِنْ كَيْدُكُنَّ" أَيَّهَا النَّسَاءُ

28 He her husband *saw the shirt torn at the back and said, “The source of this* what she said about punishing Joseph *is the deviousness of women. Without doubt your guile is very great.”*

"يُوسُفَ أَعْرِضْ عَن هَذَا" الْأَمْرُ وَلَا تَذْكُرْهُ لِنَلَّا يَشِيعَ "وَأَسْتَغْفِرِي" يَا زُلَيْخَا "لِذَنْبِكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ" الْآثِمِينَ وَاشْتَهَرَ الْخَبِيرَ وَشَاعَ

29 Then he continued, *“Joseph, ignore all this business, and do not mention it that it does not spread, and you Zulaykhā should ask forgiveness for your evil act. There is no doubt that you are in the wrong* sinful in respect of what you have done.”

"وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ" مَدِينَةُ مِصْرَ "امْرَأَةً الْعَزِيزِ تُرَاوِدُ فَتَاهَا" عَبْدَهَا . "عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا" تَمَيِّزُ أَي دَخَلَ حُبَّهُ

شَغَافَ قَلْبَهَا أَي غَلَّافَهُ "إِنَّا لَنَرَاهَا فِي ضَلَالٍ" أَي فِي خَطَأٍ "مُبِينٍ" بَيْنَ بَحْبُهَا وَإِيَّاهُ

30 Some city women in the city of Egypt *said, “The governor’s wife solicited her slave. He has fired her heart with love.* The word used here *shaghafa* means to cause to love violently and is derived from *shagaf*, the pericardium or covering of the heart. *We see that she is the one to blame* – we see that she is the one who is in error and it is clear that she is in love with him.”

"فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ" غِيْبَتِهِنَّ لَهَا "أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ" أَعَدَّتْ "لَهُنَّ مَتَكِنًا" طَعَامًا يُقَطَّعُ بِالسُّكِّينَ لِلِلَّائِكَاءِ عِنْدَهُ وَهُوَ الْأُتْرُجُ "وَأَتَتْ" أَعْطَتْ "كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتْ" لِيُوسُفَ "أُخْرِجْ عَلَيْنَ فَلَمَّا رَأَيْتَهُ أَكْبَرْتَهُ" أَعْظَمْتَهُ "وَقَطَّعْنَ أَيْدِيَهُنَّ" بِالسُّكَّاكِينِ وَلَمْ يَشْعُرْنَ بِالْأَلَمِ لِشَغَلِ قَلْبِهِنَّ يُّوسُفَ "وَقُلْنَ حَاشَ لِلَّهِ" تَنْزِيهًا لَهُ "مَا هَذَا" أَي يُّوسُفَ "بَشْرًا إِنْ" مَا "هَذَا" إِلَّا مَلَكٌ كَرِيمٌ" لِمَا حَوَاهُ مِنَ الْحُسْنِ الَّذِي لَا يَكُونُ عَادَةً فِي النَّسَمَةِ الْبَشَرِيَّةِ وَفِي الْحَدِيثِ (أَنَّهُ أُعْطِيَ شَطْرَ الْحُسْنِ)

31 But when she heard of their malicious talk and slander of her, *she sent for them and made a sumptuous feast* – prepared a meal which had *utruj* “citron” in it which require knives – *and then she gave a knife to each of them. She said* to Joseph, *“Go out to them.” When they saw him, they were amazed by him and cut their hands* with the knives but were unconscious of the pain because they were so distracted by the sight of Joseph. *They said, “God preserve us! This is no man* – because of his beauty, which was far greater than is normally seen in a human being. A *hadīth* says, “He was given half of all beauty.” *What can this be but a noble angel here!”*

"قَالَتْ" امْرَأَةُ الْعَزِيزِ لَمَّا رَأَتْ مَا حَلَّ بِهِنَّ "فَذَلِكُنَّ" فَهَذَا هُوَ "الَّذِي لُمْتَنِي فِيهِ" فِي حُبِّهِ بَيَانٌ لِعُدْرَتِهَا "وَلَقَدْ رَاوَدْتَهُ عَنْ نَفْسِهِ

فَاسْتَعْصَمَ" امْتَنَعَ "وَلَوْ أَنَّ لَمْ يَفْعَلْ مَا أَمَرَهُ" بِهِ "لَيَسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ" الذَّلِيلِينَ فَقُلْنَا لَهُ أَطْعَمَ مَوْلَاتِكَ

32 She Zulaykhā *said* when she saw what they had done *“You see! It is him you blamed me for loving. I tried seducing him but he refused. If he does not do what I order him, he will be put in prison and brought low and abased.”* They said to him, “Obey your mistress!”

"قَالَ رَبِّ السُّجُنَ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ" أَمِلْ "إِلَيْهِنَّ وَأَكُنْ" أَصِرْ "مِنَ الْجَاهِلِينَ"

الْمُذْنِبِينَ وَالْقَصْدَ بِذَلِكَ الدُّعَاءِ فَلَمَّا قَالَ تَعَالَى :

33 He said, “My Lord, prison is preferable to me rather than what they call on me to do. Unless You turn their guile away from me, it may well be that I will fall for them and incline toward them *and so become a man of ignorance a sinner.”* This is a supplication to God. God then says:

"فَاسْتَجَابَ لَهُ رَبُّهُ" دُعَاةً "فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ" لِلْقَوْلِ "الْعَلِيمُ" بِالْفِعْلِ

34 His Lord replied to them to his supplication and turned away from him their female guile and deviousness. He is the One Who Hears all words, the One Who Knows all actions.

"ثُمَّ بَدَأَ" ظَهَرَ "لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ" الدَّلَالَتِ عَلَى بَرَاءَةِ يُوسُفَ أَنْ يَسْجُنُوهُ ذَلَّ عَلَى هَذَا "لَيْسَحْنَتُهُ حَتَّى حِينَ" إِلَى

"حِينَ" يَنْقَطِعُ فِيهِ كَلَامُ النَّاسِ فَسُجِنَ

35 Then, after they had seen the Signs which made it clear to them that Joseph was innocent they thought that they should still imprison him for a time to stop people talking; and they did so.

"وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٍ" غَلَامَانِ لِلْمَلِكِ أَحَدُهُمَا سَاقِيهِ وَالْآخَرَ صَاحِبِ طَعَامِهِ فَرَأَيَاهُ يَعْبُرُ الرُّؤْيَا فَقَالَ لِنَحْتَبِرَنَّهُ "قَالَ أَحَدُهُمَا"

وَهُوَ السَّاقِي "إِنِّي أَرَانِي أُعْصِرُ خَمْرًا" أَي عِنَبًا "وَقَالَ الْآخَرُ" وَهُوَ صَاحِبِ الطَّعَامِ "إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ

الطَّيْرُ مِنْهُ نَبْئًا" خَبْرًا "بِتَأْوِيلِهِ" بِتَعْبِيرِهِ

36 Two servants of the King entered prison along with him. One was a cupbearer and the other in charge of the royal food. They said, "We will test him". One the cupbearer said, "I dreamt that I was pressing grapes." The other the one in charge of food said, "I dreamt that I carried bread on my head and the birds were eating it. Tell us the true meaning of these dreams and interpret them. We see that you are one of the righteous."

"قَالَ" لَهُمَا مُخْبِرًا أَنَّهُ عَالِمٌ بِتَعْبِيرِ الرُّؤْيَا "أَلَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ" فِي مَنَامِكُمَا "إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ" فِي الْبَقِيَّةِ "قَبْلَ أَنْ

يَأْتِيَكُمَا" تَأْوِيلَهُ "ذَلِكَ مَا عَلَّمَنِي رَبِّي" فِيهِ حَتَّى عَلَى إِيمَانِهِمَا ثُمَّ قَوَاهُ بِقَوْلِهِ "إِنِّي تَرَكْتُ مِلَّةَ" دِينِ "قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ

بِالْآخِرَةِ هُمْ" تَأْكِيدَ

37 He said to them to inform them that he knew the interpretation of dreams "No meal to feed you will arrive before I have informed you what they mean. That is part of what my Lord taught me – he said this to encourage them to believe, for I have left the religion of a people who clearly do not believe in God and who disbelieve in the world to come.

"وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ" يَنْبَغِي "لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ" زَائِدَةٍ "شَيْءٍ" لِعِصْمَتِنَا "ذَلِكَ" التَّوْحِيدَ

"مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ" وَهُمْ الْكُفَّارُ "أَلَا يَشْكُرُونَ" اللَّهُ فَيُشْرِكُونَ ثُمَّ صَرَّحَ بِدُعَائِهِمَا إِلَى الْإِيمَانِ

فَقَالَ :

38 I hold fast to the creed of my forebears Abraham and Isaac and Jacob. We do not associate anything with God because we are protected from so doing. And that understanding of God's unity is how God has favoured us and all mankind, yet most the unbelievers do not give thanks but commit shirk. Then he clearly calls on them to believe:

"يَا صَاحِبِي" سَاقِي "السَّجْنِ" أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ "خَيْرٌ؟ اسْتَفْهَامٌ تَقْرِيرٌ

39 My fellow prisoners, are many lords better, or God, the only One, the Conqueror? This is a question which demands an affirmative response.

"مَا تَعْبُدُونَ مِنْ دُونِهِ" أَي غَيْرِهِ "إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا" سَمَّيْتُمْ بِهَا أَصْنَامًا "أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا" بَعَادَتَهَا "مِنْ

سُلْطَانٍ" حُجَّةٌ وَبُرْهَانٌ "إِن" مَا "الْحُكْمُ" الْقَضَاءُ "إِلَّا لِلَّهِ" وَحْدَهُ "أَمْرٌ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ" التَّوْحِيدَ "الدِّينَ الْقَيِّمَ" الْمُسْتَقِيمَ

"وَلَكِنَّ أَكْثَرَ النَّاسِ" وَهُمْ الْكُفَّارُ "أَلَّا يَعْلَمُونَ" مَا يَصِيرُونَ إِلَيْهِ مِنَ الْعَذَابِ فَيُشْرِكُونَ

40 What the idols you serve apart from Him are only names which you and your forefathers have made up. There is no mandate evidence or proof from God for worshipping them. God alone is qualified to judge. His order is to worship none by Him. That understanding of the Divine Unity is in truth the straight and upright dīn, but most of mankind the unbelievers do not know the punishment which awaits them and so they continue to worship others besides God...



"وَمَا أُبْرِيئُ نَفْسِي" مِنْ الزَّلَّلِ "إِنَّ النَّفْسَ" الْجَنَسَ "الْمَّارَةَ" كَثِيرَةَ الْأَمْرِ "بِالسُّوءِ إِلَّا مَا" بِمَعْنَى مَنْ "رَجِمَ رَبِّي" فَعَصَمَهُ

53 I do not say my self was free from blame faults. The self – here used generically meaning human selves in general – *indeed often commands to evil acts, except for those my Lord has mercy on and protects. My Lord is Forgiving, Merciful.*”

"وَقَالَ الْمَلِكُ اثْنُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي" أَجْعَلُهُ خَالِصًا لِي دُونَ شَرِيكَ فَجَاءَهُ الرَّسُولُ وَقَالَ: أَحِبُّ الْمَلِكَ فِقَامَ وَوَدَّعَ أَهْلَ السِّجْنِ وَدَعَا لَهُمْ ثُمَّ اغْتَسَلَ وَكَبَسَ ثِيَابًا حَسَنًا وَدَخَلَ عَلَيْهِ "فَلَمَّا كَلَّمَهُ قَالَ" لَهُ "إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ" ذُو مَكَانَةٍ وَأَمَانَةٍ عَلَى أَمْرِنَا فَمَاذَا تَرَى أَنْ تَفْعَلَ؟ قَالَ: اجْمَعِ الطَّعَامَ وَارْزُقِ زَرْعًا كَثِيرًا فِي هَذِهِ السَّنِينَ الْمُخْصَبَةِ وَادْخِرِ الطَّعَامَ فِي سُبُلِهِ فَتَأْتِي إِلَيْكَ الْخَلْقُ لِيَمْتَارُوا مِنْكَ فَقَالَ: وَمَنْ لِي بِهِذَا؟

54 The king said, "Bring him to me straightaway so I may draw him very close to me so that I may make him a special confidant for myself without any intermediary.” The messenger came to Joseph and said, “Respond to the king.” He rose and said goodbye to the people in the prison and made supplication for them. Then he washed himself and put on good clothes and went to the king. *When he the king had spoken to him, he declared, "Today you are trusted, established in our sight.* What do you think we should do?” He said, “Collect the food and sow crops in the fertile years and store up food in the ear. Then many people will come to you to get provision from you.” The king asked, “Who should be in charge of that?”

"قَالَ" يُوسُفُ "اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ" أَرْضُ مِصْرَ "إِنِّي حَفِيزٌ عَلَيْكُمْ" ذُو حِفْظٍ وَعِلْمٍ بِأَمْرِهَا وَقِيلَ كَاتِبَ حَاسِبِ

55 He Joseph said, "Entrust the country's stores the stores of Egypt to me. In truth I am a knowing guardian" I know how to protect,” or possibly, “I am a writer with knowledge of calculation.”

"وَكَذَلِكَ" كَيْفَانَمَا عَلَيْهِ بِالْخَلَّاصِ مِنَ السِّجْنِ "مَكَّنَّا يُوسُفَ فِي الْأَرْضِ" أَرْضُ مِصْرَ "يَتَّبِعُوا" يَنْزِلُ مِنْهَا حَيْثُ يَشَاءُ "بَعْدَ الضِّيْقِ وَالْحَبْسِ وَفِي الْقِصَّةِ أَنَّ الْمَلِكَ تَوَجَّهَ وَخَتَمَهُ وَوَلَّاهُ مَكَانَ الْعَزِيزِ وَعَزَلَهُ وَمَاتَ بَعْدَ فُرُوجِهِ أَمْرَاتِهِ فَوَجَدَهَا عَذْرَاءَ وَوَلَدَتْ لَهُ وَلَدَيْنِ وَأَقَامَ الْعَدْلَ بِمِصْرَ وَدَانَتْ لَهُ الرِّقَابَ

56 And thus by delivering him from prison *We established Joseph in the land* Egypt so *he could live in any place he pleased* – after his constriction and imprisonment. It is said that the king met with him face to face and gave him the seal and appointed him to the position of governor, having dismissed the previous incumbent. After that the king died. Then Joseph married his widow and found her to be a virgin and she bore him two children. He established justice in Egypt and people were subject to him. *We grant Our grace to anyone We will, and We do not allow to go to waste the wage of any who do good.*

"وَلَأَجْرَ الْآخِرَةِ خَيْرٌ" مِنْ أَجْرِ الدُّنْيَا وَدَخَلَتْ سُنُو الْقَحْطِ وَأَصَابَ أَرْضَ كَنْعَانَ وَالشَّامَ

57 But the wages of the Next World are best better than the wages of this world *for people who believe and fear their Lord.* Then the years of drought came and it affected the lands of Canaan and Syria...



"ذَلِكَ" الْمَذْكُورُ مِنْ أَمْرِ يُوسُفَ "مِنْ أَنْبَاءِ" أَخْبَارِ "الْعَيْبِ" مَا غَابَ عَنْكَ يَا مُحَمَّدٌ "تُوجِّهِ إِلَيْكَ وَمَا كُنْتُ لَدَيْهِمْ" لَدَى إِخْوَةِ يُوسُفَ "إِذْ أَجْمَعُوا أَمْرَهُمْ" فِي كَيْدِهِ أَيْ عَزَمُوا عَلَيْهِ "وَهُمْ يَمَكُرُونَ" بِهِ أَيْ لَمْ تَحْضُرْهُمْ فَتَعْرِفُ قِصَّتَهُمْ فَتُخْبِرُ بِهَا وَإِنَّمَا حَصَلَ لَكَ عِلْمُهَا مِنْ جِهَةِ الْوَحْيِ

102 *This* what has been narrated about Joseph *is news of the Unseen* that was unknown to you, Muḥammad, before *which We reveal to you*. *You were not with them* the brothers of Joseph *when they decided what to do* and plotted and resolved on it *and devised their scheme* about him. You were not with them to know this story and be aware of it. Your knowledge of it comes from Revelation.

"وَمَا أَكْثَرَ النَّاسَ "أَيُّ أَهْلِ مَكَّةَ" وَكَوْ حَرَصْتَ "عَلَىٰ إِيمَانِهِمْ"

103 *But most people*, including the people of Makkah, *for all your eagerness for them to believe are not believers*.

"وَمَا تَسْأَلُهُمْ عَلَيْهِ "أَيُّ الْقُرْآنِ "مِنْ أَجْرٍ" تَأْخُذُهُ "إِنْ" مَا "هُوَ" أَيُّ الْقُرْآنِ "إِلَّا ذِكْرٌ" عِظَةٌ

104 *You do not ask them for any wage for it* the Qurʾān. *It* the Qurʾān *is only a reminder* a warning and admonition *to all beings*.

وَكَأَيِّنْ "وَكَمْ" مِنْ آيَةٍ "ذَالَّةٌ عَلَىٰ وَحْدَانِيَّةِ اللَّهِ" فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا "يُشَاهِدُونَهَا" وَهُمْ عَنْهَا مُعْرِضُونَ "لَا يَتَفَكَّرُونَ بِهَا"

105 *How many Signs there are in the heavens and earth* that indicate the Oneness of God which they witness! *Yet they pass them by, turning away from them* and not reflecting on them.

"وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ" حَيْثُ يُقْرُونَ بِأَنَّهُ الْخَالِقِ الرَّازِقِ "إِلَّا وَهُمْ مُشْرِكُونَ" بِهِ بَعِبَادَةِ الْأَصْنَامِ وَلَدَا كَانُوا يَقُولُونَ فِي تَلْبِيَتِهِمْ : لَيْتَ لَكَ شَرِيكَ لَوْ أَنَّ شَرِيكَكَ هُوَ لَكَ تَمْلِكُهُ وَمَا مَلِكٌ يَعْنُونَهَا

106 *Most of them do not believe in God* since they do not affirm that He is Creator and Provider *without associating others with Him* by worshipping other idols with him. That is why they used to say in the *talbīyya* "At your service. You have no partner except a partner who is Yours. You rule him and he does not rule."

"أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ "نِقْمَةٌ تَعْشَاهُمْ" مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً "فَجَاءَتْ" وَهُمْ لَا يَشْعُرُونَ" بَوُفَّتِ إِيَّاهَا قَبْلَهُ

107 *Do they feel secure that the all-enveloping punishment of God* His revenge *will not come upon them* suddenly, *or that the Last Hour will not come upon them all of a sudden when they least expect it?*

"قُلْ" لَهُمْ "هَذِهِ سَبِيلِي" وَفَسَّرَهَا بِقَوْلِهِ "أَدْعُو إِلَىٰ "دِينِ" اللَّهِ عَلَىٰ بَصِيرَةٍ" حُجَّةٌ وَاضِحَةٌ "أَنَا وَمَنْ أَتَّبَعَنِي" آمَنَ بِي عُطِفَ عَلَىٰ أَنَا الْمُبْتَدَأُ الْمُخْبِرُ عَنْهُ بِمَا قَبْلَهُ "وَسُبْحَانَ اللَّهِ" تَنْزِيهًا لَهُ عَنِ الشُّرَكَاءِ "وَمَا أَنَا مِنَ الْمُشْرِكِينَ" مِنْ حِمْلَةٍ سَبِيلِهِ أَيْضًا

108 *Say to them: "This is my way*. It is that *I call to the dīn of God with inner sight* clear proof *I and all who follow me* and believe in me. *Glory be to God!* He is free of partners. *I am not one of the idolaters.*"

"وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا يُوحَىٰ" وَفِي قِرَاءَةِ بِالْتُونِ وَكَسْرِ الْحَاءِ "إِلَيْهِمْ" لَا مَلَائِكَةَ "مِنْ أَهْلِ الْقُرَى" الْأَمْصَارِ لِأَنَّهُمْ أَعْلَمَ وَأَحْلَمَ بِخِلَافِ أَهْلِ الْبَوَادِي لِجَفَائِهِمْ وَجَهْلِهِمْ "أَفَلَمْ يَسِيرُوا" أَهْلَ مَكَّةَ "فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ" أَيُّ آخِرِ أَمْرِهِمْ مِنْ إِهْلَاكِهِمْ بِتَكْذِيبِهِمْ رُسُلَهُمْ "وَلَدَارُ الْآخِرَةِ" أَيُّ الْجَنَّةِ "خَيْرٌ لِلَّذِينَ اتَّقَوْا" اللَّهُ "أَفَلَا يَعْقِلُونَ" بِالْبَيَاءِ وَالنَّاءِ يَا أَهْلَ مَكَّةَ هَذَا فَتُؤْمِنُونَ

109 *We sent none before you but men inspired with revelation* read as *yuhā* and *nūhā* "We inspire", not angels, *from among the people of the cities*. Cities are mentioned because the people in them are more knowledgeable and sensible than the people of the deserts, who are coarse and ignorant. *Have they* the people of Makkah *not travelled in the land and seen the final fate of those before them*: the end and outcome of other peoples who were destroyed for their denial of their Messengers? *The abode of the Next World* the Garden *is better for those who are godfearing* and fearful of God. *So will you not use your intellect* read as *ta'qilūna* and *ya'qilūna*, "will they not use their intellect"?

"حَتَّىٰ" غَايَةً لِمَا دَلَّ عَلَيْهِ "وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا" أَيُّ فَتْرًا حَتَّىٰ نَصْرَهُمْ حَتَّىٰ "اسْتَيْسَّاسٌ" يَيْسُ "الرُّسُلِ وَظَنُّوا" أَتَقِنَ الرُّسُلِ "أَنَّهُمْ قَدْ كَذَّبُوا" بِالتَّشْدِيدِ تَكْذِيبًا لَا إِيمَانَ بَعْدَهُ وَالتَّخْفِيفِ أَيُّ ظَنَّ الْأُمَمِ أَنَّ الرُّسُلَ أُخْلِفُوا مَا وَعَدُوا بِهِ مِنْ النَّصْرِ

"جَاءَهُمْ نَصْرُنَا فَنُجِّيًّا" بِنُونٍ مُشَدَّدًا وَمُخَفَّفًا وَبِنُونٍ مُشَدَّدًا مَاضٍ "بِأَسْنَا" عَذَابِنَا "عَنِ الْقَوْمِ الْمُجْرِمِينَ" الْمُشْرِكِينَ

110 *Then when the Messengers despaired and thought themselves denied* read as *kudhibū* and *kudhdhibū*, in other words they thought that no one would believe in them and the nations thought that their Messengers would not have their promised help – *Our help came to them, and those We willed were saved* (read as *nuzziya* and *nunī*). *Our violent force punishment cannot be averted from the people who are evildoers* the idolaters.

"لَقَدْ كَانَ فِي قَصَصِهِمْ" أَيِ الرُّسُلِ "عِبْرَةٌ لِأُولِي الْأَلْبَابِ" أَصْحَابِ الْعُقُولِ "مَا كَانَ" هَذَا الْقُرْآنَ "حَدِيثًا يُفْتَرَى" يُخْتَلَقُ
"وَلَكِنْ" كَانَ "تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ" قَبْلَهُ مِنَ الْكُتُبِ "وَتَفْصِيلَ" تَبْيِينِ "كُلِّ شَيْءٍ" يُحْتَاجُ إِلَيْهِ فِي الدِّينِ "وَهُدًى" مِنَ الضَّلَالَةِ
"وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ" حُصُوا بِالذِّكْرِ لِإِنْتِفَاعِهِمْ بِهِ دُونَ غَيْرِهِمْ

111 *There is instruction in their stories* the stories of the Messengers *for people of intellect. This Qur^{ān} is not a narration which has been invented but confirmation of all Divine Books that came before, a clarification of everything* that is necessary in the *dīn*, *and a guidance* away from misguidance *and a mercy for people who believe.* Those who believe are singled out for mention because they are the ones who benefit from the Qur^{ān} and its contents.