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(118) And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,

(119) Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

(120) And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

(121) And say to those who do not believe, "Work according to

your position; indeed, we are working.

(122) And wait; indeed, we are waiting."

(123) And to Allāh belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ  
 (١١٨) إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ  
 لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩) ۗ وَكَلَّا نَقْصُ  
 عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِءُ فُؤَادِكَ ۗ وَجَاءَكَ فِي هَذِهِ  
 الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ (١٢٠) وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ  
 أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنَّا عَمِلُونَ (١٢١) وَانظُرُوا إِنَّا مُنظِرُونَ  
 (١٢٢) ۗ وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ  
 فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٢٣)

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (١) إِنَّا أَنْزَلْنَاهُ قُرْآنًا  
 عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٢) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ  
 الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ  
 لَمِنَ الْغَافِلِينَ (٣) إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ  
 أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (٤)

## Sūrah Yūsuf (1)

Bismillāhir-Raḥmānir-Raḥeem

(1) Alif, Lām, Rā. (2) These are the verses of the clear Book.

(2) Indeed, We have sent it down as an Arabic Qur'an (3) that you might understand.

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

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

(1) - Yūsuf: (The Prophet) Joseph.

(2) - See footnote to 2:1.

(3) - i.e., revealed in the Arabic language.

(4) - The prophet Jacob (upon whom be peace).





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

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

(7) Certainly were there in Joseph and his brothers signs for

those who ask, [such as]

(8) When they said, "Joseph and his brother<sup>(1)</sup> are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.

(9) Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you, and you will be after that a righteous people."<sup>(2)</sup>

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

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

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

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

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

قَالَ يَبْنَى لَا تَقْصُصْ رَأْيَا عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾ \* لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلْسَائِلِينَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ آيِكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوَّةُ فِي غَيْبَتِ الْجَبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِيحُونَ ﴿١١﴾ أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبَ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٢﴾ قَالَ إِنِّي لِيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ ﴿١٣﴾ قَالُوا لَئِن آكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخٰسِرُونَ ﴿١٤﴾

(1) - Benjamin, who was born of the same mother as Joseph.

(2) - i.e., You can repent thereafter.





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

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

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

(18) And they brought upon his

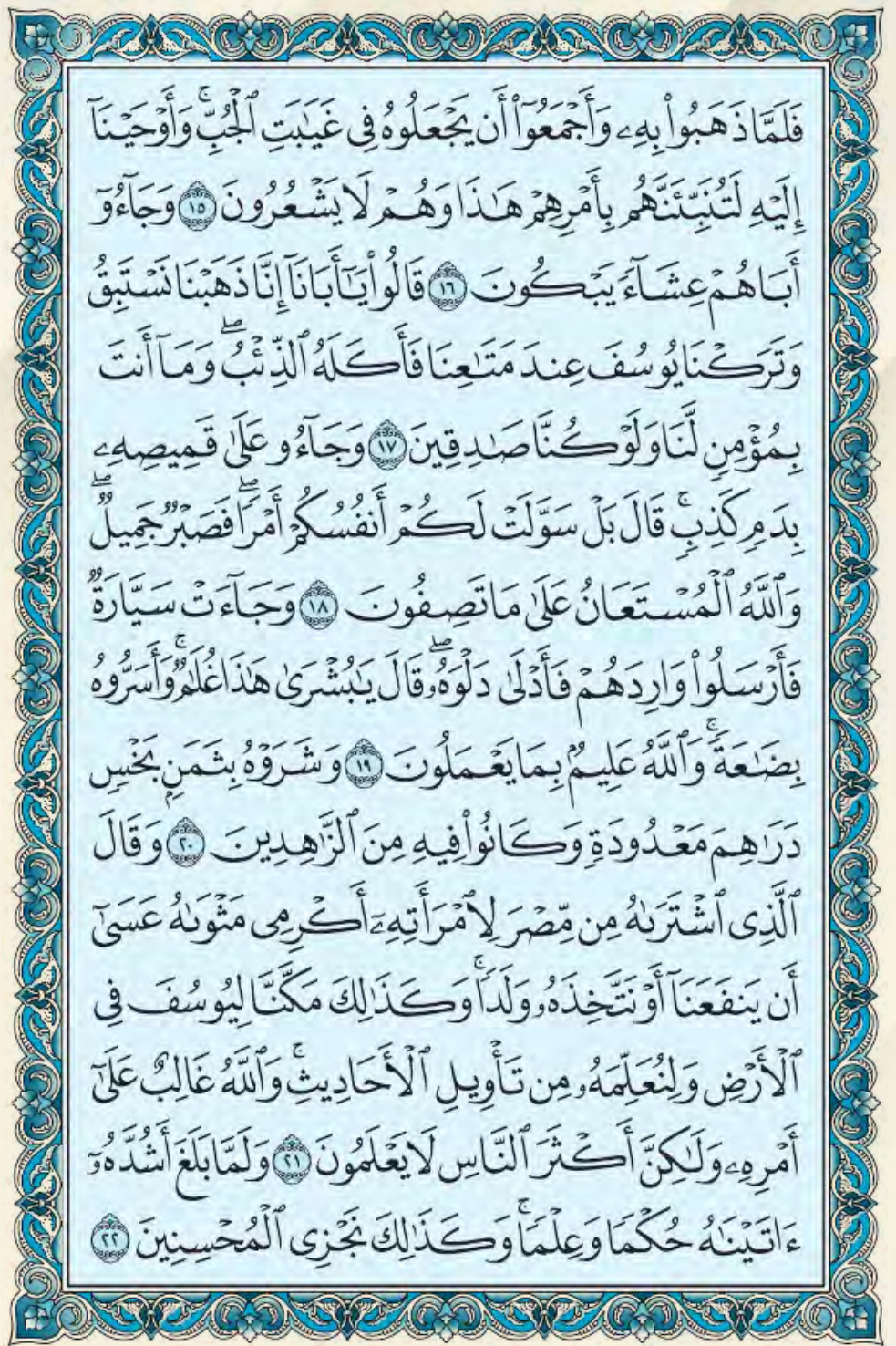
shirt false blood.<sup>(2)</sup> [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allāh is the one sought for help against that which you describe."

(19) And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise;<sup>(3)</sup> and Allāh was Knowing of what they did.

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

(21) And the one from Egypt<sup>(4)</sup> who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And Allāh is predominant over His affair, but most of the people do not know.

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



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

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

(3) - To be sold as a slave.

(4) - The minister in charge of supplies, whose title was al-'Azeez.





(23) And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allāh. Indeed, he<sup>(1)</sup> is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

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

(25) And they both raced to the

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

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

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

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

(29) Joseph, ignore this.<sup>(2)</sup> And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

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

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَقَتِ الْاَبْوَابَ  
وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللّٰهِ اِنَّهُ وِرَبِّيْ اَحْسَنُ مَثْوًى  
اِنَّهُ لَا يَفْلِحُ الظّٰلِمُوْنَ ﴿٢٣﴾ وَاَلْقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا  
لَوْلَا اَنْ رَّءَا بُرْهَانَ رَبِّهٖ كَذٰلِكَ لِنَصْرِفَ عَنْهٗ السُّوْءَ  
وَالْفَحْشَآءَ اِنَّهٗ وَمِنۡ عِبَادِنَا الْمُحْلٰصِيْنَ ﴿٢٤﴾ وَاَسْتَبَقَا  
الْبَابَ وَقَدَّتْ قَمِيصَهٗ وَمِنۡ دُبُرٍ وَّالْفَيَاسِيْدَهَ اَلدَّالْبَابِ  
قَالَتْ مَا جَزَاءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْءًا اِلَّا اَنْ يُسَجَّنَ اَوْ عَذَابٌ  
اَلِيْمٌ ﴿٢٥﴾ قَالَ هِيَ رَاوَدْتَنِيْ عَنۡ نَّفْسِيْ وَشَهِدَ شَآهِدٌ مِّنۡ  
اَهْلِهَا اِنْ كَانَ قَمِيصُهٗ وُقُودًا مِّنۡ قَبْلِ فَصَدَقَتْ وَهِيَ مِنَ  
الْكٰذِبِيْنَ ﴿٢٦﴾ وَاِنْ كَانَ قَمِيصُهٗ وُقُودًا مِّنۡ دُبُرٍ فَكٰذَبَتْ وَهِيَ  
مِنَ الصّٰدِقِيْنَ ﴿٢٧﴾ فَلَمَّآ رَءَا قَمِيصَهٗ وُقُودًا مِّنۡ دُبُرٍ قَالَ اِنَّهٗ  
مِنۡ كَيْدِكُنَّ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿٢٨﴾ يٰوَسْفُ اَعْرِضْ عَنۡ  
هٰذَا وَاَسْتَغْفِرِيْ لِذَنبِكِ اِنَّكَ كُنْتِ مِنَ الْخٰطِئِيْنَ  
﴿٢٩﴾ \* وَقَالَ نِسْوَةٌ فِى الْمَدِيْنَةِ اَمْرًا تِلْكَ الْعَزِيْزَتُّ رَاوَدَتْهَا  
عَنۡ نَّفْسِهٖۙ قَدْ شَغَفَهَا حُبًّا اِنَّا لَنَرٰهَا فِى ضَلٰلٍ مُّبِيْنٍ ﴿٣٠﴾

(1) - Her husband, al-'Azeez.

(2) - i.e., conceal it and act as if it had not taken place.





(31) So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands<sup>(1)</sup> and said, "Perfect is Allāh!<sup>(2)</sup> This is not a man; this is none but a noble angel."

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

he will surely be imprisoned and will be of those debased."

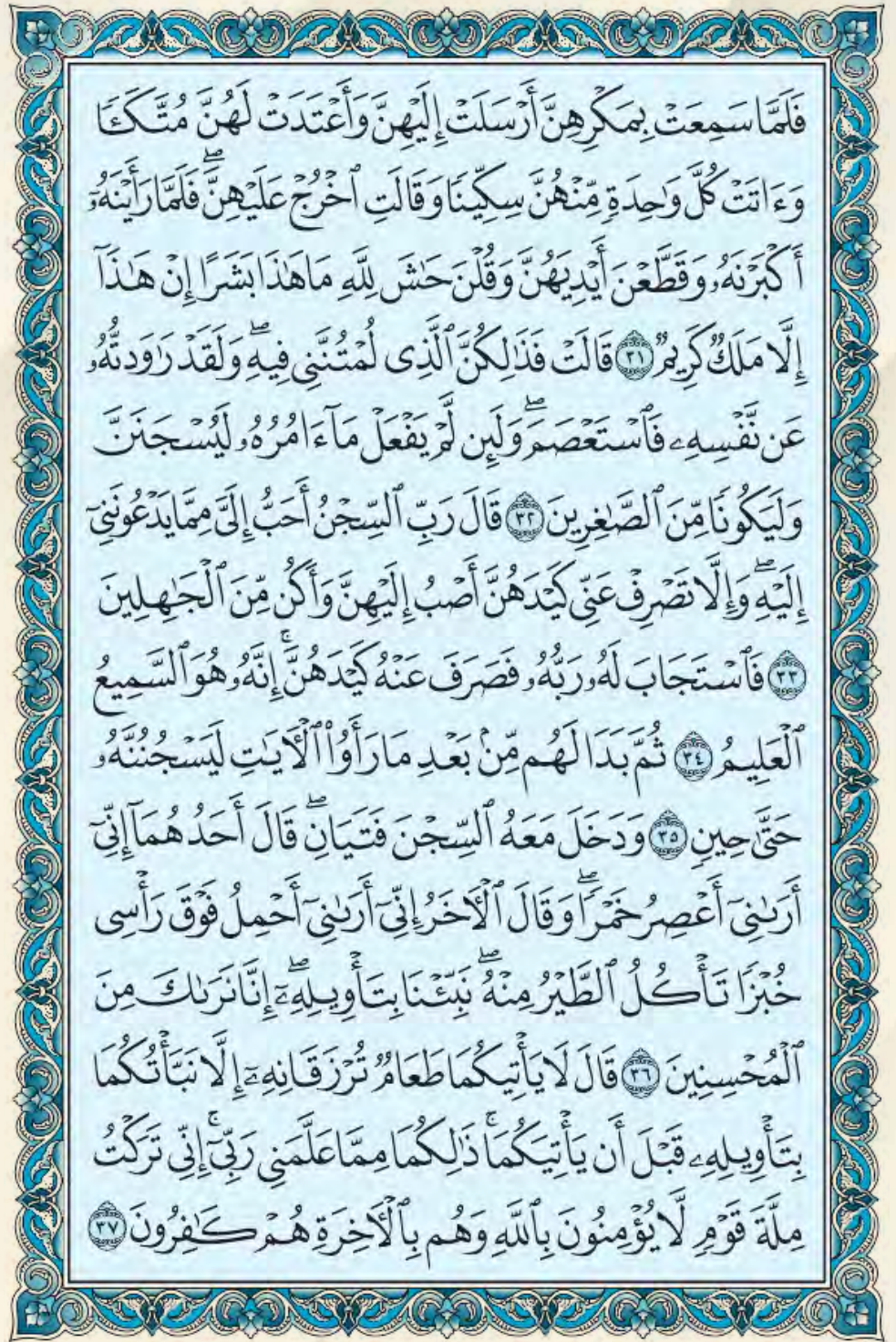
(33) He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

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

(35) Then it appeared to them after they had seen the signs<sup>(3)</sup> that he [i.e., al-'Azeez] should surely imprison him for a time.<sup>(4)</sup>

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

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



(1) - So distracted were they at the sight of him.

(2) - In His ability to create such beauty.

(3) - Proofs of his innocence.

(4) - Until the scandal be forgotten.





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

(39) O [my] two companions of prison, are separate lords better or Allāh, the One,<sup>(1)</sup> the Prevailing?<sup>(2)</sup>

(40) You worship not besides Him except [mere] names you have named them,<sup>(3)</sup> you and your fathers, for which Allāh has

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ يَصْحَبِي السِّجْنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ ءِإِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ءِإِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا ءِإِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ يَصْحَبِي السِّجْنِ ءَأَمَّا أَحَدُكُمْ مَا فَتَسْقَى رَبَّهُ خَمْرًا ءِوَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ءِقُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُءْيَايَ إِن كُنْتُمْ لِلرُّءْيَاءِ يَا تَعْبُرُونَ ﴿٤٣﴾

sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

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

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

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

(1) - Single, individual and unique in His attributes and His deeds.

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

(3) - The false objects of worship which you have called "gods."





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

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

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

(47) [Joseph] said, "You will

plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.

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

(49) Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

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

(51) Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allāh!<sup>(1)</sup> We know about him no evil." The wife of al-'Azeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.

(52) That is so he [i.e., al-'Azeez] will know that I did not betray him in [his] absence and that Allāh does not guide the plan of betrayers.

قَالُوا أَضْغَثُ أَحْلَمٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَلَمِينَ ﴿٤٤﴾  
 وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ  
 فَأَرْسَلُونِي يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ  
 سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ  
 وَأُخْرَى يُاسْتَلَعُ إِلَىٰ الرَّجُلِ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ  
 تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُونَهُ فِي سُنْبُلِهِ إِلَّا  
 قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ  
 مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ  
 عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِصُونَ ﴿٤٩﴾ وَقَالَ الْمَلِكُ أَتُورِي  
 بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَالَ  
 الْبِئْسَوَاتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾  
 قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ  
 لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ لَنْ حَصْحَصَ  
 الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ  
 لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٢﴾

(1) - In His ability to create such purity of character.





(53) And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."<sup>(1)</sup> (54) And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted." (55) [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." (56) And thus We established Joseph in the land to settle

﴿ وَمَا أْبْرِيْ نَفْسِيْ ۚ اِنَّ النَّفْسَ لَآ مَآرَةَ بِالسُّوْءِ ۗ اِلَّا مَا رَجَمَ رَبِّيْ ۚ اِنَّ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ ﴿٥٣﴾ وَقَالَ الْمَلِكُ اَتْتُوْنِيْ بِهٖۙ اَسْتَخْلِصْهُ لِنَفْسِيْ ۗ فَلَمَّا كَلَمَتْهُ وَقَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اٰمِيْنٌ ﴿٥٤﴾ قَالَ اَجْعَلْنِيْ عَلٰٓى خَزَايِنِ الْاَرْضِ ۗ اِنِّيْ حَفِيْظٌ عَلِيْمٌ ﴿٥٥﴾ وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِى الْاَرْضِ يَتَّبِعُوْنَ اَمْرَهَا حَيْثُ يَشَآءُ نُنْصِبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلَا نُضِيعُ اَجْرَ الْمُحْسِنِيْنَ ﴿٥٦﴾ وَلَا اَجْرُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ ءَامَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٥٧﴾ وَجَآءَ اِخْوَةَ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفْتَهُمْ وَهَمَّ لَهُۥٓ مِّنْكَرُوْنَ ﴿٥٨﴾ وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ اَتْتُوْنِيْ بِاَيْحَ لَكُمْ مِّنْ اٰيٰتِكُمْ اِلَّا تَرَوْنَ اَنِّيْ اَوْفٰى الْكَيْلِ وَاَنَا خَيْرُ الْمُنْزِلِيْنَ ﴿٥٩﴾ فَاِنْ لَّمْ تَاْتُوْنِيْ بِهٖۙ فَلَا كَيْلَ لَكُمْ عِنْدِيْ وَلَا تَقْرُبُوْنِ ﴿٦٠﴾ قَالُوْا سَرُوْدُ عَنۢنَاۙ اَبَاهُ وَاِنَّا لَفَاعِلُوْنَ ﴿٦١﴾ وَقَالَ لِفَتْيٰتِهٖۙ اَجْعَلُوْا بِضْعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهٗمْ يَعْرِفُوْنَهَا اِذَا اُنْقَلَبُوْا اِلَىٰ اٰهْلِهَا لَعَلَّهٗمْ يَرْجِعُوْنَ ﴿٦٢﴾ فَلَمَّا رَجَعُوْا اِلَىٰ اٰبِيْهِمْ قَالُوْا اِنَّاۤ اَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَاَرْسِلْ مَعَنَاۤ اَخَانًا نَّكْتَلُ وَاِنَّا لَهٗۙ لَحٰفِظُوْنَ ﴿٦٣﴾

therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good. (57) And the reward of the Hereafter is better for those who believed and were fearing Allāh. (58) And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.<sup>(2)</sup>

(59) And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father."<sup>(3)</sup> Do you not see that I give full measure and that I am the best of accommodators?

(60) But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me." (61) They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]." (62) And [Joseph] said to his servants, "Put their merchandise<sup>(4)</sup> into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return." (63) So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

(1) - Although Ibn Katheer attributes the words of verses 52-53 to the wife of al-'Azeez, others have concluded that they were spoken by Joseph, thereby justifying his request for an inquiry and acknowledging Allāh's mercy to him.

(2) - Due to the change in his appearance over the years.

(3) - i.e., Benjamin, who had been kept at home by his father Jacob.

(4) - The goods which they had brought to trade for food supplies.





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

(65) And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies [i.e., food] for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."<sup>(1)</sup>

(66) [Jacob] said, "Never will I

send him with you until you give me a promise [i.e., oath] by Allāh that you will bring him [back] to me, unless you should be surrounded [i.e., overcome by enemies]." And when they had given their promise, he said, "Allāh, over what we say, is Entrusted."<sup>(2)</sup>

(67) And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allāh at all. The decision is only for Allāh; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

(68) And when they entered from where their father had ordered them, it did not avail them against Allāh at all except [it was] a need [i.e., concern] within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

(69) And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُمْ عَلَيَّ أَخِيهِ مِنْ  
قَبْلُ فَأَلَّهٖ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا  
مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا  
مَا نَبَغِي هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ  
أَخَانَا وَنَزَدًا دُكَيْلٍ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ  
لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتِنَنِي  
بِهِٗٓ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا  
نَقُولُ وَكِيلٌ ﴿٦٦﴾ وَقَالَ يَبْنَئِي لَأَتَدْخُلُونِ بَابٍ وَاحِدٍ  
وَأَدْخُلُونِ مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ ٱللَّهِ مِنْ  
شَيْءٍ إِنِ ٱلْحُكْمُ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ  
ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ  
يُغْنِي عَنْهُمْ مِنَ ٱللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ  
قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَٰكِن أَكْثَرِ ٱلنَّاسِ  
لَا يَعْلَمُونَ ﴿٦٨﴾ وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ  
قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَآكَآ نُوَاعِمِلُونَ ﴿٦٩﴾

(1) - For them. Or one obtained by us with ease.

(2) - i.e., sufficient to witness and deal with the matter.





(70) So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."

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

(72) They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

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

(74) They [the accusers] said, "Then what would be its recompense<sup>(1)</sup> if you should be liars?"

(75) [The brothers] said, "Its recompense is that he in whose bag it is found a he [himself] will be its recompense.<sup>(2)</sup> Thus do we recompense the wrongdoers."

(76) So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king except that Allāh willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.<sup>(3)</sup>

(77) They said, "If he steals a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them.<sup>(4)</sup> He said, "You are worse in position, and Allāh is most knowing of what you describe."

(78) They said, "O 'Azeez,<sup>(5)</sup> indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ  
ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾ قَالُوا  
وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧١﴾ قَالُوا لَنْفَقِدُ صَوَاعِ الْمَلِكِ  
وَلَمَنْ جَاءَ بِهِ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾ قَالُوا تَاللَّهِ  
لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ  
﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ  
مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ  
﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ  
وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ  
فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ  
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾ قَالُوا إِنْ يَسْرِقْ  
فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ  
وَلَمْ يَبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ بِمَا  
تَصِفُونَ ﴿٧٧﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا  
فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

(1) - The punishment for theft.

(2) - According to their law, a convicted thief was made a slave of the one from whom he had stolen.

(3) - Ending with the ultimate knowledge of Allāh (subhānahu wa ta'ālā).

(4) - He did not answer that he himself had been stolen by them from his father.

(5) - Addressing Joseph, who now held the title of "al-'Azeez."





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

(80) So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allāh and [that] before you failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or Allāh decides for me,<sup>(1)</sup> and He is the best of judges.

(81) Return to your father and say, 'O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen.'<sup>(2)</sup>

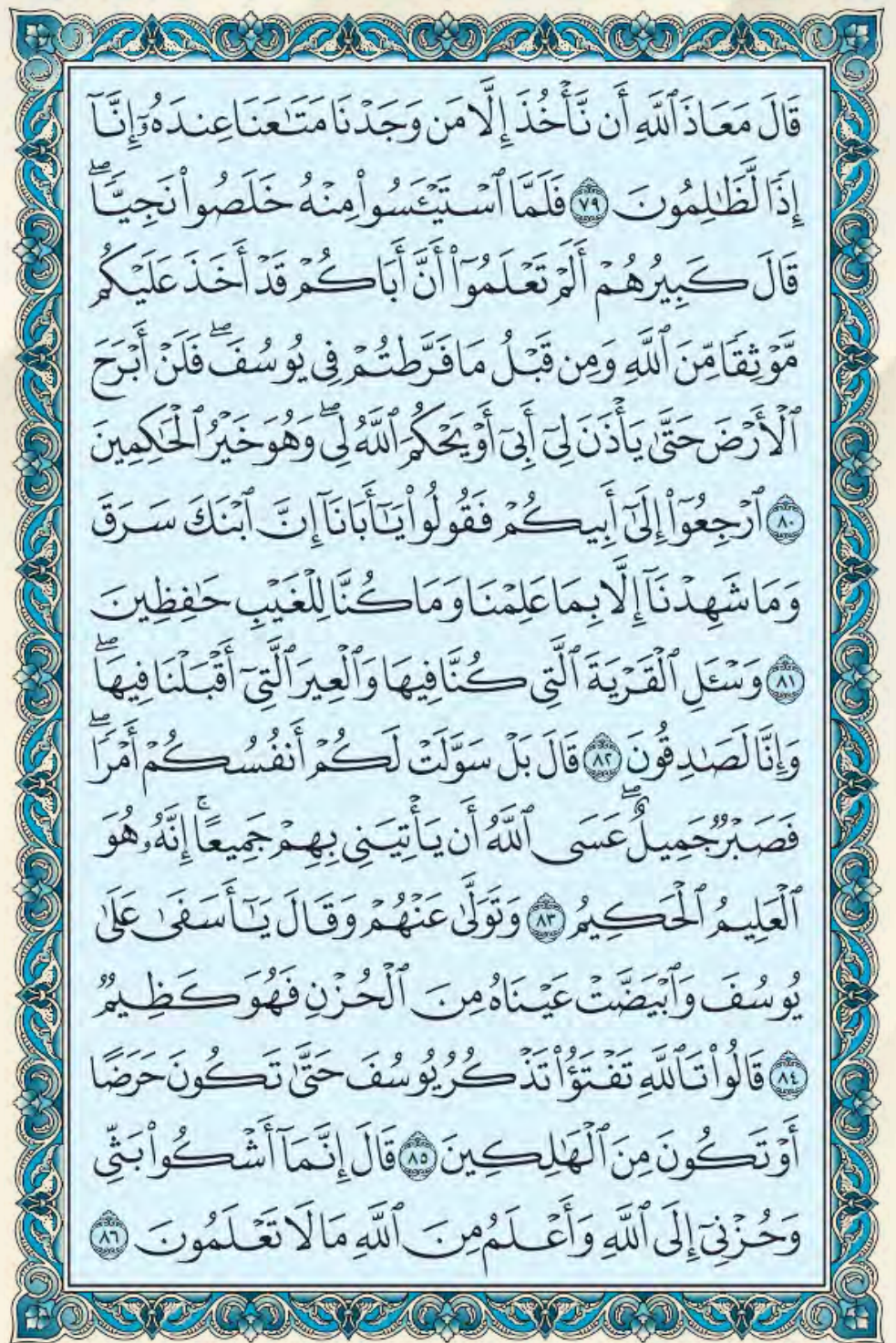
(82) And ask the city in which we were and the caravan in which we came and indeed, we are truthful."

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

(84) And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white<sup>(3)</sup> from grief, for he was [of that] a suppressor.<sup>(4)</sup>

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

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



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

(2) - i.e., We could not have known when we gave you the oath that he would steal and be apprehended.

(3) - i.e., he lost his sight.

(4) - He did not express the extent of his grief or his anger at what he suspected his sons had done but was patient, depending only upon Allāh for help.





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

(88) So when they entered upon him [i.e., Joseph], they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allāh rewards the charitable."

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

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

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

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

(93) Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together."

(94) And when the caravan departed [from Egypt], their father said, <sup>(1)</sup> "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."

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

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْسُوا  
مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْسُ مِنَ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ  
الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ  
مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزْجَلَةٍ فَأَوْفِ لَنَا  
الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ  
﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ  
جَاهِلُونَ ﴿٨٩﴾ قَالُوا أَءِتَاكَ لَنَا يُّوسُفُ قَالَ أَنَا يُوسُفُ  
وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ  
اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ  
ءَاثَرَكُ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِبِينَ ﴿٩١﴾ قَالَ لَا تَتْرِبَ  
عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ  
﴿٩٢﴾ أَذْهَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ  
بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ  
الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ  
تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

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





(96) And when the bearer of good tidings<sup>(1)</sup> arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allāh that which you do not know?"

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

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

(99) And when they entered upon Joseph, he took his parents to himself [i.e., embraced them]

فَلَمَّا أَن جَاءَ الْبَشِيرُ الْقَهْ عَلَى وَجْهِهِ فَأَرْتَدَّ بَصِيرًا قَالَ  
أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا  
يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ  
أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾ فَلَمَّا  
دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبُوهُ وَقَالَ ادْخُلُوا مَعِيَ  
إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبُوهُ عَلَى الْعَرْشِ وَخَرُّوا  
لَهُ وَسُجَّدًا وَقَالَ يَا بَنَاتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا  
رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ  
مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ  
رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾ \* رَبِّ  
قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ  
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ  
تُوفِّئِنِى مُسْلِمًا وَالْحَقِّنِى بِالصَّالِحِينَ ﴿١٠١﴾ ذَلِكَ مِنْ أَنْبَاءِ  
الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ  
وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

and said, "Enter Egypt, Allāh willing, safe [and secure]."

(100) And he raised his parents upon the throne, and they bowed to him in prostration.<sup>(2)</sup> And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle<sup>(3)</sup> in what He wills. Indeed, it is He who is the Knowing, the Wise.

(101) My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous."

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

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

(1) - He who carried Joseph's shirt from among the brothers.

(2) - That of greeting and respect, which was lawful until the time of Prophet Muḥammad (ﷺ). Prostration to any person or object other than Allāh was then prohibited conclusively.

(3) - Perceptive of unapparent matters within which is benefit to His servants.





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

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

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

(107) Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of Allāh or that the Hour will not come upon them suddenly while they do not perceive?

(108) Say, "This is my way; I

invite to Allāh with insight, I and those who follow me. And exalted is Allāh; and I am not of those who associate others with Him."

(109) And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they<sup>(1)</sup> not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allāh; then will you not reason?

(110) [They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

(111) There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur'ān] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ  
 (١٠٤) وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا  
 وَهُمْ عَنْهَا مُعْرِضُونَ (١٠٥) وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِٱللَّهِ إِلَّا  
 وَهُمْ مُّشْرِكُونَ (١٠٦) أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ  
 ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (١٠٧) قُلْ  
 هَذِهِ سَبِيلِي أَدْعُو إِلَى ٱللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
 وَسُبْحٰنَ ٱللَّهِ وَمَا أَنَا مِنَ ٱلْمُشْرِكِينَ (١٠٨) وَمَا أَرْسَلْنَا مِن  
 قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ مِّنْ أَهْلِ ٱلْقُرَىٰ أَفَلَمْ يَسِيرُوا  
 فِي ٱلْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ ٱلَّذِينَ مِن  
 قَبْلِهِمْ وَلَدَارُ ٱلْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ (١٠٩)  
 حَتَّىٰ إِذَا اسْتَيْسَسَ ٱلرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا  
 جَاءَهُمْ نَصْرٌ مِّنَّا فَجِي مِّنْ نَّشَأٍ وَلَا يَرُدُّ بِأَسْنَاعِنَ ٱلْقَوْمِ  
 ٱلْمُجْرِمِينَ (١١٠) لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُوْلِي ٱلْأَلْبَابِ  
 مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِي بَيْنَ يَدَيْهِ  
 وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (١١١)

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