

ما جاء عن يوسف عليه السلام في القرآن الكريم ومعناه باللغتين الانجليزية
والفرنسية

8 يوسف عليه السلام YUSUF (JOSEPH peace be upon him

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سورة يوسف !2 Sourate

{نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ} 3. We
the best of stories through relate unto you (Muhammad
Our Revelations unto you, of this Qur'ân. And before this (i.e. before
the coming of Divine Inspiration to you), you were among those who
knew nothing about it (the Qur'ân.
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.

{إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي

سَاجِدِينَ} 4. Remember) when Yûsuf (Joseph) said to his father: O my
father! Verily, I saw (in a dream) eleven stars and the sun and the moon
I saw them prostrating themselves to me.

Quand Joseph dit à son père: O mon père, j'ai vu (en songe), onze 4
étoiles, et aussi le soleil et la lune; je les ai vus prosternés devant moi.

{قَالَ يَبْنَئِي لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ} 5. He (the
father) said: O my son! Relate not your vision to your brothers, lest
they arrange a plot against you. Verily! Shaitân (Satan) is to man an
open enemy.

O mon fils, dit-il, ne raconte pas ta vision à tes frères car ils⁵ monteraient un complot contre toi; le Diable est certainement pour l'homme un ennemi déclaré.

{وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ

Thus will your Lord choose you and⁶ teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya`qûb (Jacob), as He perfected it on your fathers, Ibrahîm (Abraham) and Ishâque (Isaac) aforetime! Verily, your Lord is AllKnowing, AllWise.

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

{لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ} 7. Verily, in Yûsuf (Joseph) and his

brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.

Il y avait certainement, en Joseph et ses frères, des exhortations pour⁷ ceux qui interrogent.

{إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنْ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ} 8. When they said:

Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are `Usbah (a strong group). Really, our father is in a plain error.

quand ceux-ci dirent :Joseph et son frère sont plus aimés de notre⁸ père que nous, alors que nous sommes un groupe bien fort. Notre père est vraiment dans un tort évident.

{أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ} 9. Kill Yûsuf

(Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin.

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.

One {قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطُهٗ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ} 10.

from among them said: Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers.

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.

They said: O our father! Why {قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ} 11.

do you not trust us with Yûsuf (Joseph) though we are indeed his wellwishers?

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.

Send him with us tomorrow to enjoy {أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ} 12.

..himself and play, and verily, we will take care of him

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

He (Ya`qûb (Jacob)) {قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ} 13.

said: Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.

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.

They said: If a wolf devours him, {قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ} 14.

while we are `Usbah (a strong group) (to guard him), then surely, we are the losers.

**Ils dirent : Si le loup le dévore alors que nous sommes nombreux, 14.
nous serons vraiment les perdants.**

{فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ} 15.

**So, when they took him away, they all agreed to throw him
down to the bottom of the well, and We revealed to him: Indeed, you
shall (one day) inform them of this their affair, when they know (you)
not.**

**Et lorsqu'ils l'eurent emmené, et se furent mis d'accord pour le jeter 15
dans les profondeurs invisibles du puits, Nous lui révélâmes:
Tu les informeras sûrement de cette affaire sans qu'ils s'en rendent
compt.**

**And they came to their father in the early part of 16. {وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ}
the night weeping.**

Et ils vinrent à leur père, le soir, en pleurant. 16

{قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا

**صادقين} 17. They said: O our father! We went racing with one another, and
left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you
will never believe us even when we speak the truth.**

**Ils dirent : O notre père, nous sommes allés faire une course, et 17.
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.**

{وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا

**تَصِفُونَ} 18. And they brought his shirt stained with false blood. He said:
Nay, but your ownelves have made up a tale. So (for me) patience is
most fitting. And it is Allâh (Alone) Whose help can be sought against
that (lie) which you describe.**

**Ils apportèrent sa tunique tachée d'un faux sang. Il dit : Vos âmes, 18
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.

{وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوُهُ قَالَ يَبُشْرَىٰ هَٰذَا غُلَامٌ وَأَسَرُّهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا

يَعْمَلُونَ} 19. And there came a caravan of travellers and they sent their waterdrawer, and he let down his bucket (into the well). He said: What good news! Here is a boy. So they hid him as merchandise (a slave).

And Allâh was the AllKnower of what they did.

Or, vint une caravane. Ils envoyèrent leur chercheur d'eau, qui fit 19 descendre son seau. Il dit:

Et ils le dissimulèrent (pour le vendre) Bonne nouvelle! Voilà un garçon telle une marchandise. Allah cependant savait fort bien ce qu'ils faisaient.

{وَشَرَّوهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ} 20. And they sold him for a low price, for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

Et ils le vendirent à vil prix: pour quelques dirhams comptés. Ils le 20 considéraient comme indésirable.

{وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 21. And he (the

man) from Egypt who bought him, said to his wife: Make his stay comfortable, may be he will profit us or we shall adopt him as a son. Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

Et celui qui l'acheta était de l'Egypte. Il dit à sa femme: 21

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.

And when he (Yûsuf .22 {وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ})

((Joseph)) attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the Muhsinûn (doers of good see the footnote of V.9:120.

Et quand il eut atteint sa maturité Nous lui accordâmes sagesse et .22 savoir. C'est ainsi que nous récompensons les bienfaisants.

{وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا

يُفْلِحُ الظَّالِمُونَ}{.23} And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: Come on, O you. He said: I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evildoers) will never be successful.

Or celle (Zulikha) qui l'avait reçu dans sa maison essaya de le .23 séduire. Et elle ferma bien les portes et dit: Viens, (je suis prête pour toi.

Il dit: Qu'Allah me protège! C'est mon maitre qui m'a accordé un bon asile. Vraiment les injustes ne réussissent pas.

{وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا

الْمُخْلِصِينَ}{.24} And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves.

Et, elle le désira. Et il l'aurait désirée n'eût été ce qu'il vit comme .24 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.

{وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ

أَوْ عَذَابٌ أَلِيمٌ}{.25} So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: What is the recompense (punishment) for him who

intended an evil design against your wife, except that he be put in prison or a painful torment?

Et tous deux coururent vers la porte, et elle lui déchira sa tunique .25

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 châtiment douloureux?

{قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ} .26

He (Yûsuf (Joseph)) said: It was she that sought to seduce me; and a witness of her household bore witness (saying): If it be that his shirt is torn from the front, then her tale is true and he is a liar

Joseph) dit: C'est elle qui a voulu me séduire. 26

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.

{وَإِن كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ} .27

But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth.

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

{فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ} .28

So when he (her husband) saw his ((Yûsuf's (Joseph)) shirt torn at the back, he (her husband) said: Surely, it is a plot of you women! Certainly mighty is your plot.

Puis, quand il (le mari) vit la tunique déchirée par derrière, il dit: 28

C'est bien de votre ruse de femmes! Vos ruses sont vraiment énormes.

{يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكَ كُنتِ مِنَ الْخَاطِئِينَ} .29

O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful.

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

And { وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ } 30.

women in the city said: The wife of Al`AzIz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error.

Et dans la ville, des femmes dirent: 30

La femme d'Al-AAzize essaye de séduire son valet! Il l'a vraiment^u rendue folle d'amour. Nous la trouvons certes dans un égarement évident.

{ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكَنًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا

رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ } 31.
So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said ((to Yûsuf (Joseph)): Come out before them. Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel.

Lorsqu'elle eut entendu leur fourberie, elle leur envoya (des 31 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'admirèrent, se coupèrent les mains et dirent:A Allah ne plaise! Ce n'est pas un être humain, ce n'est qu'un^u ange noble.

{ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ فَوَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ

الصَّاغِرِينَ } 32.
She said: This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.

Elle dit : Voilà donc celui à propos duquel vous me blâmiez. J'ai.. 32^u 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 humilié.

He {قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ} 33.

said: O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants.

.Il dit : O mon Seigneur, la prison m'est préférable à ce à quoi elles³³ m'invitent. Et si Tu n'écarteras pas de moi leur ruse, je pencherai vers elles et serai du nombre des ignorants des pêcheurs.

So his Lord answered his {فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} 34.

invocation and turned away from him their plot. Verily, He is the AllHearer, the AllKnower.

Son Seigneur l'exauça donc, et éloigna de lui leur ruse. C'est Lui, 34 vraiment, qui est l'Audient et l'Omniscient.

{ثُمَّ بَدَأَ لَهُمْ مِّنْ بَعْدِ مَا رَأَوْا آيَاتِ لَيْسَجْنَتُهُ حَتَّىٰ حِينٍ} 35.

..they had seen the proofs (of his innocence), to imprison him for a time

Puis, après qu'ils eurent vu les preuves (de son innocence), il leur 35 sembla qu'ils devaient l'emprisonner pour un temps.

{وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ

الطَّيْرُ مِنْهُ نَبْتًا يَتَّوِيلُهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ} 36.

And there entered with him two young 36 men in the prison. One of them said: Verily, I saw myself (in a dream) pressing wine. The other said: Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof. (They said): Inform us of the interpretation of this. Verily, we think you are one of the Muhsinûn (doers of good.

Deux valets entrèrent avec lui en prison. L'un d'eux dit: 36

Je me voyais (en rêve) pressant du raisin. Et l'autre dit: Et moi, je me³⁶

voyais portant sur ma tête du pain dont les oiseaux mangeaient.

Apprends-nous l'interprétation (de nos rêves), nous te voyons au nombres des bienfaisants.

{قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا

يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ} 37. He said: No food will come to you (in

wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the Kan`âniûn of Egypt who were polytheists and used to worship sun and other false deities.

La nourriture qui vous est attribuée ne vous parviendra point, dit- 37. 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.

{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. And I have followed the religion of my

(fathers, IbrahIm (Abraham), Ishâque (Isaac) and Ya`qûb (Jacob and never could we attribute any partners whatsoever to (عليهم السلام), Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him. Et j'ai suivi la religion de mes ancêtres, Abraham, Isaac et Jacob. Il 38. 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.

{إِصْحَابِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ} 39. O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?

O mes deux compagnons de prison! Qui est le meilleur: des 39. Seigneurs éparpillés ou Allah, l'Unique, le Dominateur suprême?

{مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنَّ الْهَكْمَ لِلَّهِ أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 40. **You do not worship besides**

Him but only names which you have named (forged) you and your fathers for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

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.

{يَصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ} 41. **O two companions of the prison! As for one of you, he (as a**

servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head.

Thus is the case judged concerning which you both did inquire. 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 décidé.

{وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ} 42. **And he said to the one whom he knew to be saved: Mention me**

to your lord (i.e. your king, so as to get me out of the prison). But Shaitân (Satan) made him forget to mention it to his Lord (or Satan made {(Yûsuf (Joseph)) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others). So (Yûsuf (Joseph)) stayed in prison a few (more) years.

Et il dit à celui des deux dont il pensait qu'il serait délivré: 42 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.

{وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ

And the king (of Egypt) said: Verily, I saw .43 {أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ} (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.

Et le roi dit : En vérité, je voyais (en rêve) sept vaches grasses .43 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.

They said: Mixed up false dreams .44 {قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ}

and we are not skilled in the interpretation of dreams.

Ils dirent : C'est un amas de rêves! Et nous ne savons pas .44 interpréter les rêves.

Then the man who was .45 {وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ}

released (one of the two who were in prison), now at length remembered and said: I will tell you its interpretation, so send me forth.

Or, celui des deux qui avait été délivré et qui, après quelque temps se .45 rappela dit: Je vous en donnerai l'interprétation. Envoyez-moi donc. *

{يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي

O joseph!" (he said) O man of truth! expound – 46 {أَرْجِعْ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ} 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 know.

O toi, Joseph, le véridique! Eclaire-nous au sujet de sept vaches .46 grasses que mangent sept très maigres, et sept épis verts et autant d'autres, secs, afin que je retourne aux gens te qu'ils sachent (l'interprétation exacte du rêve.

Yûsuf (Joseph)) 47. { قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سَبِيلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ } 47.

said: For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

**Alors (Joseph dit : Vous sèmerez pendant sept années consécutives. 47
Tout ce que vous aurez moissonné, laissez-le en épi, sauf le peu que vous
consemmerez.**

**{ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعَ شِدَآءٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ } 48. Then will come
after that, seven hard (years), which will devour what you have laid by
in advance for them, (all) except a little of that which you have guarded
(stored.**

**Viendront ensuite sept années de disette qui consommeront tout ce 48
que vous aurez amassé pour elles sauf le peu que vous aurez réservé
(comme semence.**

**{ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ } 49. Then thereafter will come a
year in which people will have abundant rain and in which they will
press (wine and oil.
Puis, viendra après cela une année où les gens seront secourus (par 49
la pluie) et iront au pressoir.**

{ وَقَالَ الْمَلِكُ أَتُؤْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي

**بِكَيْدِهِنَّ عَلِيمٌ } 50. And the king said: Bring him to me. But when the
messenger came to him, (Yûsuf (Joseph)) said: Return to your lord and
ask him, `What happened to the women who cut their hands? Surely,
my Lord (Allâh) is WellAware of their plot.
Et le roi dit :Amenez-le moi .Puis, lorsque l'emissaire arriva auprès 50
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.

{قَالَ مَا خَطْبُكُمْ إِذْ رَاودْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ آلَا نَحْصَحُ الْحَقُّ أَنَّا رَاودْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ} 51.

The King) said (to the women): 51.

What was your affair when you did seek to seduce Yûsuf (Joseph)? The women said: Allâh forbid! No evil know we against him! The wife of Al`AzIz said: Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful.

Alors, (le roi leur) dit: Qu'est-ce donc qui vous a poussées à essayer 51 de

séduire Joseph? Elles dirent: A Allah ne plaise! Nous ne connaissons rien

de mauvais contre lui. Et la femme d'Al-AAzize 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.

{ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخْنُهِ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي الْخَائِنِينَ} 52.

I asked for this enquiry) in order that he (Al`AzIz) may know that I betrayed him not in (his) absence. And, verily! Allâh guides not the plot of the betrayers.

Cela afin qi'il sache que je ne l'ai pas trahi en son absence, et qu'en 52 vérité Allah ne guide pas la ruse des traîtres.

{وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ} 53.

And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is OftForgiving, Most Merciful.

Je ne m'innocente cependant pas, car l'âme est très incitatrice au 53 mal, à moins que mon Seigneur, par miséricorde, (ne la préserve du péché). Mon Seigneur est certes Pardonneur et très Miséricordieux.

{وَقَالَ الْمَلِكُ أَتُؤْنِسُنِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ} 54.

And the king said: Bring him to me that I may attach him to my person. Then, when he spoke to him, he said: Verily, this day, you are with us high in rank and fully trusted.

Et le roi dit : Amenez-le moi: je me le réserve pour moi-même 54

**Et lorsqu'il lui eut parlé, il dit :Tu es dès aujourd'hui près de nous, en
une position d'autorité et de confianc.**

**Yûsuf (Joseph)) said: Set me over }55. قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ
the storehouses of the land; I will indeed guard them with full
knowledge (as a minister of finance in Egypt, in place of Al`Aziz who
was dead at that time.**

**Et (Joseph) dit : Assigne-moi les dépôts du territoire: je suis bon }55
gardien et connaisseux.**

**}وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
المُحْسِنِينَ}56. Thus did We give full authority to Yûsuf (Joseph) in the land,
to take possession therein, as when or where he likes. We bestow of Our
Mercy on whom We please, and We make not to be lost the reward of
AlMuhsinûn (the good doers See V.2:112.
Ainsi avons-nous affermi (l'autorité de) Joseph dans ce territoire et }56
il s'y installait là où il le voulait. Nous touchons de Notre miséricorde
qui Nous voulons et ne faisons pas perdre aux hommes de bien le mérite
(de leurs oeuvres.**

**}وَلَا جَزَاءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ}57. And verily, the reward of the
Hereafter is better for those who believe and used to fear Allâh and
keep their duty to Him (by abstaining from all kinds of sins and evil
deeds and by performing all kinds of righteous good deeds.
Et la récompense de l'au-delà est meilleurs pour ceux qui ont cru et }57
ont pratiqué la piété.**

**}وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ}58. And Yûsuf's (Joseph) brethren
came and they entered unto him, and he recognized them, but they
recognized him not.
Et les frères de Joseph vinrent et entrèrent auprès de lui. Il les }58
reconnut, mais eux ne le reconnurent pas.**

And .59 {وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ}

when he had furnished them with their provisions (according to their need), he said: Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?

Et quand il leur eut fourni leur provision, il dit: .59

**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?**

{فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ} .60
But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.

**Et si vous ne me l'amenez pas, alors il n'y aura plus de provision .60
pour vous, chez moi; et vous ne m'approcherez plus.**

{قَالُوا سُرَّادُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ} .61
They said: We shall try to get permission (for him) from his father, and verily, we shall do it.

**Ils dirent : Nous essayerons de persuader son père. Certes, nous le * .61
ferons.**

And .62 {وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ}
(Yûsuf (Joseph)) told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.

**Et il dit à Ses serviteurs:Remettez leurs marchandises dans leurs * 62
sacs: peut être les reconnaîtront-ils quand ils seront de retour vers leur famille et peut-être qu'ils reviendront.**

{فَلَمَّا رَجِعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ} .63
So, 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, and we shall get our measure and truly we will guard him.

**Et lorsqu'ils revinrent à leur père, ils dirent :O notre père, il nous * 63
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.

He said: {قَالَ هَلْ آمَنْتُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ} 64.

Can I entrust him to you except as I entrusted his brother (Yûsuf (Joseph)) to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy.

Il dit : Vais-je vous le confier comme, auparavant, je vous ai confié 64 son frère? Mais Allah est le meilleur gardien, et Il est Le plus Miséricordieux des miséricordieux.

{وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَٰذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا

And when they opened their bags, 65. {وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ} 65. they found their money had been returned to them. They said: O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give.

Et lorsqu'ils ouvrirent leurs bagages, ils trouvèrent qu'on leur avait 65 O notre père. Que désirons-nous : rendu leurs marchandises. Ils dirent (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.

{قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتِنَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا

He (Ya`qûb (Jacob)) said: I will not send him with you until 66. {نَقُولُ وَكَيْلٌ} 66. you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.),

And when they had sworn their solemn oath, he said: Allâh is the Witness to what we have said.

Il dit : Jamais je ne l'enverrai avec vous, jusqu'à ce que vous 66 – 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.*

{وَقَالَ يُبْنَىٰ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ} 67. And he said: O my sons! Do not enter by

one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily! The decision rests only with Allâh. In him, I put my trust and let all those that trust, put their trust in Him.

Et il dit : O mes fils, n'entrez pas par une seule porte, mais entrez* 67

par portes séparées. Je ne peux cependant vous être d'aucune utilité 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.

{وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبَاؤُهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 68. And when they entered according

to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya`qûb's (Jacob) innerself which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

Etant entrés comme leur père le leur avait commandé (cela) ne leur 68

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.

{وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ} 69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: Verily! I am your brother, so grieve not for what they used to do.

Et quand ils furent entrés auprès de Joseph, (celui-ci) retInt son 69
frère auprès de lui en disant:

Je suis ton frère. Ne te chagrine donc pas pour ce qu'ils faisaient.*

So when **70** { فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ } he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: O you (in) the caravan! Surely, you are thieves.

Puis, quand il leur eut fourni leurs provisions, il mit la coupe dans le **70** Caravaniers! vous êtes des ^{*} :sac de son frère. Ensuite un crieur annonça voleur.

They, turning towards them, said: What is it **71** { قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ } that you have lost?

Ils se retournèrent en disant :Qu'avez-vous perdu? **71**

They said: We have lost the **72** { قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلَمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ } (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it.

Ils répondirent : Nous cherchons la grande coupe du roi. La charge **72** d'un chameau à qui l'apportera et j'en suis garant

They said: By Allâh! **73** { قَالُوا تَأَلَّيْهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ } Indeed you know that we came not to make mischief in the land, and we are no thieves.

Par Allah, dirent-ils, vous savez certes que nous ne sommes pas **73** venus pour semer la corruption sur le territoire et que nous ne sommes pas des voleurs.

They (Yûsuf's (Joseph) men) said: What then **74** { قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ } shall be the penalty of him, if you are (proved to be) liars. Quelle sera donc la sanction si vous êtes des menteurs? (dirent-ils. – **74**

They (Yûsuf's (Joseph) **75** { قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ } brothers) said: His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrongdoers, etc.

Ils dirent : La sanction infligée à celui dont les bagages de qui la ⁷⁵ 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 malfaiteur.

{فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ

اَلْمَلِكِ إِلَّا أَنْ يَشَاءَ اَللَّهُ تَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ} .76 (Yûsuf)

(Joseph)) began (the search) in their bags before the bag of his brother.

Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of punishment, i.e. enslaving of a thief.) We

raise to degrees whom We please, but over all those endowed with

knowledge is the AllKnowing (Allâh.

Joseph) commença par les sacs des autres avant celui de son frère;) .76

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.

{قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ

بِمَا تَصِفُونَ} .77 They ((Yûsuf's (Joseph) brothers) said: If he steals, there

was a brother of his (Yûsuf (Joseph)) who did steal before (him). But

these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): You are in worst case, and

Allâh is the Best Knower of that which you describe.

Ils ⁷⁷ S'il a commis un vol, un frère à lui auparavant a volé aussi. ⁷⁷

dirent: 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 décrive,

{قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ} .78 They said: O

ruler of the land! Verily, he has an old father (who will grieve for him);

so take one of us in his place. Indeed we think that you are one of the Muhsinûn (gooddoers see the footnote of V.9:120).
 Ils dirent : O Al-AAzize, il a un père très vieux; saisis-toi donc de ⁷⁸ l'un de nous, à sa place. Nous voyons que tu es vraiment du nombre des gens bienfaisants.

He said: Allâh forbid, ⁷⁹ {قَالَ مَعَاذَ اللَّهِ أَنْ تُأْخِذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِذْ لَطَلْمُونَ} that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zâlimûn (wrongdoers).
 Il dit : Qu'Allah nous garde de prendre un autre que celui chez qui ⁷⁹ nous avons trouvé notre bien! Nous serions alors vraiment injustes.

{فَلَمَّا اسْتِيسَأُوا مِنْهُ خُلُوصًا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ} ⁸⁰ So, when they despaired of him, they held a conference in private. The eldest among them said: Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

Puis, lorsqu'ils eurent perdu tout espoir (de ramener Benyamin) ils ⁸⁰ se concertèrent en secret. Leur aîné dit: Ne-savez-vous pas que votre père ⁸⁰ 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.

Return ⁸¹ {أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ} to your father and say, `O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the unseen.
 Retournez à votre père et dites: O notre père, ton fils a volé. Et nous ⁸¹ n'attestons que ce que nous savons. Et nous n'étions nullement au courant de l'inconnu.

And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.

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

He (Ya`qûb (Jacob)) said: Nay, but your ownelves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! only He is AllKnowing, AllWise.

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.

And he turned away from them and said: Alas, my grief for Yûsuf (Joseph)! And he lost his sight because of the sorrow that he was suppressing.

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.

They said: By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead.

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.

He said: I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.

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.

{يٰۤاَيُّهَا الَّذِيْنَ اٰذٰهَبُوْا فَتَحَسَّسُوْا مِنْ يُوسُفَ وَاَخِيْهِ وَلَا تَيْۤاسُوْا مِنْ رُّوْحِ اللّٰهِ اِنَّهٗ لَا يَيْۤاسُ مِنْ رُّوْحِ اللّٰهِ اِلَّا الْكَافِرُوْنَ}

O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve. 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.

{فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰۤاَيُّهَا الْعَزِيْزُ مَسَّنَا وَاهْلُنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا اِنَّ اللّٰهَ

يَجْزِي الْمُتَصَدِّقِيْنَ} .88. **Then, when they entered unto him (Yûsuf (Joseph)), they said: O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable.**

Et lorsqu'ils s'introduisirent auprès de (Joseph,) ils dirent: .88

O al-AAzize, 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-nous la charité. Certes, Allah récompense les charitables.

{قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَاَخِيْهِ اِذْ اَنْتُمْ جَاهِلُوْنَ}

He said: Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant? Il dit : Savez-vous ce que vous avez fait de Joseph et de son frère – .89 alors que vous étiez ignorants? (injustes.

{قَالُوْا اِنَّكَ لَاۤ اَنْتَ يُوسُفُ قَالَ اَنَا يُوسُفُ وَهٰذَا اَخِيْ فَدَمِّنْ اللّٰهُ عَلَيْنَا اِنَّهٗ مَنْ يَّتَّقِ وَيَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ

الْمُحْسِنِيْنَ} .90. **They said: Are you indeed Yûsuf (Joseph)? He said: I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (gooddoers see V.2:112) to be lost.**

Ils dirent: Est-ce que tu es... Certes, tu es Joseph. Il dit: 90

**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 bienfaisants.**

**{قَالُوا تَأَلَّه لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ} 91. They said: By Allâh! Indeed Allâh
has preferred you above us, and we certainly have been sinners.
Ils dirent : Par Allah! Vraiment Allah t'a préféré à nous et nous * 91
avons été fautif.**

**{قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ} 92. He said: No reproach on
you this day; may Allâh forgive you, and He is the Most Merciful of
those who show mercy.
Il dit : Pas de récrimination contre vous aujourd'hui! Qu'Allah * 92
vous pardonne. C'est Lui Le plus Miséricordieux des miséricordieux.**

**{أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ} 93. Go with this shirt
of mine, and cast it over the face of my father, he will become
clearsighted, and bring to me all your family.
Emportez ma tunique que voici, et appliquez-la sur le visage de mon 93
père: il recouvrera (aussitôt) la vue. Et amenez-moi toute votre famille.**

**{وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُون} 94. And when the caravan
departed, their father said: I do indeed feel the smell of Yûsuf (Joseph),
if only you think me not a dotard (a person who has weakness of mind
because of old age.
Et dès que la caravane franchit la frontière (de Canâan), leur père 94
Je décède, certes, l'odeur de Joseph, même si vous dites que je :dit
radot.**

**{قَالُوا تَأَلَّه إِنَّكَ لَفِي ضَلَالٍ قَدِيمٍ} 95. They said: By Allâh! Certainly, you are in
your old error.
Ils lui dirent : Par Allah te voilà bien dans ton ancien égaremen * 95**

Then, {فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ} 96.
when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clearsighted. He said: Did I not say to you, `I know from Allâh that which you know not.

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 Ne vous ai-je pas dit que je sais, par Allah, ce que vous ne savez :dit pas?

They said: O our father! Ask {قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ} 97.
..Forgiveness (from Allâh) for our sins, indeed we have been sinners
Ils dirent : O notre père, implore pour nous la rémission de nos péchés. Nous étions vraiment fautifs.

He said: I will ask my Lord for {قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ} 98.
forgiveness for you, verily He! Only He is the OftForgiving, the Most Merciful.
Il dit : J'implorerai pour vous le pardon de mon Seigneur. Car c'est Lui le Pardonneur, le Très Miséricordieu

Then, when they {فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ} 99.
came in before Yûsuf (Joseph), he took his parents to himself and said:
Enter Egypt, if Allâh will, in security.
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.

{وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَأْبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ} 100.
And he raised his parents to the throne and they fell down before him prostrate. And he said: O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!
He was indeed good to me, when He took me out of the prison, and

brought you (all here) out of the bedouinlife, after Shaitân (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the AllKnowing, the AllWise.

Et il éleva ses parents sur le trône, et tous tombèrent devant lui, 100 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. Mon Seigneur est plein de douceur pour ce qu'Il veut. Et c'est Lui l'Omniscient, le Sage.

{رَبِّ قَدْ أَتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ} 101. My Lord! You have indeed bestowed on me of the sovereignty, and taught me (something) of the interpretation of dreams the (Only) Creator of the heavens and the earth! You are my Wall (Protector, Helper, Supporter, Guardian, God, Lord, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous. O mon Seigneur, Tu m'as donné du pouvoir et m'a enseigné 101 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 fait moi rejoindre les vertueux.

{ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ} 102. This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad صلى الله عليه وسلم).

You were not (present) with them when they arranged their plan together, and (while) they were plotting. Ce sont là des récits inconnus que Nous te révélons. Et tu n'étais 102 pas auprès d'eux quand ils se mirent d'accord pour comploter.

????????????????????

{لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ} 111. Indeed in their stories, there is a lesson for

men of understanding. It (the Qur'an) is not a forged statement but a confirmation of (the Allâh's existing Books) which was before it (i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh) and a detailed explanation of everything and a guide and a Mercy for the people who believe.

Dans leurs récits il y a certes une leçon pour les gens doués .111 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.

