APPENDIX I: ENGLISH TRANSLATION OF THE POEM

1. Praise be to thee, Who has created the heavens;
   Thou art mighty and revealest ... distress and adversities.

2. And in the second place pray for the best of creatures,
   Muhammad, who was sent to men ...

3. *And may God bless him, the one with whom He is well satisfied,
   and be pleased with the Masters, his noble Companions.

4. In his [name] I fervently supplicate God Almighty,
   and whoever entreats God Almighty through him shall surely succeed.

5. I ask Him to make my composing easy,
   and open the door of speech and ideas to me;

6. May He enable me to compose poetry through His grace,
   for He is ever the Gracious One, and has restored what had been put as under.

7. And now, O people, hear all of you
   that which has come like pearls through His favour.

8. O thou who seekest the best of narratives,
   --and [I swear] by God that its narrative is of the finest -

9. Thou shalt hear from me, may God guide thee, a story
   of triumph and Divine Aid.

11. It is the most beautiful story; the story of Joseph and Jacob and the his brothers who were like the shining stars.

12. The Lord of the Throne [of Heaven] had given Joseph an endowment of beauty [sufficient to supply] the new moon with radiance.

13. He had a fragrance sweeter than the scent of musk, and his outward form was among the most beautiful in God's creation.

14. The prophet Jacob loved him and cherished him above all the rest of manking.

15. Day and night he staved at his side, and could not bear to be separated from him for an hour.

16. He honoured him above all other people, listening and watching for him.

17. His brothers worked as shepherds all day, and at sunset they had to keep watch by night.

18. His eye of affection only rested upon Joseph, and turned away from his other children.
19. When his sons observed this they harboured evil [in their hearts] towards Joseph, and the Accursed One gave them commands.

20. This was the result of something which God had foreordained should be;

21. At the time when God wished to disclose the matter [of Joseph], (which had not previously been inscribed in the book).

22. The prophet Jacob was sitting to recite his prayers, unflaggingly glorifying God the Protector;

23. On his lap slept the righteous Joseph, his face brighter and more radiant than the moon.

24. As he slept a pleasant smile showed on his countenance; it was as though as a bringer of good tidings he had attained his aim.

25. Jacob the Prophet wondered at his laughing, *and a matter of great import came into his mind.

26. Jacob said to him: "Thy face is laughing, and giving glad tidings of the Divine; what has happened, O Joseph?

27. He replied: 'It is a vision I have seen: it tells of something which must be proclaimed and spread abroad!
28. Jacob said: 'What hast thou seen? Do thou relate the vision to me truthfully!'

29. He replied: 'I saw glittering stars - I counted them: there were eleven;

30. I saw them prostrating themselves before me, all of them, and the sun and the moon joined them in this.'

31. Jacob said to him: 'This vision of thine contains a prophecy, O Joseph, which has appeared to me.

32. Conceal it from your brothers; tell them nothing about it; never reveal it to man or woman.

33. 'Do not relate the vision to anyone; keep thy secret and cleave to caution'.

34. But it avails not to warn against something commanded by the Creator; to Him is the power, the disposing of events, and He is gracious in His foreordaining.

35. When the time came for God to disclose the matter [of Joseph] - and a matter which has been decreed by God is inexorable -

36. He caused him to forget what his father had counselled him, and he related his vision to them completely, without concealing anything.
37. He added fury to their rage on account of what they heard, and every one of them determined upon [a course of] evil.

38. When they were all alone by themselves in the wilderness they took counsel together, and every one felt as though his heart were broken.

39. Out of envy they said: 'It is likely the son of Rachel will say to you: "You are my servants", as he has [already] intimated.

40. Do you not see Jacob your father showing him devotion and favour, while you do not receive a glance?

41. [Do you not see that] Joseph is conceited and that you are [made] abject through herding and drudgery, in hardship and sleeplessness.

42. If he were not occupied with him he would give his attention to you, in the evening and at morning light.

43. Is this not so? Therefore kill him, that your father's face may be clear for you.

44. Or else east him away in the midst of a desert place, far from human habitation, in the narrowest of holes'.

45. Then Judah said" "This would be an enormity.

There is no more serious offence than taking a life,
46. Especially that of a prophet of God, and the son of a prophet, and whoever kills a just person unjustly becomes an infidel.'

47. They replied: 'We have to strike him down; in spite of any opposition you may offer!'

48. *He replied to them: 'If you have to do [this] then throw him into a well with water in it!'

49. His Lord will do with him as He wishes; if it is His will, He will save him; if not he will be drowned in it'.

50. They made a compact in accordance with this opinion; [after] they had all deliberated together upon these words.

51. They came to the upright Joseph, coaxingly, and spoke to him in a way that would have softened stone.

52. They said: "This is springtime, and the season of the flowering of herbs and trees.

53. If thou stayest alone pasturing the sheep in the wilderness, thou wilt rejoice in the luxuriance of fatness and abundance'.

54. They continued: "This is the time of their lambing, and their young ones come in various colours,
55. For some are white, some russet, some yellow
and some piebald, with colours that ravish the sight.

56. If only thou couldst imagine them at evening when they return, when
their offspring gather joyfully around them in flocks.

57. Their voices bleat in their language,
and then their remaining young ones come to them.

58. Thou couldst draw of their milk from their udders,
and of it we would prepare various kinds of food to be stored.

59. If thou couldst but see what we do in the wilderness
when we revel and play ball there!

60. He replied to them: 'Ask my father
if tomorrow he will allow me to set forth'.

61. They came to their father, setting snares
for Joseph, and the Truthful One was not aware of what was
happening.

62. Their complexions had altered with rage,
and paleness had appeared on their countenances.

63. *When they approached him they all greeted him
and spoke with treachery and deceit.

64. Jacob replied to them: 'I perceive you are
in a state [of mind] for which I feel the utmost repugnance'.

65. They replied to him: 'Thou perceivest a benevolent state of mind [in us],
for we have a matter in hand which is a cause for joy and
wellbeing,
66. Because our brother Joseph has come to us, with his tears flowing down his checks like rain.

67. He has thrown himself upon us in humility; he has tears in his eyes and we have pitied them.

68. He kissed our feet and our faces, and if we disappoint him he will be heartbroken.

69. He said to us "By God, my brothers, when you go out into the wilderness to pasture [your flocks] there is no harm.

70. In taking me with you to see the trackless wilderness so that my care and worry and melancholy may leave me".

71. So send thou him tomorrow, if thou wilt, to play and disport himself in the wilderness and enjoy its scenes.

72. He said to them: 'By God, do not afflict me through Joseph; [my] heart is averse from that'.

73. They asked him "Why not?" He replied 'On account of a dream which I had just before dawn.

74. It was as though I were on the top of a snadhill in a valley empty of people,
75. And Joseph was in the valley, lower down, standing, and around him circled mangy wolves.

76. Pressing upon him and all seeking to devour him, and I was unable to reach him and help him.

77. One of them defended him when he sought protection with him, and after this he vanished into the earth and appeared no more.

78. It would grieve me for you to take him away and for a wolf to eat him, and I would be the one who suffered [the greatest] loss.

79. I cannot bear it when he is absent for an hour; how then [could I endure it] if a day passed without him coming?

80. Reuben said to him: 'I do not have any interpretation or regard for this vision of yours'.

81. His children said to him: 'we are a band of men: would a wolf then be able to devour him? Verily we should be auseless lot.'

82. Joseph supported them in what they said: 'Indeed this has been a weighty matter on my mind;'

83. I ask thee, by God Who raised the sky, and caused the cool water to gush out of the rock,
84. To let me enjoy myself, Father, with my brothers, and trust me to Fate and Predestination.

85. For God's decree may not be resisted *however careful one may be, and taking precautions is of no avail'.

86. So he began to commend him to them, as his tears flowed from his eyes like rain down his check.

87. Jacob gave him a farewell embrace and kissed him, as his heart burned within him.

88. He said to them: 'Return with my heartblood, [I adjure you] by God,

89. He solicitously gave them provisions for Joseph, and a jug of water with [all] impurities filtered out,

90. Saying to them" By the kindest of mortals to him - may God protect you from adversities and harm.

91. If he is thirsty, give him to drink; if he is hungry, give him to eat, and be like someone who returns a deposit faithfully,

92. And if the daytime sun blazes down fiercely at midday, shade him with something, for he cannot bear heat'.
93. They replied to him: 'We hear, and give thee a thousand marks of respect. We shall take him with us, looking after him with our hearing and sight'.

94. They carried him [away] on their necks one after the other, although he felt timid.

95. He began to counsel them, accompanying them on the way, until they had bound themselves by an oath regarding him; he stood and waited.

96. On a hill which was there, not moving until they had disappearand and he could no longer see a trace of them.

97. He returned with an afflicted, heavy heart, immersed in a sea in which it was impossible to swim.

98. When they had borne him away from their father, and disappeared from sight among the hills and trees,

99. The first manifestation of the wickedness of their evil actions [was that] the one carrying the water struck the cup so that it was smashed,

100. And the one bearing him threw him down *roughly on a bare patch of ground, so that he was unable to move.

101. They began to make him cry out, [lying] on the ground; he could not walk over the rough earth.
102. They turned on him, intent on murdering him, saying to him: 'Thy time has come!'

103. They buffected him on his face, and in his time of need there was no one to help him.

104. He clung to the him of Reuben's garment, who struck him on his face, and threw him back upon the earth, covering him in dust.

105. Whenever he cried out to one of them for help he found his heart harder than stone towards him.

106. He put himself under the authority of the eldest of them, whose name was Judah, a leader of the tribe and the most humane of them,

107. Saying: 'Protect me, O my brother, and son of my father; may the Lord of the Resurrection and the Throne protect thee from hell!'

108. He said to him: 'Be assured and confident, and be patient; he who is patient, by God, cannot fail.

109. Thou wilt leave it safe and sound, at the hands of people heading for Egypt,

110. And thou shalt possess them as slaves, and rule the land, and thou shalt wear a crown with dignity and respect'.
111. This is what happened in regard to Joseph and his being thrown into the well, and what transpired among them.

112. When they were delayed Jacob's heart sank, and he got up to go to the roadway to watch and wait.

113. His sons approached, shouting out and crying woe and bereavement.

114. When Jacob the Prophet did not see Joseph he collapsed and fell in a swoon on his face.

115. His sons came to him and shook [him] *and spoke to him, but he gave them no reply.

116. The signs of death had appeared on him in every respect, and they were afraid, and the flesh of every one of them crept.

117. Judah said: 'By God, how evil is our deed. We have killed our father. Our sin will never be forgiven!'

118. He remained prostrate on the ground, and did not recover until night's fleeing was perceptible at dawn.

119. [Then] Jacob the Prophet stirred, and his heart boiled from passion, and from his very depths he felt repulsion.
120. They said to him: 'Be thou calm, and listen to the narration of one who deserves forgiveness and has come to ask it.

121. We left our brother looking after our belongings whilst we went to run races, and Fate overrides caution.

122. We forgot him because our shepherding distracted us from him. O what a fateful chance, like sable night!

123. When we bethought ourselves of him we went back in dire alarm, but we found nothing save some scattered flesh.

124. Thou wilt not believe us, even though our sincerity be as obvious and clear as the light of the sun in summer.

125. [But] if thou wilt not believe us, here is his shirt, the clour of trefoil from redness'.

126. Jacob, when he had looked at his shirt, and seen no rent in it and [noticed] its bad smell,

127. Knew that this was not Joseph's smell, and that what they had brought was manifestly false.

128. So Jacob said to them: 'Nay, your soul should have induced you to do something; but one must be patient under the blows of Fate'.
129. [Then] Simeon addressed them: 'Verily your father has given you the lie openly and to your face.

130. Go! Let us catch a wolf and bring it *to him, and we shall say: "Here is the one who has brought disaster to thee!"

131. So they were absent a little while, and then they returned, bringing with them from the wilds a wolf, made captive with bonds.

132. They said to him: "This is the one who has often come down upon us, and has ravaged the sheep for a long time.

133. It was he who used to descend upon our belonging, and he has even dared to attack horsemen'.

134. Jacob replied: 'Loose his bonds and bring him to me, so that I may hear from him what happened'.

135. When they had struck off [his bonds] he approached humbly, with cast-down head, but he did not cower from them.

136. He kissed the feet of the Prophet in a seemly manner; all who were present were astonished at his seemly conduct.

137. Jacob addressed him: 'O wolf, by Him who bestows death and life, and brings forth grain and dates,
Knowest thou anything of the Truthful One, or hast thou eaten him and caused grief to me over one whose face was brighter than the moon?

Then the One Who knows what is hidden, and knows each grain [of sand] hidden in the sandhill, caused him to speak:

I am innocent of that of which you accuse me; the truth has become clear and plain,

Because the flesh of all prophets is forbidden to all wild beasts, to the Day of Resurrection.

I am a stranger, from a far country, and I have had no rest from travelling for a year,

Searching for a dear brother I have lost; I am seeking him in the deserts and the steppes,

Not knowing whether he is alive, hoping to find him still living that we may be reunited after our long separation.

But if he is dead, I must put him from my mind, and return *with a sad heart, broken at our parting.

I have nothing to do with this country, save that I came to it and they hunted me down; this is what happened'.

138. Knowest thou anything of the Truthful One, or hast thou eaten him and caused grief to me over one whose face was brighter than the moon?

139. Then the One Who knows what is hidden, and knows each grain [of sand] hidden in the sandhill, caused him to speak:

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I have nothing to do with this country, save that I came to it and they hunted me down; this is what happened'.

140. 'I am innocent of that of which you accuse me; the truth has become clear and plain,

141. Because the flesh of all prophets is forbidden to all wild beasts, to the Day of Resurrection.

142. I am a stranger, from a far country, and I have had no rest from travelling for a year,

143. Searching for a dear brother I have lost; I am seeking him in the deserts and the steppes,

144. Not knowing whether he is alive, hoping to find him still living that we may be reunited after our long separation.

145. But if he is dead, I must put him from my mind, and return *with a sad heart, broken at our parting.

146. I have nothing to do with this country, save that I came to it and they hunted me down; this is what happened'.
147. Jacob said to them: 'You have been away, and brought back a proof against yourselves! The truth has appeared and become as clear as the sun!

148. A wolf has acted thus, because he has lost his brother; and yet you have neglected your brother wantonly!'

149. He turned away from them, weeping with grief, yet [eventually] in the face of misfortunes he bore himself with fortitude.

150. This is what happened in the matter of the wolf's speaking. Now wo return to the Truthful One once more:

151. Three days he stayed in his pit -- and some have said seven --

152. The trustly Gabriel was his companion when the gloom and darkness of night approached.

153. *Without him being aware he furnished him with sustenance abundantly, at evening and morning.

154. The generous God by His grace Made use of a caravan of merchants engaged in commerce.

155. They had come from a far, urging their camels, riding hard on their bare-backed beasts.
156. They dismounted near to Joseph's pit, wishing to get water because of their thirst and the heat.

157. They sent Bushra with the bucket to get water for them, and he made ready, tucking the skirts of his cloak behind him.

158. Bushra let down his bucket, marvelling at the light which could be seen, and the pleasant odour which suffused the desert air.

159. When the bucket had settled in the water and was full, the handsome Joseph clung on to it and held on.

160. Bashshar felt him and found him making [the bucket] heavy, and he braced himself with vigour, and pulled.

161. When the handsome Joseph appeared, coming up [from the pit], Bashshar caught sight of him and delightedly called out:

162. 'O Bushra, this is a youth who has appeared, with a face like the full moon!

163. He took him with him, as he was the most valuable kind of merchandise, more valuable than a treasure filled with pearls.

164. They brought him to Malik, and how fortunate it was that he came to Malik!
165. His brothers, when they saw this, approached.
Every one in a voice like a raging lion

166. Said to him: 'This is a servant, a runaway slave.
He hid and concealed himself from us in the pit.

167. If you wish to buy, we will sell him: so buy [him]
and we will write a contract to be made public'.

168. 'If his shirt is torn from behind
thou hast told a lie, and the wickedness [of the deed] will have been
made plain by this'.

169. When he saw that it had been torn from behind, and
the truth shone plain and clear like the morning,

170. He said to her: 'Women are wicked,
and reject the doing of good, and love, and friendship.

171. Wouldst thou impugn an innocent person through what thou hast done?
Thy condemnation for slander and sin has been established.

172. It is surely a piece of your intrigue; it is
a monstrous intrigue!' Thus God has stated.

173. 'O Joseph, shun the deeds of this [woman],
and ask thou forgiveness for thy sin; perhaps it will be forgiven'.
174. Women in the city blamed her for her deed, for talk about her had spread.

175. These were women from among the notables of her people: *[people] of lineage, not people to be disdained.

176. They said: 'Zulaykha is wise; can what they say of her be true? What extraordinary news!

177. She has been smitten with love for her young man; she is attempting to seduce him for himself, but he holds back'.

178. This indicated his good breeding, just as the smell of sandalwood indicates perfume.

179. She had been smitten with love and had clearly shown it; how small is women's intellect!

180. She heard of their deceit; she sent for them that they should come with honour and respect.

181. She furnished one of her apartments, after sprinkling it with rosewater scented with musk, which suffused fragrance.

182. She set up in it chairs of silver and a couch which she had prepared for those who came.
183. *When they had come she rose to welcome [them],
and brought various sorts of fruit and produce.

184. She brought citrons to each of the women
and knives to them also.

185. She said: 'If Joseph comes here
give him the citron to eat; cut a slice for him'.

186. They replied to her: 'We hear and obey.
Every servant should obey the one who gives commands'.

187. She came to the Truthful One and found him sitting down,
and said to him: 'Thou hast clothed me in shame and ignominy;

188. Thou hast made me bow my head to the ground among my family;
thou hast clad me in a robe of humiliation and contempt.

189. Do as I wish, that they may excuse me
and cease their jealous gossip'.

190. He said to her: 'I hear and obey',
since the deed of shame had come to light.

191. Then she proceeded to dress him in a suit
of silk and brocade, all of crimson hue.
192. She had it adorned with sashes which she had, and a crown which gleamed like to moon.

193. She applied kohl to his eyes, and bestowed more beauty upon one who was already handsome.

194. She said to him: 'Go out to them, Joseph, and ask them to give you citron and dates to eat'.

195. So he came, like a full moon appearing over the horizon of the heavens; he had a presence which captivated hearts when he proudly walked.

196. When they beheld him they quite lost their senses: they could understand neither an odd nor an even number.

197. They admired him so much it was as though they thought of him as a young angel, not as a human being.

198. They were astonished, gazing at him, and they cut their hands through extreme perplexity.

199. Zulaykha laughed at their action: they were drunk, and had not recovered from their inebriety.
200. She said to them: 'Gently with yourselves! Do not cut your hands, but cast down your eyes!

201. For this man is the one for whose sake you blamed me previously; the matter was indeed as he described.

202. But he resisted temptation; but if he will not obey me I shall have him thrown into prison, where he shall taste adversity'.

203. She said to them: 'If you intercede for me with him he may relent if he does but glance at me'.

204. So they came to him; every one inviting his attention for herself, not for any other.

205. He said: 'I swear by God: They were one; now *they have become many. How can I escape from them?'

206. He prayed, and God answered his prayer. Verily he answers the prayer of the oppressed man when harm comes to him.

207. After they had seen his evidence which appeared like the full moon on the fourteenth of the month,

208. And after their vision of it, it nevertheless seemed to them that he should be put in prison and that he should be clad in rags.
209. Zulaykha came in her full finery to King al-Rayyan, walking with pround gait.

210. There she asked permission to enter his presence, and when he knew it was she he commanded her to enter.

211. When she had approached him, he rose; she swore to him an oath, and he regarded an oath from her as justification.

212. He said to her: 'Make thyself welcome, O most gracious lady of the quarter, deserving of respect and honour!'

213. When she had sat down and given greetings, and offered salutations like strings of pearls,

214. He said to her: 'Is there any request that I can fulfil? even if it is a portion of the kingdom, it shall be divided'.

215. She replied to him: 'Mayest thou ever live safe and sound in a kingdom like the kingdom of the forbears!

216. But my manservant has defiantly disobeyed me, just as a colt is refractory when the bridle is lost.

217. I wish thee to put him in thy prison, ignominiously and humbly, and to throw him into the narrowest of holes!'
218. He answered her: 'I hear and obey thee'; and he sent in haste, and [Joseph] waited upon him.

219. He said to him "Thou hast disobeyed thy mistress who has showered thee with her kindness, pouring it down upon thy head'.

220. He brought a blacksmith, who brought him fetters, and he put him into prison; yet he was not distressed.

221. On the contrary he was filled with joy when he entered it, because of his distance from fornication, and he thanked God.

222. God made sympathetic the hearts of those who were inside the prison wherein he entered.

223. He consoled them and drove away their melancholy with sweet conversation, which did not pall even when repeated.

224. He had a knowledge of the interpretation of sayings [through being possessed of] wisdom; when he gave utterance it seemed as though it were incised in stone.

225. He informed them about the food that was going to be given to them on the morrow, and it was given as he had said.

226. There came to him visions in a beautiful form, which were true and never false; he was famous for his knowledge.
227. His good deeds multiplied and followed one after the other for the people of that prison; they were like abundant rain outpoured.

228. 'After straitened circumstances, and effort and trouble, there came by stages alleviation, and oppression was removed.

229. All who were in the prison truly loved it, and were loth to leave it for any reason.

230. Then [one day] a young man on a camel colt [came by], hailing him, and reciting poems which stirred the heart.

231. He called to him: 'I adjure thee by God to halt!' So he pulled up and reined in the camel.

232. He asked: 'What dost thou want, young man? If I can, I am willing to fulfil thy request'.

233. He replied: 'By God from where dost thou come? And to which of God's lands dost thou betake thyself to settle therein?'

234. He answered: 'I am from the land of Canaan, and my fathers and forbears from time immemorial'.

235. He inquired: 'Dost thou know in Cannan a tall, ornate tree, fragrant with fruit?
236. For it has appeared and taken root and grown branches; it has two boughs from which ten [more] spring.

237. But it has lost [one] branch of these, and has suffered sore, for it has sustained damage thereby.

238. The young man replied: 'Glory be to my Lord! These attributes describe Jacob, the Prophet of God among men'.

239. As soon as the 'Truthful One heard the mention of his father he could not prevent himself falling to the ground like one dead.

240. After he had fainted he recovered himself, but the tears were flowing from his eye upon his check like rain.

241. He said to him: 'By God, how didst thou leave him?'

242. His innermost being has become quiescent and still, and he has become emaciated of body and bent of back.

243. He has become grey-haired before his time, and the depth of his sorrows has deprived him of his sight.

244. He has fled from his native place, his family and his home, and he misses his abode and the company of his folk.
245. Instead of the house in Canaan he has built a solitary house, and has called it a house of sorrows and affliction'.

246. He replied to him: 'If thou deliverest a letter for me, thou wilt thereby acquire a blessing to the end of time,'

247. And thou shalt have from me a prayer which shall be answered, which will increase your children and family and years'.

248. He asked him: 'What is the letter, young man?' He replied: 'It is a greeting like the [fragrance] of the trefoil when it is diffused;

249. A greeting to the afflicted one from his relative, far away and distant from home, in prison, which he annot leave.

250. Sorrows beset him on every hand; *he has been afflicted by being separated from his folk at such a tender age'.

251. The young man said: 'Glory to my Lord: who could possibly take it to him, for fear his heart might break?'

252. He replied: 'If thou fulfillest this task go slowly if dusk falls and darkness comes,

253. [And wait] for the hour when prophets rise to go forth to confide in a Lord who is hidden from the eight'.

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254. Jacob, the Prophet of God, arose, striving to serve his Master as the dawn approached.

255. ‘Be gentle and courteous and kind to him when thou addressest [him] [for] kindly treatment is due to the dignity [of prophethood];

256. And deliver to him what thou bearest; haply thou wilt win from him a great blessing'

257. He handed him the letter, and prayed for safety and security for him on the journey.

258. He set off with it, quickly traversing the wilderness, until he came to Canaan at nightfall.

259. He said: 'I shall deliver what has been entrusted to me, for I may accumulate blessings from Jacob'.

260. He arrived, and did as he had been counselled, and handed him the letter without delay.

261. Jacob said to him: 'By God, young man, hast thou seen him with thine own eyes and sight?

262. Hast thou seen a mole which I have often kissed on the cheek, it being like a drop of ink?"
263. He answered: 'Nay, he said if anyone asked about it, I was to say that tears had effaced it, and his eyelid had become sunken'.

264. He replied: 'Let me kiss eyes which have seen my loved one, and kiss them ten times!'

265. And Jacob the Prophet kissed his eyes, *and said to him: 'Ask what thou wilt and desirest!'

266. He answered: 'Ask thy God to make me rich, with wealth and children, and to give me bliss at the Resurrection!'

267. So he obtained what he had requested, through [Jacob's] prayer, and afterwards he became the richest; man engaged in commerce.

268. Two young men entered the prison where Joseph was: they were the baker and the butler, as [the story] relates.

269. They shared his company for a time, and in their company he showed them wonders by which he delighted them.

270. He interpreted the visions of those who saw them in their sleep, and they came true, translated into reality.

271. The young butler slept and saw a vision from which he quickly awoke in fear.
272. He told him that he had seen three bunches of grapes being pressed there, which he had pressed.

273. Their colour was white and red and black; he trod them into wine, which immediately fermented.

274. He said to him: 'Thou shalt remain in thy prison three days, and wilt then go forth happy.

275. Thou shalt rise in favour by being at the side of thy lord as a wine butler, wherever he is'.

276. The young baker also said: 'I have seen a vision which [calls forth] tears when one ponders it.

277. I saw three ovens filled with loaves of bread, and the yeast had risen,

278. And I was carrying them on my head, while people were gazing at me.

279. The birds of the air descended upon it and ate of it as much as they wished, and flew away'.

280. He said to him: 'Thou shalt remain in thy prison three days, and shalt [then] go forth reviled,
281. And shalt be crucified on the trunk of a palm-tree, high up, and the birds of the air shall eat of thee when they peck.

282. He replied: 'I have not committed any offence and I am indeed afflicted by its injustice; Fate has so decreed.'

283. To the one who was to be saved he said: 'Be thou mindful, and do not forget thy Lord'. But the friend by then had become lukewarm.


285. And Who rescued thee from all the intrigues; and wilt thou make this request to a [mere] creature who has denied thy Lord?'

286. The butler had forgotten Joseph's charge to him, through Fate and Predestination.

287. He remained a prisoner, and stayed in prison for some [time] and 'some' means between seven and ten.

288. When God wished to free [him from his] straitened circumstances, and to drive away care and grief and sadness from him,

289. There came to him the Faithful Spirit giving good news, and saying: 'Be glad, for thou hast obtained victory;
290. This coming evening
King al-Rayyan shall have a vision containing allegories:

291. Inform him of what he shall see before he sees it,
and teach him its interpretation secretly and not in public'.

292. These were marvels by which God had singled him out,' and a miracle which became celebrated and famous and noised abroad.

293. When the jet-black night came and overshadowed the night-watch, and those who kept vigil slept,

294. King al-Rayyan repaired to his bed,
sleeping upon a double bed with a concubine.

295. His eyes were sunk in sleep for an hour,
and then he started up from slumber like one terrified, and was filled with fear.

296. He brought all the wise men and soothsayers from Egypt, those who were astrologers and men of skill.

297. He said to them: 'I have seen wonders and a vision which baffles the mind and the intellect.

298. It seemed to me as though I were sitting on a bank of the Nile in a meadow which was brilliantly green.
299. I looked towards the blessed Nile; its waves lapped against each other, and its current brought something up,

300. As its waves stood still and parted and cast on to the land seven fat kine.

301. They were fine and well-formed and their colour was of an extreme red.

302. They were filled with fat and meat and milk, and their udders were replete [and distended as] the full moon.

303. [Then] seven thin, emaciated, empty [ones appeared] and their eyes were blue, tending to yellowness.

304. Their snouts were like a dog's, ugly; their colour was dusty, and lack of food had exhausted them,

305. They ate up all of those fat [kine] and they spared nothing of their backs and bellies.

306. And afterwards appeared seven cars filled with grain, which were green and fresh,
307. And [I also saw] seven dry ears twisted around them, strangling them, having no greenness in them.

308. They had all become dry and withered, and resembled the colour of pitch, being utterly black.

309. So expound to me, O counsellors, this vision of mine, if any of you are able to interpret it.

310. If you do not respond to me regarding what I ask you to interpret, I shall not spare nor show mercy to any of you.

311. When he had said what he had to say to them they were baffled, and they looked at each other fearfully.

312. They said to him: 'Give us a three days' delay so that we may defer it while we rack our brains'.

313. So he granted them a respite for the period of Three days, acting with forbearance and not forcing them.

314. When they were alone they said to each other: 'We have been thrown into a sea to which we can discern no shore.

315. His vision requires an elaborate interpretation, and every one of us is ignorant of it; not one of us can comprehend it'.

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316. If they were to devise something what excuse could it be?
The expiry of the period was drawing nigh and the time had come.

317. So when they came to him and he said to them: 'Tell me about my
vision; my heart has been cleft in twain!'

318. They replied: 'This is the time when
the leaves fall from all the trees.'

319. This is no true vision, but merely
confused dreams, which have no interpretation.

320. We are in no way knowledgeable regarding dreams:
knowledge falls short of that.

321. Then al-Rayyan realized their incapacity,
and although he had intended to do them harm, he excused them.

322. The one who had been in prison, but who had been released, said when
he remembered:
'I will inform you of the interpretation of this'.

323. They said to him: 'Who will interpret it for us?'
He replied: 'A Hebrew youth who was thrown into prison.

324. In thy prison he is unjustly incarcerated: he is as knowledgeable in the
interpretation of dreams as the sea when it surges.
325. If he cannot interpret it we shall find no one else, *even if thou wert to search for the whole of thy life on land and sea!*

326. He said: 'Fetch him without delay, for in an interrogation shall the man be tried and tested!'

327. Thus spake the butler when he remembered, being filled with shame at forgetting that with which [Joseph] and previously charged him.

328. When he knocked upon his door he came with haste, and a smile [appeared] on his lips when he saw him.

329. He said to him: 'A hearty welcome to one who has come to ask me about the seven.

330. Fat kine and the seven thin ones with them, which ate those fat ones, leaving none behind,

331. And about the seven full ears of corn, and then another seven withered ears.

332. Their interpretation is: fruitful years shall come, their number being seven: God has thus spoken.

333. [These years shall be] full of prosperity, provisions and mercy, and the grass of the land shall be illuminated by flowers.
334. The Nile shall be in full flood from bank to bank, and the eyes of the clouds shall pour forth an abundance of rain.

335. The tillers of the land shall be assured of water in their plough-land; there shall be no part of it which the blessed Nile does not cover and inundate.

336. They shall strive to sow it all, and they shall not leave a span of earth fallow.

337. They shall build a spacious building for storage in every region, with sturdy walls.

338. After that shall come very barren years of drought, having no good in them.

339. They will be seven in number, and harsh, and will eat up the provisions you have planted.

340. The springs of water will overflow from every source, and during that time the land will be overwhelmed, so that the sower shall lose [his crops].

341. The palm-trees will be overwhelmed during that time, so that even the females will be changed to males, and the fruit will be spoiled.

342. The price of food will soar, and when prices soar rapacity will come.
343. Winds with no good in them will blow,
and most of the evil people will perish in the destruction.

344. So in these seven fruitful [years] there should be stored up enough for the seven others that will follow them.

345. It should be stored in the husk and the ear,
and in this way it will be preserved for the beasts in the [time of] want.

346. So the butler came to him and told him what Joseph had said to him; and he was amazed and astounded.

347. He said to him: 'Arise quickly and bring him to me:
I shall give him the choice between being a prince and a minister.

348. For I must show him honour since
he has disclosed and revealed what is now clear,
and has explained things which were at first hidden,
and they have become, through his revelation, like sun and moon.

349. Should such a man be imprisoned, or scorned with contumely?
For how many a horse which can outstrip the field has stumbled when ambling!'
352. Return to thy lord and ask him about the women who cut their hands in awed astonishment. 52

353. Could I ever have had a desire for them at that time? On the contrary I was on guard against that which they craved!

354. Al-Rayyan sent to fetch the women, and spoke to them words of rebuke.

355. He said to them: 'What is your concern with Joseph? You desired him for himself when he was in captivity! 53

356. They replied: 'God forbid! By God, he is innocent of disgrace and abomination and impurity. He is chaste and clean as mother-of-pearl. By God, we have not been aware of any sin that could be imputed to him'. 54

357. Zulaykha said (she was the wife of their prince): 'The clear truth has become evident and has been noised abroad;

358. Indeed I tried to seduce him, but he was sincere in what he said; and the matter was as the stated.

359. Let him know that I have not betrayed him in his absence; God does not guide the one who betrays or is faithless' 55
361. Jacob, the Prophet of God, said of himself: 
'\( I \) do not acquit myself, since the self is prone to command to evil'.

362. He was exempt from sin, through the exemption of his Lord for he had been excepted by an act of mercy from Him who forgives.

363. *they made a pact with them, that he should not be allowed to go to Egypt.

364. Then behold! A groan [was heard from] within the tomb, saying 'O my son, how is it that today thou art overcome?'

365. The slave, whose mount had been tethered, turned round, but could not find him, and became frenzied with fright.

366. He returned, following the beast's track, and he came upon him with tears in his eyes, embracing the tomb.

367. He said to him: 'Art thou praying for, or mourning one, who has passed away, and one whose bones beneath the layers of earth have decayed!'

368. To thy mother thou prayest time after time, and takest thy leave, but this is all deception.

369. Was this not so before thou wert sold? It is all deception and deceit, which has become evident to me and noised abroad.
370. The masters spoke truth concerning thee when they spoke, since thou art a treacherous, fugitive, disloyal thief!

371. And the despicable slave rushed to slap him on his face, throwing him to the ground and covering him with dust.

372. He said: 'My God, my brothers slap me, and after them contemptible black slaves!

373. If this be the expiation of sins which I have obtained, to Thee be the praise, O my Lord, Obest of those who grant forgiveness!

374. My God, by my forefathers, and for the sake of my father, show the people my worth, and avenge one who has been patient!'

375. Darkness and a cloud of dust swirled over them, and the simoom [blew], and then it thundered without rain.

376. The daytime sun was eclipsed, and it became overeast, like the gloom of night, and the atmosphere became dark and murky.

377. They were certain they were going to die, from the dreadfulness of what they saw, and not one of them looked at his companion.

378. The chief of the people, Malik, said: 'Throw yourselves down' otherwise you will perish like 'Ad from the screeching wind!'
379. I am not mistaken in believing there is a sinner among the gathering, who has persisted in exorbitant sin.

380. Whoever amongst you has sinned, let him repent and ask forgiveness of the great God, as he confesses!

381. Then the slave stood up with his head bared, and said without seeking to deny it: 'I am the wicked criminal!

382. In truth, I slapped this servant of thine, and I saw him look towards Heaven.

383. He spread out his hands in prayer to Him and murmured something; I do not know what he said.

384. The eye had scarcely glanced at him when there came thunderings and lightening which almost blinded the eyes.

385. Therefore go to him, before we perish, and let us ask him for forgiveness for the sin, if he is willing to pardon'.

386. They came to him with bared heads, and each one of them stood in front of him in humility and apologized.

387. They said to him: 'Give a slap, or three, or ten, to whomsoever thou singlest out'.
388. He said: 'I come of a stock who forgive when they are mighty; their nature is to pardon, and I shall follow in their footsteps.

389. O my God, take away the punishment from them which they have in mind, and bestow beneficence upon them, O Best of those who forgive!'

390. And by the permission of God the earthquakes ceased, as did the fiery-red simoom.

391. The daytime sun rose and shone, and the winds died down.

392. The darkness was changed to radiant light, and above the dust covering the ben-tree a bird made merry,

393. And the guide of the people became secure in the cavaleade

394. ‘Behold horses came to them, one after the other, leaping like gazelles when someone shouts at them to disperse them.

395. He shouted, calling to them, and hailed them, saying: ‘O caravan, with your howdahs!

396. By God, your falsehood has become plain to your messengers. You are robbers and thieves, and some of you are perfidious!'
397. He alarmed the camel-driver as they were setting off, and it brought them to a standstill when he cried out.

398. He said to them: 'What is it that you have lost?' They replied: 'A groblet, which we cannot find,'

399. And the one who shall produce it shall have a camel-load of pure wheat'.

400. They replied: 'From a family such as ours no cheats and robbers have come, nor anyone who deceives and misleads.

401. We did not come into the world to cause public depravity, *nor to tear aside the veils of sacred things which God has veiled!'

402. [God] says to the speaker: 'Verily his punishment shall be thus; we shall requite the wrongdoers', as He has mentioned.

403. The investigation of the bags of the others was started before that of his, he being excessively cunning.

404. But they found nothing after making a thorough search inside and out.

405. He said to them: 'Go' and they answered: 'There remains one bag belonging to Benjamin; examine it and do not leave any suspicion.
406. In thy mind; exclude all doubts, and go back with complete assurance, for what thou hast seen can be taken as established fact'.

407. He said to them: 'Go, for I have wronged you; I have become convinced of your honesty and uprightness'.

408. They answered: 'That was inevitable. Do not continue [to wrong us]; thou must do as thou didst to the others'.

409. He obtained assurances that they would return speedily to him, not leaving a soul behind them.

410. And when the caravan had departed from Egypt winds were sent which had been commanded by God the Disposer.

411. The scent of Joseph was easily carried by them, blowing like musk diffused in the breeze of dawn.

412. Those around him said: 'Thou remainest in thy [old error], unmoved'.

413. Jacob said to them: 'O my sons, listen: do not blame me, but pardon me sincerely.

414. For I have a deep-seated love for him which would renew the sharpness of iron after it had lost it!'
415. And Jacob recognized the appearance of a man coming on a clean she-camel exerting itself like a hawk.

416. It was the messenger making towards him, and he shouted a the top of his voice so that all could hear,

417. Saying: 'Thy miseries have passed away and good fortune has come to thee, shining like the rising moon.

418. The time of separation and parting and loathsomeness has departed, and the time of joy and [the attainment of] desires has come!

419. Here is a shirt which has a secret in it, for it is the shirt of an Excellent One who is inimitable in good works.

420. It came from the Garden of Eternity: Gabriel provided it, as the story relates,

421. For the Friend of God, on the day when he was thrown into the fire, having been cast from a catapult.

422. It was an artifice devised by Nimrod, and Satan cunningly helped him in it.

423. He put it on him while he was [yet flying through] the air and [the fire], by God's help, turned into cold [and ceased] to throw out sparks.
All was well; and had it not been for My command the extreme cold from it would have frozen the Friend of God.

Gabriel put it on Joseph in the well, thus saving him from all intrigues and harm.

Jacob the Prophet threw it over his face, and his sight returned as though he had suffered no harm.

When his sons saw this they averted their glance, fearing his curse when he looked towards them.

They said to him: 'Forgive us our transgressions, O our father, for this was inscribed on the Tablet.'

For we have sinned, and the offence has been revealed, and we have confessed; condemn not those who have acknowledged their misdeeds.'

Warning them, he gave them a respite until the time when prayers and curses are fulfilled at the hour of dawn.

The Truthful One had sent a hundred she-camels with their equipment and provisions and other gear.

So that they might make use of it in making ready for the journey their swift beasts, adorned for the beholder with trappings loaded upon them.
433. They worked hard and secured their loads; on every neck they secured a howdah [woven] of twisted hair.

434. In the night they rode fast, as though they were a herd of ostriches stampeded by horses.

435. Their homes in the land of Canaan had been obliterated, and had become refuges and abodes for animals of the wilderness.

436. They headed for Egypt, riding hard, day and night across plains and rugged country,

437. Until there remained between them and Egypt a distance of a day's journey for hard-travelling men.

438. The Truthful One went to meet them at the head of a powerful army, resplendent like a verdant Spring.

439. When they came to Egypt, they found it decorated with various kinds of brocade and shining gold for them.

440. Tables were erected there for feasting, and all the army feasted them with meat which they had slaughtered.

441. When they came to the palace, and came up to the throne --[thus] he restrung the necklace which had been scattered.
442. They bowed down to God until their chins touched the ground, and each of them, being close [to the throne] covered his face in dust.

443. He said to Jacob, the Prophet of God: "Verily it is the interpretation of my vision which appeared when I was young.

444. It has been made truly manifest, and the one who has spoken regarding its interpretation spoke the truth when he uttered its explanation.

445. The glittering stars were my brothers, and similarly the sun and the moon were my parents.

446. And to God, Lord of the Throne, be praise for *the unrestricted sovereignty which He has given us.

447. He was kind to me in the desert, helping me and saving me, and He mended [my] heart after it had been broken, by granting me the kingdom.

448. My Lord brought you from the desert after the Devil had deceitfully caused dissension between us.

449. Thou hast taught me the interpretation [of dreams] as a grace from Thee; to Thee be the praise, Thou Who hast created the heavens.

450. Jacob the Prophet of God lived afterwards most pleasantly, untroubled by sorrow,
451. A life of grace for twenty years, at the end of which he died.

452. I conclude with praise of God, just as I started, seeking a reward.

453. [This poem] is fittingly assembled as a necklace [of words], after a year has elapsed without eye being closed.

454. "It has been composed by the grace of my Lord and His favour, by the hand of a servant, the most needy and despised of men.

455. He has borne a sin which he could not endure bearing, and has become fearful and afraid through it.

456. But he will seek mercy from God when he comes perplexed to the Place of Gathering.

457. O Thou Who affordest the finest protection, O Hearer of Prayer, O Bestower of Grace, O Revealer of Wrong!

458. O Refuge of Fugitives in their need, O Thou Who seest the pearls in the depths of the sea!

449. O Thou Who seest the gnats in the gloom of dusk, at rest, moving seeking their food, being still;
460. By every Prophet, endowed with resolution and power, by their adherents and the followers in their footsteps,

461. And by every Prophet sent; by His noble Book *and the verses it contains;

462. By the rank of Him Who sent mercy to the Creation, and Who by the sword has spread the True Religion;

463. By the allotted portion contained in the Book of God, and by its contents recited from dawn to dusk:

464. Be a help and an assistance and a refuge to Thy servant, and give him a good end before he dies.

465. O God, realize his hope in Thee; verily he has set his expectations in Thee. Thy knowledge is supreme.

466. Felicitations and good wishes, O Friend, in [the enjoyment of] a robe with variegated hems, which has been embroidered with thoughts'.

467. I have been associated with the praise of Ahmad haply thou wilt be with them on the Day of Resurrection.

468. And after: may my Lord God bless and give peace to the Lord of Mankind.

469. 'Mustafa, the upright guide Muhammad, and his family and Companions as long as Time endures.

The poem has been completed through God's praise and help and His goodly assistance. Amen, amen.
APPENDIX- II: Steps in the Poetical, the Qur'anic and the Biblical Joseph Narratives, the Poem Surat Yusuf (S. 12) and Genesis (37-46).

1. PURPOSE OF RELATING THE STORY EXPLAINED - AS A SIGN TO BE UNDERSTOOD BY THOSE WHO CAN.

Joseph, age seventeen, feeding flocks, brings bad report of brothers to father, Jacob, who loves him best and makes him a special coat, leading to brothers' resentment; Joseph explains first dream to brothers, leading to further resentment. In the poem the second Biblical dream, Joseph explains to his father and also to his brothers.

2. JOSEPH EXPLAINS DREAM [which parallels second Biblical dream] TO FATHER, ONLY, WHO WARNS HIM NOT TO RELATE IT TO BROTHERS, LEST SATAN CAUSE THEM TO INJURE HIM; FATHER EXPLAINS THAT GOD WILL CHOOSE JOSEPH AND GIVE HIM JUST AS GOD HAD HELPED ABRAHAM AND ISAAC TO DO BEFORE.

Joseph explains second dream to brothers and father; This appears in Poem (line 36) sent to Shechem to check on brothers; follows them on to Dothan.
3. ATTENTION CALLED TO SIGNS PRESENT IN BROTHERS' JEALOUSY OF JOSEPH AND ANOTHER BROTHER AND IN THEIR DECISION TO KILL HIM SO AS TO CONCENTRATE FATHER'S ATTENTION ON THEM.

On seeing Joseph, brothers conspire to kill him. This appears only in the Bible.

4. ONE BROTHER MITIGATES PUNISHMENT, SUGGESTING THAT HE WILL BE PICKED UP BY TRAVELLER IF LEFT IN PIT INSTEAD OF KILLED: BROTHERS KNOW FATHER DOES NOT TRUST THEM WITH JOSEPH IN PIT, WHERE GOD REVEALS TO HIM THAT SOMEDAY HE WILL MAKE HIS BROTHERS AWARE OF WHAT THEY HAVE DONE.

Joseph put into pit; reuben mitigates punishment: Joseph sold to Ishmaelites' passing caravan.

5. BROTHERS TELL, FATHER THAT WOLF HAS EATEN JOSEPH, BUT HE IS SUSPICIOUS OF THEM.

Jacob convinced by sons that Joseph has been eaten by a wild animal.

"The Innocent Wolf" episode that appears in the poem and Jacob talking to him is neither found in the Quran nor in the Bible.
6. Travellers find Joseph and take him, under God's watchful eye, selling him for a small price: buyer has his wife install Joseph in their house, perhaps to be adopted; God establishes Joseph and teaches him dream interpretation as a reward for his loyalty, keeping his purpose hidden from most. Buyer and his wife discourse, does not appear in the poem. In other words it is missing from the poem.

Joseph sold to Potiphar; long interpolation on Judah's marriages to Shua and Tamar; sin of Onan described; Joseph shown prospering through God, becoming Potiphar's overseer; described as very handsome.

7. Wife of buyer solicits Joseph, closing him into her room with her; Joseph is inclined to yield to her until he sees God's signs not to; as he at the door, disbelieving wife because Joseph's shirt is torn from behind, not in front; urges wife to ask God forgiveness for her lies; women of the city blame the wife in their gossip, but the wife contrives to show them how tempting Joseph's beauty really is; admits she solicited him but vows to have him imprisoned if she cannot have him; Joseph prays to God to save him from their guile.
Joseph propositioned repeatedly by Potiphar's wife; his garment is left in her hand when he flees; she lies to her husband.

8. **JOSEPH IMPRISONED ANYWAY, FOR UNEXPLAINED REASON.**

   Joseph imprisoned, becoming overseer of prison through God. Joseph Communicating with father while he was in prison is found only in the poem. Another episode of the slave who strikes Joseph is found only in the poem.

9. **JOSEPH INTERPRETS DREAMS OF ONE OF TWO YOUTHS IN PRISON AS SYMBOLIZING THE NEED TO ATTEST THE UNITY OF GOD, AS JOSEPH'S FORE-FATHERS HAD DONE, DELIVERING SHORT SERMON ON THE POINT; PREDICTS TWO DIFFERENT FATES FOR THE TWO YOUTHS; ASKS THE ONE WHO IS TO SURVIVE TO MENTION HIM TO THE KING, BUT SATAN MADE HIM FORGET.**

   Butler and baker of Pharoah imprisoned under Joseph's overseership; Joseph interprets their dreams, saying "interpretations belong to God", predicts their different fortunes and has his predictions fulfilled; butler, who survives, forgets Joseph.

10. **KING TELLS DREAM WHICH COUNSELLORS CANNOT INTERPRET TELLING JOSYOUTH'S MEMORY OF JOSEPH; ASKS**
JOSEPH'S INTERPRETATION AND CARRIES IT BACK TO KIND; KING SUMMONS JOSEPH, WHO SENDS KING'S MESSENGER BACK WITH A REQUEST FIRST TO HAVE KING CLEAR HIM WITH THE WOMEN; WIFE CONFESSES AND ATTRIBUTES NO RESPONSIBILITY FOR HER ACTIONS TO GOD.

After two years, Pharaoh dream a disturbing dream, which jogs butler's memory of Joseph.

11. JOSEPH BROUGHT TO KIND AND ATTACHED TO HIM; GOD THEN ESTABLISHES JOSEPH’S SUCCESS IN THE LAND.

Joseph brought out of prison to interpret Pharaoh's dream: Pharaoh repeats dream, which Joseph interprets; Pharaoh sees the spirit of God in Joseph's ability to do so; Joseph appointed prime minister, given a wife; age thirty, he makes Egypt prosperous.

12. JOSEPH'S BROTHERS COME TO EGYPT ASKING FOR "MERCHANDISE" OF SOME SORT; JOSEPH ASKS THEM TO BRING "A CERTAIN BROTHER" OF HIS OR HE WILL NOT DO WHAT THEY WANT, BUT HE PUTS THE MERCHANDISE IN THEIR BAGS ANYWAY. This is missing from the poem.

Jacob, seeing that there is food in Egypt, sends all his sons but Benjamin to Egypt, where they are recognized by Joseph and accused of being spies; Joseph asks them to leave Simeon and bring Benjamin; the
brothers begin to connect their misfortune with their evil treatment of Joseph earlier; brothers are sent back with their own money in their sacks, which causes them to question God's intentions for them.

13. ON THEIR RETURN HOME, THEIR FATHER IS SUSPICIOUS AGAIN AND AFRAID TO ENTRUST THE "CERTAIN BROTHER" TO THEM. BUT CONVINCED TO DO SO WHEN THE MERCHANDISE IS FOUND IN THEIR BAGS; FATHER SERMONIZES ON GOD'S POWER AND GIVES INSTRUCTIONS TO THE BROTHERS HOW TO ENTER JOSEPH'S HOUSE WHEN THEY RETURN TO IT.

Brothers repeat the whole story to Jacob, who refuses to send Benjamin back to Egypt; but when the famine worsens, he asks them to go back to Egypt; out of fear of Joseph, they refuse to return to Egypt unless they can bring Benjamin with them.

14. AS SOON AS THE BROTHERS ARRIVE AT JOSEPH'S HOUSE, HE REVEALS HIMSELF TO THE "CERTAIN BROTHER".

When Joseph sees all of his brothers, he orders them to dine with him: meanwhile, the brothers repeat their story to Joseph's steward, who reassures them; they are reunited with Simeon and return the money to Joseph, who asks after their family, giving Benjamin a much larger portion of food.
15. JOSEPH GIVES BROTHERS WHAT THEY WANT, PUTTING HIS GOBLET INTO THE "CERTAIN BROTHER'S" BAG; BROTHERS ACCUSED OF ROBBERY BY JOSEPH'S SERVANTS; BROTHERS PROMISE WHOEVER HAS THE GOBLET WILL BE THE RECOMPENSE; GOBLET FOUND IN THE "CERTAIN BROTHER'S" GAG; GOD HAS CONTRIVED ALL THIS FOR JOSEPH'S SAKE; JOSEPH THREATENS BROTHERS. WHO BEG HIM TO KEEP SOMEONE ELSE; ELDEST SON CONVINCES HIS BROTHERS TO GO HOME [THIS RETURN NOT MADE IN BIBLICAL VERSION], WHERE THEIR FATHER INSISTS THEY GO BACK TO SEEK NEWS OF JOSEPH.

Joseph commands their sacks filled and their money returned again, putting his own goblet in benjamin's sack; orders them followed and brought back; brothers repeal their whole story to captors; Joseph decides to send them back and keep Benjamin with him; Judah intervenes, repeating whole story from beginning to Joseph, telling him in on what Jacob has said.

16. BROTHERS RETURN TO JOSEPH, WHO REVEALS HIMSELF TO THEM; THEY ADMIT SIN BUT JOSEPH SAYS GOD WILL FORGIVE THEM.

Joseph overcome with emotion sends all out except brothers, to whom he reveals himself, saying
that God, not they, has sent him to Egypt for a larger purpose; it becomes known at court that his brothers have returned.

17. FATHER BEGINS JOURNEY, HE PICKS UP JOSEPH'S SCENT FROM THE SHIRT AND ATTESTS GOD'S MERCY.

Pharoah has Joseph send for his father and all his people.

18. JOSEPH EMBRANCES FATHER AND MOTHER, RAISES THEM UP, GIVES THEM SECURITY, SAYING THIS HAD BEEN A FULFILLMENT OF THE ORIGINAL, DREAM HE TOLD HIS FATHER: ATTESTS GOD'S POWER OVER HIS LIFE.

Jacob agrees to return; journeys, reassured by conversations with God along the way: settled by Pharoah in Goshen.

19. STORY CLOSES WITH REMINDER THAT IT BRINGS "TIDINGS OF THE UNSEEN". HOW ONE MUST NEVER ASSOCIATE ANYTHING WITH GOD, HOW GOD ALWAYS HELPS HIS MESSENGERS, EVEN WHEN OTHERS TURN AWAY FROM THEM, EXPLAINING THAT SUCH STORIES AREA TRUE GUIDANCE TO THOSE WHO BELIEVE.

Story continues through Jacob's sojourn and death and through Joseph's death, with much genealogical material to maintain continuity with the overall Biblical narrative.