

بِسْمِ تَعَالَى

تفسير سورة

يوسف

عليه السلام

متألف:

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COMMENTARY ON SŪRAH YŪSUF

Peace Be Upon Him

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سورة يوسف

Sūrah Yūsuf

In *Majma'*, 'Allāmah Ṭibrisi writes: (*Sūrah Yūsuf*) is a Makkan Sūrah. al-Mu'addil said, on the authority of Ibn 'Abbās: "Except for four verses (which) descended in Medinah three from its beginning and the fourth: "Certainly in Yūsuf and his brothers there are signs for the inquirers." (verse 7). The number of its verses are one hundred and eleven (111) based on a consensus."¹ Nāṣir Makārem, in his Tafsir *al-Amthal*, says that the name Yūsuf is mentioned in the Qurān a total of twenty-seven times, twenty-five of which are found in this Sūrah. Appropriately, then, this Sūrah takes the name of this prophet whose narrative is given therein.

According to the linguist al-Farāi, the name Yūsuf is found with three variations: *Yūsuf* (يُوسُفُ); *Yūsaf* (يُوسُفُ) and *Yūsif* (يُوسُفُ), more commonly written as *Yūsef*. He also suggests that it can be found with Hamzah, as in: (يُؤْسُف).² In Hebrew, the language of the Taurāh, it is pronounced *Yosef*, meaning *to add or increase*. The English equivalent is Joseph.

فضلها:

Regarding the virtue of this Sūrah, Abū Ibn Ka'b reported from the Messenger of Allah (ﷺ): "Teach your servants Sūrah Yūsuf. Surely whenever a Muslim recites it and teaches it to his family and that which his right hand possesses, Allah, the Exalted, will ease for him the throes of death and grant him strength that he will not harbor jealousy toward another Muslim."

Abū Baṣeer narrates on the authority of Imām aṣ-Ṣādiq (AS): "Whomever recites Sūrah Yūsuf every day or every night, Allah will raise him on the day of judgement and grant him beauty like the beauty of Yūsuf. He will not be afflicted with terror on the day of judgement and he will be among the select of the righteous servants of Allah. In it indeed is that which was written in the Taurāh."³

'Ali Ibn Abi Ṭālib (AS) is reported to have said: "Do not teach your women Sūrah Yūsuf nor let them recite it because there are temptations in it. Teach them Sūrah Nūr because there are spiritual advices in it."⁴

نزولها:

Qurānic scholars are generally in agreement regarding the circumstances of the revelation of this Sūrah. Jewish scholars posed two questions to Prophet Muḥammad (ﷺ) as a test of his claim of prophethood. A report representative of this event is taken from *Kanz ad-Daqa'iq*. "Their scholars said to the leaders of the Mushrikeen (idol-worshippers): Ask Muḥammad: When did the family of Ya'qūb move from Syria to Egypt and (ask him about) the narrative of Yūsuf. Then, (the Sūrah) was revealed." ⁵

As these questions were posed by the Jewish scholars in an attempt to diminish the Prophet's authority and appeal, God Almighty revealed this Sūrah as a definitive answer and proof for Jews. Likewise, the failure of the Jews to tarnish the Prophet's claim of prophethood only added to idol-worshipping Makkan's sense of frustration in isolating and minimizing Muḥammad (ﷺ).

In this Sūrah's revelation, God Almighty validated the Prophet Muḥammad (ﷺ) as the recipient of divine communication and divine grace. Furthermore, it validated the divine nature of the Qurān as its verses were essentially the same in meaning as the verses the Rabbis found in their Taurāh. (Refer to the appendix for the Old Testament version). The Prophet Muḥammad (ﷺ) is not known to have any specific education in the Jewish or Christian faiths. Nor did he exhibit any particular knowledge about these faiths except knowledge which had been given to him through divine revelation.

This Sūrah went beyond answering the two questions from the Jewish scholars, it gave a detailed account of the life of Yūsuf (AS) from childhood to the pinnacle of his life as an official of Egyptian royalty. It chronicles the sorrowful and agony-filled lives of two of God's righteous servants, Ya'qūb (AS) and Yūsuf (AS) in painfully human expressions and symbolism.

Muḥammad (ﷺ), suffering his own hardships at the hands of the idol-worshippers of Makkah, no doubt found solace and strength in this narrative as it chronicled that the forbearance and patience of the two prophets mentioned therein was rewarded despite the great betrayals, disappointments and sorrow they both endured. God Almighty saved Yūsuf (AS) from a well where his brothers had placed him in order to remove him from their father's affection. The Prophet Muḥammad would be soon saved by God Almighty from his bed where the leaders of the various clans of Makkah intended to slay him. He would go to another city and, like Yūsuf, be raised to a position of unimagined strength, power and leadership, by God's Grace.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
﴿الرَّحْمٰنُ تِلْكَ آیٰتُ الْكِتٰبِ الْمُبِیْنِ﴾

"Alif Lām Rā. These are the verses of the Book that makes (things) manifest."

[Yūsuf 12:1]

Qurānic commentaries have put forth many divergent theories regarding these disjoined letters (الر) and others found in the beginning of some chapters of the Qurān. For the sake of brevity, however, we will mention one interesting point in *Majma'* wherein 'Allāmah Ṭibrisi lists a number of opinions regarding the disjoined letters in the beginning of Sūrah al-Baqarah. In this list, he gives one opinion which has an interesting connection to this Sūrah. It is narrated from Sa'eed Ibn Jubair:

«إِنَّهَا أَسْمَاءُ اللّٰهِ تَعَالَى مَنقُطَةٌ لِّوَأَحْسَنُ النَّاسِ تَأْلِيفُهَا لَعَلَّمُوا اسْمَ اللّٰهِ الْأَعْظَمِ،
تَقُولُ: الرَّحْمٰنُ وَحَمَّ وَنَ، فَيَكُونُ الرَّحْمٰنُ»

"They (the letters) are the names of God, the Exalted, disjoined. If the best of men were its compiler, surely they knew the Greatest name of God (إِسْمُ اللّٰهِ الْأَعْظَمِ), you say: الرَّحْمٰنُ وَحَمَّ وَنَ. Then, it becomes (الرَّحْمٰن) ar-Rahmān (the Beneficent)."

The (الر) are the disjoined letters beginning Sūrah Yūsuf, (حم) begins Sūrah al-Fuṣṣalat (41) and (ن) begins Sūrah al-Qalam (68).

Commentaries offer different perspectives on the meaning of the demonstrative noun (تِلْكَ), meaning: *these*, and what this demonstrative noun signifies. Some say that it refers to the verses which follow as a method of raising expectations, or that it points to Sūrah Yūsuf as verses that makes things manifest. Others say that it refers to that which has been mentioned in the Taurāh regarding Prophet Yūsuf (AS).⁶

Mujāhid and Qutādah indicate that the meaning of *Mubeen* is that it makes the lawful and unlawful manifest.⁷ Meaning that these are verses of the Book which makes the lawful and unlawful manifest.

In *al-Mizān*, 'Allāmah Ṭabāṭabāi compares this verse to the first verse of Sūrah Yūnus *"Alif, Lam, Ra. These are the verses of wise Book."* Noting the distinction that Sūrah Yūsuf was revealed as a narrative of the family of Ya'qūb and explanation of that narrative. Thus, it describes the book as that which makes things manifest as opposed to being described as a wise Book as found in Sūrah Yūnus (الْكِتَابِ الْحَكِيمِ). ﴿

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

"Surely We have revealed it-an 'Arabic Quran-that you may understand."

[Yūsuf 12:2]

az-Zajāj interprets this verse as meaning that this particular Sūrah about Yūsuf (AS) and his story was revealed in response to Jewish scholars and leaders of the idol-worshippers (i.e. the Quraish) who posed the question to Muḥammad (S): *"Ask Muḥammad when did the family of Ya'qūb migrate from Syria to Egypt and (ask him) about the story of Yūsuf."* az-Zajāj recited this verse and said that it was revealed upon the current of language of the 'Arab in dialog with the Jews.⁸

In *Mufāteeh al-Ghayb*, Fakhruddeen Rāzi mentions the following: *"In it (this verse) are a number of issues: Issue one: It is narrated that the scholars of the Jews said to the leaders of the Mushrikeen: Ask Muḥammad when did the family of Ya'qūb move from Syria to Egypt and (ask) about the particulars of the narrative of Yūsuf. Then, Allah revealed this verse. It mentions in it that the Exalted expresses this narrative in the words of 'Arabic so that they may have mastery of its understanding and the capability of achieving God-consciousness by means of it. The estimation (of its meaning is): We have revealed this book wherein is the narrative of Yūsuf being an 'Arabic Qurān. A portion of the Qurān is (also) called Qurān because the name Qurān is a collective noun applied upon the whole or the part.*

The second issue: al-Jabāi advances this verse as an argument that the Qurān is composed of three perspectives: First, the saying: 'Surely We have revealed it,' indicates this because The Eternal is not permitted to be descended or revealed or changed from one state to another. Second, the Exalted described it being 'Arabic and eternal, not 'Arabic nor French. Third, when it is said: Surely We have revealed it-an 'Arabic Qurān, indicates that the Exalted is capable of revealing it as non-'Arabic and that indicates upon its state (of existence)."

Fifteen centuries later, the 'Arabic of the Qurān is still uniquely capable of conveying even the most complex ideas with great subtlety and brevity. Today, many westerners feel that English is a language of great potential and flexibility. English has proven to be an excellent universal language for the technical, legal and scientific communities. However, most English translations of Qurān are themselves evidence of English's inadequacy in faithfully conveying the subtleties and beauty of Qurānic 'Arabic.

Translations of Qurān, in any language, attempt to capture and convey all that is signified in 'Arabic by a nearly word for word rendition. The subtleties of 'Arabic and the depth of the text, being largely cerebral, are lost in such attempts.

People of knowledge agree: the best appreciation of the Qurān's meaning is obtained from its original language rather than a translation, no matter how good the translation may be. Until our present times, in the fields of linguistics, jurisprudence, theology, ethics, philosophy and other fields, classical 'Arabic is the language of preference for instruction, discourse and publication. In *al-Khiṣālah*, Shaikh aṣ-Ṣadūq mentions the advice of Imām aṣ-Ṣādiq (AS) who said:

«تَعَلَّمُوا الْعَرَبِيَّةَ فَإِنَّهُ كَلَامُ اللَّهِ الَّذِي تَكَلَّمَ بِهِ خَلْقَهُ»

"Learn 'Arabic for it is the language of Allah (through) which He speaks to his creation."

From another perspective, the significance of 'Arabic can be appreciated from a narration on the authority of Ibn 'Abbās who quotes the Messenger (Ṣ) as saying:

«أَحَبُّ الْعَرَبِ لِي ثَلَاثٌ: لِأَنِّي عَرَبِيٌّ وَ الْقُرْآنُ عَرَبِيٌّ وَ كَلَامُ الْجَنَّةِ عَرَبِيٌّ»

"I love the 'Arab for three things: because I am 'Arabic, the Qurān is 'Arabic and the language of paradise is 'Arabic." 9 ﷻ

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

"We narrate to you the best of narratives, by Our revealing to you this Qurān, though before this you were certainly one of those who did not know." [Yūsuf 12:3]

As seen in some traditions, the word *Qaṣaṣ* (a narrative) is used here to describe the Qurān. Nāṣir Makārem makes this point in *al-Amthal* with traditions reported from the Messenger (Ṣ) and Imām 'Ali (AS).¹⁰ Also, Nāṣir Makārem makes the point that it is possible that two meanings may be understood from this verse: the Qurān, in general, is the best of narratives or this particular Sūrah is the best of narratives.

He also raises the perspective that perhaps some will say that because this *Qaṣaṣ* involves themes of jealousy and passion, perhaps the designation of this *Qaṣaṣ* being the best of *Qaṣaṣ* may not be appropriate. He counters, however, that this Sūrah is not about man's lower desires and base behavior as mankind is usually depicted. To the contrary, this Sūrah is about two of God's beloved servants who are tested with great misfortunes and difficult circumstances, yet both remained steadfast in faith and worship.

The lessons derived from these calamities and hardships benefited more than these two beloved servants as the lives of many of Yūsuf's brothers were altered by the events narrated in this Qaṣaṣ. Indeed, the benefit of these lessons go even beyond the children of Ya'qūb (AS) and remain as lessons for all mankind. Perhaps it is this aspect of this Qaṣaṣ that has made its appeal timeless. Adding to its value is the fact that this is a Qaṣaṣ confirming the history of a previous nation or *Ummah*.

At the end of this commentary, verses from the Bible will be presented in order to compare the two narratives of Prophet Yūsuf (AS). By conservative estimates, the Prophet Yūsuf (AS) lived two thousand years before these verses were revealed in the Qurān, yet the concordance of the two texts are incredible.

Shaikh Ṭūsi mentions that the preposition (بِ) in: (بِمَا) has the meaning of *Tab'eed* (تَبْعِيض), meaning to divide into parts. As a result he interprets it as meaning that the Qurān is but one type of Qaṣaṣ as other Qaṣaṣ have become known by various means.

This Qaṣaṣ, delivered by way of revelation, is the most authentic of Qaṣaṣ as well. Many of the Qaṣaṣ contained in the Taurāh and the Bible have been severely questioned by their own scholars with regard to their accuracy. The revelation of this Sūrah serves as confirmation of the story of Yūsuf (AS) as narrated in previous scriptures.

As this verse is apparently addressed to the Messenger (ﷺ) himself, he is described as one who previously was unaware of the history of Yūsuf (AS) before its revelation. This also gives some currency to the tradition of az-Zajāj and others who says this Sūrah was revealed due to Jewish Rabbis posing questions about the Qaṣaṣ of Yūsuf (AS) to the Messenger (ﷺ).

In *Majma'*, az-Zajāj is reported to have the opinion that Qaṣaṣ is used here in the meaning of *Bayān* (الْبَيَانُ) or *explanation*, as in: *I am explaining to you with the best of explanations.* ﷻ

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِي إِنَّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَ الشَّمْسَ وَ الْقَمَرَ
رَأَيْتُهُمْ لِي سَاجِدِينَ﴾

"Yūsuf said to his father: O my father! Surely I saw eleven stars and the sun and the moon-I saw them making obeisance to me." [Yūsuf 12:4]

Yūsuf's (AS) father was Ya'qūb Ibn Ishāq (AS) Ibn Ibrāhim (AS). Ya'qūb (AS) was also known as Israel which is said to mean: *pure servant of God*. Ya'qūb (AS) is the father of the twelve tribes of the Bani Israel (Children of Israel) as each tribe was headed by one of his sons.

'Allāmah Ṭibrisi interprets the Sun and Moon as representing his parents, Ya'qūb (AS) and Raḥeel. Imām aṣ-Ṣādiq (AS) is related to have said that the interpretation of this vision is that he (Yūsuf) would come to possess Egypt and his father and brothers would come before him. He says that the Sun represents the mother and the Moon the father. The eleven stars were his eleven brothers. When they would later come before him (in Egypt), they prostrated together out of thanks to God (for what they were witnessing).

In *al-Amthal*, Nāṣir Makārem makes a subtle point which can help us appreciate that the analogy is indeed about the family of Yūsuf (AS). He refers to the pronoun (هُم) meaning *them* in Yūsuf's (AS) saying: *I saw them* (رَأَيْتُهُمْ), which is used in reference to the stars, the sun and moon. It is the pronoun of the masculine plural.

The masculine plural is used in 'Arabic for animate objects while the feminine plural (and sometimes singular) are used for the inanimate. While the words: *stars* (كَوْكَبٌ), *sun* (الشَّمْسُ) and *moon* (القَمَرُ) are all feminine, the pronoun which refers back to them is masculine. Likewise, the word for *prostrating* (سَاجِدِينَ) is also a masculine plural. In addition, he notes that prostrating is not an action commonly associated with celestial bodies. Numerous commentaries have even mentioned traditions in which each of these stars were named.¹¹

In the same book, there is a tradition in which Ibn 'Abbās says that this vision occurred on a Friday night which also coincided with Lailatul-Qadr. Nāṣir Makārem also says that Yūsuf (AS) was nine years old at the time of these visions, although there are other reports saying that he was either seven or twelve. He also states that the dream of Yūsuf (AS) was realized some forty years later in Egypt. ﷻ

﴿ قَالَ يَبْنِي لَا تَقْضُصْ رُءْيَاكَ عَلَيَّ إِخْوَتَكَ فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ
لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴾

"He said: O my son! Do not relate your vision to your brothers, lest they devise a plan against you; surely Shaiṭān is an open enemy to man." [Yūsuf 12:5]

One of the important underlying moral lessons in Sūrah Yūsuf is regarding jealousy or *Ḥasad* (حَسَدٌ). Ya'qūb (AS), in his wisdom, recognized the meaning of the vision and the inherent danger it posed to Yūsuf (AS) whose brothers were well aware of Ya'qūb's (AS) deep love for Yūsuf (AS). This love was a source of jealousy for Yūsuf's (AS) brothers. Ya'qūb's (AS) love was so deep, they realized that nothing short of removing Yūsuf (AS) would allow any of them to have a similar position with their father.

Although *Ḥasad* is generally translated as jealousy, its meaning should be clarified as it encompasses a more intense nature than what we may intend with term jealousy in English. In English, we use jealousy in the meaning of being envious, on one extreme, which may be harmless. We also use jealousy to describe those afflicted with uncontrollable passion as in a jealous lover, at the other extreme.

Scholars of Islamic ethics or Akhlāq define *Ḥasad* as one of the great diseases of the soul. It is that type of passionate feeling which compels someone to act against whomever they may be jealous of.

In *al-Amthal*, Nāṣir Makārem relates a tradition of the Prophet (ﷺ) in which he states: *"Certainly Allah forbade Musa from jealousy, saying to him: The jealous person is displeased with my blessings (Ni'mah) and turns away from my allotment (Qism) which I distribute among my servants."*¹²

Imām 'Ali (AS) described *Ḥasad* as: *"The worst of illnesses."* He also said: *"Ḥasad is a debilitating disease which does not cease except with the destruction of the jealous person or the death of the person whom they were jealous of."*¹³

This is the type of jealousy which afflicted the brothers of Yūsuf (AS). They viewed their father's love of Yūsuf (AS) to be so deep and powerful that they felt compelled to remove Yūsuf for their own good and success. Whether their perception was actually accurate or not, their jealousy was the motivation which compelled them to seek Yūsuf's demise.

As a Prophet himself, Ya'qūb's (AS) warning that Shaiṭān is an open enemy was said out of knowledge that Shaiṭān would certainly come in between the brothers and take advantage of their feelings of jealousy toward Yūsuf (AS). ﷻ

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

"And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Ya'qūb, as He made it complete before to your fathers, Ibrāhim and Ishāq; surely your Lord is Knowing, Wise."

[Yūsuf 12:6]

The vision of Yūsuf (AS) was not just for the sake of honoring him, it also signified his selection by God Almighty Who selects whomever He pleases for His mission. Thus, Yūsuf's (AS) vision was a part of his divine guidance and the interpretation was not symbolic. Rather, he was given insight into the outcome of his own affairs and that of his family.

Some say the meaning of completing the favor upon Yūsuf (AS) was that God Almighty bestowed prophethood upon him as a favor, as 'Allāmah Ṭibrisi indicates, that Prophethood is the height of favors in this world.

Others say that it means that God Almighty taught Ya'qūb (AS) the end affairs of his prophethood and gave him Wahyi (revelation) that he may know the outcome of these affairs, as a miracle, before they existed. While others say that it refers to the fact that God Almighty has promised to keep him within guidance and purity (Ikhlāṣ) which is something that only can be sought from God Almighty. The favor which is to be bestowed upon the children of Ya'qūb (AS) was proper faith and prophethood after being tested due to Yūsuf (AS). There is a lengthy narration reported from Imām Zain al-'Ābideen (AS) that explains the causes of the calamities that befell Ya'qūb and his sons.¹⁴

Ṭibrisi also mentions that Ibrāhim (AS) and Ishāq (AS) are mentioned as each were also saved by God Almighty. Ibrāhim (AS) was saved from the fire and Ishāq (AS) was ransomed from his own sacrifice for a *great sacrifice* (ذَبْحٌ عَظِيمٌ) according to 'Akramah. Some say that Ishāq (AS) is mentioned here because Ya'qūb (AS), Yūsuf (AS) and his brothers are all descendants of Ishāq (AS). ﷻ

﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمَسْأَلِينَ﴾

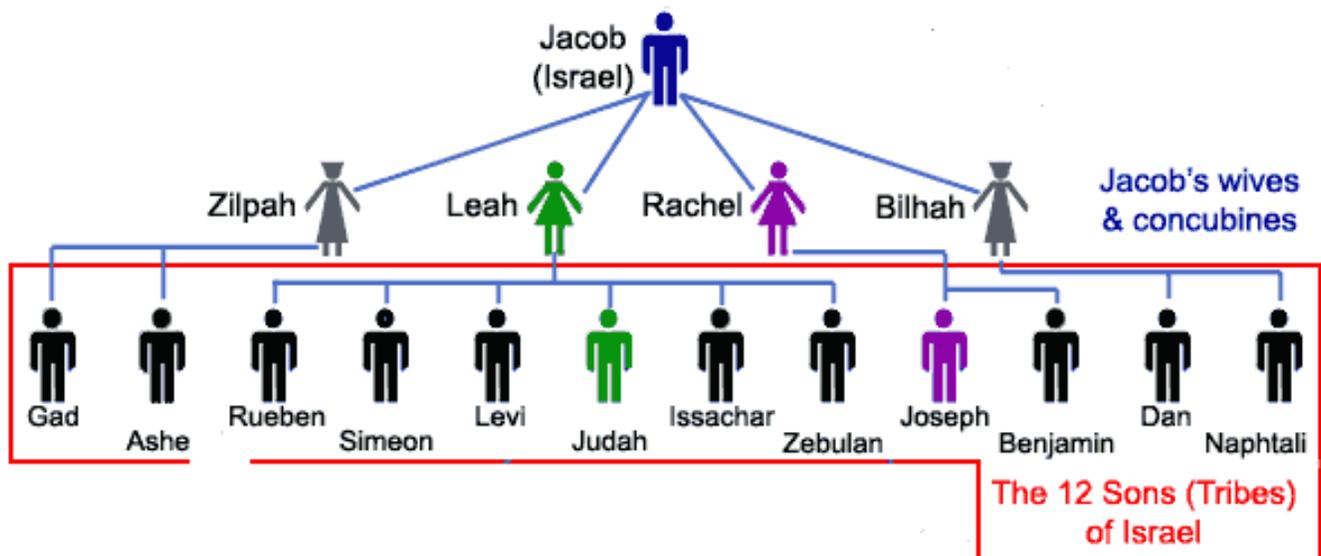
"Certainly in Yūsuf and his brothers there are signs for the inquirers." [Yūsuf 12:7]

Undoubtedly, in the story of Yūsuf are many lessons for those who contemplate the Sūrah's meaning and events. Shaikh Ṭūsi, in defining the difference in meaning between a sign or *Ayāh* and proof or *Hujjah*, he mentions that *Hujjah* is dependent upon evidence or *Bayyinah* which requires reliability in the correctness of its meaning. An *Ayāh*, however, is related in meaning to something amazing ('Ajūbah).

In at-Tibyān, Shaikh Ṭūsi mentions that the Jews of Medinah were the inquirers referred to in this verse, as it was something amazing to them that Muḥammad (Ṣ), who was mentioned in the second verse as one who was previously unaware of the history of Ya'qūb and Yūsuf (AS), produced a detailed reply to their inquiries.

In *Majma'*, Ṭibrisi mentions that in the story of Yūsuf (AS) and his brothers, the inquirer can learn the lesson about them and their amazing (story). Of these (amazing stories) is that they intended him harm and planned to kill him (although) they (later formed a consensus) to throw him into a well due to their jealousy while they were children of a prophet. Yūsuf (AS) forgave them when God gave him the position (to do so) and he did good toward them and did not blame them for whatever (negativity) emanating from them. This is unusual and it is a consideration for he who seeks to learn about the benefit of faith and (about) relief after distress and benevolence after misfortune.

Also, in *Majma'*, it is mentioned that Ya'qūb (AS) had twelve sons. The oldest was Rubeel (Rueben), then Sham'un (Simeon), Lāwi (Levi), Yahūda (Judah), Riyālūn (Zebulan) and Yashja' (Issachar). Their mother was named Liyā (Leah) Bint Liyān. She was the daughter of Ya'qūb's maternal aunt. She died and Ya'qūb (AS) married her sister Raḥeel (Rachel) who gave birth to Yūsuf (AS) and Benyāmeen (Benjamin). Two other wives (or concubines), Zilpah and Bilhah, gave birth to four sons: Dān, Naftālī, Ḥād (Gad) and Āshir (Ashe), respectively. Refer to the following graphic of Ya'qūb's family tree:



﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا وَ نَحْنُ عُصْبَةٌ ط

﴿إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ﴾

"When they said: Certainly Yūsuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error." [Yūsuf 12:8]

﴿اقتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَ تَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ﴾

"Slay Yūsuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people." [Yūsuf 12:9]

﴿قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَ أَلْقُوهُ فِي الْغُيُوبِ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ﴾

"A speaker from among them said: Do not slay Yūsuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travelers may pick him up." [Yūsuf 12:10]

Ya'qūb's (AS) love for Yūsuf (AS) was not a concealed matter. Each of his sons was well aware of his love and devotion to Yūsuf (AS). Both Yūsuf (AS) and his brother, Benyāmeen, are mentioned as being more beloved to Ya'qūb (AS) than the remaining brothers, all of whom were born to different mothers. The sons countered that they were indeed a stronger group than Yūsuf (AS) and Benyāmeen, and therefore, their father was of the wrong opinion regarding them. Their mentioning of Ya'qūb (AS) being in manifest error was, of course, not a reference to his faith, but rather a reference to his family affairs.

The brothers plotted against Yūsuf (AS) first intending to kill him or exile him to some other land. After removing Yūsuf (AS), the brothers believed that all would become normal and they would become a righteous people again, meaning that things would revert to what they believed the righteous way should be, meaning that their father would love and honor them equally and not favor Yūsuf (AS) and his brother above them.

Nāṣir Makārem suggests that it indicates that they, themselves being knowledgeable of faith, knew of the gravity of their affair but perhaps they thought that they could seek forgiveness, afterward, and become righteous again.

In *at-Tibyān*, Shaikh Ṭīsi quotes al-Ḥasan as being of the opinion that their idea of righteousness was in worldly matters as they did not intend matters of faith here. It is due to their apparent willingness to engage in such behavior that some scholars doubt that all of Yūsuf (AS) brothers were themselves prophets as prophets do not engage in such abhorrent acts. The majority of scholars are, however, of the opinion that they all were all prophets.¹⁵ Ṭībrisi mentions that Sayyid Murtaḍa was of the opinion that there was no proof that the brothers of Yūsuf (AS), who did whatever they did, were prophets and there is nothing preventing that the Asbāṭ (tribes) in which there were indeed prophets are other than these brothers that had did to Yūsuf (AS) what God Almighty has narrated about them. Another opinion is that the brothers were not yet mature and, as such, were not deemed accountable for their misdeeds.

Ṭībrisi also reports a tradition from Imām aṣ-Ṣādiq (AS) in which he was specifically asked whether Yūsuf's (AS) brothers were prophets to which the Imām replied in the negative.

al-'Ayyāshi indicates that it was Lāwi or Levi who rejected the murder of Yūsuf (AS) and suggested that they conceal him in a well instead, thus removing him from their father's view without staining their hands with his blood. This is also mentioned in the Tafsir of 'Ali Ibn Ibrāhim (al-Qummi). Other commentaries suggest that it was either Rubeen or Yahūda. Without killing him, their hope was that a caravan would stop at the well, find Yūsuf (AS) and take him away to another land. Once out of Ya'qūb's (AS) sight, they hoped that his love for Yūsuf (AS) would fade.

Regarding the well itself, Ṭībrisi reports that Qutādah says that the well was in Quds (Jerusalem). Wahab says that it was in Jordan. Ka'b says it was between Madyan and Egypt. Muqātil says that it was a short distance (3 Farāsikh) from the house of Ya'qūb (AS). ﷻ

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

"They said: O our father! What reason have you that you do not trust in us with respect to Yūsuf? And most surely we are his sincere well-wishers." [Yūsuf 12:11]

﴿أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَ إِنَّا لَهُ لَحَافِظُونَ﴾

"Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well." [Yūsuf 12:12]

﴿قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَ أَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَ أَنْتُمْ عَنْهُ غَافِلُونَ﴾

"He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him." [Yūsuf 12:13]

﴿قَالُوا لَئِن آكَلَهُ الذِّئْبُ وَ نَحْنُ مُعْصِبَةٌ إِنَّا إِذَا لَخَاسِرُونَ﴾

"They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers." [Yūsuf 12:14]

After Yūsuf's (AS) brothers conspired to remove him from their father's view, they moved to the next stage of their plot: which was to convince Ya'qūb (AS) to entrust them with caring for Yūsuf (AS). Ya'qūb (AS) expressed his reservation at their taking Yūsuf (AS) away but perhaps he did not want to re-enforce their feelings that he indeed preferred Yūsuf (AS) over them. Or perhaps Yūsuf (AS), himself only a child, was attracted to the idea of play and sport with his brothers in the desert. In addition, the brothers asserted that they were a strong group and that their father should not fear that they would be overcome by a wolf or any other danger. If such a terrible thing would happen to their brother, they seem to argue, how could they face people?

Nāṣir Makārem makes the point that there were two issues affecting Ya'qūb's (AS) heart. One was his natural reluctance to be separated from his beloved Yūsuf (AS). This is understood in his saying: *"it grieves me that you should take him off."* This is only natural in matters of love and affection. The second matter was that Ya'qūb (AS) feared the wolves which roamed freely in the desert might seize the opportunity to attack a child if left unattended even momentarily. Perhaps Ya'qūb (AS) also realized that eventually Yūsuf (AS) needed to grow and perfect himself and he could not do so if he remained under his constant watch and care, just as a plant cannot grow fully in the shade of a tree. Whatever the reason, Ya'qūb (AS) relented. ﷻ

﴿فَلَمَّا ذَهَبُوا بِهِ وَ أَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ ؕ وَ أَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَ هُمْ لَا يَشْعُرُونَ﴾

"So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive." [Yūsuf 12:15]

The commentaries indicate that Yūsuf (AS) was placed at a landing near the bottom of the well while others say he was actually placed in the well's water but he was able to take refuge on a rock. Some commentaries indicated that he was given food by one of his brothers (Yahūda) while others say that God Almighty dispatched an angel to guard and feed Yūsuf (AS) until he was rescued.

Tībrisi says that the brothers removed Yūsuf's (AS) shirt (Qamees) and left him naked in the well. He reports a tradition from Imām aṣ-Ṣādiq (AS) that the Prophet Ibrāhim (AS) was thrown into the fire naked and that Jibrāeel presented him with a shirt of silk taken from paradise. This shirt was with Ibrāhim (AS) when he died and his son Ishāq (AS) inherited it from him. When Ishāq (AS) died, Ya'qūb (AS) inherited from him. When Yūsuf (AS) became a youth (Shabāb), Ya'qūb (AS) gave this same shirt to Yūsuf (AS) and made it into amulet or *Ta'weezh* (تَعْوِيذٌ) and put it around his neck. Yūsuf (AS) never separated from this amulet and when he was placed in the well, Jibrāeel came to him and removed this same shirt from that amulet and clothed him in this shirt.

al-Qummi relates another tradition from Imām aṣ-Ṣādiq (AS) in his Tafsir:

"When the brothers of Yūsuf threw Yūsuf in the well, Jibrāeel entered the well and said: O child! Who has put you in this well. Yūsuf said to him: My brothers, due to my position with my father, they were jealous of me and for that they put me in the well. He (Jibrāeel) said: Would you like to come out from it? Yūsuf said to him: That is up to the God of Ibrāhim, Ishāq and Ya'qūb. (Jibrāeel) said: The God of Ibrāhim, Ishāq and Ya'qūb are saying for you to say: 'O Allah, surely I ask of you, for surely the Praise is Yours, all of it, there is no god except You, the Compassionate, the Benefactor, Creator of the heavens and the earth, possessor of Glory and Honor, give blessings upon Muḥammad and the family of Muḥammad. And make (for me) relief and escape, grant me sustenance from where it is reckoned and from where it is not reckoned.' He prayed to his Lord and Allah gave him an escape from the well and a way out from the schemes of women." 16

Ṭibrisi mentions that the meaning of "...while they do not perceive" is that they did not perceive that Yūsuf (AS) was receiving revelation from God Almighty informing him of his affair by means of the angel Jibrāeel, according to Mujāhid and Qutādah. In *at-Tibyān*, Shaikh Ṭūsi mentions that al-Ḥasan says that Yūsuf (AS) attained prophethood at this time. Ṭibrisi carries the same statement. In a narration in Tafsir *al-Burhān*, Imām Zain al-Ābideen indicates that Yūsuf was nine years old at this time. ﷻ

﴿وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ﴾

"And they came to their father at nightfall weeping." [Yūsuf 12:16]

﴿قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّبْطُ مَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ﴾

"They said: O our father! surely we went off racing and left Yūsuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful."

[Yūsuf 12:17]

Shaikh Ṭūsi says that the sons, aware of Ya'qūb's (AS) intense love for Yūsuf (AS), knew that his soul would not be at peace with this tragic news. Especially since it was Ya'qūb (AS) who had warned them of such a danger in the first place. ﷻ

﴿وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۗ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۗ فَصَبْرٌ جَمِيلٌ ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾

"And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe." [Yūsuf 12:18]

al-Qummi mentions that Imām aṣ-Ṣādiq (AS) has related that Yūsuf's (AS) brothers slaughtered a goat on his shirt in order to complete their deception. This is why it is labeled as *Dam Kazhib* or *false blood* in the verse.

'Allāmah Ṭibrisi relates that ash-Sha'bi narrates that there were three signs related to the shirt of Yūsuf (AS): First, when it was ripped from behind (later, he was deemed truthful), when it was put on the face of his father, he reverted to seeing and when it came before his father with false blood on it, it informed Ya'qūb (AS) that if the wolf had eaten him, it would have torn apart the shirt as well.

After seeing this shirt with false blood on it, Ya'qūb (AS) says to them: *"Nay, your souls have made the matter light for you."* Meaning that your souls have seduced you in this matter making its good outcome appear plausible. In fact, the brothers of Yūsuf (AS) were not all convinced of its outcome. In Tafsir *al-Burhān*, it mentions a narration from the Tafsir of 'Ali Ibn Ibrāhim (al-Qummi):

"(Yūsuf's) brothers returned, then they said: 'We will proceed to his shirt, then smear it with blood and we will say to our father that the wolf ate him.' When they did that, Lāwi (Levi) said to them: 'O people! Are we not the children of Ya'qūb, the pure servant of Allah, son of Ishāq, children of Allah, son of Ibrāhim, the friend of Allah? Then, do you think that Allah would conceal this news from His prophets?' They said: 'What is to be done?' He (Lāwi) said: 'We should rise, wash and pray, in congregation, and plead to Allah, the Exalted, that He conceal that from His prophets, for certainly He is Magnanimous, Generous.'

"Then, they stood, washed. As they were (performing) the custom of Ibrāhim, Ishāq and Ya'qūb, they did not pray in congregation until they reached (the number) of eleven men. Then, one of them is the leader and ten pray behind him. They said: 'How can we do it and we don't have a leader?' Lāwi said: 'We will make Allah our leader.' So they prayed and pleaded (to Allah) and cried and said: 'O Our Lord! Conceal this for us.' Then, they went to their father in the evening crying and with them was the shirt smeared with blood. They said: 'We left playing, meaning running, and we left Yūsuf with our goods. Then, the wolf ate him while you will not believe us, although we are truthful.'" ¹⁷

However, Ya'qūb (AS) was patient. Ṭibrisi mentions the comment of Sayyid al-Murtaḍa that the type of patience described here (فَصَبْرٌ جَمِيلٌ) is that in which one intends the pleasure of God Almighty and he acts accordingly with that which is obligatory. When patience, in this situation, occurs in seeking the Beloved's pleasure, then, it is proper to describe it (accurately as true) patience.

'Allāmah Ṭibrisi says that some commentators mention that Ya'qūb (AS) actually had a dream in which he saw ten wolves surround Yūsuf (AS). Then, it was as if the earth split open and Yūsuf (AS) fell down in between. Makārem also makes the same point and another as well. Some commentators believe that the reference to wolves was only an allusion (Kināyah) to the brothers of Yūsuf (AS) whom Ya'qūb (AS) regarded with great suspicion due to their jealousy of Yūsuf (AS).

As mentioned before, Ibn 'Abbās says that it would be forty years before Ya'qūb (AS) would see his beloved son again. During these forty years, Ya'qūb (AS) remained patient believing that Yūsuf (AS) was not, in fact, dead as the brothers had informed him.

Ṭibrisi also mentions that this calamity afflicted Ya'qūb (AS) in his old age and Yūsuf (AS) in his youth without any of them having committed a sin. Ya'qūb (AS) became engrossed in his sorrow (for his loss of Yūsuf) and Yūsuf (AS) was sold into slavery. Each one was tested by these circumstances until they were given a way out. ﷻ

﴿وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ۖ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۖ وَاسْرُوهُ بِضَاعَةً ۗ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ﴾

"And there came travelers and they sent their water-drawer and he let down his bucket; He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did." [Yūsuf 12:19]

﴿وَشَرُّهُ بِشَمَنِ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ ۚ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ﴾

"And they sold him for a small price, a few pieces of silver, and they showed no desire for him." [Yūsuf 12:20]

'Allāmah Ṭibrisi says that the caravan of travelers were headed to Egypt. The well was located in the desert some distance from 'Imrān (in Palestine). Some narrations say that the caravan strayed from the road and came across the well. While other reports say that the well was situated near the road and was used by shepherds and travelers. The water was alternately sweet and salty.

It is said that they dispatched a man named Mālīk Ibn Za'r to draw some water. When he started to draw some water from the well, he felt a heaviness on the rope and when he looked down he saw Yūsuf (AS). When he pulled Yūsuf (AS) from the well he was struck with Yūsuf's beauty as he was the most beautiful of youth. Some commentators, like Ṭibrisi and Shaikh Ṭūsi indicate that Bushra was actually the name of Mālīk's companion whom he called out to.

Yūsuf (AS) was said to have curly hair, large eyes, medium build, white color and thick (muscular) arms and legs. When he smiled you would see light in his laughter. It was not possible to describe him (thoroughly) as his beauty was like the light of day at night time. He is said to have resembled Adam (AS) on the day on which Allah created him (as opposed to the day in which he was removed from paradise). It is said that his beauty was inherited from Sarah, the wife of prophet Ibrāhīm (AS).

Shaikh Ṣadūq indicates that the man who pulled Yūsuf (AS) from the well hid him from others in the caravan among other slaves for sale fearing that they would like to take control of him or take a share in the profit of his sale. While Ṭibrisi mentions this opinion, he indicates that the majority of commentators believe that the brothers of Yūsuf (AS) actually sold him to someone in the caravan. This view seems more likely considering the meaning of the end of the verse which says that Allah is aware of what they did.

A narration of Imām Zain al-Ābideen (AS) indicates that it was indeed the brothers of Yūsuf (AS) who sold him into slavery, he (AS) said:

"When they awoke, they said: Depart with us until we are able to see what is the state of Yūsuf (is he) dead or alive? When they came to the well, they found a caravan had already arrived at the well. One of their arrivals lowered his bucket, then he pulled his bucket when (suddenly) a child was attached to his bucket. He said to his companion: 'O good news! This is a child.' When he removed him, the brothers of Yūsuf approached him. Then, they said: 'This is our servant he slipped away from us last evening into this well. We came today in order to remove him.'" Then they pulled him from their hands and moved with him to the side.

Then they said to him: "Either you agree with us that you are our slave, then we will sell you to some of the people from this caravan or we will kill you. Yūsuf said to them: 'No, don't kill me! Do whatever you desire.' They approached the caravan with him and said: 'Is there anyone among you willing to buy this servant from us? A man among them purchased him for twenty Dirham while (Yūsuf's) brothers showed no desire for him. Those who purchased him traveled with him until they entered Egypt. Then he who purchased him from the Bedouins sold him to the king of Egypt. That is the saying of Allah. He said: 'He who purchased him in Egypt said to his wife: Give him a honorable abode, maybe he will be useful to us, or we may adopt him as a son.'" ¹⁸

Shaikh Ṣadūq indicates that the man who pulled Yūsuf (AS) from the well hid him from others in the caravan as merchandise for sale fearing that they would like to take control of him or take a share in the profit of his sale. While Ṭibrisi mentions this opinion, he indicates that the majority of commentators believe that the brothers of Yūsuf (AS) actually sold him to someone in the caravan.

According to Ibn 'Abbās and Mujāhid, Yahūda stayed behind and when he saw that the Mālik had pulled Yūsuf (AS) from the well, he informed his brothers who approached Mālik and he purchased Yūsuf (AS) from them. al-Aṣim says that the man who pulled him from the well sold him to others in the Egypt-bound caravan.

Ṭibrisi says the view that the brothers sold him is the most correct citing a narration of Abū Ḥamzah ath-Thamāli which states that Mālik Ibn Za'r and his companions were familiar with Allah and felt that their travels would not go well unless they rescued this child.

Yūsuf (AS) moved the heart of Mālīk and he asked the child who he was, but he did not recognize him (by his name). Mālīk was said to be a man who was unable to father a child. He asked Yūsuf (AS) to pray that he would have a child. It was said that afterwards, he made twelve women pregnant and each had twins. At the time, however, Mālīk showed no interest in Yūsuf (AS) except to make a profit.

The portion of the verse in which God Almighty indicates that He was aware of what they did, also gives some credence to this view, meaning that God Almighty was aware of the schemes of brothers of Yūsuf. ﷻ

﴿وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۗ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۗ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۗ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

"And the Egyptian who bought him said to his wife: Give him a honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yūsuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know." [Yūsuf 12:21]

﴿وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾

"And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good." [Yūsuf 12:22]

'Allāmah Ṭibrīsi mentions that Yūsuf (AS) was sold to the treasurer of the Pharaoh of Egypt, who was also his successor and the commander of his army. His name was Qatfeer. It is also said his name was Azfeer and he had the Laqab of al-'Azeez. His wife's name was Rā'eel and her Laqab was Zulaykhah. Ibn 'Abbās says that Mālīk Ibn Za'r sold him for forty Dinār, a pair of sandals and two white garments.

Ibn 'Abbās says that al-'Azeez was actually the king of Egypt. This view is also confirmed in the aforementioned tradition of Imām Zain al-'Ābideen (AS). Eventually the king followed Yūsuf (AS) in his faith and died a believer. The next king, Qabūs Ibn Mas'ab, refused to accept Yūsuf's (AS) faith.

Being raised as the son of the King of Egypt (or the son of al-'Azeez), God Almighty established Yūsuf (AS) in Egypt with power and authority. It was due to this position that his brothers were humbled before him as foretold by his vision of the eleven stars, the sun and the moon prostrating before him. Most people, however, were unaware that Yūsuf's (AS) position was a matter of God Almighty's decree.

After he attained maturity, God Almighty endowed him with knowledge and wisdom that would further guide him and keep him secure on the path of salvation. ﷻ

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

"And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not prosper."

[Yūsuf 12:23]

Due to Yūsuf's (AS) extraordinary beauty, women who came into contact with him were amazed. His beauty has been described as being as radiant as the moon on the night of a full-moon or Badr. The wife of al-'Azeez, Zulaykhah, was no exception. When Yūsuf (AS) became mature, she could no longer restrain her desire for him, although he was her servant.

She locked the doors to the house, preventing anyone from entering at that time and also preventing Yūsuf's (AS) escape. The form of the verb signifies the meaning *to lock* while also implying excess or exaggeration, meaning that she locked numerous doors in the house. Nāṣir Makārem suggests that there were seven doors locked. In locking each door, the two become more secluded within the interior of the house. He also says that the act of locking the doors itself suggested to Yūsuf (AS) that something secretive was about to occur which she intended for no one to witness nor for Yūsuf (AS) to intimate to anyone else. When the house was secured, she turned her attention toward Yūsuf (AS).

When she summoned Yūsuf (AS), he apparently understood her intentions completely. The verb used, namely (رَاوَدَتْهُ) signifies to entice or seduce someone or to seek to make someone yield to their advances. Yūsuf could see no way out for himself except to call upon his Lord in seeking protection from the evil schemes of Zulaykhah.

The phrase (مَعَاذَ اللَّهِ) implies: *I seek refuge in God (from the evil of the accursed Shaitān)*. This was Yūsuf's (AS) reaction and a rebuke to her illicit advances.

Shaikh Ṭūsī mentions that Mujāhid, Ibn Ishāq, as-Sadi and Jubāi interpret Yūsuf's saying: *"Surely my Lord made good my abode..."* is a reference to al-'Azeez who took Yūsuf (AS) into his home, educated him, honored him and raised his position from that of a lowly slave. The import of this was that Yūsuf (AS) was unwilling to act treacherously toward her husband, al-'Azeez who had bestowed upon him a good life and respectful position. Yūsuf's use of the honorific title *My Lord* (رَبِّي) is indicative of his respect for al-'Azeez.

Ṭibrisi agrees with this interpretation and mentions that the majority of commentators also agree with it. Nāṣir Makārem affirms this view and points to verses 41 and 42 wherein the word 'Rabb' is again used in a respectful manner in reference to al-'Azeez.

Lastly, Yūsuf (AS) says that those who are unjust, meaning unjust to their own souls in committing sins and indecencies, will never prosper. Likewise, Yūsuf (AS) himself would not prosper in this life if he acted in a treacherous manner toward al-'Azeez nor would he prosper in the next life if he were to commit such a grave sin as adultery. ﷻ

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ط كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ط إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ﴾

"And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord, thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants." [Yūsuf 12:24]

If we take the apparent meaning of this verse, it appears that the wife of al-'Azeez was determined to advance herself toward Yūsuf (AS) and that he also would have done so had it not been for the evidence of his Lord. What does this actually mean? Commentators differ in its interpretation.

Can we infer from its apparent meaning that Yūsuf (AS), a prophet, had also intended to commit a sin as did Zulaykhah, the wife of al-'Azeez? Particularly when it is said that to resolve to commit a sin is a sin itself! This is according to Shaikh Ṭūsī who gives the reference of two verses. The first being:

﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا...﴾

"When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both..." [Āli 'Imrān 3:122]

This refers to the battle of Badr when two persons from the Prophet's camp had decided to flee the battlefield. Meaning that they had committed themselves to this course of action. He argues that the meaning of being determined here is a firm resolve or 'Azm (عزم). Then, he puts forth another verse citing that fleeing from the battle is an act deserving of God's wrath:

﴿وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مَتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ ۗ وَ بئْسَ الْمَصِيرُ﴾

"And whoever shall turn his back to them on that day-unless he turn aside for the sake of fighting or withdraws to a company-then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be."

[al-Anfāl 8:16]

He makes the point that the desire to commit a sin is a resolution to do so and resolution to commit a sin is a sin itself, just as resolution of disbelief is disbelief. Meaning that those (in the first verse) who resolved to flee from the battlefield were liable for God's wrath as promised in the second verse. They did not appreciate that God Almighty was their guardian on the battlefield and otherwise. Shaikh Ṭūsi also mentions the poetry of Abū Aswad ad-Duāli (a disciple of Imām 'Ali AS):

«وَكُنْتَ تُهَمُّ يَمِينَكَ مَرَّةً لِتَفْعَلَ خَيْرًا يَعْتَقِبُهَا شِمَالُكَ»

"When, at once, your right hand decides (a matter)....

for the sake of doing good, your left hand will follow (the right)"

Can it be, then, that a prophet of God could resolve to commit a sin? It obviously contradicts our belief in the *Iṣmah* (عصمة) or infallibility of prophets which implies that God Himself protects a prophet from both misguidance and sin.

Shaikh Ṭūsi does not, however, interpret Yūsuf's (AS) decision as a determination to commit a sin. He says that each of their resolve must be viewed separately according to their situation. The intentions of Zulaykhah are obvious as she was completely enthralled by Yūsuf's (AS) charm and beauty. She intended to commit adultery or Zinā.

Yūsuf's (AS) intention is not as obvious from the verse's apparent meaning. However, considering that his situation is that of a prophet, it would be improper to assume that they both had similar intentions.

Shaikh Ṭūsi suggests that what Yūsuf (AS) had resolved was to defend himself from the advances of Zulaykhah, even if it meant striking her. God Almighty revealed to him evidence or *Burhān* that if he did such a thing, her people would likely kill him while Zulaykhah would allege that it was Yūsuf (AS) who desired her and made advances toward her. In this manner God Almighty turned Yūsuf (AS) away from evil (both of his own murder and indecency (adultery)).

In the book *'Uyūn al-Akḥbār*, there is a narration from Imām ar-Riḍā (AS) who was questioned by Mamūn, the 'Abbasi ruler:

"O son of the Messenger of Allah! Is it not your saying that prophets are infallible (Ma'sūm)? He (AS) said: Yes. (Mamūn) said: Then, inform me about the saying of God, the Exalted: "And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord." He (AS) said: She made for him and had he not seen the manifest evidence of his Lord, he would have made for her, but he was infallible (Ma'sūm) and the infallible does not resolve (to commit) a sin nor does he commit (a sin). My father has reported to me from aṣ-Ṣādiq (AS): She resolved that she would perform (a sinful act) while he resolved that he would not." ¹⁹

Unfortunately, some commentaries have narrated dubious reports in the interpretation of this verse that contradict the concept of infallibility and, thus, cast negative aspersions upon such a divine personality. One such report suggests that Yūsuf (AS) was at the point of loosening his pants when he saw a vision of his father Ya'qūb upon his finger warning him not to commit such an act.²⁰ Certainly this would clearly indicate that Yūsuf (AS) intended to commit a sin but was saved by this vision of his father. It would also contradict Yūsuf's (AS) saying (in verse 23) wherein he indicated his unwillingness to act treacherously toward al-'Azeez who had honored him, educated him and gave him status in that society.

Shaikh Ṭūsi and Nāṣir Makārem also mention verse 51 from this same Sūrah wherein the King inquired of townswomen who were so overcome by Yūsuf's (AS) beauty that they cut their hands with knives that they were holding. They indicated that, although they behaved as such, they knew of no evil from Yūsuf (AS). Then, Zulaykhah herself affirms that Yūsuf (AS) never intended to commit any sinful act:

"He said: How was your affair when you sought Yūsuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones." [Yūsuf 12:51]

This verse gives the strongest support to the view that Yūsuf (AS) never had the intention to commit a sin.

Commentators also have differing opinions regarding the meaning of the manifest evidence or *Burhān*. In *Nūr ath-Thaqalain*, a report is mentioned on the authority of Imām aṣ-Ṣādiq (AS) who asked someone:

"What are people saying regarding the words of Allah, the Mighty and Majestic?: Were it not that he had seen the manifest evidence of his Lord" I said: They say that he saw Ya'qūb displayed on his finger. He (AS) said: No. It is not as they say. I said: Then, what did he see? He (AS) said: When she made for him and he for her, she stood before an idol with her in the house, then, she put a cloth over it. Yūsuf said to her: What are you doing? She said: I'm throwing a cloth over it, I'm embarrassed that it may see us. Yūsuf said: You are embarrassed before your idol and it does not hear nor see and I am not embarrassed before my Lord?" ²¹

Ṭibrisi mentions a number of opinions regarding the meaning of *Burhān*:

- 1) Muḥammad Ibn Ka'b and Jubā'ī believe that the evidence is the evidence of God Almighty in the prohibition of adultery (Zinā) and knowledge of the punishment that the adulterer is deserving of.
- 2) Abū Muslim says that it is that which God Almighty gave Yūsuf from the etiquette of prophets and pure ethics (Akhlāq) in modesty and the protection of the soul from impurity.
- 3) Imām aṣ-Ṣādiq (AS) is reported to have said that prophethood itself prevents the performance of sinful acts and wisdom turns a prophet away from sin.
- 4) From Imām Zain al-'Ābideen (AS) he reports the narration mentioned above regarding Zulaykhah covering the idol out of embarrassment. He reports that Yūsuf (AS) said: *I am more entitled to be embarrassed before the One, the Subduer* (الواحدُ القهار).

In his understanding of God Almighty's manifest evidence (in whichever meaning you select), Yūsuf (AS) was turned away from evil and indecency. This is God Almighty's Grace which He bestows upon His select among mankind.

In the end, Yūsuf (AS) is described by God Almighty as one of His sincere servants. Describing Yūsuf (AS) as such is in itself evidence that Yūsuf never gave into temptation. Could it be proper for God Almighty to describe him as such if he had intended to commit such a grave sin as adultery? †

﴿وَأَسْتَبَقَا الْبَابَ وَ قَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَْا سِيِّدَهَا لَدَا الْبَابِ ۗ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ﴾

"And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?"

[Yūsuf 12:25]

﴿قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَ شَهِدَ شَاهِدٌ مِنْ أَهْلِهَا ۗ إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ الْكَاذِبِينَ﴾

"He said: She sought to make me yield (to her): and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:" [Yūsuf 12:26]

﴿وَ إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَ هُوَ مِنَ الصَّادِقِينَ﴾

"And if his shirt is rent from behind, she tells a lie and he is one of the truthful."

[Yūsuf 12:27]

Yūsuf (AS), realizing the gravity of Zulaykhah's intentions, bolted for the door. Commentators have noted that the meaning of the verb (استَبَقَا) is a race or competition between two or more (مُسَابَقَةٌ). So they both ran for the door, Zulaykhah hoping to cut Yūsuf (AS) off at the door.

Zulaykhah tore the shirt of Yūsuf (AS) from the rear. Shaikh Ṭūsi, Nāṣir Makārem and others have made the point that the verb used here to signify tearing (قُدَّ) means to tear lengthwise, not widthwise.

Unexpectedly, they both met al-'Azeez at the door. al-'Azeez is referred to here as her Sayyid (سَيِّدَهَا). Zulaykhah puts forth an allegation against Yūsuf (AS) to cover her indecency. She also suggests that someone guilty of committing an evil act against his family should face imprisonment or a painful chastisement, most likely meaning death.

Yūsuf (AS) defends himself but it was someone from the family of al-'Azeez who witnesses the situation that proposes a solution for unlocking the truth: Yūsuf's (AS) shirt itself could give evidence of his truthfulness or lack of truthfulness. Ṭibrisi relates that Qutādah and 'Akramah have said that the witness was a wise man from the family of Zulaykhah. as-Sadi indicates that he was Zulaykhah's cousin. †

﴿فَلَمَّا رَأَىٰ قَمِيصَهُ قُدًّا مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ﴾

"So when he saw his shirt rent from behind, he said: Surely it is a guile of you women; surely your guile is great." [Yūsuf 12:28]

﴿يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنبِكِ ۖ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ﴾

"O Yūsuf! Turn aside from this; and (O my wife)! Ask forgiveness for your faults, surely you are one of the wrong-doers." [Yūsuf 12:29]

This was the second sign regarding Yūsuf's (AS) shirt. The first being that Ya'qūb (AS) knew his son had not been eaten by wolves when the blood-stained shirt was presented to him intact. Now, the torn shirt of Yūsuf (AS) gives evidence of his innocence and virtue.

Nāṣir Makārem and others make the point that there was more at stake for al-'Azeez than just the virtue of his wife, he had to also think about his own reputation and position as ruler (or future ruler) of Egypt. Whether Yūsuf's (AS) shirt was torn from the front or rear, it posed a challenge to al-'Azeez and his rule. If his wife were truthful, Yūsuf (AS) would have to be punished severely. Not only would Yūsuf (AS) be guilty of a grave sin but also guilty of the betrayal of al-'Azeez who raised him in a position of honor, although he had been purchased as a slave. There's no doubt that al-'Azeez also had a strong paternal attachment to Yūsuf (AS) as well.

On the other hand, if it were al-'Azeez's wife who sought after Yūsuf (AS), it would be scandalous. The wife of al-'Azeez seducing a young servant was as scandalous as matters could get. Undoubtedly, the issues of class and perhaps even race could come to the forefront in such a scandal. Women can often be forgiven for their indiscretions when these indiscretions occur within one's own clan and social class. However, the idea of the wife of al-'Azeez seducing a young servant was potentially detrimental to the honor of al-'Azeez.

al-'Azeez chastised his wife: *"...Surely it is a guile of you women; surely your guile is great."* Commentators have made a point to note that the pronoun in this phrase, namely (إِنَّهُ) refers back to the evil (السُّوء) which Zulaykhah alleged against Yūsuf (AS). Meaning that which you have alleged against Yūsuf (AS) is the guile of you women.

Many also make note of the fact that the use of the pronoun 'Your' (كُنَّ) in (كَيْدِكُنَّ) here is in the feminine plural, apparently meaning that he attributes this guile to women, in general, not only to Zulaykhah. This can be further appreciated by the use of the words (اسْتَغْفِرِي، إِنَّكِ) in the feminine singular in the next verse wherein he told her to seek forgiveness for own individual faults.

Following his chastisement of his wife, al-'Azeez turned his attention to Yūsuf (AS), realizing his innocence, he says: *"O Yūsuf! Turn aside from this..."* Many commentators have understood this in the meaning of: Don't speak of this or: It should be as if it never happened. Undoubtedly, this view can be easily acceptable considering that the status and reputation of al-'Azeez himself was at stake. The matter did not remain unspoken and secret however. A few commentators have said that Yūsuf himself did not keep the matter secret. ²² ﷻ

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

"And women in the city said: The chief's wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error." [Yūsuf 12:30]

﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ ۖ وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا ۖ وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا ۖ وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ ۖ وَقَطَّعْنَ أَيْدِيَهُنَّ ۖ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا ۗ إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

"So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yūsuf): come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection); this is not a mortal; this is but a noble angel." [Yūsuf 12:31]

The news of Zulaykhah's attempt at seducing Yūsuf (AS) became the talk of the town. People speculated that she must have been deeply affected by her love of him in order to have committed such an offense against al-'Azeez. How could it be possible for a woman in her position, to fall in love with her servant? The phraseology used by these women to describe her situation implies that she was passionately affected by Yūsuf (AS). Regarding the phrase *﴿قَدْ شَغَفَهَا حُبًّا﴾*, Imām aṣ-Ṣādiq (AS) says: *"His love had veiled her from people, then she could not think of anyone other than him. The veil is ardent passion and ardent passion is a veil upon the heart."*²³ As such, women of the town deemed her to be misguided and in manifest error.

Hearing the gossip of the town, Zulaykhah invited a group of women to a repast, meaning a meal. Most likely, these women were her peers with whom she would have liked to prove her case, although al-Kalabi indicates there four women present; a woman who provided drink; a woman who baked bread; a woman who provided for (al-'Azeez's) animals and a woman who cared for prisoners. Muqātil has added a fifth: a woman who manages the Purdah or curtains (of privacy in the king's palace).²⁴

Having invited the women to a meal, Zulaykhah gave each of them a knife, some say to cut fruit. Then, she summoned Yūsuf (AS) to come into the room. When the women saw Yūsuf (AS) they were all stunned by his extraordinary beauty. They were so overwhelmed that they cut their hands with those knives without realizing it. So beautiful was Yūsuf (AS) that they claimed that he must be an angel, meaning that he was too perfect to be a mere mortal. Shaikh Ṭūsi reports that 'Akramah, Ibn Ishāq, Ibn Zaid and Ḍahhāk said that Yūsuf (AS) was granted half of (all) beauty (by God Almighty) while its other half was given to the remainder of mankind.

Ṭibrisi offers a narration from Abū Sa'eed al-Khudri who says: *"I heard the Messenger of Allah (ﷺ) while he was describing Yūsuf when he had seen him in the second heaven, saying I saw a man, his face was (like) the face of the moon on the night of a full-moon (Badr). I said: O Jibrāeel! Who is this? He said: This is your brother Yūsuf."* ²⁵ ﷻ

﴿قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِنِي فِيهِ ط وَ لَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَم ط وَ لَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَ لَيَكُونَا مِنَ الصَّاغِرِينَ﴾

"She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy." [Yūsuf 12:32]

﴿قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ء وَ إِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَ أَكُنُّ مِنَ الْجَاهِلِينَ﴾

"He said: My Lord! The prison house is dearer to me than that to which they invite me; and if Thou turn not their device from me, I will yearn towards them and become (one) of the ignorant." [Yūsuf 12:33]

﴿فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ط إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

"Thereupon his Lord accepted his prayer and turned away their guile from him; surely He is the Hearing, the Knowing." [Yūsuf 12:34]

Zulaykhah's own words are the best evidence that she had let her passion for Yūsuf (AS) overcome her sensibilities and self-respect. Undoubtedly, she hoped that the women of the town could better relate to her situation now that they too had witnessed his extraordinary beauty. No doubt his beauty was such that many of the women had also become attracted to him as well.

Her words (...*But he abstained...*) also exonerates Yūsuf (AS) himself. Her statement affirms that it was her desire of Yūsuf (AS) alone which motivated her attempt to seduce him while he did nothing to facilitate her attraction. In fact, commentators report that Yūsuf (AS) treated Zulaykhah with the same regard and respect that one would have for his natural mother.

Herein is the second moral lesson to be understood from the Qaṣaṣ of Yūsuf (AS). The first was a lesson regarding the evils of jealousy or Ḥasad. The lesson here is a warning about the trappings of passion or 'Ishq (عشق).

Generally, 'Arabs use the word Ḥubb (حُبٌّ) to signify love or fondness. 'Ishq is the Ḥubb or love which has grown to an extreme. It is generally agreed upon that passion or 'Ishq is a serious defect when it comes to love for another person. As in the case of Zulaykhah, her passion had developed to the point of inciting her to commit a brazen and condemnable act. Her situation was that of passion out of control. Even Yūsuf's (AS) non-involvement did not dampen Zulaykhah's passion.

As previously mentioned, Zulaykhah's passion veiled her to such an extent that she lost sight of her marriage, status and reputation among people. This strong passion itself became a veil upon her heart. Since the heart is symbolic of the mind, a veil on the heart signifies a barrier upon her reasoning.

The women of the town sensed that Zulaykhah was in great error. Zulaykhah herself, was unaware of the vulnerability of her own situation due to the veil of her own passion. One would think she would have summoned these women together to put an end to the town's gossip. To the contrary, she boldly and openly proclaims her desire for Yūsuf (AS) and threatens him with prison if he does not submit himself to her. Indeed, she had lost control of herself due to her ardent passion.

In *al-Amthal*, Nāṣir Makārem reports a narration that enumerates the levels of love and passion. The first level is *Hawa* (الهوى) or affection. Its meaning is an inclination (toward something). Then, there is *'Alāqah* (العلاقة) or attachment. It is a persistent love in the heart. Afterward is *Kalif* (الكلف), it is an intense love.

Then, there is *'Ishq* (العشق) or passion. After *'Ishq* is *Sha'f* (الشَّغْفُ) with the letter 'Ayn. It is the state in which love burns in the heart and one senses enjoyment in this state. After it is *Lū'ah* (اللُّوعَةُ) or lovesickness. Then, there is *Shaghaf* (الشَّغْفُ) or ardent passion. It is the stage in which passion permeates every corner of the heart. Then, there is *Walah* (الْوَلَةُ) or amorous rapture. It is the stage wherein the reasoning of man is wrested away from him due to passion. The final stage is *Hiyām* (الهيَامُ). It is the stage wherein the passionate person is perplexed (by their extreme love) and is drawn to each direction (he may take) involuntarily.²⁶

If Zulaykhah was at the stage of *Shaghaf* or ardent passion, this passion had overcome her heart entirely. Meaning her reasoning was driven by passion entirely. *Shaghaf* may also imply sensual desire as is evident in this story. Of course, sensual desire at this stage would definitely incite sensuous behavior as well.

Also note that Zulaykhah's passion is independent of Yūsuf's (AS) acknowledgement or acceptance. Whether Yūsuf (AS) was aware or unaware, approving or disapproving, it had no effect on Zulaykhah's passion. His refusal, therefore, was of no consequence to her. Her sole aim was to have Yūsuf (AS) as the object of her desire.

Scholars of 'Irfān, philosophers and poets have written extensively about love and passion, Ḥubb and 'Ishq. We all know the infamous story of Majnūn who was madly in love with Laila. Often, the person afflicted with these upper stages of passion is depicted as being a madman or being drunk with passion. Indicating, in most cases, that the person has been overcome or possessed by his or her own passion.

Our mystics would say that only the person who has passion in the love of God, the Mighty and Majestic, is saved from these trappings. They say that if the love of God, the Exalted, permeates every corner of a person's heart, his heart will not become veiled, rather the veils will be removed from his heart. Then, he is on the path to rapture and salvation by means of his passion for God, the Mighty and Majestic.

A person who loves God Almighty at that level, sees only what his Almighty wants him to see. He acts strictly in accordance to what his Almighty wants. His life and death lie in the Decision and Decree of his Beloved, God Almighty. And he is pleased with whatever the Decision and Decree may be. Yet, man's nature leaves him always vulnerable to temptation.

Yūsuf (AS) again rejects Zulaykhah, preferring prison over indecency. Yet Yūsuf (AS) has to call upon His Beloved Almighty for Divine assistance in his refusal to yield to her. He realizes that the serious problem on the path to salvation is Shaitān.

His prayer is a prayer of fear. He realizes that had he not been guided he could not turn away from such serious guile. He acknowledges that if he should give in, then he would become one of the ignorant. Meaning that after being rightly guided, he would not have benefited from his guidance as if he were one of the ignorant.

As a lover of God Almighty, being imprisoned while innocent is not a blemish upon his soul. It is one of the many trials that he must endure in order to gain God Almighty's pleasure. On the other hand, becoming ignorant after being rightly guided is a grave problem for a soul. The true lover of God Almighty has only one real choice in such a situation.

God Almighty always hears the prayers of those who love Him sincerely and replies accordingly. Thus, Yūsuf was saved by the Grace of God Almighty from worldly temptations. This would be only one of his many tests in life. ﷻ

﴿ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُؤُنَّةً حَتَّىٰ حِينٍ﴾

*"Then it occurred to them after they had seen the signs that they should imprison him till a time."
[Yūsuf 12:35]*

﴿وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٍ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَ قَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ
فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

"And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good."

[Yūsuf 12:36]

﴿قَالَ لَا تَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۗ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۗ إِنِّي
تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَ هُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾

"He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter." [Yūsuf 12:37]

From the first two words in the verse, commentators have drawn a few conclusions. First, the word (ثُمَّ) indicates a passage of some time. Second, the word (بَدَأَ) indicates that this was an idea which had come about spontaneously. When it says that the idea had occurred to them, it refers to al-'Azeez, his wife and others. This being interpreted from the plural pronoun in: (لَهُمْ).

What were the signs which they saw that caused them to conclude that they should imprison Yūsuf (AS)? Commentators give various interpretations. Some say that the signs were actually the signs of Yūsuf's (AS) innocence: his torn shirt, al-'Azeez's hearing the struggle between Yūsuf (AS) and his wife and the fact that many women had cut their hands while being amazed at Yūsuf's (AS) beauty.

Why would these facts bring them to the conclusion that Yūsuf (AS) should be imprisoned? Most commentators indicate that the result of Zulaykhah's meeting with the town's women was that the scandal moved beyond the household of al-'Azeez to every corner of Egypt.

al-'Ayyāshi suggests that some of these same women also tried to make their own clandestine liaisons with Yūsuf (AS). When all these factors were narrated to al-'Azeez, it became clear to him that Yūsuf (AS) should be removed from people's view until the scandal fades from the minds of people. Thus, the phrase that: *"they should imprison him till a time."* The subject of the sentence (they) suggests that it was not al-'Azeez alone who made this decision to imprison Yūsuf (AS).

As previous verses indicate, al-'Azeez was apparently convinced of Yūsuf's (AS) innocence and his wife's duplicity. Therefore, it cannot be said that Yūsuf (AS) was guilty of any offense except being outspoken regarding Zulaykhah's advances toward him, as some commentators have suggested.

Reading between the lines, Yūsuf (AS) was imprisoned along with two servants, referred to as *Fatayān*. Shaikh Ṭūsi mentions the saying of az-Zajāj who says that servants were referred to as *Fata* whether they were young or old. Both Shaikh Ṭūsi and 'Allāmah Ṭibrisi mention the report of Qutādah and as-Sadi who both say that the two were servants of the king, the older being entrusted to serve the king wine and the younger entrusted to serve him food. It had been intimated to the king that the younger of the two intended to poison him and the king assumed that the other was assisting him.

In Tafsir *al-Burhān*, a narration from the Tafsir of al-Qummi on the authority of Imām al-Bāqir (AS) says: *"The king entrusted Yūsuf to two men to watch over him. When (Yūsuf) entered the prison, they said: What is your craft? (Yūsuf) said: I interpret dreams. Then, one of the guardians saw in his dream as he had said squeezing (grapes) into wine."*

"(Yūsuf) said: You will be released and you will become the giver of wine to the king and your position with him will be raised. The other said: Surely, I was shown that I carried bread above my head while birds were eating from it, while he had not seen that. Yūsuf said to him: You will be killed and crucified and the birds will eat from your head (from your brain). The man then laughed and he said: I had not seen that. Then, Yūsuf said, as Allah had narrated: 'O my two mates of the prison, as for one of you he shall give his lord to drink wine. As for the other, he shall be crucified so that the birds shall eat from his head; the matter is decreed concerning which you inquired." ²⁷

Ṭibrisi mentions similar narrations while indicating that Ibn Mas'ūd, Mujāhid and al-Jubā'ī are all of the opinion that both fabricated their dreams as a test for Yūsuf (AS). A few commentators indicate that both actually had these dreams.

Ṭibrisi also mentions that the provider of the king's wine said to Yūsuf (AS) that he saw a vine on which there were three bunches of grapes which he picked and squeezed into the cup of the king. He also mentions that people used to call whatever was squeezed from grapes wine even if it had not yet fermented. Similarly, in the bible we see this same type of usage of the word wine.

The caretaker of the king's food said that he saw three baskets above his head from which birds were eating. They asked Yūsuf (AS) to give them the interpretation of their dreams, saying that they viewed him as one of the doers of good or Muḥsineen. Most commentators regard this to be related to his ability to interpret dreams.

Others say it relates to doing good deeds like helping the oppressed and visiting the sick which some say are deeds Yūsuf (AS) was known to perform. Many commentators mention the saying of Ameer al-Mumineen (AS) who said: *"The value of every person is in what he does well,"* meaning in that which a person is knowledgeable of. ²⁸

'Allāmah Ṭibrisi says that this is an indication that the matter of having visions and interpreting them is correct and that it continues in subsequent nations. In addition, he says that visions or *Ruyā* are one part of the forty-six parts of prophethood and that a prophet's interpretation informs people of what will happen (in the future).

Yūsuf (AS) then informs his two prison companions: *"There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you..."* Ṭibrisi says that the reason for this expression was that Yūsuf (AS) had bad news for the one who said his dream involved birds eating from his head. He did not want to give good news to one and catastrophic news to the other. So, Yūsuf (AS) informs them that before each of them are to receive the food which they saw in their dreams, he would inform them of the interpretation of their respective dreams.

In *al-Kāshif*, Shaikh Mughniyyah points out that Yūsuf (AS) answered them by informing them about the unseen taking advantage of this opportunity to establish that he was a Messenger from God Almighty and his knowledge of the unseen was an indication of that. He also indicates that Jesus also gave similar proof, as in Sūrah Āli 'Imrān:

﴿أُنَبِّئُكُمْ بِمَا تَأْكُلُونَ و مَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ﴾

"I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers." [Āli 'Imrān 3:49]

Yūsuf (AS) also informs them that this knowledge is from God, not himself. Meaning that he was not a soothsayer or fortune-teller. Ṭibrisi suggests that this was said in response to their asking Yūsuf (AS) how he knew of these things. This was a subtle acknowledgement that God Almighty conveyed this interpretation by means of revelation.

He goes on to explain that he had turned away from the religion of the people of Egypt who deny God Almighty and the hereafter. It also gives some indication that he had not attained such an honorable position nor acquired such knowledge except for his belief in God Almighty and the hereafter. ﷻ

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۗ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ؕ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

"And I follow the religion of my fathers, Ibrāhim and Ishāq and Ya'qūb; it beseems us not that we should associated aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks." [Yūsuf 12:38]

﴿يَا صَاحِبِي السِّجْنِ ۗ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

"O my two mates of the prison! Are sundry lords better or Allah the One, the Supreme?"

[Yūsuf 12:39]

﴿مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ ۗ سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ ۗ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ؕ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ؕ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

"You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know."

[Yūsuf 12:40]

Nāṣir Makārem points out that perhaps this is the first time in which Yūsuf (AS) defines himself to the inmates of the prison in order that they may know that he is among the descendants of those who received divine revelation and prophethood. He also makes a reference to his own lineage as Ya'qūb (AS) was his father and Ishāq (AS) was Ya'qub's (AS) father and Ibrāhim (AS) was Ishāq's (AS) father.

Yūsuf (AS) points out that it is improper for any one to associate partners with God Almighty. Implicit in this statement is also the denial that he or his forefathers had committed such an offense. History informs us that the followers of the faiths of all nations have fallen into various forms of deviation from this ideal.

Indeed one of the many blessings of God Almighty is that through prophets and messengers, He has given mankind the means and way to turn away from such transgressions as associating partners with God Almighty and attributing children to God.

Some Jews claimed that 'Uzair was the son of God Almighty, some of the followers of the Prophet Moses (AS) reverted to the idol-worship of their overlords when faced with adversity and Christians made claims of Jesus' (AS) divinity. Monotheism, then, has been set aside by nearly every nation or Ummah despite its clear proofs and the teachings of scores of prophets and messengers. As the verse mentions, most of mankind is unappreciative of the favors of God Almighty which has turned mankind away from such abhorrent beliefs, thereby averting them from a severe punishment in the hereafter.

As the words of Yūsuf (AS) indicate, it's God's Grace upon him, his forefathers and all mankind that God Almighty has turned them away from corruption in faith. In *at-Tibyān*, Ibn 'Abbās is quoted as saying: *'The words: on mankind...indicates that God has made His Grace general for all of His creation (as well as) His guidance for them toward Tauḥeed and faith.'* Despite such Grace, most of mankind gives little thanks.

Then, Yūsuf (AS) turns toward his two prison companions who were products of the Egyptian society which worshipped idols and he questions the logic of believing in such lords. He did not afford these idols any important status in referring to them as God. Rather, he referred to his God as the One, the Supreme and referred to the idols as sundry lords, meaning various or miscellaneous lords.

In verse 37, Yūsuf (AS) had addressed his two prison companions, as indicated by the usage of the dual form of pronouns ﴿يَأْتِيكُمَا، يَأْتِيكُمَا﴾. In verse 40, his subject is in the plural, ﴿تَعْبُدُونَ، أَلَا تَعْبُدُونَ﴾ indicating that this message included the two inmates but was not limited to them alone.

These idols that people worshipped were just the names passed down through generations without knowledge of the true God and without any authority from God Almighty. God, the Mighty and Majestic, has established that the proper faith was to worship only Him and none other. In the end, God Almighty will be the judge of faith and religion and it mentions that judgement is only for God Almighty in this regard.

The people of Egypt had been ruled by dynasties of rulers who imposed their false faiths on their subjects. Some worshipped idols, other rulers obliged their subjects to worship them as a deity. Perhaps this is the reason that it says in this verse that the worship of One God is the right faith, but most people do not know. Certainly the people of Egypt had no apparent tradition of monotheist faith. ﷻ

﴿ يَا صَاحِبِي السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۗ وَ أَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ط
فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴾

"O my two mates of the prison! As for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head; the matter is decreed concerning which you inquired." [Yūsuf 12:41]

﴿ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بضع

سِنِينَ ﴾

"And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaiṭān caused him to forget mentioning (it) to his lord, so he remained in the prison a few years." [Yūsuf 12:42]

Yūsuf (AS) turns his attention toward his two companions with the interpretation of their dreams. As previously mentioned (verses 36-37), the two companions decided to test Yūsuf (AS) by requesting his interpretation of their dreams, although some commentators believe that one (the preparer of bread) did not actually have a dream but made up his story. The Sāqi or the preparer of drinks, was informed that he would be saved. 'Allāmah Ṭibrisi narrates that Yūsuf (AS) informed him that the three bunches of grapes he saw in his dream represented that he would only remain imprisoned for three days and then released on the fourth to resume his service with the king.

The other prisoner, the preparer of food, was given the message of his impending death. The interpretation of his dream was that the three baskets that he saw above his head represented the three days that he would remain imprisoned after which he would be taken and crucified. Birds would then eat from his head or brain after his death.

The prisoner complained that he had not seen this dream in reality. Yūsuf (AS) replied that the matter was decreed by God Almighty and his prophecy was a reply to what had been asked of him. The statement of Yūsuf (AS) indicates that he was informed of the unseen by God Almighty with regard to both inmates' future.

Yūsuf (AS) requested of the prisoner who would be saved that he should mention him to his lord, meaning the king. Some commentators mention that what is intended here is that the king should be reminded that Yūsuf (AS) was languishing in prison unjustly. Shaiṭān, however, caused the Sāqi to forget Yūsuf (AS) completely and he remained imprisoned a number of years. According to 'Allāmah Ṭibrisi, Yūsuf (AS) remained imprisoned seven years according to reports from 'Ali Ibn al-Ḥusain (AS), Ja'far aṣ-Ṣādiq (AS) and Ibn 'Abbās.

Ṭibrisi also mentions a narration from the Holy Prophet (ﷺ): *I'm amazed at my brother Yūsuf (AS) how he could seek help from the creation not the Creator!* ²⁹ In *Majma'* and *al-Amthal*, a narration from Imām aṣ-Ṣādiq (AS) makes a similar point:

"Jibrāeel came (to Yūsuf AS) and said: O Yūsuf! Who has made you the best of man? He said: My Lord. Who endeared you to your father to the exclusion of your brothers? He said: My Lord. Who steered the caravan towards you? He said: My Lord. Who diverted stones away from you? He said: My Lord. Who saved you from the well? He said: My Lord. Who turned away from you the schemes of women? He said: My Lord. Surely your Lord is saying: Is not your prayer that your need should descend from creation aside from Me? Remain in prison a number of years for that which you have said." ³⁰

'Allāmah Ṭibrisi says that upon hearing these words, Yūsuf (AS) cried for an entire day so intensely that other inmates were disturbed by his crying. al-'Ayyāshi narrates a report from Imām aṣ-Ṣādiq (AS):

Hāshim Ibn Sālim reported that Imām aṣ-Ṣādiq (AS) said: *"No one has cried (like) the crying of three: Adam, Yūsuf and Daūd. I said: What has been conveyed about their crying? He said: Regarding Adam, he cried when he was removed from paradise. His head was on one of the gates of the heaven. He cried until he annoyed the inhabitants of heaven. They complained about that to Allah, then he was sent down from his established (place). Regarding Daūd, he cried until grass sprouted up from his tears. He sighed a (great) sigh, then whatever had grown by his tears was burned. Regarding Yūsuf, he cried about his father Ya'qūb while he was in prison. Then, he annoyed the inmates of prison with it..."* ³¹

A narration on the authority of Imām aṣ-Ṣādiq (AS) says that Jibrāeel (AS) taught Yūsuf the following prayer commanding him to say it following every obligatory prayer: *"O God! make for me relief (from suffering) and an escape. Grant me sustenance in as much as I may reckon it and in as much as I may not reckon it."* ³²

Did Yūsuf (AS) actually commit an offense by seeking his needs from God's creation rather from God Almighty Himself? Ṭibrisi points out that it is permitted just as our Prophet (ﷺ) sought assistance from the Anṣār and the Muhājireen in his mission. He suggests that what Yūsuf (AS) was rebuked for was abandoning his custom of patience and total reliance upon God Almighty in all of his affairs, particularly at a time of intense calamity. We can see that Yūsuf (AS) was put through a number of tests in life. These tests were not punitive in their nature, rather they were instructive for later stages in his life.

Nāṣir Makārem says that Yūsuf (AS) spent his time in prison wisely guiding prisoners, attending to the sick and comforting those who were suffering. ﷻ

﴿وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ سَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ
ط يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ﴾

"And the king said: Surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry; O chiefs! Explain to me my dream, if you can interpret the dream." [Yūsuf 12:43]

﴿قَالُوا أَضْغَاثُ أَحْلَامٍ ؕ وَ مَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ﴾

"They said: Confused dreams, and we do not know the interpretation of dreams." [Yūsuf 12:44]

﴿وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ﴾

"And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go." [Yūsuf 12:45]

After Yūsuf (AS) had languished many years in prison, some say seven years,³³ the king had a vision himself. He challenged his advisors to give him an interpretation of these dreams. 'Allāmah Ṭibrisi indicates that these advisors were his court magicians and fortune-tellers. This seems appropriate as he would likely ask those whose specialty was the interpretation of dreams.

Apparently, this dream had elements which they were unfamiliar with and they were perplexed by such a strange and complex dream and declined to give an interpretation. Rather, they labeled the dreams as confused.

The Sāqi, whom Yūsuf (AS) had foretold his release and salvation, remembered Yūsuf (AS) after a long passage of time and requested permission to seek an interpretation of the king's dream from Yūsuf.

What is unwritten but understood is that the Sāqi requested permission to visit Yūsuf (AS) whom al-'Azeez had imprisoned. Most commentators agree that the Sāqi did not let the king know from whom he would seek the interpretation his dreams. ﷻ

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَ سَبْعِ سُنبُلَاتٍ خَضِرٍ وَأُخْرٍ
يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ﴾

*"Yūsuf! O truthful one! Explain to us seven fat kline which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know."
[Yūsuf 12:46]*

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا ۖ فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنبُلَةٍ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ﴾

"He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat." [Yūsuf 12:47]

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ﴾

*"Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved."
[Yūsuf 12:48]*

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَ فِيهِ يَعَصِرُونَ﴾

*"Then there will come after that a year in which people shall have rain and in which they shall press (grapes)."
[Yūsuf 12:49]*

Upon reaching the prison, the Sāqi addressed Yūsuf (AS) with words of endearment: *"O truthful One!"* He gave Yūsuf (AS) the dream that he should interpret, apparently not informing him that it was the dream of the king. Yūsuf's (AS) interpretation was that there would be seven continuous years of normal or above normal harvests. During that time, they were warned that the excess of harvest should be left without separating it from its husks. Commentators suggest that it was less susceptible to ruin in this state.

These seven years of fertility will be followed by seven years of drought and hardship in which they will only be able to survive by eating that which had been stored in the previous seven years. These seven years of hardship and drought will be followed by a year in which there would be plentiful rain. In this year they shall again press grapes as they were accustomed to. According to 'Allāmah Ṭibrisi, it means that they would have grapes, oil and sesame, according to Ibn 'Abbās, Qutādah and Mujāhid. Practically speaking, fruits are only plentiful and healthy with abundant rain.

Nāṣir Makārem suggests that in the ancient legends, the fattened cow represented good times or blessings. The greens ears (of corn or perhaps wheat) represented a year. Thus the seven lean cows would survive by devouring the blessings of the previous years. Seven green ears represents seven fertile years and seven dry ears represent seven dry years or years of drought.

With this interpretation, Yūsuf (AS) indicated his superiority over the fortunetellers of the king's court who were perplexed by this strange dream. As previously mentioned, 'Allāmah Ṭibrisi has said that the interpretation of dreams was one of the forty-six parts of prophethood. The emancipation of the Sāqi from prison was testimony to Yūsuf's (AS) ability in this regard. Likewise, the crucifixion of the other inmate added to his credibility as well. Although it may not have been appreciated by those benefitting from his knowledge, it also indicates to us his knowledge of the unseen was the grace of God Almighty. ﷻ

﴿ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ؕ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسَأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ ؕ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴾

"And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile." [Yūsuf 12:50]

﴿ قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ ؕ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ؕ قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ ؕ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴾

"He said: How was your affair when you sought Yūsuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones." [Yūsuf 12:51]

When the king heard of Yūsuf's (AS) interpretation of his dream, he ordered that Yūsuf (AS) be brought before him. Yūsuf (AS), however, desired that the king realize his innocence before leaving prison. He asked the messenger to return to the king and ask what was the situation of the women who had cut their hands. His statement: *"Surely my Lord knows their guile"* has two interpretations. The first is that God Almighty knows the guile of those women and second being that the king knows of their guile. Most commentators agree with the first interpretation, according to Shaikh Ṭūsi.

In the Tafsir al-'Ayyāshi, there is a narration from the Messenger of Allah (ﷺ):

"Had I been in the situation of Yūsuf at the time when the king asked him about his dream, I would not have spoken of it until making it conditional upon him that he release me from prison. I am amazed at his patience in the affair of the wife of the king until (such a time that) Allah manifested his absolution." 34

The king summoned those women who were guests of al-'Azeez's wife whom had cut their hands while gazing in amazement at Yūsuf (AS). He also summoned his wife although she not been specifically mentioned by Yūsuf (AS). Apparently, some of these women had also sought Yūsuf (AS) for themselves just as al-'Azeez's wife had did before them. No one testified that Yūsuf (AS) was guilty of any offense.

The most important testimony, of course, was that of Zulaykhah herself who admitted that she sought after Yūsuf (AS) with desire. Likewise, she completely exonerated Yūsuf (AS) with hers words: *"And he most surely is of the truthful ones."*

The testimony of these women completely exonerates Yūsuf (AS) in such a manner that he could emerge from prison without any stain upon his noble character. The society into which he was returning would also be made aware that he had been imprisoned unjustly and patiently awaited his absolution. Indeed, he could hold his head high due to his character, patience and faith in God, the Mighty and Majestic. ﷻ

﴿ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ﴾

"This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful." [Yūsuf 12:52]

﴿وَمَا أَبْرَأُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾

"And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful."

[Yūsuf 12:53]

Yūsuf (AS) reveals his motive and wisdom in remaining in prison while putting his question before the king, saying: *"This is that he might know that I have not been unfaithful to him in secret..."* The testimony of these women indeed confirmed that he showed no treachery, deceit or disloyalty to the king despite what the king may have previously thought. Also, he indicates that God Almighty would not have guided him aright if he had indeed been one who engaged in treachery and deceit.

Then, Yūsuf (AS) reveals his own fallibility in that he admits that the soul, in general, incites man towards base behavior, except when God Almighty has mercy upon that soul. Meaning except when God Almighty intervenes to save a soul from spiritual calamity. In that meaning, he makes no distinction between his soul, the soul of a prophet, and any other soul. In the end, he says that God, the Mighty and Majestic, is Merciful and Forgiving. Implicit in that is the meaning that any soul may hope for God's mercy and forgiveness, not only the souls of God's select servants, like himself.

In *al-Amthal*, Nāṣir Makārem has an interesting discourse on the three stages of the soul or Nafs. He mentions that the mind and faith are not capable, at this first stage, to overcome the soul and man's natural disposition which incites man toward evil. At this level in his spiritual development, man has not gained sufficient mastery over his soul to suppress his lower desires and lust, particularly when those desires and lusts are excessive or out of control.³⁵

The saying of Ameer al-Mumineen (AS) in this regard is: *"Surely the soul incites (man) toward evil and indecency. Then, he who entrusts (his soul), it will betray him. He who complies with it, it will destroy him. He who is pleased with it, he will arrive at the worst of destinations."*³⁶

After hearing these admissions, the king summoned Yūsuf (AS) after realizing that he had been imprisoned unjustly. 'Allāmah Ṭibrisi says that when the king's messenger returned to Yūsuf (AS) he said: *'Raise up the king is summoning you.'* He gave him new clothing. Yūsuf (AS) accepted them, cleansed himself and emerged from the prison a free man. He was thirty years old at this time having served seven years in prison.

Ṭibrisi reports from Wahab that when Yūsuf (AS) came to the king, he paused at the gate of the king's palace and prayed: *"My Lord suffices me in my world and my Lord suffices for me from His creation, mighty is His refuge and glorious is His praise and there is no god except He."*

When he gazed upon the king he prayed: *"O Allah! Surely I ask You for your goodness from his goodness. I seek refuge in You from his evil and the evil of other than he."*³⁷ He greeted the king with a salutation in 'Arabic. The king, who was reported to be fluent in numerous languages, asked him: *What is this language?* He replied: *This is the language of my uncle Ismā'il.* Then he prayed in Hebrew. The king asked him: *What language is this?* To which Yūsuf (AS) replied: *This is the language of my fathers.* The king spoke to him in numerous languages and Yūsuf (AS) answered him in each language.

He and the king further discussed the interpretation of his dream. Apparently in his discussion, the king found Yūsuf's (AS) knowledge, reasoning and character to be virtuous. No doubt he was also impressed that Yūsuf (AS) was not a practitioner of magic nor a fortune-teller, like his own advisors.

Undoubtedly, there is another lesson to be taken from the narrative of Yūsuf (AS). Imprisoned unjustly in a penal system historically known for its injustice and brutality, he took his imprisonment as an opportunity to serve his fellow man. It is reported that he tended to the sick and worked to raise the consciousness of his fellow inmates with respect to God Almighty.

When finally freed, he bore no ill-will towards the king (as the owner of the prison) nor towards the individuals who caused his long imprisonment, meaning Zulaykhah. His character bears witness to his faith in God, the Mighty and Majestic. ﷻ

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصُهُ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ اَمِينٌ﴾

"And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one." [Yūsuf 12:54]

﴿قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْاَرْضِ ۚ اِنِّي حَفِيظٌ عَلِيمٌ﴾

"He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well." [Yūsuf 12:55]

﴿وَكَذٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْاَرْضِ ۚ يَتَّبِعُوْا مِنْهَا حَيْثُ يَشَآءُ ۗ نُنْصِبُ بِرَحْمَتِنَا مَنْ نَشَآءُ وَ لَا نَضِيْعُ اَجْرَ الْمُحْسِنِيْنَ﴾

"And thus did We give to Yūsuf power in the land-he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good." [Yūsuf 12:56]

﴿وَلَا جَزَآءَ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ﴾

"And certainly the reward of the hereafter is much better for those who believe and guard (against evil)." [Yūsuf 12:57]

The king offered Yūsuf (AS) an honorable position in his service. Yūsuf (AS) requested that he be put in charge of the king's treasures. Commentators say that this post gave him control over Egypt's natural wealth and food. Having foretold of upcoming hard times and drought, becoming the manager of such resources was certainly a key position to aspire to.

He assured the king that he was a good keeper and well-knowing. In *al-Kāshif*, Shaikh Mughniyyah says that it means that Yūsuf (AS) knew well the rights of man and intended to preserve the rights of the down-trodden and oppressed, particularly in the times of drought and famine. He knew if he were not the keeper of Egypt's treasures, the rights of people, particularly the poor and powerless, would be lost during the times of calamity and difficulty. Ṭibrisi says that it implies that he was knowledgeable of the times of famine, according to al-Kalabi.

al-Qummi reports that Yūsuf (AS) ordered that grain silos be erected from stone and clay and plastered with lime. He cultivated lands throughout Egypt, distributing food and storing the excess in its husks. This was done for seven years. During the drought, it was his duty to sell the wheat (or corn) as he saw fit.

Ṭibrisi reports that Ibn 'Abbās says that the meaning of the verse: *"And thus did We give to Yūsuf power in the land-he had mastery in it wherever he liked..."* was that the king made Yūsuf's (AS) authority in his kingdom like his own authority. Thus did God Almighty elevate Yūsuf (AS) from a common prisoner to a position of great power and resources. The verse reassures that God Almighty is capable of bestowing His favors upon whomever He desires and that the good works of those who strive in His way are never wasted.

Although those who do good are given great rewards in this life, their rewards in the next life are even greater and more superior than whatever we will be rewarded in this life. As such, those who recognize this point will always prefer the rewards of the hereafter to the rewards of this life.

Commentators raise an important point with regard to these verses. Is it correct for Yūsuf (AS), a prophet of God Almighty, to seek a position with the king of Egypt, a worldly tyrant and assist him in his rule? Nāṣir Makārem notes that as the keeper of the treasures of Egypt, he protected those treasures for the people of Egypt and they would ultimately reap its benefits. Particularly in difficult times, the rights of the poor and powerless are often disregarded and their lives are the first to be sacrificed. He seized the opportunity that the position afforded him would be for the benefit of all of the people of Egypt, not for his own benefit nor that of the king. Shaikh Ṭūsi agrees that it is proper provided that it is possible to convey the rights of man to those who are deserving.

'Allāmah Ṭibrisi reports that those who believe that al-'Azeez was not the king, indicate that Yūsuf (AS) was put in the position which al-'Azeez occupied. He removed al-'Azeez from his house and placed Yūsuf in it. He also reports that al-'Azeez died within these nights (although not mentioning how he died), as reported in the Tafsir of al-Qummi.

Ṭibrisi relates narration from Imām ar-Riḍā (AS), which indicates how Yūsuf (AS) managed his position and turned the king and the nation of Egypt toward his faith:

"al-Ḥasan Ibn 'Ali Ibn Bint Ilyās says: "I heard ar-Riḍā (AS) saying: Yūsuf embarked on collecting the food. In the seven fertile years he preserved the food in the stores. Then when these years passed and the drought approached, Yūsuf engaged in selling food. In the first year, he sold them food for Dirham and Dinār until there did not remain in Egypt nor around Egypt a Dirham nor a Dinār except that it came under the control of Yūsuf.

In the second year, he sold (food) for jewelry and gems until there did not remain in Egypt nor around Egypt any jewelry or gems except that it came under his control. In the third year, he sold them food for horses and livestock until there did not remain in Egypt nor around Egypt a horse or livestock except that it came under his control.

In the fourth year, he sold them food for (male) servants and (female) servants until there did not remain in Egypt nor around Egypt a (male) or (female) servant except that they came under his control.

In the fifth year, he sold them food for houses and real estate until there did not remain in Egypt nor around Egypt a house or property except it came under his control. In the sixth year, he sold them food for farms and rivers until there did not remain in Egypt nor around Egypt a farm or river except that it came under his control. In the seventh year, he sold them food for their slaves until there did not remain in Egypt nor around Egypt a slave nor free person except that they became a slave of Yūsuf. Then, he gained control of their free (persons), their slaves and their properties.

The people said: We have not seen nor have we heard of a king that God has given him in possessions what this king has been given in rule, knowledge and economy. Then, Yūsuf said to the king: O king! Do you not see in what my Lord has bestowed upon me from the property of Egypt and its people is more evil for us in your opinion? Surely I have not made them prosper in order that I ruin them. I did not save them from calamity in order that I be a calamity for them, but God, the Exalted, saved them by my hand.

The king said to him: My view is your view. Yūsuf said: Surely I bear witness to God and I bear witness to you O king, surely the people of Egypt have believed, all of them. I (will) return to them their properties and their servants. I (will) return to you, O king, your ring, your throne and your crown in order that you travel only in my way and do not rule except with my ruling. The king said to him: Surely that is my adornment and my pride that I not travel except in your way nor rule except with your ruling.

Had it not been for you, I would not have power over them nor would I have been guided. Certainly, you have made the authority powerful while not having desire (for it). I bear witness that there is no god except Allah, He is One and has no partners and (I bear witness) that you are his Messenger. Stay firm upon that which you have ruled over. Surely you are in our presence an honorable and truthful one.

It is said that Yūsuf (AS) was not filled to satisfaction with food in these days of drought. It was said to him: You are hungry while in your hand are the treasures of the land? He said: I fear that (when) I become satiated, then I will forget the famished." ³⁸

There are reports from Ṭibrisi that the king married Zulaykhah to Yūsuf (AS) after her husband's demise. This report says that Yūsuf (AS) found her to be a virgin and she bore him two children, Afrāim and Meeshā. It is also said that Yūsuf (AS) was also given the title al-'Azeez as it was the proper title for his position. Evidence of this can be seen in verse 88. Ṭibrisi also mentions another report that Yūsuf (AS) did not marry her.

Shaikh Mughniyyah, in al-Kāshif, says some narrations mention that Zulaykhah came to Yūsuf (AS) during the time of the drought seeking food from him. Her husband had died. When he saw her, he said to her: *What is it that has taken you to (the state) that I am seeing.* She said: *Praise be to God who makes kings slaves through disobedience and makes slaves kings through obedience.*

Many commentaries mention that due to her unfortunate position, Yūsuf (AS) had compassion for her and maintained her as one of his dependents until she died. However, he did not marry her.

Ṭibrisi also mentions that Ibn 'Abbās reports on the authority of the Messenger of Allah (ﷺ) that Yūsuf (AS) asked her what her needs were, she asked him to pray to God Almighty to return her youth to her. He prayed as such and her youth was restored and Yūsuf (AS) married her as a virgin. This is one aspect of Yūsuf's (AS) life which has not been completely clarified by history nor commentaries. ﷻ

﴿وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ﴾

"And Yūsuf's brothers came and went in to him, and he knew them, while they did not recognize him." [Yūsuf 12:58]

﴿وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ أَئْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ؕ أَلَا تَرَوْنَ

أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ﴾

"And when he furnished them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?"

[Yūsuf 12:59]

﴿فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ﴾

"But if you do not bring him to me, you shall have no measure of (of corn) from me, nor shall you come near me." [Yūsuf 12:60]

﴿قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ﴾

"They said: We will strive to make his father yield in respect of him, and we are sure to do it."

[Yūsuf 12:61]

Nāṣir Makārem narrates that during the seven fertile years, there was plenty of rain as well as irrigation from the Nile. Yūsuf (AS) was responsible for the treasures of Egypt and its outlying areas. He built grain silos for storage throughout Egypt and compelled people to sell their excess grain to the government.

As such, these storage facilities became filled with the nation's surplus agriculture. After the seven years of fertility, the times of drought arrived. People from all over Egypt came to Yūsuf (AS) to buy their food. He treated all people with compassion and equity. He also distributed food to the people on the periphery of Egypt, like Canaan and Palestine, home to his family and forefathers.

The drought had continued to such an extent that Ya'qūb (AS) found it necessary to send his sons, all of them, to Egypt to buy the family's food from the king. The journey took them eighteen days by foot. Nāṣir Makārem mentions that historical sources indicate that upon their arrival, their names and towns were registered with Egyptian officials. When Yūsuf (AS) was notified of a caravan from Palestine, he recognized the names of his brothers in the registry and ordered that they be brought before him.

Many commentators have noted that Yūsuf (AS) did not personally recognize his brothers personally, rather he learned of their identity by other means.

Nearly forty years had passed from the time when his brothers placed him in the well until this time. Perhaps Yūsuf (AS) would not have recognized them due to such a long passage of time. It is apparent that his brothers did not recognize him. How could they even begin to imagine that their own brother has become al-'Azeez of Egypt! They were treated with honor as his special guests.

Each person who purchased food was given a quantity to fill whatever container they would bring with them. As many traveled by camel, they would be given food for each camel to carry. The reference in the verse to *Kail* is a reference to this type of measurement which is a measurement of volume as opposed to weight or number.

al-'Ayyāshi relates a report from Imām al-Bāqir (AS) who narrates the story of Yūsuf's (AS) brothers trips to Egypt. The report is narrated from Abū Baṣeer:

"I heard Abū Ja'far (AS) speaking, he said: When Ya'qūb failed to find Yūsuf, his sorrow became intense upon him and he cried until his eyes became white due to sorrow. He had severe need and his situation changed. He had to provide food for his family from Egypt twice each year, in the winter and summer. He sent a number of his sons with some merchandise to Egypt with a group leaving. When they entered upon Yūsuf, and that was after his appointment as al-'Azeez of Egypt, Yūsuf recognized them but his brothers did not recognize him due to the awe of the king and his power.

He said: Place your merchandise in groups. Then he said to his servants: Hasten in these measurements and give them (what all they deserve). Then, when you finish, put their merchandise in their baggage and do not inform them of that. Then, they did (as ordered).

Then, Yūsuf said to them: It has become known to me that you have two others brothers for your father, what do they do? They said: Regarding the eldest of the two, a wolf ate him and as far as the younger, we left him with his father (who) is consumed with grief and he is compassionate toward him.

He (Yūsuf) said: I would like you to bring him with you when you come for your provisions. "But if you do not bring him to me, you shall have no measure of (of corn) from me, nor shall you come near me. They said: We will strive to make his father yield in respect of him, and we are sure to do it."

When they returned to their father, they opened their luggage and found their merchandise in it, they said: O our father! What (more) can we desire? This is our property returned to us! The measure for us is a measure of the camel's load. Therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him...He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before.

Then, after six months when they needed provisions, Ya'qūb sent them and sent with them a little merchandise and Benyameen. Due to that, Ya'qūb made them take a solemn covenant with Allah that they would bring him back unless they were all encircled. So, they left with the group until they came to Yūsuf.

Then, he (Yūsuf) said to them: Is Benyameen with you? They said: Yes, he is at the camp. He said: Bring him to me, they brought (Benyameen) to him while he was in the house of the king. He said: Let him enter alone and they sent him (into the room). Yūsuf took him to himself and cried. He said to him: I am your brother Yūsuf. Do not be dismayed at what you will see me do and conceal whatever I am informing you. Do not grieve and do not be afraid. Then, he went out to them (his brothers). Then, he ordered his servant to take their goods and prepare their allotment (of food). (He said:) When they have finished, place a (measuring) cup in the baggage of Benyameen. They did that as such. People set out with the group and they left.

Yūsuf caught up with them and his servants called out to them: O caravan! You are most surely thieves. They said while they were facing them: What is it that you miss? They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible. They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves. They said: But what shall be the requital of this, if you are liars? They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof...So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yūsuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing One.

Yūsuf said: Depart from our land! "They said: O chief! He has a father, a very old man..." and he has taken a covenant from Allah that we must return (his son) to him. The oldest of them said: I would not like to remain in this land until my father gives me permission (to leave) or until Allah decides (my fate) for me.

The brothers of Yūsuf continued until they reached Ya'qūb. (Ya'qūb) said to them: Where is Benyameen? They said: Benyameen stole the cup of the king and the king seized him for his thievery and confined him with him. Ask the people of the town and the caravan until they inform you. (Ya'qūb) withdrew and cried. His sorrow became so intense that it bent his back." ³⁹

al-Qummi reports in his Tafsir that after Yūsuf (AS) gave them a very generous quantity of food, he initiated the following conversation with his brothers. *Who are you?* Yūsuf (AS) asked. One of his brothers replied: *We are from the children of Ya'qūb Ibn Ishāq Ibn Ibrāhim, Khalilu-llah whom Nimrod had thrown into a fire while he did burn but Allah kept him cool and safe.*

What does your father do? Yūsuf (AS) asked. *He is an old man,* his brother replied. Yūsuf (AS) asked: *Do you have brothers other than yourselves? Yes, we have another brother from our father but not our mother,* they replied. Yūsuf (AS) then said: *"Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?"* To make the matter perfectly clear, Yūsuf (AS) said the following: *"But if you do not bring him to me, you shall have no measure of (of corn) from me, nor shall you come near me."* Meaning that they would be cut off from returning to acquire food.

After being honored by the treasurer of Egypt and given a generous quantity of provisions, Yūsuf's (AS) brothers are given the ultimatum to bring their brother or face being blacklisted. During the drought, people generally came to the treasury in the spring and winter to stock up on enough provisions to survive until the next season. Yūsuf (AS), therefore, knew that the drought would compel his brothers to return to him for provisions of the next season.

His brothers assured him that they would try earnestly to convince their father to release their brother into their care when they would return to Egypt. They now have to go to Ya'qūb (AS) and ask for his second most beloved child, Benyameen. No doubt, the advantage which the brothers have at this time is the fact that forty years have passed, making it easier for Ya'qūb (AS) to part with Benyameen than it was for him to part with Yūsuf (AS) while he was a child. ﷻ

﴿وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ﴾

"And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back." [Yūsuf 12:62]

﴿فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him." [Yūsuf 12:63]

﴿قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ط فَاللَّهُ خَيْرٌ حَافِظًا ط وَهُوَ أَرْحَمُ

الرَّاحِمِينَ﴾

"He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones." [Yūsuf 12:64]

Yūsuf (AS) did not leave it to chance alone that his brothers would return with Benyameen. He ordered his servants to put the property that they had given to purchase their food back into their luggage. Yūsuf's (AS) plan was that when they would open their luggage upon their return they would discover that their money had been returned to them. Thinking that the money was returned mistakenly, Yūsuf (AS) calculated that they would return with the money, as a gesture of nobility, to curry favor with the king, perhaps even lifting Yūsuf's (AS) request for Benyameen.

Here, we will mention another report about the sons return to Ya'qūb (AS):

"It is said that when (the sons) came upon Ya'qūb (AS) and greeted him with a weak salutation. Ya'qūb (AS) said: My sons, why are you greeting me with such a weak salutation? Why am I not hearing the sound of Sham'ūn. They said, O our father, we come to you from the presence of the greatest of man, as a king. People have not seen a king like him in wisdom, knowledge, humility, serenity and sobriety. If you had a double, he is your double.

However, we the Ahlul-Bayt were created for calamity. He (the king) had made it an important matter and claimed that he would not affirm us unless you would send Benyameen with us with a letter from you to him informing him of your sorrow and that which has caused your sorrow. (Inform him of) your quickly graying and the loss of your vision. His saying is that he will prevent from us the measure." ⁴⁰

Ya'qūb (AS) expressed that his heart was uneasy with handing over Benyameen to his sons, just as he had been uneasy with turning over Yūsuf (AS) forty years before. However, as a man of God, Ya'qūb (AS) realized that all matters are in God's hands, the Mighty and Majestic. If God Almighty protects Benyameen, then no one can harm him. It is only God Almighty who can shield Benyameen against the power of Egypt. God Almighty is the most merciful of the merciful ones, in that God Almighty does not withhold His mercy as do others who show mercy. His mercy is without limits and bounds. It is only this, meaning his knowledge of God Almighty, that gives Ya'qūb (AS) any reassurance in sending Benyameen to Egypt. ﷻ

﴿وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ط قَالُوا يَا أَبَانَا مَا نَبْغِي ط هَذِهِ بِضَاعَتُنَا رُدَّتْ
إِلَيْنَا ۖ وَ نَمِيرُ أَهْلَنَا وَ نَحْفَظُ أَخَانَا وَ نَزِدَادُ كَيْلَ بَعِيرٍ ط ذَلِكَ كَيْلٌ يَسِيرٌ﴾

"And when they opened their goods, they found their money returned to them. They said: O our father! What (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel-load; this is an easy measure." [Yūsuf 12:65]

﴿قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتِنَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ ۖ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ
قَالَ اللَّهُ عَلَيَّ مَا نَقُولُ وَ كَيْلٌ﴾

"He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say:" [Yūsuf 12:66]

﴿وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَ ادْخُلُوا مِن أَبْوَابٍ مَّتَفَرِّقَةٍ ط وَ مَا أَعْنِي عَنْكُمْ مِّنَ اللَّهِ
مِنْ شَيْءٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ط عَلَيْهِ تَوَكَّلْتُ ۖ وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

"And he said: O my sons! Do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely." [Yūsuf 12:67]

﴿لَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ ۗ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ
يَعْقُوبَ قَضَاهَا ۗ وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

"And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Ya'qūb which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know."
[Yūsuf 12:68]

The brothers of Yūsuf (AS) found their merchandise that was taken to purchase food in Egypt returned to them in their luggage. They said to their father: *O our father! What (more) can we desire?*

Shaikh Ṭūsi says that there are two ways of interpreting this sentence. One interpretation is that it is an interrogative expression in the meaning: what more is it that we are seeking? This is the view of Qutādah. The other view is that they said it as a confirmation of what they had told Ya'qūb (AS) about the king of Egypt. al-Farā and az-Zajāj indicate that both interpretations are permissible.

The phrase: ﴿وَنَمِيرُ أَهْلَنَا﴾ "...and we will bring corn for our family ..." according to Shaikh Ṭūsi, has the meaning that they will obtain what is known as *Meerah* (الميرة) or provisions taken from city to city. Also, with the good graces of the king, they would protect their brother and bring an addition camel-load of food home from Egypt. As it was the practice to give each person a camel-load of food for their commodities, they would enjoy an extra camel-load with Benyameen accompanying them on their next trip to Egypt. This is why it is referred to as an easy measure. Nāṣir Makārem mentions that they intended to return immediately with their newly discovered money along with their brother and bring back a second caravan of food.

Before conceding to send Benyameen to Egypt, Ya'qūb (AS) made his sons take a solemn oath to God Almighty that they would do everything within their power to return Benyameen to him unless they were completely overpowered, according to Qutādah or until they were all killed, according to Mujāhid.⁴¹ The sons took the oath as he required. Ya'qūb (AS), the wise servant of God Almighty said afterward: *Allah is the One in Whom trust is placed as regards to what we say.* Meaning that we should rely only on God Almighty and entrust our affairs only to Him.

'Allāmah Ṭibrisi makes the point that Yūsuf's (AS) brothers had shown some remorse for their prior misdeeds and after taking a solemn oath in God Almighty's name, Ya'qūb (AS) felt more at ease to send Benyameen to Egypt. He knew that each of their conscience would exhort them to be vigilant and determined with regard to protecting Benyameen.

In his parting advices, Ya'qūb (AS) advises his sons to enter into the city by various gates when they return to Egypt. It is said that those instructions were due to the fact that they were handsome men of good form and perfection and they would attract the (evil) eye of people. It is also said that he feared people's jealousy due to his son's special treatment by the ruler of Egypt.⁴²

Regarding the ideal of the evil eye, our scholars reject this, at least in the manner in which the common person understands the matter. The common belief is that whomever is under the 'evil eye' will soon suffer a major calamity like death, illness or poverty.

Commentators have referred to reports from the Messenger of God (ﷺ) wherein he confirms that the evil eye is fact. Other reports mention that Ameer al-Mumineen (AS) taught the following Ta'weezh or invocation to his sons, al-Ḥasan and al-Ḥusain (AS): *"I seek refuge for you (two), as with the totality of the words (Kalamāt) of God, from every Shaitān, from (every) vermin and from every evil eye."*⁴³

'Allāmah Ṭibrisi provides some clarification in the words of Sayyid ar-Raḍi al-Mūsawi. He says that God, the Exalted, performs that which is beneficial to His servants based upon what He knows is goodness for them in the action which he performs. It is not prevented that He change the blessings (Ni'mah) of Zaid as a benefit for 'Amr.

When He knows from the state of 'Amr that if He did not deny Zaid his blessings, he would fall upon the earth with his face and move away from the Hereafter by his inclination. When He negates the blessings of Zaid for the reasons that we have mentioned, He exchanges it and gives him an alternate immediately or after some time.

Then, it is possible that (Ameer al-Mumineen's) interpretation of the evil is true from this perspective in that it has been related from him that which indicates that something, when it becomes great in the heart of a servant, God lessens its value and diminishes his affair. And when a matter is like this, then, there is no refusal of changing the state of some things when some onlookers gaze upon him and approve of him. It (could) magnify himself in his heart and his stature in his eyes.⁴⁴ As such, perhaps God Almighty might change a person's state to save him from himself.

Ya'qūb (AS) then warns them: *"I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely"* Meaning that whatever God Almighty has decreed for them, he nor anyone else could prevent it from being fulfilled. God Almighty's ruling or judgment in the affairs of His creation is His affair alone and no one can alter it. As a man of faith, however, Ya'qūb (AS) resigns himself to entrust his affairs to God Almighty and, thus, advises his sons to be reliant upon God Almighty as well.

The sons returned to Egypt (with Benyameen), they entered Egypt as prescribed by their father. Tībrisi says that there were four gates through which one could enter into Egypt. As mentioned, Ya'qūb (AS) knew nothing could prevail them against the will of God Almighty, but it satisfied a need he felt due to the heaviness of his heart.

Finally, God Almighty attests to Ya'qūb's knowledge and that his knowledge was granted from Himself. It also indicates that Ya'qūb (AS) had some insight into these affairs in which his sons were involved. This insight was due to his communication with God Almighty Who established his knowledge.

Ibn 'Abbās says: *"But most people do not know..."* refers to the idol-worshippers who were unaware that God Almighty communicates and inspires his beloved servants. al-Jubāi indicates that it means that most people were unaware of the rank of Ya'qūb (AS).⁴⁵ ﷻ

﴿وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئَسْ بِمَا كَانُوا يَعْلَمُونَ﴾

"And when they went in to Yūsuf, he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do." [Yūsuf 12:69]

﴿فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ﴾

"So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! You are most surely thieves."

[Yūsuf 12:70]

﴿قَالُوا وَ أَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ﴾

"They said while they were facing them: What is it that you miss?" [Yūsuf 12:71]

﴿قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَ لِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَ أَنَا بِهِ زَعِيمٌ﴾

"They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible." [Yūsuf 12:72]

﴿قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَ مَا كُنَّا سَارِقِينَ﴾

"They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves." [Yūsuf 12:73]

Of the many accounts of the second meeting between Yūsuf (AS) and his brothers, we will mention two. al-'Ayyāshi relates the following tradition in his Tafsir:

"On the authority of Abū Abdillāh (aṣ-Ṣādiq AS), he said: (Yūsuf) invited (his brothers) to have food. When they arrived before him, Yūsuf said: Every son of (your) mother, sit at the table. They sat while Benyameen remained standing. Yūsuf said to him: Why aren't you sitting? Benyameen said: Because you said that every son of (their) mother sit at the table. I am not a son of their mother.

Yūsuf said: Do you have a brother of (your) mother? He said: Yes. Yūsuf said: Then, what happened? Benyameen said: These (brothers) claim that a wolf ate him. Yūsuf said: To what extent is your sorrow for him? He said: I have fathered eleven children, for each I have derived a name from his name. Yūsuf said: I recognized that you had intimacy with women and have you (enjoyed the fragrance) of a child afterward? He said: Surely I have a righteous father, he said: marry so that perhaps God will bring forth from you an offspring who will weigh the earth down with praise (Tasbeeh).

Yūsuf said: Come, sit with me at my table. The brothers of Yūsuf said: God has shown preference for Yūsuf and his brother to (such an extent) that the king had seated (Benyameen) with himself at his table." ⁴⁶

The other account is given by Nāṣir Makārem:

"Regarding Yūsuf, he met them with a friendly reception and considerable honors. He invited them to have a meal at his table. He ordered that each two (brothers) sit at a plate of food. They did (as such) and each one sat beside his brother for food. Benyameen remained alone. He pained due to his being alone. He cried and said: If only my brother Yūsuf were alive to have some compassion for me and (for me) to be seated besides him at the table because we are brothers from one father and one mother. Speaking to (the brothers) Yūsuf said: Your brother remains alone, I will seat him by my side at the table and we will eat the meal as equals.

After that, Yūsuf ordered that rooms be prepared for them to rest and sleep in. Once again Ben Yāmeen remained alone. Yūsuf summoned him to his room. He spread a bed for him at his side. However, he was not good in hiding in his face the sadness and pain while hearing him mention his lost brother." ⁴⁷

In *al-Kāshif*, Shaikh Mughniyyah says that once alone with his brother, Yūsuf (AS) asked him: *"Would you like it if I were your brother? Benyameen said: Who could have a brother like you? However, Ya'qūb did not father you nor (did) Raḥeel (birth you). Yūsuf (AS) hugged him and said: Well, Ya'qūb and Raḥeel did give birth to me, surely I am your brother. Don't fret regarding what your brother have done toward me and you. Benyameen became delighted at the secret surprise."*

This time before the brothers were to leave again, the king's cup or Saqāyah was placed in the baggage of Benyameen. It is said that this Saqāyah was a gold cup belonging to the king that had come to be used as a measuring cup or Mikyāl for determining the amount (Kail) of grain or corn given. Then, one of Yūsuf's servants cried out: *"O caravan! You are most surely thieves."*

Regarding this, Shaikh Ṭūsi mentions three points. The first, the opinion of his companions, is that Yūsuf (AS) did not order the servant to do this nor was he aware of it. He only ordered that the cup be placed in Benyameen's baggage. Then, when the servant discovered the cup missing, he responded as such. He says this is the preferred view of al-Jubāi. The second is that they called out as such based on the apparent situation and whatever assumptions were made. Yūsuf (AS), all the while, knew they would react as such. The third is that its meaning is that the brothers stole Yūsuf (AS) from his father when they threw him into the well. So their being called thieves was an allusion to that past deed not a reference to the cup missing on that day.⁴⁸

From the caravan, one of the brothers asked: *"What is it that you miss?"* The servant said: *"We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible."* Here the cup is referred to as Suwā' in the same meaning as a measuring cup as the word's root (صاع) is a measure of volume.⁴⁹ Then, the servant offers a reward of a camel-load of food for whoever will return, noting that he was responsible for it.

Shaikh Mughniyyah analyzes the servant's statement from the perspective of the Shari'ah. First, the servant offers a reward or Ju'ālah (جُعَالَة). Ju'ālah is a type of binding transaction (Mu'āmalah) wherein a specific reward will be offered as an incentive for someone to accomplish a specific task. Here, a camel-load of food is being offered as the reward for the return of the cup. Then, the servant states that he is responsible, meaning he is the guarantee of the reward. Taking responsibility or assuming liability of something is referred to as Ḍamān (ضَمَان), meaning that the servant, due to his position, has guaranteed the reward as his own liability.

Invoking the name of God,⁵⁰ the Mighty and Majestic, ﴿تَاللَّهِ﴾ the brothers confidently refute the allegation of theft: *"You know for certain that we have not come to make mischief in the land, and we are not thieves."*

Shaikh Mughniyyah (in al-Kāshif) says: *"Many commentators are of the view that when the children of Ya'qūb (AS) found their merchandise in their luggage upon their return to their people in the first journey, they thought that it had been put there mistakenly. They did not regard it to be lawful for themselves, rather, they took it from their country [Palestine] to Egypt. This matter had become well known regarding them until they were known as righteous people who preserved a trust (Amānah)."* The Shaikh agrees that this view is not unlikely.

In reality, none of the brothers had stolen the cup. It would be natural, therefore, for an innocent person to confidently defend himself/herself against a false allegation.

Perhaps, it is proper to raise an important question that undoubtedly will be raised at some point or another. How could Yūsuf (AS) regard it proper to put the king's cup in his brother's (Benyameen) luggage and, then allow a charge of theft to be pronounced against him while knowing he was innocent?

Shaikh Mughniyyah gives a very clear and concise summary of responses to this question in his Tafsir. *"First, he says, this is a special event which has its special circumstances and justifications. It is not permitted to draw analogies based upon it nor refute (the event). Secondly, the original intent of implicating thievery was Benyameen, Yūsuf's (AS) brother from his mother and father. Yūsuf (AS) had already received his permission for this (refer to v. 69) and he agreed with his wisdom in concluding the matter. In this era, it did not contradict any principle of the Shari'ah like making the unlawful lawful or making the lawful unlawful. The deception of the sons of Ya'qūb upon their father in order to remove his son Yūsuf from him and the betrayal of (Ya'qūb) and, then, throwing him into the well with the intention of murder in its ugliest form - this is theft and (even) more."*

"The second question: How did Yūsuf think it proper to come between his brother and his father and increase upon (Ya'qūb) one hardship after another? The answer is that whatever Yūsuf did was for the benefit of this brother and his father and he was sure that his father will affirm him, rather, even thank him when he perceives the reality.

That (reality) had come to be by action. It is intuitive that analogies are to be made regarding the outcomes of matters not its methodology (in achieving those outcomes). In other situations, then, prophets certainly do not make (such) allegations while being on the side of truth." 51 ﷻ

﴿قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ﴾

"They said: But what shall be the requital of this, if you are liars?" [Yūsuf 12:74]

﴿قَالُوا فَمَا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۗ كَذَلِكَ نَجْزِي الظَّالِمِينَ﴾

"They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers." [Yūsuf 12:75]

﴿فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلُ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ ۗ كَذَلِكَ كِدْنَا لِيُوسُفَ ۗ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

"So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yūsuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing One." [Yūsuf 12:76]

Yūsuf's (AS) servants asked them: "*But what shall be the requital of this, if you are liars?*," meaning that if you are found to be liars, what punishment do you expect? To this, his brothers replied that whomever is found with the stolen cup should himself be taken into custody as a punishment.

Many commentators have made an important point regarding this exchange. In being asked what the punishment would be for stealing, the brothers gave witness that the punishment for stealing was to surrender the thief as a punishment. 'Allāmah Ṭibrīsi says that Yūsuf (AS) asked them what was the punishment of stealing with them, meaning in their tradition. According to the Shari'ah of the Bani Israel, theft was punishable by enslavement, if the value warranted it.⁵² Confidently, they acknowledged that if one of them were found to be a thief, he could become a slave of the king.

The Shari'ah of Bani Israel, however, was not the law of Egypt where the punishment was beatings and financial liability.⁵³ In this manner Yūsuf (AS) established the judgment against them according to their own tradition rather than the law of Egypt.

The search began with the luggage of Benyameen's brothers. When Benyameen's luggage was searched, they recovered the king's cup. The brothers turned to Benyameen and said: "*You have shamed us and blackened our faces when you took this cup.*" Benyameen replied: "*The (one who) placed this cup in my luggage is he who placed the Dirāhim (silver coins) in your luggage.*"⁵⁴

With that, the justification was established for Yūsuf (AS) to take his brother into his own custody. The verse acknowledges that it was God Almighty's strategy with Yūsuf (AS) that his own brothers would provide for him the means to secure his brother's custody while under Egyptian law, it would not have been lawful for him to do so.

God Almighty raises His servants in degrees as He sees fit. Degrees of knowledge, degrees of wisdom, degrees of piety and degrees of God-Conscienceness (Ma'rifah). However high one's rank may be due to knowledge, the All-Knowing God remains exalted above all who possess knowledge. ﷻ

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَ لَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرُّ مَكَانًا ۚ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

"They said: If he steal, a brother of his did indeed steal before; but Yūsuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state." [Yūsuf 12:77]

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

"They said: O chief! He has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good." [Yūsuf 12:78]

﴿قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لظَالِمُونَ﴾

"He said: Allah protect us that we should seize other than him with whom we found our property, for then most certainly we would be unjust." [Yūsuf 12:79]

There are differences of opinion regarding the statement of Yūsuf's (AS) brothers. Shaikh Ṭūsi reports that Qutādah and others say that, as a child, Yūsuf (AS) took an idol belonging to his grandfather, the father of his mother Raḥeel (Rachel), broke it and threw it in the road. He also reports that Ibn Ishāq says that Yūsuf (AS) found a belt belonging to his grandfather Ishāq (AS) and decided to keep it due to its status with Ishāq (AS).

Ṭibrisi reports that after the death of his mother, Yūsuf (AS) was being taken care of by his aunt who loved him dearly. After growing up some, Ya'qūb (AS) decided to seek his return (from the aunt). She was the oldest child of Ishāq (AS) and she had a belt belonging to Ishāq (AS) which she had inherited being the eldest. She tied the belt around the waist of Yūsuf (AS) and accused him of stealing it.

As it was their custom to enslave a thief, she took Yūsuf (AS) based on this claim of theft.⁵⁵ In another report, it is said that Yūsuf (AS) took a chicken (or some say) an egg from Ya'qūb's (AS) house and gave it to a beggar. He was then rebuked for that.⁵⁶

A tradition from Imām ar-Riḍā (AS) alludes to this event. He (AS) says that a jailer once told Yūsuf (AS): *"Surely, I love you! Yūsuf (AS) said: Do not say you love me! My aunt loved me, then, she stole me; my father loved me and my brothers became jealous of me and they sold me. The wife of al-'Azeez, she loved me and I was imprisoned."*⁵⁷

Nāṣir Makārem says that Yūsuf (AS) was deeply affected by this point being raised by his brothers. They attempted to distance themselves from Benyameen by insinuating that he was like his full-brother who, according to them, also stole in the past. Yūsuf (AS) ignored their comment knowing that it would betray his identity to know of such a matter from their youth. His heart, however, pained at their jealousy toward he and his brother, Benyameen.

Yūsuf (AS) said to his brothers: *"You are in an evil condition..."* Due to theft, they were in serious peril. Commentators differ with regard to which theft Yūsuf (AS) alludes to: his own theft from his father or the theft of the cup. It's permissible that he intended his own theft from his father while citing the obvious theft as the cause of their perilous situation.

Also, Yūsuf (AS) warns them about their attribution of thievery: *"And Allah knows best what you state."* Meaning that God Almighty knows best whether what you attribute to others is true or not. Certainly, there is no proof that God Almighty had faulted Yūsuf (AS) for those events which occurred in his youth.

After seeing that their brother is being taken into custody as a thief, the brothers attempted to appeal to Yūsuf's (AS) sense of mercy and compassion. They offered that another brother should stand in Benyameen's place out of sympathy for their elderly father: *"O chief! He has a father, a very old man, therefore retain one of us in his stead."*

The motivation of this exchange was not love of Benyameen, rather, they were mindful of the covenant that they made with their father to return Benyameen to him. No doubt, they were also conscious of their previous disappointment of their father with regard to Yūsuf (AS).

The brothers acknowledged Yūsuf's (AS) virtues in their saying: *"Surely we see you to be of the doers of good."* After all, as common subjects of Egypt, they had been honored by al-'Azeez, Egypt's second most powerful authority. They had been well-received, fed and hosted with great generosity and graciousness. Those honors were in addition to the generous measure of food that they had received during both visits.

However, Yūsuf (AS) rejected their exchange with firmness saying: *"Allah protect us that we should seize other than him with whom we found our property, for then most certainly we would be unjust."*

With this, his brothers' options had run their course. They had to now face the prospect of returning to their father without his dear son Benyameen. Also, they have to convey the bad news that he has been enslaved in Egypt. ﴿

﴿فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۗ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ
وَ مِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۚ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۚ وَ هُوَ خَيْرُ
الْحَاكِمِينَ﴾

"Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yūsuf before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges."

[Yūsuf 12:80]

﴿إِزْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ ۚ وَ مَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَ مَا كُنَّا لِلْغَيْبِ
حَافِظِينَ﴾

"Go back to your father and say: O, our father! Surely your son committed theft and we do not bear witness except to what we have known, and we could not keep watch over the unseen."

[Yūsuf 12:81]

﴿وَ سَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۗ وَ إِنَّا لَصَادِقُونَ﴾

"And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful." [Yūsuf 12:82]

After failing to secure the release of Benyameen, the brothers conferred among themselves privately to assess their situation. Nāṣir Makārem points out that the phrase: ﴿خَلَصُوا نَجِيًّا﴾ is regarded by commentators to be one of the more eloquent and beautiful expressions found in the Qurān. With two words, God Almighty explains many matters which require a number of sentences to explain.⁵⁸ The first word (Khalaṣū) its root is Khulūṣ (خُلُوص) meaning to separate one matter from another, as when you separate gold from its impurities in order to purify it. It signifies that the brothers withdrew from others until they were alone.

The next word: (نَجِيًّا) is derived from the word (نَجْوَةٌ) meaning to be raised as a hill is raised above level ground. From this root, we also derive the word (مُنَاجَاةً) Munājah, meaning to speak privately or secretly. The brothers, then, withdrew until they were alone and spoke privately among themselves regarding their affair.

The eldest of the brothers expressed his remorse for the agony that this situation would visit upon his father. He vowed to remain in Egypt until Ya'qūb (AS) released him from this vow or until God Almighty would give him another way out.

Shaikh Ṭūsi reports that the speaker was Rubeel (Rueben), according to Qutādah and Ibn Ishāq, who was the eldest in age. Mujāhid says that it was Sham'ūn who was the most mature in reasoning and knowledge.

However, in a narration on the authority of Imām al-Hādi (AS), Lāwi (Levi) is mentioned as the person making this vow. The report also suggests that it was Lāwi who spoke up when his brothers wanted to kill Yūsuf (AS) and he suggested that he be placed in a well instead (v. 10). Due to these two events, the narration suggests, prophethood was granted to the descendants of Lāwi.⁵⁹

The brother commands the others to return to their father saying: *"Go back to your father and say: O our father! Surely your son committed theft and we do not bear witness except to what we have known, and we could not keep watch over the unseen."* He implored them to tell their father the truth, as they were aware of it: apparently Benyameen had stolen a cup belonging to the king of Egypt, it was found in his luggage, as they all had witnessed. Whether it was placed there by Benyameen or someone else, they could not bear witness to what was unseen.

Commentators have noted that some reciters of Qurān read the verb to steal (سَرَقَ) with Ḍammah and Shaddah (سَرَّقَ) giving it the meaning that he was accused by someone of stealing something instead of meaning that he had actually stolen something.⁶⁰

Knowing that Ya'qūb (AS) would be unwilling to believe that Benyameen had committed a theft, he further advised them: *"And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful."* His expression gives us the impression that perhaps the matter of the stolen cup had become widely known in the town in Egypt and among the travelers in the caravan. ﷻ

﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً ۖ فَصَبْرٌ جَمِيلٌ ۗ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾

"He (Ya'qūb) said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise." [Yūsuf 12:83]

﴿وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ ۖ وَأَبْيَضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾

"And he turned away from them, and said: O my sorrow for Yūsuf! and his eyes became white on account of the grief, and he was a repressor (of grief)." [Yūsuf 12:84]

﴿قَالُوا تَاللَّهِ تَفْتَنُوا تَذَكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهَالِكِينَ﴾

"The said: By Allah! you will not cease to remember Yūsuf until you are a prey to constant disease or (until) you are of those who perish." [Yūsuf 12:85]

﴿قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَىٰ اللَّهِ ۖ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

"He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know." [Yūsuf 12:86]

After hearing his son's account, Ya'qūb (AS) said: "*Nay, your souls have made a matter light for you, so patience is good*" meaning, your devilish desires are that which has seduced you and you have embellished the matter for yourselves in this form that you describe, according to Nāṣir Makārem. Shaikh Ṭūsi says that the verb (سَوَّلَتْ) implies to surrender the soul to that which it hopes for. Another reason might be that they related to al-'Azeez that their punishment for thievery was enslavement. Shaikh Makārem is not of the belief that this was actually part of the Shar'iah of Yu'qūb (AS) but a custom of the people of Palestine and Canaan. The last is that perhaps he felt that they humbled themselves before al-'Azeez and hurriedly returned home when they should have taken a strong stand as the one son did who remained in Egypt.

Shaikh Nāṣir Makārem mentions a few reasons that Ya'qūb might have criticized his sons as such. One was that they surrendered themselves to al-'Azeez simply on the basis of the discovery of the king's cup while that alone is not necessary a certain proof of theft.

Thereafter, Ya'qūb (AS) expresses his course of action: "*so patience is good.*" There are differing opinions regarding the meaning of this expression and its grammatical construction. In the translation that is used here, it is interpreted as a sentence, meaning a noun (*patience*) and its predicate (*good*).

Many scholars, including Shaikh Ṭūsi, 'Allāmah Ṭibrisi and Shaikh Nāṣir Makārem, interpret it as being the predicate for a part of the sentence which is unwritten, meaning, for example: *My affair is good patience*. In this view, *Jameel* is an adjective modifying the word *Ṣabr*.

What, then, would be the meaning of this *good patience*? In al-'Ayyāshi's Tafsir, he relates a tradition in which Imām al-Bāqir (AS) says: *That is patience in which there is no complaining to people*.⁶¹ Meaning that one should only complain to God, the Mighty and Majestic.

Then, Ya'qūb (AS) expresses his hope: *"Maybe Allah will bring them all together to me; surely He is the Knowing, the Wise."* Meaning that perhaps God will reunite him with all of his sons, Yūsuf (AS), Benyameen and his eldest son (Levi or Rueben) who remained in Egypt. God Almighty is All-Knowing regarding His creation and Wise in managing their affairs.

Ya'qūb (AS), despite his hope, could not contain his sorrow for the one whom he loved most dearly: *O my sorrow for Yūsuf!* He cried to such an extent that his eyes became white. Most commentators interpret that as an indication of blindness. 'Allāmah Ṭibrisi, on the other hand mentions that his eyesight was diminished to such an extent that he could barely see anything, but he was not blind.

Ya'qūb (AS) is described as Kāẓim (كَظِيمٌ), meaning that although he was full of sorrow and pain, he complained to no one nor did his tongue manifest what was in his heart. Here, Kāẓim has a similar meaning as Kāẓim (كَاطِمٌ), as in the Laqab of Imām Mūsa al-Kāẓim. Ṭibrisi says it means that he was saddened and distressed (المَغْمُومُ المَكْرُوبُ), according to Ibn 'Abbās.

Ya'qūb's (AS) expression of love and sorrow toward Yūsuf (AS) drew a sharp response from his sons: *By Allah! you will not cease to remember Yūsuf until you are a prey to constant disease or (until) you are of those who perish.* Ṭibrisi says that the meaning is that the remembrance of Yūsuf (AS) will make you ill and of diminished reasoning, according to Ibn 'Abbās. According to Ibn Ishāq. Mujāhid says that it means until you are near death. According to Qutādah and aḍ-Ḍahhāk, until you become senile.

Ya'qūb's (AS) reply: *"I only complain of my grief and sorrow to Allah..."* As we had mentioned in the discussion regarding the meaning *Ṣabr Jameel* (good patience), the proper way is to complain only to God Almighty and not to man (refer to footnote 61).

Regarding his statement: *"And I know from Allah what you do not know,"* some commentators have the view that Ya'qūb (AS) had been informed by God Almighty that Yūsuf (AS) was alive and his other son, Benyameen, was well. 'Allāmah Ṭibrisi mentions a report from the Messenger of Allah reflecting that view.⁶²

Shaikh Ṭūsī says that it has two possible meanings. One is that God Almighty knew best that the vision of Yūsuf (AS) was true and that he would prostrate before Yūsuf, according to Ibn 'Abbās. Second, that he knew that God's goodness toward him requires him to have the best opinion (Ḥusn-e-Zānn) regarding God, the Mighty and Majestic. ﷻ

﴿يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ وَ لَا تَأْيِسُوا مِنْ رُوحِ اللَّهِ ۗ إِنَّهُ لَا يَأْيِسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرِينَ﴾

"O my sons! Go and inquire respecting Yūsuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people."

[Yūsuf 12:87]

﴿فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَ جِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنَا ۗ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ﴾

"So when they came in to him, they said: O Chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable." [Yūsuf 12:88]

'Allāmah Ṭibrīsi (and others) says that Ya'qūb ordered his sons to return to Egypt after praying for God to send the Angel of Death to him and inquiring from the Angel about the soul of Yūsuf.⁶³ Ya'qūb (AS) also warns them not to despair of God's mercy as it is not among the characteristics of a believer. Shaikh Nāṣir Makārem mentions that he advised them as such due to their amazement at his statement to go and inquire of Yūsuf (AS). As the sons were convinced of Yūsuf's (AS) demise, it was a strange type of advice for them hear from their father.

Upon returning to Yūsuf (AS) the third time, they informed him that their family has suffered from the drought and that which they have brought in exchange for food is deficient. There are differing opinions regarding the meaning of the phrase (﴿بِضَاعَةٍ مُزْجَاةٍ﴾). According to Ibn 'Abbās and al-Jubāi, it means a deteriorated product which can only be sold at a discount. According to al-Ḥasan, Mujāhid, Qutādah, Ibn Zaid and Abū Muslim, it is something in a small quantity.⁶⁴ According to aḍ-Ḍaḥḥāk it means a commodity of little market value.⁶⁵

Also, there are numerous opinions regarding what the commodity may have been. Ibn 'Abbās says that it was counterfeit Dirham (silver coins) which were below par in value. 'Abdullah Ibn al-Ḥarth says that it was wool and animal fat. al-Kalabi and Muqātil says it was pine and green seeds. al-Ḥasan says it was cheese. ad-Ḍahhāk says that it was sandals and animal skins.⁶⁶

Their plea was to give the same measure of food as before in the same spirit of generosity as had been shown in their two previous trips. They requested that al-'Azeez be charitable with them, as God Almighty loves those who are charitable.

'Allāmah Ṭibrisi also mentions that the sons of Ya'qūb (AS) carried with them a letter from their father addressed to al-'Azeez:

"In the name of Allah, the Beneficent, the Merciful. To the chief ('Azeez) of Egypt, the manifestation of justice and the one who fulfills the measure (Kail). From Ya'qūb, son of Ishāq, son of Ibrāhim friend of the Most Merciful and associate of Nimrūd who gathered the fire in order to burn him in it. Allah made the fire cool and safe and saved him from it.

I inform you, O 'Azeez, that we are the Ahl al-Bait whom calamities continue to come to us quickly from Allah in order to try us at times of happiness and distress. (I inform you) that misfortunes have followed me for twenty years.

The first of the misfortunes was that I had a son that I named Yūsuf. He was my delight among my children, the coolness of my eye and the fruit of my heart. His brothers, from other than his mother, asked me that I send him with them to graze (our animals) and play. Then, I sent him with them one morning and they returned in the evening crying and they produced his shirt with false blood and claimed that a wolf had eaten him. Due to his absence, my sorrow became intense and my crying due to his separation become copious until my eyes turned white from sorrow.

He has a brother whom I am proud of and he was a close friend for me. Whenever I remembered Yūsuf, I would press him against my breast and, then, become at peace afterward with whatever I found in my heart.

His brothers mentioned that you had asked them of him and ordered them to they bring him to you and if they did not bring him to you, you would deny them provisions. So, I sent him with them in order that they could acquire provisions of wheat for us. They returned to me and he was not with them. They mentioned that he had stolen the measuring cup of the king while we are the Ahl al-bait and we do not steal.

You have detained him from me and brought misery upon me. Due to his separation (from me) my sorrow has intensified until my back has become bowed by that. It has magnified my misfortune along with (the other) misfortunes following me.

Then, be gracious to me by clearing his path and releasing him from your detainment. Make the wheat easy for us, forgive for us the cost (due upon us) and fulfill for us the measure. Expedite the release of the family of Ibrāhim." ⁶⁷ ﷻ

﴿قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَ أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ﴾

"He said: Do you know how your treated Yūsuf and his brother when you were ignorant?"
[Yūsuf 12:89]

﴿قَالُوا ۗ إِنَّكَ لَآتَىٰ يُوسُفُ ۗ قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي ۗ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۗ إِنَّهُ مَن يَتَّقِ وَ يَصْبِرْ ۗ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

"They said: Are you indeed Yūsuf? He said: I am Yūsuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good."
[Yūsuf 12:90]

﴿قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا ۗ وَإِنْ كُنَّا لَخَاطِئِينَ﴾

"They said: by Allah! now has Allah certainly chosen you over us, and we were certainly sinners." [Yūsuf 12:91]

'Allāmah Ṭibrisi says that when Yūsuf (AS) read the letter, he kissed it, placed it on his eyes crying and wailing until his tears wet the shirt he was wearing. Then, he addressed his brothers: *"Do you know how your treated Yūsuf and his brother when you were ignorant?"*

Meaning his humiliation, his separation from his father at a young age, putting him into the well, conspiring to kill him and selling him as a slave for a paltry price. Then, their isolation of Benyameen until he became despised and rejected among his brothers. Shaikh Nāṣir Makārem makes a subtle point that first Yūsuf (AS) informs them of their sins and, then, clarifies for them the path of forgiveness by adding: *when you were ignorant*.

According to Ibn 'Abbās, this ignorance is the ignorance of childhood.⁶⁸ Of course, this stage of ignorance being different than the ignorance of those who have sinned while being mature and accountable. Scholars of Akhlāq or ethics deem the latter to be ignorance of one's soul and its relationship to the Almighty.

Shaikh Mughniyyah says that in Yūsuf's (AS) saying what he had said, they recognized the features of his face, the inflection of his voice and his manner of indicating with his hands and they said: *Are you indeed Yūsuf?* To which he replied in the affirmative. 'Allāmah Ṭibrisi says that they recognized Yūsuf (AS) when he removed the crown from his head, according to Ibn 'Abbās.

Then, Yūsuf alludes to the path which he and his brother have taken, the path of piety and patience which is eternally rewarded by God Almighty. Reminding them that whatever one does for the sake of goodness and piety, they will never be denied their reward as God Almighty never wastes the reward of those who do good. As with Yūsuf (AS) and his brother, their worldly rewards have come after many years of suffering the pain of separation and suffering the ill-effects of their sibling's jealousy. Even as they will soon enjoy the results of years of patience and prayer, what God Almighty has in store for them in the hereafter, in terms of rewards, cannot be compared with the worldly rewards, no matter how sweet and gratifying they may be.

Realizing that they have come full-circle and are now standing before their brother who they conspired to rid themselves of, they are awe-struck. If that alone was not sufficient to humiliate them, their brother is now one of the most powerful men in the world, or at least their world. They acknowledged that God Almighty has shown Yūsuf (AS) and his brother to be exalted over them in forbearance, knowledge, reasoning and goodness. With remorse, they said: *"And we were certainly sinners."* Literally, they were mistaken in choosing the path of action which they followed in their youth. ﷻ

﴿قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

"He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the Merciful." [Yūsuf 12:92]

﴿إِذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا ۚ وَآتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾

"Take this my shirt and cast it on my father's face; he will (again) be able to see, and come to me with all your families." [Yūsuf 12:93]

﴿وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونِ﴾

"And when the caravan had departed, their father said: Most surely I perceive the greatness of Yūsuf, unless you pronounce me to be weak in judgement." [Yūsuf 12:94]

﴿قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ﴾

"They said: By Allah, you are most surely in your old error." [Yūsuf 12:95]

Yūsuf (AS), a prophet and the son of a prophet, shows the gracious and forgiving character that history has repeatedly recorded of countless prophets and men/women of God. On the occasion of the victory of Makkah, our prophet (ﷺ) used similar words in forgiving those members of Quraish who forced him into exile and waged war against him.⁶⁹

Then, Yūsuf (AS) prays for their forgiveness to the most Merciful of the Merciful Who forgives the sins of those who repent. Apparently, when Yūsuf (AS) was informed about the condition of his father, that he had lost his sight due to his excessive crying, Yūsuf (AS) gives them his shirt saying: *"Take this my shirt and cast it on my father's face; he will (again) be able to see."* This is the third event connected with the shirt of Yūsuf (AS) and the most astounding.⁷⁰ This was the shirt taken from the amulet (Ta'weezh) given to him by his father.

'Allāmah Ṭibrisi mentions that Yūsuf (AS) said: *"Only he who took my shirt to him the first time should take it (to Ya'qūb). Yahūda said: I am the one who took it to him and it was me who smeared it with blood. Then I informed him that a wolf had eaten him. Yūsuf (AS) said: Take this also and inform him that I am alive."*

Another manifestation of his generosity is his invitation to his brothers that they should return with their father and all of their families to Egypt.

Imām aṣ-Ṣādiq (AS) narrates that when the caravan departed from Egypt, Ya'qūb (AS) sensed the fragrance of Yūsuf's (AS) shirt while he was still in Palestine, a journey of ten nights. Ibn 'Abbās is of the view that it was eight nights. al-Ḥasan says that it was the distance was eighty Farsakh while al-'Aṣim says that it was a month's journey.⁷¹ Commentators and poets have written that aṣ-Sabā, the east wind, requested God Almighty's permission to carry the fragrance of Yūsuf's shirt to Ya'qūb before the bearer of good news would arrive with the shirt.

Ya'qūb (AS) says to his sons or family which remained in Palestine with him: *"Most surely I perceive the greatness of Yūsuf"* Certainly, the translator here (Shākir) misses this point and translates it as 'greatness' while commentators have indicated that it was Yūsuf's (AS) fragrance that he sensed. Then he adds to this statement: *"Unless you pronounce me to be weak in judgement."* Meaning, unless you deem me to be foolish, according to Ibn 'Abbās and Mujāhid. Or deem me to be senile, according to Qutādah and al-Ḥasan.⁷²

Being unaware of the events in Egypt, his sons dismissed his perception as the same old sentiments which he always displayed toward Yūsuf (AS) over the many years of his absence by saying: *"By Allah, you are most surely in your old error."* In verse 8, the sons also referred to Ya'qūb's (AS) love of Yūsuf (AS) as *manifest error*. ﴿

﴿فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۗ قَالَ أَلَمْ أَقُلْ لَكُمْ ۖ إِنِّي أَخْبَرْتُكُمْ أَنَّ بَنِيكُمْ لَأَكْفُرَنَّ بِالَّذِي عٰلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

"So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?" [Yūsuf 12:96]

﴿قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خٰطِئِينَ﴾

"They said: O our father! ask forgiveness of our faults for us, surely we were sinners."

[Yūsuf 12:97]

﴿قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

"He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful."

[Yūsuf 12:98]

When the caravan returned to Ya'qūb (AS), Yahūda, referred to here as the bearer of good news, placed the shirt of Yūsuf (AS) over his father's face and his vision was instantly restored. According to aḍ-Ḍahhāk, more than his vision was restored. He says that his vision returned after blindness, his strength returned after weakness, his youth returned after senility and his happiness returned after sadness. After which Ya'qūb said to Yahūda *I don't know what I can reward you for it. May Allah ease for you the agony of death (Sakrāt al-Mawt)*.⁷³

It was a rare that Ya'qūb's family found him in a state of happiness since his separation from Yūsuf (AS). They were now seeing light in the same eyes which had become white and weakened by tears of sorrow and pain. He could now savor the beauty of the world a new and his heart finally came to rest after decades of anxiety and pain.

He reminds his sons: *"Did I not say to you that I know from Allah what you do not know?"* Reminding them that his love and devotion was not in vain (refer to verse 86) because he knew in his heart that Yūsuf (AS) was alive and his vision was true, although it did not lessen for him his sorrow at being separated from him.

Indeed, his children had witnessed astounding events: Yūsuf (AS), whom they had presumed to be dead, was not only alive but he was flourishing as the 'Azeez of Egypt, the second most powerful man in the land. Their father's vision had been miraculously restored by Yūsuf's shirt. No doubt it brought to mind Ya'qūb's (AS) demise into a life of sadness after seeing Yūsuf's (AS) blood-stained shirt many years before. Two amazing transformations indeed.

Realizing their own culpability in the matter of Yūsuf's (AS) disappearance and their father's agony thereafter, they asked their father to intercede for them with God Almighty and seek their forgiveness for their past sins. Implicit in this request is their understanding of their father's station with regard to God Almighty. Otherwise, they could have requested God's forgiveness individually without any intermediary, as God Almighty is Forgiving and Merciful and hears (and answers) the prayers of all those who turn toward him in sincere repentance.

According to reports from Imām aṣ-Ṣādiq (AS), Ibn 'Abbās and Shaikh Ṭāwūs, Ya'qūb (AS) did not immediately pray for their forgiveness. Rather, he delayed seeking their forgiveness until the early hours of Friday as this time was more suitable for having prayers answered, according to Ibn Mas'ūd.⁷⁴

There is an indication of this in the wording of his reply to their plea: ﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي﴾ *"I will ask for you forgiveness from my Lord."* Wherein the particle 'Sawfa' indicates that the action, meaning to seek forgiveness, will occur in the future. Other reports indicate that Ya'qūb had prayed for their forgiveness every Friday night for twenty years and that Jibrāeel taught him the following Du'ā:

يَا رَجَاءَ الْمُؤْمِنِينَ لَا تُخَيِّبْ رَجَائِي، وَيَا غَوْثَ الْمُؤْمِنِينَ أَعِثْنِي، وَيَا عَوْنَ الْمُؤْمِنِينَ أَعِنِّي، وَيَا
حَبِيبَ التَّوَابِينَ تَبَّ عَلَيَّ وَاسْتَجِبْ لَهُمْ!

*"O hope of the believers! Do not dash my hopes. O helper of the believers! Come to my aid. O Supporter of the believers! Give me support. O beloved of the repentant! Turn toward me (mercifully) and answer (this prayer) for them!"*⁷⁵ ﷻ

﴿فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ﴾

"Then when they came in to Yūsuf, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please." [Yūsuf 12:99]

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا ۗ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾

"And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitān had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise." [Yūsuf 12:100]

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

"My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a Muslim and join me with the good." [Yūsuf 12:101]

Ya'qūb (AS), his family and the families of his eleven sons migrated to Egypt at the invitation of Yūsuf (AS). This was the fulfillment of Ya'qūb's lifelong desire: to be reunited with his beloved son Yūsuf (AS).

Although he knew he was alive all of these years, it never diminished his sadness and misery at their separation. Now their separation will be behind them. Ya'qūb (AS), though elderly, will have a new life with his family and loved ones in a new land.

One report attributed to Imām aṣ-Ṣādiq (AS) says that Ya'qūb (AS) said to his sons: *"Load up and go to Yūsuf this your (very same) day with all your families. They traveled and with Ya'qūb was the aunt of Yūsuf, Umm Yameen. They quickened the journey, in happiness and joy (arriving) in Egypt after nine days. When they came upon Yūsuf, he was in the house of the king. He hugged his father, kissed him and cried. He raised his father and aunt upon the throne of the king."*

Then, he entered his house and applied Kuhl (to his eyes) and oil (to his hair) and put on the distinguished dress of the treasure and king. When (his family) saw him, they fell prostrate in awe of his greatness and in thanks to God Almighty for that (stature given him). In these twenty years, Yūsuf did not oil (his hair) nor apply Kuhl (to his eyes) nor perfume himself until God would unite him and his father and brothers." 76

The verse refers to Yūsuf's (AS) aunt as a parent, as was customary in the usage of language. In this same usage, Ibrāhim's (AS) uncle was mentioned in Qurān as his father (6:74). It is mentioned in many narrations that the mother of Yūsuf (AS) and Benyameen, Raheel (Rachel) had died and Ya'qūb married her sister, referred to as Umm Yameen in the narration. 'Allāmah Ṭibrisi says that Ya'qūb (AS) and his family numbered seventy three persons.

There are some narration which indicate that God Almighty was displeased with Yūsuf's (AS) reception for his father and gave him a punishment for that.⁷⁷

Ṭibrisi also mentions that the reason that Yūsuf (AS) prayed for their safety in Egypt, in saying: *"Enter safe into Egypt, if Allah please."* It was due to the fear which Ya'qūb and his family had of the king of Egypt, the pharaoh. One had to seek his permission to enter into this land. This king had the same reputation, at least in the past, for which all pharaohs were well known: they were absolute and brutal rulers over the subjects. Yūsuf's (AS) position and authority in Egypt, however, gave them strong cover from the king's power.

As the narration suggests, when Ya'qūb (AS), his wife and sons saw Yūsuf (AS) in the full dress of the 'Azeez (some say the king's dress), they all fell prostrate before Yūsuf (AS). Commentators have discussed the nature of this prostration: was it a prostration of thankfulness or *Sajdah ash-Shukr* (سَجْدَةُ الشُّكْرِ) or some other type of prostration.

Regarding the expression: ﴿وَوَخَرُوا لَهُ سُجَّدًا﴾ *"And they fell down in prostration before him..."* Shaikh Mughniyyah presents a clear argument in his saying that in the pronoun in (هُ) refers back to Yūsuf (AS), meaning they fell prostrate to him. He argues that this is also consistent with the verse (v.4) wherein the vision of Yūsuf (AS) is mentioned saying that his parents and brothers would prostrate to him.

Shaikh Mughniyyah (and other scholars) have pointed out that this bowing had a different connotation at that time because it was also used as a manner of greeting and saluting someone of rank and importance. Therefore, it would not have been unusual for them to make such a prostration before Yūsuf (AS). Shaikh Ṭūsī also notes the point that the origin of prostration is related to humility (جِد), in other words, not related to worship.

Also, there was nothing in their law or practice which prevented such acts. As such, there's no need to look deeper into this act because it was not a spiritual act per se. Likewise, it can also be accepted that they also prostrated out of thanks to God Almighty after seeing that God Almighty had given Yūsuf (AS) great authority in Egypt and he was a man of great wisdom and nobility.

The majority of commentators have interpreted the same pronoun as referring to God Almighty, meaning that they prostrated out of thanks to God Almighty. 'Allāmah Ṭibrisi mentions that this is the view of Ibn 'Abbās. He also carries a tradition narrated regarding Imām 'Ali an-Naqī (AS) who was asked: *"Inform me, was the prostration of Ya'qūb and his sons for Yūsuf while they were (in fact) prophets? Abūl-Ḥasan (AS) replied: Regarding the prostration of Ya'qūb and his sons, it was not for Yūsuf. That was only (done) by them out of obedience to God and a salutation for Yūsuf just as the prostration of the angels for Adam was an obedience to God and a salutation to Adam. So, Ya'qūb, his sons and Yūsuf along with them, prostrated out of thanks to Allah for gathering them together. Did you not see (what he was) saying in (God's) thanks at that time? "My Lord! Thou hast given me of the kingdom..."*⁷⁸

Now, the interpretation of vision of Yūsuf's (AS) has been realized by all: *"O my father! this is the significance of my vision of old; my Lord has indeed made it to be true..."* Scholars are of differing opinions regarding the duration of time between the vision and its fulfillment. Salmān al-Farsi is reported to have said it was forty years. The longest term was eighty years, according to al-Ḥasan, while the shortest term was eighteen, according to Ibn Ishāq.⁷⁹

Yūsuf (AS) also says: *"And He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaiṭān had sown dissensions between me and my brothers..."*

It was the same divine gift (of interpreting dreams) that re-united his family that also gave him his freedom from prison and favor with the king of Egypt. That God Almighty brought Ya'qūb (AS) out of the desert was also a blessing for him. Many scholars have written that Ya'qūb (AS) and his family faced difficult times during the years of drought. They were hearers and most of their livestock had perished due to the drought. As such, they were compelled to go to Egypt to seek food for their families.

By virtue of his patience, God Almighty gave Yūsuf (AS) a clear victory over his brothers by granting him knowledge, wisdom and authority. Yūsuf (AS), through his wisdom and foresight, dealt graciously with his brothers by which they realized their faults and sought God Almighty's forgiveness. Ya'qūb (AS) was patient as well, although he suffered greatly. Ultimately, it is God, the Mighty and Majestic, Who manages the affairs of his servants. Armed and protected with this knowledge alone, these two servants placed their faith and reliance totally in God Almighty and His plan. As Ya'qūb (AS) himself had said: *"On Him do I rely, and on Him let those who are reliant rely."* [v.67]

In the end, Yūsuf (AS) says: *"Surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise."* Benignant is the translation given for the 'Arabic word *Lateef* (لَطِيفٌ), it is a difficult word to properly translate with an English term. al-Azhari says: *al-Lateef is one of the names of Allah, Glorified is He. It means (that Allah is) friendly (Rafeeq) toward His servants (like saying:) So-and-so is kindhearted toward so-and-so* (لَطَفَ فُلَانٌ بِفُلَانٍ لُطْفًا). It is also said that it means to be knowledgeable of details of matters.⁸⁰

Either meaning would suffice but the second seems more appropriate within the context of Yūsuf's (AS) story. His story cannot be separated from Ya'qūb's story and vice versa. Both had been tested by calamitous events, separation and personal trials. Neither knew how their story would end nor how they would come together again. Both resolved to be patient while God Almighty's plan was revealed before them. At the time of their separation, neither could have envisioned how their lives would end nor where they would die. While the knowledge of their past, present and future was readily known to God Almighty. He re-united these two prophets to the satisfaction of their own hearts and as a lesson for the families of the children of Ya'qūb (AS).

Now Yūsuf (AS) is an authority in the land of Egypt and Ya'qūb (AS) and his family have migrated there in order to establish themselves as a party of faith in a new land. God Almighty's wisdom and understanding of His servant's affairs is flawless and His guidance, due to that knowledge and understanding, is also flawless.

Yūsuf (AS) gives his witness to God's Majesty: *"My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a muslim and join me with the good."*

Commentators have made a point of noting that the phrase: *Thou hast given me of the kingdom,"* has the meaning: You have given me *some* of the kingdom. Here, the particle (مِنْ) has the meaning of (بَعْضٌ) or *part, some*. Indeed, Yūsuf (AS) had been given heavenly and worldly authority. His authority was incomplete, however. He was an authority in Egypt but he was al-'Azeez, the treasurer and second in power. Likewise, with regard to his spiritual authority, although he was a prophet, his father was also a prophet but of greater distinction.

Imām al-Bāqir (AS) was asked once: *"Who was Allah's Proof (Ḥujjah) on the earth Ya'qūb or Yūsuf? He said: Ya'qūb was the Ḥujjah and the kingship was for Yūsuf."*⁸¹ Here, then, it is interesting to give some thought to the aim of Yūsuf's (AS) prophetic mission. Was it only for the benefit of his brothers or was there a greater mission?

Yūsuf (AS) calls out to his Lord: *"Originator of the heavens and the earth!"* Meaning, O Originator of the heavens...(the vocative particle *Yā* (يَا) being unwritten). It is said that *Fāṭir* means one who creates without a likeness from which to model his creation.⁸²

"Thou art my guardian in this world and the hereafter; make me die a muslim and join me with the good." He acknowledges God Almighty as his guardian in both worlds and prays that God makes him to die as a Muslim, meaning keeping him upon the path of faith until death and grace him, in death, with being a Muslim. Some commentators say that he was praying for immediate death. He prayed for connection, after death, with those who are good, meaning his forefathers Iṣḥāq and Ibrāhim, peace be upon both of them.

Abū Ḥamzah, one of the companions of Imām aṣ-Ṣādiq (AS) said: *"It has reached us that Ya'qūb lived one forty seven years (147). He entered Egypt with Yūsuf while he was one hundred thirty (130) and spent seventeen (17) with Yūsuf in Egypt."*⁸³ Ibn Iṣḥāq reports: *"Ya'qūb stayed in Egypt twenty-four (24) years, died and was buried in Syria (Sham)." Sa'eed Ibn Jubair said: "Ya'qūb was transferred to Bait al-Muqaddas (Jerusalem) in a coffin made of teak. That day coincided with the death of Esau (his twin brother) and they were buried in one grave. Afterward, Yahūd transferred their dead to Bait al-Muqaddas. Ya'qūb and Esau were birthed in one stomach and buried in one grave. Their age was one hundred forty seven (147)." (Refer to this footnote for a brief history of Ya'qūb (AS)).⁸⁴*

Then, Yūsuf returned back to Egypt after burying his father in Bait al-Muqaddas, according to his will (Waṣiyah) to him. He lived for twenty-three (23) years after his father. (Yūsuf) was the first prophet of the children of Israel. Then, he died and willed that he be buried at the grave of his father."

It is (also) said that he was buried in Egypt, then Musa (AS) removed his bones and took them to be buried at his father's (grave). It is said prophethood was attained by Rūbeel (Rueben) after (Yūsuf), then to Yahūzha (Yahūda).⁸⁵

There are a number of commentators who are of the view that Yūsuf (AS) lived to be 120 years old.⁸⁶ Ibn Iṣḥāq is of the view that Yūsuf (AS) fathered three children by the (former) wife of al-'Azeez (Zulaykhah): Afrāim, Meeshā and Raḥmah, the wife of the Prophet Ayyūb (AS). The time between Yūsuf (AS) and Mūsa (AS) was four hundred years.⁸⁷

Similar facts are also confirmed in the book, *The Histories of Prophets*: *"...Yūsuf returned to Egypt and remained there, according to what has been narrated, twenty three years after the death of his father. He had been blessed with sons and daughters. There were three in the time of his father Ya'qūb. They were two (male) twins Afrāim and Meeshā (or Mansa). He also had a daughter Raḥmah who afterward became the wife of the prophet Ayyūb (AS). Yūsuf (AS) was the first prophet of the children of Israel."* This history does not, however, indicate the identity of Yūsuf's (AS) wives.⁸⁸ ﷻ

﴿ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيهِ اِلَيْكَ ۗ وَ مَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْا اَمْرَهُمْ وَ هُمْ يَمْكُرُوْنَ﴾

"This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans."

[Yūsus 12:102]

﴿وَ مَا اَكْثَرُ النَّاسِ وَ لَوْ حَرَصْتَ بِمُؤْمِنِيْنَ﴾

"And most men will not believe though you desire it eagerly." [Yūsus 12:103]

After giving a nearly complete narrative on the life of the prophet Yūsus (AS), God Almighty addresses the prophet Muḥammad (ﷺ) who is told that this narrative is related to the unseen and the unknown. This narrative has come to him by way of revelation (Waḥiy). God Almighty, clarifying the point, reminds everyone that it is He who carried this history to the prophet Muḥammad (ﷺ) who was unaware of it beforehand. God, the Mighty and Majestic, even informed him of the thoughts of the brothers while they plotted against Yūsus (AS).

Here, it is appropriate to mention one of the important aspects of this Sūrah and the narrative or Qaṣaṣ within it. History indicates that Ḥijāz, the area where our prophet (ﷺ) lived, was inhabited by Jews among the tribes in the outlying areas. There is no record of Christians living in Ḥijāz. History and traditions do not indicate that our prophet was schooled in the books of previous nations nor interacted with Jewish religious leader for that purpose, particularly while in Makkah where this Sūrah was revealed.

Therefore, the narrative contained within this Sūrah cannot be attributed to our prophet's knowledge of the scriptures or histories of previous nations. As God Almighty confirms, this is knowledge given to prophet Muḥammad (ﷺ) via divine channels.

He was not privy to the history of Ya'qūb (AS) and his sons. We can see in the Makkan society in our prophet's (ﷺ) time was in a dark age. Our prophet's (ﷺ) clan were descendents of Ismā'il (AS), Ya'qūb's uncle. Yet at the time of his youth, our prophet (ﷺ) witnessed his clan's slide into such moral decay that the Abrahamic light of monotheism had nearly vanished from the Quraish. Any Quraish could recount his lineage up to the prophet Ismā'il (AS) but his faith, practices and spiritualism was all but lost to most of them. They all knew very well that Ismā'il was their forefather who established their race in Makkah (referred to as Bakkah in the Qurān) but the Quraish were more enamored with their warrior forefathers than the spiritualism of an ascetic prophet. They could readily recount the battles of their forefathers but they were not as steeped in the history of the other branch of the family of Ibrāhīm (AS), the descendants of Iṣḥāq (AS).

This Sūrah, then, provided our prophet (ﷺ) with a relatively complete narrative on the life and affairs of another prophet having lived an estimated two thousand years before his time.⁸⁹ When compared to the narrative found in the Old Testament (Book of Genesis), there are only insignificant differences between these two narratives (Refer to the appendix for the biblical narrative). The reality is as the verse states: *"This is of the announcements relating to the unseen (which) We reveal to you..."* There is no other plausible explanation for this history to have come from the mouth of our prophet (ﷺ) with such accuracy except that it was divinely inspired. There is no doubt, then, that this Sūrah was a proof of the prophethood of Muḥammad (ﷺ) for those who possessed knowledge of those previous scriptures, namely the Taurāh.

Even armed with this miraculous proof, God Almighty warns our prophet (ﷺ) that people will not accept his faith, the proofs of his faith nor his teachings except a few. The expression of the verse signifies that people will not believe although our prophet (ﷺ) was deeply desirous of his people accepting his faith. The word (حَرَضْتُ) suggests a desire deeper than what may be considered normal. It suggests being driven to something or covetous of something. It brings to mind a strong rebuke from God Almighty found in another Sūrah.⁹⁰ Most commentators agree that the object of this verse is the Quraish, the prophet's (ﷺ) clan. The manner of expression, however, certainly suggests that it may be appropriate to apply this meaning beyond the Quraish as it says: *"And most men will not believe..."*, meaning most of mankind, in general. ﷻ

﴿وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾

"And you do not ask them for a reward for this; it is nothing but a reminder for all mankind."

[Yūsuf 12:104]

﴿وَكَايْنٍ مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَ الْأَرْضِ يَمُرُونَ عَلَيْهَا وَ هُمْ عَنْهَا مُعْرِضُونَ﴾

"And how many a sign in the heavens and the earth which they pass by, yet they turn aside from

it." [Yūsuf 12:105]

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَ هُوَ مُشْرِكُونَ﴾

"And most of them do not believe in Allah without associating others (with Him)."

[Yūsuf 12:106]

Our prophet (ﷺ) was instructed not to request any compensation or payment for whatever is contained in his divine communications. Meaning that for fear of making it difficult for people to accept the divine communication and (for fear of) preventing them from accepting faith, no recompense is to be asked for conveyance of the message and clarification of the law, according to 'Allāmah Ṭibrisi.

This divine communication, meaning the Qurān, is a book of advices and lessons for mankind as a whole, not for a particular people, nation or region. It is a communication from God, the Mighty and Majestic, and a reminder to those who believe in the world at large.

God Almighty poses a question regarding man: *"And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it."* Commentators differ with regard to the meaning of signs. Some say that it is the signs like the sun, moon, mountains, trees, etc. These signs also give indication of God Almighty's Oneness and His ability to manage countless systems flawlessly. Others say it refers to the ruins and other signs of bygone nations, like the pyramids and the ruins of roman, persian and other dominant cultures.

The pyramid is a good example of the ruins of a great and powerful culture. The pharaoh Ramses II is generally considered to be the pharaoh mentioned in connection with the prophet Moses (AS). God, the Mighty and Majestic, destroyed him and his kingdom leaving his remains as a sign for believers until this time. Yet, people witness these signs without contemplating its signification upon God Almighty or they refuse to recognize the lessons which these signs indicate. Thus, the meaning that they turn away from these signs.

Regarding the next verse: *"And most of them do not believe in Allah without associating others (with Him),"* again, there are differing interpretations. According to al-Qummi, the association of partners with God (Shirk) refers to association of partners in obedience, not in worship, based on a report from Imām al-Bāqir (AS).⁹¹

'Allāmah Ṭibrisi, on the other hand, gives six possible interpretations:

1) *"Them"* (referred to in the verse) are the Mushrikeen of the Quraish. They resolved belief in Allah as the creator, the giver of life and death, yet they worshipped idols and claimed them to be gods while they were saying that Allah is our Lord and our God and He nurtures us. Then, they created associates (with Allah) in that, according to Ibn 'Abbās.

2) The (verse) descended regarding the Mushrikeen of the 'Arabs. When they were asked who created the heavens and the earth and sends down the rain, they said: Allah our Lord! Then, they became Mushrikeen. They said in their Talbiyyah: Labaik! There is no partner for You except one partner who is for You, you own him and that which he owns, according to ad-Dahhāk.

3) They are the People of the Book (Ahl al-Kitāb). They believed in Allah, the last day, the Taurāh and the Injeel. Then, they became Mushrikeen in rejection of the Qurān and in rejection of the prophethood of our prophet Muḥammad (ﷺ), according to al-Ḥasan. This report along with what preceded it was narrated by Darām Ibn Qubayṣah from 'Ali Ibn Mūsa ar-Riḍā from his father from his grandfather from Abū Abdillāh (aṣ-Ṣādiq), peace be upon them all.

4) They are the hypocrites (Munāfiqeen) who manifest their faith and commit Shirk in secrecy, according to al-Balkhi.

5) They are the doubtful (al-Mushabbihah). They believe, in general, and commit Shirk in the details. That is narrated from Ibn 'Abbās.

6) The intent of making partners is partnership in obedience not partnership in worship. They obey Shaitān in disobedience which they perpetrate from (those offenses) which Allah has obligated the hell-fire. Then, they create a partnership with Allah in obedience and they do not make a partner with Allah in worship, (meaning that) they worship along with Him other than Him, from Abū Ja'far (al-Bāqir-AS).

A report from Imām ar-Riḍā (AS) has also described it as a Shirk not associated with disbelief.⁹²

﴿أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

"Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive."

[Yūsuf 12:107]

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

"Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists." [Yūsuf 12:108]

God Almighty asks a couple of rhetorical questions regarding those who disbelieve: *"Do they feel secure that they will not be punished with a severe punishment from God? Or do they not fear that the final hour might come upon them as a surprise while they are unaware?"* The questions are posed in order to highlight the carelessness and negligence of those who disbelieve. They carelessly ignore God's threats of punishment.

The type of punishment mentioned here is referred to as *Ghāshiyah* or a stupor due to the punishment of God. According to Ibn 'Abbās, it means do these non-believers feel secure against the punishment of Allah coming to them, blinding them and engulfing them. It is from the stupor of the lights (Suruḥ) because it blinds them. It only comes with the feminine word (Ghāshiyah) in estimation of (the feminine word) *punishment* ('Aqūbah), in other words, a significant punishment for all of them. According to Mujāhid and Abū Muslim, it is total annihilation. aḍ-Ḍahhāk says that it is lightning and sudden calamity (al-Qāri'ah).⁹³

Also, those who disbelieve ignore the coming of the hour due to being deluded by the allurements of worldly life. Their distraction with the world will be so enveloping that the day of judgement will come to them as a surprise. Despite the fact that the hour will not occur until extraordinary signs appear which herald the world's demise, they will remain oblivious to those signs or ignorant of their significance. They will be shocked because they were unaware, uncaring and heedless. That which has been promised in the Taurāh, Injeel and Qurān will come to pass but those who disbelieve may never believe until God's truth is revealed before them at the final hour. The gravity of this truth will overcome all of their senses, worldly beliefs, superstitions and misconceptions. At this stage of man's existence, he will not be able to deny God's existence and Mastership. He will be made to realize that he has come full circle and returned to his Creator and Master even more pathetic than when his Creator sent him into this world.

Next, God the Mighty and Majestic, commands the prophet Muḥammad (ﷺ) to declare his path and ideology: *"This is my way: I call to Allah, I and those who follow me being certain..."* The path of Muḥammad is to call people to surrender to pure divine faith (Tauḥeed) and righteous conduct and to reject the ignorance of all types of idolatry (Shirk), deviated beliefs (Inḥirāfāt) and superstitions (Khurāfāt).

The prophet Muḥammad (ﷺ) himself and those who follow him in belief are of a faith rooted in certainty (Yaqeen) and God-consciencenous (Ma'rifah). A faith founded upon explicit proofs and clear evidence. They are not those who blindly follow the corrupted traditions of their forefathers.

There are at least two ways to interpret this verse according to where the pause (Waqf) is placed. According to Ibn 'Abbās, the pause is placed after the word *Allah*, as in: *"This is my way: I call to Allah. I and those who follow me being certain..."* This is the view that our translation takes. Ibn 'Abbās also says that the meaning of the latter part of the verse is that the companions of the prophet are on the most excellent path. Ibn al-Anbāri places the pause in a different place: *"This is my way. I call to Allah, I and those who follow me, being certain..."* Meaning that the prophet and his followers call to Allah with certainty.⁹⁴

Based on traditions, another interpretation is that *"I and those who follow me"* refers to the prophet (ﷺ) and 'Ali Ibn Abi Ṭālib (AS) or the prophet (ﷺ) and the descendants of Muḥammad (AS).⁹⁵

Our prophet (ﷺ) is commanded to say: *Subḥāna-llāh!* Or *Glory be to God!* 'Allāmah Ṭibrisi interprets it in the present context as meaning: *I am free of that which they associate with God Almighty. "And I am not one of the polytheists."* Meaning, the polytheists or Mushrikeen (of the Quraish) who had taken stones and wood as gods and associated peers with God Almighty and taken angels as the daughters of God.

Shaikh Nāṣir Makārem makes an interesting point in connecting this verse to the prophet Yūsuf (AS) as well. He says: *"It emphasizes the irreproachable purity of the Creator Whom (people) are being summoned to as well as His absolute perfection being devoid of any shortcomings and that (people) must not take partners with the Creator. This, in reality, is one of the special characteristics of the true leader (al-Qā'id aṣ-Ṣādiq) that he announces his aims and guiding principles with distinct clarity. And that he and his followers travel along a clear and sound course. It is not that he should rule them with a halo of equivocalness in the aims and paths (of his faith) nor that each of them should travel a specific direction."*

"Then, one of the paths through which we recognize truthful leadership from false (leadership) is that the truthful leader is distinguished by unequivocal speech and clarity of the path. Or the other (path), then, in order to attempt to cover their conduct, takes refuge in ambiguous discourse and varied answers. That this verse occurs after the verse connected with Yūsuf indicates that in the path of the methodology of the prophet (the two prophets) do not differ from the path and methodology of Yūsuf, the prophet. He called (people) to One Omnipotent God in the corners of the prison. Regarding (leaders) other than he, they have called (people) to the heavens endlessly. By virtue of blind followership (Taqleed), he has moved from one ignorant person to another. The conduct of prophets and messengers are all one. Due to (the fact) that misguided and ignorant people constantly posed this objection to prophets: Are you are a man? Why were angels not entrusted with this matter?"

*"And because people in the age of ignorance (al-Jāhiliyyah) were posing this same objection with relation to the Messenger (ﷺ) and his general call (to faith), then the Qurān replies a second time to this objection: "And We have not sent before you but men from (among) the people of the towns...[12:109]" These messengers are like the remaining people, they live in cities and villages, traveling between people being aware of their pains, their needs and difficulties."*⁹⁶

'Allāmah Ṭibrisi makes the point that this verse gives indication upon the virtue of supplication (Du'ā) to God Almighty and summoning people to God's Unity and Justice. A tradition of our prophet gives support to this in that he (ﷺ) has said: *Scholars are the trustees of Messengers for (God's) worshippers.*⁹⁷ Ṭibrisi also says that the verse indicates the obligation of making an effort to base (our faith) upon trustworthy (evidence), insight and clear proof which will oblige the breakdown of blind followership or *Taqleed* in faith.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَ لَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ﴾

"And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations? Have they not then traveled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against) evil; do you not then understand?" [Yūsuf 12:109]

﴿حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَ ظَنُّوا أَنَّهُمْ قَدْ كَذَّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّي مَنْ نَشَاءُ ۗ وَ لَا يُرَدُّ بَأْسُنَا
عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

"Until when the Messengers despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people." [Yūsuf 12:110]

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ ۚ وَ لَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ
تَفْصِيلَ كُلِّ شَيْءٍ ۚ وَ هُدًى وَ رَحْمَةً لِقَوْمٍ يُؤْمِنُونَ﴾

"In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe." [Yūsuf 12:111]

'Allāmah Ṭabāṭabāi mentions the following regarding this verse: *"When God, be He Glorified, mentions the state of man in faith (with this verse), then the state of the Prophet (ﷺ) in his call to them toward a divine mission without asking them any reward and bringing about benefit due to himself,*

(God) explains that that is not an innovation in the matter. Rather, what has come about is the Divine Tradition (Sunnah Ilāhiyyah) in religious appeals. Then, past messengers were not angels. Only men were raised among these people from the people of towns wherein they mixed with people and they aware that with them was the revelation of God (sent) to them and (aware) of their being dispatched for them and their call to them (toward God). " 98

Qutādah believes that the reference to the people of the town refers to people living in towns and cities as opposed to the Bedouin or desert dweller due to the Bedouin's remoteness from knowledge and (remoteness from) their people. al-Ḥasan says: "God has never raised a prophet from the desert-dwelling people, nor from Jinn nor from women. That being (because) harshness and sternness have dominated the Bedouin while the people of cities are sharper in intelligence." 99

Prophet Muḥammad (ﷺ) is questioned: *"Have they not then traveled in the land and seen what was the end of those before them?"* Meaning have they not travelled in other lands and seen the ruins of past nations nor heard their histories? Did not reports come to them of prophets who were sent to previous nations? Did not people learn of the outcome of those who rejected these messengers and prophets in past times?

God Almighty stresses that the life of the hereafter is best for those who are God-fearing and careful of their duty to God Almighty. Certainly, this world itself holds many ancient remnants documenting man's surrender to worldly life and his spiritual decline. Have we pondered the causes of the destruction of these powerful civilizations and nations with the aim of learning the lessons of their mistakes and failings? Those who have tied their faith, work and hopes to this life shall find all that they worked for will perish with this world. Those who have tied their faith, work and hopes to God Almighty and the hereafter, will find that they have prepared themselves for the best abode and that abode which is everlasting. In the end, God Almighty questions why it is that man cannot understand?

As Shaikh Nāṣir Makārem comments: *"This verse points to the most delicate and difficult glimpse into the lives of prophets and in its ending, it indicates upon the punishment of sinners. This the custom (Sunnah) of Allah regarding those who persist in their actions and lock the doors of guidance upon themselves. Then they, afterward, complete the proof upon themselves. Then they are delivered to divine punishment. They are not able, meaning, they do not have the power, to repel it." 100*

The despair mentioned here is not the despair of the messenger with regard to his message, as indicated in a narration from Imām aṣ-Ṣādiq (AS) who was asked by one of his companions: *"How does the Messenger of Allah not fear of that which comes to him from God that it may be what Shaitān instigates? He (AS) said: Surely when God takes a servant as a messenger, He sends down upon him divine peacefulness (Sakeenah) and sobriety (Waqar). That which comes to him from God is similar to that which he sees with his eyes." 101*

The despair mentioned here is the despair which the messenger feels regarding the reception of his message among people whom he calls to the path of faith. 'Allāmah Ṭabātabā'i says that the aim of this verse is connected to the previous verse and the meaning is... *"These Messengers who are men like you from people of the bygone towns (who) called upon them and they did not answer. They warned them of the punishment of Allah and they did not end until the time when the messengers despaired regarding the faith of these people. The people thought that the messenger had lied, meaning they informed them of the punishment as a lie. Our help came, then with that We saved whom We pleased and they were the believers and Our punishment is not averted, meaning our affliction (is not averted) from the guilty people."* ¹⁰²

This view is also confirmed in a narration related from Imām ar-Riḍā (AS) on the authority of 'Ali Ibn Muḥammad Ibn al-Jahm, who said: *"I was present in the session of al-Mamūn and ar-Riḍā (AS) was with him. al-Mamūn said to him: O son of the Messenger of Allah, is it not your saying: That the prophets are infallible?"*

"He (AS) said: Yes. He (al-Mamūn) said: Then, what is the meaning of the saying of God, the Mighty and Majestic, to where he says: Inform me about the saying of God, the Exalted: 'Until when the Messengers despaired and the people became sure that they were indeed told a lie, Our help came to them...' ar-Riḍā (AS) said: God, the Exalted, says: 'Until when the Messengers despaired' from their people that the Messengers had lied, Our help came to the Messengers. Mamūn said: By God is the attainment O, Abū al-Ḥasan." ¹⁰³

Regarding the final verse: *"In their histories there is certainly a lesson for men of understanding..."* Ṭibrī explains its meaning is: *"A reflection and insight for the ignorant and an admonition (from) He who afflicted (Yūsuf) by the ruler of Egypt and gathered him with his parents and brothers after their throwing him into the well, his sale and his imprisonment. It is said that in their history is a lesson because our prophets, peace and blessings upon them all, did not recite a scripture, nor hear a narration, nor mix among his people, then informing them of it in the best of its meanings and skillfulness of its words and its construction whereas no one could refute anything from that. Then this is best of indicators upon its veracity and propriety of his prophethood, "...For men of understanding..." meaning those possessing sound reasoning. "It is not a narrative which could be forged..." meaning that which the prophet Muḥammad has performed or was revealed to him cannot be fabricated as a lie."* ¹⁰⁴

Shaikh Ṭūsī explains that the meaning: *"But a verification of what is before it..."* means verification of that which precedes (the Qurān) from the Taurāh, the Injeel and (books) other than these two of the Books of Allah, according to al-Ḥasan and Quṭādah." ¹⁰⁵

Commentators are agreed that the Qurān is also known by the title al-Furqān, meaning the criterion by which previous books are validated as mentioned in the following verse:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

"Blessed is He Who sent down the Furqān upon His servant that he may be a warner to the nations." [al-Furqān 25:1]

With the prophet Muḥammad (ﷺ) being given this criterion by which the scriptures of previous nations can be validated or invalidated, it gives him a unique position as a warner to nations, meaning previous nations, like that of the Jews and Christians and a warner for his own nation, the Muslims.

Certainly, a comparison of the biblical version of the story of Yūsuf (AS) with this Qurānic version indicates upon the veracity of Muḥammad's (ﷺ) answers when challenged by the Jews of Medina.

Ṭibrisi says that the meaning of the ending of the final verse, namely: *"...and a distinct explanation of all things and a guide and a mercy to a people who believe" means an explanation of all things needed of the lawful and unlawful and the laws of Islām; (a guide), meaning a sign (a mercy), in other words, a blessing from which the believers can benefit from in both knowledge and deed; (to a people who believe) that is only particular to them because they benefit from it aside from others. In Allah is the success, infallibility and He suffices us and is the most excellent protector.*" ¹⁰⁶

Shaikh Mughniyyah interprets its meaning as: *"It is that all which comes in the Qurān is truth and affirmation, among which is the narrative of Yūsuf. It comes in agreement with that which Allah revealed to his previous prophets in divine books with the knowledge that Muḥammad had not recited (the Qurān) from himself nor had he heard it from any other. This, in addition, that the Qurān is an explanation of faith and law. It is guidance for he who seeks guidance from its perspective and a mercy for he who acts according to its rulings and takes heed of its admonitions. It is, without doubt, that those who take heed with the guidance of Allah they "are those who believe and do not mix up their faith with iniquity, those are they who shall have security and they are those who go aright."* [al-An'ām 6:82] ¹⁰⁷

In conclusion, the narrative of Yūsuf is one of the important narratives of the Qurān for those who view divine books as successive communications from God Almighty. It is a confirmation of previous divine books, at least in part, and a proof of God Almighty's favor upon the Prophet Muḥammad (ﷺ). Its moral lessons of faith, patience and virtue have never diminished by the millennia which has passed since the time of this great prophet of Allah, be He Exalted.

Next, in this commentary, please find an appendix wherein are the verses detailing the story of Yūsuf (AS) as found in the Taurāh and the Old Testament for your own comparison and scrutiny. Hopefully, it will help us all to realize the continuity of God Almighty's message to his creation throughout history. ﷻ

THE PROPHET YŪSUF (AS) IN THE OLD TESTAMENT

The narrative of the prophet Yūsuf (AS) can be found in the Old Testament spanning a number of chapters of the Book of Genesis. The narrative in the Old Testament is more comprehensive than that in the Qurān in that it also gives details of Yūsuf's father Ya'qūb, peace be upon them both, including naming his children, an account of his death and events following his death. The most obvious difference between the Qurānic narrative and the Biblical narrative is that the Biblical narrative mentions Yūsuf's (AS) marriage during his time in Egypt, whereas the Qurānic narrative makes no mention of his marriage at all. There are some reports in the books of commentary about his marriage, however, these reports are inconclusive.

Here, then, are the verses of the Book of Genesis related to the narrative of Yūsuf (ﷺ)

GEN 37: 1

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan

GEN 37: 2

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

GEN 37: 3

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

GEN 37: 4

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

GEN 37: 5

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

GEN 37: 6

And he said unto them, Hear, I pray you, this dream which I have dreamed:

GEN 37: 7

For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

GEN 37: 8

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

GEN 37: 9

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

GEN 37: 10

And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

GEN 37: 11

And his brethren envied him; but his father observed the saying.

GEN 37: 12

And his brethren went to feed their father's flock in Shechem.

GEN 37: 13

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

GEN 37: 14

And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

GEN 37: 15

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

GEN 37: 16

And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

GEN 37: 17

And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

GEN 37: 18

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

GEN 37: 19

And they said one to another, Behold, this dreamer cometh.

GEN 37: 20

Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

GEN 37: 21

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

GEN 37: 22

And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

GEN 37: 23

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

GEN 37: 24

And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

GEN 37: 25

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

GEN 37: 26

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

GEN 37: 27

Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

GEN 37: 28

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

GEN 37: 29

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

GEN 37: 30

And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

GEN 37: 31

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

GEN 37: 32

And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

GEN 37: 33

And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

GEN 37: 34

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

GEN 37: 35

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

GEN 37: 36

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

GEN 39: 1

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

GEN 39: 2

And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

GEN 39: 3

And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

GEN 39: 4

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

GEN 39: 5

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

GEN 39: 6

And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

GEN 39: 7

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

GEN 39: 8

But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

GEN 39: 9

There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

GEN 39: 10

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

GEN 39: 11

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

GEN 39: 12

And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

GEN 39: 13

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

GEN 39: 14

That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

GEN 39: 15

And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

GEN 39: 16

And she laid up his garment by her, until his lord came home.

GEN 39: 17

And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

GEN 39: 18

And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

GEN 39: 19

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

GEN 39: 20

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

GEN 39: 21

But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

GEN 39: 22

And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

GEN 39: 23

The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

GEN 40: 1

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

GEN 40: 2

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

GEN 40: 3

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

GEN 40: 4

And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

GEN 40: 5

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

GEN 40: 6

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

GEN 40: 7

And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

GEN 40: 8

And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

GEN 40: 9

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

GEN 40: 10

And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

GEN 40: 11

And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

GEN 40: 12

And Joseph said unto him, This is the interpretation of it: The three branches are three days:

GEN 40: 13

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

GEN 40: 14

But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

GEN 40: 15

For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

GEN 40: 16

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

GEN 40: 17

And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

GEN 40: 18

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

GEN 40: 19

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

GEN 40: 20

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

GEN 40: 21

And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

GEN 40: 22

But he hanged the chief baker: as Joseph had interpreted to them.

GEN 40: 23

Yet did not the chief butler remember Joseph, but forgot him.

GEN 41: 1

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

GEN 41: 2

And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

GEN 41: 3

And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

GEN 41: 4

And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

GEN 41: 5

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

GEN 41: 6

And, behold, seven thin ears and blasted with the east wind sprung up after them.

GEN 41: 7

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

GEN 41: 8

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

GEN 41: 9

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

GEN 41: 10

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

GEN 41: 11

And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

GEN 41: 12

And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

GEN 41: 13

And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

GEN 41: 14

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

GEN 41: 15

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

GEN 41: 16

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

GEN 41: 17

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

GEN 41: 18

And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

GEN 41: 19

And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

GEN 41: 20

And the lean and the ill favoured kine did eat up the first seven fat kine:

GEN 41: 21

And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

GEN 41: 22

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

GEN 41: 23

And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

GEN 41: 24

And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

GEN 41: 25

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

GEN 41: 26

The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

GEN 41: 27

And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

GEN 41: 28

This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

GEN 41: 29

Behold, there come seven years of great plenty throughout all the land of Egypt:

GEN 41: 30

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

GEN 41: 31

And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

GEN 41: 32

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

GEN 41: 33

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

GEN 41: 34

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

GEN 41: 35

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

GEN 41: 36

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

GEN 41: 37

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

GEN 41: 38

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

GEN 41: 39

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

GEN 41: 40

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

GEN 41: 41

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

GEN 41: 42

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

GEN 41: 43

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

GEN 41: 44

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

GEN 41: 45

And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

GEN 41: 46

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

GEN 41: 47

And in the seven plenteous years the earth brought forth by handfuls.

GEN 41: 48

And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

GEN 41: 49

And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

GEN 41: 50

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

GEN 41: 51

And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

GEN 41: 52

And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

GEN 41: 53

And the seven years of plenteousness, that was in the land of Egypt, were ended.

GEN 41: 54

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

GEN 41: 55

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

GEN 41: 56

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

GEN 41: 57

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

GEN 42: 1

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

GEN 42: 2

And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

GEN 42: 3

And Joseph's ten brethren went down to buy corn in Egypt.

GEN 42: 4

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

GEN 42: 5

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

GEN 42: 6

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

GEN 42: 7

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

GEN 42: 8

And Joseph knew his brethren, but they knew not him.

GEN 42: 9

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

GEN 42: 10

And they said unto him, Nay, my lord, but to buy food are thy servants come.

GEN 42: 11

We are all one man's sons; we are true men, thy servants are no spies.

GEN 42: 12

And he said unto them, Nay, but to see the nakedness of the land ye are come.

GEN 42: 13

And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

GEN 42: 14

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

GEN 42: 15

Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

GEN 42: 16

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

GEN 42: 17

And he put them all together into ward three days.

GEN 42: 18

And Joseph said unto them the third day, This do, and live; for I fear God:

GEN 42: 19

If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

GEN 42: 20

But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

GEN 42: 21

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

GEN 42: 22

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

GEN 42: 23

And they knew not that Joseph understood them; for he spake unto them by an interpreter.

GEN 42: 24

And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

GEN 42: 25

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

GEN 42: 26

And they laded their asses with the corn, and departed thence.

GEN 42: 27

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

GEN 42: 28

And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

GEN 42: 29

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

GEN 42: 30

The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

GEN 42: 31

And we said unto him, We are true men; we are no spies:

GEN 42: 32

We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

GEN 42: 33

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

GEN 42: 34

And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

GEN 42: 35

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

GEN 42: 36

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

GEN 42: 37

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

GEN 42: 38

And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

GEN 43: 1

And the famine was sore in the land.

GEN 43: 2

And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

GEN 43: 3

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

GEN 43: 4

If thou wilt send our brother with us, we will go down and buy thee food:

GEN 43: 5

But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

GEN 43: 6

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

GEN 43: 7

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

GEN 43: 8

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

GEN 43: 9

I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

GEN 43: 10

For except we had lingered, surely now we had returned this second time.

GEN 43: 11

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

GEN 43: 12

And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

GEN 43: 13

Take also your brother, and arise, go again unto the man:

GEN 43: 14

And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

GEN 43: 15

And the men took that present, and they took double money in their hand and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

GEN 43: 16

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

GEN 43: 17

And the man did as Joseph bade; and the man brought the men into Joseph's house.

GEN 43: 18

And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

GEN 43: 19

And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

GEN 43: 20

And said, O sir, we came indeed down at the first time to buy food:

GEN 43: 21

And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

GEN 43: 22

And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

GEN 43: 23

And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

GEN 43: 24

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

GEN 43: 25

And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

GEN 43: 26

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

GEN 43: 27

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

GEN 43: 28

And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

GEN 43: 29

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

GEN 43: 30

And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

GEN 43: 31

And he washed his face, and went out, and refrained himself, and said, Set on bread.

GEN 43: 32

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

GEN 43: 33

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

GEN 43: 34

And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

GEN 44: 1

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

GEN 44: 2

And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

GEN 44: 3

As soon as the morning was light, the men were sent away, they and their asses.

GEN 44: 4

And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

GEN 44: 5

Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

GEN 44: 6

And he overtook them, and he spake unto them these same words.

GEN 44: 7

And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

GEN 44: 8

Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

GEN 44: 9

With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

GEN 44: 10

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

GEN 44: 11

Then they speedily took down every man his sack to the ground, and opened every man his sack.

GEN 44: 12

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

GEN 44: 13

Then they rent their clothes, and laded every man his ass, and returned to the city.

GEN 44: 14

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

GEN 44: 15

And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

GEN 44: 16

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

GEN 44: 17

And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

GEN 44: 18

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

GEN 44: 19

My lord asked his servants, saying, Have ye a father, or a brother?

GEN 44: 20

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

GEN 44: 21

And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

GEN 44: 22

And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

GEN 44: 23

And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

GEN 44: 24

And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

GEN 44: 25

And our father said, Go again, and buy us a little food.

GEN 44: 26

And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

GEN 44: 27

And thy servant my father said unto us, Ye know that my wife bare me two sons:

GEN 44: 28

And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

GEN 44: 29

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

GEN 44: 30

Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

GEN 44: 31

It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

GEN 44: 32

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

GEN 44: 33

Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

GEN 44: 34

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

GEN 45: 1

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

GEN 45: 2

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

GEN 45: 3

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

GEN 45: 4

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

GEN 45: 5

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

GEN 45: 6

For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

GEN 45: 7

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

GEN 45: 8

So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

GEN 45: 9

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

GEN 45: 10

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

GEN 45: 11

And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

GEN 45: 12

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

GEN 45: 13

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

GEN 45: 14

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

GEN 45: 15

Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

GEN 45: 16

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

GEN 45: 17

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

GEN 45: 18

And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

GEN 45: 19

Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

GEN 45: 20

Also regard not your stuff; for the good of all the land of Egypt is your's.

GEN 45: 21

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

GEN 45: 22

To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

GEN 45: 23

And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

GEN 45: 24

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

GEN 45: 25

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

GEN 45: 26

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

GEN 45: 27

And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

GEN 45: 28

And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

GEN 46: 1

And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

GEN 46: 2

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

GEN 46: 3

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

GEN 46: 4

I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

GEN 46: 5

And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

GEN 46: 6

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

GEN 46: 7

His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

GEN 46: 8

And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

GEN 46: 9

And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

GEN 46: 10

And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

GEN 46: 11

And the sons of Levi; Gershon, Kohath, and Merari.

GEN 46: 12

And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

GEN 46: 13

And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

GEN 46: 14

And the sons of Zebulun; Sered, and Elon, and Jahleel.

GEN 46: 15

These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

GEN 46: 16

And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

GEN 46: 17

And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

GEN 46: 18

These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

GEN 46: 19

The sons of Rachel Jacob's wife; Joseph, and Benjamin.

GEN 46: 20

And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

GEN 46: 21

And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

GEN 46: 22

These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

GEN 46: 23

And the sons of Dan; Hushim.

GEN 46: 24

And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

GEN 46: 25

These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

GEN 46: 26

All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

GEN 46: 27

And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

GEN 46: 28

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

GEN 46: 29

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

GEN 46: 30

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

GEN 46: 31

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

GEN 46: 32

And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

GEN 46: 33

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

GEN 46: 34

That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

GEN 47: 1

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

GEN 47: 2

And he took some of his brethren, even five men, and presented them unto Pharaoh.

GEN 47: 3

And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

GEN 47: 4

They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

GEN 47: 5

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

GEN 47: 6

The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

GEN 47: 7

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

GEN 47: 8

And Pharaoh said unto Jacob, How old art thou?

GEN 47: 9

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

GEN 47: 10

And Jacob blessed Pharaoh, and went out from before Pharaoh.

GEN 47: 11

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

GEN 47: 12

And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

GEN 47: 13

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

GEN 47: 14

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

GEN 47: 15

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

GEN 47: 16

And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

GEN 47: 17

And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

GEN 47: 18

When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

GEN 47: 19

Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

GEN 47: 20

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

GEN 47: 21

And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

GEN 47: 22

Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

GEN 47: 23

Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

GEN 47: 24

And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

GEN 47: 25

And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

GEN 47: 26

And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.

GEN 47: 27

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

GEN 47: 28

And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

GEN 47: 29

And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

GEN 47: 30

But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

GEN 47: 31

And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

GEN 48: 1

And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

GEN 48: 2

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

GEN 48: 3

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

GEN 48: 4

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

GEN 48: 5

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

GEN 48: 6

And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

GEN 48: 7

And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

GEN 48: 8

And Israel beheld Joseph's sons, and said, Who are these?

GEN 48: 9

And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

GEN 48: 10

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

GEN 48: 11

And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

GEN 48: 12

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

GEN 48: 13

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

GEN 48: 14

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

GEN 48: 15

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

GEN 48: 16

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

GEN 48: 17

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

GEN 48: 18

And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

GEN 48: 19

And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

GEN 48: 20

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

GEN 48: 21

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

GEN 48: 22

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

GEN 49: 1

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

GEN 49: 2

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

GEN 49: 3

Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

GEN 49: 4

Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

GEN 49: 5

Simeon and Levi are brethren; instruments of cruelty are in their habitations.

GEN 49: 6

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

GEN 49: 7

Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

GEN 49: 8

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

GEN 49: 9

Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

GEN 49: 10

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

GEN 49: 11

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

GEN 49: 12

His eyes shall be red with wine, and his teeth white with milk.

GEN 49: 13

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

GEN 49: 14

Issachar is a strong ass couching down between two burdens:

GEN 49: 15

And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

GEN 49: 16

Dan shall judge his people, as one of the tribes of Israel.

GEN 49: 17

Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

GEN 49: 18

I have waited for thy salvation, O LORD.

GEN 49: 19

Gad, a troop shall overcome him: but he shall overcome at the last.

GEN 49: 20

Out of Asher his bread shall be fat, and he shall yield royal dainties.

GEN 49: 21

Naphtali is a hind let loose: he giveth goodly words.

GEN 49: 22

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

GEN 49: 23

The archers have sorely grieved him, and shot at him, and hated him:

GEN 49: 24

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

GEN 49: 25

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

GEN 49: 26

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

GEN 49: 27

Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

GEN 49: 28

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

GEN 49: 29

And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

GEN 49: 30

In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

GEN 49: 31

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

GEN 49: 32

The purchase of the field and of the cave that is therein was from the children of Heth.

GEN 49: 33

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

GEN 50: 1

And Joseph fell upon his father's face, and wept upon him, and kissed him.

GEN 50: 2

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

GEN 50: 3

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

GEN 50: 4

And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

GEN 50: 5

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

GEN 50: 6

GEN 50: 26

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

GEN 50: 7

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

GEN 50: 8

And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

GEN 50: 9

And there went up with him both chariots and horsemen: and it was a very great company.

GEN 50: 10

And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

GEN 50: 11

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan.

GEN 50: 12

And his sons did unto him according as he commanded them:

GEN 50: 13

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

GEN 50: 14

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

GEN 50: 15

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

GEN 50: 16

And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

GEN 50: 17

So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

GEN 50: 18

And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

GEN 50: 19

And Joseph said unto them, Fear not: for am I in the place of God?

GEN 50: 20

But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

GEN 50: 21

Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

GEN 50: 22

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

GEN 50: 23

And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

GEN 50: 24

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

GEN 50: 25

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

FOOTNOTES

1. From *Majma' al-Bayān*:

«مكية و قال المعدل عن ابن عباس غير أربع آيات نزلن بالمدينة ثلاث من أولها و الرابعة: ﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَذَكِّرِينَ﴾.... و عددها مائة و إحدى عشرة آية بالإجماع»

2. Lisān al-'Arab, vol. 9, pg. 6:

الفرآء: «يُوسُفُ وَ يُوسُفُ وَ يُوسُفُ ثَلَاثَةٌ لُغَاتٌ، وَ مُحْكِي فِيهَا الْهَمْزَةُ أَيْضاً»

3. From *Majma' al-Bayān*:

«أبي بن كعب عن النبي (ص): قال: علموا أرقاءكم سورة يوسف فإنه أيما مسلم تلاها و علمها أهله و ما ملكت يمينه هوّن الله تعالى عليه سكرات الموت و اعطاه القوة أن لا يحسد مسلماً»

«وروى أبو بصير عن أبي عبد الله (ع) قال: من قرأ سورة يوسف في كل يوم أو في كل ليلة بعثه الله يوم القيامة و جماله مثل جمال يوسف و لا يصيبه فزع يوم القيامة و كان من خيار عباد الله الصالحين و فيها انها كانت في التوراة مكتوبة»

4. From *Nūr ath-Thaqalain*:

«في الكافي عدة من اصحابنا عن سهل بن زياد عن علي بن اسباط عن عمه يعقوب بن سالم رفعه قال: قال امير المؤمنين عليه السلام: لا تعلموا نساءكم سورة يوسف و لا تقرأوهن اياها، فان فيها الفتن، و علموهن سورة النور فان فيها المواعظ»

5. From *Kanz ad-Daqāiq* and *Majma' al-Bayān*:

«ان علماءهم قالوا لكبراء المشركين: سلوا محمدا لم انتقل آل يعقوب من الشام إلى مصر و عن قصة يوسف، فنزلت»

6. *Majma' al-Bayān*.

7. at-Tibyān, *Majma' al-Bayān*.

8. at-Tibyān; *Majma' al-Bayān*

9. *Majma' al-Bayān*.

10. al-Amthal (also mentioned in *Nūr ath-Thaqalain*):

«فمثلا نقرأ حديثا نقله علي بن إبراهيم عن النبي (ص) يقول: إن أحسن القصص هذا القرآن، كما نقل في روضة الكافي عن خطبة لأمير المؤمنين قوله: ان أحسن القصص و أبلغ الموعدة و أنفع الذكر كتاب الله»

"Then, for example, we recite a Ḥadeeth on the authority of 'Ali Ibn Ibrāheem on the authority of the Prophet (ﷺ) saying: 'Surely the most excellent of narratives (Qaṣaṣ) is this Qurān.' As it is (also) recorded in *Rauḍah al-Kāfi* from a sermon of Ameer al-Mumineen (AS), his saying is: 'Surely the most excellent narrative, the most effective counsel and the most beneficial reminder is the Book of Allah.'"

11. Taken from Nūr ath-Thaqalain:

«عن جابر بن عبد الله الأنصاري في قول الله: ﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَ الشَّمْسُ وَ الْقَمَرُ رَأَيْتُهُمْ سَاجِدِينَ﴾ قال في تسمية النجوم هو الطارق و خوبان و الذيال و ذو الكتفان (الكتفين) و قابس و وثاب و عموران و فيلق و مصبح و الصدع و ذو القروع و البيضاء و النور يعني الشمس و القمر، و كل هذه الكواكب محيطة بالسماء»

On the authority of Jābir Ibn 'Abdullah al-Anṣārī regarding the say of Allah: "*Surely I saw eleven stars and the sun and the moon-I saw them making obeisance to me.*" He said in naming the stars: "*They are: at-Tāriq, Khubān, Zhiyāl, Zhul-Katifain, Qābis, Wathāb, 'Umurān, Feelaq, Miṣbah, aṣ-Sada', Zhul-Qurū', al-Baiḍā and an-Nūr, meaning the Sun and the Moon. Each of these stars are encompassed in the sky.*"

Similar traditions are found in Tafsir of al-Qummi and al-'Ayyāshi.

12. From Amthal:

«قال (ص): ان الله نهى موسى عن الحسد و قال له: ان الحاسد ساخط لنعمي صاد لقسمي الذي قسمت بين عبادي»

13. The sayings of Imām 'Ali Ibn Abi Ṭālib (AS) recorded in *Gharar al-Hikam* (No. 332 & 1889, respectively):

قال علي بن أبي طالب (ع): «الحَسَدُ شَرُّ الْأَمْرَاضِ» و قال أيضاً: «الحَسَدُ دَاءٌ عَيَّاءٌ، لا يَزُولُ إِلَّا بِهَلْكَ الحَاسِدِ، أَوْ مَوْتِ المَحْسُودِ»

14. Taken from Nūr ath-Thaqalain:

«في كتاب علل الشرائع حدثنا محمد بن موسى المتوكل رضى الله عنه قال: حدثنا عبد الله بن جعفر الحميري عن أحمد بن عيسى عن الحسن بن محبوب عن مالك بن عطية عن الشمالي قال: صليت مع علي بن الحسين عليهما السلام الفجر بالمدينة يوم جمعة فلما فرغ من صلاته و سبحته نهض إلى منزله و أنا معه، فدعا مولاة تسمى سكينه فقال لها: لا يعبر على بابي سائل إلا اطعمتموه، فان اليوم يوم الجمعة، قلت له: ليس كل من يسأل مستحق، فقال: يا ثابت أخاف أن يكون بعض من يسألنا محققاً نطعمه و نرده فينزل بنا أهل البيت ما نزل بيعقوب و آله و اطعموهم اطعموهم،

In the book 'Ilal ash-Sharā'i', Muḥammad Ibn Musa al-Mutawakkil, may Allah be pleased with him said to us: 'Abdullah Ibn Ja'far al-Ḥameeri related to us on the authority of Aḥmad Ibn 'Isa on the authority of al-Ḥasan Ibn Maḥbūb on the authority of Mālīk Ibn 'Atīyyah on the authority of ath-Thumālī, he said: "I prayed Fajr prayer with 'Ali Ibn al-Husain, may peace be upon both of them, in Madinah one Friday. When he had finished with his prayer and his Tasbeeh, he rose (to go to) his home and I (went) with him.

He summoned a servant-girl called Sakeenah then said to her: No beggar should come by my door except that you should feed him. This is Friday. I said to him: Not everyone who asks is deserving. Then, he said: O Thābit! I fear that some of whomever asks are deserving that we should feed him and we refuse him. Then, what descended upon Ya'qūb and his family will descend on us, the people of the house. Feed them! Feed Them!

ان يعقوب كان يذبح كل يوم كبشاً فيتصدق منه و يأكل هو و عياله منه، و ان سائلاً مؤمناً صواماً محقاً، له عند الله منزلة و كان مجتازاً غريباً اعتر على باب يعقوب عشية جمعة عند أوان أفطاره يهتف على بابه: اطعموا السائل المجتاز الغريب الجائع من فضل طعامكم يهتف بذلك على بابه مراراً و هم يسمعون و قد جهلوا حقه و لم يصدقوا قوله، فلما يئس ان يطعموه و غشيه الليل استرجع و استعبر و شكى جوعه إلى الله عز و جل و بات طاوياً و أصبح صائماً جائعاً صابراً حامداً لله، و بات يعقوب و آل يعقوب شباعاً بطاناً و أصبحوا و عندهم فضلة من طعامهم.

Surely Ya'qūb used to slaughter a ram every day and give charity from and he and his family would (also) eat from. (One day) a believing, fasting, deserving beggar came upon the door of Ya'qūb one Friday night at the time of his Ifḥār. (The beggar) had some position with Allah and was a traveling stranger. He called out at Ya'qūb's door: Please feed a traveling beggar (who is) a hungry stranger from the excess of your food. He shouted this at Ya'qūb's door repeatedly. While they were hearing him, they were unaware of his rights and did not affirm his words. When the beggar became hopeless that they would feed him and the night had become dark, he returned and he cried and complained to Allah, the Mighty and Majestic, about his hunger and spent the night starving.

He awoke fasting, hungry, patient and praising Allah. While Ya'qūb and the family of Ya'qūb spent the night satisfied (with) full-stomachs. They awoke and there was (still) something leftover from their food.

قال: فأوحى الله عز و جل إلى يعقوب في صبيحة تلك الليلة: لقد أذلت يا يعقوب عبدي ذلة استحدثت بها غضبي، و استوجبت بها ادبي و نزول عقوبتي و بلوأي عليك و على ولدك، يا يعقوب ان احب أنبيائي إلى و أكرمهم على من رحم مساكين عبادي و قربهم إليه و اطعمهم، و كان لهم مأوى و ملجئاً، يا يعقوب أ ما رحمت ذميال عبدي المجتهد في عبادته القانع باليسير من ظاهر الدنيا عشاء أمس لما اعتر ببابك عند أوان أفطاره، و هتف بكم: اطعموا السائل الغريب المجتاز القانع فلم تطعموه شيئاً فاسترجع و استعبر و شكى ما به إلى، و بات طاوياً حامداً لي صابراً و أصبح صائماً، و أنت يا يعقوب و ولدك شباعاً، و أصبحت و عندكم فضلة من طعامكم؟ أو ما علمت يا يعقوب ان العقوبة و البلوى إلى أوليائي أسرع منها إلى أعدائي؟ و ذلك حسن النظر مني لأوليائي و استدراج مني لأعدائي؟

He (AS) said: Allah, the Mighty and Majestic, revealed to Ya'qūb in the morning of that night: You have humiliated, O Ya'qūb My servant (with a) humiliation that brings about My wrath and requires my discipline and the descent of my punishment and calamity upon you and your sons. O Ya'qūb! Surely the most beloved of My prophets and the most honorable of them is he who is merciful to the poor among My servants and brings them close to him and feeds them. He should be a shelter and place of refuge for them.

O Ya'qūb! Were you not merciful the past night to Zhimyāl, My servant, striving in his worship (being) contend with very little from this world, when he came to your door at the time of his Ifṭār? He shouted out to you: Please feed the beggar (who is) a contented, traveling stranger. Then, you did not feed him anything. He returned and cried.

He complained about it to Me and he slept starving, praising Me patiently and awoke fasting. While you and your sons were satiated and you awoke and there was leftover from your food with you. Or do you not know, O Ya'qūb that My punishment and tribulation goes more quickly to My Auliyyā (close associates) than to My enemies. That is due to My good view of My Auliyyā and respite from Me for My enemies?

أما و عزتي لا نزل بك بلوأيي و لا جعلتك و ولدك غرضاً لمصائبى و لاؤدبناك بعقوبتي فاستعدوا لبلوى و ارضوا بقضائي و اصبروا للمصائب، فقلت لعلي بن الحسين عليهما السلام: جعلت فداك متى رأى يوسف الرؤيا؟ فقال: في تلك الليلة التي بات فيها يعقوب و آل يعقوب شباعاً، و بات فيها ذميال طاوياً جائعاً، فلما رأى يوسف الرؤيا و اصبح فقصها على أبيه يعقوب فاغتم يعقوب لما سمع من يوسف الرؤيا مع ما أوحى الله عز و جل إليه أن استعد للبلاء، فقال يعقوب ليوسف: لا تقصص رؤياك هذه على إختك فاني أخاف ان يكيدوا لك كيداً، فلم يكتف يوسف رؤياه و قصها على إختته، قال علي بن الحسين عليهما السلام: و كانت أول بلوى نزلت بيعقوب و آل يعقوب الحسد ليوسف لما سمعوا منه الرؤيا،

By My might, My tribulation has not descended upon you. Nor have We made you and your sons a target of My affliction. That I might train you with My punishment, prepare for tribulation and be contented with My Divine Decree. Be patient against calamities.

I said to 'Ali Ibn al-Ḥusain, peace be upon both of them: May I be your ransom, when did Yūsuf see the vision? He said: This (very) night in which Ya'qūb and the family of Ya'qūb slept satiated and Zhimyāl slept starving and famished. When Yūsuf saw the vision, he awoke and narrated it to his father Ya'qūb.

Ya'qūb was distressed when he heard from Yūsuf about the vision along with what Allah, the Mighty and Majestic, had revealed to him that he should prepare for tribulation. Ya'qūb said to Yūsuf: Do not narrate this vision of yours to your brothers for I fear that they will engage in some scheme against you. Yūsuf did not conceal his vision and narrated it to his brothers.

'Ali Ibn al-Ḥusain, peace be upon both of them, said: The first tribulation to descend upon Ya'qūb and the family of Ya'qūb was the jealousy (Ḥasad) of Yūsuf when they (the brothers) heard from him of his vision.

قال: فاشتدت رقة يعقوب على يوسف و خاف ان يكون ما أوحى الله عز و جل إليه من الاستعداد للبلاء هو في يوسف خاصة فاشتدت رفته عليه من بين ولده، فلما رأى إخوة يوسف ما يصنع يعقوب بيوسف من تكرمته إياه و ايثاره إياه عليهم: اشتد ذلك عليهم و بدأ البلاء فيهم: فتأمروا فيما بينهم و قالوا: ان يوسف و أخاه أحب إلى أبينا منا و نحن عصبه ان أبانا لفي ضلال مبين اقتلوا يوسف أو اطرحوه أرضاً يخل لكم وجه أبيكم و تكونوا من بعده قوماً صالحين أي تتوبون فعند ذلك قالوا: يا أبانا ما لك لا تأمنا على يوسف و أنا له لناصحون ارسله معنا غداً يرتع الأية، فقال يعقوب: اني ليحزنني ان تذهبوا به و أخاف ان يأكل الذئب فانتزعه حذراً عليه منه ان يكون البلوى من الله على يعقوب في يوسف خاصة لموقعه من قلبه و حبه له،

He (AS) said: The sympathy of Ya'qūb for Yūsuf intensified and Ya'qūb feared that what Allah, the Mighty and Majestic, had revealed to regarding preparing for tribulation with Yūsuf, in particular. His sympathy intensified for Yūsuf among his sons. When the brothers of Yūsuf saw what Ya'qūb was doing with Yūsuf regarding his honoring him and his affection for him over them. That (jealousy) intensified among them and the tribulation began among them. They consulted among themselves and said: Surely Yūsuf and his brother is more beloved to our father than are we while we are a strong party. Surely our father is in manifest error. Kill Yūsuf or cast into another land so that your father's regard may be exclusively for you and we will become a righteous people, in other words, they would repent.

Then, with that, they said: "They said: O our father! What reason have you that you do not trust in us with respect to Yūsuf? And most surely we are his sincere well-wishers. Send him with us tomorrow that he may enjoy himself. Then Ya'qūb said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him. He withdrew him from them as a precaution against him being a tribulation from Allah upon Ya'qūb regarding Yūsuf, in particular, due to his position in his heart and his love for him.

قال: فغلبت قدرة الله و قضاؤه و نافذ أمره في يعقوب و يوسف و إخوته، فلم يقدر يعقوب على دفع البلاء عن نفسه و لا عن يوسف و ولده: فدفعه إليهم و هو لذلك كاره متوقع للبلوى من الله في يوسف، فلما خرجوا من منزلهم لحقهم مسرعاً فانتزعهم من أيديهم فضمه إليه و اعتنقه و بكى و دفعه إليهم، فانطلقوا به مسرعين مخافة ان يأخذه منهم و لا يدفعه إليهم، فلما ايقنوا به أتوا به غيضة أشجار فقالوا: نذبحه و نلقبه تحت الشجرة فيأكله الذئب الليلة،

He (AS) said: The omnipotence of Allah and His Decree was victorious and His affair was made effective regarding Ya'qūb, Yūsuf and his brothers. Ya'qūb was not able to repulse the tribulation from himself nor from Yūsuf and his sons. So (the tribulation) was presented to them and due to that he was disliking the expectation of tribulation from Allah regarding Yūsuf.

When the brothers emerged from their house, Yūsuf caught up with them quickly. Then, Ya'qūb pulled away from their hands, then, he came close to him, hugged him, cried and gave Yūsuf to them. They left with him quickly fearing that Ya'qūb take him from them and not give him to them (again). When they were certain (that they were away from Ya'qūb) they came to a thicket of trees, then they said: We should slaughter him and tie him under the tree. The the wolves of the night can eat him.

فقال كبيرهم: لا تقتلوا يوسف و لكن القوه في غيابة الجب يلتقطه بعض السيارة ان كنتم فاعلين فانطلقوا به إلى الجب و القوه فيه و هم يظنون انه يغرق فيه، فلما صار في قعر الجب ناداهم: يا ولد رومين اقراوا يعقوب السلام مني، فلما رأوا كلامه قال بعضهم لبعض: لا تزالوا من ههنا حتى تعلموا انه قد مات، فلم يزالوا بحضرته حتى ايسوا و رجعوا إلى أبيهم عشاءً فيكون قالوا: يا ايانا انا ذهبنا نستبق و تركنا يوسف عند متاعنا فأكله الذئب، فلما سمع مقالتهم استرجع و استعبر و ذكر ما أوحى الله عز و جل إليه من الاستعداد للبلاء فصبروا اذ عن للبلوى، فقال لهم: بل سولت لكم أنفسكم أمراً و ما كان الله ليطعم لحم يوسف للذئب من قبل ان أرى تأويل رؤياه الصادقة»

The older (brother) among them said: Do not kill Yūsuf, rather, throw him in the bottom of the well and some travelers will find him, if you are to be effective. They left with him to the well and they threw him into it. They thought that he had drowned in it. When he surfaced on the landing of the well, he called out to them: O children of desire! Recite to Ya'qūb Saām from me.

When they heard his words, some said to others. Stay there until you know that he has died. Then, they continued to be present until they became hopeless and they returned to their father at night crying: O Surely when we left, we played and we left Yūsuf with our goods, then, the wolves ate him. When Ya'qūb heard their stories, he withdrew and cried and remembered what Allah, the Mighty and Majestic, had revealed to him regarding preparing for tribulation. Then, he was patient at the time of tribulation. He said to them: But you have allowed yourselves to be seduced by a matter and Allah would not feed the flesh of Yūsuf to wolves before he sees the interpretation of his true vision."

15. Majma' al-Bayān.

16. From Tafsir al-Qummi:

«قال: لما طرح اخوة يوسف يوسف في الجب دخل عليه جبرئيل وهو في الجب، فقال يا غلام من طرحك في هذا الجب؟ فقال له يوسف إخوتي لمنزلتي من أبي و حسنوني لذلك في الجب طرحني، قال فتحب أن تخرج منها؟ فقال له يوسف ذلك إلى إله إبراهيم و إسحاق و يعقوب، قال فإن إله إبراهيم و إسحاق و يعقوب يقول لك قل: اللهم إني أسألك فإن لك الحمد كله لا إله إلا أنت الحنان المنان بديع السماوات و الأرض ذو الجلال و الإكرام صل على محمد و آل محمد و اجعل لي من أمري فرجا و مخرجا و ارزقني من حيث إحتسب و من حيث لا إحتسب فدعا ربه فجعل الله له من الجب فرجا و من كيد المرأة مخرجا و آتاه ملك مصر من حيث لا يحتسب»

17. From Tafsir al-Burhān:

قال علي بن إبراهيم و رجع إخوته فقالوا نعمد إلى قميصه فنلطخه بالدم و نقول لأبينا ان الذئب أكله، فلما فعلوا ذلك قال لهم لاوي: يا قوم ألسنا بني يعقوب إسرائيل الله بن إسحاق بني الله بن إبراهيم خليل الله فنظنون ان الله يكتم هذا الخبر عن أنبياء؟ فقالوا ما الحيلة؟ فقال نقوم و نغتسل و نصلي جماعة و نتضرع إلى الله تعالى ان يكتم ذلك عن أنبيائه فانه جواد كريم، فقاموا و اغتسلوا و كانوا في سنة إبراهيم و إسحاق و يعقوب انهم لا يصلون جماعة حتى يبلغوا أحد عشر رجلا فيكون واحد منهم إماما و عشرة يصلون خلفه، فقالوا كيف نصنع و ليس لنا إمام؟ فقال لاوي نجعل الله إمامنا، فصلوا و تضرعوا و بكوا و قالوا يا رب اكرم علينا هذا، ثم جاؤوا إلى أبيهم عشاء يبكون و معهم القميص قد لطحوه بالدم، فقالوا انا ذهبنا نستبق أي نغدو و تركنا يوسف عند متاعنا فأكله الذئب و ما أنت بمؤمن لنا و لو كنا صادقين.

18. Taken from Tafsir al-'Ayyāshi on the authority of Abū Hamzah. Also narrated in Nūr ath-Thaqalain.

عن أبي حمزة عن علي بن الحسين، قال: انهم لما اصبحوا قالوا: انطلقوا بنا حتى ننظر ما حال يوسف مات أم هو حي؟ فلما انتهوا إلى الجب وجدوا بحضرة الجب السيارة قد ارسلا و اردهم فادلى دلوه، فلما جذب دلوه إذا هم بغلام متعلق بدلوه، فقال لأصحابه: يا بشرى هذا غلام، فلما اخرجاه اقبل إليه إخوة يوسف، فقالوا هذا عبدنا سقط منا أمس في هذا الجب و جئنا اليوم لنخرجه فانترعوه من أيديهم و تنحوا به ناحية،

ثم قالوا له: إما ان تقر لنا بأنك عبد لنا فنبيحك من بعض أهل هذه السيارة أو نقتلك، فقال لهم يوسف: لا تقتلونني و أصنعوا ما شئتم فاقبلوا به إلى السيارة فقالوا: هل منكم أحد يشتري منا هذا العبد؟ فاشتراه رجل منهم بعشرين درهماً و كان إختهم فيه من الزاهدين، و سار به الذي اشتراه حتى ادخل مصر فباعه الذي اشتراه من البدو من ملك مصر، ذلك قول الله و قال الذي اشتراه من مصر لإمراته اكرمي مثواه عسى ان ينفعنا أو نتخذه ولداً.

19. Taken from 'Uyūn al-Akḥbār, in the section on the Majlis of ar-Riḍā (AS) with Mamūn:

باسناده إلى علي بن محمد بن الجهم، قال: «حضرت مجلس المأمون و عنده الرضا (ع)، فقال له المأمون: يا ابن رسول الله، أ ليس من قولك أن الأنبياء معصومون؟ قال: بلى، قال...فاخبرني عن قول الله تعالى: ﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ﴾ فقال الرضا (ع): لقد همت به و لولا أن رأى برهان ربه لهم بها كما همت به لكنه كان معصوماً و المعصوم لا يهيم بذنب و لا يأتيه و لقد حدثني أبي عن الصادق (ع) أنه قال: همت بأن تفعل و هم بأن لا يفعل...»

20. Tafsir Jāmi' al-Bayān Fi at-Tafsir al-Qurān, by aṭ-Ṭabari. Also, the Tafsir of al-'Ayyāshi.

21. Taken from Nūr ath-Thaqalain, No. 47. Also narrated by al-'Ayyāshi:

عن بعض أصحابنا عن أبي جعفر (ع) «قال: أي شيء يقول الناس في قول الله جل و عز: ﴿لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ﴾؟ قلت: يقولون: رأى يعقوب عاضاً على أصبعه، فقال: لا، ليس كما يقولون، فقلت: فأى شيء رأى؟ لما همت به و هم بها قامت إلى صنم معها في البيت، فالقت عليه ثوباً فقال لها يوسف: ما صنعت؟ قالت: طرحت عليه ثوباً أستحيي أن يرانا، قال: فقال يوسف: فأنت تستحين من صنمك و هو لا يسمع و لا يبصر، و لا أستحي أنا من ربي؟»

22. Tafsir al-Burhān.

23. Taken from Nūr ath-Thaqalain:

في تفسير علي بن إبراهيم و في رواية أبي الجارود عن أبي جعفر عليه السلام في قوله: قد شغفها حباً: يقول: قد حجبها حبّه عن الناس فلا تعقل غيره، و الحجاب هو الشغاف و الشغاف هم حجاب القلب.

24. Majma' al-Bayān.

25. Taken from Majma' al-Bayān:

روي عن أبي سعيد الخدري قال: سمعت رسول الله صلى الله عليه و آله و سلم و هو يصف يوسف حين رآه في السماء الثانية رايت رجلا صورته صورة القمر ليلة البدر، قلت يا جبرئيل! من هذا، قال هذا أخوك يوسف.

26. From al-Amthal (Originally taken from Asrār al-Balāghah):

«نقل الألويسي في تفسيره روح المعاني نقلاً عن كتاب أسرار البلاغة مراتب الحب و العشق و نشير هنا إلى قسم منها: فأول المراحل: الهوى و معناه الميل ثم العلاقة و هي المحبة الملازمة للقلب و بعدها الكلف و هو الحب الشديد ثم العشق و بعده الشغف بالعين المهملة أي الحالة التي يحترق القلب فيها من الحب و يحس باللذة من هذه الحالة و بعدها اللوعة ثم الشغف و هو المرحلة التي ينفذ العشق فيها إلى جميع زوايا القلب ثم الوله و هو المرحلة التي تخطف عقل النسان من العشق و آخر المراحل الهيام و هو المرحلة التي تذهل العاشق و تجره إلى كل جهة دون إختياره»

27. Tafsir al-Burhān, taken from the Tafsir of 'Ali Ibn Ibrāhīm, narrated by Ibn Jārūd on the authority of Abū Ja'far (al-Bāqir AS):

قال علي بن إبراهيم في رواية ابن الجارود عن أبي جعفر قال وكل الملك يوسف رجلين يحفظانه فلما دخل السجن قالوا له: ما صناعتك؟ قال أعبر الرؤيا فرأى أحد الموكلين في منامه كما قال يعصر خمرا قال يوسف تخرج و تصير على شراب الملك و ترفع منزلتك عندك و قال الآخر إني أراني أحمل فوق رأسي خبزاً تأكل الطير منه و لم يكن راي ذلك، فقال له يوسف أنت يقتلك الملك و يصلبك و يأكل الطير من رأسك (من دماغك) فضحك الرجل و قال إني لم أر ذلك، فقال يوسف كما حكى الله "يا صاحبي السجن إما أحدهما فيسقى ربّه خمرًا و إما الآخر فيصلب فتأكل الطير من رأسه قضى الأمر الذي فيه تستفتيان"

28. Taken from Majma' al-Bayān, at-Tibyān and Nūr ath-Thaqalain:

قال أمير المؤمنين (ع): «قيمة كل المرء ما يحسنه»

29. Taken from Majma' al-Bayān:

روي عن النبي (ص) أنه قال: «عجبت من أخي يوسف (ع) كيف إستغاث بالمخلوق دون الخالق»

30. Taken from Majma' al-Bayān and al-Amthal:

روي عن أبي عبد الله (ع) قال: «جاء جبرائيل (ع) فقال: يا يوسف من جعلك أحسن الناس قال ربي، قال فمن حببك إلى أبيك دون إخوانك قال ربي، قال فمن ساق إليك السيارة قال ربي، قال فمن صرف عنك الحجارة قال ربي، قال فمن إنقذك من الحب قال ربي، قال فمن صرف عنك كيد النسوة قال ربي، قال فإن ربك يقول ما دعاك إلى أن تنزل حاجتك بمخلوق دوني ألث في السجن بما قلت بضع سنين»

31. Taken from Tafsir al-'Ayyāshi:

عن هاشم بن سالم عن أبي عبد الله (ع)، قال: «ما بكى أحد بكاء ثلاثة، آدم و يوسف و داود، فقلت: بلغ من بكائهم؟ قال: أما آدم فبكى حين أخرج من الجنة و كان رأسه في باب من أبواب السماء فبكى حتى تأذى به أهل السماء، فشكوا ذلك إلى الله فحط من قامته، و أما داود فإنه بكى حتى هاج العشب من دموعه، و أنه كان ليزفر زفرة فيحرق ما نبت من دموعه، و أما يوسف فإنه كان يبكي على أبيه يعقوب و هو في السجن فتأذى به أهل السجن...»

32. Taken from Majma' al-Bayān:

روي عن أبي عبد الله قال: علم جبرائيل (ع) يوسف في حسبه فقال: قل في دبر كل صلاة فريضة: أَللّهُم اجعل لي فرجا و مخرجا و ارزقني من حيث احتسب و من حيث لا احتسب.

33. al-'Ayyāshi says that Yūsuf (AS) remained in prison for seven years based on a narration of Imām aṣ-Ṣādiq (AS). In Majma', narrations from Imām Zain al-'Ābideen (AS) and Imām aṣ-Ṣādiq (AS) also report that the period of confinement was seven years.

34. From the Tafsir of al-'Ayyāshi:

عن عبان عن محمد بن مسلم عنهما قالوا: أن رسول الله (ص) قال: «لو كنت بمنزلة يوسف حين ارسل إليه الملك يسئله عن رؤياه ما حدثته حتى إشرط عليه أن يخرجني من السجن و عجبت لصبره عن شأن امرأة الملك حتى أظهر الله عذره»

35. Taken from al-Amthal:

النفس الأمارة "المتمردة" يقسم علماء النفس و الأخلاق النفس "و هي الإحساسات و الغرائز و العواطف الإنسانية" إلى ثلاثة مراحل، و قد إشار إليها القرآن المجيد: الأولى: النفس الأمارة و هي النفس التي تأمر الإنسان بالذنوب و تجره إلى كل جانب، و لذا سموها "أمارة" و في هذه المرحلة لا يكون العقل و الإيمان قد بلغا مرحلة من القدرة ليكبحا جماحها، بل في كثير من المواقع يستسلمان للنفس الأمارة، و إذا تصارعت النفس الأمارة مع العقل في هذه المرحلة فإنها ستهزمه و تطرحه أرضاً. و هذه المرحلة هي التي أشير إليها في الآية المتقدمة، و جرت على لسان امرأة العزيز بمصر، و جميع شقاء الإنسان أساسه النفس الأمارة بالسوء.

The base, inciting soul (an-Nafs al-Ammārah). The scholars of the soul and Akhlāq divided the soul (and it is the human sensitivities, the natural dispositions and sentiments) into three stages. The Glorious Qurān has alluded to these (stages).

The first: The inciting soul (an-Nafs al-Ammārah). It is the soul which incites man to commit sin and draws him to every direction and due to that, it is named *inciting* (Ammārah). At this stage, reasoning and faith has not reached the stage of ability to restrain (the soul's) unruliness. Rather, in most circumstances, reasoning and faith surrender to the inciting soul. When the inciting soul struggles with reasoning ('Aql) at this stage, certainly it will defeat reasoning and throw it down upon the earth. This stage is that which has been alluded to in the preceding verse. It flowed from the tongue of the chief of Egypt and all the misfortunate people whose foundation is the soul inciting to evil.

المرحلة الثانية: النفس اللوامة و هي التي تجعل الإنسان مرتقياً بعد التعلم و التربية و المجاهدة، و في هذه المرحلة ربما يخطئ الإنسان نتيجة طغيان الغرائز، لكن سرعان ما يندم و تلومه هذه النفس، و يصمم على تجاوز هذا الخطأ و التعويض عنه، و يغسل قلبه و روحه بماء التوبة. و بعبارة أخرى: في المواجهة بين النفس و العقل، قد ينتصر العقل أحياناً و قد تنتصر النفس، إلا أن النتيجة الكفة الراجحة هي للعقل و الإيمان. و من أجل الوصول إلى هذه المرحلة لا بد من الجهاد الأكبر و التمرين الكافي و التربية في مدرسة الأستاذ، و الإستلهام من كلام الله و سنن الأنبياء و الأئمة عليهم السلام. و هذه المرحلة هي التي أقسم الله بها في سورة القيامة قسماً يدل على عظمتها ﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَامَةِ﴾.

The second stage: The accusing soul. It is that which makes man ascend after education, training and struggle. At this stage, perhaps man commits a mistake as a result the tyranny of (his) natural disposition, but quickly this soul (produces) that which causes regret and censures him. (The soul) resolves to go beyond this mistake and recompense for it. Man's soul and spirit is bathed in the water of repentance. In another expression, in the encounter between the soul and the mind, at times the mind is victorious and sometimes the soul is victorious, except that the desisting result is for the benefit of the mind and faith. Due to the attainment of this stage, the greater Jihād and sufficient practice and training in the class of the teacher is necessary as well as inspiration from the words of Allah and the custom of Prophets and Aimmah, peace be upon them. This stage is that which Allah has sworn upon it in an oath indicating its greatness in Sūrah al-Qiyāmah: *"Nay, I swear by the day of resurrection, Nay, I swear by the self-accusing soul."*

المرحلة الثالثة: النفس المطمئنة و هي المرحلة التي توصل الإنسان بعد التصفية و الهديب الكامل إلى أن يسيطر على غرائزه و يهدئها فلا تجد القدرة المتواصلة للمواجهة مع العقل و الإيمان، لأن العقل و الإيمان بلغا درجة من القوة بحيث لا تقف أمامهما الغرائز الإنسانية. هذه مرحلة الإطمئنان و السكينة الإطمئنان الذي يحكم المحيطات و البحار المحيطات التي لا يظهر عليها الإنهزام أمام أشد الطوفانات.

The third stage: The contented soul. It is the stage which man attains, after purification and rectification, that he attains mastery over his natural disposition and abates it. Then, the incessant capability of confrontation with the mind and faith is not found because the mind and faith have reached a level of strength whereas (the base) human disposition cannot stand before (the mind and faith). This is the stage of contentment and peaceful tranquility which rule the domain and the seas of the environment which cannot manifest defeat upon it before the most intense floods.

و هذا هو مقام الأنبياء و الأولياء و إتباعهم الصادقين، أولئك الذين تدارسوا الإيمان و التقوى في مدرسة رجال الله، و هذبوا أنفسهم سنين طوالاً، و أوصلوا الجهاد الأكبر إلى آخر مرحلة. و إليهم و إلى أمثالهم يشير القرآن الكريم في سورة الفجر ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ إِرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً فَأَدْخُلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي﴾.

This is the station of Prophets, Auliya and their true followers. These are those who study faith and piety in the school of the men of Allah. They rectify themselves for lengthy years. They take the greater Jihād to the final stage. The Glorious Qurān alludes to them and their kind in Sūrah al-Fajr: *"O soul that art at rest! Return to your Lord, well-pleased (with Him), well-pleasing (Him), So enter among My servants, and enter into My garden."*

36. Taken from Gurar al-Hikam, a compilation of the sayings of Imām 'Ali (AS), no. 3491:

«إِنَّ النَّفْسَ لِأَمَارَةٍ بِالسُّوءِ وَ الْفَحْشَاءِ، فَمَنْ إِتَمَّنَهَا خَانَتْهُ، وَ مَنْ إِسْتَنَامَ إِلَيْهَا أَهْلَكَتَهُ، وَ مَنْ رَضِيَ عَنْهَا أوردته شرّ المورد»

37. Taken from Majma' al-Bayān, his Duā is as follows:

«حسبي ربّي من دنياي و حسبي ربّي خلقه عز جاره و جل ثناؤه و لا إله غيره، و أللّهم إنّي أسألك بخيرك من خيره أعوذ بك من شرّه و شرّ غيره، و لما دخل على الملك قال: اللّهم أسألك بخيرك من خيره و أعوذ بك من شره و غيره»

38. From the Tafsir Majma' al-Bayān:

في كتاب النبوة بالإسناد عن أحمد بن محمد بن عيسى عن الحسن بن علي بن بنت إلياس، قال سمعت الرضا (ع) يقول: و أقبل يوسف على جمع الطعام فجمع في السبع السنين المخصبة فكبسه في الخزائن فلما مضت تلك السنون و أقبلت المجدبة أقبل يوسف على بيع الطعام فباعهم في السنة الأولى بالدرهم و الدنانير حتى لم يبق بمصر و ما حولها و لا درهم إلا صار في مملكة يوسف،

و باعهم في السنة الثانية بالحلي و الجواهر حتى لم يبق بمصر و ما حولها حلي و لا جوهر إلا صار في مملكته، و باعهم في السنة الثالثة بالدواب و المواشي حتى لم يبق بمصر و ما حولها دابة و لا ماشية إلا صار في مملكته، و باعهم في السنة الرابعة بالعبيد و الإماء حتى لم يبق بمصر عبد و لا أمة إلا صار في مملكته،

و باعهم في السنة الخامسة بالدور و العقار حتى لم يبق بمصر و ما حولها دار و لا عقار إلا صار في مملكته، و باعهم في السنة السادسة بالمزارع و الأنهار حتى لم يبق بمصر و ما حولها نهر و لا مزرعة إلى صار في مملكته، و باعهم في السنة السابعة برقابهم حتى لم يبق بمصر و ما حولها عبد و لا حر إلا صار عبد يوسف فملك أحرارهم و عبيدهم و أموالهم،

و قال الناس ما رأينا و لا سمعنا بملك أعطاه الله من الملك ما أعطى هذا الملك حكماً و علماً و تديراً، ثم قال يوسف للملك أيها الملك ما ترى فيما خولني ربي من ملك مصر و أهلها أشر علينا برأيك فإني لم أصلحهم لأفسدهم و لم أنجهم من البلاء لأكون بلاء عليهم و لكن الله تعالى أنجاهم على يدي،

قال له الملك الرأي رأيك، قال يوسف إني أشهد الله و أشهدك أيها الملك إني قد إعتقدت أهل مصر كلهم و رددت عليهم أموالهم و عبيدهم و رددت عليك أيها الملك خاتمك و سريرك و تاجك على أن لا تسير إلا بسيرتي و لا تحكم إلا بحكمي، قال له الملك أن ذلك لزيني و فخري أن لا أسير إلا بسيرتك و لا أحكم إلا بحكمك و لولاك ما قويت عليه و لا إهتديت له و لقد جعلت سلطاناً عزيزاً لا يرام و أنا أشهد أن لا إله إلا الله وحده لا شريك له و أنك رسوله فأقم على ما وليتك فإنك لدينا مكين أمين،

و قيل أن يوسف (ع) كان لا يمتلئ شعباً من الطعام في تلك الأيام المجذبة، فقيل له تجوع و بيدك خزائن الأرض، فقال (ع): أخاف أن أشبع فأنسى الجياع.

39. Tafsir al-'Ayyāshi (also mentioned in Nūr ath-Thaqalain):

عن أبي بصير قال: سمعت أبا جعفر (ع) يحدث قال: لما فقد يعقوب يوسف أشد حزنه عليه و بكأؤه حتى أبيضت عيناه من الحزن، و احتاج حاجة شديدة و تغيرت حاله، قال: و كان يمتار القمح من مصر لعياله في السنة مرتين للشتاء و الصيف، و أنه بعث عدة من ولده ببضاعة يسيرة إلى مصر مع رفقة خرجت فلما دخلوا على يوسف و ذلك بعد ما ولاه العزيز مصر فعرفهم يوسف و لم يعرفه إخوته لهيبة الملك و عزته، فقال لهم: هلموا بضاعتكم قبل الرفاق، و قال لفتياناه: عجلوا لهؤلاء المكيل و أوفوهم، فإذا فرغتم فاجعلوا بضاعتهم هذه في رحالهم و لا تعلموهم بذلك، ففعلوا ثم قال لهم يوسف: قد بلغني أنه كان لكم إخوان لأبيكم فما فعلا؟ قالوا: أما الكبير منهما فإن الذئب أكله، و أما الصغير فخلفناه عند أبيه و هو به ضنين و عليه شفيق، قال: فإني أحب أن تأتوني به معكم إذا جئتم لتمتارون ﴿فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَ لَا تَقْرَبُونِ﴾، قَالُوا سَرَّارُودُ عَنْهُ أَبَاهُ وَ إِنَّا لَفَاعِلُونَ ﴿﴾

فلما رجعوا إلى أبيهم فتحوا متاعهم فوجدوا بضاعتهم فيه قالوا: ﴿يَا أَبَانَا نَبْغِي هَذِهِ بِضَاعَتُنَا قَدْ رُدَّتْ إِلَيْنَا﴾ و كيل لنا كيل زاد حمل بعير، ﴿فَأَرْسَلْ مَعَنَا أَخَانَا نَكْتَلْ وَ إِنَّا لَهُ لِحَافِظُونَ، قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ﴾، فلما احتاجوا إلى الميرة بعد ستة أشهر بعثهم يعقوب و بعث معهم بضاعة يسيرة و بعث معهم ابن ياميل و أخذ عليهم بذلك موثقاً من الله لتأنتني به إلا أن يحاط بكم أجمعين، فانطلقوا مع الرفاق حتى دخلوا على يوسف،

فقال لهم: معكم ابن ياميل؟ قالوا: نعم هو في الرحل قال لهم: فأتوني فأتوه و هو في دار الملك، فقال: ادخلوه وحده فادخلوا عليه، فضمه يوسف إليه و بكى، و قال له: أنا أخوك يوسف فلا تبتئس بما تراني أعمل، و اكنم ما أخبرك به و لا تحزن و لا تخف، ثم أخرجهم إليهم و أمر تفيته أن يأخذوا بضاعتهم، و يعجلوا لهم الكيل، فإذا فرغوا جعلوا المكيال في رحل ابن ياميل، ففعلوا به ذلك و ارتحل القوم مع الرفقة فمضوا،

فقال لهم يوسف: ارتحلوا عن بلادنا، قالوا: ﴿يَا أَيُّهَا الْعَزِيزُ أَنْ لَهُ شَيْخًا كَبِيرًا﴾ وَ قَدْ أَخَذَ عَلَيْنَا مَوْثِقًا مِنَ اللَّهِ لَتَرُدُّ بِهٖ إِلَيْهِ، ﴿فَخُذْ أَحَدَنَا مَكَانَهُ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾، إن فعلت ﴿قَالَ مَعَاذَ اللَّهِ أَنْ تَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ﴾، قال كبيرهم: إني لست أبرح الأرض حتى يأذن لي أبي أو يحكم الله لي، و مضى إخوة يوسف حتى دخلوا على يعقوب فقال لهم: فأين ابن ياميل؟ قالوا: ابن ياميل سرق مكيال الملك فأخذه الملك بسرقة فحبس عنده فسل أهل القرية و العير حتى يخبرك فاسترجع و استعبر و اشتد حزنه حتى تقوس ظهره (أبو حمزة عن أبي بصير عنه ذكر فيه ابن يامين و لم يذكر ابن ياميل)

40. From Majma' al-Bayān (its narrator not mentioned):

إنهم لم دخلوا على يعقوب و سلموا عليه سلاما ضعيفا فقال لهم يا بني ما لكم تسلمون سلاما ضعيفا و ما لي لا أسمع فيكم صوت شمعون، فقالوا يا أبانا انا جئناك من عند أعظم الناس ملكا و لم ير الناس مثله حكما و علما و خشوعا و سكينه و وقار و لئن كان لك شبيهه فانه يشبهك و لكننا أهل بيت خلقنا للبلاء انه اتهمنا و زعم انه لا يصدقنا حتى ترسل معنا بنيامين برسالة منك إليه ليخبره من حزنك و ما الذي احزنك و عن سرعة الشيب إليك و ذهاب بصرك و قوله منع منا الكيل معناه منع منا فيما يستقبل ان لم ناته بأخينا لقوله فلا كيل لكم عندي.

41. Majma' al-Bayān.

42. The first view is that of Ibn 'Abbās, Qutādah, al-Ḥasan, aḍ-Ḍahhāk, as-Sadi and Ibn Muslim. The second view is that of Jubāi. [Majma' al-Bayān and at-Tibyān].

43. Taken from Majma' al-Bayān (also mentioned in at-Tibyān):

«أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَامَّةٍ»

44. Majma' al-Bayān.

45. Ibid.

46. From Tafsir al-'Ayyāshi:

«عن علي بن مهزيار عن بعض أصحابنا عن أبيه عن أبي عبد الله عليه السلام، قال: و قد كان هيا لهم طعاما، فلما دخلوا إليه قال: ليجلس كل بني أم على مائدة قال: فجلسوا و بقى ابن يامين قائما، فقال له يوسف: ما لك لا تجلس؟ قال له: انك قلت ليجلس كل بني أم على مائدة و ليس لي منهم ابن أم، فقال يوسف: أ ما كان لك ابن أم؟ قال له ابن يامين: بلى، قال يوسف: فما فعل؟ قال: زعم هؤلاء أن الذئب أكله، قال: فما بلغ من حزنك عليه؟ قال: ولد لي أحد عشر ابنا كلهم اشتق له اسم من اسمه، فقال له يوسف: أراك قد عانقت النساء و شممت الولد من بعده؟ قال له ابن يامين: ان لي أبا صالحا، و أنه قال: تزوج لعل الله أن يخرج منك ذرية يثقل الأرض بالتسييح، فقال له: تعال فاجلس معي على مائدتي، فقال إخوة يوسف: لقد فضل الله يوسف و أخاه، حتى أن الملك قد أجلسه معه على مائدته»

47. From al-Amthal by Nāṣir Makārem. A similar account is given in Majma' al-Bayān by 'Allāmah Ṭibrisi.

48. Tafsir at-Tibyān by Naṣeer ad-Deen aṭ-Ṭūsi

49. By today's standards, a Sā' is equal to approximately 3 Kilos or 6.6 lbs. [Tabṣīrah al-Muta'allimeen by 'Allāmah al-Ḥilli, pg. 74 - Beirut Ed.]

50. This particule Tā is known as Tā al-Qasam, or Tā of the oath. In meaning, it is the same as Wāw al-Qasam which is more frequently used. In usage, however, Tā al-Qasam differs in that it can only be used with the name of Allah while Wāw al-Qasam is used without restriction. [Refer to 103:1]

51. al-Kāshif by Shaikh Jawād Mughniyyah

52. On the authority of al-Ḥasan, as-Sadi, Ibn Ishāq and Jubāi. Majma' al-Bayān.

53. According to aḍ-Ḍahhāk. Majma' al-Bayān.

54. Majma' al-Bayyān.

55. According to Ibn 'Abbās, aḍ-Ḍahhāk and Jubā'i. Ṭibrisi also reports it being narrated from our Aimmah (AS) but does not mention any specifics. Majma' al-Bayān.

56. According to Mujāhid and Sufyān Ibn 'Ayyinah. Majma' al-Bayān.

57. Taken from Nūr ath-Thaqalain (also in the Tafsir of al-'Ayyāshi):

عن عباس بن هلال قال: سمعت أبا الحسن الرضا (ع) يقول: «ان يوسف النبي قال له السجنان: إني لأحبك، فقال له: لا تقل هكذا فان عمتي احببتي فسرقنتني، و أن أبي أحبني فحسدني إخوتي فباعوني، و ان امرأة العزيز أحببني فسجنت»

58. al-Amthal.

59. Taken from Nūr ath-Thaqalain (also Bihār al-Anwār, v. 12, pg. 252):

و باسناده إلى علي بن محمد الهادي (ع) حديث طويل و فيه فنزل جبرائيل (ع) فقال له: «يا يوسف اخرج يدك فاخرجها، فخرج من بين أصابعه نور، فقال يوسف: ما هذا يا جبرائيل؟ فقال: هذه النبوة اخرجها الله من صلبك لأنك لم تقم لأبيك فحط الله نوره و محى النبوة من صلبه و جعلها في ولد لاوي أخي يوسف، و ذلك لأنهم لما أرادوا قتل يوسف قال: ﴿لَا تَقْتُلُوا يُوسُفَ وَ أَلْقُوهُ فِي غَيَابَتِ الْجُبِّ﴾ فشكره الله على ذلك و لما أرادوا أن يرجعوا إلى أبيهم من مصر و قد حبس يوسف أخاه قال: ﴿فَلَنْ أُبْرِحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمُ اللَّهُ لِي ۗ وَ هُوَ خَيْرُ الْحَاكِمِينَ﴾ فشكر الله له ذلك فكان أنبياء بني إسرائيل من ولد لاوي، و كان موسى من ولده و هو موسى بن عمران بن يهصر بن واهث بن لاوي بن يعقوب بن إسحاق بن إبراهيم»

In a lengthy narration whose narrators ascend to 'Ali Ibn Muḥammad al-Hādi (AS), in is (mentioned): *"Then, Jibrā'il descended and said (to Yūsuf): O Yūsuf! Take out your hand. Yūsuf took out his hand and Jibrā'eel removed a light from between his fingers. Yūsuf said: What is this, O Jibrā'eel? (He said:) This is prophethood. Allah has taken it from your loins because you were not established (as heir) for your father.*

Then, Allah halted his light and erased prophethood from his loins and placed in the loins of the children of Lāwi, the brother of Yūsuf. That is because when they (the brothers) desired to kill Yūsuf, he said: "Do not slay Yūsuf, and cast him down into the bottom of the pit " Then, Allah was thankful to him for that. When they desired to return to their father from Egypt and Yūsuf had detained his brother, he said: "Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges." Allah was thankful for that.

Then, the prophets from the children of Israel are from the children of Lāwi. Musa was from his children. He is Musa ibn 'Imrān Ibn Yahṣar Ibn Wāhith Ibn Lāwi Ibn Ya'qūb Ibn Ishāq Ibn Ibrāhim."

60. It is mentioned in at-Tibyān by Shaikh Ṭūsi that it has been reported from Ibn 'Abbās and (seen in) the recitation of al-Kasāi that the letter Rā is doubled in the manner rendering the verb in the passive voice. Its meaning is that he was accused by someone of theft. This is the preferred recitation of al-Jubāi.

61. Taken from Tafsir al-'Ayyāshi

عن جابر: قلت لأبي جعفر (ع): «رحمك الله، ما الصبر الجميل؟ فقال: ذاك صبر ليس فيه الشكوى إلى الناس»

On the authority of Jābir (Ibn 'Abdillah al-Anṣārī): *"I said to Abu Ja'far (AS): May Allah have mercy upon you. What is good patience (aṣ-Ṣabr al-Jameel)? He said: That is patience in which there is no complaining to people."*

62. Taken from Majma' al-Bayān:

و روي عن النبي (ص) أن جبرائيل أتاه فقال: «يا يعقوب إن الله يقرأ عليك السلم و يقول أبشر و ليفرح قلبك فوعزتي لو كانا ميتين لنشرتهما لك أصنع طعاماً للمسكين فإن أحبَّ عبادي إليَّ المساكين أو تدري لم أذهب بصرك و قوّست ظهرك لأنكم ذبحتم شاة و أتاكم مسكين و هو صائم فلم تطعموه شيئاً فكان يعقوب بعد ذلك إذا أراد الغذاء أمر منادياً ينادي ألا من أراد الغذاء من المساكين فليتغذ مع يعقوب، و إذا كان صائماً أمر منادياً فنادى ألا من كان صائماً فليفطر مع يعقوب» (رواه الحاكم أبو عبد الله الحافظ في صحيحه)

It is narrated from the Prophet (ﷺ) that Jibrāeel came to him and said: *"O Ya'qūb, Allah sends peace upon you and is saying: Rejoice and gladden your heart. By My Mighty if they (meaning Yūsuf and Benyameen) were dead, We would have certainly resurrected the two for you. Make food for the poor for surely the most beloved of My servants to Me are the poor. Or do you realize that I have not removed your vision and bowed your back. It is because you slaughtered a sheep and some poor person came to you and he was fasting and you did not feed him anything."* After that, when Ya'qūb desired (to take) food, he ordered a person to shout: *He among the poor who desire food, then, take food with Ya'qūb. When he was fasting, he ordered a person to call out: He who is fasting! Break your fast with Ya'qūb."* (al-Ḥākim Abū 'Abdillah al-Ḥāfiẓ has reported it in his Saḥeeh.

63. Taken from Majma' al-Bayān:

و في كتاب النبوة بالإسناد عن سدير الصيرفي عن أبي جعفر الباقر (ع) قال: «أن يعقوب دعا الله سبحانه في أن يهبط عليه ملك الموت فأجابه، فقال ما حاجتك؟ قال أخبرني هل مرَّ بك روح يوسف في الأرواح، فقال لا فعلم أنه حي فقال: ﴿يَا بَنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ﴾»

In the book The Book of Prophethood with the chain of narrators on the authority of Sairafi al-Farra'i on the authority of Abū Ja'far al-Bāqir (AS), he said: *"Ya'qūb prayed to God, Glorified be He, that he send down to him the Angel of Death (Malak al-Mawt) and (God) answered (his prayer). (The Angel of Death) said: What is your need? He (Ya'qūb) said: Inform me, has the soul of Yūsuf come to you among the souls (you've taken)? He said: No. Then he knew he was alive and said: "O my sons! Go and inquire respecting Yūsuf and his brother..."*

Also, in the book 'Ilal ash-Sharā'i by Shaikh aṣ-Ṣādūq, there is a similar narration on the authority of Imām al-Bāqir (AS):

في كتاب علل الشرائع باسناده إلى حنان بن سدير عن أبيه قال: «قلت لأبي جعفر (ع): أخبرني عن يعقوب حين قال لولده: ﴿أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ﴾ أ كان علم أنه حي و قد فارقه من عشرين سنة و ذهبت عيناه من الحزن؟ قال: نعم علم أنه حي، قلت: و كيف علم؟ قال: أنه دعى في السحر أن يهبط عليه ملك الموت، فهبط عليه تريال و هو ملك الموت، فقال له تريال: ما حاجتك يا يعقوب؟ قال أخبرني عن الأرواح تقبضها مجتمعة أو متفرقة؟ فقال: بل متفرقة روحاً روحاً، قال: فمَرَّ بك روح يوسف؟ قال: لا، فعند ذلك علم أنه حي، فقال لولده: ﴿أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ﴾»

On the authority of Ḥanān Ibn Sadeer on the authority of his father, he said: *"I said to Abu Ja'far (AS): Inform me about Ya'qūb when he said to his sons: "O my sons! Go and inquire respecting Yūsuf and his brother..." Did he know that he was alive? He had been separated from him for twenty years and his eyesight had vanished due to sorrow? He said: Yes, he knew he was alive. I said: How did he know? He said: He prayed in the early morning that the Angel of Death should descend to him. Then, Taryāl, he is the Angel of Death descended to him and said to him: What is your need O Ya'qūb? He said: Inform me about the souls. Do you take them all together or individually. He said: Individually one soul after another. He said: Then, has the soul of Yūsuf passed by you? He said: No. Then, with that he knew he was alive. Then, he said to his sons: "O my sons! Go and inquire respecting Yūsuf and his brother..." ."*

64. Majma' al-Bayān.

65. at-Tibyān.

66. Majma' al-Bayān.

67. Taken from Majma' al-Bayān (also reported in the Tafsir of al-'Ayyāshi):

و في كتاب النبوة بالإسناد عن الحسن بن محبوب عن أبي إسماعيل الفراء عن طربال عن أبي عبد الله (ع) في خبر طويل أن يعقوب كتب إلى يوسف: «بسم الله الرحمن الرحيم إلى عزيز مصر و مظهر العدل و موفي الكيل من يعقوب بن إسحاق بن إبراهيم خليل الرحمن صاحب نمود الذي جمع له النار ليحرقه بها فجعلها الله عليه برداً و سلاماً و أنجاه منها، أخبرك أيها العزيز أنا أهل البيت لم يزل البلاء إلينا سريعاً من الله لئبلونا عند السراء و الضراء و أن المصائب تتابعت علي عشرين سنة،

أولها أنه كان لي ابن سميتة يوسف و كان سروري من بين ولدي و قرّة عيني و ثمرة فؤادي، و أن إخوته من غير أمه سألوني أن أبعثه معهم يرتع و يلعب فبعثه معهم بكرة فجاؤني عشاءً يبكون و جاءوا علي قميصه بدم كذب و زعموا أن الذئب أكله، فاشتد لفقده حزني و كثر عن فراقه بكائي حتى أبيضت عيناي من الحزن،

و أنه كان له أخ و كنت به معجباً و كان لي أنيساً و كنت إذا ذكرت يوسف ضممته إلى صدري فسكن بعد ما أجد في صدري، و أن إخوته ذكروا لي أنك سألتهم عنه و أمرهم أن يأتوك به فإن لم يأتوك به منعهم الميرة، فبعثته معهم ليمتاروا لنا قمحاً فرجعوا إليّ و ليس هو معهم و ذكروا أنه سرق مكيال الملك و نحن أهل البيت لا نسرق و قد حبسته عني و فجعتني به و قد أشدت لقرآقه حزني حتى تقوّس لذلك ظهري و عظمت به مصيبتني مع مصائب تتابعت عليّ فمنّ عليّ بتخلية سبيله و إطلاقه من حبسك و طيب لنا القمح و اسمح لنا في السعر و أوف لنا الكيل و عجل سراح آل إبراهيم»

68. Majma' al-Bayān.

69. Taken from al-Kāshif:

و تواتر عن النبي الأعظم (ص) أنه حين فتح مكة قال لقريش: «ما تظنون أني فاعل بكم؟ قالوا نظن خيراً أخ كريم و ابن أخ كريم، فقال: إذهبوا فأنتم الطلقاء لا تشرب عليكم اليوم كما قال أخي يوسف»

From a widely narrated report on the authority of the Greatest Prophet (ﷺ) that at the time of the victory of Makkah, he said to the Quraish: "What do you think that I will do with you? They said: We think it will be (a matter of) goodness gracious brother, son of a gracious brother. Then, he said: Go! For you are free. There is no blame upon you today just as my brother Yūsuf had said."

70. The first event was the false blood on his shirt when his brothers returned the shirt to Ya'qūb (AS) which indicated their deceit. The second was Zulaikhah's tearing of his shirt from the rear which indicated that he was attempting to escape from her advances.

71. From Majma' al-Bayān. [The Farsakh (sometimes called Farsang) today ranges in distance from 3 miles to 4.18 miles. The 'Arabic Farsakh equals 4.83 Kilometers (3.00 miles). Therefore, eighty Farsakh would equal about 240 miles (386.4 Kilometers). The Persian Farsakh is slightly longer at 3.88 miles or 6.24 Kilometers.]

72. Majma' al-Bayān.

73. Majma' al-Bayān.

74. Majma' al-Bayān.

75. Majma' al-Bayān.

76. Taken from Majma' al-Bayān:

و في حديث ابن محبوب بإسناده عن أبي جعفر (ع) أي يعقوب قال لولده: «تحملوا إلى يوسف من يومكم هذا بأهلكم أجمعين، فساروا إليه و يعقوب معهم و خالة يوسف أم يامين، فحثوا السير فرحاً و سروراً تسعة أيام إلى مصر فلما دخلوا على يوسف في دار الملك اتنق أباه و قبّله و بكى و رفعه و رفع خالته على سرير الملك ثم دخل منزله و اكتحل و ادهن و لبس ثياب العز و الملك، فلما رأوه سجدوا جميعاً إعظاماً له و شكراً عند ذلك، و لم يكن يوسف في تلك العشرين سنة يدهن و لا يكتحل و لا يتطيب حتى جمع الله بينه و بين أبيه و إخوته»

77. From Nūr ath-Thaqalain:

و في أصول الكافي عدة من أصحابنا عن أحمد بن محمد عن مروك بن عبيد عن حدثه عن أبي عبد الله (ع) قال: «أن يوسف قدم عليه الشيخ يعقوب (ع) دخله عز الملك فلم ينزل إليه، فهبط جبرئيل (ع) فقال: يا يوسف ابسط راحتك، فخرج منها نور ساطع فصار في جو السماء، فقال يوسف: يا جبرئيل ما هذا النور الذي خرج من راحتي؟ فقال: نزع النبوة من عقبك عقوبة لما لم تنزل إلى الشيخ يعقوب، فلا يكون من عقبك نبي»

(From Uṣūl al-Kāfi) on the authority of Abū Abdillāh (aṣ-Ṣādiq), he said: "Yūsuf came upon the Shaikh Ya'qūb (AS), he had entered the grandeur of the kingdom and he did dismount for him. Jibrāeel descended and said: O Yūsuf! Stretch forth your palm. He removed a piercing light from it (diffusing) in the air of the heavens. Yūsuf said: O Jibrāeel ! What is this light which you took from my palm. He said: I have extracted prophethood from your descendants as a punishment for when you did not dismount for Shaikh Ya'qūb. There will not be a prophet from your progeny."

78. Taken from Majma' al-Bayān:

قال بن إبراهيم و حَدَّثَنِي محمد بن عيسى بن عبيد ابي يقطين أن يحيى بن أكثم سأل موسى بن محمد بن علي مسائل فعرضها على أبي الحسن علي بن محمد (ع)، فكان إحداها أن قال: «أخبرني أ سجد يعقوب و ولده ليوسف و هم أنبياء؟ فأجاب أبو الحسن (ع): أما سجد يعقوب و ولده لم يكن ليوسف و إنما كان ذلك منهم طاعة لله و تحية ليوسف كما أن السجود من الملائكة لآدم كان منهم طاعة لله و تحية لآدم، فسجد يعقوب و ولده و يوسف معهم شكراً لله تعالى لإجماع شملهم، ألم تر أنه يقول في شكره في ذلك الوقت: ﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ﴾»

79. Majma' al-Bayān.

80. Majma' al-Bayān.

81. Taken from Majma' al-Bayān:

و في كتاب النبوة بالإسناد عن محمد بن مسلم عن أبي جعفر (ع) قال: «قلت له: كم عاش يعقوب مع يوسف بمصر قال عاش حولين قلت: فمن كان الحجة لله في الأرض يعقوب أم يوسف، قال كان يعقوب الحجة و كان الملك ليوسف...»

82. al-Kāshif.

83. Majma' al-Bayān.

84. A brief history of the prophet Ya'qūb (AS) taken from the book Histories of Prophets by Sayyid Ḥasan al-Lawāsāni:

(نقل من كتاب تواريخ الأنبياء للسيد حسن اللواساني ص ١١٧ - ١١٦)

لما توفي إبراهيم الخليل (ع) في فلسطين و قام ابنه إسحاق (ع) و انتقل إليه أمر النبوة، تزوج بعد أبيه بزوجات و صار له منهن أولاد و أحفاد، و كان أحبهم إليه و أعزهم لديه ابنه يعقوب (ع) المعروف بلقب: "إسرائيل"، و معناها في السريانية عبد الله، و كان ابنه الآخر "عيس" و كان شقياً يحسد أخاه يعقوب، فلم يأل جهداً في معاداته و إيذائه، إلى أن حلف بالله على أن يقتله.

"When Ibrāhim al-Khalil (AS) died in Palestine, his son Ishāq (AS) ascended and the affair of prophethood was transferred to him. After his father, he married (numerous) wives having many children and grandchildren from them. The most beloved of them and the most honored of them before him was his son Ya'qūb (AS) known with the Laqab Israel. Its meaning in Asyric is 'Abdullah (Servant of God). He had another son 'Esaw. He was a wretched person jealous of his brother Ya'qūb. He spared no effort in his enmity and annoyance until he swore by God that he would kill Ya'qūb."

و لما انتهت أيام أبيهما إسحاق (ع) بعدما عاش مائة وثمانين سنة، أوصى إلى يعقوب (ع) و أودعه ودائع النبوة، ثم أمره بالخروج إلى الشام حذراً من أخيه عيص، فخرج يعقوب (ع) بعد وفاة أبيه إلى الشام، و نزل عند خال له هناك يقال له "ليا بن فاهر" و بعد مدة من إقامته خطب إلى خاله صغرى بنتيه، و كانت له بنتان تدعى كبراهما "لايا" و الصغرى "راحيل"، فسأله خاله عن الصداق و قال له: هل لك ما تدفعه مهراً؟ قال: لا، و لكن اعمل لك، فأجابه إلى ذلك، و اتفقا على أن يكون الصداق استخدامه سبع سنين، يزوجه بعدها راحيل الصغرى،

"When the days of their father, Ishāq (AS) came to an end, after live one hundred-eighty years, he gave his will to Ya'qūb (AS) and entrusted him with the matters entrusted in prophethood. Then, he ordered Ya'qūb to leave for Syria (Shām) out of caution for his brother 'Esaw. Then, Ya'qūb (AS) left for Syria after the death of his father. He arrived at an uncle of his there called Liyā Ibn Fāhir. After a period of his staying, he proposed to his uncle for the younger of his two daughters. He had two daughters, the older of the two was called Lāyā and the younger (was called) Rāḥeel. His uncle inquired of him about the dowry and said to him: Do you have that which you can pay as a dowry? He said: No, but I can work for you. (His uncle) responded (favorably) to that. They agreed that the dowry was his service for seven years (with his uncle) marrying him to the younger Raḥeel afterward."

فاشتغل يعقوب (ع) برعي أغنام خاله و سائر خدماته. و لما انتهت المدة أبى خاله أن يزوجه إلا الكبرى و قال: إنا لا ننكح الصغرى قبل الكبرى، إلى أن أرغمه على تزوج الكبرى و هو يقول لخاله: إنك خدعتني، و إنما أردت راحيل، و أخيراً قال له خاله: هلم فاعمل سبع سنين أخرى فأزوجه الصغرى مع أختها الكبرى (و لم يكن الجمع بين الأختين ممنوعاً في شريتهم) فأجابه إلى ذلك، و اشتغل أيضاً بخدماته سبع سنين أخرى، ثم تزوج بالصغرى بعد نهاية المدة.

"Ya'qūb (AS) engaged himself in shepherding the sheep of his uncle and his various services. When he reached the end of the period (of service) his uncle refused to marry him except to the eldest daughter. He said: Surely we will not marry the youngest before the eldest. Until he obliged him to marry the eldest daughter. He said to his uncle: Surely you have deceived me. I only desired Raḥeel. In the end, his uncle said: Come then, work for seven more years and I will marry you to the youngest with her sister, the eldest (combining two sister together was not prohibited in their Shari'ah). (Ya'qub) responded (favorably) to that. He became engaged in seven more years in his service. Then he married the younger daughter after the end of the period."

و كان ليا بن فاهر خال يعقوب قد وهب كلاً من بنتيه في عرسها جارية، فوهبت البننتان جاريتهما لزوجهما يعقوب (ع)، و ولدت له الكبرى ستة بنين هم روبييل، و شمعون، و يهودا، و لاوي، و يسجر، و زبالون، و بنتاً واحدة سماها دينة، و بقيت البنت الصغرى عاقراً لم تلد.

"Liyā Ibn Fāhir had gifted a servant to each of his two daughters for their marriage. The two daughters gifted the two servants to their husband Ya'qūb (AS). The eldest daughter had six children for him. They are Rubeel, Sham'ūn, Yahūda, Lawi, Yasjar, Zabālūn and one daughter named Deenah. The youngest daughter remained barren and did not give birth."

ثم قارب يعقوب (ع) الجاريتين فولدت إحداهما وإسمها زلفة صبيين أيضاً سماهما حاد و أشير. ولما ترعرع الأولاد و صاروا شباناً و بلغ عمر أبيهم إحدى و ستين سنة، حملت الزوجة الصغرى راحيل بعد طول المدة، و ولدت يوسف (ع). و لما انقضى من عمر يوسف (ع) سنتان حملت أمه أيضاً، و ولدت صبياً آخر هو بنيامين، و ماتت في نفاسها، و بقى ابناها في حجر خالتهما لايا. ثم عزم يعقوب (ع) على العودة بجميع أهله و ولده إلى فلسطين، فهجر بلاد خاله، و عاد بهم إلى موطن آبائه و أجداده.

"Then, Yūsuf (AS) became intimate with the two servants and one of the two, her name was Zalfah, gave birth to two children also. Their names were Ḥād and Āsheer. When the children grew up and became youths and the age of their father reached sixty years, the younger wife became pregnant after a long period and gave birth to Yūsuf (AS). When Yūsuf (AS) completed the age of two years, his mother also became pregnant again and gave birth to another child, he was Benyameen. She died during her afterbirth bleeding and her children remained in the care of their aunt Lāyā. (Ya'qūb AS also had two sons by the other servant, Bilhah. Their names were Dān and Naphtali)

Then, Ya'qūb (AS) decided to return to Palestine with all of his family and his children. So, he migrated from the land of his uncle and returned with (his family) to the homeland of his fathers and grandfathers."

و.. أن يعقوب لما بلغ العام المائة و السابع و الأربعين من عمره، أي بعد نزوله مصر سبع عشرة سنة حضرته منيته، فجمع ابناؤه و القى عليه تعاليمه و وصاياه، و طلب من يوسف أن ينقله إلى مدفن جده إبراهيم (ع) و أبيه إسحاق (ع) في فلسطين،

When Ya'qub reached the hundred and forty seventh year of his age, meaning after his arrival in Egypt seventeen years (prior), the object of his desire was present with him. Then his sons gathered and spoke to him regarding his teachings and advices. He sought from Yusuf to move him to the burial place of his grandfather Ibrahim (AS) and his father Ishaq (AS) in Palestine.

ثم توفي مبروراً راضياً قريراً العين بأولاده جمنعهم من حوله. و حمل يوسف و إخوته جنازته في تابوت من ساج في ماتم حافل مهيب إلى مدفن آباءه الأكرمين، حيث قبره اليوم في بلدة خليل الرحمان جنوبي القدس في فلسطين. هذا وقد توفي أخوه التوأم عيص يوم وفاته، و دفنا معاً في مدفن واحد.

Then, he died blessed (by God's acceptance of him), contented and the coolness of the eyes of all his children around him. Yūsuf and his brother carried his body in a coffin made of teak in a solemn mourning procession to the burial place of his venerable forefathers. Whereas, his grave today is in the city of al-Khaleel ar-Rahmān in the southern part of Jerusalem in Palestine. His twin brother 'Esaw died on the (same) day of his death and were buried together in one plot."

85. Majma' al-Bayān.

86. al-Kāshif and at-Tibyān. There are narrations from various Aimmah (AS) which also give his age as 147 at death. Refer to text for footnotes 80-81.

87. Majma' al-Bayān.

88. Taken from *The Histories of Prophets*. pg. 156:

«...ثم رجع يوسف (ع) إلى مصر، و أقام فيها بعد أبيه على ما روي ثلاثاً و عشرين سنة، و قد رزق بأولاد و بنات، كان ثلاثة منهم في عهد أبيه يعقوب، هم الصبيان التوأمين أفرام و ميشا (أو منسى)، و أختهما رحمة التي صارت فيما بعد زوجة النبي أيوب (ع) و كان يوسف (ع) أول رسول في بني إسرائيل...»

89. According to the Bible the Hebrews only spent 215 years in Egypt. Jacob and his sons and his son's sons entered into Egypt approx in 1665BC and according to Exodus 6:16, 18 and 20 there are only four generations between Jacob and Moses. (Wikipedia)

90. Sūrah Kahf 18:6:

﴿فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾

"Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement." [al-Kahf 18:6]

91. Taken from Tafsir al-Qummi:

...أخبرنا أحمد بن أدريس قال حدثنا أحمد بن محمد بن علي بن الحكم عن موسى بن بكر عن الفضيل عن أبي جعفر (ع) في قول الله تبارك و تعالی ﴿وَمَا يَوْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُوَ مُشْرِكُونَ﴾ قال: «شرك الطاعة و ليس شرك العبادة و المعاصي التي يرتكبون شرك طاعة اطاعوا فيها الشيطان فاشركوا بالله في الطاعة لغيره و ليس باشارك عبادة أن يعبدوا غير الله»

al-Faḍeel narrates on the authority of Abu Ja'far (AS) with regard to the saying of God, the Blessed and the Exalted: *"And most of them do not believe in Allah without associating others (with Him)."* He said: *"It is Shirk in odedience and not the Shirk of worship. And disobedience which committed in it is the Shirk of obedience for obeying Shayṭān. So, they make partners with God in odedience to other than Him and it is not making partnership in worship (meaning) that they worship other than God."*

92. Taken from Tafsir al-Ayyāshi:

عن محمد بن الفضيل عن الرضا (ع) قال: «شرك لا يبلغ به الكفر»

On the authority of Muḥammad Ibn al-Faḍeel from ar-Riḍā (AS), he said: *"A Shirk which does not reach (the extent of) disbelief with it."*

93. Majma' al-Bayyān.

94. Majma' al-Bayyān.

95. Taken from Tafsir al-Qummi and Tafsir al-'Ayyāshi, respectively:

قال علي بن إبراهيم حدثنا أبي عن علي بن أسباط قال: «قلت لأبي جعفر الثاني (ع): يا سيدي ان الناس ينكرون عليك حادثة سنك، قال ما ينكرون علي من ذلك فولله لقد قال الله لنبيه (ص): ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ قَفِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ فما اتبعه غير علي (ع) و كان ابن تسع سنين و أنا ابن تسع سنين»

'Ali Ibn Ibrāhim said: My father informed us on the authority of 'Ali Ibn Asbāt, he said: I said to Abu Ja'far The Second (Imām al-Jawād): *"O my leader! Surely the people are rejecting you due to the youthfulness of your age. He said: They are not rejecting me due to that. For, by God, God has said to His prophet: 'Say: This is my way: I call to Allah, I and those who follow me being certain.'" And no one followed him (the prophet) other than 'Ali (AS) and he was a child of nine years of age and I am a child of nine years of age."*

عن سلام بن المستنير عن أبي جعفر (ع) قوله: «﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ قَفِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ قال: علي، و زاد قال: رسول الله (ص) و علي و الأوصياء من بعدهما»

On the authority of Salām Ibn al-Mustaneer on the authority of Abu Ja'far (Imām aṣ-Ṣādiq-AS) in (God's) saying: *"Say: This is my way: I call to Allah, I and those who follow me being certain."* "He (AS) said: '(It is) Ali and added: The Messenger of Allah (S) and 'Ali and the Ausiyā' (trustees) after those two."

96. Tafsir al-Amthal.

97. Taken from Majma' al-Bayyān:

أنه قال: «العلماء أمناء الرسل على عباده»

98. Tafsir al-Meezān.

99. Both views taken from Tafsir at-Tibyān.

100. al-Amthal.

101. Taken from Nūr -ath-Thaqalain, number 250:

عن زرارة قال: قلت لأبي عبد الله (ع): «كيف لم يخف رسول الله (ص) فيما يأتيه من قبل الله أن يكون ذلك ما ينزغ الشيطان؟ قال: فقال: أن الله إذا اتخذ عبداً رسولاً أنزل عليه السكينة و الوقار، و كان يأتيه من قبل الله مثل الذي يراه بعينه»

102. al-Meezān.

103. Taken from 'Uyūn al-Akhhār and Kanz ad-Daqāiq:

في عيون الأخبار في باب مجلس الرضا (ع) عند المأمون في عصمة الأنبياء (ع)، حدثنا تميم بن عبد الله بن تميم القرشي رضي الله عنه، قال: حدثنا أبي عن حمدان بن سليمان النيسابوري عن علي بن محمد بن الجهم، قال: «حضرت مجلس المأمون و عنده الرضا (ع) فقال له المأمون: يا بن رسول الله أليس من قولك: أن الأنبياء معصومون، قال: بلى، قال: فما معنى قول الله عز و جل إلى أن قال: فأخبرني عن قول الله تعالى: ﴿حَتَّىٰ إِذَا أَنْتَبَيْتَسَ الرُّسُلُ وَ ظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا﴾ قال الرضا (ع): يقول الله تعالى: ﴿حَتَّىٰ إِذَا أَنْتَبَيْتَسَ الرُّسُلُ﴾ من قومهم أن الرسل قد كذبوا جاء الرسل نصرنا، قال المأمون: لله درك يا أبا الحسن»

104. Majma' al-Bayyān.

105. at-Tibyān.

106. Majma' al-Bayyān.

107. al-Kāshif.

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