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.

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**Yusuf for Joseph**

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

1. *Alif - Lam - Ra'a*. These are the Symbols (or Verses) of the Perspicuous Book.
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
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
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 he be 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-da`aa`ah; wallaahu `aleemum bimaa ya`maloon.

20. Wa sharawhu bisaman min bakhsin daraha le ma`doodah wa kaanoon feehi minazzahideen.

21. Wa qaala-lazish-taraahum mim-Misra limra-atihee akriimee maswaalah `asaa-anyanfa` anaaw nattakhizahoo walalad; wa kazaalika makkanah Li-Yosufa fil-arjii wa linu'allimahoo min ta-weelil-ahabadeeg; wallaha ghala'llubu `alaa amrihee wa laakinnah aksaran-naasii laa ya`lamoon.

22. Wa lammu balaghah ashuddahoo aatayanaahoo hukmaan-`wa `ilmaa; wa kazaalika nanizil-almusineen.

23. Wa raawadathul-lateeq huwa fee baythiin an-nailisheeq wa ghalaqatil alwaabaa wa qaalat hayta lak; qaala ma`aaazal-lahii innaahoo rabbeeqe ahansa maaswaay; innaahoo laa yufulihuzz-zaalimaloon.

24. Wa laaqal hammat bihee wa hamma bihaah law laaa ar-raaa burhaana Rabbih; kazaalika linaafsira `anhus-soowo`a walafsahhah; innaahoo min `ibaadinal-mukhlaeeen.

25. Wastabaqal-baaba wa qaddat qameemahoo min dubbir-wa`a alfayaa sayyidahhah alalad-baah; qaalat maah jazaau `u man araada bi-ahlika soo oo illaahay yuusajahaw
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, (his 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!”
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."

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 the 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 whatsoever 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..."
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
(the dream) of seven fat kine whom seven lean ones devour, and 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."
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 bestowed 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
our brother with us, that we may get our measure; and we will indeed take 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.
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, 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!”
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
85. 78. Qaaloo yaa ayyuhal ‘Azeeczuyinlálahoo abaan shaykhan kabeeran rakhuz ahdadhanaa makanahoo innaa naraaka minal-muhisineen.
80. Falammastay’asoo minhu khalaasoo najiyin qaala kabeerhul alam ta’lamoo anna abaakum qaf akhaza ‘alaykim mawsidam-minii laadhi wa min Galiilu maa farratum fee Yoosufa falan abrahal-arida haatya ya-zana leee abee aw yaqumal-laahu lee wa huwa khayrul-haakimeen.
81. Irji’oollu illaa abeeekum faqooloo yaa abaanaha innal-naka sarad; wa maa shahidnaa illaa bimaar ‘alimnnaa wa maa kunnaa lighaybi haafizeen.
82. Was’alil-qaryatal-latee kunnaa feehaa wal’eeratal-latee albalnaa feehaa wa innaa laasaadiqoon.
83. Qaala bal sawwalat lakum anfisukum amran fasaarun jameel; ‘asal-laahu ainy-ya’tiyanee bihim jamee’aa; innaa hoo Huwal ‘Aleemul-Hakeem.
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
over the face of my father: he will come to see (clearly). Then you come (here) to me together with all your family.”

94. When the Caravan left (Egypt), their father said: “I do indeed scent the presence of Joseph: nay, think me not a dotard.”

95. They said: “By Allah! truly you are in your old wandering mind.”

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

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

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

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

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

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 Rahimeen.

1. Alif-Laaam-Meeem-Raa; tilka Aayaatul KitaaB wallaazee unzila ilayka mir-Rabbikal-aaqiq u wa laa kii naa aksaran naasi laa yu’moon.


3. Wa Huwal-lazee maddal-arda wa ja’ala fee haa raawasiya wa anhaa; wa min kulli-ssamaraati ja’ala fee haa zawiyyin-nayn.