

Sura Yusuf in Full IPA (Segmental-Suprasegmental) Transcription with English Translation

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ABSTRACT: *The greatest difficulty in reading Arabic script for nonnatives is the absence of short vowels. The correlation of 28 consonants with sounds poses no great difficulty. In Arabic, there are six vowel phonemes which are voiced only by three letters with help of some relevant diacritical marks (ḥarakāt). As the bulk of Arabic publications is written without such marks, foreign readers are at a loss to read the written work intelligibly unless they are familiar with the grammar of the language. Especially practicing Muslims who are required to read the Islamic Scripture Qur'an even without a deep knowledge of its language are unable to produce acceptable articulation. In order to meet the needs of such nonnative believers and the learners of the Arabic language, many attempts have been made to transliterate (romanize) the texts replacing letters with their close equivalents in the Latin alphabet by some modifications. Although this method has helped somewhat in decoding the consonants, the issue of vowel representation has always been an unresolved issue. The IPA advocates suggested corresponding vowels from its files and that seems to have solved at least the segmental part of the problem. However, knowing that the overall speech intelligibility lies more with prosody, i.e. proper rhythm and intonation, the author believes that markings relating to such features should also be added to the transcription. This article presents an innovative approach to Arabic transcription using a pattern on a popular scriptural text, i.e. the "Surah Yousuf" the first time ever in literature. First the grapheme-morpheme transcription of the text with "i'rāb" has been used according to ALA-LC transcription. After the meaning chunks have been further separated by pause signs, word stress levels and linking cases were also marked. Thus it is hoped that a more intelligible Arabic IPA transcription is reached for those interested in reading and teaching to read Arabic script clearly for personal or scholarly purposes.*

Key words: the Qur'an, Yousuf, IPA phonetic transcription, transliteration

I. FROM TRANSLITERATION TO TRANSCRIPTION

Transliteration is a writing system of transforming characters from one system such as Cyrillic, Chinese, Greek or Arabic to that of Latin writing which is also called romanization or latinization. Different approaches and methods for the transliteration of Arabic have been used by Wehr (1961), Zirker (2013) and others mostly following ALA-LC (Arabic Archive, 20016), DIN 31635 (DIN, 1982) and ISO 233 (ISO) standards. Arabic to Latin transliteration helps making such distinctions as those between dark and soft versions of consonants and it brings out somewhat varieties of vowels in spoken language, otherwise unclear to nonnatives. Without such disclosure nonnatives can never be sure of which of these alterantives are meant: "Muslim" vs. "Moslem" or "Mohammed" vs "Muhammad" etc. (Muslim vs. Moslem usage, 2016).

The transliteration's "grapheme-morpheme" correlation is an important stage in practice to decypher the Arabic script. Recently this language has been transcribed in IPA with or without *i'rāb* by Thelwal (1990). However such segmental presentations of Arabic may be further improved further by IPA's meticulous suprasegmental notation system. According to this system such prosodic features as stress, linking and juncture are marked by specific symbols. The scriptural text, Surah Yusuf has been specially chosen for the transcription in this article as it is considered "the best of stories" in the Qur'an and "a comfort for the Prophet" (Qadhi, 2012). The translation has been adapted from works of Pickthall (1938), Yusuf Ali (1934) and Arberry (1955) and the transliteration from Zirker's work (2013). For the phonemic transcription, suggestions from works of Sawalhal-Brierley-Atwell (2014) have been consulted and Thelwall-Sa'aeddin (1999) Arabic-IPA pronunciation system has been used.

Mr Mehdi Zouaoui from the University of Hassiba Ben Bouali, Chlef (Algeria) has kindly reviewed the text for the correlation of both segmental and suprasegmental notation and made most valuable suggestions. Qari Abdul Basit's impeccable recitation of the Sura became the essential reference for the prosody, i.e. meaning group separation, primary, secondary, tertiary stress levels, short and long pauses, linking, assimilation and

falling and rising juncture patterns. Such suprasegmental notation has been added to the transcription by the author.

II. THE ARABIC PHONETIC TRANSCRIPTION MODEL

Before the sample text is presented to exhibit the Arabic segmental and suprasegmental structure, individual items of vowels and consonants are listed with their special features. Arabic vowels may be short or long or glided, and consonants may be dark or clear and clustered. The stress pattern in Arabic is not a field much delved into even by Arabic native phoneticians. Nevertheless one can talk about a consistent pattern stress pattern in Arabic. A polysyllabic word is accented on its last syllable if followed by a pause or the last syllable ends with a long vowel + consonant or a short vowel + two consonants; example: “ar-ra’ḥīm or “al’lāh” or “mu’dill” (Zirker, 2010). Otherwise the penultimate syllable is stressed when closed (by a consonant or a long vowel); example: “an’amta”, “bi-smil’lāhi” or “iy’yāka.” If the word has just two syllables, as in “Hudan” the stress is on the initial syllable. In other cases, the antepenult is stressed as in “nazala” and “māliki” (ibid). There are three levels of stress in spoken Arabic i.e. 1 primary (super-heavy) [ˈ] 2 secondary (heavy) [ˌ] 3 light (tertiary) [◌]. Examples: 1. Primary Stress: either a closed syllable containing a long vowel followed by one consonant (consonant+vowel+vowel+consonant), such as “bāb” (door) or “mād.dun” (stretching) or a closed syllable containing a vowel of any length followed by two consonants (consonant+vowel+consonant+consonant) such as “bint” (girl) or “mādd” (stretching) 2. Secondary Stress: either an open syllable containing a long vowel (consonant+vowel+vowel) such as “sā.fara” (he travelled) or a closed syllable containing a short vowel followed by one consonant such as “min” (from) or “ka’tab.tu” (I wrote) 3. Tertiary: an open syllable containing a short vowel (i.e. Consonant+Vowel), such as “wa” (and). (Arabic Phonology, Wikipedia) Within the text, primary, secondary and tertiary stress patterns are used for the purposes of showing prominence levels an correlation between the modifier and then modifyee and the tertiary auxiliary element. Ex. Verse 6: [wæ kæ’ðæ:likæ jædʒtæbikæ ʔæbbokæ...]

For the Arabic assimilation, there are cases where adjacent sounds are assimilated i.e. “al Rabbu” (the Lord) and “kul Rabbu” (Say: My Lord ...) into “arRabbu” and “kurRabbi” according to “merging” (idghām) rules (Nelson, 2001).

III. SPECIAL DIACRITICAL MARKS (TASHKĪL AND ḤARAKĀT):

Here is a most famous quote in Arabic containing almost all such marks:

بِسْمِ الرَّحْمَنِ الرَّحِيمِ “Bismi llāhi r Raḥmāni r Raḥīm” (In the Name of God, the Most Gracious, the Most Merciful) (Nelson, 2001)

3.1 FATHAH “َ” - The fathah “فَتْحَة” is a small diagonal line placed *above* a letter, and represents a short /a/, referring to the opening of the mouth when producing an /a/. For example, with *dāl* (henceforth, the base consonant in the following examples): “دَ” /da/. When a fathah is placed before the letter “ا” (*alif*), it represents a long /a:/ as in “دَا” /da:/. When a fathah placed before the letter “ي” (*yā*), it creates an /e:/. (ibid)

3.2 KASRAH “ِ” It is a diagonal line *below* a letter “كسرة” and is designates a short /i/ as in “دِ”. When a *kasrah* is placed before the letter “ي” (*yā*), it represents a long /i:/ as in “دِي” /di:/. If *yā*’ is pronounced as a diphthong /ei/, *fathah* should be written on the preceding consonant to avoid mispronunciation. The word *kasrah* means 'breaking'. (ibid)

3.3 DAMMAH “ُ” The ḍammah “ضَمَّة” is a small curl-like diacritic placed above a letter to represent a short /o/as in “دُ” /du/. When a ḍammah is placed before the letter “و” (*wāw*), it represents a long /u:/ (as in the English word "blue"). For example: “دُو” /du:/. The *ḍammah* is usually not written in such cases, but if *wāw* is pronounced as a diphthong /aw/, *fathah* should be written on the preceding consonant to avoid mispronunciation (ibid).

3.4 MADDAH – “ْ” -The maddah “مَدَّة” is a tilde-like diacritic, which can appear mostly on top of an *alif* and indicates a glottal stop /ʔ/ followed by a long /a:/. Although /ʔa:/ could also be represented by two *alifs*, as in “أْ”, where a hamza above the first *alif* represents the /ʔ/ while the second *alif* represents the /a:/. However, consecutive *alifs* are never used in the Arabic script. Instead, this sequence must always be written as a single *alif* with a *maddah* above it. For example: “قُرْآن” /kurʔ’a:n/. *Maddah* can also appear above *waw* and *ya* (ibid).

3.5 KHANJARIYAH ALIF “ـِ” The superscript (or dagger) *alif* “خَنْجَرِيَّةُ أَلِفٌ” (*alif khanjarīyah*), is written as short vertical stroke on top of a consonant. It indicates a long /a:/ sound for which *alif* is normally not written as in in “هَذَا” (*hādḥā*) or “رَحْمَنٌ” (*raḥmān*). The word Allah “الله” (*Allāh*) is usually produced automatically by

entering *alif lām lām hā'*. The word consists of *alif* + ligature of doubled *lām* with a *shaddah* and a *dagger alif* above *lām* (ibid).

3.6 ALIF WASL “أ” - The *waṣlah* “وَصَلَّة”, *alif waṣlah* “وَصَلَّة أَلِف” or *hamzat waṣl* “وَصَلَّ هَمْزَة” looks like a small letter *ṣād* on top of an *alif* “أ” which means that the *alif* is not pronounced as in “بِ اِسْمِ” (*bismi*). It occurs in phrases and sentences (connected speech, not isolated/dictionary forms): 1. To replace the elided hamza whose *alif* seat has assimilated to the previous vowel as in *أَلِ يَمَن فِى* or *أَلِ يَمَن فِى* (*fī l Yaman*) ‘in Yemen’. 2. In *hamza* initial imperative forms following a vowel, especially following the conjunction *و* (*wa*) ‘and’ as in (*kum wa ashrah al mā'a*) ‘and then drink the water’ (ibid).

3.7 SUKUN (Consonant Stop) “ْ”: The *sukūn* “سُكُون” is a circle-shaped diacritic placed above a letter. It indicates that the consonant to which it is attached is not followed by a vowel. It is a necessary symbol for writing consonant-vowel-consonant syllables, which are very common in Arabic as in “دَدْ” (*dad*). The *sukūn* may also be used to help represent a diphthong. A *fathah* followed by the letter “ي” (*yā*) with a *sukūn* over it indicates the diphthong /æi/. A *fathah*, followed by the letter “و” (*wāw*) with a *sukūn*, indicates /æw/ (ibid).

3.9 TANWIN (FINAL POSTNASALIZED OR LONG VOWELS) “َ ِ ً” The three vowel diacritics may be doubled at the end of a word to indicate that the vowel is followed by the consonant *n*. They may or may not be considered *ḥarakāt* and are known as *tanwīn* “تَنْوِين”, or *nunation*. The signs indicate, from right to left, *-un*, *-in*, *-an*. These endings are used as non-pausal grammatical indefinite case endings in literary Arabic or classical Arabic (ibid).

3.10 SHADDAH OR TASHDĪD: (THE CONSONANT DOUBLING SIGN) “ّ” “ّ” The *shaddah* “شَدَّة” or *tashdid* “تَشْدِيد” (*tashdīd*), is a diacritic shaped like a symbol, a small Latin “w”. It is used to indicate gemination (consonant doubling or extra length), which is phonemic in Arabic. It is written above the consonant which is to be doubled. It is the only *ḥarakah* that is sometimes used in ordinary spelling to avoid ambiguity, as in “دَدْ” /dd/; *madrasah* “مَدْرَسَة” (school') vs. *mudarrisah* “مُدْرَسَة” (teacher', female) (ibid).

3.11 I'JĀM (PHONETIC DISTINCTIONS OF CONSONANTS) The *i'jām* “إِعْجَام” are the pointing diacritics that distinguish various consonants that have the same form (*rasm*), such as “ب” /b/, “ت” /t/, “ث” /θ/, “ن” /n/, and “ج” /j/ (ibid).

3.12 HAMZA (GLOTTAL STOP SEMI-CONSONANT) أ | ؤ | ؕ (hamzah) /ʔ/ “ء” /sæ'mæ:ʔ/, /æɪʔis'læ:m/, /'æsta:ʔ dʒira ʔ/. *Hamza* “هَمْزَة” (*hamzah*, glottal stop), not considered a letter of the alphabet, often stands as a separate letter in writing and is written in unpointed texts and is not a *tashkīl*. It may appear as a letter by itself or as a diacritic over or under an *alif*, *wāw*, or *yā*. Which letter is to be used to support the *hamzah* depends on the quality of the adjacent vowels; If the syllable occurs at the beginning of the word, the glottal stop is always indicated by *hamza* on an *alif*. If the syllable occurs in the middle of the word, *alif* is used only if it is not preceded or followed by /i/ or /u/. If /i(:)/ is before or after the glottal stop, a *yā* with a *hamzah* is used (the two dots which are usually beneath the *yā* disappearing in this case: “ئ”). If /u(:)/ is before or after the glottal stop, a *wāw* with a *hamzah* is used: “ؤ” as in “أَخ” /ʔax/ (“brother”), “إِسْرَائِيل” /'ʔisra:ʔi:l/ (“Israel”), “أُمُّ” /ʔumm/ (“mother”). In middle syllables “beginning” with a vowel: “نَشَأَة” /naʔʔa/ (“origin”), “إِسْرَائِيل” /'ʔisra:ʔi:l/ (Israel) (ibid).

3.13 GUTTURAL STOP /ʕ/ “ع” (‘ayn) (‘, ‘)[as in “guttural stop” ʔ] sounding like a vibrating constriction of the larynx, as in “Omar” [ʕ'omar](ibid)

IV. ARABIC SEGMENTS

4.1 VOWELS (ibid)

Diacritics (“*i'jam*” and “*tashkil*” for consonants and “*ḥarakāt*” for vowels):

Alif: /a:, u:, i: ʔ/ “أ” (*alif*) (as in “father, tune; dim, glottal stop”)

For Short Vowels: /æ/ “َ” (*fatha*); /i/ “ِ” (*kasra*); /ʊ/ “ُ” (*damma*);

For Long Vowels: /æ:/ “أ” (*alif*); /i:/ “ي” (*ī*); /u:/ “و” (*wāw*)

4.1.1 DIPHTHONGS (ibid):

4.1.2 /æɪ/ [ˈbæɪðæ] (egg); [sæɪˈjæərə] (car); [dʒæɪnər ↓] (to change); [læɪl] (night)

4.1.3 /æʊ/ [ˈfæʊkɑ ↓] (above); [læʊz ↓] (almonds); [sænˈæʊbær ↓] (pine nuts); [mæʊˈsɪd ↓] (appointment)

4.2 CONSONANTS (ibid)

/b, p/ “ب” (bā) (b) (as in “bed, bat”)

/t/ “ت” (tā) (t) (as in “tent, ten”)

/θ/ “ث” (thā) (th, ð) (as in “think, thin”)

/dʒ, ʒ, ʒ/ “ج” (jīm) (j, ʒ, g) (as in “jam, gallery”)

/h, fi/ “ح” (hā) (h) (constricted as in English “have”)

/x/ “خ” (khā) (kh, h, k) (as in Scottish “loch”, German “Buch” or Russian “хорошо”)

/d/ “د” (dāl) (d) /d/ “ذ” (as in “do, bed”)

/ð/ “ذ” (dhāl) (dh, ð) (as in “this, there”)

/r/ “ر” (rā) (r) (as in “run, ray”)

/z/ “ز” (zāy) (z) (as in “zoo, zebra”)

/s/ “س” (sīm) (s) (as in “sit, sun”)

/ʃ/ “ش” (shīm) (sh, ʃ) (as in “shut, shine”)

/sʰ/ “ص” (ṣād) (s) (emphatic /s/ in strongly articulated “psalms”)

/dʰ/ “ض” (ḍād) (d) (emphatic /d/ in strongly articulated “den”)

/tʰ/ “ط” (ṭā) (t) (emphatic /t/ in strongly articulated “ten”)

/ðʰ/ “ظ” (ẓā) (z) (emphatic /ð/ in strongly articulated “this”)

/ɣ/ “غ” (ghayn) (gh, ġ, ğ, ǧ) (as in Parisian “rouge” or Spanish “guapo”)

/f/ “ف” (fā) (f) (as in “free, fan”)

/k, q/ “ق” (kāf) (k) (as in “calf, cotton”)

/k, q/ “ك” (kāf) (k) (as in “king, kettle”)

/l/ “ل” (lām) (l) (as in “lift, balloon”)

/m/ “م” (mīm) (m) (as in “moon, mother”)

/n/ “ن” (nūn) (n) (as in “net, no”)

/h/ “ه” (hā) (h) (as in “house, have”)

/w, u:, o:, u, o/ “و” (wāw) (w) (as in “wonder, tooth”)

/j, i:, e:, i, e/ “ي” (yā) (y) (as in (yellow, teeth))

V. ARABIC SUPRASEGMENTALS:

5.1 PRIMARY / SECONDARY / TERTIARY STRESS EXAMPLES: [lɪˈtonðɪrɑ ,kæwmæm →→

◦mæ: ٠ ʔonðɪrɑʔæ: bæ: ٠ ʔoʰom → ◦fæˈ ,hom ya:fiˈlu:n(æ) ↓ ↓] (ibid)

5.2 ASSIMILATION: [,mimˈrabbim] [,imˈbaʃθ ↓] [mimˈbaʃd ↓] (ibid)

6 SURA YA-SIN IN FULL IPA TRANSCRIPTION

سورة يوسف

[◦su:ræ ٠ ælˈju:sof ↓]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[bɪsmɪlˈlæ: hɪ r → ræfiˈmæ:nɪ r rɑ ,fi:m ↓]

00 In the name of Allah, Most Gracious, Most Merciful.

الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

1. [ˈʔæɪf ,læ:m ɔrɑ → ,tɪlkæ ٠ ʔæ:ˈjæ:toɪ → kɪ ,tæ:biɪl mʊˈbi:n ↓]

1. Alif. Lām. Rā. These are the Verses of the Perspicuous Book.

2. إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْلَمُونَ

2. [ˈʔɪŋnæ: → ʔæjˈzælnæ: ,hʊ → kʊrʔ ,æ:næ ٠ ʔæraˈbijjæ → læˈʃællækʊm tæʃki ,lu:n ↓]

2. We have sent it down as an Arabic Kuran, in order that ye may learn wisdom.

3. نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

3. [ˈnæfnɔ næ ,kʊsʰsʊ ٠ ʔæləɪkɑ → ˈʔæhsænæɪ ,kɑsʰasɪ → ◦biˈmæ: ٠ ʔæw ,fiæmæ: ٠ ʔɪləɪkɑ → ˈhæ:ðæɪ

kʊrʔ ,æ:n ↓] [,wæ ٠ ʔɪŋˈkʊŋtæ → ,mɪŋˈkɑblihi: → læˈmɪnæɪl ya:fi ,li:n ↓]

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

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ 4

4. [,ɪð 'ka:læ → 'ju:sɒfɒ lɪɔʔæ,bi:hi →→ jæ: ɔʔæ'bæti ↓] ['ʔɪni: rɑ,ʔæɪtɒɔʔæfiædæ → 'ʔæfæra ,kæwkæbæw wæf 'ɔfæmsæ wæl 'kɑmæra → rɑʔæɪtɒhɒm 'li: sæ:dʒɪ,di:n ↓]

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

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ 5

5. ['ka:læ →→ 'jæ: bɒ,næɪjæ → 'læ: ,tæks'ɒs' rɒʔjæ:kæ → 'ʔæ,læ:ɔʔɪx'wæɪkæ ↓] [fæ jæ'ki:du: læ'kæ ,kæɪdæ ↓] [,ʔɪnæf'fæɪ'tʃɑ:næ lɪlɔʔɪn,sæ:nɪ → 'ʔæ,dɔwwɒm mɒ'bi:n ↓]

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

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَمَهَا عَلَىٰ آبَائِكَ مِنْ قَبْلُ ۗ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ 6

6. [wæ kæ'dæ:lɪ'kæ ,jædʒtæbi:kæ 'ræbbəkæ ↓] [wæ jɒʔællɪmɒkæ mɪn tæ'ʔwi:lɪlɔʔæ,fiæ:di:θɪ ↓] [wæ jɒ'tɪmmɒ nɪs ,mætæhu:ɔʔæ'læɪkæ →→ wæɔʔæ:læ:ɔʔæ:lɪ jæf'ku:bæ ↓] [,kæmæ:ɔʔæ'tæmmæhæ: →

,ʔælæ:ɔʔæbæ'wæɪkæ mɪn 'kæblɒ ↓] [ʔɪb'ra:hi:mæ wæɔʔɪs,fiæ:kæ ↓] [,ʔɪnæ ,ræbbækæ → 'ʔæ'li:mɒn fiæ,ki:m ↓]

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

أَفَدَّ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلْمُتَلَبِّينَ 7

7. ['læfæd → 'kæ:næ 'fi: 'ju:sɒfæ wæɔʔɪx,wæɪti: ↓] [,ʔæ:jæ:tol lɪs sæ:ʔɪ'li:n ↓]

7. Verily in Joseph and his brethren are signs for seekers (after Truth).

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ 8

8. [ɪð 'ka:lu: →→ læ'ju:sɒfɒ wæɔʔæ,xu:hɒ ↓] [ʔæ'fiæbbɒɔʔɪlæ:ɔʔæ,bi:næ: 'mɪnɪnæ: ↓] [wæ →

,næfnɒɔʔɒs'bæh ↓] ['ʔɪnæɔʔæ,bæ:næ: →→ læ 'fi: d'ɑ,læ:lim mɒ'bi:n ↓]

8. They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! Really our father is obviously wandering in error!

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَبْحُلُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ 9

9. ['ɒktɒlu: ,ju:sɒfæ →→ 'ɔʔæwɪ'tʃɑ:hu:hɒɔʔærd'sæn ↓] ['jæxɪlɒ ,lækom → 'wædʒhɒɔʔæ,bi:kɒm ↓] [wæ tæ'ku:nu: mɪm ,bæf'di:hi: ↓] [,kæwɪnɪ s'æ:l'i:n ↓]

9. "Slay ye Joseph or cast him out to some (unknown) land, that so the favor of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلُوهُ فِي غَيْبَاتِ الْغُيُوبِ بَعْضَ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ 10

10. ['ka:læ →→ 'ka:ʔɪlɒm ,mɪhɒm ↓] ['læ: ,tæktɒlu: 'ju:sɒfæ ↓] [wæɔʔæɪ'ku:hɒ fi: 'ɔyɑ: ,bæɪtɪl 'dʒɒbbɪ ↓] [jæltæ ,kɪt'hu → 'bæf'd'ɒs sæɪ'jæ:rɑɪ →→ ʔɪn 'kɒnɒm fæ:ʔɪ,li:n ↓]

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

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ 11

11. ['ka:lu: →→ jæ: ɔʔæ'bæ:næ: → 'mæ: læ,kæ → 'læ: tæʔmæɪnæ:ɔʔæ'læ: 'ju:sɒfæ →→ wæɔ →→ 'ʔɪnæ: ,læhu: → 'læ ,næ:s'ɪfu:n ↓]

11. They said: "O our father! Why dost thou not trust us with Joseph, seeing we are indeed his sincere wellwishers?

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ 12

12. [ʔæ'r'sɪlhɒ mæf'æ:næ: 'ɔyɑdæɪ → jær'tæf wæ ,jæɪfæb →→ wæɔ'ʔɪnæ: 'læhu: læfiæ:fi ,ð'u:n ↓]

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

قَالَ إِنِّي لَبِخْرٌ نَّبِيٌّ أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الدُّبُّ وَأَنْتُمْ عَنْهُ غَافِلُونَ 13

13. ['ka:læ →→ ʔɪni: læ ,jæfɪzɒni: → ,ʔæɪn 'tæðhæbu: bɪ'hi: ↓] [wæɔʔæ'xɑ:fuɔʔæɪ jæʔ ,kɒlæhɒð 'ðɪʔbɒ →→ wæɔ'ʔæɪnɒm ,ʔænhɒ ɔyɑ:fi'lu:n ↓]

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

قَالُوا لَئِن أَكَلَهُ الدُّبُّ وَتَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ 14

14. ['ka:lu: →→ 'læʔɪnɔʔæ,kæɪhɒð 'ðɪʔbɒ ↓] [wæ ,næfnɒɔʔɒs'bæɒn ↓] ['ʔɪnæ:ɔʔɪðæl læ xɑ:sɪ'ru:n ↓]

14. They said: "If the wolf were to devour him while we are (so large) a party, then should we be the losers!"

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي غَيْبَاتِ الْغُيُوبِ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ 15

15. [fæ'laemæ: ,ðæhæbu: br'hi: ↓] [wæ ,?ædʒmæʃu: ,?æi jædʒ'ʃælu:hu → fi: ɣa'jæ:bætiɪ ,dʒɒbbi↓]
 [wæ ,?æw'fiæmæ: ,?i ,læiɪh → læ tu'næbbiʔ ,æɪnæhɒm biʔæmrihim ɔhæ:ðæ:↓] [wæ ɔhɒm ,læ: jæʃʊ'ru:n ↓]
 15. So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they perceive not.

16. وَجَاؤُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

16. [wæ 'dʒæ:ʔu: ,?æ ,bæ:hɒm → ,ʃiʃæ:ʔæi jæb'ku:n ↓]

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

17. قَالُوا يَا أَبَانَا إِنَّا ذُهَيْبًا نَسْتَنبِئُكَ وَتَرَكْنَا يَوْسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذُّلْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

17. ['ka:lu: → jæ: ,?æ' bæ:næ:↓][?iɲnæ: ðæ ,hæbnæ: næs'tæbiʃu → wæ tæ'raknæ: ,ju:sofæ → ɔɪɲdæ
 mæ'tæ:ʃmæ:↓] [fæ ,?æ ,kæ:læhɒð ,ðɪʔb↓] [wæ 'mæ: ,?æɪɲtæ bi ɔmɔʔmɪniɪ → ɔlænæ: → wæ 'læw ,kɔɪnæ:
 s'a:di:ki:n ↓]

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

18. وَجَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

18. [wæ → ,dʒæ:ʔu: ,?æ ,læ: ka'mi:s'hi: → bi ,dæmiɲ 'kæðb ↓][ka:læ ,bæf↓] [sæwwælæt

ɔlækum ,?æɲ'fɒsɒkum ,?æmɾæɲ fæ ,s'æbrɒɲ dʒæ'mi:l ↓] [wæ'l'la:hɒɪ mɒstæ'ɔfæ:nɒ → ɔfæ:læ: 'mæ:
 tæs'i:fu:n ↓]

18. They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought."

19. وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

19. [wæ ,dʒæ:ʔæt sæi'jæ:ratɒɲ → fæ ,?æ'r'sælu: wæ: ,ri:dæhɒm↓] [fæ ,?ædlæ: ,dælwæhu:↓][ka:læ → 'jæ:
 ,bɒʃrɑ: ↓] ['hæ:ðæ: ,ɣɒlæ:m ↓][wæ ,?æ ,særru:hu bið'a:ʃæh↓] [wæ'l'la:hu → ʃæ ,li:mɒm bi 'mæ: jæʃmæ ,lu:n
 ↓]

19. Then there came a caravan of travelers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!

20. وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

20. [wæ ʃæ'rawhu bi ,θæmænɪm → ɔbæxsiɲ dæ'ra:hi:mæ mæʃ ,du:dæh → wæ 'kæ:nu: ɔfi:hi ɔmɪmæz
 zæ:hi ,di:n ↓]

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

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِأُمْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

21. [wæ → 'ka:lællæði:ʃtæ ,ra:hu → mɪm 'mɪs'ræl → 'li:mraʔætihi: ,?ækrimi:↓] ['mæθwæ:hu ,ʃæ:sæ: → ʔæi
 jæɲ'fæʃænæ: ,?æw → nættæ'xiðæhu: wæ ,lædæ↓] [wæ kæ'ðæ:likæ ,mækkæɲnæ: li'ju:sofæ fiɪ ,?ærd'i:↓] [wæ
 lɪmɔ'ʃællimæhu: miɲ ,tæʔwi:lɪ ,?æ'fiæ:ði:θ↓][wæ ,li:hu 'ɣa:lɪbɒn → ,ʃæ:læ: ,?æmrihi:↓][wæ læ:'kiɲnæ →
 ,?æ ,kθæraɲ 'næ:sɪ → 'læ: jæʃlæ ,mu:n ↓]

21. The man in Egypt who bought him, said to his wife: "Make his stay (among us) honorable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.

22. وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نُجْزِي الْمُحْسِنِينَ

22. [wæ → 'læmmæ: bæ ,læɣa ,?æ'fɒddæhu: → ʔæ:ɔtæmæ:hu 'fiɒkmæw wæ ,ʃilmæn↓][wæ kæ'ðæ:likæ
 'nædʒzi:l mɒʃɪsɪ ,ni:næ ↓]

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

23. وَرَأَوْنَهَا الَّتِي هُوَ فِي بَيْتِهَا عَنِ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْبَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

23. [wæ'ra:wædæθɒl ,læti: → 'hɒwæ fi: ,bæitiɲæ: → ,ʃæɲ 'næʃsihi:↓] [wæ 'ɣallækatiɪ ,?æb ,wæ:bæ ↓][wæ
 ,ka:læt 'hæitæ ɔlæk↓] [ka:læ 'mæʃæ:ðællæ:hi↓][?iɲnæ ,hu: → ,rabbi: → 'ʔæʃisænæ ,mæθwæ:jæ ↓] ['?iɲnæ ,hu:
 → 'læ: ,jɒʃliɪhɒð'ð'a:li:mu:n ↓]

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

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ 24

24. [wæ 'lækad 'hæmmæt ,bihi↓] [wæ hæmmæ bi ,hæ:↓] [ˈlæw 'læ: ʔær ,raʔæ: → bɒr 'hæ:næ ,rabbih ↓] [kæ'ðæ:likæ ,næs'rifæ ʔæ'nhus → ,su:ʔæ wæl 'fæhʃæ:ʔæ ↓] [ʔɪŋnæhu: min ʔɪ ,bæ:dinæ:l moxlæ's'i:næ ↓] 24. And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and indecent deeds: for he was one of Our servants, chosen.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ 25

25. [wæstæbæ ,kal 'bæ:bæ ↓][wæ 'kaddæt ka ,mi:s'ahu: ,miŋ 'dɒbɒri↓] [wæ ʔælfæiæ:s sæi ,jɪdæhæ: → 'lædæɪ , bæ:b↓] ['ka:læt → mæ:'dʒæzæ:, ʔɒ ↑ mæn ʔæra:dæ bi ʔæhlikæ → → su:ʔæn ʔillæ: ʔæj ,jɒsdʒænæ → → ʔæw ʔæ ,ðæ:bon ʔæ li:mon ↓] 25. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدٌّ مِّنْ قِبَلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ 26

26. ['ka:læ → → 'hiʒæ ra:wæ'dætni: ʔæŋ næfsi:↓] [wæ 'ʃæhidæ ,ʃæ:hɪdɒm min ʔæhlihæ:↓] [ʔɪŋ ,kæ:næ 'kami:s'ohu: ʔɒddæ miŋ ʔɒbɒliŋ → fæ's'adækat → → wæ ,howæ ʔminæɪ → kæ:ðɪ ,bi:n ↓] 26. He said: "It was she that sought to seduce me → from my (true) self." And one of her household saw (this) and bore witness, (thus): → "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!"

وَإِنْ كَانَ قَمِيصُهُ قُدٌّ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ 27

27. [wæ ʔɪŋ 'kæ:næ ka ,mi:s'ohu: → ,kɒddæ miŋ 'dɒbɒriŋ → fæ'kæðæ ,bæt → → wæ 'howæ minæ s' → s'a:di ,ki:n ↓] 27. "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"

فَلَمَّا رَأَى قَمِيصَهُ قُدٌّ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ 28

28. [fæ'læmmæ: ,raʔæ: ka:mi:s'ahu: → ,kɒddæ miŋ 'dɒbɒriŋ → → 'ka:læ → 'ʔɪŋnæ ,hu: → ,miŋ ,kæɪdikɒŋnæ ↓] [ʔɪŋnæ kæɪdæ ,kɒŋnæ ʔæ'ð'i:m ↓] 28. So when he saw his shirt, → that it was torn at the back, → (her husband) said: "Behold! It is a snare of you women! Truly, mighty is your snare!"

يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ 29

29. ['ju:sofo → ,ʔæŋriðs ʔæŋ 'hæ:ðæ:↓][wæs'tæyfi:ri: li → ,ðæmbiki↓][ʔɪŋnæki ,kɒŋti ʔmin ʔæ l → ,xa:t'i'ʔi:næ ↓] 29. "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

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

30. [wæ → 'ka:læ → → 'niswætɒŋ fil mæ ,di:næt'ɪmra:ʔætol ʔæzi:zi → to'ra:wɪdɒ fæ ,tæ:hæ: ʔæŋ ʔnæfsi:hi:↓] [kad ,ʃæyæ 'fæhæ: ,fiɒbbæ ↓] [, ʔɪŋnæ: → lænæ:ra:hæ: fi: d'a ,læ:lim mo'bi:n ↓] 30. Ladies said in the City: "The wife of the (great) Aziz is seeking to seduce her slave. Truly hath he inspired her with violent love: we see she is evidently going astray."

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا 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

31. [fæ'læmmæ: sæ ,mi:s'æt bi → mækrɪ'hiŋnæ ʔærsælæt ʔilæi ,hiŋnæ ↓] [wæ ʔæftædæt læ'hoŋnæ mottæ'kæw ↓][wæ ʔæ:tæt ʔɒllæ wæ:'fidætm → min ,hoŋnæ sik'ki:næ ↓] [wæ ʔka:læti'xroɔʒ ʔæ ,læihm] [fæ'læmmæ: ra ,ʔæmæhu: ʔækbærnæhu: ↓][wæ kat'f'æŋnæ ʔæɪdɪjæ ,hoŋnæ ↓][wæ 'kɒlnæ → ,fiæ:fæ 'lillæ:hi → 'mæ: ,hæ:ðæ: ʔbæfæra:ʔm → → 'hæ:ðæ: ʔillæ: → ,mælækoŋ kæ'ri:mon ↓] 31. When she heard of their malicious talk, she sent for them and prepared a bankuet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "Allah preserve us! no mortal is this! this is none other than a noble angel!"

قَالَتْ فَذَلِكُنَّ الَّذِينَ لَمُنْتَنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرُهُ لَيَسْجَنَ وَلَيَكُونَا مِنَ الصَّاعِرِينَ 32

32. ['ka:læt → fæ'ðæ:likɒŋnællæði: → lom ,toŋnæni: ʔfi:h ↓] [wæ 'lækad ra:'wædtɒhu: ʔæŋ ,næfsi:hi: → fæ'stæf's'am ↓] [wæ læʔil læm 'jæf'æɪ → ʔæ: ʔæ:mɒrohu: læ ,jɒsdʒænæŋnæ ↓] [wæ læ jæ ,ku:næm ʔminæs' → s'a:ʔi:ri:n ↓] 32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless! ...and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

قَالَ رَبِّ السَّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ 33

33. [ka:l rabbi'ss'ŋnæ aħb' ilai mima yad'عونني ilaihi waila tashrif' enni kaydahunna asbu ilayhinna wa'aku min aljahlina]

33. ['ka:læ → 'rabbis → 'sɪdʒnɔʊʔæ,fiæbbɔʊʔɪlæɪjæ ʔmimmæ:↓] ['jædʒu:næni:ʊʔɪ,læɦɪ↓][wæʊʔɪllæ:
tæʃˌrɪf → ʔæɦni:kæɪdæ'hɔɦnæʊʔæʃ'buʊʔɪlæɪɦɪɦnæ ↓] [wæʊʔækom ,mɪmæl dʒæ:ɦɪ'li:næ ↓]

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

34. فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُمْ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

34. [fæ'stædʒæ:bæ ʔlæɦu: ,rabbɔɦu: → fæ'sʔaræfæʊʔæɦnɔ ʔkæɪdæɦɔɦn↓] ['ʔɦnæ ,ɦu: → ,ɦowæs →
sæ'mi:ʃɔlʊʔæ,li:m ↓]

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

35. ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسُ خُنْفَهُمْ حَتَّىٰ يَحِثَّ

35. ['θommæ ,bædæ: ʔlæɦom → ,mɪm 'bæʃdɪ → ʔmæ: 'ræʔæwɔlʊʔæ: ,jæ:tɪ læjæsdʒɔʔnɔɦnæɦu: → ʔæɦtæ:
'ɦi:n ↓]

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

36. وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبَأٌ بَاطِلٌ إِنِّي

نَرَاكَ مِنَ الْمُحْسِنِينَ

36. [wæ dæ'xalæ mæʃæ,ɦos → ,sɪdʒnæ fæʔæ:jæ:n ↓] ['ka:læ → ,ʔæɦædɔʔɦomæ: → →

'ʔɦni:ʊʔæ,ra:ni:ʊʔæʃs'ɪrɔ ʔxamræ ↓] [wæ 'ka:læɪʊʔæ,xarɔ↓][ʔɦni:ʊʔæ,ra:ni:ʊʔæɦɪmɪɔ fæwʃkæ 'ræʔsi:
ʔxɔbzæɦ 'tæʔkɔlɔʔ' → ,tʔarɔ ʔmɦ↓][næbbɪʔnæ: bɪ tæʔ,wi:ɦi:↓][ʔɦnæ: → næ'ra:kæ → ,mɪmæ l →
mɔɦsɪ'ni:n ↓]

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

37. قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأٌ لَكُمَا بِتَأْوِيلِهِ قِيلَ أَنْ يَأْتِيكُمَا بِذَلِكَ مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

37. ['ka:læ → 'læ: jæʔti: ,kɔmæ: ʔʔæʃæ:mɔɦ torzæ'ka:ɦi: ↓][ʔɦlæ: 'næbbæʔtɔkɔ,mæ: bɪ →

tæʔwi:ɦi:↓][kæblæʊʔæɪ jæʔtɪjækomæ: ↓] [ðæ:'lɪ'kɔmæ: ,mɪmmæ:ʊʔællæʔmæni: ʔræbbi: ↓] ['ʔɦni: tæ,rakto
ʔmillæʔæ fawmɪl → læ: jɔʔmi'nu:næ ,bɪllæ:ɦɪ ↓][wæ 'ɦom bɪlʊʔæ:xɪrætɪ → ,ɦom kæ:ɦɪ'ru:n ↓]

37. He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

38. وَاتَّبَعْتُ مِلَّةَ آبَائِي ابْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

يَشْكُرُونَ

38. [wæt'tæbæʃto ,millæʔæ → ʔæ:'bæ:ʔi: → → ʔɪbra:ɦi:mæ wæʊʔɪs'ɦæ:ka → wæ jæʃ ,ku:b↓] [,mæ: 'kæ:næ
ʔlænæ: → ʔæɦ 'nɔʃrɪkæ bɪl,læ:ɦɪ mɪɦ ,ʃæɪ↓] [,ðæ:'lɪkæ mɪɦ 'fædʃɪlɪ,læ:ɦɪʊʔæ'læmæ: → → wæʊʔæ,læɦ

'næ:sɪ↓] [wæ læ:ʔkɪɦnæʊʔæɦθæraɦ ,næ:sɪ → ,læ: jæʃku'ru:n ↓]

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

39. يَا صَاحِبِي السَّجْنَ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّانُ

39. [jæ: → ,sʔa:ɦɪbæɦs sɪdʒnɪ↓] [ʔæʊʔæɪ,bæ:bom mɔtæ'fæɦrɪku:næ ʔxairɔn → → ʔæ'mɪllæ:ɦol → ,wæ:ɦɪdɔl
kæɦ'ɦæ:r ↓]

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

40. مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ

النَّاسِ لَا يَعْلَمُونَ

40. [ʔmæ: tæʃbo'du:næ mɪɦ ,du:ɦi: → → ,ʔɦlæ:ʊʔæʃ'mæ:ʔæɦ → sæm'mæɦtomu:hæ:ʊʔæɦntom↓]

[wæʊʔæ:'bæ:ʔokom mæ:ʊʔæɦ'zælæ,læ:ɦɔ bɪ,ɦæ: mɪɦ sol,tʔa:n ↓] [,ʔɦɦl 'ɦɔkmoʊʔɦlæ: 'ɦɪllæ:ɦ↓]

[ʔæmæraʊʔæɪ,læ: → 'tæʃbɔdu:ʊʔɦlʔæ:ʊʔɦɪjæ:ɦo ↓] ['ðæ:'lɪkæd ,di:nɔl ʔkæɦjmo ↓] [wæ læ:ʔkɪɦnæ →
'ʔæɦθæraɦ ,næ:sɪ → ,læ: jæʃlæ'mu:n ↓]

40. "Whatever ye worship apart from Him is nothing but names which ye have named, → ye and your fathers, → for which Allah hath sent down no authority: the Command is for none but Allah. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not.

41. يَا صَاحِبِي السَّجْنَ أَمَا أَحَدُكُمَا فَيَسْقِي رَبُّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

41. [jæ: → ,sʔa:ɦɪbæɦs → sɪdʒnɪ → → ʔæmmæ:ʊʔæ'ɦædɔʔkomæ: → → fæ'jæʃki: rabbæɦu: xamræ ↓]

[wæʊʔæmmæɪʊʔæ:xarɔ → → fæ 'jɔʃ'læbo fæ 'tæʔkɔlɔʔ' ,tʔæɦrɔ mɪr 'ræʔsɪɦ↓][kɔdʔɦjæɪ ,ʔæmɦollæði: →
'ɦɪ:ɦɪ tæstæf,tjæ:n ↓]

41. "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (So) hath been decreed that matter whereof ye twain do inquire."

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ 42

42. [wæ 'o:ka:læ li, llæði: ð'æŋnæ ʊ 'ʔæŋnæhu: →→ 'næ:ɟɪm ,mɪnhomæ:ð'okurni: →→ ,ɪŋdæ 'rabbɪk↓]

[fæ ʊ 'ʔæŋsæ:hu] [fæ:ɪt'a:nu ,ðɪkra 'rabbɪhi:↓] [fæ ,læbrɪθæ fi:s 'sɪɟni ,bɪd'ɪsæ sɪ'ni:n ↓]

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

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

43. [wæ 'ka:læɪ ,mæɪɪko →→ 'ʔɪŋni: ʊ ,ʔæra: →→ 'sæbɪsæ ,bækaræ:ɪŋ sɪ'mæ:nɪj ↓] [jæ?koloɪ ,hɒŋnæ

'sæbɪsɒn ʊ ɪ'ɟæ:fow ↓] [wæ 'sæbɪsæ sombu ,læ:ɪn ʊ xod'ɪrɪw →→ wæ ʊ 'ʔoxara jæ: ,bɪsæ:t↓] [,jæ: ʊ 'ʔæɪjohæl

→→ mæ ,læ?o ʊ ʔæf'tu:ni: fi: rɒ'ʔjæ:jæ →→ ʔɪŋ 'kɒŋtɒm lɪr ,rɒ'ʔjæ: tæɪbɒ'ru:n ↓]

43. The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."

قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ 44

44. [,ka:lu: →→ ʔæd' ,yɑ:θo ʊ ʔæfi 'læ:mɪw↓] [wæ 'mæ: ,næfɪno bɪ ,tæ?wi:lɪl ʊ ʔæfi 'læ:mɪ bɪ ʊ ʔæ:lɪ ,mi:n ↓]

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

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ 45

45. [wæ →→ 'ka:lællæði: →→ 'næɟæ: mɪ ,homæ:↓] ['wæddæ ,kæra 'bæɪdæ ʊ ,ʔommætɪn↓]

['ʔænæ ʊ ʔo 'næbbɪ?okom →→ bɪ ,tæ? ,wi:lɪhi: ,fæ ʊ ʔærsɪ 'lu:n↓]

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

يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ 46

46. ['ju:sɒfo →→ 'ʔæɪjohæ:s'sɪd ,di:ko↓] [ʔæftɪnæ: →→ fi: 'sæbɪ bækæ ,ræ:ɪŋ sɪ'mæ:nɪj →→ jæ? 'koloɪhɒŋnæ

,sæbɪsɒn ʊ ɪ'ɟæ:fow↓] [wæ ,sæbɪ sombu 'læ:ɪn →→ xod'ɪrɪw wæ ʊ ,ʔoxara ʔæ:bɪsæ:tɪl ʔæɪsælli: →→

'ʔærdɪsɒn ʊ ʔɪlæŋ →→ 'næ:sɪ læ ,sællæhɒm jæɪsæ'mu:n ↓]

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

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ 47

47. ['ka:læ →→ tæzra ,ʃu:næ 'sæbɪsæ sɪ'ni:næ ʔdæ?æbæŋ↓] [fæ'mæ: fiæ 's'adtɒm fæ ,ðæru:hu fi: ʔsombɒlihi: →→

'ʔɪllæ: ka ,li:læm ʔmɪmmæ: tæ?ko'lu:n ↓]

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

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَنَةٌ يُكُلُّنَ مَا فَتَمَّتُمْ لَهَا مِنَ الْقَلِيلِ مِمَّا تُحْصِنُونَ 48

48. ['θommæ jæ?ti: mɪm ʔbæɪdɪ →→ ʔdæ:lɪkæ ,sæbɪŋ fi 'dæ:dɒɪ ↓] [jæ? 'kolnæ mæ: ,kaddæmtɒm →→

læ 'hɒŋnæ ʊ ʔɪllæ: ka'li:læm →→ ,mɪmmæ: tofɪs'ɪ'nu:n ↓]

48. "Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them, → (all) except a little which ye shall have (specially) guarded.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُعْصِرُونَ 49

49. ['θommæ jæ?ti: mɪm 'bæɪdɪ ,ðæ:lɪkæ →→ 'ʔæ:mɒŋ fi:hi ,joɪɑ:θoŋ 'næ:sɒ ↓] [wæ 'fi:hi jæɪs'ɪ'ru:n ↓]

49. "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."

وَقَالَ الْمَلِكُ الْاِثْنَيْنِ بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النَّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ 50

50. [wæ 'ka:læɪ ,mæɪɪko →→ 'ʔtu:ni: ,bɪhi: ↓] [fæ 'læmmæ: ɟæ:ʔæ ,hor ra'su:lo →→ 'ka:læ ↓] ['rdɪsɪ ʊ ʔɪlæ:

→→ 'rabbɪkæ fæɪ? ,æɪhu →→ 'mæ: ,bæ:lɒŋ →→ ʔnɪswætɪllæ:ti: ↓] ['kæt'ɪ'fæɪnæ ʊ ʔæɪ ,dɪjæhɒŋ ↓] ['ʔɪŋnæ ,rabbɪ: →→ bɪ

'kærdɪhɪŋnæ ʊ ʔæ ,li:m ↓]

50. So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What was the matter with the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

قَالَ مَا خَطْبُكَ إِذْ رَأَوْتَنِّي يَوسُفَ عَنِ نَفْسِهِ قُلْنَ خَاشَ اللَّهُ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الْاِنَّ حَصْحَصَ الْحَقُّ اَنَا رَاوَدْتُهُ عَنْ نَفْسِي 51

وَإِنَّهُ لَمِنَ الصَّادِقِينَ

51. [ˈka:læ → ˈmæ: xatˈbo, koŋnæ ʊ ʔið ˌræ:wædtɔŋnæ ˈju:sɒfæ ʊ ʃæŋ ,næfsi: ↑] [ˈkolnæ ,fiæ:ʃæ li:lˈlæ:hi ↑
mæ: ʊ ʃæˈlimnæ: ʃæˈlæi:hi miŋ ,su:ʔ↓] [ˈka:lætˌimraʔætɔl → ʃæ,zi:zi:l ʊ ʔæ:næ ˈfiæsˈfiæsˈal → ˌfiæ:k̩k̩↓] [ˈʔænæ
ˌra:wædtɔhu: ʊ ʃæŋ ,næfsi: →→ wæ ʊ ˈʔiŋnæ ,hu: læ ,minæ s˩ → s˩ˈa:diˈki:n ↓]

51. (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph?" The ladies said: "Allah preserve us! no evil know we against him!" Said the Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him. He is indeed of those who are (ever) true (and virtuous).

52. ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

52. [ˌðæ:likæ li ˈjæʃlæmæ ˌʔæŋni: ↓] [ˈlæm ʊ ,ʔæxonhɔ bil → ,ʃaɪbi ↓] [wæ ʊ ˈʔæŋnæ ,la:hæ →→ ˈlæ: ,jæhdi:
ˈkæɪdæl → xa:ʔi:ni:n ↓]

52. "This (say I), in order that he may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

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

53. [wæ ˈmæ: ʊ ʔɔ ,bæɪriʔɔ ˌnæfsi: → ˈʔiŋnæŋ → ,næfsæ → læ ʊ ʔæmˈmæ:ratom bis → ,su:ʔi ʊ ˈʔillæ: →
ˌmæ: ˈrafimæ ,rabbi: ↓] [ˈʔiŋnæ → ˌrabbi: ʃaˈfu:rɔr ræ ,fi:m ↓]

53. "Yet I do not absolve myself (of blame): the (human) soul is certainly incites to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft → forgiving, Most Merciful."

54. وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

54. [wæ ˈka:læ:l → ,mæliko ↓] [ʔtu:ni: bihi: → ʔæsˈtæxli:sˈho li ,næfsi: ↓] [fˈlæmmæ: kæ ,læmæhu: ↓] [ˈka:læ →
ˈʔiŋnækæ ,jæwmæ læ ˈdæmæ: mæ ,ki:nɔn ʊ ʔæˌmi:nɔn ↓]

54. So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, of high standing with us, invested with all trust!

55. قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمَ

55. [ˈka:læ →→ dʒ ˈʃælni: ʊ ,ʃælæ: xaˌzæ:ʔmi:l ʊ ʔærd˩ ↓] [ˌʔiŋni: ,fiæfi:ð˩ɔn ʊ ʃæˈli:mɔn ↓]

55. (Joseph) said: "Set me over the store → houses of the land: I am a good keeper, knowledgeable."

56. وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ شَاءَ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

56. [wæ kæ ,ðæ:likæ → mækˈkæŋnæ: li ,ju:sɒfæ fi:l ʊ ʔærd˩ ↓] [jætæˈbæwwæʔɔ min ,hæ: → ˈfiæiθɔ ,jæʃæ: ↓]
[noˈsɪ:bo bi rafi ,mætnæ: mæŋ næʃæ:ʔɔ ↓] [wæ ˈlæ: no ,dʃi:ʃɔ ʊ ʔædʒral → moʃi:ni:n ↓]

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

57. وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

57. [wæ ˌlæ → ˈʔædʒrɔl ʊ ,ʔæ:xirati ˌxairɔl lillaˈði:næ ʊ ʔæ:mæ ,nu: ↓] [wæ ˌkæ:nu: jætæˈku:næ ↓]

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

58. وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ

58. [wæ → ˈdʒæ:ʔæ ʊ ,ɪxwæto ˌju:sɒfæ ↓] [fæˈdæxælu: ʊ ʃæ ,læi:hi → fæ ʊ ˈʃærafæhom ↓] [wæ ˈhom ,læhu:
moŋkiˌru:n ↓]

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

59. وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِّنْ أَيْكُمُ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ

59. [wæ ˈlæmmæ: dʒæhˌhæzæhom bi dʒæˈhæ:zihim ↓] [ˈka:læ → ˈʔtu:ni: bi → ,ʔæxɪl ˌlækɔm min ʊ ʔæbi:kɔm ↓]
[ʔæˌlæ: tæˈrawnæ ʊ ʔæŋni: ʊ ,ʔu:fi:l ↓] [ˈkæi:læ →→ wæ ʊ ˈʔænæ ,xairɔl moŋziˌli:n ↓]

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

60. فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ

60. [fæ ʊ ˈʔillæm tæʔ ,tu:ni: bihi: ↓] [fæˈlæ: ˈkæi:læ ,lækɔm ↓] [ˌʃɪndi: → wæ læ: tækraˈbu:n ↓]

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

61. قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

61. [ˈka:lu: → sænɔrɑ:wɪdo ʊ ʃænhɔ ʊ ʔæˌbæ:ho ↓] [wæ ʊ ,ʔiŋnæ: læ ,fæ:ʃi:lu:n ↓]

61. They said: "We shall try to win him from his father: indeed we shall do it."

62. وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بَضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

62. [wæ ˈka:læ → li fitˈjæ:ni:hi ,dʒʃælu: bid˩ ,a:ʃætæhom fi: ri:hæ:lɪhim ↓] [læʃællæhom

jæʃriˈfu:næhæ: ʊ ʔiðæŋ ,kalæbu: ʊ ʔilæ: ʊ ,ʔæhlihim læ ˈʃællæhom jærdʒi ,ʃu:n ↓]

62. And (Joseph) told his servants to put their stock-in → trade (with which they had bartered) into their saddle → bags, so they should know it only when they returned to their people, in order that they might come back.

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلَ فَأَرْسِلْ مَعَنَا آخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ

63. [fæ'ləmmæ: rædʒæʃu: ʊʔɪlæ: ʊʔæbi:hɪm↓] ['ka:lu: →→ jæ: ʔæ'bæ:næ: → 'mɒnɪʃæ ,mɪŋnæ:l↓] [,kæɪlɒ fæ ʊʔærsɪl ,mæʃænæ: → 'ʔæxɑ:næ: ,næktæɪl↓] [wæ ʊʔɪŋnæ: ,læhu: læ ʃæ:frɪð'u:n ↓]

63. Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."

قَالَ هَلْ أَمْنَكُم عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَبِيرٌ حَافِظٌ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

64. ['ka:læ →→ ʰæɪʊʔæ:'mænɒkɒm ʊʃæ ,læɪhɪ → ,ɪllæ: 'kæmæ: ʊʔæʔmɪŋtɒkɒm↓] [ʔæ:læ: ʊʔæ'xi:hɪ mɪŋ ,kæɪl ʃ] [fælʔla:hɒ 'xɑɪrɒn ,ʃæ:frɪð'æw →→ wæ 'hɒwæ ʊʔærfɪæmɒr rɑ:ʃɪ ,mɪ:n ↓]

64. He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforesaid? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدُادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ

65. [wæ → 'ləmmæ: ,fætæʃu: mæʔtæ:ʃæhɒm → wædʒædu: ,brɪð'a:ʃætæhɒm ʔɒddæɪt ʊʔɪlæɪhɪm↓] ['ka:lu: →→ jæ: ʊʔæbæ:næ: 'mæ: ,næbyɪ:ʃ] ['hæ:ðɪhɪ: ,brɪð'a:ʃætɒnæ: → 'rɒddæɪt ʊʔɪ ,læmæ:l↓] [wæ 'næmi:rɒ ʊʔæhlænæ:l↓] [wæ 'næʃfæð'ʊ ʊʔæʔxɑ:næ:l↓] [wæ næz'dæ:du ,kæɪlæ ʔbæʃɪ:rɪŋ →→ 'ðæ:lɪkæ ,kæɪlɒj jæʔsɪ:r ↓]

65. Then when they opened their baggage, they found their stock → in → trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock → in → trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

66. ['ka:læ →→ 'læn ʊʔɒr ,sɪlæhu: ʔmæʃækɒm → ʰættæ: 'tɒʔtu:nɪ ,mæwθɪkæm mɪnæʔla:hɪ ↓] [læ tæʔ'tɒŋnæni: ,bɪhɪ: ↓] [ʔɪllæ: ʊʔæ jɒ'ʃæ:t'a ,bɪkɒm ↓] [fæ'ləmmæ: ʊʔæ: ,tæwɒ mæw'θɪkæhɒm →→ 'ka:læʔla:hɒ ʊʃæ:læ: → 'mæ: ,næku:lɒ wæʔki:l ↓]

66. (Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the Witness and Guardian!"

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

67. [,wæ 'ka:læ → ʔjæ: bæ'nɪjæ læ: ,tædxɒlu: → ,mɪm 'bæ:brɪw ʔwæ:frɪdrɪw →→ ʔwædxɒlu: mɪm ʊʔæbwæ:bɪm mɒtæ'færrɪkæh↓] [wæ ʔmæ: ʊʔɒynɪ: ʊʃæŋkɒm → mɪnæʔ'la:hɪ mɪŋ ,ʃæɪl↓] [ʔmɪl 'fɒkɒm ʊʔɪllæ: lɪl ,læ:h↓] [ʃæ'ləɪhɪ tæwæk ,kæɪlɒ →→ wæ ʊʃæ'læɪhɪ ,fæɪ → jætæwæk ,kæɪlɪl mɒtæwækki'lu:n ↓]

67. Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah. On Him do I put my trust: and let all that trust put their trust on Him."

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ عَلِيمٌ لَّمَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

68. [wæ 'ləmmæ: ,dæxalu: → mɪm ʔfræɪθɒ ʊʔæ ,mærahɒm ʊʔæ'bu:hɒm↓] ['mæ: ,kæ:næ ʔjɒynɪ: ʊʃænhɒm mɪ ,nællæ:hɪ mɪŋ ,ʃæɪʔm↓] [ʔɪllæ: ,ʃæ:dʒætæŋ → frɪ: ,næfsɪ jæʃ'ku:bæ → kɑ'dʃɑ:hæ:l↓] [wæ 'ʔɪŋnæ ,hu: læ ðu: ʊʃɪlmɪl lɪ'mæ:l↓] [ʃæɪ'læm ,næ:hɒ wæ læ: 'kɪŋnæ:l↓] [ʔæktæŋ ,næ:sɪ → 'læ: jæʃlæ ,mu:n ↓]

68. And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allah. It served only to satisfy Jacob's heartfelt desire. For he was, by Our instruction, full of knowledge (and experience): but most men know not.

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ أَوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

69. [wæ 'ləmmæ: ,dæxalu: → ʔæ:læ: ,ju:sɒfæ → ,ʔæ:wæ: ʊʔɪ ,læɪhɪ ʊʔæ'xɑ:hɒl↓] ['ka:læ → 'ʔɪŋni: → 'ʔænæ ʊʔæ'xu:kæ fæ ,læ:l↓] ['tæbtæʔɪs brɪ ,mæ: → ,kæ:nu: jæʃmæ'lu:n ↓]

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

فَلَمَّا جَهَرَهُمْ بِجَهَارِهِمْ جَعَلَ السَّقَايَةَ فِي رِجْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ

70. [fæ' læmmæ: dʒæhæzæ ,hɒm → ,bɪ dʒæ'hæ:zɪhɪm↓] [dʒæ ,ʃælæs sɪ'kɑ: jætæ → fɪ: 'rɑflɪʊ?æ ,xi:hi ↓]
['θɒmmæʊ' ?æððænæ mɒ ,?æððɪmɒn↓] [' ?æjætəhæ:ʊ ,ʃi: rɒ ↓] [' ?ɪnəkɒm ə'læ sæ: rɪ ,kɒ:n ↓]
70. At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle → bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"

71. قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْعَلُونَ.

71. ['kɑ:lʊ: → 'wæʊ , ?ækbælu: ↓] [ʃæ ,læɪhɪm 'mæ:ðæ: tæfki ,du:n ↓]

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

72. قَالُوا تَفْعُدُ صَوَاعِ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ.

72. ['kɑ:lʊ: →→ 'næfki dʊ s'ɒwæ: ,ʃælʊməliki ↓] [wæ 'lɪmæŋ ,dʒæ: ?æ bɪ'hi: → 'fɪmlɒ bæʃi: ,rɪw ↓]

[wæʊ' ?ænæ ,bɪhi: zæ'ɔi: m ↓]

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

73. قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ.

73. ['kɑ:lʊ: → tæɪ'lɑ:hi ,lækad → ʃæ' lɪmtɒm ,mæ: → ,dʒɪ?næ: lɪ'nɒfsɪdæ fɪlʊ' ?ærd'i →→ wæ 'mæ: ,kɒŋnæ: sæ: rɪ ,ki:n ↓]

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

74. قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ.

74. ['kɑ:lʊ: → fæ 'mæ: dʒæ ,zæ: ?ɒ'hɒ:ʊ ?ɪŋ 'kɒŋtɒm kæ:ðɪ ,bi:n ↓]

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

75. قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ.

75. ['kɑ:lʊ: →→ dʒæ'zæ: ?ɒ'hɒ: → mæw 'wɒdʒɪdæ fɪ: ,rɑflɪhi: → fæ ,hɒwæ dʒæ'zæ: ?ɒh ↓] [kæ'ðæ: li:kæ ,nædʒzi:ð' → ð'a: lɪ' mɪ: n ↓]

75. They said: "The penalty should be that he in whose saddle → bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong → doers!"

76. قَبِلْنَا بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن قَبْلَنا وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

76. [fæ' bædæ?æ bɪʊ' ?æwʃɪjætɪ ,hɪm ə'kablæ → ,wɪʃæ: ?ɪʊ' ?æ'ɒxi: hi ↓] ['θɒmmæs tæx' rɑdʒæ ,hæ: mɪw

'wɪʃæ: ?ɪʊ' ?æ ,xi: hɪ ↓] [kæ'ðæ: li:kæ ,ki d næ: lɪ' ɔjɪ: sɒf ↓] [mæ: 'kæ: næ lɪ ,jæ?xɒðæʊ' ?æxæ: hɒ → fɪ: 'di: nɪl →

, mæliki ↓] [ə'ɪllæ:ʊ' ?æ jæfæ: ?ælla: h ↓] [,nærfæʃɒ' dæ ræ ,dʒæ: tɪm mæŋ næʃæ: ↓] [wæ 'fæwka ə'kɒllɪ

ði:ʊ , ʃɪl mɪnʊ' ?æ'li: m ↓]

76. So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is One, the All Knowing.

77. قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ.

77. [,kɑ:lʊ: ?ɪj 'jæsrɪk →→ fæ ,kɑd sæ' rɑkɑʊ' ?æxɒl → ,læhu: əmɪŋ 'kɑblɒ ↓] [fæʊ' ?æ'særrahæ: ,ju: sɒfɒ fɪ:

ə'næfsɪhi: ↓] [wæ 'læm ,jɒbdɪhæ: ə'læhɒm ↓] ['kɑ:læʊ , ?æŋtɒm → 'ʃærrɒm mæ ,kæ: næ ↓] [wæl' lɑ: hɒʊ , ?æʃlæmɒ bɪ' mæ: tæs'i ,fɪ: n ↓]

77. They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

78. قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ.

78. ['kɑ:lʊ: → jæ: → ?æjɪʃhæ: lʊ' ?æ'zi: zɒ ↓] [' ?ɪn næ ,læhu: → ə' ?æbæŋ ,ʃæɪxæŋ kæ' bi: ræŋ ↓]

[fæ'xɒðʊ' ?æ' fædænæ: mæ'kæ: næhu: ↓] [' ?ɪn næ: næ ,rɑ: kæ → , mɪnæl mɒfsɪ' ni: n ↓]

78. They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good."

79. قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعًا عِنْدَهُ إِذَا أَطْلَمُونَ.

79. ['kɑ:læ → 'mæʃæ:ðællæ: hɪʊ' ?æŋ ,næ'xɒðæʊ' ?ɪllæ: mæw wæ' dʒædnæ: mæ ,tæ:ʃænæ:ʊ' ?ɪŋ dæhu: ↓]

[, ?ɪn næ:ʊ , ?ɪðæl læ ð'a: lɪ' mu: n ↓]

79. He said: "Allah forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully."

فَلَمَّا اسْتِيسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ 80
يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ

80. [fæ' læmmæ: ,stæi?æsu: ɔmmihɔ → xa ,læsfu: næ' dʒijæ↓] ['ka:læ →→ kæ ,bi:rohɔm ʔæ læm 'tæʕlæmu: →
 ,?æŋnæ ʔæ' bæ:kɔm↓] [°kad ʔæxɑðæ ʕæ ,læikɔm → 'mæwθikæm ,minælla:hi↓] [wæ miŋ 'kablɔ ,mæ:
 fæ ,rat'tɔm fi: 'ju:sɔfæ↓] [fæ ,læn ʔæb' rɑfæʔærd'a → 'fiættæ: ,jæ?ðænæ li: ʔæbi: ʔæw jæfikɔ'mælla:ho
 li:↓] [wæ 'howæ ,xɑ:jro l → fiæ:ki ,mi:n ↓]

80. Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah judges for me; and He is the best to judge.

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا بِالْغَيْبِ حَافِظِينَ 81

81. ['irdʒiʕu: ʔi ,læ: ʔæbi:kɔm →→ fæ'ku:lu: jæ: → ʔæ ,bæ:næ:↓] [ʔiŋnæbnækæ ,særaʕ↓] [wæ 'mæ:
 jæ ,hidnæ: → 'ʔillæ: bi ,mæ: ʕæ'ɔlmnæ:↓] [wæ ,mæ: 'kɔŋnæ: → li l ,ʔaibi fiæ:fi'ð'i:n ↓]°↓

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

وَأَسْأَلُ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ 82

82. ['wæsʔæhil ,kærjætællæti: → 'kɔŋnæ: ,fi:hæ: → ɔwæʕ ʕi:ral' læti: ʔæʕ ,bælnæ: ɔfi:hæ:↓] [wæ ʔiŋnæ:
 læs'a:di ,ku:n ↓]

82. "Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth."

قَالَ بَلْ سَأَلْتُمْ لَكُمْ أَنْفُسَكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ 83

83. ['ka:læ → bæʕ 'sæwwæʕæt ,læɔm ʔæŋɔfosɔkɔm ʔæmraŋ↓] [fæ' s'abrɔŋ dʒæ ,mi:l↓]

[ʕæsæ:lla:ho ʔæi ,jæʔtjæni: → ,bihim dʒæ'mi:ʕæn [ʔiŋnæ ,hu: → ɔhɔwæʕ → ʕæ' li:mɔl fiæ ,ki:m ↓]

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

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَإِنِّي لَأُبْيِضُّ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ 84

84. [wæ tæ' wællæ: ʕæ ,nɔmɔm↓] [wæ 'ka:læ →→ jæ: ,?æsæfæ: ʕæʕæ: ,ju:sɔfæ↓] [wæbjæd' d'at 'ʕæmæ:ho
 ,mnæʕ → ,hɔznɔl↓] [fæ' howæ kæ ,ð'i:m ↓]

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

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ 85

85. ['ka:lu: → ,tælla:hi 'tæftæʔɔ → ,tæðkorɔ ,ju:sɔfæ↓] ['fiættæ: tæ ,ku:næ ɔfiærad' an↓] [ʔæw tæ'ku:næ
 ,mnæʕ hæ:lɔki:n ↓]

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

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ 86

86. ['ka:læ → 'ʔiŋnæmæ: ʔæjku: ɔbæθθi:l] [wæ 'hɔznɔ: ʔi:læ:l ,la:hi↓] [wæ ʔæʕlæmɔ ɔmmæʕ ,la:hi →
 ɔmæ: 'læ: tæʕlæ ,mu:næ ↓]

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

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّبُوا مِنْ يُّوسُفَ وَأَخِيهِ وَلَا تَيَاسُؤْا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَبْئِاسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ 87

87. [jæ: → bæ' ni:jæðhæbu: →→ fæta' fiæssæsu: ɔmi:j ,ju:sɔfæ wæ ʔæ'xi:hi↓] [wæ 'læ: ,tæi?æsu: mir
 ,rawhil' læ:h ↓] [,ʔiŋnæ ,hu: 'læ: ,jæi?æsu mir 'ræwhillæ:hi → 'ʔillæʕ ,kawmɔl kæ:fi'ru:n ↓]

87. "O my sons! go ye and inquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ 88

88. [fæ' læmmæ: ,dæxalu: ʕæ'ɔlæi:hi ↓] →→ 'ka:lu: → jæ: ʔæi:johæʕ → ʕæ'zi:zo

mæssæ ,næ:↓] [wæ ʔæhlænæ d' ɔd'ɔrrɔ ↓] [wæ 'dʒi?næ: bi → bi ,d'a:ʕætɔm mɔzdʒæ: 'tin↓] [fæ ʔæwfi ,lænæʕ
 ɔkæi:læ ↓] [wæ tæ' s'addæʕ ʕæ ,læmæ:↓] [ʔiŋnælla:hæ ,jædʒzi:l mɔtæs'addɔ'ki:n ↓]

88. Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ 89

89. ['ka:læ →→ hæɫ ʊ 'ʕælm̩tɔm ,mæ: fæ:ʕæltɔm bɪ ,ju:sɔfæ wæ ʊ ?æ ,xi:hi ↓] [ʔɪð ʊ 'ʔæŋtɔm dʒæ:hi ,lu:n ↓]
 89. He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?"

قَالُوا أَأَبْرَأُ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ
 90. ['ka:lu: →→ ?æ → 'ʔɪŋnækæ læ ʊ ?æŋtæ ,ju:sɔf ↑] ['ka:læ →→ ?ænæ ,ju:sɔfɔ wæ 'hæ:ðæ: ʊ ,ʔæxi: ↓]
 [ʕkɑd ,mæŋnællɑ:hɔ ʊ ʕæ'læmæ: ↓] ['ʔɪŋnæ:hu: ,mæi ʔjættækɪ →→ wæ 'jæsbɪr fæ ʊ ,ʔɪŋnællɑ:hæ læ:

'jɔdʕi:ʕɔ ʊ ,ʔædʒrɑl → mɔfɪsɪ ,ni:n ↓]
 90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold , he that is righteous and patient, → never will Allah suffer the reward to be lost, of those who do right."

قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِبِينَ.
 91. ['ka:lu: → tæɫ 'la:hi ,lækɑd ʊ 'ʔæθærakæɫ ,lɑ:hɔ ʊ ʕæ'læmæ: ↓][wæ ʊ ?ɪŋ 'kɔŋnæ: ,læ xɑ:tʕɪ ,ʔi:n ↓]
 91. They said: "By Allah! Indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"

قَالَ لَا تُثْرِبْ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ
 92. ['ka:læ →→ 'læ: tæθ ,ri:bæ ʊ ʕæ,lækɔmɔɫ ʔjæwm \] ['jæɣfɪrɔɫ ,læ:hɔ 'lækɔm ↓] [wæ ,hɔwæ ʊ ?æ'r' hæmɔr rɑ:fɪ ,mi:n ↓]
 92. He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!"

اَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْفُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ
 93. ['ɪðhæbu: bɪ ,kɑmi:sʕi: 'hæ:ðæ: →→ fæ ʊ ?æɫ ,ku:hɔ ʊ 'ʕæɫæ: ʔwædʒhi ʊ ?æbi: \] ['jæ?ɪ bæ ,sʕi:rɑn ↓] [wæ ʔtu:ni: bɪ ʊ ,ʔæhɫɪkɔm ʊ ?ædʒmæ'ʕi:n ↓]
 93. "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُنذَرُونَ
 94. [wæ → 'læmmæ: ,fæs'alætɪɫ → 'ʕi:rɔ ↓] ['ka:læ ʊ ,ʔæbu:hɔm ↓] [ʔɪŋni: 'læ ʊ ?ædʒɪðɔ ,ri:hæ ʔju:sɔfæ ↓]
 ['læwɫæ: ʊ ?æŋ ɪɔ ,fæŋnɪdu:n ↓]
 94. When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ
 95. ['ka:lu: →→ tæɫ 'la:hi ↓] [ʔɪŋnækæ læfi: dʕa'læ:ɫɪkæl ,kɑ ,di:m ↓]
 95. They said: "By Allah! Truly thou art in thine old wandering illusion."
 فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ
 96. [fæ'læmmæ: ʊ ,ʔæŋ dʒæ:ʔæl → bæ ,ʕi:rɔ ʊ ?æɫ 'ka:hɔ ʊ 'ʕæɫæ: ʔwædʒhihi: ↓] [fæ'r'tæddæ bæ ,sʕi:ræ ↓] ['ka:læ →→ ?æɫæm ʊ ,ʔækɔɫ ,lækɔm ↓] [,ʔɪŋni: ʊ 'ʔæɫæmɔ mɪnæl ,lɑ:hi → ʔmæ: 'læ: tæɫlæ ,mu:n ↓]
 96. Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'"

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِبِينَ
 97. ['ka:lu: →→ 'jæ: ?æ ,bæ:næ: ʔstæɣfɪr ,lænæ: → ðɔ'nu:bænæ: ↓] [ʔɪŋnæ: ,kɔŋnæ: xɑ:tʕɪ 'ɪʔi:næ ↓]
 97. They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."
 قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
 98. ['ka:læ →→ ,sæwfæ ʊ ?æs'tæɣfɪrɔ 'lækɔm 'rɑbbi: ↓] ['ʔɪŋnæ ,hu: → ʔhɔwæl ɣɑ'fu:rɔ r → rɑ ,hi:m ↓]
 98. He said: "Soon will I ask my Lord for forgiveness for you: for He is indeed Oft → Forgiving, Most Merciful."

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ أَوَىٰ إِلَيْهِ أَبُوهُ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ
 99. [fæ'læmmæ: ,dæxɑlu: ʊ ʕæɫæ: ʔju:sɔfæ → ʔæ:wæ: ʊ ?ɪ'læɪhi ʊ ?æ ,bæwæɪhi ↓] [wæ 'ka:læ → ,dxɔlu: ʔmɪs'rɑ 'ʔɪŋ ,ʕæ:ʔællɑ: ʔhɔ ʊ ?æ:mɪ ,ni:n ↓]
 99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ
 100 [wæ rɑ'fæɫæ ʊ ?æbæ ,wæɪhi ʊ ʕæɫæɫ ʊ ʕærfɪ ↓] [wæ 'xarru: ,læhu: ʔsɔdʒdʒædæn ↓] [wæ 'ka:læ →→ jæ: ʊ ,ʔæbæti → ʔhæ:ðæ: tæ? 'wi:lɔ ,rɔ?jæ:jæ mɪŋ ʔkæɫɪ ↓]
 [ʕkɑd dʒæ'ʕæɫæhæ: ,rɑbbi: ʔhækkɑ: ↓][wæ 'kɑd ʊ ,ʔæhɪsænæ bi: ↓] [ʔɪð ʊ ?æxradʒæni: ,mɪnæs 'sɪdʒni ↓] [wæ ʔdʒæ:ʔæ 'bɪkɔm ,mɪnæl → ʔbædwɪ mɪm ,bæɫɪdɪ ʊ ?æŋ 'næzæɣɑf →→ ʕæɪ ,tʕɑ:nɔ ,bæmi: ↓] [wæ

,bæ:næʊ'ʔixwæ:ti: ↓] [ʔ'ɪjnæ ,rabbi: → læ'ɔ:fi:folli ,mæ: jæ:'fæ:ʔ ↓] [ʔ'ɪjnæ ,hu: ɔ'howæl → ʕæ'li:mo:l → hæ ,ki:m ↓]

100. And he raised his parents high on the throne, and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfillment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord is Gracious to whom He wills, for verily He is full of knowledge and wisdom.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي بِالصَّالِحِينَ 10

101 ['rabbi → ɔ'kadʊ'ʔæ:tæ:ni: → 'mmæ:l ,molki →→ ɔwæʊʕæl'læmtæ:ni: miŋ ,tæʔwi:li lʊʔæ'ɔ:fiæ:di:θi ↓] [fæ:'tɪrassæmæ:, wæ:ti wæl ,ʔærdʕi ↓] [ʔ'æŋtæ wæ ,li:ʒi: fid ɔ'donjæ: wælʊʔæ:ɔ:xirati ↓] [tæ'wæffæ:ni:

,moslimæw → wæʊʔæl'fɪkni: bis'ɔ:a:li ,fi:n ↓]

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

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ 102

102 ['ðæ:likæ miŋʊʔæmbæ:ʔil → ,ʔarbi nu:'fi:hiʊʔilæ:ikæ ↓] [wæ mæ: 'koŋtæ

læ ,dæ:ihimʊʔiðʊʔædʒmæ:ʕu: ↓] [ʔ'æmrahom →→ wæ ,hom jæmkou'ru:n ↓]

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

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ 103

103 [wæ → 'mæ:ʊ ,ʔækθæroŋ ,næ:si ↓] [wæ ,læw 'fiæras'tæ bimʊʔmi ,ni:n ↓]

103. Yet no faith will the greater part of mankind have, however ardently thou dost desire it.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ 104

104 [wæ → 'mæ: tæs ,ʔælɔhomʊʕæ ,læ:hi miŋʊʔædʒri ↓] [ʔim ɔ'howæʊʔillæ: ,ðikrol lilʊʕæ:læ'mi:n ↓]

104. And no reward dost thou ask of them for this: it is no less than a Message for all creatures.

وَكَايْنٍ مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ 105

105 [wæ 'kæʊʔæ:ijim miŋʊ ,ʔæ: jætŋ ↓] [ɔ'fissæmæ: 'wæ:ti wælʊ ,ʔærdʕi ↓] [jæmor'ru:næʊʕæ ,læ:hæ:]['wæ ,homʊ'ʕænhæ: moʕri ,d'u:n ↓]

105. And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ 106

106 [wæ 'mæ: ,jʊʔmiŋo → ʔæk'θærohom ,billæ:hi →ʔillæ: → wæ ,hom moʕri'ku:n ↓]

106. And most of them believe not in Allah without associating (other as partners) with Him!

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَابِئَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ 107

107 [ʔæ fæʊ'ʔæmmu:ʊʔæŋ tæ ,ʔtjæhom ʔa:ɔ'ʃijætom → ɔ'miŋʊʕæ'ðæ:billæ: hi ↓] [ʔæw ,tæʔtjæhomos 'sæ:ʕæto ɔ'bæytætæw ↑] [wæ ,hom 'læ: jæʕʕo ,ru:n ↑]

107. Do they then feel secure from the coming against them of the covering veil of the wrath of Allah, → or of the coming against them of the (final) Hour all of a sudden while they perceive not?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ 108

108 [kʊl 'hæ:ðihi: sæ ,bi:li: ↓] [,ʔædʕu:ʊʔilæ:l'la:hi →→ 'ʕælæ: bæ ,s'i:ratm ↓] [ɔ'ʔænæ wæ

'mænittæbæ:ʕæ ,ni: ↓] [wæ sob'fiæ:næl ,la:hi ↓] [wæ 'mæ:ʊ ,ʔænæ → 'mi:næ l → moʕri ,ki:n ↓]

108. Say thou: "This is my Way: I do invite unto Allah, → with certain knowledge, → I and whoever follows me. Glory to Allah, and never will I join gods with Allah!"

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَبَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ 109

109 [wæ 'mæ:ʊʔæ: ,sælnæ: →→ miŋ 'kæblikæʊ ,ʔillæ: 'ri:dʒæ:læŋ ↓] [,nu:fi:ʊʔilæ:ihim → miŋʊ'ʔæhlil

,kora: ↓] [ʔæfæ'læm 'jæ:si:ru: ,filʊ'ʔærdʕi fæ'jæŋð'ɔ:ru: ,kæ:fæ 'kæ:næʊʕæ: ,kibæto:llæ:ði:næ miŋ 'kæblichim ↑]

[wæ læ ,dæ:rol → ,ʔæ:xirati 'xairollil → læ'ði:nættæ:kaw ↓] [ʔæ'fæ ,læ: tæʕki'lu:n ↑]

109. Nor did We send before thee messengers any but men, whom We did inspire, → (men) from the people of the towns. Do they not travel through the earth, and see what was the end of those before them? But the home of the Hereafter is best, for those who do right. Will ye not then understand?

حَتَّىٰ إِذَا اسْتَيْسَرَ الرَّسُلُ وُظِنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ 110

110 [ˈfiættæ:⊃,ʔiðæ: ʔstæiʔæsær ʔrosolo↓] [wæ ðʔaŋˈnu:⊃,ʔæŋnæhom → ,kɑd ˈkoðibu: ʔdʒæ:ʔæhom↓]
[næsˈronæ: fæˈnɔdʒdʒijæ ʔmæŋ næˈʃæ:ʔo ↓][wæ ˈlæ: juˈraddo bæʔ,sonæ:⊃ʃæni↓ → ,kɑwmi↓ → moðʒriˈmi:n
↓]

110. (Respite will be granted) until, when the messengers give up hope (of their people) and (com 289 e to) think that they were treated as liars, there reaches them Our help, and those whom We will be delivered into safety. But never will be warded off our punishment from those who are in sin.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

111 [læ ,kɑd ,kæ:næ fi: kɑˈsʔasʔihim⊃,ʔiʃbratol lɪ⊃ʔoli:l ˈʔælbæ:b↓] [mæ: ˈkæ:næ fiæ ,di:θæj ˈjoftæra:↓] [wæ
ˈlæ:kɪŋ tæsˈdi:kallæði: ˈbæmæ jæ ,dæihɪ →→ wæ ,tæfsˈi:læ ˈkollɪ ʃæiʔiʔw →→ wæ ˈhɔdæw → wæ
ˈrafmætælli → ,kɑwmiʃ juʔmiˈnu:n ↓]

111. There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it, → a detailed exposition of all things, and a Guide and a Mercy to any such as believe.

A NOTE OF THANKS TO THE ARABIC NATIVE REVIEWER AND THE IMPORTANCE OF THE QUR'ANIC FULL IPA TRANSCRIPTION BREAKTHROUGH

For the final editing of this article the author is greatly indebted to Mr. Mehdi Zouaoui from the University of Hassiba Ben Bouali, Chlef (Algeria) who is an independent education consultant based in Istanbul. Mr. Zouaoui has been through both segmental and suprasegmental features on the IPA transcription of the Holy text and made remarkable improvements in such areas to the effects of recitative rules especially in terms of allophonic and assimilation representation. Such segmental features are definite key factors to correct Arabic articulation which ensure the recitation of the Qur'anic text to abide by specific prescriptive rules that must be followed.

As for the verification of the suprasegmental features (prosody), such reputable recitations of the sura such as that of Qari Abdul Basit have been consulted.

This breakthrough innovation, brought by this study is the marking of full IPA suprasegmental elements in Arabic transcription the first time ever. The special signs demonstrating the correlation between the first, second and third stress levels in a meaning group broken by juncture signs within a verse has never been demonstrated before. Using linkers on the other hand to join the initial vowel and the final phoneme of the preceding word gave the reader a very special advantage to realize that thus united words become one and uttered together. Notation of the Scripture by such suprasegmental devices and an ability to decypher them will now bring students a new awareness to achieve crystal clear articulation, which is an asset to contribute to the teaching of the Qur'anic recitation especially to non Arabs who do not follow their instincts and do it arbitrarily when reciting. They will now acquire this skill by learning to decyphre the notation features to produce the traditional articulation and identifying it through hearing it and excelling in it by practice.

Through this procedure, studies on the Qur'anic transcription have now progressed one step further, greatly facilitating the meaningful recitation of the divine message. Yet there is much more to be done in this field. It is only hoped that this new method applied on the Sura Yousuf for the time being will draw the attention of distinguished Qur'anic phonologists and receive their acceptance and support after their scrutiny, and soon enough the whole text of the Holy Qur'an be presented to the service of the readers throughout the world in full phonetic properties.

CONCLUSION

The IPA Arabic transcription has been an issue that needed to be resolved for some time especially for bringing about the unvocalized vowels and the rhythm which are points falling to the scope of segmental and suprasegmental phonology. IPA symbols provide means for both of these requirements. Thus all the eight distinct vowels in Arabic, their glides as well as its prosodic features such as stress, linking and juncture can be clearly shown by relevant markings on a text. The popular text Sura Yousuf has been used for such a sample to go one step further or Qur'anic IPA transcription attempts.

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