

(if you must do something,) meaning, if you still insist on getting rid of him. Muhammad bin Ishaq bin Yasar said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allah and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allah, from his beloved young son, in spite of his weakness, tender age and his need of his father's compassion and kindness. May Allah forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error." Ibn Abi Hatim collected this statement, from the route of Salamah bin Al-Fadl from Muhammad bin Ishaq.

(قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِيحُونَ - أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ)

(11. They said: "O our father! Why do you not trust us with Yusuf though we are indeed his well-wishers") (12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.")

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

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

(لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِيحُونَ)

(do not trust us with Yusuf though we are indeed his well-wishers)." They started executing their plan by this introductory statement, even though they really intended its opposite, out of envy towards Yusuf for being loved by his father. They said,

(أَرْسِلْهُ مَعَنَا)

"(Send him with us) tomorrow so that we all enjoy ourselves and play." Qatadah, Ad-Dahhak and As-Suddi said similarly. Yusuf's brothers said next,

(وَإِنَّا لَهُ لَحَافِظُونَ)

(and verily, we will take care of him.), we will protect him and ensure his safety for you.

(قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ - قَالُوا لَئِنْ أَكَلَهُ
الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ)

(13. He (Ya`qub) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.") (14. They said: "If a wolf devours him, while we are `Usbah (a group), then surely, we are the losers.")

Ya`qub's Answer to Their Request

Allah narrates to us that His Prophet Ya`qub said to his children, in response to their request that he send Yusuf with them to the desert to tend their cattle,

(إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ)

(Truly, it saddens me that you should take him away.) He said that it was hard on him that he be separated from Yusuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya`qub had for his son, because he saw in Yusuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allah's peace and blessings be on him. Prophet Ya`qub's statement next,

(وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ)

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

(لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ)

(If a wolf devours him, while we are an `Usbah, then surely, we are the losers.) They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

(فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ
الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا
يَشْعُرُونَ)

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

Yusuf is thrown in a Well

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

(وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ)

(they all agreed to throw him down to the bottom of the well,) This part of the Ayah magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya`qub, peace be upon him, embraced Yusuf, kissed him and supplicated to Allah for him when he sent him with his brothers. As-Suddi said that the time spent between pretending to be well-wishers and harming Yusuf was no longer than their straying far from their father's eyes. They then started abusing Yusuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yusuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it. Allah said next,

(وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا
يَشْعُرُونَ)

(and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not. ") In this Ayah, Allah mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allah revealed to Yusuf, during that distressful time, in order to comfort his heart and strengthen his resolve, `Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allah will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you,' i

(وَهُمْ لَا يَشْعُرُونَ)

(when they know not.) "Ibn ` Abbas commented on this Ayah, "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you."

(وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ - قَالُوا يَا أَبَانَا إِنَّا
ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ
الدُّبُّ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ -
وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ
لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ
عَلَى مَا تَصِفُونَ)

(16. And they came to their father in the early part of the night weeping.) (17. They said: "O our father! We went racing with one another, and left Yusuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.") (18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.")

Yusuf's Brothers try to deceive Their Father

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

(إِنَّا ذَهَبْنَا نَسْتَبِقُ)

(We went racing with one another), or had a shooting competition,

(وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا)

(and left Yusuf by our belongings), guarding our clothes and luggage,

(فَأَكَلَهُ الدُّبُّ)

(and a wolf devoured him), which is exactly what their father told them they feared for Yusuf and warned against. They said next,

(وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ)

(but you will never believe us even when we speak the truth.) They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yusuf and that is what happened' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

(وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ)

(And they brought his shirt stained with false blood.) on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujahid, As-Suddi and several other scholars, and stained Yusuf's shirt with its blood. They claimed that this was the shirt Yusuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allah's Prophet Ya`qub did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your ownselves have made up a tale. So (for me) patience is most fitting.) Ya`qub said, 'I will firmly observe patience for this plot on which you agreed, until Allah relieves the distress with His aid and compassion,

(وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

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

(وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَٰذَا غُلَامٌ وَأَسَرُّوهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ - وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ)

(19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allah was the All-Knower of what they did.) (20. And they sold him for a Bakhsh price, - for a few Dirhams. And they were of those who regarded him insignificant.)

Yusuf is Rescued from the Well and sold as a Slave

Allah narrates what happened to Yusuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin `Ayyash. Muhammad bin Ishaq said, "After Yusuf's brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allah sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yusuf held on to it and the man rescued him and felt happy,

(يُبَشِّرِي هَذَا غُلَامٌ)

("What good news! Here is a boy.") Al-`Awfi reported that Ibn `Abbas commented, "Allah's statement,

(وَأَسْرَوْهُ بِضْعَةً)

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

(يُبَشِّرِي هَذَا غُلَامٌ)

("What good news! Here is a boy."), a slave whom we can sell. Therefore, Yusuf's own brothers sold him." Allah's statement,

(وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ)

(And Allah was the All-Knower of what they did.) states that Allah knew what Yusuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

(أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(Surely, His is the creation and commandment. Blessed is Allah, the Lord of the all that exists!))7:54(This reminds Allah's Messenger Muhammad , that Allah has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muhammad the victory and make him prevail over them, just as He gave Yusuf victory and made him prevail over his brothers. Allah said next,

(وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ)

(And they sold him for a Bakhs price, - for a few Dirhams) in reference to Yusuf's brothers selling him for a little price, according to Mujahid and `Ikrimah. `Bakhs' means decreased, just as Allah the Exalted said in another Ayah,

(فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا)

(shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins.))72:13(meaning that Yusuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn `Abbas, Mujahid and Ad-Dahhak said that,

(وَشَرَوْهُ)

(And they sold him), is in reference to Yusuf's brothers. They sold Yusuf for the lowest price, as indicated by Allah's statement next,

(دَرَاهِمَ مَعْدُودَةٍ)

(for a few Dirhams), twenty Dirhams, according to `Abdullah bin Mas`ud. Similar was said by Ibn `Abbas, Nawf Al-Bikali, As-Suddi, Qatadah and `Atiyah Al-`Awfi, who added that they divided the Dirhams among themselves, each getting two Dirhams. Ad-Dahhak commented on Allah's statement,

(وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ)

(And they were of those who regarded him insignificant.) "Because they had no knowledge of his prophethood and glorious rank with Allah, the Exalted and Most Honored."

(وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِئَلَّامَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son." Thus did We establish Yusuf in the land, that We might teach him the interpretation of events. And Allah has full power and control over His affairs, but most of men know not.) (22. And when he)Yusuf(attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.)

Yusuf in Egypt

Allah mentions the favors that He granted Yusuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life. He also ordered his wife to be kind to Yusuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

(أَكْرَمِي مَثْوَاهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا)

(Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.) The man who bought Yusuf was the minister of Egypt at the time, and his title was `Aziz'. Abu Ishaq narrated that Abu `Ubaydah said that `Abdullah bin Mas`ud said, "Three had the most insight: the `Aziz of Egypt, who said to his wife,

(أَكْرَمِي مَثْوَاهُ)

(Make his stay comfortable...), the woman who said to her father,

(يَا بَتِ اسْتَجِرِّيهِ)

(O my father! Hire him...),)28:26(and Abu Bakr As-Sddiq when he appointed `Umar bin Al-Khattab to be the Khalifah after him, may Allah be pleased with them both." Allah said next that just as He saved Yusuf from his brothers,

(كَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ)

(Thus did We establish Yusuf in the land), in reference to Egypt,

(وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ)

(that We might teach him the interpretation of events.) the interpretation of dreams, according to Mujahid and As-Suddi. Allah said next,

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ)

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

(وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ)

(And Allah has full power and control over His affairs,) "He does what ever He wills." Allah said,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

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

(وَلَمَّا بَلَغَ)

(And when he attained), in reference to Prophet Yusuf, peace be upon him,

(أَشُدَّهُ)

(his full manhood), sound in mind and perfect in body,

(آتَيْنَاهُ حُكْمًا وَعِلْمًا)

(We gave him wisdom and knowledge), which is the prophethood that Allah sent him with for the people he lived among,

(وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(thus We reward the doers of good.) because Yusuf used to do good in the obedience of Allah the Exalted.

(وَرَأَوْدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ
الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي
أَحْسَنَ مَثْوًى إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

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

Wife of the `Aziz loves Yusuf and plots against Him

Allah states that the wife of the `Aziz of Egypt, in whose house Yusuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yusuf! She called him to do an evil act with her, because she loved him very much. Yusuf was very handsome, filled with manhood and beauty. She beautified herself for him, closed the doors and called him,

(وَقَالَتْ هَيْتَ لَكَ)

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

(قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ)

(He said: "I seek refuge in Allah! Truly, he is my Rabb! He made my living in a great comfort!") as they used to call the chief and master a `Rabb', Yusuf said to her, `your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

(إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(Verily, the wrongdoers will never be successful.) This was said by Mujahid, As-Suddi, Muhammad bin Ishaq and several others. The scholars differ in their recitation of,

(هَيْتَ لَكَ)

(Hayta Laka), whereby Ibn `Abbas, Mujahid and several other scholars said that it means that she was calling him to herself. Al-Bukhari said; "Ikrimah said that,

(هَيْتَ لَكَ)

(Hayta Laka) means, `come on, O you', in the Aramaic language." Al-Bukhari collected this statement from `Ikrimah without a chain of narration. Other scholars read it with the meaning, `I am ready for you'. Ibn `Abbas, Abu `Abdur-Rahman As-Sulami, Abu Wa'il, `Ikrimah and Qatadah were reported to have read this part of the Ayah this way and explained it in the manner we mentioned, as `I am ready for you'.

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

(24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immoral sins. Surely, he was one of Our Mukhlasin servants.) This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a Hadith that he narrated from `Abdur Razzaq, from Ma`mar, from Hammam, from Abu Hurayrah, from the Messenger of Allah ,

«يَقُولُ اللَّهُ تَعَالَى: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلَهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنَّمَا تَرَكَهَا مِنْ جَرَّائِي، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا»

(Allah the Exalted said, `If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.') This Hadith was also collected in the Two Sahihs using various wording, this is one of them. It was also reported that the Ayah means that Yusuf was about to beat her. As for the evidence that Yusuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarir At-Tabari said, "The correct opinion is that we should say that he saw an Ayah from among Allah's Ayat that repelled the thought that crossed his mind. This evidence might have been the image of Ya`qub, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allah left it. Allah's statement next,

(كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ)

(Thus it was, that We might turn away from him evil and immoral sins.) means, `Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

(إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ)

(Surely, he was one of Our Mukhlasin servants.) meaning, chosen, purified, designated, appointed and righteous. May Allah's peace and blessings be on him."

(وَأَسْتَبْقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ - قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ - وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ - فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ)

(يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ)

(25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment") (26. He)Yusuf(said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!") (27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!") (28. So when he (her husband) saw his)Yusuf`s( shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!") (29. "O Yusuf ! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful.") Allah says that Yusuf and the wife of the `Aziz raced to the door, Yusuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yusuf's back. Yusuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

(مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا)

(What is the recompense (punishment) for him who intended an evil design against your wife...), in reference to illegal sexual intercourse,

(إِلَّا أَنْ يُسْجَنَ)

(except that he be put in prison)

(أَوْ عَذَابٌ أَلِيمٌ)

(or a painful torment) tormented severely with painful beating. Yusuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

(قَالَ)

(He)Yusuf(said), in truth and honesty,

(هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي)

(It was she that sought to seduce me), and mentioned that she pursued him and pulled him towards her until she tore his shirt.

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ
قُبُلٍ)

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

(فَصَدَقَتْ)

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

(وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ
الصَّادِقِينَ)

(But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!) Had Yusuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back. There is a difference of opinion over the age and gender of the witness mentioned here. `Abdur-Razzaq recorded that Ibn `Abbas said that,

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا)

(and a witness of her household bore witness) "was a bearded man," meaning an adult male. Ath-Thawri reported that Jabir said that Ibn Abi Mulaykah said that Ibn `Abbas said, "He was from the king's entourage." Mujahid, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq and others also said that the witness was an adult male. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا)

(and a witness of her household bore witness) "He was a babe in the cradle. " Similar was reported from Abu Hurayrah, Hilal bin Yasaf, Al-Hasan, Sa`id bin Jubayr and Ad-Dahhak bin Muzahim, that the witness was a young boy who lived in the `Aziz's house. Ibn Jarir At-Tabari preferred this view. Allah's statement,

(فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ)

(So when he saw his)Yusuf's(shirt torn at the back,) indicates that when her husband became certain that Yusuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yusuf,

(قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ)

(he said: "Surely, it is a plot of you women!...") He said, `This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

(إِنَّ كَيْدَكُنَّ عَظِيمٌ)

(Certainly mighty is your plot!) The `Aziz ordered Yusuf, peace be upon him, to be discrete about what happened,

(يُوسُفُ أَعْرِضْ عَنْ هَذَا)

(O Yusuf ! Turn away from this!), do not mention to anyone what has happened,

(وَاسْتَغْفِرْ لِذَنْبِكَ)

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

(إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ)

(verily, you were of the sinful.)

(وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ - فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكَنًا وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ - قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ - قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ - فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(30. And women in the city said: "The wife of the `Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error.") (31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said)to Yusuf(: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah! No man is this! This is none other than a noble angel!") (32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.") (33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards

them and be one of the ignorant.") (34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.)

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

Allah states that the news of what happened between the wife of the `Aziz and Yusuf spread in the city, that is, Egypt, and people talked about it,

(وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ)

(And women in the city said...), such as women of chiefs and princes said, while admonishing and criticizing the wife of the `Aziz,

(امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ)

(The wife of the `Aziz is seeking to seduce her (slave) young man,), she is luring her servant to have sex with her,

(قَدْ شَغَفَهَا حُبًّا)

(indeed she loves him violently;), her love for him filled her heart and engulfed it,

(إِنَّا لَنَرَاهَا فِي ضَلَلٍ مُّبِينٍ)

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

(فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ)

(So when she heard of their accusation,) especially their statement, "indeed she loves him violently." Muhammad bin Ishaq commented, "They heard of Yusuf's beauty and wanted to see him, so they said these words in order to get a look at him. " This is when,

(أَرْسَلَتْ إِلَيْهِنَّ)

(she sent for them), invited them to her house,

(وَأَعْتَدَتْ لَهُنَّ مُتَكِنًا)

(and prepared a banquet for them.) Ibn `Abbas, Sa'id bin Jubayr, Mujahid, Al-Hasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows to recline on(and food that requires knives to cut, such as citron. This is why Allah said next,

(وَعَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا)

(and she gave each one of them a knife), as a part of her plan of revenge for their plot to see Yusuf,

(وَقَالَتْ أَخْرِجْ عَلَيْنَّ)

(and she said)to Yusuf(: "Come out before them."), for she had asked him to stay somewhere else in the house,

(فَلَمَّا)

(Then, when) he went out and,

(رَأَيْنَهُ أَكْبَرْنَاهُ)

(they saw him, they exalted him) they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of Tafsir. Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the `Aziz asked them, "Would you like to see Yusuf" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed

(وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ)

(They said: "How perfect is Allah! No man is this! This is none other than a noble angel!") They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yusuf before, for he, peace be upon him, was given half of all beauty. An authentic Hadith stated that the Messenger of Allah passed by Prophet Yusuf, during the Night of Isra' in the third heaven and commented,

«فَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ»

(He was given a half of all beauty.) Mujahid and others said)they said(: "We seek refuge from Allah,"

(مَا هَذَا بَشَرًا)

(No man is this!) They said next,

(إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ)

("This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me...") She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

(وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ فَاَسْتَعْصَمَ)

(and I did seek to seduce him, but he refused) to obey me. Some scholars said that when the women saw Yusuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

(وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ)

(And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.) This is when Prophet Yusuf sought refuge with Allah from their evil and wicked plots,

(قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ)

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

(وَالْأَن تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ)

(Unless You turn away their plot from me, I will feel inclined towards them) Yusuf invoked Allah: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

(أَصْبُ إِلَيْهِمْ وَأَكُنْ مِنَ الْجَاهِلِينَ فَاسْتَجَابَ لَهُ رَبُّهُ)

("I will feel inclined towards them and be one of the ignorant." So his Lord answered his invocation) Yusuf, peace be upon him, was immune from error by Allah's will, and He saved him from accepting the advances of the wife of the `Aziz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yusuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the `Aziz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allah and hoped to earn His reward. It is recorded in the Two Sahihs that the Messenger of Allah said,

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

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

(ثُمَّ بَدَأَ لَهُمْ مِّنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُنَّةٌ حَتَّى حِينَ)

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

Yusuf is imprisoned without Justification

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

(وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي
أَرَانِي أُعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي
أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا
بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ)

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

Two Jail Mates ask Yusuf to interpret their Dreams

Qatadah said, "One of them was the king's distiller and the other was his baker." Each of these two men had a dream and asked Yusuf to interpret it for them.

(قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ
قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي
تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ - وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ

ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

(37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter.") (38. "And I have followed the religion of my fathers, - Ibrahim, Ishaq and Ya'qub and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah to us and to mankind, but most men thank not.")

Yusuf calls His Jail Mates to Tawhid even before He interprets Their Dreams

Yusuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

(لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ)

(No food will come to you as your provision, but I will inform you of its interpretation) Mujahid commented,

(لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ)

(No food will come to you as your provision,) this day,

(إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا)

(but I will inform you of its interpretation before it comes.) As-Suddi said similarly. Yusuf said that, this knowledge is from Allah Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allah's reward nor fear His punishment on the Day of Return,

(وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ)

(And I have followed the religion of my fathers, - Ibrahim, Ishaq and Ya`qub) Yusuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allah's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allah will guide, teaching him what he did not know beforehand. It is he whom Allah will make an Imam who is imitated in the way of righteousness, and a caller to the path of goodness. Yusuf said next,

(مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ)

(and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah to us and to mankind,) this Tawhid -Monotheism-, affirming that there is no deity worthy of worship except Allah alone without partners,

(مِنْ فَضْلِ اللَّهِ عَلَيْنَا)

(is from the grace of Allah to us), He has revealed it to us and ordained it on us,

(وَعَلَى النَّاسِ)

(and to mankind,), to whom He has sent us as callers to Tawhid,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ)

(but most men thank not.) they do not admit Allah's favor and blessing of sending the Messengers to them, but rather,

(بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ)

(Have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction.))14:28(

(يَصَاحِبِيَ السَّجْنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ - مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمِيئُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(39. "O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible") (40. "You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allah has sent down no authority. The command is for none but Allah. He has commanded that you worship none but Him; that is the straight religion, but most men know not.") Prophet Yusuf went on calling his two prison companions to worship Allah alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yusuf said,

(ءَأَرْبَابٌ مُتَّفَقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

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

(مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ)

(for which Allah has sent down no authority) or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allah alone, and He has commanded all of His servants to worship none but Him. He said,

(ذَلِكَ الدِّينُ الْقَيِّمُ)

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

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.), and this is why most of them are idolators,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you eagerly desire it.) 12:103(When Yusuf finished calling them, he started interpreting their dreams for them,

(يَصَاحِبِيَ السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقَى رَبَّهُ خَمْرًا
وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ
فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ)

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

The Interpretation of the Dreams

Yusuf said,

(يَصَاحِبِي السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا)

(O two companions of the prison! As for one of you, he will pour out wine for his master to drink;) to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

(وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ)

(and as for the other, he will be crucified and birds will eat from his head.) which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yusuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath-Thawri said that `Imarah bin Al-Qa`qa` narrated that Ibrahim said that `Abdullah bin Mas`ud said, "When they said what they said to him, and he explained their dreams to them, they replied, `We did not see anything at all.' This is when he said,

(قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ)

(Thus is the case judged concerning which you both did inquire.)" The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allah has the best knowledge. There is an honorable Hadith that Imam Ahmad collected from Mu`awiyah bin Haydah that the Prophet said,

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

(The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.)

(وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ)

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

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

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

(اذْكُرْنِي عِندَ رَبِّكَ)

(Mention me to your King.) asking him to mention his story to the king. That man forgot Yusuf's request and did not mention his story to the king, a plot from the devil, so that Allah's Prophet would not leave the prison. This is the correct meaning of,

(فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ)

(But Shaytan made him forget to mention it to his master.) that it refers to the man who was saved. As was said by Mujahid, Muhammad bin Ishaq and several others. As for, `a few years', or, Bida` in Arabic, it means between three and nine, according to Mujahid and Qatadah. Wahb bin Munabbih said, "Ayyub suffered from the illness for seven years, Yusuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."

(وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ - قَالُوا أَضْغَتْ أَحْلُمَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلُمِ بِعَلَمِينَ - وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُون - يُوسُفُ أَيُّهَا

الصَّدِيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
 عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسَتُ
 لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ - قَالَ
 تَزْرَعُونَ سَبْعُ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي
 سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ - ثُمَّ يَأْتِي مِنْ بَعْدِ
 ذَلِكَ سَبْعُ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا
 تُحْصِنُونَ - ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ
 النَّاسُ وَفِيهِ يَعْصِرُونَ)

(43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." (44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams.") o(45. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth.") (46. (He said): "O Yusuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.") (47.)Yusuf(said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat.") (48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).") (49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).")

The Dream of the King of Egypt

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

(أَضْغَتُ أَحْلَمَ)

(Mixed up false dreams), which you saw,

(وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَالِمِينَ)

(and we are not skilled in the interpretation of dreams.) They said, had your dream been a vision rather than a mixed up false dream, we would not have known its interpretation. The man who was saved from the two, who were Yusuf's companions in prison, remembered. Shaytan plotted to make him forget the request of Yusuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

(أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ)

(I will tell you its interpretation,) he interpretation of this dream,

(فَأَرْسِلُونِ)

(so send me forth.) to the prison, to Yusuf, the man of truth. So they sent him, and he said to Yusuf,

(يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا)

(O Yusuf, the man of truth! Explain to us.) and mentioned the king's dream to him.

Yusuf's Interpretation of the King's Dream

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

(تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا)

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

(فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ)

(and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.) He said, `Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows. During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yusuf told them

that during these years, the remaining ears will not produce and whatever they try to plant, will not produce any harvest, so he said,

(يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُخْصِنُونَ)

(which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).) He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

(وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ - قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَن نَّفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ - ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخْنُهِ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ - وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ)

(50. And the king said: "Bring him to me." But when the messenger came to him,)Yusuf(said: "Return to your king and ask him, `What happened to the women who cut their hands Surely, my Lord (Allah) is Well-Aware of their plot.>") (51. (The king) said (to the women): "What was your affair when you did seek to seduce Yusuf" The women said: "Allah forbid! No evil know we against him!" The wife of the `Aziz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful. ") (52.)Then Yusuf said: "I asked for this inquiry(in order that he may know that I betrayed him not in (his) absence." And, verily, Allah guides not the plot of the betrayers.) (53. "And I free not myself (from the blame). Verily, the self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.")

The King investigates what happened between the Wife of the `Aziz, the Women in the City, and Yusuf

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

(اُنْتُونِي بِهِ)

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

(ارْجِعْ إِلَى رَبِّكَ)

(Return to your lord (i.e. king...)) The Sunnah of our Prophet praised Prophet Yusuf and asserted his virtues, honor, elevated rank and patience, may Allah's peace and blessings be on him. The Mushad and the Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ»

(We are more liable to be in doubt than Ibrahim when he said,)

(رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى)

(My Lord! Show me how You give life to the dead. ...)

«وَيَرْحَمُ اللَّهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثَ يُوسُفُ لَأَجَبْتُ الدَّاعِيَ»

(And may Allah send His mercy on Lut! He wished to have powerful support! If I were to stay in prison for such a long time as Yusuf did, I would have accepted the offer.) In another narration collected by Ahmad from Abu Hurayrah, the Prophet said about Yusuf's statement,

(فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ)

("...and ask him, `What happened to the women who cut their hands Surely, my Lord (Allah) is Well-Aware of their plot.")

«لَوْ كُنْتُ أَنَا، لَأَسْرَعْتُ الْإِجَابَةَ وَمَا ابْتَغَيْتُ
الْعُذْرَ»

(If it was me, I would have accepted the offer rather than await my exoneration first.) Allah said (that the king asked),

(قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ)

(He said, "What was your affair when you did seek to seduce Yusuf") The king gathered those women who cut their hands, while being hosted at the house of the wife of the `Aziz. He asked them all, even though he was directing his speech at the wife of his minister, the `Aziz in particular. He asked the women who cut their hands,

(مَا خَطْبُكُنَّ)

(What was your affair...), what was your story with regards to,

(إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ)

(when you did seek to seduce Yusuf) on the day of the banquet

(قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ)

(The women said: "Allah forbid! No evil know we against him!") The women answered the king, `Allah forbid that Yusuf be guilty of this, for by Allah, we never knew him to do evil.' This is when,

(قَالَتِ امْرَأَتُ الْعَزِيزِ النَّ حَصْحَصَ الْحَقُّ)

(The wife of the `Aziz said: "Now the truth has Hashasa...") or the truth is manifest to all, according to Ibn `Abbas, Mujahid and others. Hashasa also means, `became clear and plain',

(أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ)

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

(هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي)

(It was she that sought to seduce me.)

(ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ)

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

(وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ مَا أَبرَىءُ نَفْسِي)

(And, verily, Allah guides not the plot of the betrayers. And I free not myself (from the blame).) She said, `I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

(النَّفْسَ لَأَمَّارَةً بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي)

(Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).) whom Allah the Exalted wills to grant them immunity,

(إِنَّ رَبِّي غَفُورٌ رَحِيمٌ)

(Verily, my Lord is Oft-Forgiving, Most Merciful.) This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Mawardi mentioned this in his Tafsir, in support of it, it was also preferred by Imam Abu Al-` Abbas Ibn Taymiyyah who wrote about it in detail in a separate work. It was said Yusuf peace be upon him is the one who said,

(ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ)

(in order that he (the `Aziz) may know that I betrayed him not) with his wife,

(بِالْغَيْبِ)

(in (his) absence.).) until the end of Ayah (53) He said, `I sent back the emissary, so that the king would investigate my innocence and the `Aziz be certain that,

(أَنْتَى لَمْ أَخْنَهُ)

(I betrayed him not), with his wife,

(بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ)

(in (his) absence. And, verily, Allah guides not the plot of the betrayers.)' This is the only explanation presented by Ibn Jarir At-Tabari and Ibn Abi Hatim, but the first view is stronger and more obvious because it is a continuation of what the wife of the `Aziz said in the presence of the king. Yusuf was not present at all during this time, for he was released later on and brought to the king by his order.

(وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أُمِينٌ - قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ)

(54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted.") (55.)Yusuf(said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge.")

Yusuf's Rank with the King of Egypt

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

(ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي)

(Bring him to me that I may attach him to my person.), `that I may make him among my close aids and associates,'

(فَلَمَّا كَلَّمَهُ)

(Then, when he spoke to him), when the king spoke to Yusuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

(إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أُمِينٌ)

(Verily, this day, you are with us high in rank and fully trusted.) The king said to Yusuf, 'You have assumed an exalted status with us and are indeed fully trusted.' Yusuf, peace be upon him said,

(اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ)

(Set me over the storehouses of the land; I will indeed guard them with full knowledge.) Yusuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

(حَفِيظٌ)

(Hafiz), an honest guard,

(عَلِيمٌ)

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

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبُوا مِنْهَا
حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ
أَجْرَ الْمُحْسِنِينَ - وَلَاجِرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
ءَامَنُوا وَكَانُوا يَتَّقُونَ)

(56. Thus did We give full authority to Yusuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.) (57. And verily, the reward of the Hereafter is better for those who believed and had Taqwa.) a

Yusuf's Reign in Egypt

Allah said next,

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ)

(Thus did We give full authority to Yusuf in the land), in Egypt,

(يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ)

(to take possession therein, when or where he likes.) As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said that this part of the Ayah means, "To do whatever he wants therein." Ibn Jarir at Tabari said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery." Allah said next,

(نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ)

(We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.) Allah says here, We did not let the patience of Yusuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the `Aziz, to be lost. Instead, Allah the Exalted and Most Honored rewarded him with His aid and victory,

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا
حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ
أَجْرَ الْمُحْسِنِينَ - وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
ءَامَنُوا وَكَانُوا يَتَّقُونَ)

(And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwa.) Allah states that what He has prepared for His Prophet Yusuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allah said about His Prophet Sulayman (Solomon), peace be upon him,

(هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ -
وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ)

("This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise).) 38:39-40(Yusuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walid, king of Egypt at the time, instead

of the `Aziz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islam at the hands of Yusuf, peace be upon him, according to Mujahid.

(وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ - وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ - فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِنْدِي وَلَا تَقْرَبُون - قَالُوا سُرُودٌ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ - وَقَالَ لِفَتِيَانِهِ اجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ)

(58. And Yusuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.) (59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts") (60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.") (61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it.") (62. And Yusuf told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.)

Yusuf's Brothers travel to Egypt

As-Suddi, Muhammad bin Ishaq and several others said that the reason why Yusuf's brothers went to Egypt, is that after Yusuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana`an (Canaan), where Prophet Ya`qub, peace be upon him, and his children resided. Prophet Yusuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yusuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yusuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yusuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yusuf was a mercy from Allah sent to the people of Egypt. Yusuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the `Aziz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya`qub peace be upon him kept his son and

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

(وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ)

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

(أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ)

(See you not that I give full measure, and that I am the best of the hosts) encouraging them to return to him. He then threatened them,

(فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي)

(But if you bring him not to me, there shall be no measure (of corn) for you with me.) He threatened them that if the next time they come without Binyamin with them, they will not be allowed to buy the food that they need,

(فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُون - قَالُوا سَرَرُوا عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ)

("...nor shall you come near me." They said: "We shall try to get permission (for him) from his father, and verily, we shall do it.") They said, `We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.' Allah said,

(وَقَالَ لِفَتْيَانِهِ)

(And)Yusuf (told his servant(s), or his slaves,

(اجْعَلُوا بِضَعَتَهُمْ)

(to put their money), or the merchandise they brought with them to exchange for food,

(فِي رِحَالِهِمْ)

(into their bags,), while they were unaware,

(لَعَلَّهُمْ يَرْجِعُونَ)

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

(قُلَّمَا رَجِعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ - قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ قَالَ لَهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِمِينَ)

(63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.") (64. He said: "Can I entrust him to you except as I entrusted his brother)Yusuf(to you aforetime But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.")

Yusuf's Brothers ask Ya`qub's Permission to send Their Brother Binyamin with Them to Egypt

Allah says that when they went back to their father,

(قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ)

(they said: "O our father! No more measure of grain shall we get...") `after this time, unless you send our brother Binyamin with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this Ayah in a way that means, `and he shall get his ration.' They said,

(وَإِنَّا لَهُ لَحَفِظُونَ)

(and truly, we will guard him.), `do not fear for his safety, for he will be returned back to you.'
This is what they said to Ya`qub about their brother Yusuf,

(أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَفِظُونَ)
(

("Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.")
)12:12(This is why Prophet Ya`qub said to them,

(هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ)

(Can I entrust him to you except as I entrusted his brother)Yusuf(to you aforetime) He asked them, `Will you do to him except what you did to his brother Yusuf before, when you took him away from me and separated me from him'

(قَالَ لَهُ خَيْرٌ حَفِظًا)

(وَهُوَ أَرْحَمُ الرَّاحِمِينَ)

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

(وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ إِلَيْهِمْ
قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعَتُنَا رُدَّتْ إِلَيْنَا
وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ
كَيْلُ يَسِيرٍ - قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ

مَوْتَقًا مِّنَ اللَّهِ لَتَأْتُنِنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا
ءَاتَوْهُ مَوْتَقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ)

(65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give).") (66. He)Ya`qub(said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allah is the Witness to what we have said.")

They find Their Money returned to Their Bags

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

(قَالُوا يَا أَبَانَا مَا نَبْغِي)

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

(هَذِهِ بَضْعَتُنَا رُدَّتْ إِلَيْنَا)

(This, our money has been returned to us;) Qatadah commented (that they said), "What more can we ask for, our merchandise was returned to us and the `Aziz has given us the sufficient load we wanted" They said next,

(وَنَمِيرُ أَهْلَنَا)

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

(وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ)

(and we shall guard our brother and add one more measure of a camel's load.) since Yusuf, peace be upon him, gave each man a camel's load of corn.

(ذَلِكَ كَيْلٌ يَسِيرٌ)

(This quantity is easy (for the king to give).) They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

(قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِّنَ
اللَّهِ)

(He)Ya`qub (Jacob)(said: "I will not send him with you until you swear a solemn oath to me in Allah's Name..."), until you swear by Allah with the strongest oath,

(لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ)

(that you will bring him back to me unless you are yourselves surrounded (by enemies)), unless you were all overwhelmed and were unable to rescue him,

(فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ)

(And when they had sworn their solemn oath), he affirmed it further, saying,

(اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ)

(Allah is the Witness to what we have said.) Ibn Ishaq commented, "Ya`qub did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyamin with them."

(وَقَالَ يَبْنَى لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا
مِنَ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ
شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ - وَلَمَّا دَخَلُوا مِنْ حَيْثُ
أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ
شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ
لُدُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(

(67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him.") (68. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allah; it was but a need of Ya`qub's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.)

Ya`qub orders His Children to enter Egypt from Different Gates

Allah says that Ya`qub, peace be upon him, ordered his children, when he sent Binyamin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn `Abbas, Muhammad bin Ka`b, Mujahid, Ad-Dahhak Qatadah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allah's decree, and brings down the mighty warrior-rider from his horse. He next said, I

(وَمَا أَغْنَىٰ عَنْكُم مِّنَ اللَّهِ مِنْ شَيْءٍ)

(and I cannot avail you against Allah at all.) this precaution will not resist Allah's decision and appointed decree. Verily, whatever Allah wills, cannot be resisted or stopped,

(إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ) لَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا

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

(وَإِنَّهُ لَدُوٌّ عَلِيمٌ لَّمَّا عَلَّمَنَاهُ)

(And verily, he was endowed with knowledge because We had taught him,) he had knowledge that he implemented, according to Qatadah and Ath-Thawri. Ibn Jarir said that this part of the Ayah means, he has knowledge that We taught him,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.)

(وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ)

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

Yusuf comforts Binyamin

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

(لَا تَبْتَئِسْ)

` (grieve not) nor feel sad for what they did to me.' He ordered Binyamin to hide the news from them and to refrain from telling them that the `Aziz is his brother Yusuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

(فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ - قَالُوا وَأَقْبِلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ - قَالُوا نَقْصِدُ صُوعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ)

(70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!") (71. They, turning towards them, said: "What is it that you have lost") (72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it.")

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

After Yusuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyamin's bag), according to the majority of scholars. Some scholars said that

the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from, and later, measured food grains with it since food became scarce in that time, according to Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and `Abdur-Rahman bin Zayd. Shu`bah said that Abu Bishr narrated that Sa`id bin Jubayr said that Ibn `Abbas said that the king's bowl was made from silver and he used it to drink with. Yusuf had the bowl placed in Binyamin's bag while they were unaware, and then had someone herald,

(أَيُّهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ)

(O you (in) the caravan! Surely, you are thieves!) They looked at the man who was heralding this statement and asked him,

(مَاذَا تَفْقِدُونَ قَالُوا نَفَقِدُ صُوعَ الْمَلِكِ)

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

(وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ)

(and for him who produces it is a camel load;), as a reward,

(وَأَنَا بِهِ زَعِيمٌ)

(and I will be bound by it.), as assurance of delivery of the reward.

(قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ
وَمَا كُنَّا سَارِقِينَ - قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ
كَذِبِينَ - قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ
جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ - فَبَدَأَ بِأَوْعِيَّتِهِمْ
قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ
كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ
الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)

(73. They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!") (74. They said: "What then shall be the penalty of him, if you are (proved to be) liars.") (75. They)Yusuf's brothers(said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!") (76. So he)Yusuf(began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yusuf. He could not take his brother by the law of the king (as a slave), except that Allah willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allah).) After Yusuf's servants accused his brothers of theft, they said,

(تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا
كُنَّا سَرِقِينَ)

(By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!) ` Ever since you knew us, you, due to our good conduct, became certain that,

(مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ)

(we came not to make mischief in the land, and we are no thieves!) They said, ` Theft is not in our character, as you came to know.' Yusuf's men said,

(فَمَا جَزَاؤُهُ)

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

(إِنْ كُنْتُمْ كَاذِبِينَ)

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

(قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ
كَذٰلِكَ نَجْزِي الظَّالِمِينَ)

(They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!") This was the law of Prophet Ibrahim, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yusuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

(ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ)

(Then he brought it out of his brother's bag.) Therefore, Yusuf took Binyamin as a slave according to their judgement and the law which they believed in. So Allah said;

(كَذَلِكَ كِدْنَا لِيُوسُفَ)

(Thus did We plan for Yusuf.) and this is a good plot that Allah likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all. Allah said next,

(مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ)

(He could not take his brother by the law of the king,) as a captive, for this was not the law of king of Egypt, according to Ad-Dahhak and several other scholars. Allah only allowed Yusuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allah praised him when He said,

(نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ)

(We raise to degrees whom We will,) just as He said in another Ayah,

(يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ)

(Allah will exalt in degree those of you who believe.))58:11(Allah said next,

(وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)

(but over all those endowed with knowledge is the All-Knowing.) Al-Hasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allah the Exalted and Most Honored. In addition, `Abdur-Razzaq recorded that Sa`id bin Jubayr said, "We were with Ibn `Abbas when he narrated an amazing Hadith. A man in the audience said, `All praise is to Allah! There is an all-knowing above every person endowed with knowledge.' Ibn `Abbas responded, `Worse it is that which you said! Allah is the All-Knowing and His knowledge is above the knowledge of every knowledgeable person.' Smak narrated that `Ikrimah said that Ibn `Abbas said about Allah's statement,

(وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)

(but over all those endowed with knowledge is the All-Knowing (Allah).) "This person has more knowledge than that person, and Allah is above all knowledgeable persons." Similar was narrated from `Ikrimah. Qatadah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allah. Verily, knowledge started from Allah, and from Him the scholars learn, and to Him all knowledge returns." `Abdullah bin Mas`ud read the Ayah this way, (عَلِيمٌ عَالِمٌ كُلٌّ وَفَوْقَ) "And above every scholar, is the All-Knower (Allah)."

(قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

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

Yusuf's Brothers accuse Him of Theft!

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

(إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ)

(If he steals, there was a brother of his who did steal before.) They tried to show themselves as innocent from being like Binyamin, saying that he did just like a brother of his did beforehand, meaning Yusuf, peace be upon him! Allah said,

(فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ)

(But these things did Yusuf keep in himself), meaning the statement that he said afterwards,

(أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

(You are in an evil situation, and Allah is the Best Knower of that which you describe!) Yusuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

(فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ)

(But these things did Yusuf keep in himself), "He kept in himself)his statement next(,

(أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

(You are in an evil situation, and Allah is the Best Knower of that which you describe!)."

(قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ - قَالَ مَعَادَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عِنْدَهُ إِنَّا إِذَا نَظَلِمُونَ)

(78. They said: "O`Aziz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good.") (79. He said: "Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers.")

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

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

(قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا)

(They said, "O`Aziz! Verily, he has an old father...") who loves him very much and is comforted by his presence from the son that he lost,

(فَخُذْ أَحَدَنَا مَكَانَهُ)

(so take one of us in his place.), instead of Binyamin to remain with you,

(إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ)

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

(قَالَ مَعَادَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عِنْدَهُ)

(He said: "Allah forbid, that we should take anyone but him with whom we found our property..."), `according to the judgement that you gave for his punishment,

(إِنَّا إِذَا لَظَلِمُونَ)

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

(فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكَمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ - ارْجِعُوا إِلَى أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ - وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ)

(80. So, when they despaired of him, they consulted in private. The eldest among them said: "Know you not that your father did take an oath from you in Allah's Name, and before this you did fail in your duty with Yusuf Therefore I will not leave this land until my father permits me, or Allah decides my case and He is the Best of the judges.) (81. "Return to your father and say, `O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!) (82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.")

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

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

(خَلَصُوا)

(in private), away from people's eyes,

(نَحِيًّا)

(they consulted), among themselves,

(قَالَ كَبِيرُهُمْ)

(The eldest among them said), and his name, as we mentioned, was Rubil, or Yahudha. He was the one among them who recommended throwing Yusuf into a well, rather than killing him. So Rubil said to them,

(أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ)

a` (Know you not that your father did take an oath from you in Allah's Name,) that you will return Binyamin to him However, you were not able to fulfill this promise and, before you caused Yusuf to be lost from his father,

(فَلَنْ أَبْرَحَ الْأَرْضَ)

(Therefore I will not leave this land), I will not leave Egypt,

(حَتَّى يَأْذَنَ لِي أَبِي)

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

(أَوْ يَحْكُمَ اللَّهُ لِي)

(or Allah decides my case) by using the sword, or, they says; by allowing me to secure the release of my brother,

(وَهُوَ خَيْرُ الْحَكِمِينَ)

(and He is the Best of the judges.), He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyamin and as claim their innocence before him. Rubil said to them (to say to their father),

(وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ)

(and we could not know the Unseen!) or, `we did not know that your son had committed theft,' according to Qatadah and `Ikrimah. `Abdur-Rahman bin Zayd bin Aslam said that it means, `we

did not know that Binyamin stole something that belonged to the king, we only stated the punishment of the thief,'

(وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا)

(And ask (the people of) the town where we have been,), in reference to Egypt, according to Qatadah, or another town.

(وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا)

(and the caravan in which we returned), `about our truthfulness, honesty, protection and sincere guardianship,

(وَإِنَّا لَصَادِقُونَ)

(and indeed we are telling the truth.) in what we have told you, that Binyamin stole and was taken as a captive as compensation for his theft.'

(قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ - وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَا عَلَى يُوسُفَ
وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ - قَالُوا
تَاللَّهِ تَفَتًا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ
تَكُونَ مِنَ الْهَالِكِينَ - قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي
إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(83. He)Ya`qub(said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise.") (84. And he turned away from them and said: "Alas, my grief for Yusuf!" And he lost his sight because of the sorrow that he was suppressing.) (85. They said: "By Allah! You will never cease remembering Yusuf until you become weak with old age, or until you be of the dead.") (86. He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.")

Allah's Prophet Ya`qub repeated to his children the same words he said to them when they brought false blood on Yusuf' shirt,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) Muhammad bin Ishaq said, "When they went back to Ya`qub and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yusuf. So he said,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) Some said that since this new development came after what they did before)to Yusuf(, they were given the same judgement to this later incident that was given to them when they did what they did)to Yusuf(. Therefore, Ya`qub's statement here is befitting,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) He then begged Allah to bring back his three sons: Yusuf, Binyamin and Rubil to him." Rubil had remained in Egypt awaiting Allah's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya`qub said,

(عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ)

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

(الْحَكِيمُ)

(the All-Wise), in His decisions and the decree and preordainment He appoints. Allah said next,

(وَتَوَلَّى عَنْهُمْ وَقَالَ يَأْسَفَا عَلَى يُوسُفَ)

(And he turned away from them and said: "Alas, my grief for Yusuf!") He turned away from his children and remembered his old grief for Yusuf,

(يَأْسَفَا عَلَى يُوسُفَ)

(Alas, my grief for Yusuf!) The new grief, losing Binyamin and Rubil, renewed his old sadness that he kept to himself. `Abdur-Pazzaq narrated that Ath-Thawri said that Sufyan Al-`Ufuri

said that Sa`id bin Jubayr said, "Only this nation (the following of Prophet Muhammad ( were given Al-Istirja'. Have you not heard the statement of Ya`qub, peace be upon him,

(يَأْسَفَا عَلَى يُوسُفَ وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ
فَهُوَ كَظِيمٌ)

("Alas, my grief for Yusuf !" And he lost his sight because of the sorrow that he was suppressing.
)" Ya`qub suppressed his sorrow and did not complain to a created being, according to Qatadah and other scholars. Ad-Dahhak also commented, "Ya`qub was aggrieved, sorrowful and sad."
Ya`qub's children felt pity for him and said, while feeling sorrow and compassion,

(تَاللَّهِ تَقَاتًا تَذْكُرُ يُوسُفَ)

(By Allah! You will never cease remembering Yusuf), `you will keep remembering Yusuf,

(حَتَّى تَكُونَ حَرَضًا)

(until you become weak with old age,), until your strength leaves you,'

(أَوْ تَكُونَ مِنَ الْهَالِكِينَ)

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

(قَالَ إِنَّمَا أَشْكُو بَنِي وَحُزْنِي إِلَى اللَّهِ)

(He said: "I only complain of my grief and sorrow to Allah.") When they said these words to him, Ya`qub said,

(إِنَّمَا أَشْكُو بَنِي وَحُزْنِي)

`(I only complain of my grief and sorrow) for the afflictions that struck me,

(إِلَى اللَّهِ)

(to Allah,) alone,

(وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(and I know from Allah that which you know not.) I anticipate from Allah each and every type of goodness.' Ibn ` Abbas commented on the meaning of,

(وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(and I know from Allah that which you know not.) "The vision that Yusuf saw is truthful and Allah will certainly make it come true."

(يَبْنَىٰ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَّوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ - فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ)

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

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

Ya` qub orders His Children to inquire about Yusuf and His Brother

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

Yusuf's Brothers stand before Him

Allah said next,

(فَلَمَّا دَخَلُوا عَلَيْهِ)

(Then, when they entered unto him), when they went back to Egypt and entered upon Yusuf,

(قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ)

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

(وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ)

(and we have brought but poor capital,) means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujahid, Al-Hasan and several others. Allah said that they said next,

(فَأَوْفِ لَنَا الْكَيْلَ)

(so pay us full measure) meaning, 'in return for the little money we brought, give us the full measure that you gave us before.' Ibn Mas'ud read this Ayah in a way that means, "So give the full load on our animals and be charitable with us." Ibn Jurayj commented, "So be charitable to us by returning our brother to us." And when Sufyan bin 'Uyaynah was asked if the Sadaqah (charity) was prohibited for any Prophet before our Prophet, he said, "Have you not heard the Ayah,

(فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ)

(so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.)" Ibn Jarir At-Tabari collected this statement.

(قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ - قَالُوا أَعِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ - قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ - قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ)

(89. He said: "Do you know what you did with Yusuf and his brother, when you were ignorant") (90. They said: "Are you indeed Yusuf" He said: "I am Yusuf , and this is my brother. Allah has indeed been gracious to us. He who has Taqwa, and is patient, then surely, Allah makes not the reward of the gooddoers to be lost.") (91. They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners.") (92. He said: "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!")

Yusuf reveals His True Identity to His Brothers and forgives Them

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

(هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ يُّوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ)

(Do you know what you did with Yusuf and his brother, when you were ignorant) meaning, 'when you separated between Yusuf and his brother,'

(إِذْ أَنْتُمْ جَاهِلُونَ)

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

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا)

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.)94:5-6
This is when they said to Yusuf,

(أَعِنَّكَ لَأَنْتَ يُوسُفُ)

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

(أَعِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي)

(Are you indeed Yusuf He said: "I am Yusuf, and this is my brother...") Yusuf said next,

(قَدْ مَنَّ اللَّهُ عَلَيْنَا)

`(Allah has indeed been gracious to us.) by gathering us together after being separated all this time,'

(إِنَّهُ مَنْ يَتَّقْ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا)

("Verily, he who has Taqwa, and is patient, then surely, Allah makes not the reward of the gooddoers to be lost." They said: "By Allah! Indeed Allah has preferred you above us.") They affirmed Yusuf's virtue above them, being blessed with beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

(قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ)

(He said: "No reproach on you this day.") He said to them, `There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allah for them for mercy,

(يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ)

(may Allah forgive you, and He is the Most Merciful of those who show mercy!)

(اذهبُوا بِقَمِيصِي هَذَا فَأَلْفُوهُ عَلَى وَجْهِ أَبِي يَأْتِ
بَصِيرًا وَأُنْوِي بِأَهْلِكُمْ أَجْمَعِينَ - وَلَمَّا فَصَلَتِ
الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تُقَدُّونَ - قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ)

(93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family.") (94. And when the caravan departed, their father said: "I do indeed sense the smell of Yusuf, if only you think me not senile.") (95. They said: "By Allah! Certainly, you are in your old Dalal (error).")

Ya` qub finds the Scent of Yusuf in his Shirt!

Yusuf said, `Take this shirt of mine,

(فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا)

(and cast it over the face of my father, his vision will return),' because Ya`qub had lost his sight from excessive crying,

(وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ)

(and bring to me all your family.) all the children of Ya`qub.

(وَلَمَّا فَصَلَتِ الْعِيرُ)

(And when the caravan departed) from Egypt,

(قَالَ أَبُوهُمْ)

(their father said...), Ya`qub, peace be upon him, said to the children who remained with him,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُقَنِّدُونَ)

(I do indeed feel the smell of Yusuf, if only you think me not senile.), except that you might think me senile because of old age.' `Abdur-Razzaq narrated that Ibn `Abbas said, "When the caravan departed)from Egypt(, a wind started blowing and brought the scent of Yusuf's shirt to Ya`qub. He said,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُقَنِّدُونَ)

(I do indeed feel the smell of Yusuf, if only you think me not senile.) He found his scent from a distance of eight days away!" Similar was also reported through Sufyan Ath-Thawri and Shu`bah and others reported it from Abu Snan. Ya`qub said to them,

(لَوْلَا أَن تُقَنِّدُونَ)

(if only you think me not senile.) Ibn `Abbas, Mujahid, `Ata, Qatadah and Sa'id bin Jubayr commented, "If only you think me not a fool!" Mujahid and Al-Hasan said that it means, "If only you think me not old." Their answer to him was,

(إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ)

(Certainly, you are in your old Dalal.) meaning, 'in your old error,' according to Ibn `Abbas. Qatadah commented, "They meant that, 'because of your love for Yusuf you will never forget him.' So they uttered a harsh word to their father that they should never have uttered to him, nor to a Prophet of Allah." Similar was said by As-Suddi and others.

(فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ
بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا
تَعْلَمُونَ - قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا
خَاطِئِينَ - قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ)

(96. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, `I know from Allah that which you know not'" (97. They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners.") (98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.")

Yahudha brings Yusuf's Shirt and Good News

Ibn `Abbas and Ad-Dahhak said;

(الْبَشِيرُ)

(good news) means information. Mujahid and As-Suddi said that the bearer of good news was Yahudha, son of Ya`qub. As-Suddi added, "He brought it (Yusuf's shirt) because it was he who brought Yusuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yusuf's shirt and placing it on his father's face. His father's sight was restored to him." Ya`qub said to his children,

(أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(Did I not say to you, `I know from Allah that which you know not'), that I know that Allah will return Yusuf to me and that,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُون)

(I do indeed feel the smell of Yusuf, if only you think me not senile.)

Yusuf's Brothers feel Sorry and Regretful

This is when Yusuf's brothers said to their father, with humble- ness,

(قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ -
 قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ
 الرَّحِيمُ)

("O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.") and He forgives those who repent to Him. `Abdullah bin Mas`ud, Ibrahim At-Taymi, `Amr bin Qays, Ibn Jurayj and several others said that Prophet Ya`qub delayed fulfilling their request until the latter part of the night.

(فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ
 ادْخُلُوا مِنصِرَ إِن شَاءَ اللَّهُ ءَامِنِينَ - وَرَفَعَ أَبَوَيْهِ
 عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا
 تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ
 أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ
 الْبَدْوِ مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
 إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ
 الْحَكِيمُ)

(99. Then, when they came in before Yusuf, he took his parents to himself and said: "Enter Egypt, if Allah wills, in security.") (100. And he raised his parents to the `Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shaytan had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.)

Yusuf welcomes His Parents; His Dream comes True

Allah states that Ya`qub went to Yusuf in Egypt. Yusuf had asked his brothers to bring all of their family, and they all departed their area and left Kana`an to Egypt. When Yusuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yusuf to meet Allah's Prophet Ya`qub,

peace be upon him. It is said that the king also went out with them to meet Ya' qub. Yusuf said to his family, after they entered unto him and he took them to himself,

(وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ)

(and said: "Enter Egypt, if Allah wills, in security.") He said to them, 'enter Egypt', meaning, 'reside in Egypt', and added, 'if Allah wills, in security', in reference to the hardship and famine that they suffered. Allah said next,

(ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ)

(and he took his parents to himself) As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said that his parents were his father and maternal aunt, as his mother had died long ago. Muhammad bin Ishaq and Ibn Jarir At-Tabari said, "His father and mother were both alive." Ibn Jarir added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'an testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to. Allah said next,

(وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ)

(And he raised his parents to Al-'Arsh) he raised them to his bedstead where he sat, according to Ibn `Abbas, Mujahid and several others. Allah said,

(وَاخْرَوْا لَهُ سُجَّدًا)

(and they fell down before him prostrate.) Yusuf's parents and brothers prostrated before him, and they were eleven men,

(وَقَالَ يَأْتُوتُ هَذَا تَأْوِيلُ رُؤْيَىٰ مِنْ قَبْلُ)

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

(إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا)

(I saw (in a dream) eleven stars...) In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Adam until the law of `Isa, peace be upon them, but was later prohibited in our law. Islam made prostration exclusively for Allah Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatadah and other scholars. When Mu`adh bin Jabal visited the Sham area, he found them prostrating before their priests. When he returned (to Al-Madinah), he prostrated before the Messenger of Allah, who asked him,

«مَا هَذَا يَا مُعَادُ؟»

(What is this, O, Mu`adh) Mu`adh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allah, deserve more to be prostrated before." The Messenger said,

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

(If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.) Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya`qub and his wife and eleven sons) prostrated before Yusuf, who said at that time,

(يَأْتِ هَذَا تَأْوِيلُ رُؤْيَى مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي
حَقًّا)

(O my father! This is the Ta'wil of my dream aforetime! My Lord has made it come true!) using the word, `Ta'wil', to describe what became of the matter, later on. Allah said in another Ayah,

(هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ)

(Await they just for its Ta'wil On the Day the event is finally fulfilled...), meaning, on the Day of Judgement what they were promised of good or evil will surely come to them. Yusuf said,

(قَدْ جَعَلَهَا رَبِّي حَقًّا)

(My Lord has made it come true!) mentioning that Allah blessed him by making his dream come true,

(وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ
بِكُم مِّنَ الْبَدْوِ)

(He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life,) out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others. He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yusuf said next,

(مِنْ بَعْدِ أَنْ تَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ)

(after Shaytan had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.) for when Allah wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

(إِنَّهُ هُوَ الْعَلِيمُ)

(Truly, He! Only He is the All-Knowing.) what benefits His servants,

(الْحَكِيمُ)

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

(رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ
فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ)

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

Yusuf begs Allah to die as A Muslim

This is the invocation of Yusuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allah after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Ad-Dahhak said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allah's peace and blessings be on them all. It is possible that Yusuf, peace be upon him, said this supplication while dying. In the Two Sahihs it is recorded that `Aishah, may Allah be pleased with her, said that while dying, the Messenger of Allah was raising his finger and said - thrice,

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى»

ثَلَاثًا (O Allah to Ar-Rafiq Al-A`la)the uppermost, highest company in heaven(.). It is also possible that long before he died, Yusuf begged Allah to die as a Muslim and be joined with the ranks of the righteous.

(ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ - وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ - وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.) (103. And most of mankind will not believe even if you desire it eagerly.) (104. And no reward you ask of them for it; it (the Qur'an) is no less than a Reminder unto the `Alamin (men and Jinn).)

This Story is a Revelation from Allah

Allah narrated to Muhammad, peace be upon him, the story of Yusuf and his brothers and how Allah raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allah said, `This and similar stories are part of the unseen incidents of the past, O Muhammad,

(نُوحِيهِ إِلَيْكَ)

(which We reveal to you.) and inform you of, O Muhammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allah said next,

(وَمَا كُنْتَ لَدَيْهِمْ)

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

(إِذْ أَجْمَعُوا أَمْرَهُمْ)

(when they arranged their plan together,) to throw Yusuf into the well,

(وَهُمْ يَمْكُرُونَ)

(and (while) they were plotting) against him. We taught you all this through Our Revelation which We sent down to you.' Allah said in other Ayat,

(وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَمَهُمْ)

(You were not with them, when they cast lots with their pens..) and,

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ)

(And you were not on the western side, when We made clear to Musa the commandment...)28:44(until,

(وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا)

(And you were not at the side of the Tur when We did call.))28:46(Allah also said,

(وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ ءَايَاتِنَا)

(And you were not a dweller among the people of Madyan, reciting Our verses to them.))28:45(Allah states that Muhammad is His Messenger and that He has taught him the news of what occurred in the past, which carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allah said,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you desire it eagerly.) Allah said in similar Ayat,

(وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ)

(And if you obey most of those on the earth, they will mislead you far away from Allah's path))6:116(, and,

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ)

(Verily, in this is an Ayah, yet most of them are not believers.) 26:8 (Allah said next,

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ)

(And no reward you ask of them for it;) Allah says, `You, O Muhammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allah's Face and to deliver good and sincere advice to His creatures,

(إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ)

(it (the Qur'an) is no less than a Reminder unto the `Alamin (men and Jinn)) with which they remember, receive guidance and save themselves in this life and the Hereafter.'

(وَكَايْنٍ مِّنْ ءَايَةٍ فِي السَّمَوَاتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِٱللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ - أَقَامُوا أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ)

(105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.) (106. And most of them believe not in Allah except that they attribute partners unto Him.) (107. Do they then feel secure from the coming against them of the covering veil of the torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not)

People neglect to ponder the Signs before Them

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

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

(And most of them believe not in Allah except that they attribute partners unto Him.) Ibn `Abbas commented, "They have a part of faith, for when they are asked, `Who created the heavens Who created the earth Who created the mountains' They say, `Allah did.' Yet, they associate others with Him in worship." Similar is said by Mujahid, `Ata, `Ikrimah, Ash-Sha`bi, Qatadah, Ad-Dahhak and `Abdur-Rahman bin Zayd bin Aslam. In the Sahih, it is recorded that during the Hajj season, the idolators used to say in their Talbiyah: "Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!" Allah said in another Ayah,

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.) 31:13(This indeed is the greatest type of Shirk, associating others with Allah in worship. It is recorded in the Two Sahihs that `Abdullah bin Mas`ud said, "I said, `O Allah's Messenger! What is the greatest sin' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(That you call a rival to Allah while He alone created you.)" Al-Hasan Al-Basri commented on Allah's statement,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

(And most of them believe not in Allah except that they attribute partners unto Him.) "This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this." Al-Hasan was referring to Allah's statement,

(إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah, they stand with laziness and to be seen of men, and they do not remember Allah but little.) 4:142(There is another type of hidden Shirk that most people are unaware of. Hammad bin Salamah narrated that `Asim bin Abi An-Najud said that `Urwah said, "Hudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ)

(And most of them believe not in Allah except that they attribute partners unto Him.) In a Hadith, from Ibn `Umar collected by At-Tirmidhi who said it was Hasan, the Prophet said,

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

(He who swears by other than Allah, commits Shirk.) Imam Ahmad, Abu Dawud and other scholars of Hadith narrated that `Abdullah bin Mas' ud said that the Messenger of Allah said,

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ»

(Verily, Ar-Ruqa, At-Tama'im and At-Tiwalah are all acts of Shirk.) In another narration collected by Ahmad and Abu Dawud, the Prophet said,

«الطَّيْرَةُ شِرْكٌ وَمَا مِثْلُهَا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ
بِالتَّوَكُّلِ»

(Verily, At-Tiyarah)omen(is Shirk; everyone might feel a glimpse of it, but Allah dissipates it with Tawakkul.)" Allah said next,

(أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ)

(Do they then feel secure from the coming against them of the covering veil of the torment of Allah) Allah asks, `Do these idolators who associate others with Allah in the worship, feel secure from the coming of an encompassing torment from where they perceive not' Allah said in other `Ayat,

(أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ
- أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ - أَوْ
يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ)

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

(أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَّتًا وَهُمْ نَائِمُونَ - أَوْ أَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ)

(أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ)

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

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

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

The Messenger's Way

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

(وَسُبْحَانَ اللَّهِ)

(And Glorified and Exalted be Allah.) This part of the Ayah means, I glorify, honor, revere and praise Allah from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allah, glorified He is from all that they attribute to Him,

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

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

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ
أَهْلِ الْقُرَى أَقَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَقِبُهُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ
خَيْرٌ لِلَّذِينَ اتَّقَوْا أَقَلًا تَعْقِلُونَ)

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

All of the Prophets are Humans and Men

Allah states that He only sent Prophets and Messengers from among men and not from among women, as this Ayah clearly states. Allah did not reveal religious and legislative laws to any woman from among the daughters of Adam. This is the belief of Ahlus-Sunnah wal-Jama'ah. Shaykh Abu Al-Hasan, `Ali bin Isma'il Al-Ash`ari mentioned that it is the view of Ahlus-Sunnah wal-Jama'ah, that there were no female Prophets, but there were truthful believers from among women. Allah mentions the most honorable of the truthful female believers, Maryam, the daughter of `Imran, when He said,

(مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ
قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ)

(The Messiah)'Isa(, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Sddiqah)truthful believer(. They both used to eat food.) 5:75(Therefore, the best description Allah gave her is Sddiqah. Had she been a Prophet, Allah would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'an.

All Prophets were Humans not Angels

Ad-Dahhak reported that Ibn ` Abbas commented on Allah's statement,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالاً)

(And We sent not before you (as Messengers) any but men) "They were not from among the residents of the heaven (angels), as you claimed." This statement of Ibn ` Abbas is supported by Allah's statements,

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets),)25:20(

(وَمَا جَعَلْنَاهُمْ جَسَداً لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا
خَالِدِينَ - ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ
نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ)

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

(قُلْ مَا كُنْتُ بِدْعاً مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers."))46:9(Allah said next,

(مِّنْ أَهْلِ الْقُرَى)

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

Drawing Lessons from the Incidents of the Past

Allah said next,

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ)

(Have they not traveled in the land), meaning, 'Have not these people who rejected you, O Muhammad, traveled in the land,'

(فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ)

(and seen what was the end of those who were before them) that is, the earlier nations that rejected the Messengers, and how Allah destroyed them. A similar end is awaiting all disbelievers. Allah said in another Ayah,

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا)

(Have they not traveled through the land, and have they hearts wherewith to understand))22:46(When they hear this statement, they should realize that Allah destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allah said,

(وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا)

(And verily, the home of the Hereafter is the best for those who have Taqwa.) Allah says, 'Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.' Allah said in another Ayah,

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection). The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire).))40:51-52(

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا
جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا
عَنِ الْقَوْمِ الْمُجْرِمِينَ)

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

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

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

(وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا
مَعَهُ مَتَىٰ نَصْرُ اللَّهِ)

(..and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah") 2:214(As for saying of Allah,

(كَذَّبُوا)

(they were denied) There are two recitations for it. One of them is with a Shadda (meaning: they were betrayed by their people). And this is the way `A'ishah, may Allah be pleased with her, recited it. Al-Bukhari said that `Urwah bin Az-Zubayr narrated that he asked `Aishah about the meaning of the following verse,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ)

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

(وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(and they thought that they were denied (by Allah)) `A'ishah said, `Allah forbid! The Messengers did not suspect their Lord of such a thing.' I asked, `So what does this Ayah mean? She said, `This Verse is concerned with the Messengers' followers who had faith in their Lord

and believed in their Messengers. The period of trials for those followers was long and Allah's help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's help then came to them." Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn `Abbas read this Ayah this way,

(وَضَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(and they thought they were denied.) `Abdullah bin Abi Mulaikah said, "Then Ibn `Abbas said to me that they were humans. He then recited this Ayah,

(حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(..even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!))2:214(" Ibn Jurayj also narrated that Ibn Abi Mulaykah said that `Urwah narrated to him that `Aishah did not agree to this and rejected it. She said, "Nothing that Allah has promised Muhammad, peace be upon him, but Muhammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them." Ibn Abi Mulaykah said that `Urwah narrated that `Aishah recited this Ayah this way, (قَدْ أَنَّهُمْ وَظَنُوا) (كُذِّبُوا) "and they thought that they were betrayed." Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn `Abbas gave. Ibn Mas`ud said, as Sufyan Ath-Thawri narrated from him, that he read the Ayah this way,

(حَتَّى إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(until, when the Messengers gave up hope and thought that they were denied.) `Abdullah commented that this is the recitation that you dislike. Ibn `Abbas also commented on the Ayah,

(حَتَّى إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(until, when the Messengers gave up hope and thought that they were denied) "When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allah's victory came then,

(فَنَجَّى مَن نَّشَاءُ)

(and whomsoever We willed were rescued.) Ibn Jarir At-Tabari narrated that Ibrahim bin Abi Hamzah)Hurrah(Al-Jazari said, "A young man from Quraysh asked Sa`id bin Jubayr `O, Abu `Abdullah! How do you read this word, for when I pass by it, I wish I had not read this Surah,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(until, when the Messengers gave up hope and thought that they were denied...) He said, `Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.'" Ad-Dahhak bin Muzahim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it." Ibn Jarir At-Tabari narrated that Muslim bin Yasar asked Sa'id bin Jubayr about the same Ayah and he gave the same response. Muslim stood up and embraced Sa'id bin Jubayr, saying, "May Allah relieve a distress from you as you relieved a distress from me!" This was reported from Sa'id bin Jubayr through various chains of narration. This is also the Tafsir that Mujahid bin Jabr and several other Salaf scholars gave for this Ayah. However, some scholars said that the Ayah,

(وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(and thought that they were denied), is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes: `and the disbelievers thought that the Messengers were not given a true promise of victory.' Ibn Jarir At-Tabari narrated that Tamim bin Hadhlam said, "I heard `Abdullah bin Mas'ud comment on this Ayah,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ)

(until, when the Messengers gave up hope) that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."

(لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولَى الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ)

(111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.)

A Lesson for Men Who have Understanding

Allah states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

(عِبْرَةٌ لِّأُولَى الْأَلْبَابِ)

(a lesson for men of understanding), who have sound minds,

(مَا كَانَ حَدِيثًا يُفْتَرَى)

(It is not a forged statement.) Allah says here that this Qur'an could not have been forged; it truly came from Allah,

(وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ)

(but a confirmation of that which was before it) in reference to the previously revealed Divine Books, by which this Qur'an testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'an accepts or abrogates what ever Allah wills of these Books,

(وَتَفْصِيلَ كُلِّ شَيْءٍ)

(and a detailed explanation of everything) Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'an deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'an contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'an tells us about the Lord, the Exalted and Most Honored, and about His Names and Attributes and teaches us that Allah is glorified from being similar in any way to the creation. Hence, the Qur'an is,

(هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ)

(a guide and a mercy for the people who believe.) with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allah the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal. This is the end of the Tafsir of Surah Yusuf; and all the thanks and praises are due to Allah, and all our trust and reliance are on Him Alone.

The Tafsir of Surat Ar-Ra`d

(Chapter -13)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(المر تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ)

(1. Alif Lam-Mim Ra. These are the verses of the Book (the Qur'an), and that which has been revealed unto you from your Lord is the truth, but most men believe not.)

The Qur'an is Allah's Kalam (Speech)

We talked before, in the beginning of Surat Al-Baqarah (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur'an. We stated that every Surah that starts with separate letters, affirms that the Qur'an is miraculous and is an evidence that it is a revelation from Allah, and that there is no doubt or denying in this fact. This is why Allah said next,

(تِلْكَ آيَاتُ الْكِتَابِ)

(These are the verses of the Book), the Qur'an, which Allah described afterwards,

(وَالَّذِي أُنْزِلَ إِلَيْكَ)

(and that which has been revealed unto you), O Muhammad,

(مِنْ رَبِّكَ الْحَقُّ)

(from your Lord is the truth,) Allah said next,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ)

(but most men believe not.) just as He said in another Ayah,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you desire it eagerly.))12:103(Allah declares that even after this clear, plain and unequivocal explanation (the Qur'an), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

(اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ)

(2. Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawa) the `Arsh)Throne(. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayat in detail, that you may believe with certainty in the meeting with your Lord.)

Clarifying Allah's Perfect Ability

Allah mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens. Allah said,

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ)

(It is Allah who has created seven heavens and of the earth the like thereof.))65:12(Allah said next,

(بِغَيْرِ عَمَدٍ تَرَوْنَهَا)

(..without any pillars that you can see.) meaning, `there are pillars, but you cannot see them,' according to Ibn `Abbas, Mujahid, Al-Hasan, Qatadah, and several other scholars. Iyas bin Mu`awiyah said, "The heaven is like a dome over the earth," meaning, without pillars. Similar was reported from Qatadah, and this meaning is better for this part of the Ayah, especially since Allah said in another Ayah,

(وَيُمَسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ)

(He withholds the heaven from falling on the earth except by His permission.))22:65(Therefore, Allah's statement,

(تَرَوْنَهَا)

(..that you can see), affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allah's ability and power.

Al-Istawa', Rising above the Throne

Allah said next,

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(Then, He rose above (Istawa) the Throne.) We explained the meaning of the Istawa' in Surat Al-A'raf (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allah is glorified and praised from all that they attribute to Him.

Allah subjected the Sun and the Moon to rotate continuously

Allah said,

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى)

(He has subjected the sun and the moon, each running (its course) for a term appointed.) It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allah stated,

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا)

(And the sun runs on its fixed course for a term (appointed).))36:38(It was also said that the meaning is: until they settle under the Throne of Allah after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried. This fact is clear to those who correctly understand the Ayat and authentic Hadiths. All the (praise is due to) Allah and all the favors are from Him. Allah mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allah subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allah said in other Ayat,

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ)

(Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him.) 41:37(and,

(وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا
لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) 7:54(Allah's statement next,

(يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ)

(He explains the Ayat in detail, that you may believe with certainty in the Meeting with your Lord.) means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

(وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ
وَأَنْهَاراً وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ
إِثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ - وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ
وَجَبَّتْ مِنْ أَعْنَبٍ وَزَرَءٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ
صِنْوَنٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفْضِلُ بَعْضُهَا عَلَى
بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
(

(3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made Zawjayn Ithnayn (two in pairs). He brings the night as a cover over

the day. Verily, in these things, there are Ayat (signs) for people who reflect.) (4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat (signs) for the people who understand.)

Allah's Signs on the Earth

After Allah mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allah said,

(وَهُوَ الَّذِي مَدَّ الْأَرْضَ)

(And it is He Who spread out the earth) made it spacious in length and width. Allah has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

(مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ)

(and of every kind of fruit He made Zawjayn lthnayn.), two types from every kind of fruit,

(يُعْشَى اللَّيْلَ النَّهَارَ)

(He brings the night as a cover over the day.) Allah made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allah controls time just as He controls space and matter,

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in these things, there are Ayat for people who reflect.) who reflect on Allah's signs and the evidences of His wisdom. Allah said,

(وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَتٌ)

(And in the earth are neighboring tracts,) Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and several others. This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allah said next,

(وَجَبَّتْ مِنْ أُعْنَبٍ وَزَرْعٍ وَنَخِيلٍ)

(and gardens of vines, and green crops (fields), and date palms...) Allah's statement, next,

(صِنُونٌ وَغَيْرُ صِنُونٍ)

(Snwanun wa (or) Ghayru Snwan.) `Snwan' means, growing into two or three from a single stem, such as figs, pomegranate and dates. `Ghayru Snwan' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's `Snw' of his father. There is an authentic Hadith that states that the Messenger of Allah said to `Umar bin Al-Khattab,

«أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنُو أَبِيهِ»

(Do you not know that man's paternal uncle is the Snw of his father) Allah said next,

(وَحِدٍ وَنَفْضَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ)

(watered with the same water; yet some of them We make more excellent than others to eat.) Abu Hurayrah narrated that the Prophet commented on Allah's statement,

(وَنَفْضَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ)

(yet some of them We make more excellent than others to eat.)

«الدَّقْلُ، وَالْفَارِسِيُّ، وَالْحُلُوُّ، وَالْحَامِضُ»

(The Dagal, the Persian, the sweet, the bitter...) At-Tirmidhi collected this Hadith and said, "Hasan Gharib." Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allah's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allah said,

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(Verily, in these things there are Ayat for the people who understand.)

(وَإِنْ تَعْجَبُ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَعْنَا
لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
وَأُولَئِكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ)

(5. And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.)

Denying Resurrection after Death, is Strange

Allah says to His Messenger Muhammad, peace and blessings be upon him,

(وَإِنْ تَعْجَبُ)

(And if you wonder.) at the rejection of the polytheists who deny Resurrection, even though they witness Allah's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allah originated the creation of all things and brought them into existence after they were nothing. However, they deny Allah's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

(أَءِذَا كُنَّا تُرَابًا أَعْنَا لَفِي خَلْقٍ جَدِيدٍ)

(When we are dust, shall we indeed then be (raised) in a new creation) It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is able to do all things))46:33(Allah described those who deny Resurrection,

(أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَى فِي أَعْنَاقِهِمْ)

(They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.) They will be dragged in the Fire by these chains,

(وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(They will be dwellers of the Fire to abide therein forever.), for they will remain in Hell forever and will never escape it or be removed from it.

(وَيَسْتَغْلِبُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(6. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.)

The Disbelievers ask for the Punishment to be delivered now!

Allah said,

(وَيَسْتَغْلِبُونَكَ)

(They ask you to hasten), in reference to the disbelievers,

(بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ)

(the evil before the good,) meaning, the punishment. Allah said in other Ayat that they said,

(وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ - لَوْ مَا تَأْتِينَا بِالْمَلِئِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ -

مَا نُنَزِّلُ الْمَلِيكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا
مُنْظَرِينَ)

(And they say: "O you to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite!))15:6-8(, and two Ayat;

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ)

(And they ask you to hasten on the torment!))29:53-54(Allah also said,

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ)

(A questioner asked concerning a torment about to befall.))70:1(,

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.))42:18(, and,

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنًا)

(They say: "Our Lord! Hasten to us Qittana.))38:16(, meaning, our due torment and reckoning. Allah said that they also supplicated,

(وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ
عِنْدِكَ)

(And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth from You.))8:32(They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allah's torment. Allah replied,

(وَقَدْ خَلْتُ مِنْ قَبْلِهِمُ الْمُتْلُتُ)

(while exemplary punishments have indeed occurred before them.) Meaning, `We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.' If it was not for His forbearance and forgiveness, Allah would have indeed punished them sooner. Allah said in another Ayah,

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى
ظَهْرَهَا مِنْ دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.))35:45(Allah said in this honorable Ayah,

(وَإِنَّ رَبَّكَ لَدُوٌّ مَغْفِرَةٌ لِلنَّاسِ عَلَى ظُلْمِهِمْ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.) He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allah next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allah said in other Ayat,

(فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ وَلَا يُرَدُّ
بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ)

(If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals.))6:147(

(إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ)

(Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.))7:167(, and,

(نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ
عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ)

(Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.))15:49-50(There are many other Ayat that mention both fear and hope.

(وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ
إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ)

(7. And the disbelievers say: "Why is not a sign sent down to him from his Lord" You are only a warner, and to every people there is a guide.)

The Idolators ask for a Miracle

Allah states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger from his Lord, just like the earlier Messengers For instance, the disbelievers were being stubborn when they asked the Prophet to turn As-Safa into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allah said,

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا
الْأَوَّلُونَ)

(And nothing stops Us from sending the Ayat but that the people of old denied them.))17:59(Allah said here,

(إِنَّمَا أَنْتَ مُنْذِرٌ)

(You are only a warner), and your duty is only to convey Allah's Message which He has ordered you,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.))2:272(Allah said;

(وَلِكُلِّ قَوْمٍ هَادٍ)

(And to every people there is a guide.) meaning that for every people there has been a caller, according to Ibn `Abbas and as narrated from him by Ali bin Abi Talhah. Allah said in a similar Ayah, a

(وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ)

(And there never was a nation but a warner had passed among them.))35:24(Similar has reported from Qatadah and `Abdur-Rahman bin Zayd.

(اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ - عِلْمُ الْغَيْبِ
وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ)

(8. Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.) (9. All-Knower of the unseen and the seen, the Most Great, the Most High.)

Allah is All-Knower of Al-Ghayb (Unseen)

Allah affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

(وَيَعْلَمُ مَا فِي الْأَرْحَامِ)

(And He knows that which is in the wombs.)31:34(, whether male or female, fair or ugly, miserable or happy, whether it will have a long or a short life. Allah said in other Ayat,

(هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ
أُحْيَاءُ)

(He knows you well when He created you from the earth, and when you were fetuses.)53:32(, and,

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ
فِي ظِلْمٍ ثَلَاثٍ)

(He creates you in the wombs of your mother: creation after creation in three veils of darkness.)39:6(meaning stage after stage. Allah also said,

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ - ثُمَّ
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ - ثُمَّ خَلَقْنَا النُّطْفَةَ
عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا

فَكَسَوْنَاهُ الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا ءَاخَرَ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.))23:12-14(In the two Sahihs it is recorded that `Abdullah bin Mas'ud said that the Messenger of Allah said,

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ
يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً
مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ
كَلِمَاتٍ، يَكْتُبُ رِزْقَهُ، وَعُمُرَهُ، وَعَمَلَهُ، وَشَقِيٌّ
أَوْ سَعِيدٌ»

(The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.") In another Hadith, the Prophet said,

«فَيَقُولُ الْمَلَكُ: أَيُّ رَبِّ أَذْكَرٌ أَمْ أَنْثَى؟ أَيُّ رَبِّ
أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ
اللَّهُ: وَيَكْتُبُ الْمَلَكُ»

(Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span" Allah then ordains and the angel records it.) Allah said next,

(وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ)

(and by how much the wombs fall short or exceed.) Al-Bukhari recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: لَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ، وَلَا تَذَرِي نَفْسٌ بَأْيَ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ»

(The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allah. Nobody knows what will happen tomorrow except Allah; nobody knows what is in the womb except Allah; nobody knows when it will rain except Allah; no soul knows at what place he will die except Allah; and nobody knows when the (Final) Hour will begin except Allah.) Al-`Awfi reported from Ibn `Abbas that he said,

(وَمَا تَغِيضُ الْأَرْحَامُ)

(and by how much the wombs fall short), this refers to miscarriages,

(وَمَا تَزِدَادُ)

(or exceed), this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allah the Exalted mentioned, and all this occurs by His knowledge." Qatadah commented on Allah's statement,

(وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ)

(Everything with Him is in proportion.) "For a term appointed. Allah has the records of the provisions and terms of His creation and made an appointed term for everything." An authentic Hadith mentioned that one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet returned the messenger and told him to say to her,

«إِنَّ اللَّهَ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرُّوْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ»

(Verily, whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allah's reward.) Allah said next,

(عِلْمُ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable).) Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

(الْكَبِيرُ)

(the Most Great), greater than everything,

(الْمُتَعَالِ)

(the Most High.) above everything,

(قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا)

((Allah) surrounds all things in (His) knowledge.)65:12(, and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ - لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ)

(10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.) (11. For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah. Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.)

Allah's Knowledge encompasses all Things Apparent and Hidden

Allah declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allah said in other Ayat,

(وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى)

(And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.))20:7(, and,

(وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ)

(And (Allah) knows what you conceal and what you reveal.) `A'ishah said, "All praise is due to Allah Whose hearing has encompassed all voices! By Allah, she who came to complain about her husband to the Messenger of Allah was speaking while I was in another part of the room, yet I did not hear some of what she said. Allah sent down,

(قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ)

(Indeed Allah has heard the statement of her that disputes with you concerning her husband and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.))58:1(Allah said next,

(وَمَنْ هُوَ مُسْتَخَفٍ بِالِئْلِ)

(whether he be hid by night), in his house in the darkness of the night,

(وَسَارِبٌ بِالنَّهَارِ)

(or goes forth freely by day.) moves about during the daylight; both are encompassed by Allah's knowledge. Allah said in other Ayat,

(أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ)

(Surely, even when they cover themselves with their garments.))11:5(, and,

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ)

(Neither you do any deed nor recite any portion of the Qur'an nor you do any deed, but We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.))10:61(

The Guardian Angels

Allah said next,

(لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ)

(For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah.) Allah states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic Hadith states,

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، فَيَصْنَعُوا إِلَيْهِ الَّذِينَ بَأْتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ

بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ
يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

(Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and `Asr prayers. Then those who have stayed with you throughout the night, ascend to Allah Who asks them, and He knows the answer better than they about you, "How have you left My servants" They reply, "As we have found them praying, we have left them praying.") Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ
الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ»

(Verily, every one among you has his companion from the Jinn and his companion from the angels.") They said, "And you too, O Allah's Messenger" He said,

«وَإِيَّايَ، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا
بِخَيْرٍ»

(And I too, except that Allah has helped me against him, so he only orders me to do good.) Muslim collected this Hadith. Ibn Abi Hatim narrated that Ibrahim said, "Allah revealed to a Prophet from among the Children of Israel, `Say to your nation: every people of a village or a house who used to obey Allah but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike." Ibrahim next said that this statement has proof in Allah's Book,

(إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا
بِأَنْفُسِهِمْ)

(Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.)

(هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ
السَّحَابَ الثِّقَالَ - وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ

مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ)

(12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).) (13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment.)

Clouds, Thunder and Lightning are Signs of Allah's Power

Allah states that He has full power over Al-Barq (lightning), which is the bright light that originates from within clouds. Ibn Jarir recorded that Ibn `Abbas once wrote to Abu Al-Jald asking about the meaning of Al-Barq, and he said that it is water. Qatadah commented on Allah's statement,

(خَوْفًا وَطَمَعًا)

(as a fear and as a hope.) "Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allah's provisions." Allah said next,

(وَيُنْشِئُ السَّحَابَ الثِّقَالَ)

(And it is He Who brings up the clouds, heavy.) meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujahid said that this part of the Ayah is about clouds that are heavy with rain. Allah's statement,

(وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ)

(And Ar-Ra'd (thunder) glorifies and praises Him), is similar to His other statement,

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(And there is not a thing but glorifies His praise.))17:44(Imam Ahmad recorded that Ibrahim bin Sa`d said, "My father told me that he was sitting next to Hamid bin `Abdur Rahman in the Masjid. A man from the tribe of Ghifar passed and Hamid sent someone to him to please come to them. When he came, Hamid said to me, `My nephew! Make space for him between me and you, for he had accompanied Allah's Messenger .' When that man came, he sat between me and Hamid and Hamid said to him, `What was the Hadith that you narrated to me from the Messenger of Allah ' He said, `A man from Ghifar said that he heard the Prophet say, i

«إِنَّ اللَّهَ يُنْشِئُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النُّطْقِ،
وَيَضْحَكُ أَحْسَنَ الضَّحِكِ»

(Verily, Allah originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.) It appears, and Allah has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Musa bin `Ubaydah narrated that Sa`d bin Ibrahim said, "Allah sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

Supplicating to Allah upon hearing Ar-Ra`d (Thunder)

Imam Ahmad recorded that Salim bin `Abdullah narrated that his father said that the Messenger of Allah used to say upon hearing the thunder and thunderbolts,

«اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ،
وَعَافِنَا قَبْلَ ذَلِكَ»

(O Allah! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that." This Hadith was recorded by At-Tirmidhi, Al-Bukhari in his book Al-Adab Al-Mufrad, An-Nasa'i in `Amal Al-Yawm wal-Laylah, and Al-Hakim in Al-Mustadrak. When `Abdullah bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom Ar-Ra`d (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Malik collected this Hadith in Al-Muwatta', and Al-Bukhari in Al-Adab Al-Mufrad. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: لَوْ أَنَّ عِبِيدِي أَطَاعُونِي
لَأَسْقِيَهُمُ الْمَطَرَ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ
بِالنَّهَارِ، وَلَمَّا أَسْمَعْتُهُمْ صَوْتَ الرَّعْدِ»

(Your Lord, the Exalted and Most High, said, `Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra`d (thunder).') Allah's statement,

(وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ)

(He sends the thunderbolts, and therewith He strikes whom He wills,) indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end. Al-Hafiz Abu Al-Qasim At-Tabarani narrated that Ibn `Abbas said that Arbad

bin Qays bin Juzu' bin Julayd bin Ja`far bin Kulab, and `Amir bin At-Tufayl bin Malik came to Al-Madinah to the Messenger of Allah and sat where he was sitting. `Amir bin At-Tufayl said, "O Muhammad! What will you give me if I embrace Islam" The Messenger of Allah said,

«لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِمْ»

(You will have the rights and duties of all Muslims.) `Amir bin At-Tufayl said, "Will you make me your successor if I embrace Islam" The Messenger of Allah said,

«لَيْسَ ذَلِكَ لَكَ وَلَا لِقَوْمِكَ، وَلَكِنْ لَكَ أَعِنَّةُ
الْخَيْلِ»

(That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).) `Amir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities." The Messenger of Allah refused. When these two men were leaving the Messenger of Allah, `Amir said, "By Allah! I will fill it (Al-Madinah) with horses and men (hostile to Muslims)." The Messenger of Allah replied,

«يَمْنَعُكَ اللَّهُ»

(Rather, Allah will prevent you.) When `Amir and Arbad left, `Amir said, "O Arbad! I will keep Muhammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muhammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger. `Amir said, "O Muhammad! Stand next to me so that I can talk to you." The Messenger stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger as `Amir suggested, and the Messenger of Allah looked at Arbad and realized what he was doing, so he departed. When Arbad and `Amir left the Messenger of Allah and arrived at Al-Harrah of Waqim area, they dismounted from their horses. However, Sa'd bin Mu'adh and Usayd bin Hudayr came out saying, "Come, O enemies of Allah! May Allah curse you." `Amir asked, "Who is this with you, O Sa'd" Sa'd said, "This is Usayd bin Hudayr." They fled until they reached the Riqm area, where Allah struck Arbad with a bolt of lightning and he met his demise. As for `Amir, he went on until he reached the Kharim area, where Allah sent an open ulcer that struck him. During that night, `Amir took refuge in a woman's house, from Banu Salul. `Amir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salul, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allah sent down these Ayat (13:8-11) in their case,

(اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى)

(Allah knows what every female bears) until,

(وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ)

(..and they will find besides Him no protector.) Ibn `Abbas commented, "The angels in succession, guard Muhammad, peace be upon him, by the command of Allah." He next mentioned the demise of Arbad by Allah's command, reciting this Ayah,

(وَيُرْسِلُ الصَّوَاعِقَ)

(He sends the thunderbolts,)" Allah said next,

(وَهُمْ يُجَادِلُونَ فِي اللَّهِ)

(yet they (disbelievers) dispute about Allah.) they doubt Allah's greatness and that there is no deity worthy of worship except Him,

(وَهُوَ شَدِيدُ الْمِحَالِ)

(And He is Mighty in strength and Severe in punishment.) Allah's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the Tafsir of Ibn Jarir At-Tabari. There is a similar Ayah in the Qur'an,

(وَمَكْرُؤًا مَّكْرًا وَمَكْرَنًا مَّكْرًا وَهُمْ لَا يَشْعُرُونَ -
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ)

(So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.))27:50-51(`Ali bin Abi Talib said that,

(وَهُوَ شَدِيدُ الْمِحَالِ)

(And He is Mighty in strength and Severe in punishment (Al-Mihal)), means, His punishment is severe.

(لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَقَيْهِ إِلَى الْمَاءِ

لِيَبْلُغَ فَاَهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (

(14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.)

A Parable for the Weakness of the False Gods of the Polytheists

Ali bin Abi Talib said that Allah's statement,

(لَهُ دَعْوَةُ الْحَقِّ)

(For Him is the Word of Truth.) is in reference to Tawhid, according to Ibn Jarir At-Tabari. Ibn `Abbas, Qatadah, and Malik who narrated it from Muhammad bin Al-Munkadir, said that,

(لَهُ دَعْوَةُ الْحَقِّ)

(For Him is the Word of Truth.) means, "La ilaha illallah." Allah said next,

(وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ)

(And those whom they invoke besides Him...), meaning, the example of those who worship others besides Allah,

(كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاَهُ)

(like one who stretches forth his hand for water to reach his mouth,) `Ali bin Abi Talib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth" Mujahid said about,

(كَبَسِطَ كَفَّيْهِ)

(like one who stretches forth his hand) "Calling the water with his words and pointing at it, but it will never come to him this way." The meaning of this Ayah is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call another deity besides Allah, will never benefit from these deities in this life or the Hereafter, hence Allah's statement,

(وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

(and the invocation of the disbelievers is nothing but misguidance.)

(وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْآصَالِ)

(15. And unto Allah falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.)

Everything prostrates unto Allah

Allah affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allah willingly, while the disbelievers do so unwillingly,

(وَظِلُّهُمْ بِالْغُدُوِّ)

(and so do their shadows in the mornings), in the beginning of the days,

(وَالْآصَالِ)

(and in the afternoons.) towards the end of the days. Allah said in another Ayah,

(أَوْ لَمْ يَرَوْا إِلَىٰ خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَفَقَّأُ)

(Have they not observed things that Allah has created: (how) their shadows incline.) 16:48

(قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ
أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسِهِمْ نَفَعًا
وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ
هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ

شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ
خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَرُ)

(16. Say: "Who is the Lord of the heavens and the earth" Say: "(It is) Allah." Say: "Have you then taken (for worship) Awliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves" Say: "Is the blind equal to the one who sees Or darkness equal to light Or do they assign to Allah partners who created the like of His creation, so that the creation seemed alike to them" Say: "Allah is the Creator of all things; and He is the One, the Irresistible.")

Affirming Tawhid

Allah affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allah and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allah equal to those who worship Him alone, without partners, and thus have a light from their Lord This is why Allah said here,

(قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ
خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقُ عَلَيْهِمْ)

(Say: "Is the blind equal to the one who sees Or darkness equal to light Or do they assign to Allah partners who created the like of His creation, so that the creations seemed alike to them") Allah asks, `Do these polytheists worship gods besides Him that rival Him in what He created Have their false deities created similar creations to those Allah created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allah' Rather, the Ayah proves that the truth is nothing like this. There is none similar to Allah, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allah is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allah and are subservient to Him. They used to say during their Talbiyah: "Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allah also mentioned their polytheistic statements in other Ayat,

(مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ)

(We worship them only that they may bring us near to Allah.) 39:3(Allah admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,