

The Tafsīr of Sūrah Yūsuf

(Chapter - 12)

Which was revealed in Makkah

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The Tafsīr of Sūrah Yūsuf (Chapter - 12)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ عَنْ نَفْسٍ
عَلَيْكَ أَكْثَرَ الْفَصْرِ بِمَا أَرْجَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ
الْمُنْفِيلِ ﴿٣﴾

﴿1. Alif-Lām-Rā. These are the verses of the Book that is clear.﴾

﴿2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.﴾

﴿3. We relate unto you the best of stories through Our revelations unto you, of this Qur'ān. And before this, you were among those who knew nothing about it.﴾

Qualities of the Qur'ān

In the beginning of Sūrat Al-Baqarah we talked about the separate letters, Allah said,

﴿وَلَا تِلْكَ آيَاتُ الْكِتَابِ﴾

﴿These are the verses of the Book﴾ in reference to the Clear Qur'ān that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allāh said next,

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

﴿Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.﴾

The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most

honorable language, to the most honorable Prophet and Messenger ﷺ, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramaḍān. Therefore, the Qur'ān is perfect in every respect. So Allāh said,

﴿تَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ﴾

﴿We relate unto you the best of stories through Our revelations unto you, of this Qur'ān.﴾

Reason behind revealing Āyah (12:3)

On the reason behind revealing Āyah (12:3), Ibn Jarīr At-Ṭabari recorded that 'Abdullāh bin 'Abbās said, "They said, 'O, Allāh's Messenger! Why not narrate to us stories?'"^[1] Later on, this Āyah was revealed,

﴿تَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾

﴿We relate unto you the best of stories...﴾^[2]

There is a Ḥadīth that is relevant upon mentioning this honorable Āyah, which praises the Qur'ān and demonstrates that it is sufficient from needing all books besides it. Imām Aḥmad recorded a narration from Jābir bin 'Abdullāh that 'Umar bin Al-Khaṭṭāb came to the Prophet ﷺ with a book that he took from some of the People of the Book. 'Umar began reading it to the Prophet ﷺ who became angry. He said,

«أَمْتَقَرُّوْكَوْنَ فِیْهَا یَا ابْنَ الْخَطَّابِ؟ وَالَّذِیْ نَفْسِیْ بَیْدُوْ، لَقَدْ جِئْتُكُمْ بِهَا بَیْضًا نَّقِیَّةً، لَا تَسْأَلُوْهُمْ عَنْ شَیْءٍ فِیْخْبَرُوْكُمْ بِحَقٍّ فَتَكْذِبُوْهُ، أَوْ بِبَاطِلٍ فَتُصَدِّقُوْهُ، وَالَّذِیْ نَفْسِیْ بَیْدُوْ، لَوْ أَنَّ مُوسَى كَانَ حَیًّا مَا وَیَعَهُ إِلَّا أَنْ یَّتَّبِعَنِیْ»

«Are you uncertain about it Ibn Al-Khaṭṭāb? By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Mūsā were living, he would have no choice but

^[1] About nations that have passed, how they answered their Prophets, what happened to them afterwards, etc.

^[2] At-Ṭabari 15:552.

to follow me.»^[1]

Imām Aḥmad also recorded a narration from ‘Abdullāh bin Thābit who said, “Umar came to Allāh’s Messenger ﷺ and said; ‘O Messenger of Allāh! I passed by a brother of mine from [the tribe of] Qurayzah, so he wrote some comprehensive statements from the Tawrah for me, should I read them to you?’ The face of Allāh’s Messenger ﷺ changed [with anger]. So I said to him, ‘Don’t you see the face of Allāh’s Messenger?’” Umar said, ‘We are pleased with Allāh as our Lord, Islām as our religion, and Muḥammad as our Messenger.’ So the anger of the Prophet ﷺ subsided, and he said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ،
إِنَّكُمْ حَظِّي مِنَ الْأُمَمِ، وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ»

«By the One in Whose Hand is Muḥammad’s soul, if Mūsā appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.»^[2]

﴿إِذْ قَالَ يُسُوفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾

44. (Remember) when Yūsuf said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.”

Yūsuf’s Dream

Allāh says, ‘Mention to your people, O Muḥammad, among the stories that you narrate to them, the story of Yūsuf.’ Prophet Yūsuf (Joseph) mentioned his dream to his father, Prophet Ya‘qūb (Jacob), son of Prophet Ishāq (Isaac), son of Prophet Ibrāhīm (Abraham), peace be upon them all. ‘Abdullāh bin ‘Abbās stated that the dreams of Prophets are revelations from Allāh.^[3] Scholars of Tafsīr explained that in Yūsuf’s dream the eleven stars represent his brothers, who were

[1] Aḥmad 3:387

[2] Aḥmad 4:266. See *Al-Irwā’* no. 1589.

[3] Aṭ-Ṭabari 15:554.

eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Qatādah, Sufyān Ath-Thawri and 'Abdur-Raḥmān bin Zayd bin Aslam. Yūsuf's vision became a reality forty years later, or as some say, eighty years, when Yūsuf raised his parents to the throne while his brothers were before him,

﴿وَعَرُّوا لَهُ مُسْجِدًا وَقَالَ يُتَابِعْ هَذَا نَأْوِلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾

﴿and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"﴾^[1]

﴿قَالَ يَبْنَؤُ لَا تَقْضُ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ﴾

45. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shayṭān is to man an open enemy!"﴾

Ya'qūb orders Yūsuf to hide His Vision to avoid Shayṭān's Plots

Allāh narrates the reply Ya'qūb gave his son Yūsuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yūsuf's authority to such an extent that they would prostrate before him in respect, honor and appreciation. Ya'qūb feared that if Yūsuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya'qūb said to Yūsuf,

﴿لَا تَقْضُ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا﴾

﴿Relate not your vision to your brothers, lest they should arrange a plot against you.﴾

This Āyah means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed Ḥadīth that states,

﴿إِذَا رَأَىٰ أَحَدُكُمْ مَا يُجِبُّ فَلْيُحَدِّثْ بِهِ، وَإِذَا رَأَىٰ مَا يَنْكَرُهُ فَلْيَتَحَوَّلْ إِلَىٰ جَنْبِهِ﴾

^[1] At-Ṭabari 15:557.

الْآخِرِ، وَلْيَتَّقِ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ»

«If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allāh from its evil and not tell it to anyone. Verily, it will not harm him in this case.»^[1]

In another Ḥadīth that Imām Aḥmad and collectors of the *Sunan* collected, Mu'āwiyah bin Ḥaydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُغَيَّرْ، فَإِذَا غُيِّرَتْ وَقَعَتْ»

«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.»^[2]

Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet ﷺ said,

«اسْتَعِينُوا عَلَى قَضَاءِ الْحَوَائِجِ بِكَيْفَانِهَا، فَإِنْ كُلُّ ذِي نِعْمَةٍ مَحْشُودٌ»

«Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.»^[3]

﴿وَكَذَلِكَ يَجْهَبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يٰعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ٤٦﴾

46. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya'qūb, as He perfected it on your fathers, Ibrāhīm and Ishāq aforetime! Verily, your Lord is All-Knowing, All-Wise."﴿

Interpretation of Yūsuf's Vision

Allāh says that Ya'qūb said to his son Yūsuf, 'Just as Allāh chose you to see the eleven stars, the sun and the moon

[1] Muslim 4:1772.

[2] Aḥmad 4:10, Abu Dāwud 5:283 Ibn Mājah 2:1288.

[3] Aṭ-Ṭabari 20:94.

prostrate before you in a vision,

﴿وَرَدَّكَ بِعَيْنِكَ رُبُّكَ﴾

﴿Thus will your Lord choose you﴾ designate and assign you to be a Prophet from Him,

﴿وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْآحَادِيثِ﴾

﴿and teach you the interpretation of Ahādīth﴾. Mujāhid and several other scholars said that this part of the Āyah is in reference to the interpreting of dreams.^[1] He said next,

﴿وَرَبُّهُ يُمِيتُهُ عَلَيْكَ﴾

﴿and perfect His favor on you﴾, 'by His Message and revelation to you.' This is why Ya'qūb said afterwards,

﴿كَأَنَّهَا عَلَيَّ أُنُوبٌ مِنْ قَبْلِ إِبْرَاهِيمَ﴾

﴿as He perfected it aforetime on your fathers, Ibrāhīm...﴾, Allāh's intimate friend,

﴿وَأِشْحَاقَ﴾

﴿and Ishāq﴾, Ibrāhīm's son,

﴿إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ﴾

﴿Verily, your Lord is All-Knowing, All-Wise.﴾ Allāh knows best whom to chose for His Messages.

﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَسَاءِلِينَ ۚ إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غُصَّةٌ إِنَّ أَبَانَا لَنِي ضَلُّوا عُبَيْنَ ۚ أَتَقُولُوا أَنِ اطَّرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ۚ قَالَ قَائِلٌ مِنْهُمْ لَا تَقُولُوا يُوسُفَ وَالْقَوْءَ فِي غَيْبَتِ الْجُمُوعِ يَلْقَاهُ بَعْضُ الْمَلَكَةِ إِن كُنْتُمْ فَعِلِينَ ۚ﴾

﴿7. Verily, in Yūsuf and his brethren there were Āyāt for those who ask.﴾

﴿8. When they said: "Truly, Yūsuf and his brother are dearer to our father than we, while we are 'Uṣḥāh (a group). Really, our father is in a plain error."﴾

﴿9. "Kill Yūsuf or cast him out to some (other) land, so that

^[1] Aṭ-Ṭabari 15:560.

the favor of your father may be given to you alone, and after that you will be righteous folk."﴾

﴿10. One from among them said: "Kill not Yūsuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers."﴾

There are Lessons to draw from the Story of Yūsuf

Allāh says that there are *Āyāt*, lessons and wisdom to learn from the story of Yūsuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا﴾

﴿When they said: "Truly, Yūsuf and his brother are dearer to our father than we..."﴾

They swore, according to their false thoughts, that Yūsuf and his brother Binyāmīn (Benjamin), Yūsuf's full brother,

﴿أَحَبُّ إِلَيْنَا مِمَّا وَتَحْنُ عُصْبَةٌ﴾

﴿dearer to our father than we, while we are 'Uṣbah.﴾

meaning, a group. Therefore, they thought, how can he love these two more than the group,

﴿إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ﴾

﴿Really, our father is in a plain error.﴾ because he preferred them and loved them more than us.

﴿أَتَقْتُلُوا يُوسُفَ أَوْ طَرْحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ﴾

﴿Kill Yūsuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,﴾

They said, 'Remove Yūsuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yūsuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

﴿وَتَكُونُوا مِنْ بَادِيٍّ قَوْمًا صَالِحِينَ﴾

﴿and after that you will be righteous folk.﴾, thus intending repentance before committing the sin,

﴿قَالَ تَابِلٌ مِنْهُمْ﴾

﴿One from among them said...﴾

Qatādah and Muḥammad bin Ishāq said that he was the oldest among them and his name was Rūbīl (Reuben).^[1] As-Suddi said that his name was Yahūdha (Judāh). Mujāhid said that it was Shām'un (Simeon) who said,

﴿لَا تَقْتُلُوا يُوسُفَ﴾

﴿Kill not Yūsuf,﴾, do not let your enmity and hatred towards him reach this level, of murder.

However, their plot to kill Yūsuf would not have succeeded, because Allāh the Exalted willed that Yūsuf fulfill a mission that must be fulfilled and complete; he would receive Allāh's revelation and become His Prophet. Allāh willed Yūsuf to be a powerful man in Egypt and govern it. Consequently, Allāh did not allow them to persist in their intent against Yūsuf, through Rūbīl's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

﴿يَلْقَاهُ بَعْضُ السَّيَّارَةِ﴾

﴿he will be picked up by some caravan﴾ of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

﴿إِنْ كُنْتُمْ فَعِيلِينَ﴾

﴿if you must do something,﴾

meaning, if you still insist on getting rid of him. Muḥammad bin Ishāq bin Yasār said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allāh and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allāh, from his beloved young son, in spite of his weakness, tender age and his need of his

[1] Aṭ-Ṭabari 15:564-565.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ يَبْنَئُ لَا تَقْصُصْ رُءُيَاكَ عَلَيَّ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا
 إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْنِبُكَ
 رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ
 وَعَلَىٰ آلٍ يَعْقُوبُ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ
 إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾ أَفَدَكَانَ فِي يَوْسُفَ وَإِخْوَتِهِ
 مَا بُنِيَ لِلنَّسَائِلِينَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا
 أَيْنَمَا نَزَلْنَا وَأَنْحَنُ غُصْبَةً إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ ﴿٨﴾ أَقْنُوا
 يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ آيِسِكُمْ وَتَكُونُوا مِنْ
 بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْنُوا يُوسُفَ
 وَالْقَوَّةُ فِي غَيْبَتِ الْحَبِّ بَلْقِطَةُ بَعْضِ السَّيَّارَةِ إِنْ كُنْتُمْ
 فَاعِلِينَ ﴿١٠﴾ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ
 لَنَصِحُونَ ﴿١١﴾ أَرْسَلَهُ مَنَا عَدَا بَرْتَع وَيَلْعَبُ وَإِنَّا لَهُ
 لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ
 أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ
 أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَلْخَيْرُونَ ﴿١٤﴾

father's compassion and kindness. May Allāh forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error." Ibn Abi Hātim collected this statement, from the route of Salamah bin Al-Faḍl from Muḥammad bin Ishāq.

﴿قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ﴾
 أَرْسَلَهُ مَنَا عَدَا بَرْتَع وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١١﴾

¶11. They said: "O our father! Why do you not trust us with Yūsuf though we are indeed his well-wishers?"

¶12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

Yūsuf's Brothers ask for Their Father's Permission to take Yūsuf with Them

When Yūsuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rūbīl, they went to their father Ya'qūb, peace be upon him. They said to him, "Why is it that you,

﴿لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ﴾

﴿do not trust us with Yūsuf though we are indeed his well-wishers?﴾."

They started executing their plan by this introductory

statement, even though they really intended its opposite, out of envy towards Yūsuf for being loved by his father. They said,

﴿أَرْسِلْهُ مَعَنَا﴾

“*Send him with us* tomorrow so that we all enjoy ourselves and play.”^[1] Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said similarly.^[2] Yūsuf's brothers said next,

﴿وَأِنَّا لَهُ لَحَافِظُونَ﴾

“*and verily, we will take care of him.*”, we will protect him and ensure his safety for you.

﴿قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ. وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ۚ
قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَتَعْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَيْرُونَ ۚ﴾

413. He (Ya'qūb) said: “Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.”

414. They said: “If a wolf devours him, while we are 'Uṣbah (a group), then surely, we are the losers.”

Ya'qūb's Answer to Their Request

Allāh narrates to us that His Prophet Ya'qūb said to his children, in response to their request that he send Yūsuf with them to the desert to tend their cattle,

﴿إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ﴾

“Truly, it saddens me that you should take him away.”

He said that it was hard on him that he be separated from Yūsuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya'qūb had for his son, because he saw in Yūsuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allāh's peace and blessings be on him. Prophet Ya'qūb's statement next,

﴿وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ﴾

[1] Aṭ-Ṭabari 15:570.

[2] Aṭ-Ṭabari 15:571.

﴿I fear lest a wolf should devour him, while you are careless of him.﴾

He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

﴿لَئِنْ أَكَلَهُ الْوَلَبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَيْرُونَ﴾

﴿If a wolf devours him, while we are an 'Uṣbah, then surely, we are the losers.﴾

They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

﴿فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيَّبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا

وَمَنْ لَا يَشْعُرُ﴾

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

Yūsuf is thrown in a Well

Allāh says that when Yūsuf's brothers took him from his father, after they requested him to permit that,

﴿وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيَّبَتِ الْجُبِّ﴾

﴿they all agreed to throw him down to the bottom of the well,﴾

This part of the Āyah magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya'qūb, peace be upon him, embraced Yūsuf, kissed him and supplicated to Allāh for him when he sent him with his brothers. As-Suddi said that the time spent between pretending to be well-wishers and harming Yūsuf was no longer than their straying far from their

father's eyes. They then started abusing Yūsuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yūsuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it.^[1] Allāh said next,

﴿وَأَرْحَمْنَا إِلَيْهِ لَتَتَّبِعْنَهُمْ بِأَنفُسِنَا هَذَا وَهُمْ لَا يَشْعُرُونَ﴾

﴿and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."﴾

In this Āyah, Allāh mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allāh revealed to Yūsuf, during that distressful time, in order to comfort his heart and strengthen his resolve, 'Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allāh will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you,'

﴿وَهُمْ لَا يَشْعُرُونَ﴾

﴿when they know not.﴾ "Ibn 'Abbās commented on this Āyah, "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you."^[2]

﴿وَجَاءَهُمْ عِشَاءَ يَكُونُ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَزَكَّيْنَا يُوسُفَ عِنْدَ مَتِينًا فَاتَّكَلَهُ الِّذْتُبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءَهُ عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمُ الْفُسُكُ أَمْراً فَصَبِرْ جَمِلاً ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾﴾

﴿16. And they came to their father in the early part of the night weeping.﴾

﴿17. They said: "O our father! We went racing with one another, and left Yūsuf by our belongings and a wolf devoured

[1] Aṭ-Ṭabari 15:574.

[2] Aṭ-Ṭabari 15:577.

him; but you will never believe us even when we speak the truth."﴾

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

Yūsuf's Brothers try to deceive Their Father

Allāh narrates to us the deceit that Yūsuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yūsuf. They started giving excuses to their father for what happened to Yūsuf, falsely claiming that,

﴿إِنَّا ذَهَبْنَا نَتَقِ﴾

﴿We went racing with one another﴾, or had a shooting competition,

﴿وَرَزَقْنَا يَوْسُفَ عِنْدَ مَتَاعِنَا﴾

﴿and left Yūsuf by our belongings﴾, guarding our clothes and luggage,

﴿فَأَكَلَهُ الذِّئْبُ﴾

﴿and a wolf devoured him﴾, which is exactly what their father told them he feared for Yūsuf and warned against. They said next,

﴿وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ﴾

﴿but you will never believe us even when we speak the truth.﴾

They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yūsuf and that is what happened?' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

﴿وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ﴾

﴿And they brought his shirt stained with false blood.﴾

on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujāhid, As-Suddi and several other scholars, and stained Yūsuf's shirt with its blood.^[1] They claimed that this was the shirt Yūsuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allāh's Prophet Ya'qūb did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾

﴿Nay, but your own selves have made up a tale. So (for me) patience is most fitting.﴾

Ya'qūb said, 'I will firmly observe patience for this plot on which you agreed, until Allāh relieves the distress with His aid and compassion,

﴿وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾

﴿And it is Allāh (alone) Whose help can be sought against that which you describe.﴾, against the lies and unbelievable incident that you said had occurred.'

﴿وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُئْسَ رَجُلٌ هَذَا عَلَيْنَا وَاسْرُوهُ بِسْمَةِ اللَّهِ عَلَيْهِ

بِمَا يَمْشُونَ ﴿١٩﴾ وَاسْرُوهُ بِسْمِ اللَّهِ يَحْمِلُ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾﴾

﴿19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did.﴾

﴿20. And they sold him for a Bakhs price, - for a few Dirhams. And they were of those who regarded him insignificant.﴾

Yūsuf is Rescued from the Well and sold as a Slave

Allāh narrates what happened to Yūsuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin 'Ayyāsh. Muḥammad bin Ishāq said, "After Yūsuf's

^[1] Aṭ-Ṭabari 15:580.

brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allāh sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yūsuf held on to it and the man rescued him and felt happy,

﴿يَبْشُرِي هَذَا غُلَامٌ﴾

﴿"What good news! Here is a boy."﴾

Al-'Awfi reported that Ibn 'Abbās commented, "Allāh's statement,

﴿وَأَسْرُوهُ بِضَعَةٌ﴾

﴿So they hid him as merchandise﴾, is in reference to Yūsuf's brothers, who hid the news that he was their brother. Yūsuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yūsuf's brothers told the water drawer about him and that man said to his companions,

﴿يَبْشُرِي هَذَا غُلَامٌ﴾

﴿"What good news! Here is a boy."﴾, a slave whom we can sell. Therefore, Yūsuf's own brothers sold him."^[1]

Allāh's statement,

﴿وَاللَّهُ عَلِيمٌ بِمَا يَمْكُرُونَ﴾

﴿And Allāh was the All-Knower of what they did.﴾

states that Allāh knew what Yūsuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْمَلَكِينَ﴾

﴿Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the all that exists!﴾ [7:54]

This reminds Allāh's Messenger Muḥammad ﷺ, that Allāh

[1] Aṭ-Ṭabari 16:6.

has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muḥammad ﷺ the victory and make him prevail over them, just as He gave Yūsuf victory and made him prevail over his brothers.

Allāh said next,

﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ﴾

﴿And they sold him for a Bakhs price, - for a few Dirhams﴾

in reference to Yūsuf's brothers selling him for a little price, according to Mujāhid and 'Ikrimah. 'Bakhs' means decreased,^[1] just as Allāh the Exalted said in another Āyah,

﴿لَا يَخَافُ يَحْشَا وَلَا رَهَقًا﴾

﴿shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins).﴾ [72:13]

meaning that Yūsuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk said that,

﴿وَشَرَوْهُ﴾

﴿And they sold him﴾, is in reference to Yūsuf's brothers.^[2] They sold Yūsuf for the lowest price, as indicated by Allāh's statement next,

﴿دَرَاهِمَ مَعْدُودَةٍ﴾

﴿for a few Dirhams﴾, twenty Dirhams, according to 'Abdullāh bin Mas'ūd.^[3] Similar was said by Ibn 'Abbās, Nawf Al-Bikālī, As-Suddi, Qatādah and 'Aṭiyah Al-'Awfī, who added that they divided the Dirhams among themselves, each getting two Dirhams.^[4] Aḍ-Ḍaḥḥāk commented on Allāh's statement,

[1] Aṭ-Ṭabari 16:12.

[2] Aṭ-Ṭabari 16:14-17.

[3] Aṭ-Ṭabari 16:12.

[4] Aṭ-Ṭabari 16:14.

فَلَمَّا ذَهَبُوا بِهِ، وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيْبَتِ الْجَبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنْتَنَّهُمْ بِأَمْرِ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿٢١﴾ وَجَاءَ وَ أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿٢٢﴾ قَالُوا يَا أَبَانَا أَفَإِنَّ هَذَا هَبْنَا نَسْتَوِي وَرَكَعْنَا يُوسُفَ عِنْدَ مَتْنِعِنَا فَاكْلَهُ الْذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٢٣﴾ وَجَاءَهُ وَعَلَى قَيْصِيهِ، بِدَمْرٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٢٤﴾ وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْ رِي هَذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَصْمُرُونَ ﴿٢٥﴾ وَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٦﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنَ مِصْرَ لَا أُرِيدُ أَنْ أَمْرِيَتْهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ، مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ وَلَمَّا بَلَغَ أَشُدَّهُ، آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٨﴾

﴿وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ﴾

﴿And they were of those who regarded him insignificant.﴾

“Because they had no knowledge of his prophethood and glorious rank with Allāh, the Exalted and Most Honored.”

﴿وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ

لَا أُرِيدُ أَنْ أَمْرِيَتْهُ مَثْوَاهُ عَسَى أَنْ

يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ

مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ

مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ

عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ﴿٢٧﴾ وَلَمَّا بَلَغَ أَشُدَّهُ،

آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي

الْمُحْسِنِينَ ﴿٢٨﴾

﴿21. And he (the man) from Egypt who bought him, said to his wife: “Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.” Thus did We establish Yūsuf in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His affairs, but most of men know not.﴾

﴿22. And when he [Yūsuf] attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.﴾

Yūsuf in Egypt

Allāh mentions the favors that He granted Yūsuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life.

He also ordered his wife to be kind to Yūsuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

﴿أَكْرِمِي مَوْنَهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا﴾

﴿Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.﴾

The man who bought Yūsuf was the minister of Egypt at the time, and his title was 'Azīz'. Abu Ishāq narrated that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "Three had the most insight: the 'Azīz of Egypt, who said to his wife,

﴿أَكْرِمِي مَوْنَهُ﴾

﴿Make his stay comfortable...﴾, the woman who said to her father,

﴿يَا أَبَتِ اسْتَجِرْنِي﴾

﴿O my father! Hire him...﴾, [28:26] and Abu Bakr Aṣ-Ṣiddīq when he appointed 'Umar bin Al-Khaṭṭāb to be the Khalīfah after him, may Allāh be pleased with them both.^[1]

Allāh said next that just as He saved Yūsuf from his brothers,

﴿كَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ﴾

﴿Thus did We establish Yūsuf in the land﴾, in reference to Egypt,

﴿وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ﴾

﴿that We might teach him the interpretation of events.﴾ the interpretation of dreams, according to Mujāhid and As-Suddi.^[2] Allāh said next,

﴿وَاللَّهُ عَلِيمٌ عَلَىٰ أَمْرِهِ﴾

﴿And Allāh has full power and control over His affairs,﴾

if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allāh has full power over everything and everyone else. Sa'īd bin Jubayr said while commenting on Allāh's statement,

﴿وَاللَّهُ عَلِيمٌ عَلَىٰ أَمْرِهِ﴾

[1] Aṭ-Ṭabari 16:19.

[2] Aṭ-Ṭabari 16:20.

﴿And Allāh has full power and control over His affairs,﴾

"He does what ever He wills."^[1] Allāh said,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most of men know not.﴾ meaning, have no knowledge of Allāh's wisdom with regards to His creation, compassion and doing what He wills. Allāh said next,

﴿وَلَمَّا بَلَغَ﴾

﴿And when he attained﴾, in reference to Prophet Yūsuf, peace be upon him,

﴿أَشُدَّهُ﴾

﴿his full manhood﴾, sound in mind and perfect in body,

﴿فَاتَيْنَاهُ حُكْمًا وَعِلْمًا﴾

﴿We gave him wisdom and knowledge﴾, which is the prophethood that Allāh sent him with for the people he lived among,

﴿وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

﴿thus We reward the doers of good.﴾ because Yūsuf used to do good in the obedience of Allāh the Exalted.

﴿وَرَزَوْنَاهُ آتَىٰ هُوَ فِي بَيْنِنَا عَنْ نَفْسِهِ. وَعَلَّقَتْ الْأَتْرَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَنَازِلَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

﴿23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful."﴾

Wife of the 'Azīz loves Yūsuf and plots against Him

Allāh states that the wife of the 'Azīz of Egypt, in whose house Yūsuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yūsuf! She called him to do an evil act with her, because she loved him very much. Yūsuf was very handsome, filled with

^[1] At-Ṭabari 16:21.

manhood and beauty. She beautified herself for him, closed the doors and called him,

﴿وَقَالَتْ هَيْتَ لَكَ﴾

﴿and (she) said: "Come on, O you."﴾ But he categorically refused her call,

﴿قَالَ مِمَّا دَلَّ بِهِ إِنَّهُ رَبِّي أَحْسَنَ مَنَازِلَ﴾

﴿He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort!"﴾

as they used to call the chief and master a 'Rabb', Yūsuf said to her, 'your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

﴿إِنَّهُ لَا يُلَاحِظُ الظَّالِمِينَ﴾

﴿Verily, the wrongdoers will never be successful.﴾

This was said by Mujāhid, As-Suddi, Muḥammad bin Ishāq and several others. The scholars differ in their recitation of,

﴿هَيْتَ لَكَ﴾

﴿Hayta Laka﴾, whereby Ibn 'Abbās, Mujāhid and several other scholars said that it means that she was calling him to herself.^[1] Al-Bukhāri said; "Ikrimah said that,

﴿هَيْتَ لَكَ﴾

﴿Hayta Laka﴾ means, 'come on, O you', in the Aramaic language." Al-Bukhāri collected this statement from 'Ikrimah without a chain of narration.^[2] Other scholars read it with the meaning, 'I am ready for you'. Ibn 'Abbās, Abu 'Abdur-Raḥmān As-Sulami, Abu Wā'il, 'Ikrimah and Qatādah were reported to have read this part of the Āyah this way and explained it in the manner we mentioned, as 'I am ready for you'.

﴿وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْلَا اَنْ رَّءَا بُرْهَانَ رَبِّهٖۙ كَذٰلِكَ لِتَصْرِفَ عَنْهُ الشُّوْءَ وَالْفَحْشَآءَ

﴿اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ﴾

[1] Aṭ-Ṭabari 16:27.

[2] Faṭḥ Al-Bāri 8:214.

﴿24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immovable sins. Surely, he was one of Our Mukhlashīn servants.﴾

This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a *Ḥadīth* that he narrated from ‘Abdur Razzāq, from Ma‘mar, from Hammām, from Abu Hurayrah, from the Messenger of Allāh ﷺ,

«يَقُولُ اللَّهُ تَعَالَى: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاتَّكُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاتَّكُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَفْعَلْهَا فَاتَّكُبُوهَا حَسَنَةً، فَإِنَّمَا تَرَكَبَا مِنْ جَرَائِي، فَإِنْ عَمِلَهَا فَاتَّكُبُوهَا بِمِثْلِهَا»

«Allāh the Exalted said, 'If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.'»^[1]

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*^[2] using various wording, this is one of them. It was also reported that the *Āyah* means that Yūsuf was about to beat her. As for the evidence that Yūsuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarīr At-Ṭabari said, "The correct opinion is that we should say that he saw an *Āyah* from among Allāh's *Āyāt* that repelled the thought that crossed his mind. This evidence might have been the image of Ya'qūb, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allāh left it. Allāh's statement next,

﴿كَذَلِكَ يُصْرِفُ عَنْهُ السُّوءَ وَالْفَحْشَاءَ﴾

﴿Thus it was, that We might turn away from him evil and immoral sins.﴾

^[1] Al-Baghawi 2:420.

^[2] *Fatḥ Al-Bāri* 13:473 Muslim 1:117.

سُورَةُ يُسُفٰ

٢٣٨

الْمُحْلَصِينَ

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ. وَعَلَّقَتْ الْأَتْرَابَ
 وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
 إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣٧﴾ وَلَقَدْ هَمَّتْ بِهِ. وَهَمَّ بِهَا
 لَوْلَا أَنَّ رَأَىٰ بُرْهَانَ رَبِّهِ. كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
 وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٣٨﴾ وَأَسْتَبَقَا
 الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَا سَيدَهَا لَدَا الْبَابِ
 قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ
 أَلِيمٌ ﴿٢٣٩﴾ قَالَ هِيَ رَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ
 أَهْلِهَا إِنْ كَانَتْ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
 الْكَذِبِينَ ﴿٢٤٠﴾ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ
 مِنَ الصَّادِقِينَ ﴿٢٤١﴾ فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ
 مِنْ كَذِبِكُنَّ إِنَّ كَذِبَكُنَّ عَظِيمٌ ﴿٢٤٢﴾ يُوسُفُ أَعْرِضْ عَنْ
 هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٤٣﴾
 وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا
 عَنْ نَفْسِهِ. قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٢٤٤﴾

means, 'Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

﴿إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

﴿Surely, he was one of Our Mukhlashin servants.﴾

meaning, chosen, purified, designated, appointed and righteous. May Allāh's peace and blessings be on him.^[1]

﴿وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصُهُ مِنْ دُبُرٍ وَأَلْفَا سَيدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ﴾

﴿٢٣٩﴾ قَالَ هِيَ رَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَتْ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٤٠﴾ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٤١﴾ فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَذِبِكُنَّ إِنَّ كَذِبَكُنَّ عَظِيمٌ ﴿٢٤٢﴾ يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٤٣﴾

﴿25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"﴾

[1] At-Tabari 16:49.

﴿26. He [Yūsuf] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"﴾

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

﴿28. So when he (her husband) saw his [Yūsuf's] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"﴾

﴿29. "O Yūsuf ! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful."﴾

Allāh says that Yūsuf and the wife of the 'Azīz raced to the door, Yūsuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yūsuf's back. Yūsuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

﴿مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا﴾

﴿What is the recompense (punishment) for him who intended an evil design against your wife...?﴾,

in reference to illegal sexual intercourse,

﴿إِلَّا أَنْ يُسَجَّنَ﴾

﴿except that he be put in prison﴾

﴿أَوْ عَذَابٌ أَلِيمٌ﴾

﴿or a painful torment?﴾

tormented severely with painful beating. Yūsuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

﴿قَالَ﴾

﴿He [Yūsuf] said﴾, in truth and honesty,

﴿يَا زَوْدَتْنِي عَنْ قَتْلِي﴾

﴿It was she that sought to seduce me﴾,

and mentioned that she pursued him and pulled him towards her until she tore his shirt.

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ﴾

﴿And a witness of her household bore witness (saying): "If it be that his shirt is torn from the front..."﴾, not from the back,

﴿فَصَدَقَتْ﴾

﴿then her tale is true﴾

that he tried to commit an illegal sexual act with her. Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

﴿وَإِن كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ﴾

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

Had Yūsuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back.

There is a difference of opinion over the age and gender of the witness mentioned here. 'Abdur-Razzāq recorded that Ibn 'Abbās said that,

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا﴾

﴿and a witness of her household bore witness﴾

"was a bearded man," meaning an adult male. Ath-Thawri reported that Jābir said that Ibn Abi Mulaykah said that Ibn 'Abbās said, "He was from the king's entourage." Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, 'As-Suddi, Muḥammad bin Ishāq and others also said that the witness was an adult male.

Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا﴾

﴿and a witness of her household bore witness﴾

"He was a babe in the cradle."^[1] Similar was reported from Abu Hurayrah, Hilāl bin Yasāf, Al-Ḥasan, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk bin Muzāḥim, that the witness was a young boy who lived in the 'Azīz's house.^[2] Ibn Jarīr At-Ṭabari preferred this view.

Allāh's statement,

﴿فَلَمَّا رَأَىٰ قَيْصَمُ قُدُّ مِنْ دُبُرٍ﴾

﴿So when he saw his [Yūsuf's] shirt torn at the back,﴾

indicates that when her husband became certain that Yūsuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yūsuf,

﴿قَالَ إِنَّكُمْ مِنْ كَاذِبِينَ﴾

﴿he said: "Surely, it is a plot of you women!..."﴾

He said, 'This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

﴿إِنَّ كَيْدَكُمْ عَظِيمٌ﴾

﴿Certainly mighty is your plot!﴾

The 'Azīz ordered Yūsuf, peace be upon him, to be discrete about what happened,

﴿يُوسُفُ أَغْرِضْ عَنْ هَذَا﴾

﴿O Yūsuf ! Turn away from this!﴾, do not mention to anyone what has happened,

﴿وَأَسْتَغْفِرِي لِدُنْكَ﴾

﴿And ask forgiveness for your sin,﴾

addressing his wife. The 'Azīz was an easy man, or gave excuse to his wife because she saw in Yūsuf an appeal she could not resist. He said to her, 'Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

﴿إِنَّكَ كُنْتَ مِنَ الظَّالِمِينَ﴾

[1] At-Ṭabari 16:56

[2] At-Ṭabari 16:54-55.

سُورَةُ يُسُفٰ

٢٣٩

الْاٰلِ الْاٰفَاقِ

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكِلًا وَآتَتْ كُلَّ وَجْدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٠﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رُودَتْهُ عَنِ نَفْسِهِ ۖ فَاِستَعَصِمَ وَلَٰكِنْ لَّمْ يَقْعَلْ مَا مَأْمُرُهُ ۖ لَيْسَ جَنًّا وَلَٰكِيْنًا مِّنَ الضَّالِّينَ ﴿٣١﴾ قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا بَدَّعْتَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٢﴾ فَاسْتَجَابَ لَهُ رَبُّهُ ۖ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٣﴾ ثُمَّ بَدَأْ لَهُمْ مِن بَعْدِ مَا رَأَوُا الْأَيَّاتِ لِيُتَجَنَّبَهُنَّ ۖ فَحَتَّىٰ حِينَ ﴿٣٤﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُتَىٰ بِأَحْمَلٍ فَوْقَ رَأْسِي ۖ خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْتَيْنِآ ۖ وَلَوْلَا إِِنَّا فَارِقُوكَ مِنَ الْمَحْسُونِينَ ﴿٣٥﴾ قَالَ لِيَا بَنِيَ كَمَا طَعَمْتُ زَرْقَانِهِ ۖ إِنَّا بُنَاكُمَا بِتَأْوِيلِهِ ۖ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٦﴾

«verily, you were of the sinful.»

﴿وَقَالَ يَسُوْفُ فِي الْمَدِيْنَةِ اٰمَرَاتُ الْعَزِيْزِ تَرْوُدُ فَتَنْهَا عَنْ نَفْسِهِ ۖ فَذْ شَغَفَهَا حُبًّا اِنَّا لَنَرٰهَا فِي ضَلٰلٍ مُّبِيْنٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَيْهِنَّ وَاَعْتَدَتْ لَهُنَّ مُتَّكِلًا وَاَتَتْ كُلَّ وَجْدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتْ اَخْرُجْ عَلَيْهِنَّ فَلَمَّا رَاْنِهٖ اَكْبَرْنَهٗ وَقَطَّعْنَ اَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا اِنْ هٰذَا اِلَّا مَلَكٌ كَرِيْمٌ ﴿٣١﴾ قَالَتْ فَذٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيْهِ وَلَقَدْ رُوْدَتْهُ عَنِ نَفْسِهٖ ۚ فَاسْتَعَصِمَ وَلٰكِنْ لَّمْ يَفْعَلْ مَا مَأْمُوْرُهُ ۚ لَيْسَ جَنًّا وَلٰكِنْ مِّنَ الضَّالِّيْنَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنِ اَحَبُّ اِلَيَّ مِمَّا بَدَّعْتَنِيْ اِلَيْهِ وَاِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَاَكُن مِّنَ الْجَاهِلِيْنَ ﴿٣٣﴾ فَاسْتَجَابَ لَهٗ رَبُّهٗ ۖ فَصَرَفَ عَنْهُ كَيْدَهُنَّ اِنَّهٗ هُوَ السَّمِيعُ الْعَلِيْمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُمْ مِّنْ بَعْدِ مَا رَاَوْا الْاٰيٰتِ لِيُتَجَنَّبَهُنَّ ۚ فَحَتّٰى حِيْنَ ﴿٣٥﴾ وَدَخَلَ مَعَهٗ السِّجْنَ فَتَيٰنٍ قَالَ اَحَدُهُمَا اِنِّيْ اَرٰنِيْ اَعْصِرُ خَمْرًا وَقَالَ الْاٰخَرُ اِنِّيْ اَرٰنِيْ اُتٰى بِاَحْمَلٍ فَوْقَ رَاْسِيْ ۚ خُبْرًا تَاْكُلُ الطَّيْرُ مِنْهُ نَبْتَيْنِآ ۚ وَلَوْلَا اِنَّا فَارِقُوكَ مِنَ الْمَحْسُوْنِيْنَ ﴿٣٦﴾ قَالَ لِيَا بَنِيْ كَمَا طَعَمْتُ زَرْقَانِهٖ ۚ اِنَّا بُنَاكُمَا بِتَاْوِيْلِهٖ ۚ قَبْلَ اَنْ يَّاْتِيَاكُمَا ذٰلِكُمَا مِمَّا عَلَّمَنِيْ رَبِّيْ اِنِّيْ تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَهُمْ بِالْآخِرَةِ هُمْ كٰفِرُوْنَ ﴿٣٧﴾﴾

﴿لَجَلَّيْنِ ﴿٣٣﴾ فَاسْتَجَابَ لَهُ رَبُّهُ ۖ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾﴾

﴿30. And women in the city said: "The wife of the 'Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."﴾

﴿31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said [to Yūsuf]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"﴾

﴿32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be

cast into prison, and will be one of those who are disgraced."﴾

﴿33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant."﴾

﴿34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.﴾

The News reaches Women in the City, Who also plot against Yūsuf

Allāh states that the news of what happened between the wife of the 'Azīz and Yūsuf spread in the city, that is, Egypt, and people talked about it,

﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ﴾

﴿And women in the city said...﴾, such as women of chiefs and princes said, while admonishing and criticizing the wife of the 'Azīz,

﴿أَمْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ﴾

﴿The wife of the 'Azīz is seeking to seduce her (slave) young man,﴾,

she is luring her servant to have sex with her,

﴿قَدْ شَغَفَهَا حُبًّا﴾

﴿indeed she loves him violently;﴾, her love for him filled her heart and engulfed it,

﴿إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ﴾

﴿verily, we see her in plain error.﴾, by loving him and trying to seduce him.

﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ﴾

﴿So when she heard of their accusation,﴾

especially their statement, "indeed she loves him violently." Muḥammad bin Ishāq commented, "They heard of Yūsuf's beauty and wanted to see him, so they said these words in order to get a look at him." This is when,

﴿أَرْسَلَتْ إِلَيْهِ﴾

﴿she sent for them﴾, invited them to her house,

﴿وَأَعَدَّتْ لِمَنْ مَّكَّكَ﴾

﴿and prepared a banquet for them.﴾

Ibn 'Abbās, Sa'īd bin Jubayr, Mujāhid, Al-Ḥasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows [to recline on] and food that requires knives to cut, such as citron.^[1] This is why Allāh said next,

﴿وَأَتَتْ كُلَّ وَجْدَةٍ مِّنْهُنَّ سِكِّينًا﴾

﴿and she gave each one of them a knife﴾, as a part of her plan of revenge for their plot to see Yūsuf,

﴿وَقَالَتْ أَخْرِجْ عَلَيْنَّ﴾

﴿and she said [to Yūsuf]: "Come out before them."﴾, for she had asked him to stay somewhere else in the house,

﴿فَلَمَّا﴾

﴿Then, when﴾ he went out and,

﴿رَأَوْهُ أَكْبَرْتَهُ﴾

﴿they saw him, they exalted him﴾

they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of Tafsīr.^[2]

Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the 'Azīz asked them, "Would you like to see Yūsuf?" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting

^[1] Aṭ-Ṭabari 16:71-72.

^[2] Aṭ-Ṭabari 16:76-78.

their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed?"

﴿وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

﴿They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"﴾

They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yūsuf before, for he, peace be upon him, was given half of all beauty. An authentic Ḥadīth stated that the Messenger of Allāh ﷺ passed by Prophet Yūsuf, during the Night of Isrā^[1] in the third heaven and commented,

﴿إِنَّمَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ﴾

﴿He was given a half of all beauty.﴾^[2]

Mujāhid and others said [they said]: "We seek refuge from Allāh,"

﴿مَا هَذَا بَشَرًا﴾

﴿No man is this!﴾^[3]

They said next,

﴿إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ

﴿"This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me..."﴾

She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

﴿وَلَقَدْ زَوَدْتُهُ عَنْ نَفْسِهِ. فَاسْتَعَصَمَ﴾

﴿and I did seek to seduce him, but he refused﴾

[1] The overnight journey from Makkah to Jerusalem, then to heaven, then back to Makkah.

[2] Muslim 1:146.

[3] Aṭ-Ṭabari 16:84

to obey me. Some scholars said that when the women saw Yūsuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

﴿وَلَكِنْ لَمْ يَفْعَلْ مَا نَأْمُرُ لِيَسْتَحَنَّنَ وَلِيَكُونَا مِنَ الصَّادِقِينَ﴾

﴿And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.﴾

This is when Prophet Yūsuf sought refuge with Allāh from their evil and wicked plots,

﴿قَالَ رَبِّ اَلَيْسَ اَحَبُّ اِلَىَّ مِمَّا يَدْعُونَنِي اِلَيْهِ﴾

﴿He said: "O my Lord! Prison is dearer to me than that to which they invite me..."﴾ illegal sexual acts,

﴿وَاِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ اَصْبُ اِلَيْنَ﴾

﴿Unless You turn away their plot from me, I will feel inclined towards them﴾

Yūsuf invoked Allāh: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

﴿اَصْبُ اِلَيْنَ وَاَكُنْ مِنَ الْغَافِلِينَ ﴿٣١﴾ فَاسْتَجَابَ لَهُ رَبُّهُ﴾

﴿"I will feel inclined towards them and be one of the ignorant."﴾

So his Lord answered his invocation﴾

Yūsuf, peace be upon him, was immune from error by Allāh's will, and He saved him from accepting the advances of the wife of the 'Azīz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yūsuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the 'Azīz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allāh and hoped to earn His reward.

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh

سَيِّد said,

«سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا أَنْفَقَتْ يَمِينُهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ»

«Allāh will give shade to seven, on the Day when there will be no shade but His: A just ruler, a youth who has been brought up in the worship of Allāh, a man whose heart is attached to the Masjid, from the time he goes out of the Masjid until he gets back to it, two persons who love each other only for Allāh's sake and they meet and part in Allāh's cause only, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allāh, and a person who remembers Allāh in seclusion and his eyes are then flooded with tears."»^[1]

﴿ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُؤْشَمٌ حَتَّىٰ يَبْلُغُوا﴾

﴿35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.﴾

Yūsuf is imprisoned without Justification

Allāh says, 'Then it occurred to them that it would be in their interest to imprison Yūsuf for a time, even after they were convinced of his innocence and saw the proofs of his truth, honesty and chastity.' It appears, and Allāh knows best, that they imprisoned him after the news of what happened spread. They wanted to pretend that Yūsuf was the one who tried to seduce the 'Aziz's wife and that they punished him with imprisonment. This is why when the Pharaoh asked Yūsuf to leave jail a long time afterwards, he refused to leave until his innocence was ascertained and the allegation of his betrayal was refuted. When this was successfully achieved,

^[1] *Fath Al-Bāri* 2:168, *Muslim* 2:715.

Yūsuf left the prison with his honor intact, peace be upon him.

﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾﴾

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

Two Jail Mates ask Yūsuf to interpret their Dreams

Qatādah said, "One of them was the king's distiller and the other was his baker."^[1] Each of these two men had a dream and asked Yūsuf to interpret it for them.

﴿قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا بِنَائِكُمَا بِتَأْوِيلِهِ. قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي ابْرَئِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَكَانَ الْآئِسُ وَالْكَافِرُ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾﴾

﴿37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter."﴾

﴿38. "And I have followed the religion of my fathers, - Ibrāhīm, Ishāq and Ya'qūb and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind, but most men thank not."﴾

Yūsuf calls His Jail Mates to Tawhīd even before He interprets Their Dreams

Yūsuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their

[1] Aṭ-Ṭabari 16:95.

dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

﴿لَا يَأْتِيَكُمَا طَعَامٌ تُزَقَّيَا بِهِ إِلَّا بِنَائِكُمَا إِتَّيَلِيَهُ﴾

«No food will come to you as your provision, but I will inform you of its interpretation»

Mujāhid commented,

﴿لَا يَأْتِيَكُمَا طَعَامٌ تُزَقَّيَا بِهِ﴾

«No food will come to you as your provision,» this day,

﴿إِلَّا بِنَائِكُمَا إِتَّيَلِيَهُ. قَبْلَ أَنْ يَأْتِيَكُمَا﴾

«but I will inform you of its interpretation before it comes.»

As-Suddi said similarly.^[1] Yūsuf said that, this knowledge is from Allāh Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allāh's reward nor fear His punishment on the Day of Return,

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾

«And I have followed the religion of my fathers, - Ibrāhīm, Ishāq and Ya'qūb»

Yūsuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allāh's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allāh will guide, teaching him what he did not know beforehand. It is he whom Allāh will make an Imām who is imitated in the way of righteousness, and a caller to the path of goodness. Yūsuf said next,

﴿مَا كُنَّا لَنَا أَنْ نَشْرِكَ بِإِلَهِهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ﴾

«and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind,»

this *Tawhīd* -Monotheism-, affirming that there is no deity

^[1] At-Ṭabari 16:100.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٠

الْحَمْدُ لِلَّهِ الَّذِي

وَأَنْبَعَثُ مِثْلَهُ آبَاءُ ابْنِ إِدْرِيسَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَتْ
لَنَا أَنْ نُشْرِكَ بِإِلَهِهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٣٩﴾ يَصْنَعِي
السِّجْنَ ۚ أَرْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ
﴿٤٠﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ
وَمَا آبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ
أَمْرٌ أَلاَّ تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ
النَّاسِ لَا يَعْلَمُونَ ﴿٤١﴾ يَصْنَعِي السِّجْنَ ۚ أَمَّا أَحَدُكُمْ
فَيَسْتَعِى رِيَّةً خَمْرًا ۖ أَمَّا الْآخَرُ فَيُضْلَبُ فَتَأْكُلُ الطَّيْرُ
مِنْ رَأْسِهِ ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤٢﴾ وَقَالَ لِلَّذِي
ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا أَذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ
الشَّيْطَانُ ذِكْرَ رَبِّهِ ۚ فَلَبِثَ فِي السِّجَنِ بِضْعَ سِنِينَ
﴿٤٣﴾ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعُ عِجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ
يَأْتِيَنَّكَ الْمَلَأُ أَتَوْنِي فِي رُءُوسِ إِبْنِ إِكْثَرِ لَزَّةٍ ۚ يَتَغَبَّرُونَ ﴿٤٤﴾

worthy of worship except Allāh alone without partners,

﴿مِنْ فَضْلِ اللَّهِ عَلَيْنَا﴾

﴿is from the grace of Allāh to us﴾, He has revealed it to us and ordained it on us,

﴿وَعَلَى النَّاسِ﴾

﴿and to mankind﴾, to whom He has sent us as callers to Tawhīd,

﴿وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ﴾

﴿but most men thank not﴾ they do not admit Allāh's favor and blessing of sending the Messengers to them, but rather,

﴿يَدُلُّوهُ يَمَسُّهُ اللَّهُ كَفَرًا وَاعْلَمُوا

قَوْمَهُمْ دَارَ الْبَوَارِ﴾

﴿Have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction.﴾ [14:28]

﴿يَصْنَعِي السِّجْنَ ۚ أَرْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمْرٌ أَلاَّ تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

﴿39. "O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible?"﴾

﴿40. "You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allāh has sent down no authority. The command is for none but Allāh. He has commanded that you worship none but Him;

that is the straight religion, but most men know not."﴾

Prophet Yūsuf went on calling his two prison companions to worship Allāh alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yūsuf said,

﴿أَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿Are many different lords (gods) better or Allāh, the One, the Irresistible?﴾

to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yūsuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

﴿مَا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

﴿for which Allāh has sent down no authority﴾

or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allāh alone, and He has commanded all of His servants to worship none but Him. He said,

﴿ذَٰلِكَ الدِّينُ الْقَيِّمُ﴾

﴿that is the straight religion,﴾

'this, Tawhīd of Allāh and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allāh has ordained and for which He has revealed what He wills of proofs and evidences,'

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾, and this is why most of them are idolators,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you eagerly desire it.﴾ [12:103]

When Yūsuf finished calling them, he started interpreting their

dreams for them,

﴿بَصَّيْنَا الْيَسْنَ اَمَّا اَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَاَمَّا الْاٰخَرُ فَيُصَلَّبُ فَتَاْكُلُ الطَّيْرُ مِنْ رَاْسِهِ. فَبَيَّنَّا الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾

441. "O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

The Interpretation of the Dreams

Yūsuf said,

﴿بَصَّيْنَا الْيَسْنَ اَمَّا اَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا﴾

﴿O two companions of the prison! As for one of you, he will pour out wine for his master to drink;﴾

to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

﴿وَاَمَّا الْاٰخَرُ فَيُصَلَّبُ فَتَاْكُلُ الطَّيْرُ مِنْ رَاْسِهِ﴾

﴿and as for the other, he will be crucified and birds will eat from his head.﴾

which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yūsuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath-Thawri said that 'Imarah bin Al-Qa'qā' narrated that Ibrāhīm said that 'Abdullāh bin Mas'ūd said, "When they said what they said to him, and he explained their dreams to them, they replied, 'We did not see anything at all.' This is when he said,

﴿فَبَيَّنَّا الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾

﴿Thus is the case judged concerning which you both did inquire.﴾^[1]

[1] At-Ṭabari 16:108.

The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allāh has the best knowledge. There is an honorable *Ḥadīth* that Imām Ahmad collected from Mu'āwiyah bin Ḥaydah that the Prophet ﷺ said,

«الرُّؤْيَا عَلَى رَجُلٍ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِّرَتْ وَقَعَتْ»

«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.»^[1]

﴿وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ﴾

42. And he said to the one whom he knew to be saved: "Mention me to your king." But Shayṭān made him forget to mention it to his master. So [Yūsuf] stayed in prison a few (more) years.﴾

Yūsuf asks the King's Distiller to mention Him to the King

Yūsuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said,

﴿اَذْكُرْنِي عِنْدَ رَبِّكَ﴾

﴿Mention me to your King.﴾

asking him to mention his story to the king. That man forgot Yūsuf's request and did not mention his story to the king, a plot from the devil, so that Allāh's Prophet would not leave the prison. This is the correct meaning of,

﴿فَأَنَسَ الشَّيْطَانُ ذِكْرَ رَبِّهِ﴾

﴿But Shayṭān made him forget to mention it to his master.﴾

that it refers to the man who was saved. As was said by Mujāhid, Muḥammad bin Ishāq and several others.^[2] As for, 'a few years', or, *Bida'* in Arabic, it means between three and nine,

[1] Aḥmad 4:10.

[2] Aṭ-Ṭabari 16:113.

سُورَةُ يُسُفٰ

٢٤١

الْمَائِدَةُ

قَالُوا أَضْغَنْتُ أَخْلَطِرَ وَمَا خُنَّ بِتَأْوِيلِ الْأَحْلَامِ بِعِيَانٍ ﴿٤٣﴾
 وَقَالَ الَّذِي نَجَّا مِنْهَا وَأَذْكُرَ بَعْدَ أَمَةٍ أَنَا أَنْبَأُكُمْ بِتَأْوِيلِهِ
 فَأَرْسِلُونِ ﴿٤٤﴾ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ
 يَسْمَانُ بِأَكْلِهِنَّ سَبْعَ عَجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضِرَ
 وَأُخْرَ يَأْكُسْنَ لَعَلَّيْ أَنْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٥﴾ قَالَ
 تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا
 قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٦﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادًا كُنَّ
 مَافَدْتُمُوهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِتُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ
 عَامٌ فِيهِ يَغَاثُ النَّاسُ فِيهِ يَعْصِرُونَ ﴿٤٨﴾ وَقَالَ الْمَلِكُ أَتُورِي
 بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَنْجِعْ لِي رَيْكَ فَتَسْأَلَهُ مَا بَالُ
 الْأَنْسَاءِ الَّتِي قَطَعْنَ أَيْدِيَّ إِنَّ رَبِّي يَبْعِدُ عَنْ عِلْمِي ﴿٤٩﴾ قَالَ
 مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ فُلْنَ حَاشَ لِلَّهِ
 مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنْ حَصْحَصَ
 الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥٠﴾ ذَلِكَ
 لَعَلَّكُمْ لَى لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥١﴾

according to Mujāhid and Qatādah.^[1] Wahb bin Munabbih said, "Ayyūb suffered from the illness for seven years, Yūsuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."^[2]

هُوَ قَالَ إِلَيْكَ إِنِّي أَرَى سَبْعَ
 بَقَرَاتٍ يَسْمَانُ بِأَكْلِهِنَّ سَبْعَ
 عَجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضِرَ
 وَأُخْرَ يَأْكُسْنَ بِأَيُّهَا الْمَلِكُ أَتُورِي
 فِي رُبْعِي إِنْ كُنْتُ لِلزُّهْيَا
 مَعْرُوفٌ ﴿٤٣﴾ قَالُوا أَضْغَنْتُ أَخْلَطِرَ
 وَمَا خُنَّ بِتَأْوِيلِ الْأَحْلَامِ بِعِيَانٍ
 وَقَالَ الَّذِي نَجَّا مِنْهَا وَأَذْكُرَ بَعْدَ

أَمَةٍ أَنَا أَنْبَأُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٤﴾ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ يَسْمَانُ بِأَكْلِهِنَّ
 سَبْعَ عَجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضِرَ وَأُخْرَ يَأْكُسْنَ لَعَلَّيْ أَنْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٥﴾ قَالَ
 تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٦﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ
 سَبْعٌ شِدَادًا كُنَّ مَافَدْتُمُوهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِتُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يَغَاثُ النَّاسُ
 فِيهِ يَعْصِرُونَ ﴿٤٨﴾

﴿43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables!

[1] At-Tabari 16:115.

[2] At-Tabari 16:114.

Explain to me my dream, if it be that you can interpret dreams."

﴿44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."﴾

﴿45. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth."﴾

﴿46. (He said): "O Yūsuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."﴾

﴿47. [Yūsuf] said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat."﴾

﴿48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."﴾

﴿49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."﴾

The Dream of the King of Egypt

The King of Egypt had a dream that Allāh the Exalted made a reason for Yūsuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

﴿أَضْغَنْتُ أَحْلَامًا﴾

﴿Mixed up false dreams﴾, which you saw,

﴿وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ﴾

﴿and we are not skilled in the interpretation of dreams.﴾

They said, had your dream been a vision rather than a mixed up false dream, we would not have known its

interpretation. The man who was saved from the two, who were Yūsuf's companions in prison, remembered. *Shayṭān* plotted to make him forget the request of Yūsuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

﴿أَنَا أَنبَأْتُكُمْ بِتَأْوِيلِهِ﴾

﴿I will tell you its interpretation,﴾ he interpretation of this dream,

﴿فَأَرْسَلُونِ﴾

﴿so send me forth.﴾ to the prison, to Yūsuf, the man of truth. So they sent him, and he said to Yūsuf,

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا﴾

﴿O Yūsuf, the man of truth! Explain to us..﴾ and mentioned the king's dream to him.

Yūsuf's Interpretation of the King's Dream

This is when Yūsuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

﴿تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا﴾

﴿For seven consecutive years, you shall sow as usual﴾

'you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

﴿فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ﴾

﴿and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.﴾

He said, 'Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the

harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows.

During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yūsuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

﴿بَاكُنْ مَا دَخَمْتُمْ بِئْسَ الْيَوْمَ عَلَيْهِمْ﴾

﴿which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).﴾

He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

﴿وَقَالَ لِلَّذِى ظَنَّ أَنَّهُ نَاقٍ إِلَيْهِ بِرَأْسِهِ يَوْمَ ظَعْنِهِ أَرْسِلْ أَوْ امْكُمُوتْ وَلَا جُنَاحَ عَلَيْنَا فَمَا نَعْلَمُ لَكَ الْبَاطِلَ﴾⁵⁰ قَالَ مَا خَطْبُكَ إِذْ رَأَوْنَكَ عَنْ نَفْسِكَ قُلْتُ حَسَّ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنْصَصُ الْحَقُّ أَنَا رَأَوْنَهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصّٰدِقِينَ⁵¹ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْفٰلٰسِينَ⁵² وَمَا أَتَيْتُ نَفْسِيْ إِذْ تَلَقَّيْتُ لِأَمَارَةٍ بِالنَّوَى إِلَّا مَا رَجَعَهُ رَبِّيْٓ إِنَّ رَبِّيْ غَفُورٌ رَّحِيمٌ⁵³

50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf] said: "Return to your king and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"

51. (The king) said (to the women): "What was your affair when you did seek to seduce Yūsuf?" The women said: "Allāh forbid! No evil know we against him!" The wife of the 'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."

52. [Then Yūsuf said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence." And, verily, Allāh guides not the plot of the betrayers.

53. "And I free not myself (from the blame). Verily, the self is

inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."﴾

The King investigates what happened between the Wife of the 'Azīz, the Women in the City, and Yūsuf

Allāh narrates to us that when the king was conveyed the interpretation of his dream, he liked Yūsuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yūsuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

﴿أَتُونِي بِهِ﴾

﴿Bring him to me.﴾

'Release him from prison and bring him to me.' When the king's emissary came to Yūsuf and conveyed the news of his imminent release, Yūsuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the 'Azīz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

﴿أَرْجِعْ إِلَىٰ رَبِّكَ﴾

﴿Return to your lord (i.e. king)...﴾

The Sunnah of our Prophet ﷺ praised Prophet Yūsuf and asserted his virtues, honor, elevated rank and patience, may Allāh's peace and blessings be on him. The *Musnad* and the Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿نَحْنُ أَخْوٌ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ﴾

﴿We are more liable to be in doubt than Ibrāhīm when he said,﴾

﴿رَبِّ أَرِنِي كَيْفَ تُعْيِي الْمَوْتُ﴾

﴿My Lord! Show me how You give life to the dead...﴾

﴿وَيَرْحَمُ اللَّهُ لَوْطًا لَقَدْ كَانَ بِأَوْيِ إِلَىٰ رُحْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثُ

يُوسُفُ لَأَجَبْتُ الدَّاعِيَ

«And may Allāh send His mercy on Lūt! He wished to have powerful support! If I were to stay in prison for such a long time as Yūsuf did, I would have accepted the offer.»^[1]

In another narration collected by Aḥmad from Abu Hurayrah, the Prophet ﷺ said about Yūsuf's statement,

﴿فَسْتَعْلَمَ مَا بَالَ الْإِنْسَوِ الَّذِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ﴾

«...and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'»

﴿لَوْ كُنْتُ أَنَا، لَأَسْرَعْتُ الْإِجَابَةَ وَمَا ابْتَغَيْتُ الْعُذْرَ﴾

«If it was me, I would have accepted the offer rather than await my exoneration first.»^[2]

Allāh said (that the king asked),

﴿قَالَ مَا خَطْبُكَ إِذْ رَأَوْنِي يُوسُفَ عَنْ نَفْسِهِ﴾

«He said, "What was your affair when you did seek to seduce Yūsuf?"»

The king gathered those women who cut their hands, while being hosted at the house of the wife of the 'Azīz. He asked them all, even though he was directing his speech at the wife of his minister, the 'Azīz in particular. He asked the women who cut their hands,

﴿مَا خَطْبُكُمْ﴾

«What was your affair...», what was your story with regards to,

﴿إِذْ رَأَوْنِي يُوسُفَ عَنْ نَفْسِهِ﴾

«when you did seek to seduce Yūsuf?» on the day of the banquet?

﴿قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ﴾

«The women said: "Allāh forbid! No evil know we against him!"»

The women answered the king, 'Allāh forbid that Yūsuf be

[1] Aḥmad 2:326, Faṭḥ Al-Bārī 8:216 Muslim 1:133.

[2] Aḥmad 2:346.

guilty of this, for by Allāh, we never knew him to do evil.' This is when,

﴿قَالَتْ أَمَرْتُ الْمَرْبِزَ أَنْ يَحْضَعَ الْحَقَّ﴾

﴿The wife of the 'Azīz said: "Now the truth has Ḥaṣḥaṣa..."﴾

or the truth is manifest to all, according to Ibn 'Abbās, Mujaḥid and others.^[1] Ḥaṣḥaṣa also means, 'became clear and plain',

﴿أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ. وَإِنَّهُ لَمِنَ الصّٰدِقِیْنَ﴾

﴿it was I who sought to seduce him, and he is surely of the truthful.﴾ when he said,

﴿هِيَ رَوَدَّتْنِي عَنْ نَفْسِي﴾

﴿It was she that sought to seduce me.﴾

﴿ذٰلِكَ لَعَلَّمَ اَنۢی لَمۡ اُخۡنَۡهُ بِالۡغَیۡبِ﴾

﴿in order that he may know that I betrayed him not in (his) absence.﴾

She said, 'I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

﴿وَاِنَّ اللّٰهَ لَا يَهۡدِیۡ كِیۡدَ الْفٰسِقِیۡنَ ۝۱۶ وَمَا اُبۡرِئُ نَفْسِیۡ﴾

﴿And, verily, Allāh guides not the plot of the betrayers. And I free not myself (from the blame).﴾

She said, 'I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

﴿النَّفْسُ لَآئِمٰةٌۢ بِاَسْوٰهٖۤ اِلَّا مَا رَحِمَ رَبِّیۡ﴾

﴿Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).﴾

whom Allāh the Exalted wills to grant them immunity,

﴿اِنَّ رَبِّیۡ غَفُوۡرٌ رَّحِیۡمٌ﴾

[1] Aṭ-Ṭabari 16:138.

﴿Verily, my Lord is Oft-Forgiving, Most Merciful.﴾

This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Māwardi mentioned this in his *Tafsīr*, in support of it, it was also preferred by Imām Abu Al-'Abbās Ibn Taymiyyah who wrote about it in detail in a separate work.

It was said Yūsuf peace be upon him is the one who said,

﴿ذَلِكَ يَعْلَمُ إِنِّي لَمْ أَخْنُفُ﴾

﴿in order that he (the 'Azīz) may know that I betrayed him not﴾ with his wife,

﴿بِالْغَيْبِ﴾

﴿in (his) absence).﴾ until the end of Āyah (53) He said, I sent back the emissary, so that the king would investigate my innocence and the 'Azīz be certain that,

﴿إِنِّي لَمْ أَخْنُفُ﴾

﴿I betrayed him not﴾, with his wife,

﴿بِالْغَيْبِ وَإِنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ﴾

﴿in (his) absence. And, verily, Allāh guides not the plot of the betrayers.﴾

This is the only explanation presented by Ibn Jarīr At-Ṭabari and Ibn Abi Ḥātim, but the first view is stronger and more obvious because it is a continuation of what the wife of the 'Azīz said in the presence of the king. Yūsuf was not present at all during this time, for he was released later on and brought to the king by his order.

﴿وَقَالَ الْمَلِكُ أَتَنْتَنِي بِهَذَا أَسْتَوْلِضُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ۖ قَالَ

أَجْمَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَصِيظٌ عَلَيْكَ ۚ﴾

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

﴿55. [Yūsuf] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge."﴾

Yūsuf's Rank with the King of Egypt

Allāh states that when he became aware of Yūsuf's innocence and his innocence of what he was accused of, the king said,

﴿أَتُونِي بِهِ أَتَخَلِّصَهُ إِنِّي﴾

﴿Bring him to me that I may attach him to my person.﴾, 'that I may make him among my close aids and associates,'

﴿فَلَمَّا كَلَّمَهُ﴾

﴿Then, when he spoke to him﴾, when the king spoke to Yūsuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

﴿إِنَّكَ الْيَوْمَ لَدَيْنَا بِكِبَرٍ أَمِينٌ﴾

﴿Verily, this day, you are with us high in rank and fully trusted.﴾

The king said to Yūsuf, 'You have assumed an exalted status with us and are indeed fully trusted.' Yūsuf, peace be upon him said,

﴿اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا﴾

﴿Set me over the storehouses of the land; I will indeed guard them with full knowledge.﴾

Yūsuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

﴿حَفِيظٌ﴾

﴿Ḥafīẓ﴾, an honest guard,

﴿عَلِيمٌ﴾

﴿'Alīm﴾, having knowledge and wisdom about the job he is to be entrusted with. Prophet Yūsuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yūsuf's offer, for he was eager to draw Yūsuf close to him and to honor him. So

Allāh said,

﴿وَكَذَلِكَ مَكَّنَّا يُوسُفَ فِي الْأَرْضِ يَسِّرًا مِمَّا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾^[1] وَلَا أَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

456. Thus did We give full authority to Yūsuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾

457. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.﴾

Yūsuf's Reign in Egypt

Allāh said next,

﴿وَكَذَلِكَ مَكَّنَّا يُوسُفَ فِي الْأَرْضِ﴾

﴿Thus did We give full authority to Yūsuf in the land﴾, in Egypt,

﴿يَسِّرًا مِمَّا حَيْثُ يَشَاءُ﴾

﴿to take possession therein, when or where he likes.﴾

As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that this part of the Āyah means, "To do whatever he wants therein."^[1] Ibn Jarīr at Ṭabari said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery."^[2] Allāh said next,

﴿نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

﴿We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾

Allāh says here, We did not let the patience of Yūsuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the 'Azīz, to be lost. Instead, Allāh the Exalted and Most Honored rewarded him with His aid and victory,

﴿وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾^[1] وَلَا أَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

[1] Aṭ-Ṭabari 16:151-152.

[2] Aṭ-Ṭabari 16:151.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٢

الْأَنْبِيَاءُ

﴿وَمَا أُبْرِئُ نَفْسِي إِنْ النَّفْسُ لَأَمَارَةٌ بِالسُّوءِ إِلَّا مَرَجَعُ رَبِّي إِنْ رَزَقْنَاهُ رَحْمَةً﴾ ﴿٥٧﴾ وَقَالَ الْمَلِكُ أَتَنْتَوِي بِهِ أَمْ لَا خَلَصْتُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٨﴾ قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا ﴿٥٩﴾ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ شَاءَ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٦٠﴾ وَلَا جُرْأَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦١﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٦٢﴾ وَلَمَّا جَهَرَهُمْ بِجَهَارِهِمْ قَالَ أَتُنْتَوِي بَأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي أَوْفَى الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٦٣﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٤﴾ قَالُوا اسْتَزِدْ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦٥﴾ وَقَالَ لِفَتْنِيهِ أَجْعَلُوا بَضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْشَلُّوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٦﴾ فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٧﴾

﴿And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.﴾

Allāh states that what He has prepared for His Prophet Yūsuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allāh said about His Prophet Sulaymān (Solomon), peace be upon him,

﴿هَذَا عَطَاؤُنَا فَامْنَحْ أَوْ انْكُفْ بِمَنْزِلِ﴾ ﴿١٠٠﴾ وَإِنْ لَمْ يَكُنْ عِنْدَنَا لَزْلٌ وَكُنْ مَنَابٍ ﴿١٠١﴾

﴿"This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise).﴾ [38:39-40]

Yūsuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walīd, king of Egypt at the time, instead of the 'Azīz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islām at the hands of Yūsuf, peace be upon him, according to Mujāhid.

﴿وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ﴾ ﴿٦٢﴾ وَلَمَّا جَهَرَهُمْ بِجَهَارِهِمْ قَالَ أَتُنْتَوِي بَأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي أَوْفَى الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ﴾ ﴿٦٣﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ﴾ ﴿٦٤﴾ قَالُوا اسْتَزِدْ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ﴾ ﴿٦٥﴾ وَقَالَ لِفَتْنِيهِ أَجْعَلُوا بَضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْشَلُّوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ﴾ ﴿٦٦﴾

﴿58. And Yūsuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.﴾

﴿59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts?"﴾

﴿60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."﴾

﴿61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."﴾

﴿62. And [Yūsuf] told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.﴾

Yūsuf's Brothers travel to Egypt

As-Suddi, Muḥammad bin Ishāq and several others said that the reason why Yūsuf's brothers went to Egypt, is that after Yūsuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana'an (Canaan), where Prophet Ya'qūb, peace be upon him, and his children resided. Prophet Yūsuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yūsuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yūsuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yūsuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yūsuf was a mercy from Allāh sent to the people of Egypt.

Yūsuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the 'Azīz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya'qūb

peace be upon him kept his son and Yūsuf's brother Binyāmin with him. Binyāmin was the dearest of his sons to him after Yūsuf.

When Prophet Yūsuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yūsuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yūsuf started talking to his brothers and asked them, "What brought you to my land?" They said, "O, 'Azīz, we came to buy provisions." He asked them, "You might be spies." They said, "Allāh forbids." He asked them, "Where are you from?" They said, "From the area of Kana'an, and our father is Allāh's Prophet Ya'qūb." He asked them, "Does he have other children besides you?" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother [who died]." Yūsuf ordered that his brothers be honored and allowed to remain,

﴿وَلَمَّا جَهَّزَهُمْ بِرِجَالِهِمْ﴾

﴿And when he furnished them with their provisions,﴾

according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

﴿أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ﴾

﴿See you not that I give full measure, and that I am the best of the hosts?﴾

encouraging them to return to him. He then threatened them,

﴿إِن كُنْتُمْ لَا تَأْتُونِي بِهٖ ۖ فَلَا كَيْلَ لَكُمۡ عِنْدِي﴾

﴿But if you bring him not to me, there shall be no measure (of corn) for you with me.﴾

He threatened them that if the next time they come without Binyāmin with them, they will not be allowed to buy the food that they need,

﴿وَلَا تَقْرَبُونِ﴾ قَالُوا سَرَرْدُ عَنْهُ أَبَاهُ وَإِنَّا لَنَعْمَلُونَ ﴿٦٣﴾

﴿"...nor shall you come near me." They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."﴾

They said, 'We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.' Allāh said,

﴿وَقَالَ لِفَتَاتِهِ﴾

﴿And [Yūsuf] told his servants﴾, or his slaves,

﴿اجْمَلُوا بِضَعْتَهُمْ﴾

﴿to put their money﴾, or the merchandise they brought with them to exchange for food,

﴿فِي رِحَالِهِمْ﴾

﴿into their bags﴾, while they were unaware,

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿in order that they might come again.﴾ It was said that Yūsuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

﴿فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ كَافِرُونَ﴾ قَالَهُ هَلْ أَتَاكُمْ عَلَيْهِ إِلَّا كَمَا أَتَاكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَبِيرٌ فَحَقًّا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

﴿63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him."﴾

﴿64. He said: "Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy."﴾

Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmin with Them to Egypt

Allāh says that when they went back to their father,

﴿قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ﴾

﴿they said: "O our father! No more measure of grain shall we get..."﴾

'after this time, unless you send our brother Binyāmin with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this *Āyah* in a way that means, 'and he shall get his ration.' They said,

﴿وَأَنَّا لَمُ لَحِظُورُنَّ﴾

﴿and truly, we will guard him.﴾, 'do not fear for his safety, for he will be returned back to you.' This is what they said to Ya'qūb about their brother Yūsuf,

﴿أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ۝﴾

﴿"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."﴾ [12:12]

This is why Prophet Ya'qūb said to them,

﴿هَلْ أَمِنتُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ﴾

﴿Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime?﴾

He asked them, 'Will you do to him except what you did to his brother Yūsuf before, when you took him away from me and separated me from him?'

﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝﴾

﴿But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.﴾

Ya'qūb said, 'Allāh has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allāh to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْقُرْآنُ الْكَرِيمُ

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنُكُمْ عَلَى أَخِيهِ مِنْ
 قَبْلُ قَالَ اللَّهُ خَيْرَ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٥﴾ وَلَمَّا فَتَحُوا
 مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا بَانَا
 مَا نَبِغِي هَٰذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَبِغِي أَهْلَنَا وَنَحْفَظُ
 أَخَانًا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٦﴾ قَالَ لَنْ
 أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا
 أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ
 ﴿٦٧﴾ وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَجِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ
 مُتَفَرِّقَةٍ وَمَا أَغْنَىٰ عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا
 لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٨﴾ وَلَمَّا
 دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ
 مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ
 لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَٰكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ
 ﴿٦٩﴾ وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَاةَ إِلَيْهِ أَخَاهُ قَالَ
 إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧٠﴾

﴿وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا
 بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا
 يَا بَانَا مَا نَبِغِي هَٰذِهِ بِضْعَتُنَا
 رُدَّتْ إِلَيْنَا وَنَبِغِي أَهْلَنَا وَنَحْفَظُ
 أَخَانًا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ
 كَيْلٌ يَسِيرٌ﴾ قَالَ لَنْ أُرْسِلَهُ
 مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ
 اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ
 فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا
 نَقُولُ وَكِيلٌ﴾

465. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our fa-

mily, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

466. He [Ya'qub] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

They find Their Money returned to Their Bags

Allāh says, when Yūsuf's brothers opened their bags, they found their merchandise inside them, for Yūsuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,

﴿قَالُوا يَا بَانَا مَا نَبِغِي﴾

﴿They said: "O our father! What (more) can we desire?...">, what more can we ask for,

﴿هَٰذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا﴾

﴿This, our money has been returned to us;﴾

Qatādah commented (that they said), "What more can we ask for, our merchandise was returned to us and the 'Azīz has given us the sufficient load we wanted?"^[1] They said next,

﴿وَنَبِيرُ أَهْلِنَا﴾

﴿so we shall get (more) food for our family,﴾, "if you send our brother with us the next time we go to buy food for our family,"

﴿وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلٍ بَعِيرٍ﴾

﴿and we shall guard our brother and add one more measure of a camel's load.﴾

since Yūsuf, peace be upon him, gave each man a camel's load of corn.

﴿ذَٰلِكَ كَيْلٌ يَسِيرٌ﴾

﴿This quantity is easy (for the king to give).﴾

They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

﴿قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْثِرُوا مَوْثِقًا مِنِّي أَلَلَّهُ﴾

﴿He [Ya'qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name..."﴾,

until you swear by Allāh with the strongest oath,

﴿لَأَنْتَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ﴾

﴿that you will bring him back to me unless you are yourselves surrounded (by enemies)﴾,

unless you were all overwhelmed and were unable to rescue him,

﴿فَلَمَّا نَاقَوْهُ مَوْثِقُهُمْ﴾

﴿And when they had sworn their solemn oath﴾, he affirmed it further, saying,

^[1] Aṭ-Ṭabari 16:162.

﴿اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ﴾

﴿Allāh is the Witness to what we have said.﴾

Ibn Ishāq commented, "Ya'qūb did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyāmin with them."^[1]

﴿وَقَالَ يَبْنَیَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أَغْنَىٰ عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَمَرْتُكُمْ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِمَا عَلَنَتْهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾﴾

﴿67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him."﴾

﴿68. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.﴾

Ya'qūb orders His Children to enter Egypt from Different Gates

Allāh says that Ya'qūb, peace be upon him, ordered his children, when he sent Binyāmin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn 'Abbās, Muḥammad bin Ka'b, Mujāhid, Aḍ-Ḍaḥḥāk Qatādah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allāh's decree, and brings down the mighty warrior-rider from his horse. He next said,

﴿وَمَا أَغْنَىٰ عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ﴾

﴿and I cannot avail you against Allāh at all.﴾

[1] Aḡ-Ṭabari 16:164.

this precaution will not resist Allāh's decision and appointed decree. Verily, whatever Allāh wills, cannot be resisted or stopped,

﴿إِن الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ
أَبُوهُمْ مَا كَانَتْ يَفْهَمُ مِنْ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَمُقُوبٌ فَضْنَهَا﴾

﴿"Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him." And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged.﴾, as a precaution against the evil eye,

﴿وَلَقَدْ عَلَّمَهُ لَدُونَا عِلْمًا﴾

﴿And verily, he was endowed with knowledge because We had taught him,﴾

he had knowledge that he implemented, according to Qatādah and Ath-Thawri.^[1] Ibn Jarīr said that this part of the Āyah means, he has knowledge that We taught him,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾^[2]

﴿وَلَمَّا دَخَلُوا عَلَى يُسُفَ مَآوًى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَهِسْ بِمَا كَانُوا
يَعْمَلُونَ﴾

﴿69. And when they went in before Yūsuf, he took his brother (Binyāmin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."﴾

Yūsuf comforts Binyāmin

Allāh states that when Yūsuf's brothers went in before him along with his full brother Binyāmin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him,

[1] Aṭ-Ṭabari 16:168.

[2] Ibid.

﴿لَا تَبْتَئِسْ﴾

'*grieve not*' nor feel sad for what they did to me.' He ordered Binyāmin to hide the news from them and to refrain from telling them that the 'Azīz is his brother Yūsuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

﴿فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَمَعَ إِلَيْهِمْ فِي زَمَلٍ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا آلُيَرُ إِنَّكُمْ لَسَرِقُونَ ۖ قَالُوا وَأَتْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ۖ قَالُوا تَفْقِدُ صَرَّاعَ الْكَلِيبِ وَلَسَنَّا بِهٖ جَمْلٌ بَعِيرٌ وَأَنَا بِهٖ زَعِيمٌ ۖ﴾

﴿70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"﴾

﴿71. They, turning towards them, said: "What is it that you have lost?"﴾

﴿72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."﴾

Yūsuf had His Golden Bowl placed in Binyāmin's Bag; a Plot to keep Him in Egypt

After Yūsuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyāmin's bag), according to the majority of scholars. Some scholars said that the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from,^[1] and later, measured food grains with it since food became scarce in that time, according to Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and 'Abdur-Raḥmān bin Zayd.^[2] Shu'bah said that Abu Bishr narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said that the king's bowl was made from silver and he used it to drink with.^[3] Yūsuf had the bowl placed in Binyāmin's bag while they were unaware, and then had someone herald,

﴿أَتَتْهَا آلُيَرُ إِنَّكُمْ لَسَرِقُونَ﴾

[1] Aṭ-Ṭabari 16:172.

[2] Aṭ-Ṭabari 16:173.

[3] Aṭ-Ṭabari 16:176.

سُورَةُ يُسُفٰ

٢٤٤

الْاَنْبِيَاءِ

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّفَابَةَ فِي رَحْلِ أَخِيهِ ثُمَّ
 أَذَّنَ مُؤَذِّنٌ أَتَتْهَا آلُ عِمْرَانَ لَكُمُ لَسْرِيُونٌ ﴿٧٦﴾ قَالُوا وَأَقْبَلُوا
 عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧٧﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ
 وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٨﴾ قَالُوا تَاللَّهِ
 لَقَدْ عَلِمْتُمْ مَا جِئْتَنَا بِالسَّفِيدِ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ
 ﴿٧٩﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٨٠﴾ قَالُوا جَزَاؤُهُ
 مِنْ وَجْدٍ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْعَزِي الظَّالِمِينَ
 ﴿٨١﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ
 وَعَاءِ أَخِيهِ كَذَلِكَ كَذَبَ الْيُوسُفُ مَا كَانَ لِأَخِيهِ أَخَاهُ
 فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَنْشَأَ اللَّهُ تَرْفَعُ دَرَجَتٍ مِّنْ نَّشَأٍ
 وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ ﴿٨٢﴾ قَالُوا إِنْ يَسْرِقْ
 فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ
 وَلَمْ يَبْدِهِهَا لَهُمْ قَالُوا لَكُمُ سَرْمَكَاؤُا وَاللَّهُ أَعْلَمُ بِمَا
 تَصِفُونَ ﴿٨٣﴾ قَالُوا يَا أَبَانَا أَلْعَزِيزُ إِنَّ لَهُ أَبَاشِيخًا كِبِيرًا
 فَخُذْ أَحَدًا مَّكَانَهُ إِنْ أَنْزَلْنَاكَ مِنَ الْمُحْسِنِينَ ﴿٨٤﴾

﴿O you (in) the caravan! Surely, you are thieves!﴾

They looked at the man who was heralding this statement and asked him,

﴿مَاذَا تَفْقِدُونَ﴾ ﴿٧٦﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ﴾

﴿"What is it that you have lost?" They said: "We have lost the bowl of the king..."﴾, which he used to measure food grains,

﴿وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ﴾

﴿and for him who produces it is a camel load;﴾, as a reward,

﴿وَأَنَا بِهِ زَعِيمٌ﴾

﴿and I will be bound by it.﴾, as assurance of

delivery of the reward.

﴿قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْتَنَا بِالسَّفِيدِ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ﴾ ﴿٧٦﴾ قَالُوا فَمَا جَزَاؤُهُ
 إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٧﴾ قَالُوا جَزَاؤُهُ مِنْ وَجْدٍ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْعَزِي
 الظَّالِمِينَ ﴿٧٨﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ
 وَعَاءِ أَخِيهِ كَذَلِكَ كَذَبَ الْيُوسُفُ مَا كَانَ لِأَخِيهِ أَخَاهُ
 فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَنْشَأَ اللَّهُ تَرْفَعُ دَرَجَتٍ مِّنْ نَّشَأٍ
 وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ ﴿٨٢﴾

﴿73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"﴾

﴿74. They said: "What then shall be the penalty of him, if you are (proved to be) liars."﴾

﴿75. They [Yūsuf's brothers] said: "His penalty should be that

he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!" ﴿﴾

﴿76. So he [Yūsuf] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf. He could not take his brother by the law of the king (as a slave), except that Allāh willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).﴾

After Yūsuf's servants accused his brothers of theft, they said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَا لِنُفَيْدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ﴾

﴿By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!﴾

'Ever since you knew us, you, due to our good conduct, became certain that,

﴿مَا جِئْنَا لِنُفَيْدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ﴾

﴿we came not to make mischief in the land, and we are no thieves!﴾

They said, 'Theft is not in our character, as you came to know.' Yūsuf's men said,

﴿فَمَا جَزَاؤُهُ﴾

﴿'What then shall be the penalty of him﴾, in reference to the thief, if it came out that he is one of you,'

﴿إِنْ كُنْتُمْ كَاذِبِينَ﴾

﴿if you are (proved to be) liars?﴾ They asked them, 'What should be the thief's punishment if he is one of you?'

﴿قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الْفَٰلِٰئِينَ﴾

﴿They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!"﴾

This was the law of Prophet Ibrāhīm, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yūsuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

﴿ثُمَّ اسْتَخْرَمَهَا مِنْ وِعَاءِ أَخِي﴾

﴿Then he brought it out of his brother's bag.﴾

Therefore, Yūsuf took Binyāmin as a slave according to their judgement and the law which they believed in. So Allāh said;

﴿كَذَٰلِكَ كُذِّبَ يُونُسَ﴾

﴿Thus did We plan for Yūsuf.﴾ and this is a good plot that Allāh likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all.

Allāh said next,

﴿مَا كَانَ يَأْخُذُ أَخَاهُ فِي دِينِ الْمَلِكِ﴾

﴿He could not take his brother by the law of the king.﴾

as a captive, for this was not the law of king of Egypt, according to Ad-Ḍaḥḥāk and several other scholars.^[1] Allāh only allowed Yūsuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allāh praised him when He said,

﴿رَفَعْنَا دَرَجَتَهُ مَنِ اسْتَأْذَنَ﴾

﴿We raise to degrees whom We will,﴾ just as He said in another Āyah,

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ﴾

﴿Allāh will exalt in degree those of you who believe.﴾ [58:11] Allāh said next,

﴿وَمَنْ ذُو الْعِلْمِ﴾

﴿but over all those endowed with knowledge is the All-Knowing.﴾

Al-Ḥasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allāh the Exalted and Most Honored.^[2] In addition, 'Abdūr-Razzāq recorded that Sa'īd bin Jubayr said, "We were with Ibn 'Abbās when he narrated an amazing Ḥadīth. A man in the audience said, 'All praise is to Allāh! There is an all-knowing above every person endowed with knowledge.' Ibn 'Abbās responded, 'Worse it is that which you said! Allāh is the All-

[1] At-Ṭabari 16:188.

[2] At-Ṭabari 16:193.

Knowing and His knowledge is above the knowledge of every knowledgeable person.^[1] Simāk narrated that 'Ikrimah said that Ibn 'Abbās said about Allāh's statement,

﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

﴿but over all those endowed with knowledge is the All-Knowing (Allāh).﴾

"This person has more knowledge than that person, and Allāh is above all knowledgeable persons."^[2] Similar was narrated from 'Ikrimah.^[3] Qatādah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allāh. Verily, knowledge started from Allāh, and from Him the scholars learn, and to Him all knowledge returns." 'Abdullāh bin Mas'ūd read the Āyah this way,

﴿وَفَوْقَ كُلِّ عَالِمٍ عَلِيمٌ﴾

"And above every scholar, is the All-Knower (Allāh)."^[4]

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَمُوا يُونُسَ فِي نَجْوَاهِ. وَلَمْ يَبْدِهَا لَهُمْ قَالَ أُنْتُ سَرٌّ مَكِينٌ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

﴿77. They [Yūsuf's brothers] said: "If he steals, there was a brother of his [Yūsuf] who did steal before (him)." But these things did Yūsuf keep in himself, revealing not the secrets to them. He said (within himself): "You are in an evil situation, and Allāh is the Best Knower of that which you describe!"﴾

Yūsuf's Brothers accuse Him of Theft!

After Yūsuf's brothers saw that the king's bowl was taken out of Binyāmīn's bag, they said,

﴿إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ﴾

﴿If he steals, there was a brother of his who did steal before.﴾

They tried to show themselves as innocent from being like Binyāmīn, saying that he did just like a brother of his did

[1] 'Abdur-Razzāq 2:327.

[2] Aṭ-Ṭabari 16:192.

[3] Ibid.

[4] Aṭ-Ṭabari 16:193.

beforehand, meaning Yūsuf, peace be upon him! Allāh said,

﴿فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ﴾

﴿But these things did Yūsuf keep in himself﴾, meaning the statement that he said afterwards,

﴿أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

﴿You are in an evil situation, and Allāh is the Best Knower of that which you describe!﴾

Yūsuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ﴾

﴿But these things did Yūsuf keep in himself﴾, "He kept in himself [his statement next],

﴿أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

﴿You are in an evil situation, and Allāh is the Best Knower of that which you describe!﴾."

﴿قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ

الْمُنْجِينَ ﴿٧٨﴾ قَالَ مَكَادَ اللَّهُ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَمِنًا عَنْدَهُ إِنَّا إِذَا لَطَلِمُونَ ﴿٧٩﴾﴾

﴿78. They said: "O 'Azīz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good."﴾

﴿79. He said: "Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers."﴾

Yūsuf's Brothers offer taking One of Them instead of Binyāmin as a Slave, Yūsuf rejects the Offer

When it was decided that Binyāmin was to be taken and kept with Yūsuf according to the law they adhered by, Yūsuf's brothers started requesting clemency and raising compassion in his heart for them,

﴿قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٥

الزَّالِمُونَ

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَيْنَا عَنْدَهُ إِنَّا إِذَا لَطَلِمُونَ ﴿٧٧﴾ فَلَمَّا اسْتَيْسَسُوا مِنْهُ حَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٧٨﴾ أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٧٩﴾ وَنَسِىَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْلَنَّا فِيهَا وَإِنَّا لَصَدِيقُونَ ﴿٨٠﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨١﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُوسُفَ وَأَبِصْرَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٢﴾ قَالُوا تَاللَّهِ تَفْتَوُا تَذَكَّرُ يُّوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٣﴾ قَالَ إِنَّمَا أَشْكُوا بِنَاتِي وَحُزْنِي إِلَى اللَّهِ وَاعْلَمُوا مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٤﴾

﴿They said, "O 'Azīz! Verily, he has an old father..."﴾

who loves him very much and is comforted by his presence from the son that he lost,

﴿فَخَذَ أَحَدَنَا مَكَانَهُ﴾

﴿so take one of us in his place.﴾, instead of Binyāmīn to remain with you,

﴿إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

﴿Indeed we think that you are one of the doers of good.﴾, the good doers, just, and accepting fairness,

﴿قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ

وَجَدْنَا مَتَّعَيْنَا عَنْدَهُ﴾

﴿He said: "Allāh forbid,

that we should take anyone but him with whom we found our property..."﴾, 'according to the judgement that you gave for his punishment,

﴿إِنَّا إِذَا لَطَلِمُونَ﴾

﴿Indeed, we should be wrongdoers.﴾, if we take an innocent man instead of the guilty man.'

﴿فَلَمَّا اسْتَيْسَسُوا مِنْهُ حَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٧٨﴾ أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٧٩﴾ وَنَسِىَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْلَنَّا فِيهَا وَإِنَّا لَصَدِيقُونَ ﴿٨٠﴾﴾

﴿80. So, when they despaired of him, they consulted in private. The eldest among them said: "Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yūsuf? Therefore I will not leave this land until my father permits me, or Allāh decides my case and He is the Best of the judges.﴾

﴿81. "Return to your father and say, 'O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!﴾

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

Yūsuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them

Allāh narrates to us that Yūsuf's brothers were desperate because they could not secure the release of their brother Binyāmīn, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

﴿حَكَمُوا﴾

﴿in private﴾, away from people's eyes,

﴿بَيْنًا﴾

﴿they consulted﴾, among themselves,

﴿قَالَ كَبِيرُهُمْ﴾

﴿The eldest among them said﴾, and his name, as we mentioned, was Rūbīl, or Yahudhā. He was the one among them who recommended throwing Yūsuf into a well, rather than killing him. So Rūbīl said to them,

﴿أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ﴾

﴿'Know you not that your father did take an oath from you in Allāh's Name,﴾

that you will return Binyāmīn to him? However, you were not able to fulfill this promise and, before you caused Yūsuf to be lost from his father,

﴿فَلَنْ أُبْرَحَ الْأَرْضَ﴾

«Therefore I will not leave this land», I will not leave Egypt,

﴿حَتَّى يَأْذَنَ لِي أَبِي﴾

«until my father permits me,» allows me to go back to him while he is pleased with me,

﴿أَوْ يَحْكُمَ اللَّهُ لِي﴾

«or Allāh decides my case» by using the sword, or, they says; by allowing me to secure the release of my brother,

﴿وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

«and He is the Best of the judges.»

He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyāmīn and as claim their innocence before him. Rūbīl said to them (to say to their father),

﴿وَمَا كُنَّا بِالْغَيْبِ حَافِظِينَ﴾

«and we could not know the Unseen!»

or, 'we did not know that your son had committed theft,' according to Qatādah and 'Ikrimah.^[1] 'Abdur-Raḥmān bin Zayd bin Aslam said that it means, 'we did not know that Binyāmīn stole something that belonged to the king, we only stated the punishment of the thief,'

﴿وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا﴾

«And ask (the people of) the town where we have been,» in reference to Egypt,^[2] according to Qatādah,^[3] or another town.

﴿وَالْبَيْرَ الَّتِي أَقْلْنَا فِيهَا﴾

«and the caravan in which we returned», 'about our truthfulness, honesty, protection and sincere guardianship,

﴿وَأَنَا لَصَادِقُونَ﴾

[1] Aṭ-Ṭabari 16:211-212.

[2] Aṭ-Ṭabari 16:210.

[3] Aṭ-Ṭabari 16:212.

﴿and indeed we are telling the truth.﴾

in what we have told you, that Binyāmīn stole and was taken as a captive as compensation for his theft.'

﴿قَالَ بَلْ سَوَّكُم لَكُمْ أَنْفُسُكُمْ أَنْتُمْ فَصَبِرْ حِينَئِذٍ عَلَى اللَّهِ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾ (٨٣) وَتَوَلَّى عَنْهُمْ وَقَالَ يَأْسَفُنَ عَلَيَّ يُوسُفَ وَأَبِيعْتُمْ بَيْنَهُ مِنَ الْعَرَضِ فَهُوَ كَظِيمٌ (٨٤) قَالُوا نَالَهُ تَفَنُّؤًا تَذَكُّرًا يُّوسُفَ حَتَّى تَكُونَ حَرْمًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ (٨٥) قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرِّقَ إِلَيَّ اللَّهُ وَأَعْلَمْتُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (٨٦)

﴿83. He [Ya'qūb] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."﴾

﴿84. And he turned away from them and said: "Alas, my grief for Yūsuf!" And he lost his sight because of the sorrow that he was suppressing.﴾

﴿85. They said: "By Allāh! You will never cease remembering Yūsuf until you become weak with old age, or until you be of the dead."﴾

﴿86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not."﴾

Allāh's Prophet Ya'qūb receives the Grievous News

Allāh's Prophet Ya'qūb repeated to his children the same words he said to them when they brought false blood on Yūsuf shirt,

﴿بَلْ سَوَّكُم لَكُمْ أَنْفُسُكُمْ أَنْتُمْ فَصَبِرْ حِينَئِذٍ﴾

﴿Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).﴾

Muḥammad bin Ishāq said, "When they went back to Ya'qūb and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yūsuf. So he said,

﴿بَلْ سَوَّكُم لَكُمْ أَنْفُسُكُمْ أَنْتُمْ فَصَبِرْ حِينَئِذٍ﴾

﴿Nay, but your own selves have beguiled you into something.

So patience is most fitting (for me).﴾

Some said that since this new development came after what they did before [to Yūsuf], they were given the same judgement to this later incident that was given to them when they did what they did [to Yūsuf]. Therefore, Ya'qūb's statement here is befitting,

﴿بَلِّ سَوَّكَ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾

﴿Nay, but your own selves have beguiled you into something.
So patience is most fitting (for me).﴾

He then begged Allāh to bring back his three sons: Yūsuf, Binyāmīn and Rūbīl to him.^[1] Rubil had remained in Egypt awaiting Allāh's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya'qūb said,

﴿عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ﴾

﴿May be Allāh will bring them (back) all to me. Truly, He!
Only He is All-Knowing,﴾, in my distress,

﴿الْعَلِيمُ﴾

﴿the All-Wise﴾, in His decisions and the decree and preordainment He appoints. Allāh said next,

﴿وَوَلَّى عَنْهُمْ وَقَالَ يَاسُقَىٰ عَلَىٰ يُونُسَ﴾

﴿And he turned away from them and said: "Alas, my grief for Yūsuf!"﴾

He turned away from his children and remembered his old grief for Yūsuf,

﴿يَاسُقَىٰ عَلَىٰ يُونُسَ﴾

﴿Alas, my grief for Yūsuf!﴾

The new grief, losing Binyāmīn and Rūbīl, renewed his old sadness that he kept to himself. 'Abdur-Razzāq narrated that Ath-Thawri said that Sufyān Al-Uṣfuri said that Sa'īd bin Jubayr said, "Only this nation [the following of Prophet

^[1] Aṭ-Ṭabari 16:214.

Muḥammad ﷺ were given *Al-Istirja'*.^[1] Have you not heard the statement of Ya'qūb, peace be upon him,

﴿يَتَأْسَفُ عَلَى يُوسُفَ وَأَيَّامَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَلِيمٌ﴾

﴿"Alas, my grief for Yūsuf !" And he lost his sight because of the sorrow that he was suppressing.﴾"^[2]

Ya'qūb suppressed his sorrow and did not complain to a created being, according to Qatādah and other scholars.^[3] Ad-Ḍaḥḥāk also commented, "Ya'qūb was aggrieved, sorrowful and sad."^[4]

Ya'qūb's children felt pity for him and said, while feeling sorrow and compassion,

﴿يَا أَيُّهَا النَّبِيُّ تَذَكَّرْ يَاسُفُ﴾

﴿By Allāh! You will never cease remembering Yūsuf﴾, 'you will keep remembering Yūsuf,

﴿حَتَّى تَكُونَ حَرَضًا﴾

﴿until you become weak with old age﴾, 'until your strength leaves you,'

﴿أَوْ تَكُونَ مِنَ الْهَالِكِينَ﴾

﴿or until you be of the dead.﴾ They said, 'if you continue like this, we fear for you that you might die of grief,'

﴿قَالَ إِنَّمَا أَشْكُوا بَنِي وَحْزَنٍ إِلَى اللَّهِ﴾

﴿He said: "I only complain of my grief and sorrow to Allāh."﴾ When they said these words to him, Ya'qūb said,

﴿إِنَّمَا أَشْكُوا بَنِي وَحْزَنٍ﴾

﴿I only complain of my grief and sorrow﴾ for the afflictions that struck me,

﴿إِلَى اللَّهِ﴾

﴿to Allāh﴾ alone,

[1] Saying: "To Allah we belong and to Him shall be our return."

[2] 'Abdur-Razzāq 2:227.

[3] Aṭ-Ṭabari 16:216.

[4] Aṭ-Ṭabari 16:218.

سورة يوسف

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الجزء الثاني

يَبْنِي أَذْهَبُوا فَتَحَسُّوا مِنْ يَوْسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا
مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ
(٨٧) فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ
وَجَعَلَنَا بِيضَ عَصَا مُزَجَّجَةٍ فَأَوْبِنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ (٨٨) قَالَ هَلْ عَلِمْتُمْ مَا عَلِمْتُ
يُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ (٨٩) قَالُوا أَوَلَمْ تَكُنْ
لَأَنْتَ يُونُسَ قَالَ أَنَا يُونُسَ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ
عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ (٩٠) قَالُوا نَأْتِيكَ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا
وَأَنْ كُنَّا لَخَطِيئِينَ (٩١) قَالَ لَا تَنْزِيبَ عَلَيْكُمُ
الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٩٢)
أَذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا
وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ (٩٣) وَلَمَّا فَصَلَتِ
الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تُفِيدُونِ (٩٤) قَالُوا نَأْتِيكَ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا
وَأَنْ كُنَّا لَخَطِيئِينَ (٩٥)

﴿وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿and I know from Allāh that which you know not.﴾

I anticipate from Allāh each and every type of goodness.' Ibn 'Abbās commented on the meaning of,

﴿وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿and I know from Allāh that which you know not.﴾

"The vision that Yūsuf saw is truthful and Allāh will certainly make it come true."^[1]

﴿يَبْنِي أَذْهَبُوا فَتَحَسُّوا مِنْ يَوْسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ﴾ (٨٧) فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ

مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجَعَلَنَا بِيضَ عَصَا مُزَجَّجَةٍ فَأَوْبِنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي

الْمُتَصَدِّقِينَ (٨٨)

﴿87. "O my sons! Go you and inquire about Yūsuf and his brother, and never give up hope of Allāh's mercy. Certainly no one despairs of Allāh's mercy, except the people who disbelieve."﴾

﴿88. Then, when they entered unto him, they said: "O 'Azīz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."﴾

[1] At-Ṭabari 16:227.

Ya'qūb orders His Children to inquire about Yūsuf and His Brother

Allāh states that Ya'qūb, peace be upon him, ordered his children to go back and inquire about the news of Yūsuf and his brother Binyāmīn, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allāh's mercy. He ordered them to never give up hope in Allāh, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allāh's mercy.

Yūsuf's Brothers stand before Him

Allāh said next,

﴿فَلَمَّا دَخَلُوا عَلَيْهِ﴾

﴿Then, when they entered unto him﴾, when they went back to Egypt and entered upon Yūsuf,

﴿قَالُوا يَا أَبَانَا الْمَرْيُومَ مَتَى وَأَهْلَنَا الْمُرُ﴾

﴿they said: "O Azīz! A hard time has hit us and our family..."﴾, because of severe droughts and the scarcity of food,

﴿وَرِجْسَنَا يَضَعُونَا مَرْجَحَةً﴾

﴿and we have brought but poor capital,﴾

means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujāhid, Al-Ḥasan and several others.^[1]

Allāh said that they said next,

﴿فَاَوْزِنْ لَنَا الْكَيلَ﴾

﴿so pay us full measure﴾ meaning, 'in return for the little money we brought, give us the full measure that you gave us before.' Ibn Mas'ūd read this *Āyah* in a way that means, "So give the full load on our animals and be charitable with us."^[2] Ibn Jurayj commented, "So be charitable to us by returning our brother to us."^[3] And when Sufyan bin 'Uyaynah was asked if

[1] Aṭ-Ṭabari 16:238.

[2] Ibid.

[3] Aṭ-Ṭabari 16:243.

the *Ṣadaqah* (charity) was prohibited for any Prophet before our Prophet ﷺ, he said, "Have you not heard the *Āyah*,

﴿فَأَوْفُوا بِنَا الْكَيلَ وَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ﴾

﴿so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable.﴾?"

Ibn Jarīr At-Ṭabari^[1] collected this statement.

﴿قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُونُسَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ﴾ قَالَوا أَوَلَيْكَ لَأَنْتَ يُونُسُ قَالَ أَنَا يُونُسُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ قَالَوا نَأْتُوهُ لَقَدْ دَأَّرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيلِينَ﴾ قَالَ لَا تَنْزِيبَ عَلَيْكُمُ الْيَوْمَ يَنْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

489. He said: "Do you know what you did with Yūsuf and his brother, when you were ignorant?"

490. They said: "Are you indeed Yūsuf?" He said: "I am Yūsuf, and this is my brother. Allāh has indeed been gracious to us. He who has *Taqwā*, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost."

491. They said: "By Allāh! Indeed Allāh has preferred you above us, and we certainly have been sinners."

492. He said: "No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!"

Yūsuf reveals His True Identity to His Brothers and forgives Them

Allāh says, when Yūsuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

﴿هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُونُسَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ﴾

[1] At-Ṭabari 16:242.

﴿Do you know what you did with Yūsuf and his brother, when you were ignorant?﴾ meaning, 'when you separated between Yūsuf and his brother,'

﴿إِذْ أَنْتُمْ جَاهِلُونَ﴾

﴿when you were ignorant?﴾ He said, 'What made you do this is your ignorance of the tremendous sin you were about to commit.' It appears, and Allāh knows best, that Yūsuf revealed his identity to his brothers only then by Allāh's command, just as he hid his identity from them in the first two meetings, by Allāh's command. When the affliction became harder, Allāh sent His relief from that affliction, just as He said He does,

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

﴿Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴾[94:5-6]

This is when they said to Yūsuf,

﴿أَوَنتَ لَآتِ يُوسُفَ﴾

﴿Are you indeed Yūsuf?﴾, in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

﴿أَوَنتَ لَآتِ يُوسُفَ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي﴾

﴿Are you indeed Yūsuf? He said: "I am Yūsuf, and this is my brother..."﴾

Yūsuf said next,

﴿قَدْ مَنَّ اللَّهُ عَلَيْنَا﴾

﴿Allāh has indeed been gracious to us.﴾ by gathering us together after being separated all this time,'

﴿إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ ﴿قَالُوا نَأْتِيهِ لَقَدْ مَنَّكَ اللَّهُ عَلَيْنَا﴾

﴿"Verily, he who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost." They said: "By Allāh! Indeed Allāh has preferred you above us."﴾

They affirmed Yūsuf's virtue above them, being blessed with

beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

﴿قَالَ لَا تَنْرِبَ عَلَيْكُمُ الْيَوْمَ﴾

﴿He said: "No reproach on you this day."﴾

He said to them, 'There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allāh for them for mercy,

﴿يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿may Allāh forgive you, and He is the Most Merciful of those who show mercy!﴾

﴿أَذْهَبُوا بِمِثْقَالِ ذَرَّةٍ مِّنْهُنَّ فَإِن يَّكْفُرُوا عَلَيْكُمْ وَأَنْتُمْ بِأَمْثَلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَكِنَّا فَصَّلَنا أَلْبِسُ فَإِن يَّكْفُرُوا عَلَيْكُمْ وَأَنْتُمْ بِأَمْثَلِكُمْ أَجْمَعِينَ ﴿٩٤﴾ وَلَكِنَّا فَصَّلَنا أَلْبِسُ فَإِن يَّكْفُرُوا عَلَيْكُمْ وَأَنْتُمْ بِأَمْثَلِكُمْ أَجْمَعِينَ ﴿٩٥﴾﴾

﴿93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family."﴾

﴿94. And when the caravan departed, their father said: "I do indeed sense the smell of Yūsuf, if only you think me not senile).">﴾

﴿95. They said: "By Allāh! Certainly, you are in your old Dalāl (error).">﴾

Ya'qūb finds the Scent of Yūsuf in his Shirt!

Yūsuf said, 'Take this shirt of mine,

﴿وَأَنْتُمْ بِأَمْثَلِكُمْ أَجْمَعِينَ﴾

﴿and cast it over the face of my father, his vision will return﴾,' because Ya'qūb had lost his sight from excessive crying,

﴿وَأَنْتُمْ بِأَمْثَلِكُمْ أَجْمَعِينَ﴾

﴿and bring to me all your family﴾. all the children of Ya'qūb.

﴿وَلَكِنَّا فَصَّلَنا أَلْبِسُ﴾

﴿And when the caravan departed﴾ from Egypt,

﴿قَالَ أَبُورَمِّمَ﴾

﴿their father said...﴾, Ya'qūb, peace be upon him, said to the children who remained with him,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُنِيتُنِينَ﴾

‘I do indeed feel the smell of Yūsuf, if only you think me not senile.﴾, except that you might think me senile because of old age.’ ‘Abdur-Razzāq narrated that Ibn ‘Abbās said, “When the caravan departed [from Egypt], a wind started blowing and brought the scent of Yūsuf’s shirt to Ya’qūb. He said,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُنِيتُنِينَ﴾

﴿I do indeed feel the smell of Yūsuf , if only you think me not senile.﴾

He found his scent from a distance of eight days away!“(1)

Similar was also reported through Sufyān Ath-Thawri and Shu’bah and others reported it from Abu Sinān.(2)

Ya’qūb said to them,

﴿لَوْلَا أَن تُنِيتُنِينَ﴾

﴿if only you think me not senile.﴾

Ibn ‘Abbās, Mujāhid, ‘Aṭā, Qatādah and Sa’id bin Jubayr commented, “If only you think me not a fool!”(3) Mujāhid and Al-Ḥasan said that it means, “If only you think me not old.”(4) Their answer to him was,

﴿إِنَّكَ لَبِىْ مَلَكٍ قَدِيرٍ﴾

﴿Certainly, you are in your old Ḍalāl.﴾

meaning, ‘in your old error,’ according to Ibn ‘Abbās.(5) Qatādah commented, “They meant that, ‘because of your love for Yūsuf you will never forget him.’ So they uttered a harsh word to their father that they should never have uttered to

[1] ‘Abdur-Razzāq 2:329.

[2] Aṭ-Ṭabari 16:250.

[3] Aṭ-Ṭabari 16:253.

[4] Aṭ-Ṭabari 16:255.

[5] Aṭ-Ṭabari 16:257.

him, nor to a Prophet of Allāh."^[1] Similar was said by As-Suddi and others.^[2]

﴿فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْفَهُ عَلَى وَجْهِهِ، فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾^[3] قَالُوا يَا أَبَانَا أَسْتَغْفِرُكَ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٤٩٨﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٩٩﴾

496. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, 'I know from Allāh that which you know not?'"

497. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners."

498. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

Yahūdihā brings Yūsuf's Shirt and Good News

Ibn 'Abbās and Aḍ-Ḍaḥḥāk said;

﴿الْبَشِيرُ﴾

«good news» means information.

Mujāhid and As-Suddi said that the bearer of good news was Yahūdihā, son of Ya'qūb.^[3] As-Suddi added, "He brought it (Yūsuf's shirt) because it was he who brought Yūsuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yūsuf's shirt and placing it on his father's face. His father's sight was restored to him."^[4] Ya'qūb said to his children,

﴿أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

«Did I not say to you, 'I know from Allāh that which you know not?'», that I know that Allāh will return Yūsuf to me and that,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفْنِدُونِ﴾

[1] Aṭ-Ṭabari 16:257.

[2] Ibid.

[3] Aṭ-Ṭabari 16:258.

[4] Aṭ-Ṭabari 16:259.

سُورَةُ يُسُفٰ

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الْمَائِدَةُ

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ. فَارْتَدَّ بَصِيرًا. قَالَ
 أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦﴾ قَالُوا
 يَتَّبِعُنَا أَنْتَ وَبَنَاتُكَ وَإِنَّا كُنَّا خَاطِئِينَ ﴿١٧﴾ قَالَ سَوْفَ
 أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾ فَلَمَّا
 دَخَلُوا عَلَى يُوسُفَ ءَاوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ
 إِن شَاءَ اللَّهُ ءَامِينَ ﴿١٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا
 لَهُ سُجَّدًا وَقَالَ يَتَابِعُ هَذَا نَادٍ مِنْ قَبْلِي قَدْ جَعَلْنَا
 رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم
 مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ
 رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾ رَبِّ
 قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ
 السَّمَكُوتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي
 مُسْلِمًا وَالْحَقِّي بِالصَّدِيقِينَ ﴿٢١﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ
 نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
 ﴿٢٢﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿٢٣﴾

¶I do indeed feel the smell of Yūsuf, if only you think me not senile.¶

Yūsuf's Brothers feel Sorry and Regretful

This is when Yūsuf's brothers said to their father, with humbleness,

﴿يَتَابِعُنَا أَنْتَ وَبَنَاتُكَ إِنَّا كُنَّا خَاطِئِينَ﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾

¶"O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you, verily, He! Only

He is the Oft-Forgiving, the Most Merciful."¶

and He forgives those who repent to Him. 'Abdullāh bin Mas'ūd, Ibrāhīm At-Taymi, 'Amr bin Qays, Ibn Jurayj and several others said that Prophet Ya'qūb delayed fulfilling their request until the latter part of the night.^[1]

﴿فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِينَ﴾
 وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابِعُ هَذَا نَادٍ مِنْ قَبْلِي قَدْ جَعَلْنَا
 رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ
 الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾

¶99. Then, when they came in before Yūsuf, he took his

^[1] At-Tabari 16:262.

parents to himself and said: "Enter Egypt, if Allāh wills, in security."﴿

﴿100. And he raised his parents to the 'Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforesaid! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shayṭān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.﴾

Yūsuf welcomes His Parents; His Dream comes True

Allāh states that Ya'qūb went to Yūsuf in Egypt. Yūsuf had asked his brothers to bring all of their family, and they all departed their area and left Kana'an to Egypt. When Yūsuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yūsuf to meet Allāh's Prophet Ya'qūb, peace be upon him. It is said that the king also went out with them to meet Ya'qūb. Yūsuf said to his family, after they entered unto him and he took them to himself,

﴿وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ مَآبِينَ﴾

﴿and said: "Enter Egypt, if Allāh wills, in security."﴾

He said to them, 'enter Egypt', meaning, 'reside in Egypt', and added, 'if Allāh wills, in security', in reference to the hardship and famine that they suffered.

Allāh said next,

﴿وَأَوَىٰ إِلَىٰ أَبِيهِ﴾

﴿and he took his parents to himself﴾

As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that his parents were his father and maternal aunt,^[1] as his mother had died long ago.^[2] Muḥammad bin Ishāq and Ibn

[1] Aṭ-Ṭabari 16:267.

[2] Aṭ-Ṭabari 16:269.

Jarīr At-Ṭabari said, "His father and mother were both alive." Ibn Jarīr added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'ān testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to.^[1]

Allāh said next,

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ﴾

﴿And he raised his parents to Al-'Arsh﴾

he raised them to his bedstead where he sat, according to Ibn 'Abbās, Mujāhid and several others.^[2] Allāh said,

﴿وَحَرُّوا لَمْ سَجْدًا﴾

﴿and they fell down before him prostrate.﴾

Yūsuf's parents and brothers prostrated before him, and they were eleven men,

﴿وَقَالَ يَأَيُّهَا هَذَا تَأْوِيلُ دُرَيْسِي مِنْ قَبْلُ﴾

﴿And he said: "O my father! This is the Ta'wīl (interpretation) of my dream aforesaid..."﴾, in reference to the dream that he narrated to his father before,

﴿إِنِّي رَأَيْتُ أَمَدَ عَشَرَ كَوْكَبًا﴾

﴿I saw (in a dream) eleven stars...﴾

In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Ādam until the law of 'Īsā, peace be upon them, but was later prohibited in our law. Islām made prostration exclusively for Allāh Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatādah and other scholars.^[3]

When Mu'ādh bin Jabal visited the Shām area,^[4] he found them prostrating before their priests. When he returned (to Al-

[1] At-Ṭabari 16:267.

[2] Ibid.

[3] At-Ṭabari 16:269.

[4] Greater Syria, which now comprises Syria, Lebanon, Palestine and Jordan.

Madīnah), he prostrated before the Messenger of Allāh ﷺ, who asked him,

«مَا هَذَا يَا مُعَاذُ؟»

«What is this, O, Mu'ādh?» Mu'ādh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allāh, deserve more to be prostrated before." The Messenger ﷺ said,

«لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا لِعِظَمِ حَقِّهِ عَلَيْهَا»

«If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.»^[1]

Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya'qūb and his wife and eleven sons) prostrated before Yūsuf, who said at that time,

﴿يَأْتِي هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾

«O my father! This is the Ta'wīl of my dream aforetime! My Lord has made it come true!»

using the word, 'Ta'wīl', to describe what became of the matter, later on. Allāh said in another Āyah,

﴿مَنْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ﴾

«Await they just for its Ta'wīl? On the Day the event is finally fulfilled...»,

meaning, on the Day of Judgement what they were promised of good or evil will surely come to them.

Yūsuf said,

﴿قَدْ جَعَلَهَا رَبِّي حَقًّا﴾

«My Lord has made it come true!»

mentioning that Allāh blessed him by making his dream come true,

﴿وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ﴾

^[1] Ibn Mājah 1:595.

﴿He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life,﴾

out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others.^[1] He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yūsuf said next,

﴿مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ﴾

﴿after Shayṭān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.﴾

for when Allāh wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

﴿إِنَّهُ هُوَ الْعَلِيمُ﴾

﴿Truly, He! Only He is the All-Knowing.﴾ what benefits His servants,

﴿الْحَكِيمُ﴾

﴿the All-Wise.﴾ in His statements, actions, decrees, preordainment and what He chooses and wills.

﴿رَبِّ قَدْ مَاتَنِي مِنَ الْمَلِكِ وَعَلَّمَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيُّ فِي الدُّنْيَا وَالْآخِرَةِ رَفَعَنِي مُسْلِمًا وَالْحَقِّقِي بِالصَّالِحِينَ﴾

﴿101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous."﴾

Yūsuf begs Allāh to die as A Muslim

This is the invocation of Yūsuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allāh after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that

^[1] At-Ṭabari 16:276.

as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Aḍ-Ḍaḥḥāk said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allāh's peace and blessings be on them all.^[1] It is possible that Yūsuf, peace be upon him, said this supplication while dying. In the Two *Ṣaḥīḥs*, it is recorded that 'Ā'ishah, may Allāh be pleased with her, said that while dying, the Messenger of Allāh ﷺ was raising his finger and said - thrice,

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى ثَلَاثًا»

«O Allāh to Ar-Rafīq Al-A'lā [the uppermost, highest company in heaven].»^[2]

It is also possible that long before he died, Yūsuf begged Allāh to die as a Muslim and be joined with the ranks of the righteous.

﴿ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ اتَّخَفُوا أَسْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَنْتَلِهْمُ عَلَيْهِ مِنْ أُجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلنَّاسِ ﴿١٠٤﴾﴾

﴿102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.﴾

﴿103. And most of mankind will not believe even if you desire it eagerly.﴾

﴿104. And no reward you ask of them for it; it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and jinn).﴾

This Story is a Revelation from Allāh

Allāh narrated to Muḥammad, peace be upon him, the story of Yūsuf and his brothers and how Allāh raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allāh said, 'This and similar stories are part of

^[1] Aṭ-Ṭabari 16:280.

^[2] *Fath Al-Bāri* 7:743.

the unseen incidents of the past, O Muḥammad,

﴿تُوحِيهِ إِلَيْكَ﴾

﴿which We reveal to you.﴾

and inform you of, O Muḥammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allāh said next,

﴿وَمَا كُنْتَ لَدَيْهِمْ﴾

‘﴿You were not (present) with them﴾, you did not witness their conference nor saw them,

﴿إِذْ أَجْمَعُوا أَمْرَهُمْ﴾

﴿when they arranged their plan together,﴾ to throw Yūsuf into the well,

﴿وَهُمْ يَكْرَهُنَّ﴾

﴿and (while) they were plotting﴾

against him. We taught you all this through Our Revelation which We sent down to you.' Allāh said in other Āyāt,

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ﴾

﴿You were not with them, when they cast lots with their pens...﴾ and,

﴿وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ﴾

﴿And you were not on the western side, when We made clear to Musā the commandment...﴾ [28:44] until,

﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا﴾

﴿And you were not at the side of the Ṭur when We did call.﴾ [28:46]

Allāh also said,

﴿وَمَا كُنْتَ نَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا﴾

﴿And you were not a dweller among the people of Madyan, reciting Our verses to them.﴾ [28:45]

Allāh states that Muḥammad is His Messenger and that He has taught him the news of what occurred in the past, which

carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allāh said,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ Allāh said in similar Āyāt,

﴿وَلَنْ تُلَاحِظَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُعْطِلُكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴾ [6:116], and,

﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ﴾

﴿Verily, in this is an Āyah, yet most of them are not believers.﴾ [26:8]

Allāh said next,

﴿وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴿And no reward you ask of them for it;﴾

Allāh says, 'You, O Muḥammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allāh's Face and to deliver good and sincere advice to His creatures,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

﴿it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and Jinn)﴾

with which they remember, receive guidance and save themselves in this life and the Hereafter.'

﴿وَكَايْنِ مِنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَتُرَتُّ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ﴾ ﴿١٠٥﴾ وَمَا يُوْثِقُ أَكْثَرَهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ ﴿١٠٦﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾ ﴿١٠٧﴾

﴿105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.﴾

﴿106. And most of them believe not in Allāh except that they

attribute partners unto Him.﴾

﴿107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?﴾

People neglect to ponder the Signs before Them

Allāh states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allāh created brilliant stars and rotating heavenly objects and planets; all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allāh the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes.

Allāh said next,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

﴿And most of them believe not in Allāh except that they attribute partners unto Him.﴾

Ibn ‘Abbās commented, “They have a part of faith, for when they are asked, ‘Who created the heavens? Who created the earth? Who created the mountains?’ They say, ‘Allāh did.’ Yet, they associate others with Him in worship.”^[1] Similar is said by Mujāhid, ‘Atā, Tkrimah, Ash-Sha’bi, Qatādah, Aḍ-Ḍaḥḥāk and ‘Abdur-Raḥmān bin Zayd bin Aslam.^[2] In the *Ṣaḥīḥ*, it is recorded that during the *Ḥajj* season, the idolators used to say in their *Talbiyah*: “Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!”^[3] Allāh said in another *Āyah*,

^[1] Aṭ-Ṭabari 16:292.

^[2] Ibid.

^[3] Muslim 2:843.

﴿إِنَّ الْفِرْكَ أَظْلَمُ عَظِيمٌ﴾

«Verily, joining others in worship with Allāh is a great *Ẓulm* (wrong) indeed.» [31:13]

This indeed is the greatest type of *Shirk*, associating others with Allāh in worship. It is recorded in the Two *Ṣaḥīḥs* that ‘Abdullāh bin Mas‘ūd said, “I said, ‘O Allāh’s Messenger! What is the greatest sin?’ He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

«That you call a rival to Allāh while He alone created you.»^[1]

Al-Ḥasan Al-Baṣrī commented on Allāh’s statement,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

«And most of them believe not in Allāh except that they attribute partners unto Him.»

“This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this.” Al-Ḥasan was referring to Allāh’s statement,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا يُرَآؤُونَ

النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

«Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for *Aṣ-Ṣalah*, they stand with laziness and to be seen of men, and they do not remember Allāh but little.» [4:142]

There is another type of hidden *Shirk* that most people are unaware of. Ḥammād bin Salamah narrated that ‘Āṣim bin Abi An-Najūd said that ‘Urwah said, “Ḥudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

«And most of them believe not in Allāh except that they attribute partners unto Him.»

In a *Ḥadīth*, from Ibn ‘Umar collected by At-Tirmidhi who said

[1] *Fath Al-Bārī* 8:350, Muslim 1:90.

it was Ḥasan, the Prophet ﷺ said,

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

«He who swears by other than Allāh, commits Shirk.»^[1]

Imām Aḥmad, Abu Dawud and other scholars of Ḥadīth narrated that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ»

«Verily, Ar-Ruqā, At-Tamā'im and At-Tiwalah are all acts of Shirk.»^[2]

In another narration collected by Aḥmad and Abu Dāwud, the Prophet ﷺ said,

«الْعِيْرَةُ شِرْكٌ وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُذِيبُهُ بِالتَّوَكُّلِ»

«Verily, At-Ṭiyarah [omen] is Shirk; everyone might feel a glimpse of it, but Allāh dissipates it with Tawakkul.»^[3] ^[4]

Allāh said next,

«أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ»

«Do they then feel secure from the coming against them of the covering veil of the torment of Allāh?»

Allāh asks, 'Do these idolators who associate others with Allāh in the worship, feel secure from the coming of an encompassing torment from where they perceive not?' Allāh said in other 'Āyāt,

«أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخِفَّ اللَّهُ يَوْمَ الْأَرْضِ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ»^[5] «أَوْ يَأْخُذَهُمْ فِي تَقْلُيبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ»^[6] «أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ

[1] Tuhfat Al-Aḥwadhī 5:135.

[2] Aḥmad 1:381, Abu Dāwud 4:212, Ibn Mājah 2:1167. Ar-Ruqā is the act of reciting incantations, charm etc., the lawful type is done with Qur'an. At-Tamā'im is the act of putting an amulet around the necks of children to save them from the effects of evil eye. At-Tiwalah is a kind of bewitchment done by those who claim they can cause a woman to be more loved by her husband or vice versa.

[3] Reliance on and trust in Him.

[4] Aḥmad 1:389, Abu Dāwud 4:230.

لَوْ وَفَّ رَجِدُ ۞

﴿Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allāh's punishment)? Or that He may catch them with gradual wasting (of their wealth and health)? Truly, Your Lord is indeed full of kindness, Most Merciful.﴾ [16:45-47]

and,

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ۚ ﴿٧٧﴾ أَوَإِنِ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا مُتَعِجًا ۚ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ۚ﴾

﴿Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the people who are the losers.﴾ [7:97-99]

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَنَحْنُ مِنَ الْفَاسِقِينَ ۚ﴾

﴿108. Say "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the idolators."﴾

The Messenger's Way

Allāh orders His Messenger ﷺ to say to mankind and the Jinns that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allāh alone without partners. The Messenger ﷺ calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allāh's Messenger ﷺ called to with sure knowledge, certainty and evidence, whether logical or

religious evidence,

﴿وَسُبْحَنَ اللَّهِ﴾

﴿And Glorified and Exalted be Allāh.﴾

This part of the *Āyah* means, I glorify, honor, revere and praise Allāh from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allāh, glorified He is from all that they attribute to Him,

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ
تَسْبِيحَهُمْ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا ۝﴾

﴿The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾ [17:44]

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَا يَسِيرُونَ فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا
تَعْقِلُونَ ۝﴾

﴿109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who have Taqwā. Do you not then understand?﴾

All of the Prophets are Humans and Men

Allāh states that He only sent Prophets and Messengers from among men and not from among women, as this *Āyah* clearly states. Allāh did not reveal religious and legislative laws to any woman from among the daughters of Ādam. This is the belief of *Ahlus-Sunnah wal-Jamā'ah*. Shaykh Abu Al-Ḥasan, 'Alī bin Ismā'il Al-Ash'ari mentioned that it is the view of *Ahlus-Sunnah wal-Jamā'ah*, that there were no female Prophets, but there were truthful believers from among women. Allāh mentions the most honorable of the truthful female believers, Maryam, the daughter of 'Imrān, when He said,

﴿إِنَّا الْمَسِيحَ ابْنَ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُتِيَتْ صِدْقَةً ۝﴾

يَأْكُلُونَ الطَّعَامَ

«The Messiah [‘Isā], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Ṣiddiqah [truthful believer]. They both used to eat food.» [5:75]

Therefore, the best description Allāh gave her is Ṣiddiqah. Had she been a Prophet, Allāh would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur’ān.

All Prophets were Humans not Angels

Ad-Ḍaḥḥāk reported that Ibn ‘Abbās commented on Allāh’s statement,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا﴾

«And We sent not before you (as Messengers) any but men»

“They were not from among the residents of the heaven (angels), as you claimed.”^[1] This statement of Ibn ‘Abbās is supported by Allāh’s statements,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَاكُلُونَ الطَّعَامَ وَيَسْخَرُونَ فِي الْأَسْوَاقِ﴾

«And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets», [25:20]

﴿وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ﴾ ثُمَّ صَدَقْتَهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَمْلَأْنَا الشُّرُوفَ ۖ ﴿١٩﴾

«And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagants», [21:8-9]

and,

﴿قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ﴾

«Say: “I am not a new thing among the Messengers.”» [46:9]

^[1] Ad-Durr Al-Manthūr 4 :595.

Allāh said next,

﴿مِنْ أَهْلِ الْقُرَى﴾

«from among the people of townships», meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

Drawing Lessons from the Incidents of the Past

Allāh said next,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

﴿Have they not traveled in the land﴾, meaning, 'Have not these people who rejected you, O Muhammad, traveled in the land.'

﴿فَنَظَرُوا كَفَّ كَاتَ عَقِبَهُ الَّذِينَ مِنْ قِبَلِهِمْ﴾

◀and seen what was the end of those who were before them?▶

that is, the earlier nations that rejected the Messengers, and how Allāh destroyed them. A similar end is awaiting all disbelievers. Allāh said in another *Āyah*,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُوا لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا﴾

❖ *Have they not traveled through the land, and have they hearts wherewith to understand?* ❖ [22:46]

When they hear this statement, they should realize that Allāh destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allāh said,

﴿وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا﴾

And verily, the home of the Hereafter is the best for those who have Taqwā. ﴿

Allāh says, 'Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.' Allāh said in another *Āyah*.

﴿ إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَادُ ۝ يَوْمَ لَا يَنْفَعُ

الْقَالِمِينَ مَغْدِرْتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾

¶ Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses

تِلْكَ آيَاتُ

٢٤٨

الَّذِينَ كَفَرُوا

وَمَا تَنْتَظِرُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٦﴾
 وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
 وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٧﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا
 وَهُمْ مُشْرِكُونَ ﴿١٠٨﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ
 أَنْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٩﴾ قُلْ هَذِهِ
 سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ
 اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١١٠﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
 إِلَّا رَجُلًا لَا نُؤْتِيهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي
 الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
 وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١١﴾ حَتَّى
 إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ
 نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ
 ﴿١١٢﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ
 حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ
 وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿١١٣﴾

will stand forth (i.e. Day of Resurrection). The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire). ﴿40:51-52﴾

﴿حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

﴿110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued. And Our punishment cannot be warded off

from the people who are criminals.﴾

Allāh's Prophets are aided by Victory in Times of Distress and Need

Allāh states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allāh's aid. Allāh said in another Āyah,

﴿وَزَلَّلْنَاهَا حَتَّى يَقُولَ الرُّسُلُ وَالَّذِينَ آمَنُوا مَعَهُ مَنَى نَصْرُ اللَّهِ﴾

﴿..and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?"﴾ [2:214]

As for saying of Allāh,

﴿كَذِبُوا﴾

﴿they were denied﴾ There are two recitations for it. One of them is with a *Shadda* (meaning: they were betrayed by their people). And this is the way 'Ā'ishah, may Allāh be pleased with her, recited it.

Al-Bukhāri said that 'Urwah bin Az-Zubayr narrated that he asked 'Aishah about the meaning of the following verse,

﴿حَتَّىٰ إِذَا اسْتَيْفَسَ الرُّسُلُ﴾

﴿'Until when the Messengers give up hope...﴾, Respite will be granted, is it denied or betrayed? 'Ā'ishah replied, "betrayed." 'Urwah said, "I said, 'They were sure that their people betrayed them, so why use the word 'thought'? She said, 'Yes, they were sure that they betrayed them.' I said,

﴿وَوَلَّوْنَا أَنَّهُمْ قَدْ كَذِبُوا﴾

﴿and they thought that they were denied (by Allāh)﴾?

'Ā'ishah said, 'Allāh forbid! The Messengers did not suspect their Lord of such a thing.' I asked, 'So what does this *Āyah* mean?' She said, 'This Verse is concerned with the Messengers' followers who had faith in their Lord and believed in their Messengers. The period of trials for those followers was long and Allāh's help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allāh's help then came to them.'^[1]

Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn 'Abbās read this *Āyah* this way,

﴿وَوَلَّوْنَا أَنَّهُمْ قَدْ كَذِبُوا﴾

﴿and they thought they were denied.﴾ 'Abdullāh bin Abi Mulaikah said, "Then Ibn 'Abbās said to me that they were humans. He then recited this *Āyah*,

﴿حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

﴿...even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the

[1] *Fath Al-Bāri* 8 :217.

help of Allāh is near! ﴿2:214﴾”

Ibn Jurayj also narrated that Ibn Abi Mulaykah said that ‘Urwah narrated to him that ‘Āishah did not agree to this and rejected it. She said, “Nothing that Allāh has promised Muḥammad, peace be upon him, but Muḥammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them.” Ibn Abi Mulaykah said that ‘Urwah narrated that ‘Āishah recited this Āyah this way,

(وَوَظَّنُوا أَنَّهُمْ قَدْ كُذِّبُوا)

“and they thought that they were betrayed.”^[1]

Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn ‘Abbās gave. Ibn Mas‘ūd said, as Sufyān Ath-Thawri narrated from him, that he read the Āyah this way,

﴿حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿until, when the Messengers gave up hope and thought that they were denied.﴾

‘Abdullāh commented that this is the recitation that you dislike. Ibn ‘Abbās also commented on the Āyah,

﴿حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿until, when the Messengers gave up hope and thought that they were denied﴾

“When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allāh’s victory came then,

﴿فَنَجَّىٰ مَن شَاءَ﴾

﴿and whomsoever We willed were rescued.﴾

Ibn Jarīr At-Ṭabari narrated that Ibrāhīm bin Abi Ḥamzah [Ḥurrah] Al-Jazari said, “A young man from Quraysh asked

^[1] At-Ṭabari 16:307.

Sa'īd bin Jubayr 'O, Abu 'Abdullāh! How do you read this word, for when I pass by it, I wish I had not read this Surah,

﴿حَقَّ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿until, when the Messengers gave up hope and thought that they were denied...﴾

He said, 'Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.'" Aḍ-Ḍaḥḥāk bin Muzāḥim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it." Ibn Jarīr At-Ṭabari narrated that Muslim bin Yasār asked Sa'īd bin Jubayr about the same Āyah and he gave the same response. Muslim stood up and embraced Sa'īd bin Jubayr, saying, "May Allāh relieve a distress from you as you relieved a distress from me!"^[1] This was reported from Sa'īd bin Jubayr through various chains of narration. This is also the *Tafsīr* that Mujāhid bin Jabr and several other Salaf scholars gave for this Āyah. However, some scholars said that the Āyah,

﴿وَلَقَدْ أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿and thought that they were denied﴾,

is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes: 'and the disbelievers thought that the Messengers were not given a true promise of victory.' Ibn Jarīr At-Ṭabari narrated that Tamīm bin Ḥadhlām said, "I heard 'Abdullāh bin Mas'ūd comment on this Āyah,

﴿حَقَّ إِذَا اسْتَيْسَرَ الرُّسُلُ﴾

﴿until, when the Messengers gave up hope﴾

that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."^[2]

[1] Aṭ-Ṭabari 16:303.

[2] Aṭ-Ṭabari 16:304.

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَفُ وَلَٰكِنَّ تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

¶111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.¶

A Lesson for Men Who have Understanding

Allāh states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

﴿عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

¶a lesson for men of understanding¶, who have sound minds,

﴿مَا كَانَ حَدِيثًا يُفْتَرَفُ﴾

¶It is not a forged statement.¶

Allāh says here that this Qur'an could not have been forged; it truly came from Allāh,

﴿وَلَٰكِنَّ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ﴾

¶but a confirmation of that which was before it¶

in reference to the previously revealed Divine Books, by which this Qur'an testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'an accepts or abrogates whatever Allāh wills of these Books,

﴿وَتَفْصِيلَ كُلِّ شَيْءٍ﴾

¶and a detailed explanation of everything¶

Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'an deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'an contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'an tells us about the Lord, the Exalted and Most Honored, and about His Names

and Attributes and teaches us that Allāh is glorified from being similar in any way to the creation. Hence, the Qur'ān is,

﴿هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿a guide and a mercy for the people who believe.﴾

with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allāh the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal.

This is the end of the *Tafsīr* of Sūrah Yūsuf, and all the thanks and praises are due to Allāh, and all our trust and reliance are on Him Alone.