

We established Yusuf in the land that We might teach him the interpretations of events. And Allah is Predominant over His affairs, but most of the mankind do not know.

22. And when he reached his maturity, We gave him wisdom and knowledge. And thus We reward the good-doers.

23. And she, in whose house he was, sought to seduce him. And she closed the doors and said, 'Come on you. He said, 'I seek refuge in Allah. Indeed, he is my lord, who has made good my stay. Indeed, the wrongdoers will not succeed.'

24. And certainly she did desire him and he would have desired her had he not seen the proof of his Lord. Thus (it was) that We might avert from him evil and immorality. Indeed, he was one of Our sincere slaves.

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

26. He said, 'She sought to seduce me.' And a witness

مَكَّنَّا	لِيُوسُفَ فِي الْأَرْضِ	وَلِنُعَلِّمَهُ	مِنْ تَأْوِيلِ
(the) interpretation of	that We might teach him	the land	in Yusuf We established
أَلْأَحَادِيثِ	وَاللَّهُ	عَالِمٌ	عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ
most	but	His affairs, over (is) Predominant	And Allah the events.
النَّاسِ	لَا يَعْلَمُونَ	﴿١١﴾	وَلَمَّا بَلَغَ أَشُدَّهُ
his maturity,	he reached	And when	21 know. (do) not (of) the mankind
ءَاتَيْنَاهُ	حُكْمًا	وَعِلْمًا	وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢﴾
22	the good-doers.	We reward	And thus and knowledge. wisdom We gave him
وَرَوَدَتْهُ	الَّتِي هُوَ فِي بَيْتِهَا	عَنْ نَفْسِهِ	
his self.	from her house in	he was she who,	And sought to seduce him
وَعَلَّقَتْ	الْأَبْوَابَ	وَقَالَتْ	هَيْتَ لَكَ قَالَ
He said,	you.	'Come on	and she said, the doors And she closed
مَعَاذَ اللَّهِ	إِنَّهُ رَبِّي	أَحْسَنَ	مَثْوَايَ إِنَّهُ
Indeed,	my stay.	(who has) made good (is) my lord	Indeed, he 'I seek refuge in Allah.
لَا يَفْلِحُ	الظَّالِمُونَ	﴿١٣﴾	وَلَقَدْ هَمَّتْ بِهِ
him,	she did desire	And certainly	23 the wrongdoers.' will succeed not
وَهُمَّ	بِهَا لَوْلَا أَنْ رَأَى	بُرْهَانَ رَبِّهِ	
(of) his Lord.	the proof he saw	that if not her,	and he would have desired
كَذَلِكَ	لِنَصْرِفَ	عَنْهُ السُّوءَ	وَالْفَحْشَاءَ إِنَّهُ
Indeed, he	and the immorality.	the evil from him	that We might avert Thus,
مِنْ	عِبَادِنَا الْمُخْلَصِينَ	﴿١٤﴾	وَأَسْتَبَقَا الْبَابَ
(to) the door	And they both raced	24	the sincere. Our slaves (was) of
وَقَدَّتْ	قَمِيصَهُ مِنْ دُبُرٍ	وَأَلْفَيَا	سَيِّدَهَا لَدَا
at	her husband	and they both found	the back, from his shirt and she tore
الْبَابَ	قَالَتْ مَا جَزَاءُ	مَنْ أَرَادَ	بِأَهْلِكَ
for your wife	intended	(of) one who (is) the recompense	'What She said, the door.
سُوءًا	إِلَّا أَنْ يُسْجَنَ	أَوْ عَذَابٌ أَلِيمٌ ﴿١٥﴾	
25	painful.?' a punishment	or he be imprisoned	that except evil
قَالَ	هِيَ	رَوَدَّتْنِي	عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ
a witness	And testified	myself.' about	sought to seduce me 'She He said,

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from her family testified, ` If his shirt is torn from the front then she has spoken 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 o your (i.e., women`s) plot. Indeed, your plot is great.

29. Yusuf, ignore this. And (O wife) ask forgiveness for your sin. Indeed, you are of the sinful.`

30. And the women in the city said, ` The wife of Aziz is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her in clear error.`

31. So when she heard of their scheming, she sent for them and prepared a banquet for them and she gave each one of them a knife and she said (to Yusuf), ` Come out before them.` Then when they saw him, they greatly admired him and cut their hands and said, ` Allah forbid! 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 saved himself; and if

مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ							
the front	from	(is) torn	his shirt	[is]	` If	her family	of
فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٦﴾ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ							
[is]	But if	26	the liars.	(is) of	and he	then she has spoken the truth,	
فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ							
Indeed, it	he said,	(the) back	from	torn	his shirt	he saw	So when
مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرَضَ							
turn away	Yusuf,	28	(is) great.	your plot	Indeed,	your plot.	(is) of
عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنْ							
of	are	Indeed, you	for your sin.	And ask forgiveness	this.	from	
الْخَاطِئِينَ ﴿٢٩﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ							
Aziz	` The wife of	the city,	in	women	And said	29	the sinful.`
تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا							
he has impassioned her	indeed,	himself;	about	her slave boy	(is) seeking to seduce		
حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾							
30	clear.`	an error	in	[we] surely see her	Indeed, we	(with) love.	
فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ							
for them	and she prepared	for them	she sent	of their scheming,	she heard	So when	
مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ							
` Come out	and she said,	a knife	of them	one	each	and she gave	a banquet
عَلَيْهِمْ فَلَمَّا رَأَيْنَهُ أَكْبَرْتَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ							
their hands,	and cut	they greatly admired him,	they saw him	Then when	before them.`		
وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ							
an angel	but	(is) this	not	a man	(is) this	not	Allah, ` Forbid
كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ							
about him.	you blamed me	(is) the one,	` That	She said,	31	noble.`	
وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ فَاَسْتَعَصَمَ وَلَئِنْ							
and if	but he saved himself,	[himself]	[from]	I sought to seduce him,	And certainly		

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he will not do what I order him, surely he will be imprisoned and will be of those who are disgraced.

33. He said, `My Lord prison is dearer to me than that to which they invite me. And unless **You** do not turn away their plot from me, I might incline towards them and be of the ignorant.

34. So his Lord responded to him, and turned away from him their plot. Indeed, **He** is All-Hearer, All-Knower.

35. Then it appeared to them after they had seen the signs, that they should surely imprison him for a time.

36. And two young men entered with him in the prison. One of them said, `Indeed, I see myself (in a dream) pressing wine.` And the other said, `Indeed, see myself carrying bread over my head from which the birds were eating. Inform us of its interpretation; indeed, we see you of the good-doers.

37. He said, `The food which you are provided with will not come to you but I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I abandon the religion of a people who do not believe in Allah and are disbelievers in the Hereafter.

لَمْ يَفْعَلْ مَا أَمُرُّهُ لَيْسَجَنَّ وَلَيَكُونَا مِّنَ الصَّغِيرِينَ	of and certainly will be surely, he will be imprisoned I order him, what he does not
قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ	to me (is) dearer the prison My Lord, He said, 32 those who are disgraced.
مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ فَاسْتَجَابَ لَهُمْ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	their plot from me You turn away And unless to it, they invite me than what So responded 33 the ignorant. of and [I] be towards them I might incline
لَهُ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	He Indeed, [He] their plot. from him and turned away his Lord, to him
رَأَوْا الْآيَاتِ لَيْسَجُنَّهُ حَتَّى حِينٍ	[what] after to them (it) appeared Then 34 All-Knower. (is) All-Hearer,
وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَنِى	35 a time. until surely they should imprison him the signs, they had seen
أَرْسِنِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَنِى	Indeed, [I] one of them, Said two young men. (in) the prison with him And entered
أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا	[I] see myself Indeed, [I] the other, And said wine. pressing [I] see myself
بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ	Inform us from it. the birds (were) eating bread, my head over [I am] carrying
قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا	36 the good-doers. of [we] see you indeed, we of its interpretation;
نَبَأْتُكُمَا فِي تَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا	but you are provided with food (will) come to both of you Not He said,
ذَلِكَمَّا عَلَّمَنِى رَبِّىْ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ	[it] comes to both of you. [that] before of its interpretation, I will inform both of you
لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ	(the) religion [I] abandon Indeed, I my Lord. has taught me (is) of what That
قَوْمٍ	[they] in the Hereafter and they in Allah, they believe not (of) a people,

38. And I follow the religion of my forefathers, Ibrahim, Ishaq, and Yaqub. And it was not for us to associate anything with Allah. That is from the Grace of Allah upon us and upon the mankind. But most of the men are not grateful.

39. O my two companions of the prison! Are many separate lords better or Allah the One, the Irresistible?

40. You do not worship besides Him but only names which you have named them, you and your forefathers, for which Allah has not sent down any 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 know.

41. O two companions of the prison! As for one of you, he will pour wine for his master; and as for other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you inquire.

42. And he said to the one whom he thought would be saved, 'Mention me to your master.' But the Shaitaan made him forget the mention to his master,

كُفِرُونَ ﴿٣٧﴾	وَاتَّبَعْتُ	مِلَّةَ	ءَابَائِي	إِبْرَاهِيمَ				
Ibrahim,	(of) my forefathers,	(the) religion	And I follow	37	(are) disbelievers.			
وَأِسْحَقَ وَيَعْقُوبَ مَا كَانَتْ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ								
any	with Allah	we associate	that	for us	was	Not	and Yaqub.	and Ishaq
شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ								
the mankind	and upon	upon us,	(of) Allah	(the) Grace	(is) from	That	thing.	
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾						يَصَدِّحُنِي		
O my two companions	38	grateful.	(are) not	(of) the men	most	but		
السَّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ								
the One	Allah,	or	better	separate	Are lords	(of) the prison!		
الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ								
names	but	beside Him	you worship	Not	39	the Irresistible?		
سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ								
(has) sent down	not	and your forefathers,	you	which you have named them,				
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ أَلْحَمُّمُ إِلَّا لِلَّهِ أَمَرَ								
He has commanded	for Allah.	but	(is) the command	Not	authority.	any	for it	Allah
أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ								
but	the right,	(is) the religion	That	Him Alone.	but	you worship	that not	
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾						يَصَدِّحُنِي		
O two companions	40	know.	(do) not	[the] men	most			
السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا								
wine;	(to) his master	he will give drink	one of you	As for	(of) the prison!			
وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ								
his head.	from	the birds	and will eat	he will be crucified,	the other	and as for		
فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ								
And he said	41	you both inquire.	about which	the matter	Has been decreed			
لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا أَذْكُرْنِي								
Mention me	of both of them,	(would be) saved	that he	he thought	to the one whom			
عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذَكَرَ رَبَّهُ								
(to) his master.	(the) mention	the Shaitaan	But made him forget	your master.	to			

so he (Yusuf) stayed in prison several years.

43. And the king said, 'Indeed, I have seen (in a dream) seven fat cows being eaten by seven (that were) lean, and seven green ears (of corn) and others (that were) dry. O chiefs! Explain to me my vision, if you can interpret visions.'

44. They said, 'Confused dreams and we are not learned in the interpretation of dreams.'

45. But the one who was freed, remembered after a period, said, 'I will inform you of its interpretation, so send me forth.'

46. Yusuf, O the truthful one! Explain to us about the seven fat cows being eaten by seven lean ones, and seven green ears (of corn) and others (that were) dry, that I may return to the people so that they may know.'

47. He (Yusuf) said, 'You will sow for seven years, as usual; and that which you reap leave in its ears, except a little from which you will eat.'

48. Then, after that, will come seven hard years, which will consume what

فَلَيْتَ فِي السِّجْنِ بِضْعَ سِنِينَ وَقَالَ						
And said	42	years.	several	the prison	in	so he remained
الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ						
eating them	fat,	cows	seven	[I] have seen	Indeed, I	the king,
سَبْعُ عِجَافٍ وَسَبْعُ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ						
dry.	and other	green,	ears (of corn)	and seven	lean ones,	seven
يَأْتِيهَا الْمَلَأُ أَفْتُونٍ فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا						
of visions	you can	if	my vision	about	Explain to me	chiefs! O
تَعْبُرُونَ قَالُوا أَضْغَتْ أَحْلَمٌ وَمَا نَحْنُ						
we	and not	dreams,	Confused	They said,	43	interpret.'
بِتَأْوِيلِ الْأَحْلَمِ بِعَامِلِينَ وَقَالَ الَّذِي						
the one who	But said	44	learned.	(of) the dreams	(are) in the interpretation	
نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ						
[I] will inform you	I	a period,	after	and remembered	of the two	was saved
بِتَأْوِيلِهِ فَأَرْسِلُونِ يُوسُفُ أَيُّهَا الصَّادِقُ						
the truthful one!	O	Yusuf	45	so send me forth.	of its interpretation	
أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ						
eating them	fat	cows	(the) seven	about	Explain to us	
سَبْعُ عِجَافٍ وَسَبْعُ سُنبُلَاتٍ خُضْرٍ						
green	ears (of corn)	and seven	lean ones,	seven		
وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ						
the people	to	return	that I may	dry,	and other	
لَعَلَّهُمْ يَعْلَمُونَ قَالَ تَزْرَعُونَ سَبْعَ						
(for) seven	You will sow	He said,	46	know.'	so that they may	
سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ						
its ears	in	so leave it	you reap	and that which	as usual,	years,
إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ ثُمَّ يَأْتِي						
will come	Then	47	you (will) eat.	from which	a little	except
مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا						
what	(which will) consume	hard (years)	seven	that	after	

you advanced (i.e., saved) for them, except a little from which you will store.

49. Then, after that, will come a year in which the people will be given abundant rain and in which they will press (juice, oil, etc).`

50. And the king said, `Bring him to me. But when the messenger came to him, he (Yusuf) said, `Return to your lord and ask him what is the case of the women who cut their hands. Indeed, my Lord is All-Knower of their plot.`

51. He (the king) said, `What was your affair when you sought to seduce Yusuf?` They (women) said, `Allah forbid! We do not know any evil about him.` The wife of Aziz said, `Now the truth is manifest. I sought to seduce him, and surely, he is of the truthful.

52. That he may know that I did not betray him in secret, and that Allah does not guide the plan of the betrayers.`

قَدَّمْتُمْ	لَهُنَّ	إِلَّا	قَلِيلًا	مِمَّا	تُخْصِنُونَ
you advanced	for them,	except	a little	of what	you (will) store.
ثُمَّ	يَأْتِي	مِنْ بَعْدِ	ذَلِكَ	عَامٌ	
Then	will come	after	that	a year	
فِيهِ	يُغَاثُ	النَّاسُ	وَفِيهِ	يَعْصِرُونَ	
in it	will be given abundant rain	the people	and in it	they will press.`	
وَقَالَ	الْمَلِكُ	اأْتُونِي بِهِ	فَلَمَّا		
And said	the king,	Bring him to me.`	But when		
جَاءَهُ	الرَّسُولُ	قَالَ	أَرْجِعْ	إِلَى رَبِّكَ	
came to him	the messenger,	he said,	Return	to your lord,	
فَسَأَلَهُ	مَا	بِالْ	النِّسْوَةِ	الَّتِي	
and ask him	what	(is the) case	(of) the women	who	
قَطَّعْنَ	أَيْدِيَهُنَّ	إِنَّ	رَبِّي	يَكِيدُهُنَّ	عَلِيمٌ
cut	their hands.	Indeed,	my Lord	of their plot	(is) All-Knower.`
قَالَ	مَا	خَطْبُكَ	إِذْ	رَاوَدْتَنِي	
He said,	What	(was) your affair	when	you sought to seduce	
يُوسُفَ	عَنْ	نَفْسِهِ	قُلْتُ	حَشَى لِلَّهِ	مَا
Yusuf	from	himself?`	They said,	Allah forbid!	Not
عَلِمْنَا	عَلَيْهِ	مِنْ	سُوءٍ	قَالَتْ	
we know	about him	any	evil.`	Said	
أَمْرَاتُ	الْعَزِيزِ	الْكَفْ	حَصَّصَ	الْحَقُّ	
(the) wife	(of) Aziz,	Now	(is) manifest	the truth.	
أَنَا	رَاوَدْتُهُ	عَنْ	نَفْسِهِ	وَإِنَّهُ	
I	sought to seduce him	from	himself,	and indeed, he	
لَمِنْ	الصَّادِقِينَ	ذَلِكَ	لَيَعْلَمَ		
(is) surely of	the truthful.	That	he may know		
أَنِّي	لَمْ	أُخْذُ	بِالْغَيْبِ	وَأَنَّ	اللَّهُ
that I	not	[I] betray him	in secret,	and that	Allah
لَا	يَهْدِي	كَيْدَ	الْخَائِنِينَ		
(does) not	guide	(the) plan	(of) the betrayers.`		