

QS 15 Q 12

12.1 Alif Lam Ra'. Behold the revelations of the Manifest Book!

12.2 We have sent it down as an Arabic Qur'an; perhaps you will understand.

12.3 We narrate to you the fairest of tales, through what We revealed to you – this Qur'an. And yet before it you were heedless.

12.4 Remember when Joseph said to his father: "O Father, I dreamt of eleven stars, and of the sun and moon. I dreamt they were bowing down before me."

12.5 He said: "My son, do not relate your dream to your brothers, else they will contrive and plot against you. Satan to man is a manifest enemy.

12.6 Thus will your Lord choose you and teach you the interpretation of reports, and perfect His grace upon you and upon the family of Jacob, as He perfected it upon your ancestors before you, Abraham and Isaac. Your Lord is Omniscient, All-Wise."

12.7 In the story of Joseph and his brothers there were clear signs to those who seek answers.

12.8 Remember when they said: "Joseph and his brother are more dear to our father than we are, though we are a band. Our father is in manifest error.

12.9 So kill Joseph or drive him away to some land, and the face of your father shall be wholly yours, and after him you shall be a virtuous community."

12.10 One of them said: "Do not kill Joseph but throw him into the darkness of the well, where some travelers will pick him up – that is, if you carry through that deed."

12.11 They said: "O Father, why is it that you do not trust us with Joseph, though we care for him?"

12.12 Send him with us tomorrow to roam and play, and we will surely guard him well."

12.13 He said: "It grieves me that you take him away, and I fear the wolf might eat him when you are not minding him."

12.14 They said: "Were a wolf to eat him, we being a band, we would most surely be good for nothing!"

12.1 Alif, Lâm, Râ. Tels sont les versets du Livre explicite.

12.2 Nous l'avons fait descendre, un Coran en [langue] arabe, afin que vous raisonnez.

12.3 Nous te racontons le meilleur récit, grâce à la révélation que Nous te faisons dans ce Coran même si tu étais auparavant du nombre des inattentifs (à ces récits).

12.4 Quand Joseph dit à son père: «O mon père, j'ai vu [en songe], onze étoiles, et aussi le soleil et la lune; je les ai vus prosternés devant moi».

12.5 «O mon fils, dit-il, ne raconte pas ta vision à tes frères car ils monteraient un complot contre toi; le Diable est certainement pour l'homme un ennemi déclaré.

12.6 Ainsi ton Seigneur te choisira et t'enseignera l'interprétation des rêves, et Il parfera Son bienfait sur toi et sur la famille de Jacob, tout comme Il l'a parfait auparavant sur tes deux ancêtres, Abraham et Isaac, car ton Seigneur est Omniscient et Sage.

12.7 Il y avait certainement, en Joseph et ses frères, des exhortations pour ceux qui interrogent,

12.8 quand ceux-ci dirent: «Joseph et son frère sont plus aimés de notre père que nous, alors que nous sommes un groupe bien fort. Notre père est vraiment dans un tort évident.

12.9 Tuez Joseph ou bien éloignez-le dans n'importe quel pays, afin que le visage de votre père se tourne exclusivement vers vous, et que vous soyez après cela des gens de bien».

12.10 L'un d'eux dit: «Ne tuez pas Joseph, mais jetez-le si vous êtes disposés à agir, au fond du puits afin que quelque caravane le recueille».

12.11 Ils dirent: «O notre père, qu'as-tu à ne pas te fier à nous au sujet de Joseph? Nous sommes cependant bien intentionnés à son égard.

12.12 Envoie-le demain avec nous faire une promenade et jouer. Et nous veillerons sur lui».

12.13 Il dit: «Certes, je m'attristerai que vous l'emmeniez; et je crains que le loup ne le dévore dans un moment où vous ne ferez pas attention à lui».

12.14 Ils dirent: «Si le loup le dévore alors que nous sommes nombreux, nous serons vraiment les perdants».

12.15 When they set out with him, and all agreed they would hurl him into the darkness of the well, We revealed to him: “You shall acquaint them with this act of theirs at a time when they shall recall it not.”

12.16 So they came to their father in the evening, weeping.

12.17 They said: “O Father, we went off to race each other and left Joseph near our luggage, so the wolf ate him. But you will not believe us even though we speak the truth.”

12.18 And they brought forth his shirt with fake blood upon it.

He said: “Rather, your souls have tempted you to some act. O seemly patience! God’s help against that which you describe!”

12.19 A band of travelers passed by. They sent off their water carrier and he lowered his bucket.

He said: “Glad tidings! Here is a young man!” And they hid him inside their luggage, and God knew full well what they did.

12.20 And they sold him for a paltry sum, a few *dirhams*, for they had little regard for him.

12.21 The man who bought him, from Egypt, said to his wife: “Treat him hospitably, for he might be of use to us, or else we might adopt him as a son.”

Thus did We establish Joseph firmly on earth, in order that We may teach him the interpretation of reports. God’s decree will prevail, but most people do not know.

12.22 When he grew to full manhood, We granted him sound judgment and knowledge—thus do We reward those who act righteously.

12.23 The woman in whose house he dwelt sought to seduce him and shut firm the doors upon them. She said: “Come to me!” He said: “God forbid! He is my lord and has treated me hospitably. Sinners do not prevail.”

12.24 For she was about to possess him, and he to possess her, were it not that he saw the proof of his Lord.

Thus did it turn out, so that We might avert from him sin and debauchery. He was one of Our faithful worshippers.

12.25 They raced to the door, and she tore his shirt from behind. They found her master by the door.

12.15 Et lorsqu'ils l'eurent emmené, et se furent mis d'accord pour le jeter dans les profondeurs invisibles du puits, Nous lui révélâmes: «Tu les informeras sûrement de cette affaire sans qu'ils s'en rendent compte».

12.16 Et ils vinrent à leur père, le soir, en pleurant.

12.17 Ils dirent: «O notre père, nous sommes allés faire une course, et nous avons laissé Joseph auprès de nos effets; et le loup l'a dévoré. Tu ne nous croiras pas, même si nous disons la vérité».

12.18 Ils apportèrent sa tunique tachée d'un faux sang. Il dit: «Vos âmes, plutôt, vous ont suggéré quelque chose... [Il ne me reste plus donc] qu'une belle patience! C'est Allah qu'il faut appeler au secours contre ce que vous racontez!»

12.19 Or, vint une caravane. Ils envoyèrent leur chercheur d'eau, qui fit descendre son seau. Il dit: «Bonne nouvelle! Voilà un garçon!» Et ils le dissimulèrent [pour le vendre] telle une marchandise. Allah cependant savait fort bien ce qu'ils faisaient.

12.20 Et ils le vendirent à vil prix: pour quelques dirhams comptés. Ils le considéraient comme indésirable.

12.21 Et celui qui l'acheta était de l'Égypte. Il dit à sa femme: «Accorde lui une généreuse hospitalité. Il se peut qu'il nous soit utile ou que nous l'adoptions comme notre enfant.» Ainsi avons-nous raffermi Joseph dans le pays et nous lui avons appris l'interprétation des rêves. Et Allah est souverain en Son Commandement: mais la plupart des gens ne savent pas.

12.22 Et quand il eut atteint sa maturité Nous lui accordâmes sagesse et savoir. C'est ainsi que nous récompensons les bienfaisants.

12.23 Or celle [Zulikha] qui l'avait reçu dans sa maison essaya de le séduire. Et elle ferma bien les portes et dit: «Viens, (je suis prête pour toi!)» – Il dit: «Qu'Allah me protège! C'est mon maître qui m'a accordé un bon asile. Vraiment les injustes ne réussissent pas».

12.24 Et, elle le désira. Et il l'aurait désirée n'eût été ce qu'il vit comme preuve évidente de son Seigneur. Ainsi [Nous avons agi] pour écarter de lui le mal et la turpitude. Il était certes un de Nos serviteurs élus.

She said: "What is the punishment for one who intended evil against your wife except to be imprisoned or suffer painful torment?"

12.26 He said: "It was she who attempted to seduce me."

A witness from her family witnessed as follows: "If his shirt is torn from the front, then she is telling the truth and he is lying.

12.27 But if his shirt is torn from behind, then she is lying and he is telling the truth."

12.28 When he saw that his shirt was torn from behind, he said: "This is women's cunning; indeed, your cunning is great.

12.29 O Joseph, mention this matter to no one; and you, woman, ask forgiveness for your offense, for you have truly been sinful."

12.30 Now some women in the city said: "The governor's wife is attempting to seduce her youthful servant, who has infatuated her with ardent passion. We find her to be in manifest error."

12.31 When she heard their sly gossip, she invited them, preparing for them a banquet on couches, and gave each of them a knife. Then she said: "Come out and appear before them." When they saw him, they admired him so much that they cut their hands, saying:

"God forbid! He is no human being! He is nothing but a noble angel!"

12.32 She said: "Here he is, the one you reproached me with! I attempted to seduce him but he resisted my seduction. And yet, if he does not do what I order him, he will assuredly be imprisoned and suffer humiliation."

12.33 He said: "My Lord, prison is dearer to me than what they invite me to do. If You do not ward off their guile from me, I shall long for them, and so become a man of base desires."

12.34 His Lord answered his call and averted their guile from him – He is All-Hearing, Omniscient.

12.35 Thereafter, it occurred to them, having witnessed these wonders, that they should imprison him for a while.

12.36 One of them said: "I dreamt I was pressing grapes."

The other said: "I dreamt I was carrying on my head bread from which the birds were eating. Tell us its interpretation, for we see you are a virtuous man."

12.25 Et tous deux coururent vers la porte, et elle lui déchira sa tunique par derrière. Ils trouvèrent le mari [de cette femme] à la porte. Elle dit: «Quelle serait la punition de quiconque a voulu faire du mal à ta famille, sinon la prison, ou un châtement douloureux?»

12.26 [Joseph] dit: «C'est elle qui a voulu me séduire». Et un témoin, de la famille de celle-ci témoigna: «Si sa tunique [à lui] est déchirée par devant, alors c'est elle qui dit la vérité, tandis qu'il est du nombre des menteurs.

12.27 Mais si sa tunique est déchirée par derrière, alors c'est elle qui mentit, tandis qu'il est du nombre des véridiques».

12.28 Puis, quand il (le mari) vit la tunique déchirée par derrière, il dit: «C'est bien de votre ruse de femmes! Vos ruses sont vraiment énormes!

12.29 Joseph, ne pense plus à cela! Et toi, (femme), implore le pardon pour ton péché car tu es fautive».

12.30 Et dans la ville, des femmes dirent: «la femme d'Al-'Azize essaye de séduire son valet! Il l'a vraiment rendue folle d'amour. Nous la trouvons certes dans un égarement évident.

12.31 Lorsqu'elle eut entendu leur fourberie, elle leur envoya [des invitations,] et prépara pour elles une collation; et elle remit à chacune d'elles un couteau. Puis elle dit: «Sors devant elles, (Joseph!)» – Lorsqu'elles le virent, elles l'admirent, se coupèrent les mains et dirent: «A Allah ne plaise! Ce n'est pas un être humain, ce n'est qu'un ange noble!»

12.32 Elle dit: «Voilà donc celui à propos duquel vous me blâmiez. J'ai essayé de le séduire mais il s'en défendit fermement. Or, s'il ne fait pas ce que je lui commande, il sera très certainement emprisonné et sera certes parmi les humiliés».

12.33 Il dit: «O mon Seigneur, la prison m'est préférable à ce à quoi elles m'invitent. Et si Tu n'écartes pas de moi leur ruse, je pencherai vers elles et serai du nombre des ignorants» [des pécheurs].

12.34 Son Seigneur l'exauça donc, et éloigna de lui leur ruse. C'est Lui, vraiment, qui est l'Audient et l'Omniscient.

12.35 Puis, après qu'ils eurent vu les preuves (de son innocence), il leur sembla qu'ils devaient l'emprisonner pour un temps.

12.37 He said: "No food, with which you will be served, shall come to you but I shall inform you of its interpretation – before it has come to you. This is part of what my Lord taught me.

I have forsaken the religion of a people who do not believe in God and who blaspheme against the hereafter.

12.38 I follow the religion of my forefathers, Abraham, Isaac and Jacob. We were not meant to associate anything with God, this being part of God's grace upon us and upon mankind. But most people do not render thanks.

12.39 My fellow inmates, many and diverse gods are better or the One Omnipotent God?

12.40 What you worship instead of Him are merely names that you and your ancestors coined, and for which no authority has come from God. Sovereignty belongs solely to God. He commands that you worship none but Him. This is the upright religion, but most mankind have no understanding.

12.41 My fellow inmates, as for one of you, he shall serve his master wine to drink; as for the other, he shall be crucified and the birds shall eat from his head. The issue is settled upon which you seek my opinion."

12.42 To the man he imagined was about to be released from the two of them, he said: "Mention me to your master." But Satan caused him to forget the mention of this to his master, and he languished in jail for a few years.

12.43 The king said: "I saw in a dream seven fat cows being eaten by seven thin; seven green ears of corn, and others seared. O Council, give me your opinion of my dream if you can interpret visions."

12.44 They said: "A meaningless medley of visions! But we are no experts in the interpretation of dreams."

12.45 Said he who had been saved from the two of them, now having, after the passage of time, remembered: "I will inform you of its interpretation, so send me out."

12.46 "Joseph, you who are worthy of all trust, give us your opinion of seven fat cows being eaten by seven thin and of seven green ears of corn, and others seared, so I may return to the people and let them know."

12.36 Deux valets entrèrent avec lui en prison. L'un d'eux dit: «Je me voyais [en rêve] pressant du raisin...» Et l'autre dit: «Et moi, je me voyais portant sur ma tête du pain dont les oiseaux mangeaient. Apprends-nous l'interprétation (de nos rêves), nous te voyons au nombre des bienfaisants».

12.37 «La nourriture qui vous est attribuée ne vous parviendra point, dit-il, que je ne vous aie avisés de son interprétation [de votre nourriture] avant qu'elle ne vous arrive. Cela fait partie de ce que mon Seigneur m'a enseigné. Certes, j'ai abandonné la religion d'un peuple qui ne croit pas en Allah et qui nie la vie future».

12.38 Et j'ai suivi la religion de mes ancêtres, Abraham, Isaac et Jacob. Il ne nous convient pas d'associer à Allah quoi que ce soit. Ceci est une grâce d'Allah sur nous et sur tout le monde; mais la plupart des gens ne sont pas reconnaissants.

12.39 O mes deux compagnons de prison! Qui est le meilleur: des Seigneurs éparpillés ou Allah, l'Unique, le Dominateur suprême?

12.40.Vous n'adorez, en dehors de Lui, que des noms que vous avez inventés, vous et vos ancêtres, et à l'appui desquels Allah n'a fait descendre aucune preuve. Le pouvoir n'appartient qu'à Allah. Il vous a commandé de n'adorer que Lui. Telle est la religion droite; mais la plupart des gens ne savent pas.

12.41 O mes deux compagnons de prison! L'un de vous donnera du vin à boire à son maître; quant à l'autre, il sera crucifié, et les oiseaux mangeront de sa tête. L'affaire sur laquelle vous me consultez est déjà décidée.»

12.42 Et il dit à celui des deux dont il pensait qu'il serait délivré: «Parle de moi auprès de ton maître». Mais le Diable fit qu'il oublia de rappeler (le cas de Joseph) à son maître. Joseph resta donc en prison quelques années.

12.43 Et le roi dit: «En vérité, je voyais (en rêve) sept vaches grasses mangées par sept maigres; et sept épis verts, et autant d'autres, secs. O conseil de notables, donnez-moi une explication de ma vision, si vous savez interpréter le rêve».

12.44 Ils dirent: «C'est un amas de rêves! Et nous ne savons pas interpréter les rêves!»

12.45 Or, celui des deux qui avait été délivré et qui, après quelque temps se rappela, dit: «Je

12.47 He said: "You will sow for seven years, as is your custom. What you harvest you are to leave on the ear, save a little for you to eat from.
12.48 Thereafter shall come seven years of hardship which will consume what you had laid up before, save a little for you to store.

12.49 Afterwards shall come a year when people are sent rain and in which they will work at the press."

12.50 The king said: "Bring him to me." When the messenger came to Joseph he said: "Go back to your master and ask him about the matter of the women who cut their hands. My Lord knows full well their cunning."

12.51 He said: "What drove you women to seduce Joseph?"

They answered: "God forbid! We know no sin of which he is guilty."

The governor's wife said: "Now the truth has come to light! It was I who attempted to seduce him but he is indeed a man of true faith.

12.52 This I avow in order that my husband may know that I did not betray him in secret, and that God guides not the scheming of betrayers.

12.53 I do not declare my soul innocent: the soul ever urges to evil, except when my Lord shows mercy. My Lord is All-Forgiving, Compassionate to each."

12.54 The king said: "Bring him to me, so that I may make him my personal attendant."

When he had talked to him, he said: "Today you are secure in our favor, worthy of our trust."

12.55 He said: "Appoint me to oversee the treasures of the land, for I am a careful guardian and well qualified."

12.56 This is how We established Joseph firmly in that land, to live therein wherever he wished. We cast Our mercy upon whomsoever We wish, and We do not neglect the reward of the righteous.

12.57 But the reward of the hereafter is better for those who believe and are pious.

12.58 And the brothers of Joseph arrived and came into his presence. He recognized them but they knew him not.

12.59 When he had provided them with their provisions he said: "Bring me a brother of yours, born of your father. Do you not see that

vous en donnerai l'interprétation. Envoyez-moi donc».

12.46 «O toi, Joseph, le véridique! Eclaire-nous au sujet de sept vaches grasses que mangent sept très maigres, et sept épis verts et autant d'autres, secs, afin que je retourne aux gens et qu'ils sachent [l'interprétation exacte du rêve]».

12.47 Alors [Joseph dit]: «Vous sèmerez pendant sept années consécutives. Tout ce que vous aurez moissonné, laissez-le en épi, sauf le peu que vous consommerez.

12.48 Viendront ensuite sept années de disette qui consommeront tout ce que vous aurez amassé pour elles sauf le peu que vous aurez réservé [comme semence].

12.49 Puis, viendra après cela une année où les gens seront secourus [par la pluie] et iront au pressoir.»

12.50 Et le roi dit: «Amenez-le moi». Puis, lorsque l'émissaire arriva auprès de lui, [Joseph] dit: «Retourne auprès de ton maître et demande-lui: «Quelle était la raison qui poussa les femmes à se couper les mains? Mon Seigneur connaît bien leur ruse».

12.51 Alors, [le roi leur] dit: «Qu'est-ce donc qui vous a poussées à essayer de séduire Joseph?» Elles dirent: «A Allah ne plaise! Nous ne connaissons rien de mauvais contre lui». Et la femme d'Al-'Azize dit: «Maintenant la vérité s'est manifestée. C'est moi qui ai voulu le séduire. Et c'est lui, vraiment, qui est du nombre des véridiques!»

12.52 «Cela afin qu'il sache que je ne l'ai pas trahi en son absence, et qu'en vérité Allah ne guide pas la ruse des traîtres.

12.53 Je ne m'innocente cependant pas, car l'âme est très incitatrice au mal, à moins que mon Seigneur, par miséricorde, [ne la préserve du péché]. Mon Seigneur est certes Pardonneur et très Miséricordieux».

12.54 Et le roi dit: «Amenez-le moi: je me le réserve pour moi-même». Et lorsqu'il lui eut parlé, il dit: «Tu es dès aujourd'hui près de nous, en une position d'autorité et de confiance».

12.55 Et [Joseph] dit: «Assigne-moi les dépôts du territoire: je suis bon gardien et connaisseur».

12.56 Ainsi avons-nous affermi (l'autorité de) Joseph dans ce territoire et il s'y installait là où il le voulait. Nous touchons de Notre misér-

I fill the measure with fairness and that I am the best of hosts?

12.60 If you do not bring him to me, there will be no measure for you with me, and you are not to come near me again.”

12.61 They said: “We will try to lure his father to let him go, and we will succeed.”

12.62 He said to his retainers: “Place their merchandise in their saddle bags; hopefully they will recognize it when they head back to their people, and hopefully they will come back.”

12.63 When they returned to their father they said: “Father, measuring has been forbidden to us, so send with us our brother and we shall be given the measure again. We shall take good care of him.”

12.64 He said: “Am I to trust you with him as I trusted you with his brother before? God is the best of guardians, the most merciful of the merciful.”

12.65 When they opened their luggage, they found that their merchandise had been returned to them. They said: “Father, what more can we want? Here is our own merchandise returned to us. We shall provision our families, take good care of our brother and increase our wealth by a camel’s load – this indeed is easy commerce.”

12.66 He said: “I shall not send him with you until you swear to me an oath from God that you will bring him back to me; unless, that is, you are overwhelmed.” When they swore him their oath, he said: “God oversees what we say.”

12.67 Again he said: “My sons, do not enter through one gate but enter through different gates. I find that nothing whatever will avail you save God. Judgment belongs to God alone; in Him I place my trust, and in Him let all trust who place their trust.”

12.68 When they entered from where their father had commanded them, nothing would have availed them against God, were it not for a certain desire in the soul of Jacob that he satisfied. He was indeed possessed of a knowledge We had taught him, but most people have no understanding.

12.69 When they entered upon Joseph he embraced his brother, saying: “I am your brother, so do not grieve for what they have done.”

icorde qui Nous voulons et ne faisons pas perdre aux hommes de bien le mérite [de leurs œuvres].

12.57 Et la récompense de l’au-delà est meilleure pour ceux qui ont cru et ont pratiqué la piété.

12.58 Et les frères de Joseph vinrent et entrèrent auprès de lui. Il les reconnut, mais eux ne le reconnurent pas.

12.59 Et quand il leur eut fourni leur provision, il dit: «Amenez-moi un frère que vous avez de votre père. Ne voyez-vous pas que je donne la pleine mesure et que je suis le meilleur des hôtes?»

12.60 Et si vous ne me l’amenez pas, alors il n’y aura plus de provision pour vous, chez moi; et vous ne m’approcherez plus».

12.61 Ils dirent: «Nous essayerons de persuader son père. Certes, nous le ferons».

12.62 Et il dit à ses serviteurs: «Remettez leurs marchandises dans leurs sacs: peut-être les reconnaîtront-ils quand ils seront de retour vers leur famille et peut-être qu’ils reviendront».

12.63 Et lorsqu’ils revinrent à leur père, ils dirent: «O notre père, il nous sera refusé [à l’avenir] de nous ravitailler [en grain]. Envoie donc avec nous notre frère, afin que nous obtenions des provisions. Nous le surveillerons bien».

12.64 Il dit: «Vais-je vous le confier comme, auparavant, je vous ai confié son frère? Mais Allah est le meilleur gardien, et Il est Le plus Miséricordieux des miséricordieux!»

12.65 Et lorsqu’ils ouvrirent leurs bagages, ils trouvèrent qu’on leur avait rendu leurs marchandises. Ils dirent: «O notre père. Que désirons-nous [de plus]? Voici que nos marchandises nous ont été rendues. Et ainsi nous approvisionnerons notre famille, nous veillerons à la sécurité de notre frère et nous nous ajouterons la charge d’un chameau et c’est une charge facile».

12.66 – Il dit: «Jamais je ne l’enverrai avec vous, jusqu’à ce que vous m’apportiez l’engagement formel au nom d’Allah que vous me le ramènerez à moins que vous ne soyez cernés». Lorsqu’ils lui eurent apporté l’engagement, il dit: «Allah est garant de ce que nous disons».

12.67 Et il dit: «O mes fils, n’entrez pas par une seule porte, mais entrez par portes séparées. Je ne peux cependant vous être d’aucune utilité

12.70 When he had provisioned them with their provisions, he placed his drinking cup in his brother's saddlebag. Then a herald called out: "O caravan, you are thieves!"

12.71 Turning towards them, they asked: "What is it that you find missing?"

12.72 They said: "We are missing the king's drinking cup. Whoever hands it in will receive a camel load; this I warrant."

12.73 They said: "By God, you know well that we came not to do corruption on earth, nor are we thieves."

12.74 They said: "What is his punishment if you are lying?"

12.75 They said: "His punishment is that if it is found in anyone's saddlebag, he will suffer due penalty – thus do We reward wrongdoers."

12.76 So he commenced with their sacks before his brother's sack, until finally he extricated it from his brother's sack – thus did We work this stratagem for Joseph. He was not about to submit his brother to the king's punishment, unless God had willed it.

We elevate whomever We will in rank.

Above every person possessed of knowledge is One All-Knowing.

12.77 They said: "If he is a thief, a brother of his had stolen before." Said Joseph to himself, revealing it not to them: "You are worse in moral standing, and God knows best what tale you are spinning."

12.78 They said: "O governor, he has a father, a very old man. So take one of us in his place, for we see you are a man of virtue."

12.79 He said: "God forbid that we arrest anyone except him with whom we found our property. Otherwise, we would be unjust."

12.80 When they despaired of him, they retired to consult amongst themselves. The eldest among them said: "Do you not know that your father made you swear an oath from God and, before that, you had been remiss with Joseph? I shall not move from this spot until my father gives me leave or else God reveals His judgment to me; He is the fairest of judges.

12.81 So go back to your father and tell him: 'Father, your son is a thief. We merely bear witness to that which we know for sure. Nor are we privy to the Unseen.

contre les desseins d'Allah. La décision n'appartient qu'à Allah: en Lui je place ma confiance. Et que ceux qui placent leur confiance la placent en Lui».

12.68 Etant entrés comme leur père le leur avait commandé [cela] ne leur servit à rien contre (les décrets d') Allah. Ce n'était [au reste] qu'une précaution que Jacob avait jugé [de leur recommander]. Il avait pleine connaissance de ce que Nous lui avions enseigné. Mais la plupart des gens ne savent pas.

12.69 Et quand ils furent entrés auprès de Joseph, [celui-ci] retint son frère auprès de lui en disant: «Je suis ton frère. Ne te chagrine donc pas pour ce qu'ils faisaient».

12.70 Puis, quand il leur eut fourni leurs provisions, il mit la coupe dans le sac de son frère. Ensuite un crieur annonça: «Caravaniers! vous êtes des voleurs».

12.71 Ils se retournèrent en disant: «Qu'avez-vous perdu?»

12.72 Ils répondirent: «Nous cherchons la grande coupe du roi. La charge d'un chameau à qui l'apportera et j'en suis garant».

12.73 «Par Allah, dirent-ils, vous savez certes que nous ne sommes pas venus pour semer la corruption sur le territoire et que nous ne sommes pas des voleurs».

12.74 – Quelle sera donc la sanction si vous êtes des menteurs? (dirent-ils).

12.75 Ils dirent: «La sanction infligée à celui dont les bagages de qui la coupe sera retrouvée est: [qu'il soit livré] lui-même [à titre d'esclave à la victime du vol]. C'est ainsi que nous punissons les malfaiteurs».

12.76 [Joseph] commença par les sacs des autres avant celui de son frère; puis il la fit sortir du sac de son frère. Ainsi suggérâmes-Nous cet artifice à Joseph. Car il ne pouvait pas se saisir de son frère, selon la justice du roi, à moins qu'Allah ne l'eût voulu. Nous élevons en rang qui Nous voulons. Et au-dessus de tout homme détenant la science il y a un savant [plus docte que lui].

12.77 Ils dirent: «S'il a commis un vol, un frère à lui auparavant a volé aussi.» Mais Joseph tint sa pensée secrète, et ne la leur dévoila pas. Il dit [en lui même]: «Votre position est bien pire encore! Et Allah connaît mieux ce que vous décrivez.»

12.82 Make enquiries in the city where we were or among the caravan in which we returned, for we speak the truth.”

12.83. He said: “Rather, your souls have tempted you to some act. O seemly patience! It may be that God will bring them all back to me; He is All-Knowing, All-Wise.”

12.84 So he turned his face away from them saying: “How I mourn Joseph!” His eyes turned white from sorrow, but he restrained himself.

12.85 They said: “By God, you will never cease from mentioning Joseph until you waste away or perish.”

12.86 He said: “To God alone do I complain of my heartache and my sorrow. I know from God what you do not know.

12.87 My sons, go and search about for news of Joseph and his brother. Despair not from the solace of God. Only the unbelievers despair from the solace of God.”

12.88 When they entered into his presence, they said: “O governor, harm has touched us and our family. We come to you with inferior merchandise. Fill out our measure and be charitable to us, for God rewards the charitable.”

12.89 He said: “Do you know what you did to Joseph and his brother when you were wild and heedless?”

12.90 They said: “Is that you, Joseph?”

He said: “I am indeed Joseph, and here is my brother. God has been gracious to us. He who is pious and patient – God wastes not the reward of the virtuous.”

12.91 They said: “By God, God has preferred you to us, and we were indeed sinners.”

12.92 He said: “No blame shall fall upon you; today, God forgives you, for He is the most merciful of those who show mercy.

12.93 Take this shirt of mine and throw it over my father’s face, and he will see again, and bring me your family, one and all.”

12.94 When the caravan set off, their father said: “I detect the scent of Joseph, unless you think I am senile.”

12.95 They said: “By God, you are still in your former dotage.”

12.96 But when the bearer of glad tidings arrived and threw it on his face, he recovered his sight and said: “Did I not tell you that I know from God what you do not know?”

12.78 – Ils dirent. «O Al-'Azize, il a un père très vieux; saisis-toi donc de l'un de nous, à sa place. Nous voyons que tu es vraiment du nombre des gens bienfaisants.»

12.79 – Il dit: «Qu'Allah nous garde de prendre un autre que celui chez qui nous avons trouvé notre bien! Nous serions alors vraiment injustes.»

12.80 Puis, lorsqu'ils eurent perdu tout espoir [de ramener Benyamin] ils se concertèrent en secret. Leur aîné dit: «Ne savez-vous pas que votre père a pris de vous un engagement formel au nom d'Allah, et que déjà vous y avez manqué autrefois à propos de Joseph? Je ne quitterai point le territoire, jusqu'à ce que mon père me le permette ou qu'Allah juge en ma faveur, et Il est le meilleur des juges.»

12.81 Retournez à votre père et dites: «O notre père, ton fils a volé. Et nous n'attestons que ce que nous savons. Et nous n'étions nullement au courant de l'inconnu.»

12.82 Et interroge la ville où nous étions, ainsi que la caravane dans laquelle nous sommes arrivés. Nous disons réellement la vérité.»

12.83 Alors [Jacob] dit: Vos âmes plutôt vous ont inspiré [d'entreprendre] quelque chose!... Oh! belle patience. Il se peut qu'Allah me les ramènera tous les deux. Car c'est Lui l'Omniscient, le Sage.»

12.84 Et il se détourna d'eux et dit: «Que mon chagrin est grand pour Joseph!» Et ses yeux blanchirent d'affliction. Et il était accablé.

12.85 – Ils dirent: «Par Allah! Tu ne cesseras pas d'évoquer Joseph, jusqu'à ce que tu t'épuises ou que tu sois parmi les morts.»

12.86 – Il dit: «Je ne me plains qu'à Allah de mon déchirement et de mon chagrin. Et, je sais de la part d'Allah, ce que vous ne savez pas.»

12.87 O mes fils! Partez et enquérez-vous de Joseph et de son frère. Et ne désespérez pas de la miséricorde d'Allah. Ce sont seulement les gens mécréants qui désespèrent de la miséricorde d'Allah.»

12.88 Et lorsqu'ils s'introduisirent auprès de [Joseph,] ils dirent: «O al-'Azize, la famine nous a touchés, nous et notre famille; et nous venons avec une marchandise sans grande valeur. Donne-nous une pleine mesure, et fais-

12.97 They said: “Father, ask forgiveness for our sins for we were sinners.”

12.98 He said: “I shall ask forgiveness for you from my Lord. He it is who is All-Forgiving, Compassionate to each.”

12.99 When they entered into Joseph’s presence, he hugged his parents and said: “Enter into Egypt, if God wills, safe and secure.”

12.100 Then he raised his parents up upon the throne, and they fell prostrate before him.

He said: “Father, this is the interpretation of my former dream; now my Lord has brought it to pass. He was gracious to me when He delivered me from prison and brought you from the wilderness, after Satan had sowed conflict between me and my brothers. My Lord turns with kindness to whomsoever He wills. He is Omniscient, All-Wise.

12.101 My Lord, You have granted me power and taught me the interpretation of reports. Creator of the heavens and earth!

You are my Protector in this world and in the hereafter!

Let me die a Muslim and make me join the company of the virtuous!”

12.102 These are reports of the Unseen which We reveal to you. You were not present among them when they agreed together and plotted.

12.103 Nor are most people believers, no matter how hard you try.

12.104 You ask them no wage for it: it is merely a Reminder to all mankind.

12.105 How many a wonder in the heavens and earth that they pass by, taking no notice!

12.106 And most of them believe not in God unless they associate other gods with Him.

12.107 Are they sure they will not be overwhelmed by a torment from God, or that the Hour will come upon them suddenly, unawares?

12.108 Say: “This is my way. I call to God, clear-sighted – I and those who follow me.

Glory be to God! Nor am I one to associate others with Him.”

12.109 Before you, We sent not but city men whom We inspired.

Have they not journeyed on earth?

Have they not noticed the fate of those who came before them?

Surely the abode of the hereafter is better for those who are pious – will you not reason?

nous la charité. Certes, Allah récompense les charitables!»

12.89 – Il dit: «Savez-vous ce que vous avez fait de Joseph et de son frère alors que vous étiez ignorants? [injustes]».

12.90 – Ils dirent: «Est-ce que tu es... Certes, tu es Joseph!» – Il dit: «Je suis Joseph, et voici mon frère. Certes, Allah nous a favorisés. Quiconque craint et patiente... Et très certainement, Allah ne fait pas perdre la récompense des bienfaiteurs».

12.91 – Ils dirent: «Par Allah! Vraiment Allah t’a préféré à nous et nous avons été fautifs».

12.92 – Il dit: «Pas de récrimination contre vous aujourd’hui! Qu’Allah vous pardonne. C’est Lui Le plus Miséricordieux des miséricordieux.

12.93 Emportez ma tunique que voici, et appliquez-la sur le visage de mon père: il recouvrera [aussitôt] la vue. Et amenez-moi toute votre famille».

12.94 – Et dès que la caravane franchit la frontière [de Canaan], leur père dit: «Je décèle, certes, l’odeur de Joseph, même si vous dites que je radote».

12.95 Ils Lui dirent: «Par Allah te voilà bien dans ton ancien égarement».

12.96 Puis quand arriva le porteur de bonne annonce, il l’appliqua [la tunique] sur le visage de Jacob. Celui-ci recouvra [aussitôt] la vue, et dit: «Ne vous ai-je pas dit que je sais, par Allah, ce que vous ne savez pas?»

12.97 – Ils dirent: «O notre père, implore pour nous la rémission de nos péchés. Nous étions vraiment fautifs».

12.98 – Il dit: «J’implorerai pour vous le pardon de mon Seigneur. Car c’est Lui le Pardonneur, le Très Miséricordieux».

12.99 Lorsqu’ils s’introduisirent auprès de Joseph, celui-ci accueillit ses père et mère, et leur dit: «Entrez en Egypte, en toute sécurité, si Allah le veut!»

12.100 Et il éleva ses parents sur le trône, et tous tombèrent devant lui, prosternés. Et il dit: «O mon père, voilà l’interprétation de mon rêve de jadis. Allah l’a bel et bien réalisé... Et Il m’a certainement fait du bien quand Il m’a fait sortir de prison et qu’Il vous a fait venir de la campagne, [du désert], après que le Diable ait suscité la discorde entre mes frères et moi.

12.110 Until, when the Messengers despaired, and imagined that they had been branded as liars, Our victory came to them and We save whomsoever We will. Our might shall not be turned away from the wicked.

12.111 In their stories is a lesson to those possessed of minds. This is no tale being spun but a confirmation of what came before it, a clear explication of all things, and a guidance and mercy to the faithful.

Mon Seigneur est plein de douceur pour ce qu'il veut. Et c'est Lui l'Omniscient, le Sage.

12.101 O mon Seigneur, Tu m'as donné du pouvoir et m'as enseigné l'interprétation des rêves. [C'est Toi Le] Créateur des cieux et de la terre, Tu es mon patron, ici-bas et dans l'au-delà. Fais-moi mourir en parfaite soumission et fais moi rejoindre les vertueux.

12.102 Ce sont là des récits inconnus que Nous te révélons. Et tu n'étais pas auprès d'eux quand ils se mirent d'accord pour comploter.

12.103 Et la plupart des gens ne sont pas croyants malgré ton désir ardent.

12.104 Et tu ne leur demandes aucun salaire pour cela. Ce n'est là qu'un rappel adressé à l'univers.

12.105. Et dans les cieux et sur la terre, que de signes auprès desquels les gens passent, en s'en détournant!

12.106 Et la plupart d'entre eux ne croient en Allah, qu'en lui donnant des associés.

12.107 Est-ce qu'ils sont sûrs que le châtiment d'Allah ne viendra pas les couvrir ou que l'Heure ne leur viendra pas soudainement, sans qu'ils s'en rendent compte?

12.108 Dis: «Voici ma voie, j'appelle les gens à [la religion] d'Allah, moi et ceux qui me suivent, nous basant sur une preuve évidente. Gloire à Allah! Et je ne suis point du nombre des associés.»

12.109 Nous n'avons envoyé avant toi que des hommes originaires des cités, à qui Nous avons fait des révélations. [Ces gens là] n'ont-ils pas parcouru la terre et considéré quelle fut la fin de ceux qui ont vécu avant eux? La demeure de l'au-delà est assurément meilleure pour ceux qui craignent [Allah]. Ne raisonnez-vous donc pas?

12.110 Quand les messagers faillirent perdre espoir (et que leurs adeptes) eurent pensé qu'ils étaient dupés voilà que vint à eux Notre secours. Et furent sauvés ceux que Nous voulûmes. Mais Notre rigueur ne saurait être détournée des gens criminels.

12.111 Dans leurs récits il y a certes une leçon pour les gens doués d'intelligence. Ce n'est point là un récit fabriqué. C'est au contraire la confirmation de ce qui existait déjà avant lui, un exposé détaillé de toute chose, un guide et une miséricorde pour des gens qui croient.

سورة يوسف

الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (1) إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (2) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقُصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ (3) إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (4) قَالَ يَا بَنِيَّ إِنِّي كُفِّرُ عَنْكَ مَا كُنتَ تَعْمَلُ وَاجْعَلْ لِي مِثْلَ مَا كُنتَ تَعْمَلُ (5) وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنَبِّئُكَ بِعَمَلِكَ وَعَلَى آلٍ يَغُفُّوبَ كَمَا أَمَرْتَهُ عَلَى أَوْيُوكَ مِنْ قَبْلِ إِذْ رَأَيْتَهُمْ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ (6) لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَذَكِّرِينَ (7) إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَ الْيُوسُفِ وَنَحْنُ عُصْبَةٌ إِنَّ آبَانَا لَفِي ضَلَالٍ مُبِينٍ (8) اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَبْحُلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ (9) قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْفُوهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ (10) قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ (11) أَرْسَلَهُ مَعَنَا غَدًا يَزْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ (12) قَالَ إِنِّي لَيخْرُئُنِي أَنْ تَدْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذَّنْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ (13) قَالُوا لَنْ نَأْكُلَهُ الذَّنْبَ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ (14) فَلَمَّا دَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ (15) وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ (16) قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَابْكُلْهُ الذَّنْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ (17) وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (18) وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غَلَامٌ وَأَسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ (19) وَشَرَّوهُ بِمِثْلِ بَيْعِ نِزَاهِمٍ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ (20) وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَفْعَلْنَا أَوْ تَخَذَهُ لَدُلًّا وَكَذَلِكَ كَتَبْنَا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (21) وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (22) وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (23) وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِيَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ (24) وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (25) قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قَدْ مِنْ قَبْلِ فَصَدَّقْتَ هُوَ مِنَ الْكَاذِبِينَ (26) وَإِنْ كَانَ قَمِيصُهُ قَدْ مِنْ دُبُرٍ فَكَذَّبْتَ وَهُوَ مِنَ الصَّادِقِينَ (27) فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَذِبِكُمْ إِنَّ كَذِبَكُمْ عَظِيمٌ (28) يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكَ كُنتِ مِنَ الْخَاطِئِينَ (29) وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ (30) فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سَكِينًا وَقَالَتْ أَخْرِجْ عَلَيْنَهُنَّ قُلْمًا رَبَّنَّهُ أَكْبَرُ مِنْهُنَّ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ (31) قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرَهُ لَيَسْجُنَ وَليَكُونَنَّ مِنَ الصَّاعِرِينَ (32) قَالَ رَبِّ السَّجُنَ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصُبُ إِلَيْهِنَّ وَأَكُنَّ مِنَ الْجَاهِلِينَ (33) فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (34) ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْخَبْنَ حَتَّى جِئَ (35) وَدَخَلَ مَعَهُ السَّجُنَ فَنَتَّانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِينًا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (36) قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمْتَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (37) وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (38) يَا صَاحِبِي السَّجُنَ أَرَأَيْتَ إِنْ أَبْرَأْتَ مِنْ فَتْوَانِ أَمْ إِلَهُ الْوَالِدِ الْفَقِيرِ (39) مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْكُفْرُ إِلَّا لِلَّهِ أَمَرَ أَلَّا يُعْبَدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَدِيمُ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (40) يَا صَاحِبِي السَّجُنَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبُّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُضَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فَضِي الْأَمْرِ الَّذِي فِيهِ تَسْتَفْتِيَانِ (41) وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجُنِ بِضْعَ سِنِينَ (42) وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأَ أَلْفُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ (43) قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ (44) وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ (45) يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعَ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ (46) قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (47) ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ (48) ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ

(49) وَقَالَ الْمَلِكُ انثوني به فلما جاءه الرسول قال ارجع الى ربك فاسأله ما بال النسوة اللاتي قطعن ايديهن ان ربي يكذبهن عليهن (50) قال ما خطبتكن اذ راودتن يوسف عن نفسه فلن حاش لله ما علمنا عليه من سوء قالت امرأة العزيز الان ححصص الحق انا راودتته عن نفسه وانه لمن الصادقين (51) ذلك ليعلم اني لم اخنه بالغيب وان الله لا يهدي كيد الخائنين (52) وما ابرئ نفسي ان النفس لامارة بالسوء الا ما رحم ربي ان ربي غفور رحيم (53) وقال الملك انثوني به استخلصه لنفسه فلما كلمه قال انك اليوم لدينا مكين امين (54) قال اجعلني على خزائن الارض اني خفيظ عليه (55) وكذلك مكنا ليوسف في الارض يتتوا منها حيث يشاء نصيب برحمتنا من نشاء ولا نضيع اجر المحسنين (56) ولا جزر الاخرة خير للذين امنوا وكانوا يتقون (57) وجاء اخوة يوسف فدخلوا عليه فعرفهم وهم له منكرون (58) ولما جهزهم بجهازهم قال انثوني باخ لكم من ابيكم الا ترون اني اوفي الكيل وانا خير الموزلين (59) فان لم تأتوني به فلا كيل لكم عندي ولا تقربون (60) قالوا سنراود عنه اياه وانا لفاعلون (61) وقال لفتيانهم اجعلوا بصاعتهم في رحالهم لعلهم يعرفونها اذا انقلبوا الى اهلهم لعلهم يرجعون (62) فلما رجعوا الى ابيهم قالوا يا ابانا منع منا الكيل فارسل معنا اخانا نكتل وانا له اخافطون (63) قال هل امنكم عليه الا كما امنكم على اخيه من قبل فالله خير حافظا وهو ارحم الراحمين (64) ولما فتحوا متاعهم وجدوا بصاعتهم ردت اليهم قالوا يا ابانا ما نبغي هذه بصاعتنا ردت الينا وتمير اهلنا ونحفظ اخانا ونزداد كيل بعير ذلك كيل يسير (65) قال لن ارسله معكم حتى تؤتون موثقا من الله لتأتينني به الا ان يحاط بكم فلما اتوه موثقهم قال الله على ما نقول وكيل (66) وقال يا بني لا تدخلوا من باب واحد وادخلوا من ابواب متفرقة وما اغني عنكم من الله من شيء ان الحكم الا لله عليه توكلت وعليه فليتوكل المتوكلون (67) ولما دخلوا من حيث امرهم اوبه ما كان يغني عنهم من الله من شيء الا حاجة في نفس يعقوب قضاها وانه لدر علم لما علمناه ولكن اكثر الناس لا يعلمون (68) ولما دخلوا على يوسف اوى اليه اخاه قال اني انا اخوك فلا تبتئس بما كانوا يعملون (69) فلما جهزهم بجهازهم جعل السقاية في رحل اخيه ثم اذن مؤذنا ايتهما العير انكم لسارقون (70) قالوا واقبلوا عليهم ماذا تفقدون (71) قالوا نفقد ضواع الملك ولمن جاء به حمل بعير وانا به زعيم (72) قالوا تالله لقد علمتم ما جئنا لنفسد في الارض وما كنا سارقين (73) قالوا فما جزاؤه ان كنتم كاذبين (74) قالوا جزاؤه من وجد في رحله فهو جزاؤه كذلك نجزي الظالمين (75) فبدا باوعيتهم قبل وعاء اخيه ثم استخرجها من وعاء اخيه كذلك كذبا ليوسف ما كان ليأخذ اخاه في دين الملك الا ان يشاء الله نرفع درجات من نشاء وفوق كل ذي علم عليم (76) قالوا ان يشرق فقد سرق احم له من قبل فاسرها يوسف في نفسه ولم يبديها لهم قال انتم شر مكانا والله اعلم بما تصفون (77) قالوا يا ايها العزيز ان له ابا شيخا كبيرا فخذ ابانا مكانه انا نراك من المحسنين (78) قال معاذ الله ان تأخذ الا من وجدنا متاعنا عنده انا اذا لظالمون (79) فلما استئسبوا منه خلصوا نجيا قال كبيرهم الم تعلموا ان اباكم قد اخذ عليكم موثقا من الله ومن قبل ما فرطتم في يوسف فلن ابرح الارض حتى يأتني لي ابي او يحكم الله لي وهو خير الحاكمين (80) ارجعوا الى ابيكم فقولوا يا ابانا ان اباك سرق وما شهدنا الا بما علمنا وما كنا للغيب حافظين (81) واسأل القرية التي كنا فيها والعير التي اقبلنا فيها وانا لصادقون (82) قال بل سولت لكم انفسكم امرا فصبر جميل عسى الله ان ياتييهم بهم جميعا انه هو العليم الحكيم (83) وتولى عنهم وقال يا اسفى على يوسف وابتصت عيناه من الحزن فهو كظيم (84) قالوا تالله نفقتا نذكر يوسف حتى تكون حرصا او تكون من الهالكين (85) قال انما اشكو بشي وحزني الى الله واعلم من الله ما لا تعلمون (86) يا بني اذهبوا فتحسسوا من يوسف واخيه ولا تتيسسوا من روح الله انه لا يتيسس من روح الله الا القوم الكافرون (87) فلما دخلوا عليه قالوا يا ايها العزيز مسنا واهلنا الضر وجئنا ببصاعة مزجاة فاوب لنا الكيل وتصدق علينا ان الله يجزي المتصدقين (88) قال هل علمتم ما فعلتم بيوسف واخيه اذ انتم جاهلون (89) قالوا انبئك لانت يوسف قال انا يوسف وهذا احمي قد من الله علينا انه من يتق ويصبر فان الله لا يضيع اجر المحسنين (90) قالوا تالله لقد اترك الله علينا وان كنا لخاطنين (91) قال لا تثريب عليكم اليوم يغفر الله لكم وهو ارحم الراحمين (92) اذهبوا بقميصي هذا فالقوه على وجه ابي يات بصيرا واتوني باهلكم اجمعين (93) ولما فصلت العير قال ابوهم اني لاجد ريح يوسف لولا ان فنقدون (94) قالوا تالله انك لفي ضلالك القديم (95) فلما ان جاء البشير اقاها على وجهه فارتد بصيرا قال ألم اقل لكم اني اعلم من الله ما لا تعلمون (96) قالوا يا ابانا استغفر لنا ذنوبنا انا كنا خاطئين (97) قال سوف استغفر لكم ربي انه هو الغفور الرحيم (98) فلما دخلوا على يوسف اوى اليه ابويه وقال ادخلوا مصر ان شاء الله امنين (99) ورفع ابويه على العرش وخرأوا له سجدا وقال يا ايت هذا تاويل رؤياي من قبل قد جعلها ربي حقا وقد احسن بي اذ اخرجني من السجن وجاء بكم من البدو من بعد ان نزح الشيطان ببني وبن احموتي ان ربي لطيف لما يشاء انه هو العليم الحكيم (100) رب قد اتيتني من الملك وعلمتني من تاويل الاحاديث فاطر السماوات والارض انت وليي في الدنيا والاخرة توفيي مسلما والحقني بالصالحين (101) ذلك من انباء الغيب نوحيه اليك وما كنت لديهم اذ

أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ (102) وَمَا أَكْثَرَ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ (103) وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (104) وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ (105) وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ (106) أَقَامُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (107) قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (108) وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ (109) حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ (110) لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ (111)

Dye

Plus long récit du Coran – mais cependant bien trop allusif pour pouvoir être compris sans la connaissance de l’histoire biblique sous-jacente. Analyse textuelle chez De Prémare (1989) et examen des sources syriaques chez Witztum (2011a).

L’existence d’une telle sourate soulève une question. Il n’est guère contestable que les trois figures bibliques les plus importantes dans le Coran soient Abraham, Moïse et Jésus. Or aucune sourate ne porte le nom de Moïse ou de Jésus (il y a certes la sourate 19, mais elle n’est pas entièrement consacrée à Marie et Jésus – et elle est de toute façon, comme son titre l’indique, centrée sur Marie), et si la sourate 14 s’intitule bien *Ibrāhīm*, elle ne porte que très marginalement sur Abraham (les titres sont bien sûr des additions postérieures à la rédaction des sourates, mais ils ne sont pas arbitraires, en principe). En revanche, les sourates 12 et 71 s’intitulent respectivement *Joseph* (Yūsuf) et *Noé* (Nūḥ), et elles portent, *dans leur totalité*, sur ces personnages. Autrement dit, un personnage biblique secondaire a droit à une sourate qui lui est entièrement consacrée, alors que les personnages bibliques les plus importants (du point de vue même du Coran) n’ont pas de sourate qui leur soit *explicitement* consacrée. Il y a sans doute ici un indice à creuser concernant la nature et les intentions du travail éditorial qui a pu être fait lors de la collecte et de la rédaction du Coran.

Firestone

One repeated question is why, given what appears to be the unique nature of the Joseph story from a variety of perspectives, does it appear in such detail in the Qur’ān? I would like to consider the question in terms of the particular nature of revealed scriptures.

Of the three great scriptural revelations in the Hebrew Bible, New Testament and Qur’ān, only the latter seems to be consistently self-defining as revelation. One does not need to repeat the well-known linguistic and rhetorical language used in the Qur’ān to stress that it is authentic divine revelation, despite allegations to the contrary that it records from skeptical individuals among its audience. The Qur’ān repeatedly states that it is authentic scripture – the word of God. The Hebrew Bible,

on the other hand, seems to have very little consciousness of itself as something that we would call “scripture.” Some sections certainly do express such consciousness, such as those rare occasions that specifically describe the transcription of God’s word (Exodus 34:27), but the Hebrew Bible appears more as a collection of national literature, family or tribal lore and history that includes some contact with the divinity and a lot that has little or nothing to do with the divinity. The sanctity of the Hebrew Bible seems to have appeared self-evident because it was the sacred narrative of a people who naturally revered its own story. The Joseph cycle appears in that scripture as a beloved part of the national narrative.

The New Testament also seems to express little urgency in making a case for itself as an authoritative scriptural text. More important is its open argument over the meaning of prior revelation as realized in its own present. In the competition between new religion and established religions that always accompanies the emergence or birth of a new religion, the burden rests on the new religion to show that it is authentic, that it represents the divine will, and that it offers something of significant value to its members and potential members. The New Testament engages in this quest through its self-conscious appropriation of well-known Hebrew Bible themes into its salvation history. Since the Qur’ān itself notes how the story of Joseph is so well-known and so beloved (Q 12:3), perhaps an Arabic revelation of the narrative to the members of a new dispensation might be reason enough for its inclusion.

Grodzki

According to the Islamic tradition, the story of Joseph was unknown to the Qurayš, so Muḥammad was able to prove his prophethood by reciting the whole Joseph story which he could have learned through revelation only. The other thing is the explicit implication of the parallels between the disposal of Joseph and the rejection of Muḥammad by his own people. It seems semantically clear, that vv. 102–111 are no more a narrative than v. 1–101, but already a revealed moral or commentary (perhaps added at a later stage of edition?). Anyway, the question to be raised is whether without knowing the Biblical story of Joseph would it be possible to retrieve its course coherently just from the textual contents of this *sūra*?

Imbert

Commentaire concernant les versets 101 et 108. Si l’histoire de Joseph a toujours connu un grand retentissement dans l’imaginaire arabo-musulman, au travers notamment de grands déploiements littéraires dans les divers ouvrages du genre *qiṣāṣ al-anbiyā’*, il ne semble pas en être de même dans les textes épigraphiques les plus anciens. Yūsūf fait partie des figures coraniques sur lesquelles les musulmans des premières décennies de l’Islam ne semblent pas s’être focalisés. Dans le Coran des pierres, nous n’avons trouvé que deux extraits de la sourate Yūsūf, tous deux introduits sans la formule de *basmala*.

Le premier extrait tiré du v. 101 a été trouvé à Badā au nord-ouest de l'Arabie; totalement décontextualisé, il consiste en une reprise des paroles de Joseph pour le compte du personnage qui écrit. [*Allāhumma*] *tawaffa-nī musliman wa-alḥaḡnī bi-l-ṣāliḡin*, "[ô Dieu], fais-moi mourir soumis et fais-moi rejoindre les justes" (cf. al-Kilābī 2010: 104). Une légère variante est à noter: la coordination entre les deux propositions est faite par la particule *fa*, alors qu'elle est *wa* dans le *muṣḡaf*.

Quant au v. 108, il ne s'agit en fait que de quelques mots (*mā anā min al-muṣṡikīn*) qui, hors contexte, vont venir enrichir un amalgame coranique. Ainsi à al-Ḥanākiyya (Arabie, fin du i^{er} siècle de l'Hégire) nous assistons à un véritable montage réfléchi (cf. Donner 1984: 184–85, n^o W1): *āmantu annahu lā ilāḡ illā llaḡī āmanat bihi Banū Isrā'īl ḡanīfan musliman wa-mā anā min al-muṣṡikīn*, "je crois qu'il n'est de dieu autre que celui en qui les Fils d'Israël ont cru, comme un vrai croyant soumis à Dieu et je ne suis pas au nombre des polythéistes!" A partir d'un extrait *verbatim* de Q 10:90, on a ajouté l'extrait de Q 12:108. Pour ce qui est du couple *ḡanīfan musliman*, il provient de Q 3:67. Cette construction montre à quel point le texte coranique pouvait être utilisé avec souplesse en se pliant à la volonté des personnes qui l'utilisaient. En rien le Coran ne semblait représenter un cadre rigide qui imposait l'ordre et la disposition de ses versets.

Kropp

One could call this *sūra* a *soghīthā* (Syriac dialogue poem). The *soghīthā* is the model, both for the subject (Biblical themes) and the literary form. But it is an adapted model, and a quite successful one: Adapted to the spirit of the Arabic language and the taste of an Arabic public. The main point is a parallel to Arabic poetry: the verse is an atomistic, isolated unit which simply by its shortness cannot be but laconic and allusive. The public must know the whole repertoire of possible images, similes and metaphors in the case of poetry, and thus be able to appreciate the slightest variation. In the case of Qur'ānic tales the whole story must be known in order to be able to appreciate the choice out of a much larger material and the accentuation expressed by that choice. In the case of repeated and parallel tales one may discover different layers of redaction and composition. But that is one aspect. Q 12 is an exception by its length and has much of an elaborated text of a long sermon. As for the tiny fragments of tales in the shorter *sūras* (e. g., Q 85) I wonder if these are simply short *aide-mémoires* for the preacher which were *ex tempore* elaborated and presented orally to the public, but not recorded or written down later – from the memory of some members of the public, or from the memory of the preacher himself.

This last idea has been developed independently (Kropp 2009b: 486–487). Only later I found its parallel in Wolff's (1961: XXV; 92ff. and *passim*) and others' concept of "*Auftrittsskizzen*" (sketches of the scenes of the Prophet's appearances).

Madigan

Two short comments on the opening verses of the *sūra*. Once more we see in commentary and translation the tendency to overemphasize self-referentiality. Once more we have a remote demonstrative *tilka* (those), which is almost universally translated “these” as though the original were *hāḍihi*. In Q 12:1 we have *dālika*, yet it is almost always translated as though it were *hāḍa*. How much we should make of the text’s reference beyond itself is not clear, but it does raise questions about the kind of self-referentiality we attribute to it. Similarly in v. 2, the term *qur’ānan ‘arabiyyan* is normally only half-translated: “as an Arabic Qur’ān.” In the post-canonization period, Qur’ān has come to be thought of as primarily the name of the canon. As William Graham (1984) has pointed out, the verbal force of the *maṣḍar* tends to be lost. The accusative *qur’ānan ‘arabiyyan*, which occurs six times, can be construed in two ways—as a *ḥāl* construction (a description of circumstances) or as a *maf’ūl li-aḡlih* (a purpose clause). These constructions together express both aspects of the role of recitation: the *kitāb* is revealed by being recited in Arabic, and it is revealed in order to be recited in Arabic.

Reynolds

The second verse suggests that at the heart of the Qur’ān is the idea that now, finally, a divine revelation has come to the Arabs. No longer will the Arabs (who would have known of the Bible – first translated into Arabic in the Islamic era, as Griffith has shown (*The Bible in Arabic*) – only in the languages of other peoples) need to hear about the story of Joseph in a foreign language. Now God has given to them this (Arabic) *qur’ān* (v. 3) that they might understand (and no longer be among the *ḡāfilīn*).

Rippin

I would simply like to raise the issue of the common response to this story that it is the most complete/coherent of the Biblical narratives found in the Qur’ān (Wikipedia: “The story of Joseph in the Qur’ān moves in a stream from beginning to end; its substance and form are equally coherent”). Such an assertion depends upon the definition of narrative [“stream”?] being suggested, of course, and that is crucial. But more to the point is, how coherent is the story as told here, if by coherent we mean that it stands by itself and does not require supplementary information to make sense as a narrative?

Sirry

As many have noted, the story of Joseph in the Qur’ān is the most detailed narrative in a single *sūra*. Parallel readings of the story of Joseph in the Qur’ān and the Bible (Gen 37–46) have been attempted by scholars, including John Kaltner (2003) and Ahmed Meliebarry (2010). Such readings point to similarities and differences. In

terms of literary structure, both the Qur'ān and the Bible use the same technique of what Mustansir Mir calls “involution and evolution in reverse” (1986:1). Given the relatively similar plot lines in Q 12 and Genesis 37–46, Rendsburg contends that “it is hardly surprising that some would see the structure of the Arabic version as a conscious imitation of its Hebrew antecedent” (1988: 119). In spite of their striking similarities, Meliebery explores – by using a narratological approach – the originality of the Qur'ānic way of retelling of the story. Certainly, each version of the Biblical and Qur'ānic narratives uniquely develops a particular theme or includes a scene that the other does not. The question then: Why is the same story told differently? What are the reasons for the particular choice made in each presentation? What function does each version serve?

It seems that the Qur'ānic story of Joseph is framed within the context of the Prophet's encounters with his rejecters as is evident from v. 102 onward. Several phrases are used to describe the Prophet's opponents: “they deceive”; “they turn away”; “the *mušrikūn*.” It is possible to see in the story a parallel to Muḥammad's prophetic mission. He was rejected by his kin and was exiled, just like Joseph. The passage ends with a moral lesson of the story as an admonition (*'ibra*). Since the Qur'ān explicitly claims that the purpose of Qur'ānic narratives is nothing but *'ibra*, does not the Qur'ān itself encourage a literary approach to its narratives, rather than an historical one? This question was raised by Muḥammad Aḥmad Ḥalafallāh in his controversial book, *al-Fannu l-qaṣaṣī fī al-Qur'ān*. Even when the Qur'ān recounts Biblical stories, according to Ḥalafallāh, it does not intend to report history, whether it really happened or not, but rather to elicit a response from its listeners.

Stewart

This *sūra* is recognized in the text itself as particularly attractive as a story (*aḥsan al-qaṣaṣ*) and not just as an account of events, which is usually *naba'* or *ḥadīth*. The reference to the best of stories at the outset of the *sūra* is intended to highlight the aesthetic appeal of the text, but does the appeal lie in the plot, or language, or rhetorical flourishes? The *sūra* has been a favorite in the Western study of the Qur'ān, and continues to be, but for a different reason: that it most resembles Biblical narratives in the way it is situated in the Qur'ān. Nearly the entire *sūra* is devoted to the Joseph story, and the Joseph story occurs only in this *sūra*, except for a few short mentions of Joseph elsewhere. However, the emphasis on this *sūra* gives a skewed view of the Qur'ān and Qur'ānic style, because this *sūra* is not typical, as it includes one narrative, rather than several, and has nearly no introduction. More typical are *sūras* with a tripartite structure in which the middle section is made up of a series of often parallel narratives, and the whole middle section is framed by introductory and concluding sections—*sūrat al-Qamar* is a good example. I have discussed the structure of *sūrat al-Qamar* in detail earlier (Stewart 2000). Angelika Neuwirth has discussed the tripartite structure of many Qur'ānic *sūras* in several studies.

A nagging question is the relationship between the Joseph story and the Prophet Muḥammad's own mission. One would expect the conclusion of the *sūra* to draw the typological parallel more directly, pointing out that, just as Joseph was abused by his brothers but still forgave them, so, too, the Prophet Muḥammad has been abused by the members of his tribe but will nevertheless forgive them and treat them with kindness that they do not really deserve. Instead, the conclusion refers more generally to past peoples and prophets, as if avoiding making that close connection, while references to the Prophet's detractors and yet-unconvinced audience as his close kin occur in other passages of the Qur'ān.

Toorawa

There is much to say—and much has already been said—about this *sūra*. I confine myself to two points: the first, something A. H. Johns has pointed out, namely that the style of presentation of this story is “dramatic” (Johns 1993: 42); Johns talks about the *sūra*'s *mise-en-scène* (Johns 1993: 43). I would go a step further and deem the presentation cinematographic: I find that it is recounted the way one might expect a screenplay to be written, or storyboarded.

In v. 3 reference is made to this *sūra* as the “best of stories.” How is it the best? Is this claim based on the fact that the *sūra* is a continuous narrative (as Muslim tradition would have us believe)? Or is the claim more sophisticated and, rather, about the *sūra*'s rhetorical and narrative features? Take the deployment of *mubīn*, a common Qur'ānic term and end-word to be sure (it appears 106 times): in Yūsuf it appears four times, thrice in close proximity. In its first use, God uses it to describe Scripture (v. 1); in the second use, Jacob uses it to describe the nature of Satan (v. 5); and in the third use, the treacherous brothers use it to characterize their view of Jacob's error (v. 8). This deployment by three different “speakers” in such close proximity, in rhyme position (and as the very first rhyme too), is highly rhetorically, narratively, and indeed aurally effective. Put differently, this might well be regarded as a hallmark of the best kind of storytelling.

Winitzer

The mention of Allah raising the heavens without pillars in v. 2 is noteworthy, since the mythologem of the “pillars of heaven” in an old one, appearing in various ancient Near Eastern conceptions of the cosmos. In Job 26:11, e.g., these, described there as *'ammūdê šāmayim*, are said to “tremble” (< *√rpp*; Arab. *raffa*), and cannot help but point the proximity of this word to *rafa'a*, even if this is accidental (these are not cognates). Here too it would seem that the Qur'ānic conception of the deity it promotes strives to distance itself from older, mythological ideas known to it.

More significant still is the description of the setting of the sun and moon for specified terms in v. 2. This seems to reflect ideas, originating in the ancient Near East but especially popular in Late Antiquity, concerning the etiology of appointed

times and the role of the luminaries in their determination. Reflexes of this idea are too numerous to count, though a measure of its significance can be appreciated when one recalls a central Hebrew benediction of Israel's deity as one who "sanctifies Israel and the appointed times" (*t. Ber.* 3:13). That Allah should be said to subdue the luminaries is, therefore, not entirely new. The Bible contains an almost identical statement, written into the account of the world's creation in its opening chapter (Gen 1:14–16; note *'ōtôt* therein and cf. *al-āyāti* here), and it seems reasonable to assume that this text and others (cf. Q 16:12) would have been aware of the Biblical tradition. In this regard it should be added that the Biblical is not the first word on the topic. As has been demonstrated convincingly, Israel's claim concerning its deity's mastery over the luminaries for the sake of fixing time counters and borrows the same claim made concerning the Babylonian deity Marduk in that nation's "Creation Epic," *Enūma Eliš* (see Speiser 1964: 10, and more recently and generally on the borrowing of *Enūma Eliš* by Genesis, Frahm 2011: 364–68).

Younes

Following my comments on the use of the accusative case in QS 14, the present passage, includes at least two instances of violations of the standard rules of case assignment, both involving a singular, indefinite, masculine noun in the accusative case. These are found in vv. 31 and 64: *mā hādā bašaran* and *fa-allāhu ḥayrun ḥāfiẓan*, respectively. The accusative case assignment in *bašaran* is explained as a result of the presence of *mā al-ḥiğāziyya*, which functions like *laysa* in those instances where the standard rules of case assignment fail to apply. Needless to say, such an ad hoc solution fails to meet the minimal standards of a coherent linguistic analysis of the phenomenon in question. It falls within the domains of *tafsīr*, where it is a matter of opinion. Except for the case assignment violation in *bašaran*, the phrase is well-formed and has a clear meaning.

On the other hand, the phrase *fa-allāhu ḥayrun ḥāfiẓan* is quite awkward as it is traditionally understood, with *ḥāfiẓan* treated as either a circumstantial accusative (*ḥāl*) or an accusative of distinction (*tamyīz*) (al-Zağğāğ 2007, 3: 21). The fact that the word could be either implies a certain amount of confusion and uncertainty. But neither the circumstantial accusative nor the accusative of distinction really works if they are applied the way they are supposed to apply in the language in general.

The two-word combination *ḥayrun* and *ḥāfiẓan* makes better sense if understood as a construct (*idāfa* phrase) with *ḥāfiẓan* treated as the second term i.e. the best keeper/maintainer, (or the best of keepers/maintainers). This, of course, requires a different case assignment, i.e. the genitive.

Zellentin

Sūrat Yūsuf closes with a verse that summarizes its self-conceptualization vis-à-vis previous tradition, be it Biblical or post-Biblical: “This (Qur’ān) is not a fabricated discourse, rather it is a confirmation (*taṣḍīqa*) of what was before it (*bayna yadayhi*, lit.: “in his hands,” perhaps in God’s hands), and an elaboration of all things, and a guidance and mercy for a people who have faith.” (v. 111). The Qur’ān repeats its central claim that it is “confirming what was before it” or “that which is with you” numerous times (see e. g., Q 2:41, 89, 91, 97, and 101; Q 3:3 and 81; Q 4:47; Q 5:48; Q 6:92; Q 10:37; Q 35:31; Q 37:37). Notably, the same language of “confirmation” is also used to describe John (Q 3:39), Jesus (*ibid.* v. 50; Q 5:46; Q 61:6) and Mary (Q 66:12) “confirming” what was before them, illustrating how the Qur’ān views itself as a reiteration and clarification of the message already given to Jesus.

The audience of Jesus as well as that of Muḥammad are called explicitly to compare and contrast the current message with respective previous ones they have heard, and to realize that the present one is a repetition not so much of the diverging teachings circulating in the seventh century CE, but rather of the perceived divine original to which the Qur’ān grants fuller access. (Pointing to divergence among various contemporary parties is an established rhetorical tool equally employed, e. g., by the Clementine Homilies against the philosophical schools of its time, see e. g. I:3). Hence, the Qur’ān sees itself as self-authenticating not so much in the way Calvin sees the Bible as such, but precisely in its relation to previous Scripture. It does not claim to stand on its own, and may not want to be read as such. In this way, the Qur’ān as a “rewritten Bible” (to use Pregill’s extrapolation of the Second-Temple genre), or perhaps even more precisely as a “retold Bible,” can rely on the Biblical and post-Biblical traditions about Joseph (the pertinence of which is beautifully illustrated by Goldman 1995) at the same time as generating a message by retelling the familiar story in an unfamiliar way.