

Texts for Scriptural Reasoning

Joseph

The Scriptural Reasoning Society

Gen 37:1-29

א וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגְוָרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃ ב אֵלֶּה | תְּלֻדֹת יַעֲקֹב יוֹסֵף
בֶּן־שִׁבְעָעֶשְׂרֵה שָׁנָה הָיָה רָעָה אֶת־אָחִיו בְּצֹאן וְהוּא נָעַר אֶת־בְּנֵי בְלֵהָה
וְאֶת־בְּנֵי זִלְפָּה נְשֵׂי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דְּבַתְּם רָעָה אֶל־אֲבִיהֶם׃ ג וַיִּשְׂרְאֵל
אָהֵב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זִקְנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֻנֹת פָּסִים׃ ד וַיֵּרְאוּ
אָחִיו כִּי־אֲתָוּ אָהֵב אֲבִיהֶם מִכָּל־אָחִיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוּ לְשָׁלֹם׃
ה וַיַּחֲלֵם יוֹסֵף חֲלוֹם וַיַּגִּד לְאָחִיו וַיֹּסְפוּ עוֹד שְׁנֹא אֹתוֹ׃ ו וַיֹּאמֶר אֲלֵיהֶם
שְׁמַעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתִּי׃ ז וְהִנֵּה אֲנַחְנוּ מֵאֲלֹמִים אֲלֹמִים בְּתוֹךְ
הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֵמָתִי וְגַם־נִצָּבָה וְהִנֵּה תִסָּבִינָה אֲלֵמֹתֵיכֶם וַתִּשְׁתַּחֲוּוּ
לְאֵלֵמָתִי׃ ח וַיֹּאמְרוּ לוֹ אָחִיו הַמְלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מְשׁוֹל תִּמְשָׁל בָּנוּ וַיֹּסְפוּ
עוֹד שְׁנֹא אֹתוֹ עַל־חֲלֻמֹתָיו וְעַל־דְּבָרָיו׃ ט וַיַּחֲלֵם עוֹד חֲלוֹם אַחֵר וַיֹּסֶפֶר אֹתוֹ
לְאָחִיו וַיֹּאמֶר הִנֵּה חֲלֻמְתִי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עֶשֶׂר כּוֹכָבִים
מִשְׁתַּחֲוִים לִי׃ י וַיֹּסֶפֶר אֶל־אָבִיו וְאֶל־אָחִיו וַיַּגִּיעַ־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מֶה
הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הֲבֹא נִבּוֹא אֲנִי וְאַמְנָךְ וְאֲחִיךָ לְהִשְׁתַּחֲוֹת לְךָ אֶרְצָה׃
יא וַיִּקְנְאוּ־בּוֹ אָחִיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר׃ יב וַיִּלְכְּדוּ אָחִיו לְרַעוּת אֶת־צֹאן
אֲבִיהֶם בְּשָׂכָם׃ יג וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אֲחִיךָ רָעִים בְּשָׂכָם לָכֵה
וְאַשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הַנְּנִי יָד וַיֹּאמֶר לוֹ לֵךְ־נָא רֵאֵה אֶת־שְׁלוֹם אֲחִיךָ
וְאֶת־שְׁלוֹם הַצֹּאן וְהַשְׁבִּינִי דָבָר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֲבָרוֹן וַיָּבֵא שָׂכָמָה׃
טו וַיִּמְצְאוּהוּ אִישׁ וְהִנֵּה תַעֲהָ בַשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מֶה־תִּבְקֶשׁ׃
טז וַיֹּאמֶר אֶת־אֲחִי אָנֹכִי מִבְּקֶשׁ הַגִּיד־נָא לִי אֵיפֹה הֵם רָעִים׃ יז וַיֹּאמֶר
הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דַתִּינָה וַיִּלְךְ יוֹסֵף אַחֵר אָחִיו
וַיִּמְצְאוּם בְּדַתָּן׃ יח וַיֵּרְאוּ אֹתוֹ מֵרַחֵק וּבְטָרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַבְּלוּ אֹתוֹ
לְהַמִּיתוֹ׃ יט וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בָעַל הַחֲלָמוֹת הַלְזָה בָּא׃ כ וַעֲתָה |
לָכוּ וְנַהַרְגְהוּ וְנִשְׁלַחְהוּ בְּאֶחָד הַבְּרוֹת וְאִמְרֵנו חַיָּה רָעָה אֲכַלְתָּהוּ וְנִרְאָה
מֶה־יְהִיו חֲלֻמֹתָיו׃ כא וַיִּשְׁמַע רְאוּבֵן וַיִּצְלַחְהוּ מִיָּדָם וַיֹּאמֶר לֹא נִכְנֹו נַפְשׁ׃
כב וַיֹּאמֶר אֲלֵיהֶם | רְאוּבֵן אֶל־תִּשְׁפְּכוּ־דָם הַשְּׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר
בְּמִדְבָּר וַיֵּד אֶל־תִּשְׁלַחוּ־בּוֹ לְמַעַן הֲצִיל אֹתוֹ מִיָּדָם לְהַשִּׁיבּוֹ אֶל־אָבִיו׃
[שְׁלִישִׁי] כג וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחִיו וַיִּפְּשִׁיטוּ אֶת־יוֹסֵף אֶת־כְּתֻנֹתָו
אֶת־כְּתֻנֹת הַפָּסִים אֲשֶׁר עָלָיו׃ כד וַיִּקְחָהוּ וַיִּשְׁלַכוּ אֹתוֹ הַבְּרָה וְהַבּוֹר רֶק אֵין
בּוֹ מַיִם׃ כה וַיִּשְׁבּוּ לַאֲכָל־לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיֵּרְאוּ וְהִנֵּה אֲרֻחַת יִשְׁמַעֲאֵלִים
בָּאָה מִגְּלַעַד וְגַמְלִיָּהֶם נָשָׂאִים נִכְאֹת וְצָרִי וְלֵט הוֹלְכִים לְהוֹרִיד מִצְרַיִמָּה׃
כו וַיֹּאמֶר יְהוּדָה אֶל־אָחִיו מֶה־בָּצַע כִּי נַהַרְגְךָ אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ׃
כז לָכוּ וְנִמְכְּרֵנוּ לְיִשְׁמַעֲאֵלִים וַיִּדְּנוּ אֶל־תְּהִי־בּוֹ כִּי־אָחִינוּ בְּשָׂרְנוּ הוּא וַיִּשְׁמַעוּ
אָחִיו׃ כח וַיַּעֲבְרוּ אֲנָשִׁים מִדִּלְנִים סַחְרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר

וַיִּמְכְּרוּ אֶת-יֹסֵף לְיִשְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיְבִיאוּ אֶת-יֹסֵף מִצְרָיִמָּה:
כֹּט וַיָּשֶׁב רְאוּבֵן אֶל-הַבּוֹר וְהִנֵּה אֵין-יֹסֵף בַּבּוֹר וַיִּקְרַע אֶת-בְּגָדָיו:

1. And Jacob lived in the land where his father was a stranger, in the land of Canaan.
2. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought to his father their evil report. 3. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat with long sleeves. 4. And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.
5. And Joseph dreamed a dream, and he told it his brothers; and they hated him even more....7. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood around, and made obeisance to my sheaf.8. And his brothers said to him, Shall you indeed reign over us? or shall you indeed have dominion over us? And they hated him even more for his dreams, and for his words.
9. And he dreamed yet another dream, and told it his brothers, and said, Behold, I have again dreamed a dream; and, behold, the sun and the moon and the eleven stars made obeisance to me.10. And he told it to his father, and to his brothers; and his father rebuked him, and said to him, What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to you to the earth? 11. And his brothers envied him; but his father kept the matter in mind.
12. And his brothers went to feed their father's flock in Shechem. 13. And Israel said to Joseph, Are not your brothers feeding the flock in Shechem? Come, and I will send you to them. And he said to him, Here am I.
14. And he said to him, Go, I beg you, see whether it is well with your brothers, and well with the flocks; and bring me word again. So he sent him out from the valley of Hebron, and he came to Shechem.15. And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, What do you seek? 16. And he said, I seek my brothers; tell me, I beg you, where they feed their flocks.17. And the man said, They have departed from here; for I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan.
18. And when they saw him from far away, even before he came near to them, they conspired against him to slay him. 19. And they said one to another, Behold, this dreamer comes.
20. Come now therefore, and let us slay him, and throw him into some pit, and we will say, Some evil beast has devoured him; and we shall see what will become of his dreams. 21. And Reuben heard it, and he saved him from their hands; and said, Let us not kill him. 22. And Reuben said to them, Shed no blood, but throw him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him from their hands, to deliver him to his father again.
23. And it came to pass, when Joseph came to his brothers, that they stripped Joseph of his coat, his coat of long sleeves that was on him; 24. And they took him, and threw him into a pit; and the pit was empty, there was no water in it.
25. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing gum, balm and myrrh, going to carry it down to Egypt. 26. And Judah said to his brothers, What profit is it if we slay our brother, and conceal his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brothers were content.

28. Then there passed by Midianites merchants; and they drew and lifted up Joseph out from the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph to Egypt.

29. **And** Reuben returned to the pit; and, behold, Joseph was not in the pit; and he tore his clothes.

Rashi on 37:2

אלה תולדות יעקב: אלה של תולדות יעקב, אלה ישוביהם וגלגוליהם עד שבאו לכלל יישוב. סבה ראשונה יוסף בן שבע עשרה וגו' על ידי זה נתגלגלו וירדו למצרים. זהו אחר פשוטו של מקרא להיות [דבר] דבור על אופניו. ומדרש אגדה דורש, תלה הכתוב תולדות יעקב ביוסף מפני כמה דברים, אחת שכל עצמו של יעקב לא עבד אצל לבן אלא ברחל, ושהיה זיו איקונין של יוסף דומה לו, וכל מה שאירע ליעקב אירע ליוסף, זה נשטם וזה נשטם, זה אחיו מבקש להרגו וזה אחיו מבקשים להרגו, וכן הרבה בבראשית רבה (סד ו). ועוד נדרש בו וישב ביקש יעקב לישב בשלוח, קפץ עליו רוגזו של יוסף. צדיקים מבקשים לישב בשלוח אומר הקב"ה לא דיין לצדיקים מה שמתוקן להם לעולם הבא, אלא שמבקשים לישב בשלוח בעולם הזה:

These are the generations of Jacob: And these are those of the generations of Jacob. These are their settlements and their wanderings until they came to settle. The first cause [of their wanderings]: when Joseph was seventeen years old, etc. Through this [the events that unfolded], they wandered and descended to Egypt. This is according to the plain explanation of the verse, putting everything in its proper perspective. The Midrash Aggadah, however, interprets [the passage as follows]: Scripture bases the generations of Jacob on Joseph because of many things: one is that, with his entire being, Jacob served Laban only for Rachel [and Rachel bore Joseph]. In addition, Joseph's features resembled his (Jacob's), and whatever happened to Jacob happened to Joseph. This one (Jacob) was hated, and that one (Joseph) was hated. This one-his brother (Esau) sought to kill him, and that one his brothers sought to kill him, and likewise many [other similarities related] in Genesis Rabbah (84:6). It is further expounded upon [as follows]: "dwelt" (verse 1) When Jacob sought to dwell in tranquility, the troubles of Joseph sprang upon him. The righteous seek to dwell in tranquility. Said the Holy One, blessed be He, "What is prepared for the righteous in the world to come is not sufficient for them, but they seek [also] to dwell in tranquility in this world!"

Rashi on verse 3

פסים: לשון כלי מלת, כמו (אסתר א ו) כרפס ותכלת, וכמו (שמואל ב' יג יח) כתונת הפסים, דתמר ואמנון. ומדרש אגדה על שם צרותיו שנמכר לפוטיפר ולסוחרים ולישמעאלים ולמדינים

fine woolen: Heb. פָּסִים, a term meaning fine woolen garments, like "green wool (פָּרָפֶס) and blue wool" (Esther 1:6), and like the fine woolen coat (כְּתֵנֶת פָּסִים) of Tamar and Amnon (II Sam. 13:18). The Midrash Aggadah, however, explains that it was called פָּסִים because of his (Joseph's) troubles, namely, that he was sold to Potiphar (פוּטִיפָר), to the merchants (סוֹחְרִים), to the Ishmaelites (יִשְׁמַעְאֵלִים), and to the Midianites (מִדְיָנִים). [From Gen. Rabbah 84:8]

Rashi on verse 10

הבוא נבוא: והלא אמך כבר מתה. והוא לא היה יודע שהדברים מגיעין לבלהה, שגדלתו

spoke roughly to them; and he said to them, From where do you come? They said, From the land of Canaan to buy food.⁸ And Joseph knew his brothers, but they knew not him.
9. And Joseph remembered the dreams which he dreamed of them, and said to them, You are spies; to see the nakedness of the land you have come.¹⁰ And they said to him, No, my lord, your servants came to buy food.¹¹ We are all one man's sons; we are honest men, your servants are not spies.¹² And he said to them, No, to see the nakedness of the land you have come.¹³ And they said, Your servants are twelve brothers, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.
14. And Joseph said to them, That is what I spoke to you, saying, You are spies ;Hereby you shall be tested; By the life of Pharaoh you shall not go from here you shall, except if your youngest brother comes here.

Genesis 45:1-8

1. Then Joseph could not refrain himself before all those who stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brothers.^{2.} And he wept aloud; and the Egyptians and the house of Pharaoh heard.^{3.} And Joseph said to his brothers, I am Joseph; does my father still live? And his brothers could not answer him; for they were troubled by his presence.
4. And Joseph said to his brothers, Come near me, I beg you. And they came near. And he said, I am Joseph your brother, whom you sold into Egypt .^{5.} Now therefore be not grieved, nor angry with yourselves, that you sold me here; for God did send me before you to preserve life.^{6.} For these two years has the famine been in the land; and yet there are five years, when there shall neither be plowing nor harvest.^{7.} And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but God; and he has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Genesis 46:1-4

וַיִּסַּע יִשְׂרָאֵל וְכָל-אֲשֶׁר-לוֹ וַיָּבֹא בְּאֶרֶץ שֹׁבַע וַיִּזְבַּח זְבָחִים לְאֱלֹהֵי אָבִיו
 וַיִּצְחָק: וַיֹּאמֶר אֱלֹהִים | לְיִשְׂרָאֵל בְּמִרְאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב | יַעֲקֹב וַיֹּאמֶר
 הֲנִי: וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אֶל-תִּירָא מִרְדָּה מִצְרַיִמָּה כִּי-לָגֹי גְדוֹל
 אֲשִׁימָךְ שָׁם: אָנֹכִי אֶרְדָּ עִמָּךְ מִצְרַיִמָּה וְאָנֹכִי אֶעֱלֶךָ גַם-עֲלֶה וְיוֹסֵף יִשִׁית יָדוֹ
 עַל-עֵינֶיךָ:

1. And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.
2. And God spoke to Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.
3. And he said, I am God, the God of your father; fear not to go down to Egypt; for I will there make of you a great nation;
4. I will go down with you to Egypt; and I will also surely bring you up again; and Joseph shall put his hand upon your eyes.

Texts selected by Rabbi Janet Darley

Joseph, Acts 7.8 - 18

καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς: καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς δώδεκα πατριάρχας. Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον: καὶ ἦν ὁ θεὸς μετ' αὐτοῦ, καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ [ἐφ'] ὅλον τὸν οἶκον αὐτοῦ. ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ Χανάαν καὶ θλίψις μεγάλη, καὶ οὐχ ἠύρισκον χορτάσματα οἱ πατέρες ἡμῶν. ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον ἐξάπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον: καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραῶ τὸ γένος [τοῦ] Ἰωσήφ. ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε, καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἰῶν Ἐμμώρ ἐν Συχέμ. Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ἠῤῥξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος [ἐπ' Αἴγυπτον] ὃς οὐκ ᾔδει τὸν Ἰωσήφ.

διαθήκην – diatheken, covenant; περιτομῆς – peritomes, circumcision; πατριάρχας – patriarchas, patriarchs; ζηλώσαντες – zelosantes, moved with jealousy; Αἴγυπτον – Aigypton, Egypt; θεὸς – theos, God; χάριν – charin, favour; σοφίαν – sophian, wisdom; Χανάαν – Chanaan, Canaan; ἐπαγγελίας – epangelias, promise; λαὸς – laos, people; βασιλεὺς – basileus, king

Then he gave him the covenant of circumcision. And so Abraham became the father of Isaac and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs. 'The patriarchs, jealous of Joseph, sold him into Egypt; but God was with him, and rescued him from all his afflictions, and enabled him to win favour and to show wisdom when he stood before Pharaoh, king of Egypt, who appointed him ruler over Egypt and over all his household. Now there came a famine throughout Egypt and Canaan, and great suffering, and our ancestors could find no food. But when Jacob heard that there was grain in Egypt, he sent our ancestors there on their first visit. On the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. Then Joseph sent and invited his father Jacob and all his relatives to come to him, seventy-five in all; so Jacob went down to Egypt. He himself died there as well as our ancestors, and their bodies were brought back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem. 'But as the time drew near for the fulfilment of the promise that God had made to Abraham, our people in Egypt increased and multiplied until another king who had not known Joseph ruled over Egypt.

Scriptural Reasoning

Prophet Joseph in the Quran

Prophet Yusuf, or Joseph, is one of the most revered Prophets in the Quran, whereby we find one entire chapter of the holy book dedicated to his story. The narrative is described in the Quran as one of the best stories revealed by God to Prophet Mohammed. Unlike other Prophets, his story is entirely found in one chapter, describing his relentless struggles and sacrifices.

The Story of Prophet Joseph has become an inspiring narrative for many who seek moral and spiritual lessons to better their lives. The verses start with the dream of Joseph when he was young, followed by the envy displayed by his brothers, resulting in his separation from his father Prophet Jacob. What follows next is a severe test for the young man, being taken as slave then imprisoned in Egypt, until eventually he becomes the top Financial Minister for the King.

Muslim Scholars have emphasised that the Chapter illustrates how an individual can rise in this World if they show submissiveness towards the Commands of The Almighty.

Extracts from Chapter 12

Surat Yusuf (Joseph)

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﴾
قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾
وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُمِّمُ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ
إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾
﴿٧﴾ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلْسَّائِلِينَ
إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا أَيْنَمَا مِينَا وَنَحْنُ عُصْبَةٌ إِنَّ آبَاءَنَا لَفِي ضَلَالٍ مُبِينٍ ﴿٨﴾
اقتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾
قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْفَوْهُ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾
قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾
أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾
قَالَ إِنِّي لَيَحْزَنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذَّنْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾
قَالُوا لَئِنْ أَكَلَهُ الذَّنْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ ﴿١٤﴾
فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾
وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾
قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّنْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾
﴿١٨﴾
وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ﴿١٨﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ﴿١٨﴾ فَصَبْرٌ جَمِيلٌ ﴿١٨﴾ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غَلَامٌ وَأَسْرُوهُ بَضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

﴿٢٠﴾ وَشَرُّهُ بِتَمَنٍّ بَحْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

In The Name of Allah, The Most Compassionate, The Most Merciful

We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not. (3)

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

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

"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom." (6)

☪ Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth).

(7)

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)! (8)

"Slay ye 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!" (9)

Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers." (10)

They said: "O our father! why dost thou not trust us with Joseph, - seeing we are indeed his sincere well-wishers? (11)

"Send him with us tomorrow to enjoy himself and play, and we shall take every care of him." (12)

(Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him." (13)

They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!" (14)

So they did take 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 thou shalt (one day) tell them the truth of this their affair while they know (thee) not' (15)

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

They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth." (17)

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 ye assert, it is Allah (alone) Whose help can be sought" .. (18)

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 a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do! (19)

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

The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son."

Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not. (21)

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

But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!" (23)

And (with passion) did she desire 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. (24)

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 thy wife, but prison or a grievous chastisement?" (25)

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 rent from the front, then is her tale true, and he is a liar! (26)

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

So when he saw his shirt, - that it was torn at the back, - (her husband) said:

"Behold! It is a snare of you women! truly, mighty is your snare! (28)

"O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!" (29)

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

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 did extol 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!" (31)

She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!...and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!" (32)

He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant." (33)

So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things). (34)

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

Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)." (36)

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 hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter. (37)

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

"O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible? (39)

"If not Him, ye worship nothing but names which ye have named, - ye and your fathers, - for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not... (40)

"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) hath been decreed that matter whereof ye twain do enquire"... (41)

And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years. (42)

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 ye chiefs! Expound to me my vision if it be that ye can interpret visions." (43)

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

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

"O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand." (46)

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

"Then will come after that (period) seven dreadful (years), which will devour what

ye shall have laid by in advance for them, - (all) except a little which ye shall have (specially) guarded. (48)

"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)." (49)

So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy 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." (50)

(The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! no evil know we 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)." (51)

"This (say I), 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. (52)

(13) ❁ "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful." (53)

So the king said: "Bring him unto 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, thou art, before our own presence, with rank firmly established, and fidelity fully proved! (54)

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

Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good. (56)

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

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

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

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

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

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. (62)

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 every care of him." (63)

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!" (64)

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: so 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. (65)

(Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye 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!" (66)

Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught 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." (67)

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 know not. (68)

Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings." (69)

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 ye (in) the caravan! behold! ye are thieves, without doubt!" (70)

They said, turning towards them: "What is it that ye miss?" (71)

They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it." (72)

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

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

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!" (75)

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 endowed with knowledge is one, the All-Knowing. (76)

☪ They said: "If he steals, there was a brother of his who did steal before (him)."

But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!" (77)

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 thou art (gracious) in

doing good." (78)

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. (79)

Now when they saw no hope of his (yielding), they held a conference in private.

The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph?

Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command. (80)

"Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen! (81)

"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." (82)

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

And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy. (84)

They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!" (85)

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

"O my sons! go ye 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." (87)

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 thee), and treat it as charity to us: for Allah doth reward the charitable." (88)

He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?" (89)

They said: "Art thou 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." (90)

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

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! (92)

"Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family." (93)

When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard." (94)

They said: "By Allah! truly thou art in thine old wandering mind." (95)

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 ye know not?'" (96)

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

He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful." (98)

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

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 fulfilment of my vision of old! Allah hath 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. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom. (100)

☪ "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, - O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous." (101)

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