

TABLE OF CONTENTS

CHAPTER 12	3
YUSUF^{AS}	3
(111 VERSES).....	3
VERSES 1 - 66	3
MERITS	3
VERSE 1.....	4
VERSE 2.....	5
VERSE 3.....	7
VERSES 4 - 6	7
VERSES 7 & 8.....	8
VERSES 9 - 15	9
A background report.....	14
VERSES 16 - 18	15
VERSES 19 – 22	18
VERSES 23 & 24.....	21
VERSES 25 – 29	24
VERSES 30 - 34	26
VERSES 35 - 37	28
VERSES 38 - 42	31
VERSES 43 - 49	34
VERSES 50 - 55	36
VERSE 56.....	37
Seven years of cultivation and seven years of hardship	38
Artificial inflation created by people.....	40
Similar situation with Imam Al-Reza^{asws}	42
Background report.....	43
VERSES 57 - 65	44

VERSE 66.....48

CHAPTER 12

YUSUF^{AS}

(111 VERSES)

VERSES 1 - 66

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة يوسف (عليه السلام) في كل يوم أو في كل ليلة، بعثه الله تعالى يوم القيامة وجماله مثل جمال يوسف (عليه السلام)، و لا يصيبه فزع يوم القيامة، و كان من خيار عباد الله الصالحين». و قال: «إنها كانت في التوراة مكتوبة».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites *Surah Yusuf*^{as} during every day, or during every night, Allah^{azwj} would resurrect him on the Day of Judgement with his beauty being like the beauty of Yusuf^{as}, and the panic of the Day of Judgement would not hit him, and he would be from among the best of the righteous servants'. And he^{asws} said: 'This is written in the Torah'.

ثم قال: «إن يوسف كان من عباد الله الصالحين و أومن في الدنيا أن يكون زانيا أو فحاشا».

Then he^{asws} said: 'Yusuf^{as} was from the righteous servants, and safe in the world from becoming an adulterer or an immoral one'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُنْزِلُوا النِّسَاءَ بِالْعُرْفِ وَ لَا تُعَلِّمُوهُنَّ الْكِتَابَةَ وَ عَلِّمُوهُنَّ الْمِعْزَلَ وَ سُورَةَ النُّورِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not lodge the women in the room and do not teach them the writing, and teach them the spinning, and *Surah Al-Noor* (Chapter 24)'.²

¹ ثواب الأعمال: 106. تفسير العياشي 2: 166 / 1.

² Al Kafi – V 5 – The Book of Marriage Ch 151 H 1

(مجمع البيان): عن رسول الله (صلى الله عليه وآله) أنه قال: «علموا أقرأكم سورة يوسف، فإنه أيما مسلم تلاها و علمها أهله و ما ملكت يمينه، هون الله تعالى عليه سكرات الموت، و أعطاه من القوة أن لا يحسده مسلم».

Majma Al Bayaan,

(It has been narrated) from Rasool-Allah^{saww} having said: 'Teach your slaves *Surah Yusuf*^{as}, for whenever a Muslim recites it and teaches his family and what his right hand possesses (slaves), Allah^{azwj} would Ease for him the pangs of the death, and Give him such Strength that no Muslim would envy him'.³

و من (خواص القرآن) في سورة يوسف: قال الصادق (عليه السلام): «من كتبها و جعلها في منزله ثلاثة أيام و أخرجها منه إلى جدار من جدران من خارج البيت و دفنها لم يشعر إلا و رسول السلطان يدعوه إلى خدمته، و يصرفه إلى حوائجه بإذن الله تعالى».

And from Khawas Al Quran –

With regards to *Surah Yusuf*^{as} – 'Al-Sadiq^{asws} said: 'The one who writes it and makes it to be in his house for three days and takes it out from it to a wall from the walls outside the house, and buries it, before he is aware of it, the messenger of the Sultan (ruling authority) would call him for his service, and give him his needs by the Permission of Allah^{azwj}.

و أحسن من هذا كله أن يكتبها و يشربها يسهل الله له الرزق، و يجعل له الحظ بإذن الله تعالى».

And better than all this is that if he were to write it and drinks its water, Allah^{azwj} would Ease the Sustenance for him, and a fortune would be made for him, by the Permission of Allah^{azwj} the Exalted'.⁴

VERSE 1

الر ٓ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {1}

Alif Lam Ra. These are the Verses of the Clarifying Book [12:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرؤوف».

³ مجمع البيان 5: 315.

⁴ خواص القرآن: 3 «مخطوط».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us, regarding was he wrote him upon the hands of Ali Bin Ahmad Al Baghdady Al Waraq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the Meaning of **Alif Lam Ra [12:1]**? He^{asws} said: 'Its Meaning is – I^{azwj} am Allah^{azwj}, the Kind (أنا الله الرؤوف)⁵.

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqou Bin Ja'far who said,

'Abu Al-Hassan Musa^{asws} said: 'And as for: **the Clarifying Book [12:1]**, so it is Amir-Al-Momineen^{asws}.

VERSE 2

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {2}

Surely, We have Revealed it as an Arabic Quran, so you may use your intellect [12:2]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لو كان هذا القرآن أعجمياً لقالوا: كيف نتعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم».

Then Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws}. He^{asws} said: 'If this Quran was in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he^{saww} has brought us a Quran in a non-Arabic language?' So Allah^{azwj} Loved it that He^{azwj} should Reveal it in their language'.⁶

ابن بابويه، قال: حدثنا محمد بن ابراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا ابو العباس احمد بن إسحاق الماذرائي بالبصرة، قال: حدثنا ابو قلابة عبد الملك بن محمد، قال: حدثنا غانم بن الحسن السعدي، قال حدثنا مسلم بن خالد المكي، عن جعفر بن محمد (عليهما السلام)، قال: «ما انزل الله تبارك و تعالي كتاباً و لا وحياً الا بالعربية، و كان يقع في مسامع الأنبياء (عليهم السلام)، باللسنة قومهم، و كان يقع في مسامع نبينا (صلي الله عليه و آله) بالعربية،

⁵ معاني الأخبار: 22 / 1.

⁶ (Extract) تفسير القمي 2: 266

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Al Abbas Ahmad Bin Is'haq Al Mazrai'e at Al Basra, from Abu Qalaba Abdul Malik Bin Muhammad, from Ghanam Bin Al Hassan Al Sa'ady, from Muslim Bin Khalid Al Makky,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: 'Allah^{azwj} did not Reveal a Book, nor a Revelation except in Arabic. And it used to occur in the hearing of the Prophets^{as} in the language of their^{as} own people. And it occurred in the hearing of our Prophet^{saww} in Arabic.

فإذا كلم به قومه كلمهم بالعربية، فيقع في مسامعهم بلسانهم، و كان احد لا يخاطب رسول الله (صلي الله عليه و آله) بأي لسان خاطبه الا وقع في مسامعه بالعربية، كل ذلك يترجم له جبرئيل (عليه السلام)، تشريفا من الله عز و جل له (صلي الله عليه و آله)». ⁷

So whenever he^{saww} spoke to his^{saww} people, he^{saww} spoke to them in Arabic, and so it occurred in their hearing in their own language. And whenever anyone addressed Rasool-Allah^{saww} in whichever language of his, it occurred in his^{saww} hearing in Arabic. All that was translated for him^{saww} by Jibraeel^{as}, an Honour for him^{saww} from Allah^{azwj} Mighty and Majestic'.⁷

قال علي بن إبراهيم: قال الصادق (عليه السلام): «لو انزل القرآن على العجم ما آمنت به العرب، و قد نزل على العرب فأمنت به العجم». فهي فضيلة للعجم.

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: 'If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it'. Thus it is the merit for the non-Arabs'.⁸

في الخصال عن الصادق عليه السلام: تعلّموا العربية فإنّها كلام الله الذي تكلم به خلقه.

And in (the book) Al Khisaal,

'From Al-Sadiq^{asws}: 'Learn the Arabic (language), for it is the Speech of Allah^{azwj} which He^{azwj} Spoke with to His^{azwj} creatures''.⁹

⁷ علل الشرائع: 8 / 126

⁸ تفسير القمي 2: 124.

⁹ تفسير الصافي، ج 3، ص: 5

VERSE 3

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

We Relate to you the best of stories, by What We Reveal unto you this Quran, and even though you were from before it, of the heedless ones [12:3]

فِي رَوْضَةِ الْكَافِي حُطْبَةٌ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَفِيهَا: ثُمَّ إِنَّ أَحْسَنَ الْقَصَصِ وَ أَبْلَغَ الْمُوعِظَةِ وَ أَنْفَعَ التَّذَكُّرِ كِتَابُ اللَّهِ عَزَّ
ذِكْرُهُ.

In Rowzat Al-Kafi –

‘There is a sermon of Amir Al-Momineen^{asws} and in it (he^{asws} said): ‘Then, the best of the stories and the most eloquent of the advice, and the most beneficial of the Reminders, is the Book of Allah^{azwj}, Mighty is His^{azwj} Mention’¹⁰.

فِي الْكَافِي حُطْبَةٌ مُسْنَدَةٌ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ فِيهَا: وَ إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ أَحْسَنُ الْقَصَصِ.

In Al Kafi –

‘There is a sermon linked to Abu Ja’far^{asws}, and therein (he^{asws} said): ‘And surely, the Book of Allah is the most truthful Hadeeth and the best of the stories’¹¹.

VERSES 4 - 6

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

When Yusuf said to his father: ‘O my father! I saw eleven stars and the sun and the moon. I saw them performing Sajdah to me’ [12:4]

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

H 8 – تفسير نور الثقلين، ج 2، ص: 409 ¹⁰

H 9 – تفسير نور الثقلين، ج 2، ص: 409 ¹¹

He said: 'O my son! Do not narrate your dream to your brothers, so they would plot a plot against you; surely the Satan is a clear enemy to the humans' [12:5]

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ
كَمَا أَتَمَّمَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {6}

And like that your Lord Chose you and Taught you from the interpretation of the events and Complete His Favour upon you and upon the Progeny of Yaqoub just as He Completed it upon your fathers from before, Ibrahim and Is'haq. Surely your Lord is Knowing, Wise [12:6]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «تأويل هذه الرؤيا أنه سيملك مصر، و يدخل عليه أبواه و إخوته، فأما الشمس فأما يوسف راحيل، و القمر يعقوب، و أما الأحد عشر كوكبا فإخوته، فلما دخلوا عليه سجدوا شكرا لله و حده حين نظروا إليه، و كان ذلك السجود لله».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

Abu Ja'far^{asws} has said: 'The explanation of this dream was that he^{as} would be ruling Egypt, and his^{as} father and his^{as} brothers would be coming up to him^{as}. So, As for the sun is the mother of Yusuf^{as} who had departed, and the moon is Yaqoub^{as}. And as for the eleven stars, these were his^{as} brothers. So when they came up to him^{as} they performed Sajdah for thanking Allah^{azwj}, the One, when he^{as} looked at them. And that was the Sajdah for Allah^{azwj}'.¹²

VERSES 7 & 8

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَسَائِلِينَ {7}

There was a Sign in Yusuf and his brothers, for the inquirers [12:7]

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ {8}

When they said: 'Yusuf and his brother are more beloved to our father than us in prejudice. Surely, our father is in clear error [12:8]

¹² - تفسير القتي 1: 339.

العياشي: عن مسعدة بن صدقة، قال: قال جعفر بن محمد (عليهما السلام): «قال والدي (عليه السلام): و الله إني لأصانع بعض ولدي، و أجلسه على فخذي، و أكثر له المحبة، و أكثر له الشكر، و إن الحق لغيره من ولدي، و لكن مخافة «1» عليه من غيره، لئلا يصنعوا به ما فعل بيوسف و إخوته،

Al Ayyashi, from Mas'ada Bin Sadaqa who said,

'Ja'far^{asws} Bin Muhammad^{asws} said: 'My^{asws} father^{asws} said: 'By Allah^{azwj}! I^{asws} do more for one of my^{asws} sons, and sit him upon my^{asws} thighs, and have more love for him and more grateful for him, and the right is for others from my^{asws} sons. But, I^{asws} fear upon him from the others, perhaps they would do with him what was done with Yusuf^{as} and his^{as} brothers.

و ما أنزل الله سورة يوسف إلا أمثالا لكي لا يحسد بعضنا بعضا كما حسد يوسف إخوته و بغوا عليه، فجعلها رحمة على من تولانا و دان بحبنا و جحد أعداءنا، و حجة على من نصب لنا الحرب و العداوة».

And Allah^{azwj} did not Revealed Surah Yusuf^{as} except as an example in case some of us envy others just as Yusuf^{as} was envied by his^{as} brothers, and they rebelled against him^{as}. Thus, He^{azwj} Made it to be a Mercy upon the ones who befriend us^{asws} and make it a Religion with loving us^{asws} and reject our^{asws} enemies, and as an argument against the ones who establish against us^{asws} the war and the enmity".¹³

VERSES 9 - 15

اَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ {9}

Kill Yusuf or cast him in a land, the face of your father would be freed for you and you will become from after him, a righteous people' [12:9]

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ {10}

A speaker from them said, 'Do not kill Yusuf, and throw him into the bottom of the well, he would be picked up by one of the travellers, if you are going to do it' [12:10]

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ {11}

They said, 'O our father! What is the matter with you that you do not trust us with Yusuf, and we are his well-wishers? [12:11]

تفسير العياشي 2: 166 / 2¹³

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ {12}

Send him with us tomorrow. He will enjoy and play, and we would be his protectors' [12:12]

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {13}

He said: 'It grieves me that you would go with him and I fear that the wolf devours him while you are heedless from him' [12:13]

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ {14}

They said, 'If the wolf devours him and we are a group, then we would be losers' [12:14]

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يُجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ ۖ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ {15}

So when they went with him, and they had formed a consensus that they would be putting him into the bottom of the well, and We Revealed unto him: "You will be informing them of this matter of their while they would not be realising [12:15]

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه) قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن مالك بن عطية، عن الثمالي، قال: صليت مع علي بن الحسين (عليهما السلام) الفجر بالمدينة يوم الجمعة، فلما فرغ من صلاته و سبحته، نخص إلى منزله و أنا معه.

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiya, from Al Sumaly who said,

'I Prayed with Ali^{asws} Bin Al-Husayn^{asws} the Dawn Salat at Al-Medina. So, when he^{asws} was free from his^{asws} Salat, he^{asws} rose to go to his^{asws} house and I was with him^{asws}.

فقلت لعلي بن الحسين (عليه السلام): جعلت فداك، متى رأى يوسف الرؤيا؟ فقال: «في تلك الليلة التي بات فيها يعقوب و آل يعقوب شباعا، و بات فيها ذميال طاويا جائعا، فلما رأى يوسف الرؤيا و أصبح يقصها على أبيه يعقوب، فاغتم يعقوب لما سمع من يوسف و بقي مغتما،

I said to Ali^{asws} Bin Al-Husayn^{asws}, 'May I be sacrificed for you^{asws}! When did Yusuf^{as} see the dream?' So he^{asws} said: 'During that night which Yaqoub^{as} and his^{as} Progeny became well fed, and Zamyaa came with arms folded, due to hunger. When Yusuf^{as} saw the dream, and in

the morning narrated it to his^{as} father^{as} Yaqoub^{as}, Yaqoub^{as} was gloomy when he^{as} heard from Yusuf^{as} and wept out of grief.

فأوحى الله عز و جل إليه: أن استعد للبلاء. فقال يعقوب ليوسف: لا تقصص رؤياك على إخوتك فإني أخاف أن يكيدوا لك كيدا، فلم يكتب يوسف رؤياه و قصها على إخوته».

So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Be prepared for the affliction". So Yaqoub^{as} said to Yusuf^{as}: 'Do not narrate your^{as} dream to your^{as} brothers, for I^{as} fear that they would plot against you with a plot'. But, Yusuf^{as} did not conceal his dream and narrated it to his^{as} brothers'.

قال: علي بن الحسين (عليه السلام): «و كانت أول بلوى نزلت بيعقوب و آل يعقوب الحسد ليوسف لما سمعوا منه الرؤيا- قال- فاشتدت رقة يعقوب على يوسف، و خاف أن يكون ما أوحى الله عز و جل إليه من الاستعداد للبلاء هو في يوسف خاصة،

Ali^{asws} Bin Al-Husayn^{asws} said: 'And that was the first affliction which descended upon Yaqoub^{as} and the Progeny of Yaqoub, being the jealousy towards Yusuf^{as} when they (brothers) heard his^{as} dream'. So, the tenderness of Yaqoub^{as} towards Yusuf^{as} increased intensely, and he^{as} feared that which Allah^{azwj} Mighty and Majestic had Revealed from the preparation for the affliction, would transpire, and that it was especially regarding Yusuf^{as}.

فاشتدت رفته عليه من بين ولده، فلما رأى إخوة يوسف ما يصنع يعقوب بيوسف و تكرمه إياه و إثارة إياه عليهم، اشتد ذلك عليهم و بدأ البلاء منهم فتآمروا فيما بينهم و قالوا: لِيُؤْسَفَ وَ أَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَ نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ افْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَ تَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ أي تتوبون،

Thus, he^{as} was very affectionate towards him^{as} from between his^{as} sons. So, when his^{as} brothers saw Yusuf^{as}, how Yaqoub^{as} was dealing with him^{as}, and honouring him^{as}, and preferring him^{as} over them, it was difficult for them and the affliction began from them. Therefore, they agreed the matter in between them and said, **When they said: 'Yusuf and his brother are more beloved to our father than us in prejudice. Surely, our father is in clear error [12:8] Kill Yusuf or cast him in a land, the face of your father would be freed for you and you will become from after him, a righteous people' [12:9] - i.e., repentant.**

فعند ذلك قالوا: يا أبانا ما لك لا تأمننا على يوسفَ وَ إِنَّا لَهُ لَنَاصِحُونَ أَرْسَلَهُ مَعَنَا غَدًا يَزْتَعِ الْآيَةَ. فقال يعقوب: إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَ أَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَ أَنْتُمْ عَنْهُ غَافِلُونَ فانتزع حذرا عليه من أن تكون البلوى من الله عز و جل على يعقوب في يوسف خاصة لموقعه من قلبه و حبه له».

So, during that, they said, **'O our father! What is the matter with you that you do not trust us with Yusuf, and we are his well-wishers? [12:11] Send him with us tomorrow. He will enjoy and play, and we would be his protectors' [12:12].** So Yaqoub^{as} said: **'It grieves me that you would go with him and I fear that the wolf devours him while you are heedless from him' [12:13].** Thus, he^{as} was grabbed by the caution upon him^{as} from it happening to

be the affliction from Allah^{azwj} Mighty and Majestic over Yaqoub^{as} regarding Yusuf^{as} in particular due to its occurrence from his^{as} fear and his^{as} love for him^{as}.

قال: «فغلبت قدرة الله و قضاؤه و نافذ أمره في يعقوب و يوسف و إخوته، فلم يقدر يعقوب على دفع البلاء عن نفسه، و لا عن يوسف و ولده، فدفعه إليهم و هو لذلك كاره متوقع للبلوى من الله في يوسف،

He^{asws} said: 'But the Ordainment of Allah^{azwj} and His^{azwj} Decree Overcame and His^{azwj} Command was Established regarding Yaqoub^{as} and Yusuf^{as} and his^{as} brothers, and Yaqoub^{as} did not have the ability to defend himself^{as} against the affliction, nor from Yusuf^{as} and his^{as} sons. So, he^{as} handed him^{as} over to them, and he^{as} disliked that the affliction from Allah^{azwj} should Occur with regards to Yusuf^{as}.

فلما خرجوا من منزلهم لحقهم مسرعا فانتزعهم من أيديهم و ضمه إليه و اعتنقه و بكى و دفعه إليهم، فانطلقوا به مسرعين مخافة أن يأخذه منهم و لا يدفعه إليهم،

When they went out from their house, he^{as} dashed towards them and snatched him^{as} back from their hands, and embraced him^{as} and cried and then handed him^{as} back to them. Then he^{as} dashed towards them again, but he^{as} feared to take him^{as} back from them, or to hand him^{as} over to them.

فلما أمعنوا به أتوا به غيضة أشجار، فقالوا: نذبحه و نلقيه تحت هذه الشجرة فيأكله الذئب الليلة. فقال كبيرهم: لا تَقْتُلُوا يُوسُفَ و لكن اَلْقُوهُ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ

So, when they were distant with him^{as}, they came over to an orchard of fruit trees and they said, 'We should slaughter him^{as} and throw him^{as} underneath this tree, so the wolf would eat him^{as} up during the night'. But the eldest of them said, ***'Do not kill Yusuf, and throw him into the bottom of the well, he would be picked up by one of the travellers, if you are going to do it' [12:10].***

فانطلقوا به إلى الجب فألقوه فيه، و هم يظنون أنه يغرق فيه، فلما صار في قعر الجب ناداهم: يا ولد رومين، أقرئوا يعقوب مني السلام. فلما سمعوا كلامه قال بعضهم لبعض: لا تزولوا من هنا حتى تعلموا أنه قد مات.

So, they went with him^{as} to the well and threw him^{as} into it, and they were thinking that he^{as} would drown in it. But when he^{as} hit the bottom of the well, he^{as} said: 'O sons of 'Rowmein', convey to Yaqoub^{as} the greetings from me^{as}!' So when they heard his^{as} speech, they said to each other, 'Do not go away from here until you know that he^{as} has died!' ¹⁴

الشيخ عمر بن إبراهيم الأوسي، قال: قال رسول الله (صلى الله عليه و آله) لجبرئيل (عليه السلام): «أنت مع قوتك هل أعيت قط؟» يعني أصابك تعب و مشقة، قال: نعم- يا محمد- ثلاث مرات: يوم ألقى إبراهيم في النار، أوحى الله إلي، أن أدركه،

(Extract) علل الشرائع: 1 / 45 ¹⁴

فوعزني و جلالي لئن سبقك إلى النار لأمحون اسمك من ديوان الملائكة. فنزلت إليه بسرعة و أدركته بين النار و الهواء، فقلت: يا إبراهيم، هل لك حاجة؟ قال: إلى الله فنعم، و أما إليك فلا.

Al Sheykh Umar Bin Ibrahim Al Awsy said,

‘Rasool-Allah^{saww} said to Jibraeel^{as}: ‘You^{as}, along with your^{as} strength, do you^{as} get tired at all?’ – meaning getting hit by fatigue and difficulty. He^{as} said: ‘Yes, O Muhammad^{saww}! (It happened) three times – the day Ibrahim^{as} was thrown into the fire, Allah^{azwj} Revealed unto me^{as}: “Meet him^{as}! By My^{azwj} Mighty and My^{azwj} Majesty! If he^{as} preceded you^{as} to be into the fire, I^{azwj} Will Delete your^{as} name from the register of the Angels!” So, I^{as} descended unto him^{as} in haste and met him^{as} between the fire and the air, and I^{as} said: ‘O Ibrahim^{as}! Is there a need for you^{as}?’ He^{as} said: ‘To Allah^{azwj}, so yes, and as for to you^{as}, so no’.

و الثانية: حين امر إبراهيم بذبح ولده إسماعيل، أوحى الله إلي: أن أدركه، فوعزني و جلالي لئن سبقك السكين إلى حلقه لأمحون اسمك من ديوان الملائكة. فنزلت بسرعة حتى حولت السكين و قلبتها في يده و أتيته بالفداء.

And the second – when Ibrahim^{as} was Commanded to slaughter his^{as} son^{as} Ismail^{as}, Allah^{azwj} Revealed unto me^{as}: “Meet him^{as}! By My^{azwj} Mighty and My^{azwj} Majesty! If the knife precedes you^{as} to his^{as} throat, I^{azwj} will Delete your^{as} name from the register of the Angels!” So I^{as} descended quickly until I^{as} diverted the knife and overturned it in his^{as} hand and came to him^{as} with the redemption (ram).

و الثالثة: حين رمي يوسف في الجب، فأوحى الله تعالى إلي: يا جبرئيل، أدركه، فوعزني و جلالي إن سبقك إلى قعر الجب لأمحون اسمك من ديوان الملائكة. فنزلت إليه بسرعة و أدركته إلى الفضاء، و رفعته إلى الصخرة التي كانت في قعر الجب، و أنزلته عليها سالما فعييت،

And the third – when Yusuf^{as} was thrown into the well, so Allah^{azwj} the Exalted Revealed unto me^{as}: “O Jibraeel^{as}! By My^{azwj} and My^{azwj} Majesty! If he^{as} precedes you^{as} to the bottom of the well, I^{azwj} will Delete your^{as} name from the register of the Angels!” So I^{as} descended to him quickly and met him^{as} in the air and raised him^{as} to the rock which was in the bottom of the well, and descended him^{as} upon it safely. So I^{as} got tired.

و كان الجب مأوى الحيات و الأفاعي، فلما حسنت به، قالت كل واحدة لصاحبتها: إياك أن تتحركي، فإن نبيا كريما نزل بنا و حل بساحتنا، فلم تخرج واحدة من وكرها إلا الأفاعي فإنها خرجت و أرادت لدغه فصحت بمن صيحة صمت آذانهن إلى يوم القيامة.

And it so happened that the well was a shelter for the reptiles and the snakes. When they felt him^{as}, each one of them said to its counterpart, ‘Beware of moving, for an honourable Prophet^{as} has descended unto us and let him^{as} be with our own’. Not one of them came out

from its den except the snakes, for they came out and wanted to sting him^{as}, so I^{as} shrieked at them with a scream which their ears would be hearing up to the Day of Judgment'.¹⁵

A background report

و قال علي بن إبراهيم: فقال لاوي: أَلْقُوهُ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ فَأَدْنَاهُ مِنْ رَأْسِ الْجَبِّ، فَقَالُوا لَهُ: انْزِعْ قَمِيصَكَ، فَبَكَى، وَ قَالَ: يَا إِخْوَتِي، لَا تَجْرِدُونِي. فَسَلَّ وَاحِدٌ مِنْهُمْ عَلَيْهِ السَّكِينَ، وَ قَالَ: لَنْ لَمْ تَنْزِعَهُ لِأَقْتُلَنَّكَ. فَزَعَرَهُ، فَدَلَّوْهُ فِي الْبُئْرِ وَ تَنَحَّوْا عَنْهُ،

And Ali Bin Ibrahim said, 'Laawy (the eldest brother) said, **'throw him into the bottom of the well, he would be picked up by one of the travellers, if you are going to do it' [12:10]**. So, they brought him^{as} near the top of the well and they said to him^{as}, 'Remove your^{as} shirt!' So he^{as} cried and said, 'O my^{as} brothers! Do not strip me'. But one of them bared the knife to him^{as} and said, 'If you^{as} don't remove it, I will kill you^{as}'. So he^{as} removed it, and they lowered him^{as} in the bucket into the well and isolated from him^{as}.

فقال يوسف في الجب: يا إله إبراهيم و إسحاق و يعقوب، ارحم ضعفي و قلة حيلتي و صغري.

So Yusuf^{as} said in the well: 'O God^{azwj} of Ibrahim^{as}, and Is'haq^{as}, and Yaqoub^{as}! Have Mercy on my^{as} weakness and scarcity of my^{as} means and my^{as} young age'.

فَنَزَلَتْ سَيَّارَةٌ مِنْ أَهْلِ مِصْرَ، فَبِعَثُوا رَجُلًا لِيَسْتَقِي لَهُمُ الْمَاءَ مِنَ الْجَبِّ، فَلَمَّا أَدْلَى الدَّلْوُ عَلَى يُوسُفَ تَشَبَّثَ بِالدَّلْوِ، فَجَرَّوهُ فَنَظَرُوا إِلَى غُلَامٍ مِنْ أَحْسَنِ النَّاسِ وَجْهًا، فَعَدُّوا إِلَى صَاحِبِهِمْ فَقَالُوا: يَا بَشْرَى هَذَا غُلَامٌ، فَنَخْرُجْهُ وَ نَبِيعْهُ وَ نَجْعَلْهُ بَضَاعَةً لَنَا.

Then some travellers encamped, from the people of Egypt, and they sent a man to draw the water for them from the well. So when he lowered the bucked upon Yusuf^{as}, he^{as} clung to the bucket. So he pulled it, and looked at a boy from the most beautiful of faces from the people, and he took him to the companions. So they said, **'O good news! This is a boy!' [12:19]**. We shall take him out and sell him and make him to be a merchandise for us'.

فَبَلَغَ إِخْوَتَهُ فَجَاءُوا وَ قَالُوا: هَذَا عَبْدٌ لَنَا. ثُمَّ قَالُوا لِيُوسُفَ: لَنْ لَمْ تَقْرَ لَنَا بِالْعَبودية لِنَقْتُلَنَّكَ. فَقَالَتِ السَّيَّارَةُ لِيُوسُفَ: مَا تَقُولُ؟ قَالَ: نَعَمْ أَنَا عَبْدُهُمْ.

So that reached his^{as} brothers and they came over and said, 'This is a slave of ours'. Then they said to Yusuf^{as}, 'If you do not agree to us with the servitude, we will kill you^{as}'. The traveller said to Yusuf^{as}, 'What are you^{as} saying?' He^{as} said: 'Yes, I^{as} am their slave'.

عمر بن إبراهيم الأنصاري الأوسي المالكي المتوفى نحو سنة (751 هـ)، له كتاب (زهر الكمال) في قصة يوسف (عليه الصلاة والسلام)، مرتب على سبعة عشر مجلساً و كل¹⁵ مجلس يبدأ بخطبة و أشار و حكايات و أخبار، و نقل عنه السيد البحراني (رحمه الله). كشف الظنون 2: 961، هدية العارفين 5: 796، رياض العلماء 4: 299، الذريعة 12: 71

فَقَالَتِ السَّيَّارَةُ: فَتَبِيعُونَهُ مِنَّا؟ قَالُوا: نَعَمْ. فَبَاعُوهُ مِنْهُمْ عَلَى أَنْ يَحْمِلُوهُ إِلَى مِصْرَ وَ شَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَ كَانُوا فِيهِ مِنَ الرَّاهِدِينَ.

The traveller said, 'Then will you sell him to us?' They said, 'Yes'. And they sold him^{as} upon a stipulation that they would carry him^{as} to Egypt, **And they sold him cheaply for a number of Dirhams, and they were from the disinterested ones regarding him [12:20]**'.¹⁶

عن أبي خديجة، عن رجل، عن أبي عبد الله (عليه السلام) قال: «إنما ابتلي يعقوب بيوسف أنه ذبح كبشاً سميناً، و رجل من أصحابه يدعى (بقوم) محتاج لم يجد ما يفطر عليه، فأغفله و لم يطعمه، فابتلي يوسف، و كان بعد ذلك كل صباح مناديه ينادي: من لم يكن صائماً فليشهد غداء يعقوب. فإذا كان المساء نادى: من كان صائماً فليشهد عشاء يعقوب».

From Abu Khadeeja, from a man,

'From Abu Abdullah^{asws} having said: 'But rather, Yaqoub^{as} was Tried with Yusuf^{as}, because he^{as} slaughtered a fat ram and a man from his^{as} companions called out to being needy, not finding what he can break his hunger with. But he^{as} neglected him and did not feed him. So he^{as} was Tried with Yusuf^{as}, and it so happened that, after that, every morning he^{as} got his^{as} caller to call out, 'One who was not Fasting, let him attend lunch of Yaqoub^{as}!' And when it was the evening, he^{as} got him to call out, 'One who was Fasting, so let him attend dinner of Yaqoub^{as}!'.¹⁷

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لَتَنَبَّيْنَهُمْ بِأَمْرِهِمْ هَذَا وَ هُمْ لَا يَشْعُرُونَ. يقول: «لا يشعرون أنك أنت يوسف، أتاه جبرئيل و أخبره بذلك».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **"You will be informing them of this matter of their while they would not be realising [12:15]**. He^{asws} said: '(Meaning) that they would not be aware that you^{as} are Yusuf^{as}'. Jibraeel^{as} came to him^{as} and informed him^{as} of that'.¹⁸

VERSES 16 - 18

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ {16}

And they came to their father at nightfall, crying [12:16]

¹⁶ تفسير القمي 1: 340.

¹⁷ تفسير العياشي 2: 167 / 4.

¹⁸ تفسير القمي 1: 340.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۖ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ {17}

They said, O our father! We went racing and we left Yusuf by our provisions, so the wolf devoured him, and you will not believe us even though we were truthful' [12:17]

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ {18}

And they came with his shirt with false blood on it. He said: 'But, your souls have enticed you for a matter, but patience is beautiful, and Allah is the Helper upon what you are describing [12:18]

(The Hadeeth above of Abu Hamza continues . . .)

فلم يزلوا بحضرته حتى أيسوا و جاؤا أباهم عشاءً يبكون قالوا يا أبانا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَ تَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ فلما سمع مقالتهم استرجع و استعبر، و ذكر ما أوحى الله عز و جل إليه من الاستعداد للبلاء، فصر و أذعن للبلوى، و قال لهم: بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا و ما كان الله ليطعم لحم يوسف الذئب من قبل أن أرى تأويل رؤياه الصادقة».

So they did not go away from his^{as} presence until they despaired, **And they came to their father at nightfall, crying [12:16] They said, O our father! We went racing and we left Yusuf by our provisions, so the wolf devoured him [12:17]**. When he^{as} heard their speech he^{as} remembered what Allah^{azwj} Mighty and Majestic had Revealed unto him^{as} from the preparation for the affliction. Therefore he^{as} was patient and succumbed to the affliction, and said to them: **'But, your souls have enticed you for a matter [12:18]**, and Allah^{azwj} was not going to Feed the flesh of Yusuf^{as} to the wolf before he saw the true interpretation of his^{as} dream'.

قال أبو حمزة: ثم انقطع حديث علي بن الحسين (عليه السلام) عند هذا.

Abu Hamza said, 'Then Ali^{asws} Bin Al-Husayn^{asws} cut-off the Hadeeth over here'.¹⁹

و قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ جاؤا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ. قال: «إِنهم ذبحوا جديا على قميصه».

And (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(Extract) علل الشرائع: 1 / 45 ¹⁹

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **And they came with his shirt with false blood on it [12:18]**. He^{asws} said: 'They had slaughtered an animal upon his^{as} shirt'.²⁰

عن أبي جميلة، عن رجل، عن أبي عبد الله (عليه السلام) قال: «لما أتى بقميص يوسف إلى يعقوب قال: اللهم لقد كان ذئبا رفيقا حين لم يشق القميص - قال - و كان به نضح من دم».

From Abu Jameela, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When they brought the shirt of Yusuf^{as} to Yaqoub^{as}, he^{as} said: 'Our Allah^{azwj}! If it was a wolf, then he was a friend, for the shirt is not torn'. He^{asws} said: 'And it was oozing with blood'.²¹

عن مسمع أبي سيار، عن أبي عبد الله (عليه السلام) قال: «لما القي يوسف في الجب نزل عليه جبرئيل (عليه السلام)، فقال له: يا غلام، ما تصنع هاهنا؟ من طرحك في هذا الجب؟ فقال: إخوتي، لمنزلي من أبي حسدوني، و لذلك في هذا الجب طروحي،

From Masma'a Abu Sayyar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Yusuf^{as} was cast into the well, Jibraeel^{as} descended unto him^{as} and said to him^{as}: 'O boy, what are you^{as} doing over here? Who has left you^{as} here in the well?' So he^{as} said: 'My^{as} brothers, who were envious of my^{as} status with my^{as} father^{as}, and it was due to that that they left me in this well'.

فقال له جبرئيل (عليه السلام): أ تحب أن تخرج من هذا الجب؟ فقال: ذلك إلى إله إبراهيم و إسحاق و يعقوب.

So Jibraeel^{as} said to him: 'Would you^{as} like me^{as} to take you^{as} out from this well?' He^{as} said: 'That is up to the God of Ibrahim^{as}, and Is'haq^{as} and Yaqoub^{as}'.

فقال له جبرئيل: فإن إله إبراهيم و إسحاق و يعقوب يقول لك: قل: اللهم إني أسألك بأن لك الحمد، لا إله إلا أنت المنان، بديع السماوات و الأرض، ذو الجلال و الإكرام، أن تصلي على محمد و آل محمد، و أن تجعل لي من أمري فرجا و مخرجا، و ترزقني من حيث لا أحتسب.

So Jibraeel^{as} said to him^{as}: 'So it is the God of Ibrahim^{as}, and Is'haq^{as}, and Yaqoub^{as} Who is Saying to you^{as}: "Say: I^{as} ask You^{azwj} with the Praise for You^{azwj}! There is no god except for You^{azwj}, the Bestower, the Initiator of the skies and the earth, the One with the Majesty and the Prestige, (and) to Send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and to Make relief in my^{as} affair and an exit, and Sustain me^{as} from where I^{as} have not even considered it'".

فقالها يوسف، فجعل الله له من الجب يومئذ فرجا، و من كيد المرأة مخرجا، و آتاه ملك مصر من حيث لم يحتسب».

²⁰ تفسير القمي 1: 341.

²¹ تفسير العياشي 2: 171 / 9.

So Yusuf^{as} said it, and Allah^{azwj} Made relief for him from the well that very day, and exited from the plot of the woman, and Gave him^{as} the kingdom of Egypt from where he^{as} had not even considered it'.²²

VERSES 19 – 22

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ۖ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۚ وَأَسْرُوهُ بِضَاعَةً ۚ
وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ {19}

And there came travellers, so they sent their water-drawer and he let down his bucket. He said, 'O good news! This is a boy!' And they concealed him with (their) belongings, and Allah Knew of what they were doing [12:19]

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ {20}

And they sold him cheaply for a number of Dirhams, and they were from the disinterested ones regarding him [12:20]

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ
وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {21}

And the Egyptian who bought him said to his wife, 'Give him an honourable abode, perhaps he would benefit us or we may take him as a son'. And like that We Enabled for Yusuf in the land and We Taught him from the interpretation of the events; and Allah is Dominant upon His Command, but most of the people are not knowing [12:21]

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نُجْزِي الْمُحْسِنِينَ {22}

And when he reached his maturity, We Gave him Wisdom and Knowledge; and like that do We Recompenses the good doers [12:22]

عن الحسن، عن رجل، عن أبي عبد الله (عليه السلام)، في قوله: وَ شَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ، قال: «كانت عشرين درهما».

تفسير العياشي 2: 170 / 6. 22

From Al Hassan, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **And they sold him cheaply for a number of Dirhams [12:20]**, he^{asws} said: 'It was twenty Dirhams'.²³

عن أبي الحسن الرضا (عليه السلام) مثله، و زاد فيه: «البخس: النقص، و هي قيمة كلب الصيد، إذا قتل كانت ديتة عشرين درهما».

From Abu Al-Hassan Al-Reza^{asws}, (a Hadeeth) similar to it, and with an increase in it, having said: 'The: **cheaply [12:20]** – The reduced. And it was the price of the hunted dog, when it dies, its compensation used to be twenty Dirhams'.²⁴

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ خَرَجَ (عليه السلام) عَلَيَّ فَتَنَظَّرْتُ إِلَى رَأْسِهِ وَ رِجْلَيْهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمَصْرٍ فَبَيَّنَّا أَنَا كَذَلِكَ حَتَّى قَعَدَ وَ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ اخْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا اخْتَجَّ فِي النَّبُوءَةِ فَقَالَ وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا قَالَ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحُكْمَ صَبِيًّا وَ يَجُوزُ أَنْ يُعْطَاهَا وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat who said,

'He (9th Imam^{asws}) came out to me, so I looked at his^{asws} head and his^{asws} feet in order (to be able to) describe his^{asws} stature to our companions in Egypt. While I was like that, he^{asws} sat down and said: 'O Ali! Allah^{azwj} Argued regarding the Imamate with the like of what He^{azwj} Argued regarding the Prophet-hood, so He^{azwj} Said: **and We Gave him the Wisdom as a boy [19:12]; And when he reached his maturity [12:22]; until when he reaches his maturity and reaches forty years [46:15]**. Thus, it is allowed that He^{azwj} Grants the Wisdom while he^{as} (the Imam^{asws}) is a child, and it is allowed that He^{azwj} Grants it while he^{as} (the Imam^{asws}) is forty years old'.²⁵

نرجع إلى رواية أبي حمزة عن علي بن الحسين (عليه السلام):

We return to the report of Abu Hamza, from Ali^{asws} Bin Al-Husayn^{asws}.

قال أبو حمزة: فلما كان من الغد غدوت عليه، فقلت له: جعلت فداك، إنك حدثتني أمس بحديث يعقوب و ولده ثم قطعته، فما كان من قصة إخوة يوسف و قصة يوسف بعد ذلك؟

Abu Hamza said, 'So when it was the next morning I went to him^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} narrated to me a Hadeeth yesterday, the Hadeeth of Yaqoub^{as} and his^{as} sons, then cut it off. So what was the story of the brothers of Yusuf^{as} and the story of Yusuf^{as} after that?'

²³ تفسير العياشي 2: 11/172.

²⁴ تفسير العياشي 2: 12/172.

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 3

فقال: «إنهم لما أصبحوا، قالوا: انطلقوا بنا حتى ننظر ما حال يوسف، أ مات أم هو حي؟ فلما انتهوا إلى الجب وجدوا بحضرة الجب سيارة، و قد أرسلوا واردهم فأدلى دلو، فمألاً جذب دلوه فإذا هو غلام متعلق بدلوه، فقال لأصحابه يا بُشْرَى هذا غُلامٌ

He^{asws} said: 'When it was the morning they said, 'Let us go and see what is the condition of Yusuf^{as}. Is he^{as} dead, or is he^{as} alive?' So when they ended up at the well and found travellers present at the well, and they had sent their water-drawer around it who cast his bucket, and there was a boy attached to his bucket. So he said to his companions, '**O good news! This is a boy!**' [12:19].

فلما أخرجوه أقبل إليهم إخوة يوسف، فقالوا: هذا عبدنا سقط منا أمس في هذا الجب، و جئنا اليوم لنخرجه فانتزعوه من أيديهم، و تنحوا به ناحية، فقالوا: إما أن تقر لنا أنك عبد لنا فنبيعك على بعض هذه السيارة أن تقتلك؟ فقال لهم يوسف: لا تقتلوني و اصنعوا ما شئتم.

But when they took him^{as} out, the brothers of Yusuf^{as} came face to face with them, and they said, 'This is our slave who had fallen down in this well yesterday, and we have come today to take him^{as} out'. So they snatched him^{as} from their hands, and placed him^{as} by the side. Then they said, 'Either you^{asws} accept that you^{as} are our slave, so we can sell you to one of these travellers, or kill you^{as}?' So Yusuf^{as} said to them: 'Do not kill me^{as}, and I^{as} will do whatever you like'.

فأقبلوا به إلى السيارة، فقالوا: من منك يشتري منا هذا العبد فاشتره رجل منهم بعشرين درهما، و كان إخوته فيه من الزاهدين،

Then they faced towards the travellers and said, 'Whom from among you would like to buy from us this slave?' So a man from them bought him^{as} for twenty Dirhams. And his^{as} brothers, **were from the disinterested ones regarding him** [12:20].

و سار به الذي اشتراه من البدو حتى أدخله مصر، فباعه الذي اشتراه من البدو من ملك مصر، و ذلك قول الله عز و جل: وَ قَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا».

And the Bedouin who bought him went with him^{as} to Egypt. So the king of Egypt bought him^{as} from the Bedouin, and these are the Words of Allah^{azwj} Mighty and Majestic: **And the Egyptian who bought him said to his wife, 'Give him an honourable abode, perhaps he would benefit us or we may take him as a son.'** [12:21].

قال أبو حمزة: فقلت لعلي بن الحسين (عليه السلام): ابن كم كان يوسف يوم ألقيه في الجب؟ فقال: كان ابن تسع سنين». فقلت: كم كان بين منزل يعقوب يومئذ و بين مصر؟ فقال: «مسيرة اثني عشر يوما».

Abu Hamza said, 'So I said to Ali^{asws} Bin Al-Husayn^{asws}, 'How old was Yusuf^{as} the day he^{as} was thrown into the well?' So he^{asws} said: 'He^{as} was nine years old'. So I said, 'How much distance

was there between the house of Yaqoub^{as} and Egypt, in those days?’ He^{asws} said: ‘Travel distance of twelve days’.²⁶

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد بن هلال، عن محمد بن سنان، عن محمد بن عبد الله بن رباط، عن محمد بن النعمان الأحول، عن أبي عبد الله (عليه السلام): في قول الله عز و جل: وَ لَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَ عِلْمًا، قال: «أشده: ثماني عشرة سنة، و استوى: التحي».

Ibn Babuwayh said, ‘My father narrated to us, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Muhammad Bin Sinan, from Muhammad Bin Abdullah Bin Rabaat, from Muhammad Bin Al No’man Al Ahawl,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And when he reached his maturity, We Gave him Wisdom and Knowledge [12:22]**. He^{asws} said: ‘The maturity – Eighteen years, and the completion – when he^{as} grew a beard’.²⁷

VERSES 23 & 24

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ ۚ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {23}

And she, in whose house he was, seduced him about his self, and she locked the doors and she said, ‘I desire you’. He said, ‘Allah Forbid! Surely my Lord Gave me goodly abode. Surely the unjust will not succeed [12:23]

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

And she had desired him, and he would have desired her, had he not seen the convincing Proof of his Lord. Like that We Turned away from him the evil and the immorality. He was from Our sincere servants [12:24]

و عنه: بإسناده عن علي بن الحسين (عليهما السلام) أنه قال في قول الله تعالى: لَوْ لَا أَنَّ رَأَى بُرْهَانَ رَبِّهِ. قال: «قامت امرأة العزيز إلى الصنم فألقت عليه ثوبا، فقال لها يوسف: ما هذا؟ فقال: أستحي من الصنم أن يرانا.

And from him, by his chain,

²⁶ Extract) علل الشرائع: 1 / 48

²⁷ معاني الأخبار: 1 / 226.

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said regarding the Words of Allah^{azwj} the Exalted: **had he not seen the convincing Proof of his Lord [12:24]**. He^{asws} said: 'The wife of the ruler of Egypt stood up to the idol and cast a piece of cloth upon it. So Yusuf^{as} said to her: 'What is this (for)?' She said, 'I am ashamed from the idol that it should see us'.

فقال لها يوسف: أ تستحين ممن لا يسمع و لا يبصر و لا يفقه و لا يأكل و لا يشرب، و لا أستحي أنا ممن خلق الإنسان و علمه؟! فذلك قوله عز و جل: لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ».

So Yusuf^{as} said to her: 'You are being ashamed from the one who neither hears, nor sees, nor ponders, nor eats, nor drinks, and I^{as} should not be ashamed from the One Who Created the human being and Knows him?' So that (is the Meaning of) the Words of the Mighty and Majestic: **had he not seen the convincing Proof of his Lord [12:24]**'.²⁸

عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: «لما همت به و هم بها، قالت: كما أنت. قال: و لم؟ قالت: حتى اعطي وجه الصنم لا يرانا. فذكر الله عند ذلك، و قد علم أن الله يراه، ففر منها هاربا».

From one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When she desired him^{as}, and he^{as} desired her, she said, '(Stay) as (right where) you are!' He^{as} said: 'And why?' She said, 'So that the face of the idol would not see us'. So he^{as} remembered Allah^{azwj}, and he^{as} knew that Allah^{azwj} is watching him^{as}, so he^{as} fled from her running'.²⁹

عن بعض أصحابنا، عن أبي جعفر (عليه السلام) قال: «أي شيء يقول الناس في قول الله عز و جل: لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ؟ قلت: يقولون: رأى يعقوب عاضا على إصبعه، فقال: «لا، ليس كما يقولون». قلت: فأبي شيء رأى؟

From one of our companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Which thing are the people saying regarding the Words of Allah^{azwj} Mighty and Majestic: **had he not seen the convincing Proof of his Lord [12:24]**?' I said, 'They are saying, 'He^{as} saw Yaqoub^{as} biting on his^{as} finger'. So he^{asws} said: 'No! It is not as they are saying it to be'. I said, 'So which thing did he^{as} see?'

قال: «لما همت به و هم بها، قامت إلى صنم معها في البيت، فألقت عليه ثوبا، فقال لها يوسف: ما صنعت؟ قالت: طرحت عليه ثوبا، أستحي أن يرانا، فقال يوسف: فأنت تستحين من صنمك و هو لا يسمع و لا يبصر، و لا أستحي أنا من ربي؟!».

He^{asws} said: 'When she desired him^{as}, she was standing near the idol which was with her in the house, so she cast a piece of cloth to cover it'. So Yusuf^{as} said to her: 'What are you doing?' She said, 'I am placing a cloth over it as I am shy that it would see us'. So Yusuf^{as} said

²⁸ عيون أخبار الرضا (عليه السلام) 2: 162 / 45.

²⁹ تفسير العتاشي 2: 173 / 17.

to her: 'So you are feeling embarrassed from your idol and it neither hears nor sees, and I^{as} should not be embarrassed from my^{as} Lord^{azwj}?'³⁰

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات، من أهل الإسلام و الديانات من اليهود و النصرى و المجوس و الصابئين و سائر أهل المقالات، فلم يقم أحد إلا و قد ألزمه حجته، كأنه القم حجرا،

Ibn babuwah said, 'Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Al Al Salt Al Harawy who said,

'When Al-Mamoun gathered the people of debate to Ali^{asws} Bin Musa Al-Reza^{asws}, from the people of Al-Islam, and the Religions of the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the debaters, so no one stood up except that he was defeated in his argument, as if he had swallowed a stone.

قام إليه علي بن محمد بن الجهم، فقال: يا بن رسول الله، أتقول بعصمة الأنبياء؟ قال: «نعم». فقال له: فما تقول في قوله عز و جل في يوسف. وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا؟

(Then) Ali Bin Muhammad Al-Jaham stood up, so he said, 'O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} speaking for the infallibility of the Prophets^{as}?' He^{asws} said: 'Yes'. So he said to him^{asws}, 'So what are you^{asws} saying regarding the Words of the Mighty and Majestic regarding Yusuf^{as}: **And she had desired him, and he would have desired her [12:24]**?'

فقال (عليه السلام): «أما قوله تعالى في يوسف (عليه السلام): وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَأَنهَا هَمَّتْ بِالْعَصِيَةِ، وَ هَمَّ يُوسُفُ بِقَتْلِهَا إِنْ أَجْبَرَتْهُ، لِعَظُمَ مَا تَدَاخَلَهُ، فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَ الْفَاحِشَةَ، وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ: كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ وَ السُّوءَ: الْقَتْلُ، وَ الْفَحْشَاءُ: الزَّنا».

So he^{asws} said: 'As for the Words of the Exalted regarding Yusuf^{as}: **And she had desired him, and he would have desired her [12:24]**, so she had desired with the disobedience (in sin), and Yusuf^{as} had desired to kill her if she had compelled him^{as}. It was grievous what he^{as} was considering. Therefore, Allah^{azwj} Turned away from him^{as}, the matter of killing her, and the immorality. And these are the Words of the Mighty and Majestic: **Like that We Turned away from him the evil and the immorality [12:24]**. The evil – the killing, and the immorality – the adultery'.³¹

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثنا أبي، عن حمدان بن سليمان النيشابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام) فقال له المأمون: يا بن

³⁰ تفسير العياشي 2: 19/174.

³¹ عيون أخبار الرضا (عليه السلام) 1: 1/191.

رسول الله، أليس من قولك: «إن الأنبياء معصومون»؟ قال: «بلى». و ذكر الحديث، إلى أن قال فيه: فأخبرني عن قول الله تعالى: وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ.

And from him (Al Sadouq), who said, 'It was narrated to us by Tameem Bin Abdullah Bin Tameem al Qarshy, from his father, from Hamdan bin Suleyman Al Neyshapoury, from Ali Bin Muhamad bin Al Jaham who said,

'I attended a gathering of Al-Mamoun and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. So Mamoun said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Isn't it from your^{asws} word that the Prophets^{as} are infallible?' He^{asws} said: 'Yes'. And he (the narrator) mentioned the Hadeeth up to that he (Mamoun) said, 'So inform me about the Words of Allah^{azwj} the Exalted: **And she had desired him, and he would have desired her, had he not seen the convincing Proof of his Lord [12:24]**'.

فقال الرضا (عليه السلام): «لقد همت به، و لو لا أن رأى برهان ربه لهم بما كما همت به، لكنه كان معصوما، و المعصوم لا يهيم بذنب و لا يأتيه.

So Al-Reza^{asws} said: 'He^{as} would have desired it, and had he^{as} not seen the convincing Proof of his Lord^{azwj} for desiring her just as she had desired him^{as}. But, he^{as} was an infallible, and the infallible does not desire a sin nor does he commit it.

و لقد حدثني أبي، عن أبيه الصادق (عليه السلام)، أنه قال: همت بأن تفعل، و هم بأن لا يفعل».

And My^{asws} father^{asws} had narrated to me^{asws}, from his^{asws} father^{asws} Al-Sadiq^{asws} having said: 'She desired to do it, and he^{as} desired not to do it'.

فقال المأمون: لله درك، يا أبا الحسن.

So Al-Mamoun said, 'For Allah^{azwj} is (to Grant) realisation, O Abu Al-Hassan^{asws}!'.³²

VERSES 25 – 29

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

And they both raced to the door, and she tore his shirt from behind and they met her Master near the door. She said, 'What is the recompense of one who intends evil with your wife, except that he should be imprisoned or a painful punishment?' [12:25]

³² عيون أخبار الرضا (عليه السلام) 1: 201 / 1

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ {26}

He said: 'She seduced me about myself', and a witness from her family testified that if his shirt was torn from the front, then she speaks the truth and he is from the liars [12:26]

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ {27}

And if his shirt was torn from behind, then she is lying and he is from the truthful ones [12:27]

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ {28}

So when he saw his shirt torn from behind, he said, 'It is from your plots. Surely your plot is grievous [12:28]

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنْبِكِ ۖ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ {29}

Yusuf! Turn aside from this one, and you (my wife) should seek Forgiveness for your sin. Surely you are from the sinners' [12:29]

(The above Hadeeth of Abu Hamza continues . . .)

قال: «وكان يوسف من أجمل أهل زمانه، فلما راهق يوسف رآه امرأة الملك عن نفسه، فقال لها: معاذ الله، إنا من أهل بيت لا يزنون، فغلقت الأبواب عليها و عليه، و قالت: لا تخف. و ألقت نفسها عليه، فأفلت منها هاربا إلى الباب ففتحه فلحقته، فجدبت قميصه من خلفه فأخرجته منه،

He^{asws} said: 'And Yusuf^{as} was the most handsome of the people of his^{as} era. So when the wife of the king tried to seduce Yusuf^{as}, he^{as} said to her: 'I^{as} seek Refuge with Allah^{azwj}! I^{as} am from a People of the Household who do not commit adultery'. But she locked the doors on herself and him^{as}, and she said, 'Do not fear', and she threw herself at him^{as}. But he^{as} eluded her running towards the door, and he^{as} opened it, and she reached out to him^{as} and grabbed his^{as} shirt from behind him^{as} to remove it from him^{as}.

فأفلت يوسف منها في ثيابه و ألقيا سببها لدى الباب قالت ما جزاء من أراد بأهلك سوءاً إلا أن يسجن أو عذاب أليم - قال - فهم الملك بيوسف ليعذبه،

But Yusuf^{as} escaped from her in his^{as} clothes, and they met her Master near the door. She said, 'What is the recompense of one who intends evil with your wife, except that he

should be imprisoned or a painful punishment?’ [12:25]. He^{asws} said: ‘She thought that the king would punish Yusuf^{as}.

فقال له يوسف: و اله يعقوب، ما أردت بأهلك سوءاً، بل هي راودتني عن نفسي، فسل هذا الصبي: أينما راود صاحبه عن نفسه؟- قال- و كان عندها من أهلها صبي زائر لها. فأنطق الله الصبي لفصل القضاء، فقال: أيها الملك انظر إلى قميص يوسف، فإن كان مقدوداً من قدامه فهو الذي راودها، و إن كان مقدوداً من خلفه فهي التي راودته.

So Yusuf^{as} said to him: ‘By the God of Yaqoub^{as}! I^{as} did not intend evil with your wife, but she desired me^{as} for herself. So ask this child, does anyone seduce his owner for himself?’ He^{asws} said: ‘And with her was a child from her family who had visited her. So Allah^{azwj} Made the child speak in a decisive judgement, and he said, ‘O you king! Look at the shirt of Yusuf^{as}. If it is torn from its front, then he^{as} is the one who desired her, and if it is torn from its behind, then she is the one who desired him^{as}’.

فلما سمع الملك كلام الصبي و ما اقتضه، أفزعه ذلك فزعا شديداً، فجيء بالقميص فنظر إليه، فلما رآه مقدوداً من خلفه، قال لها: إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ و قال ليوسف: أَعْرِضْ عَنْ هَذَا و لا يسمعه منك أحد، و اكتمه-

So when the king heard the speech of the child and what he had related, that terrified him with intense terror. He went to the shirt and looked at it, ***So when he saw his shirt torn from behind, he said, ‘It is from your plots. Surely your plot is grievous [12:28]***. And he said to Yusuf^{as}, ***Yusuf! Turn aside from this one [12:29]***, and do not let anyone hear about this from you^{as}.³³

VERSES 30 - 34

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

And women in the city said, ‘The chief’s wife seduced her (slave) youth about himself. Her love is passionate. We see her to be in clear error’ [12:30]

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ {31}

³³ (Extract) علل الشرائع: 1 / 48

So when she heard of their slyness, she sent for them and prepared for them a couch and gave each one of them a knife and said, 'Come out to them!' So when they saw him, they deemed him great and cut their hands and said, 'Being flawless is for Allah! This is not a human. He is not but a noble Angel' [12:31]

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۖ وَلَئِنْ لَمْ يَفْعَلْ مَا
آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ {32}

She said, 'So that is the one whom you were accusing me for, and I had seduced him about himself, but he preserved, and if he does not do what I order him to, he would be imprisoned and become from the lowly ones [12:32]

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنَّ
مِنَ الْجَاهِلِينَ {33}

He said, 'Lord! The prison is more beloved to me than what they are calling me to, and if You don't Turn their plots away from me, I might incline towards them and become from the ignorant ones' [12:33]

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {34}

So his Lord Answered to Him and Turned their plots away from it. Surely He is the Hearing, the Knowing [12:34]

(The above Hadeeth of Abu Hamza from Ali Bin Al Husayn^{asws} continues . . .)

قال- فلم يكتمه يوسف، و أذاعه في المدينة حتى قالت نسوة منهن: امراًت العزير تراود فتاها عن نفسه فبلغها ذلك، فأرسلت إليهن، و هيأت لهن طعاما و مجلسا، ثم أتتهن بأترج و أتت كل واحدة منهن سكيناً، ثم قالت ليوسف: اخرج عليهن فلكما رأيتهن أكبرته و قطعن أيديهن و قلن ما قلن، فقالت لهن: فذلكن الذي لمتنني فيه يعني في حبه.

He^{asws} said: 'But news regarding Yusuf^{as} did not remain hidden, and it was broadcasted in the city until the women from it said, **'The chief's wife seduced her (slave) youth about himself [12:30]**. So that reached her, and she sent for them, and prepared for them food and a gathering. Then she gave them a lemon, and gave each one of them a knife. Then she said to Yusuf^{as}, **'Come out to them!' So when they saw him, they deemed him great and cut their hands [12:31]**, and they said what they said. So she said to them **She said, 'So that is the one whom you were accusing me for [12:32]** - meaning being in his^{as} love.

و خرجت النسوة من عندها، فأرسلت كل واحدة منهن إلى يوسف سرا من صاحبته تسأله الزيارة فأبى عليهن، و قال: إلاً تصرف عني كيدهن أصب إليهن و أكُن من الجاهلين فصرف الله عنه كيدهن.

And the women went out from her presence. So she sent for each one of them to go to Yusuf^{as} secretly from her companion to ask for a visitation, but he^{as} refused them, and said: **and if You don't Turn their plots away from me, I might incline towards them and become from the ignorant ones' [12:33]**. Therefore, Allah^{azwj} Turned their plots away from him^{as}.

فلما شاع أمر يوسف و امرأة العزيز و النسوة في مصر، بدا للملك بعد ما سمع قول الصبي ليسجنن يوسف، فسجنه في السجن، و دخل السجن مع يوسف فتيان، و كان من قصتهما و قصة يوسف ما قصه الله في الكتاب.

When the matter of Yusuf^{as} and the wife of the chief became publicised among the women of Egypt, the king, even after having heard the speech of the child, began the imprisonment of Yusuf^{as}. So he imprisoned him^{as} in the prison, and included with Yusuf^{as} in the prison, two youths. And the story of these two, and the story of Yusuf^{as} is what Allah^{azwj} has Related in the Book'.

قال أبو حمزة: ثم انقطع حديث علي بن الحسين (عليه السلام).

Abu Hamza said, 'Then Ali^{asws} Bin Al-Husayn^{asws} cut-off the Hadeeth'.³⁴

VERSES 35 - 37

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُنَّهُ حَتَّىٰ حِينٍ {35}

Then it seemed to them after they had seen the signs, to imprison him for a while [12:35]

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {36}

And two youths entered the prison with him. One of them said, 'I saw myself (in a dream) pressing grapes. And the other said, 'I saw myself (in a dream) carrying bread on my head, the birds ate from it. Explain its interpretation to us (as) we see you to be from the good doers' [12:36]

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 {37}

He said, 'There shall not come to you both the food with which you are fed, except I will inform you of its interpretation before it happens to you. That is from what My Lord has

³⁴ (Extract) علل الشرائع: 1 / 48

Taught me. I left the religion of a people who do not believe in Allah, and with the Hereafter, they are Kafirs' [12:37]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: ثُمَّ بَدَأَ هُكُّمُ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَ جُنَّةً حَتَّى حِينَ: «فَالْآيَاتِ: شهادة الصبي، و القميص المخرق من دبر، و استباقهما الباب حتى سمع مجاذبتها إياه على الباب، فلما عصاها لم تزل ملحاً بزوجه حتى حبسه وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ يَقُولُ: عبدان للملك، أحدهما خباز، و الآخر صاحب الشراب، و الذي كذب و لم ير المنام هو الخباز».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***Then it seemed to them after they had seen the signs, to imprison him for a while [12:35]***, he^{asws} said: 'So the signs were - the testimony of the child, and the shirt which was torn from behind, and both their rushing towards the door to the extent that her seducing him^{as} was heard at the door. But when he^{as} disobeyed her, she did not stop pressing her husband until he imprisoned him^{as}, ***And two youths entered the prison with him [12:36]***. Two slaves of the king. One of them was a baker, and the other in charge of the vineyard. And the one who lied and had not seen a dream, it was the baker'.³⁵

رجع إلى حديث علي بن إبراهيم، و قال أبو عبد الله (عليه السلام)، في قوله: إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ قَالَ: «كان يقوم على المريض، و يلتمس المحتاج، و يوسع على المحبوس».

And returning to a Hadeeth of Ali Bin Ibrahim –

'And Al-Sadiq^{asws} said regarding His^{azwj} Words: ***we see you to be from the good doers' [12:36]***: 'He^{as} used to stand up (caring) for the sick, and sought (helped) the needy, and extended (space) for the imprisoned'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ دَكْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ قَالَ كَانَ يُوسِّعُ الْمَجْلِسَ وَ يَسْتَقْرِضُ لِلْمُحْتَاجِ وَ يُعِينُ الضَّعِيفَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***we see you to be from the good doers' [12:36]***. He^{asws} said: 'He^{as} (Prophet Yusuf^{as}), used to make space (for others) in the gatherings, and lend to the needy, and assist the weak ones'.³⁷

ابن أبي يعفور، عن أبي عبد الله (عليه السلام): قَالَ الْآخِرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا. قَالَ: أَحْمِلْ فَوْقَ رَأْسِي جَفَنَةً فِيهَا خُبْزٌ، تَأْكُلُ الطَّيْرُ مِنْهُ».

³⁵ تفسير القمي 1: 344.

³⁶ تفسير القمي 1: 344.

³⁷ Al Kafi V 2 – The Book Of Social Relationships CH 2 H 3

Ibn Abu Ya'four,

(It has been narrated) from Abu Abdullah^{asws} having said: **'And the other said, 'I saw myself (in a dream) carrying bread on my head [12:36].** He^{asws} said: 'He carried a bowl upon his head in which was bread. The birds ate from it'.³⁸

رجع إلى حديث علي بن إبراهيم، قال: و وكل الملك بيوسف رجلين يحفظانه، فلما دخلا السجن، قال له: ما صناعتك؟ قال: اعبر الرؤيا. فرأى أحد الموكلين في منامه، كما قال الله عز و جل: **أَعْصِرْ خَمْرًا** قال يوسف: تخرج، و تصير على شراب الملك، و ترتفع منزلتك عنده:

Returning to the Hadeeth of Ali Bin Ibrahim -

'He^{asws} said: 'And the king had allocated two men with Yusuf^{as} to protect him^{as}. So when they entered the prison, they said to him^{as}, 'What do you^{as} do?' He^{as} said: 'I^{as} interpret the dreams'. So one of the two allocated ones saw in his dream just as Allah^{azwj} Mighty and Majestic Said: **I saw myself (in a dream) pressing grapes [12:36].** Yusuf^{as} said: 'You will exit (the prison) and press the drink of the king, and your status would be raised in his presence'.

و قَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ و لم يكن رأى ذلك، فقال له يوسف: أنت يقتلك الملك و يصلبك، و تأكل الطير من رأسك. فضحك الرجل، و قال: إني لم أر ذلك. فقال يوسف، كما حكى الله تعالى: يا صاحبي السجن أَمَا آخِذُكُمَا فَيَسْقِي رَبُّهُ خَمْرًا و أَمَا الْآخَرُ فَيُصَلَّبُ فَيَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ.

And the other said, 'I saw myself (in a dream) carrying bread on my head, the birds ate from it [12:36], and he had not happened to have seen that. So Yusuf^{as} said to him: 'You, the king will kill you and crucify you, and the birds would eat from your head'. So the man laughed, and said, 'I did not see that'. Yusuf^{as} said: 'Just as Allah^{azwj} the Exalted has Related: **O my two companions of the prison! As for one of you, he shall give his master wine to drink; and as for the other, he shall be crucified, and the birds shall eat from his head. The matter is Decreed concerning which you two inquired [12:41]'**.

فلما أراد- من رأى في نومه يعصر خمرا- الخروج من الحبس، قال له يوسف: اذْكُرْنِي عِنْدَ رَبِّكَ فكان كما قال الله عز و جل: فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ.

So when he intended – one who had seen in his dream pressing wine – the exit from the prison, Yusuf^{as} said to him: **'Mention me to your master' [12:42],** so it happened just as Allah^{azwj} Mighty and Majestic Said: **But the satan made him forget mentioning to his master [12:42]'**.³⁹

³⁸ تفسير العياشي 2: 177 / 25.

³⁹ تفسير القتيبي 1: 344.

VERSES 38 - 42

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 {38}

And I follow the Religion of my fathers, Ibrahim and Is'haq and Yaqoub. It is not for us not that we associate anything with Allah. That is from Allah's Grace upon us and upon the people, but most people are not appreciating [12:38]

يَا صَاحِبِي السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ {39}

[12:39] O my two companions of the prison! Are sundry lords better or Allah the One, the Supreme?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ
الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
{40}

You are not worshipping besides Him except names which you have named, you and your forefathers. Allah did not Send down any authority for these; Surely the Deciding is only for Allah. He has Commanded that you shall not worship except Him. This is the Straight Religion but most people do not know [12:40]

يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبُّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ
رَأْسِهِ ۚ فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ {41}

O my two companions of the prison! As for one of you, he shall give his master wine to drink; and as for the other, he shall be crucified, and the birds shall eat from his head. The matter is Decreed concerning which you two inquired [12:41]

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي
السِّجْنِ بِضْعَ سِنِينَ {42}

And he said to the one from the two he would be rescued through, 'Mention me to your master'. But the Satan made him forget mentioning to his master, and he remained in the prison for some years [12:42]

ثم قال علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن إسماعيل بن عمر، عن شعيب العرقوني، عن أبي عبد الله (عليه السلام) قال: «إن يوسف أتاه جبرئيل، فقال له: يا يوسف، إن رب العالمين يقرئك السلام، و يقول لك: من جعلك في أحسن خلقه؟ قال: فصاح و وضع خده على الأرض، ثم قال: أنت يا رب ثم قال له: و يقول لك: من حببك إلى أبيك دون إخوتك؟ قال: - فصاح و وضع خده على الأرض، و قال: أنت يا رب قال: و يقول لك: و من أخرجك من الجب بعد أن طرحت فيها، و أيقنت بالهلكة؟ قال: - فصاح و وضع خده على الأرض، ثم قال: أنت يا رب. قال: فإن ربك قد جعل لك عقوبة في استغاثتك بغيره فَلَكَ فِي السَّجْنِ بَضْعٌ سِنِينَ».

Then Ali Bin Ibrahim said, 'Al Hassan Bin Ali informed us, from his father, from ismail Bin Umar, from Shuayb Al Aqarquqy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} came to Yusuf^{as}, so he^{as} said to him^{as}: 'O Yusuf^{as}! The Lord^{azwj} of the Worlds Conveys His^{azwj} Greetings to you^{as}, and is Saying to you^{as}: "Who Made you^{as} to be among the best of His^{azwj} creatures?" He^{asws} said: 'So he^{as} he wailed and placed his^{as} cheek upon the ground, then said: 'You^{azwj}, O Lord^{azwj}!'

ثم قال له: و يقول لك: من حببك إلى أبيك دون إخوتك؟ قال: - فصاح و وضع خده على الأرض، و قال: أنت يا رب

Then he^{as} said to him^{as}: 'And He^{azwj} is Saying to you^{as}: "Who Made you^{as} to be more beloved to your^{as} father^{as} apart from your^{as} brothers?" He^{asws} said: 'He^{as} wailed and placed his^{as} cheek upon the ground, and said: 'You^{azwj}, O Lord^{azwj}!'

قال: و يقول لك: و من أخرجك من الجب بعد أن طرحت فيها، و أيقنت بالهلكة؟ قال: - فصاح و وضع خده على الأرض، ثم قال: أنت يا رب.

He^{as} said: 'And He^{azwj} is Saying to you^{as}: "And Who Took you^{as} out from the well after being thrown into it, and you^{as} were convinced of the destruction?" He^{asws} said: 'So he^{as} wailed and placed his^{as} cheek upon the ground, then said: 'You^{azwj}, O Lord^{azwj}!'

قال: فإن ربك قد جعل لك عقوبة في استغاثتك بغيره فَلَكَ فِي السَّجْنِ بَضْعٌ سِنِينَ».

He^{as} said: 'So your^{as} Lord^{azwj} has Made for you^{as} a Punishment due to your^{as} seeking for help from other than Him^{azwj}. **and he remained in the prison for some years [12:42]**'.

قال: «فلما انقضت المدة، و أذن الله له في دعاء الفرج، فوضع خده على الأرض، ثم قال: اللهم إن كانت ذنوبي قد أخلقت وجهي عندك، فإني أتوجه إليك بوجه آبائي الصالحين إبراهيم و إسماعيل و إسحاق و يعقوب. ففرج الله عنه».

He^{asws} said: 'So when the term expired, and Allah^{azwj} Permitted for him^{as} the supplication for the relief (دعاء الفرج). he^{as} placed his^{as} cheek upon the ground, then said: 'O Allah^{azwj}! If there were sins upon me^{as}, so I^{as} have bowed my^{as} head in Your^{azwj} Presence, So I^{as} hereby divert myself^{as} towards You^{azwj} by the Face (sake) of my^{as} righteous forefathers^{as}, Ibrahim^{as}, and Ismail^{as}, and Is'haq^{as}, and Yaqoub^{as}'. So Allah^{azwj} Relieved him^{as}'.

قلت: جعلت فداك، أ ندعوا نحن بهذا الدعاء؟ فقال: «أدع بمثله:

I said, 'May I be sacrificed for you^{asws}! Shall I (also) supplicate with this supplication?' So he^{asws} said: 'Supplicate with the like of it

اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ (صلى الله عليه و آله) وَ عَلَيَّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ (عليهم السلام)».

'O Allah^{azwj}! If there were sins upon me, so I have bowed my face in Your^{azwj} Presence. So I divert myself to You^{azwj} by Your^{azwj} Prophet^{saww}, a Prophet^{saww} of Mercy, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}.⁴⁰

عن يعقوب بن يزيد، رفعه، عن أبي عبد الله (عليه السلام) قال في قول الله تعالى: فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ، قال: «سبع سنين».

From Yaqoub Bin Yazeed, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} the Exalted: **and he remained in the prison for some years [12:42] [12:42]:** (which were) 'Seven years'.⁴¹

عن العباس بن هلال، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «إن يوسف النبي، قال له السجنان: إني لأحبك. فقال له يوسف: لا تقل هكذا. فإن عمتي أحببني فسرقتني، و إن أبي أحبني فحسدني إخواني فباعوني، و إن امرأة العزيز أحببني فحبستني».

From Al Abbas Bin Hilal who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'The warden (of the prison) said to Prophet Yusuf^{as}, 'I love you'. So Yusuf^{as} said to him: 'Do not say like this, for my^{as} aunt loved me so she stole me^{as}, and my^{as} father^{as} loved me^{as}, so my brothers envied me^{as} and they sold me^{as}, and the wife of the king adored me^{as}, so she imprisoned me'.⁴²

عن عبد الله بن عبد الرحمن، عمن ذكره، عنه (عليه السلام) قال: «لما قال للفتى: اذكرني عند ربك. أتاه جبرئيل (عليه السلام)، فضرب برجله حتى كشط له عن الأرض السابعة، فقال له: يا يوسف، انظر ماذا ترى؟ قال: أرى حجرا صغيرا، ففلق الحجر، فقال: ماذا ترى؟ قال: أرى دودة صغيرة. قال: فمن رازقها؟ قال: الله.

From Abdullah Bin Abdul Rahman, from the one who mentioned it,

⁴⁰ تفسير القمي 1: 344

⁴¹ تفسير العياشي 2: 178 / 30.

⁴² تفسير العياشي 2: 175 / 21.

(It has been narrated) from him^{asws} (6th Imam^{asws}) having said: 'When (Yusuf^{as} said to the youth: **'Mention me to your master' [12:42]**, Jibraeel^{as} came to him^{as}, and he^{as} (Jibraeel) struck by his^{as} leg (on the ground) and (as a result) the seventh layer underneath the earth was revealed, and said to him^{as}: 'O Yusuf^{as}! What do you^{as} see?' He^{as} said: 'I^{as} see a small stone'. So he^{as} split the stone and said: 'What do you^{as} see?' He^{as} said: 'I^{as} see a small insect'. He^{as} said: 'So who Sustains it?' He^{as} said: 'Allah^{azwj}'.

قال: فإن ربك يقول: لم أنس هذه الدودة، في ذلك الحجر، في قعر الأرض السابعة، أظننت أني أنساك، حتى تقول للفتى: اذكرني عند ربك؟! لتلبس في السجن بمقاتلك هذه بضع سنين -

He (Jibraeel^{as}) said: 'So your^{as} Lord^{azwj} is Saying: "I^{azwj} did not Forget this insect, in that stone, in the bottom of the seventh firmament. Did you^{as} think that I^{azwj} would Forget you^{as}, until you^{as} ended up saying to the youth **'Mention me to your master' [12:42]**? Therefore, stay in the prison due to your^{as} speech, for these some years".

قال- فبكى يوسف عند ذلك، حتى بكت لبكائه الحيطان، قال: فتأذى به أهل السجن، فصالحهم على أن يبكي يوماً، و يسكت يوماً، فكان في اليوم الذي يسكت أسوء حالاً».

He^{asws} said: 'So he^{as} cried at that, to the extent the walls cried to his^{as} wailing. So that annoyed the (other) inmates of the prison, and they came to an agreement with him^{as} upon that, that he^{as} would cry for one day, and be silent during the next day. So during the day in which he^{as} was supposed to be silent, he^{as} was in a worse state'.⁴³

VERSES 43 - 49

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 {43}

And the king said, 'I saw (in my dream) seven fat cows which seven lean ones devoured; and seven green ears (of corn) and (seven) others dried out. O chiefs! Give me a verdict regarding my dream if you are interpreters of the dreams' [12:43]

قَالُوا أَضْغَاتٌ أَحْلَامٌ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ {44}

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

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

تفسير العياشي 177: 27⁴³

And one of the two (prisoners) he who had been freed remembered after a long time and said, 'I will inform you of its interpretation, therefore send me forth [12:45]

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ
خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ {46}

Yusuf! O truthful one! Give us a verdict regarding seven fat cows which seven lean ones devoured, and seven green ears (of corn) and (seven) others dried out, so that I can return to the people, so they may know' [12:46]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ {47}

He said: 'You shall be cultivating for seven years continuously. Then whatever you harvest, so leave it in its ear except for a little from what you would be eating [12:47]

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ {48}

Then there shall come after that seven years of hardship eating away whatever had preceded for these except for a little from what you would be harvesting [12:48]

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ {49}

Then there shall come after that a year in which it would rain for the people and during it they would be pressing' [12:49]

قال أبو عبد الله (عليه السلام): «قرأ رجل على أمير المؤمنين (عليه السلام): ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ على البناء للفاعل، فقال: و يحك، أي شيء يعصرون، يعصرون الخمر؟! قال الرجل: يا أمير المؤمنين، كيف أقرأها؟

Ali Bin Ibrahim said –

'Abu Abdullah^{asws} said: 'A man recited to Amir Al-Momineen^{asws} (the Verse): **Then there shall come after that a year in which it would rain for the people and during it they would be pressing' [12:49]**, upon the basis of the doer. So he^{asws} said: 'Woe be unto you! Which thing they were pressing: Were they pressing the wine?' The man said, 'O Amir Al-Momineen^{asws}! How should I read it as?'

فقال: إنما نزلت **و فِيهِ يَعْصِرُونَ** أي يمطرون بعد سني المجاعة، و الدليل على ذلك، قوله: **و أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا**.

He^{asws} said: 'But rather it was Revealed as: **and during it they (clouds) would be squeezing [12:49]**, i.e., raining after years of famine, and the evidence upon that are His^{azwj} Words: **And We Send down from the clouds abundant water [78:14]**'⁴⁴

VERSES 50 - 55

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ
الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ {50}

And the king said, 'Come to me with him!' So when the messengers came, he said, 'Return to your master and ask him, 'What is the matter with the women, those who cut their hands? Surely my Lord Knows of their plots' [12:50]

قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَن نَّفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ
قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {51}

He (king) said (to the women), 'What was your matter when you seduced Yusuf about himself?' They said, 'Being flawless is for Allah. We did not know of any evil being unto him'. The wife of the chief said, 'Now the truth is revealed. I seduced him about himself and he is from the truthful ones' [12:51]

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ {52}

(Yusuf said): 'That is for him (chief) to know that I have not betrayed him in his absence, and that Allah does not Guide the plots of the betrayers [12:52]

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ
{53}

And I do not disavow myself. The self is an enjoiner with the evil except what my Lord has Mercy on. Surely, my Lord is Forgiving, Merciful' [12:53]

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

⁴⁴ تفسير القمي 1: 345.

And the king said, 'Come with him to me, I shall conclude for myself'. So when he spoke to him, he said, 'Surely, today you, in our presence, are a distinguished, trustworthy one [12:54]

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْمُ {55}

He said, 'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]

قال سليمان: قال سفيان: قلت لأبي عبد الله (عليه السلام): ما يجوز أن يزكي الرجل نفسه؟ قال: «نعم، إذا اضطر إليه، أما سمعت قول يوسف: اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ و قول العبد الصالح: أَنَا لَكُمْ ناصِحٌ أَمِينٌ».

Suleyman said, 'Suafyan said,

'I said to Abu Abdullah^{asws}, 'What is allowed for the man to praise himself?' He^{asws} said: 'Yes, when he is desperate to it. But, have you not heard the words of Yusuf^{as}: **'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]'**, and the words of the righteous servant (Prophet Hud^{as}): **and I am a trustworthy adviser to you all [7:68]'**." ⁴⁵

حدثنا محمد بن الحسن رحمه الله قال: حدثنا سعد بن عبد الله بن محمد ابن الحسين بن أبي الخطاب عن شريف بن سابق التفليسي، عن الفضل بن أبي قرّة عن أبي عبد الله "ع" في قول يوسف أجعلني على خزائن الارض اني حفيظ عليهم، قال حفيظ بما تحت يدي عليهم بكل لسان.

Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah Bin Muhammad Ibn Al Husayn Bin Abu Al Khatib, from Shareef Bin Sabiq Al Tafleysi, from Al Fazal Bin Abu Qarat,

(It has been narrated) from Abu Abdullah^{asws} regarding the words of Yusuf^{as} **'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]**. He^{asws} said: 'A keeper of whatever was under his^{as} hand (control), and a knower of every language'. ⁴⁶

VERSE 56

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۚ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {56}

⁴⁵ تفسير العياشي 2: 40 / 181.

⁴⁶ Al Illal Al Sharaie – V 1 Ch 105 H 4

And like that We Enabled for Yusuf in the land. He could take control from these wherever he so desired. We Appoint by Our Mercy one We so Desire, and We do not Waste a Recompense of the good doers [12:56]

العياشي: عن الثمالي، عن أبي جعفر (عليه السلام) قال: «ملك يوسف مصر و براريها، لم يجاوزها إلى غيرها».

Al Ayyashi, from Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Yusuf^{as} ruled Egypt and its prairies. He^{as} did not exceed it to other areas'.⁴⁷

Seven years of cultivation and seven years of hardship

الطبرسي في كتاب (النبوة): بالإسناد عن أحمد بن محمد بن عيسى، عن الحسين بن علي بن بنت إلياس، قال: سمعت الرضا (عليه السلام) يقول: «و أقبل يوسف (عليه السلام) على جمع الطعام، فجمع في السبع سنين المخصبة، فكبسه في الخزائن، فلما مضت تلك السنون، و أقبلت السنون المجدبة، أقبل يوسف على بيع الطعام، فباعهم في السنة الأولى بالدرهم و الدنانير، حتى لم يبق بمصر و ما حولها دينار و لا درهم إلا صار في ملك يوسف».

Al Tabarsy in the book 'Al Nabuwwa', by the chain from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Ali Bin Bint Ilyas who said,

'I heard Al-Reza^{asws} saying: 'And Yusuf^{as} came to gather the food. So he^{as} gathered during the seven fertile years, and he kept it in the granaries. So when those years passed by, and the seven barren years came by, Yusuf^{as} came to sell the food. So he^{as} sold during that year for a high price in Dirhams and Dinars (currency), to the extent that there did not remain a Dinar or a Dirham in Egypt and its surrounding areas except it came to be in the kingdom of Yusuf^{as}.

و باعهم في السنة الثانية بالحلي و الجواهر، حتى لم يبق بمصر و ما حولها حلي و لا جواهر إلا صار في ملكه.

And he^{as} sold it to them during the second year for the jewellery and the jewels, until there did not remain in Egypt and its surrounding areas, any jewellery and jewels except that it came to be in his^{as} kingdom.

و باعهم في السنة الثالثة بالدواب و المواشي، حتى لم يبق بمصر و ما حولها دابة و ماشية إلا صار في ملكه،

And he^{as} sold it to them during the third year for the animals and the livestock, until there did not remain in Egypt and its surrounding areas any animal or livestock except that it came to be in his^{as} kingdom.

و باعهم في السنة الرابعة بالعبيد و الإماء، حتى لم يبق بمصر و ما حولها عبد و لا أمة إلا صار في ملكه

⁴⁷ تفسير العياشي 2: 181/41.

And he^{as} sold it to them during the fourth years for the slaves and the maids, until there did not remain in Egypt and its surrounding areas any slave or maid except that they came to be in his^{as} kingdom.

و باعهم في السنة الخامسة بالدور و العقار، حتى لم يبق بمصر و ما حولها دار و لا عقار إلا صار في ملكه

And he^{as} sold it to them during the fifth year for the houses and the properties, until there did not remain in Egypt and its surrounding areas any house or a property except that it came to be in his^{as} kingdom.

و باعهم في السنة السادسة بالمزارع و الأنهار، حتى لم يبق بمصر و ما حولها نهر و لا مزرعة إلا صار في ملكه،

And he^{as} sold it to them during the sixth year for the farms and the rivers, until there did not remain in Egypt and its surrounding areas a river or a farm except that it came to be in his^{as} kingdom.

و باعهم في السنة السابعة برقابهم، حتى لم يبق بمصر و ما حولها عبد و لا حر إلا صار عبدا ليوسف. فملك أحرارهم و عبيدهم و أموالهم، و قال الناس: ما رأينا و لا سمعنا بملك أعطاه الله من الملك ما أعطي هذا الملك حكما و علما و تدبيرا.

And he^{as} sold it to them in the seventh year for their own necks, until there did not remain in Egypt and its surrounding areas a slave or a free one, except that they came to be as slaves of Yusuf^{as}. Thus, he^{as} owned their free ones, and their slaves, and their wealth, and the people said, 'We have not seen or heard of a kingdom from the kingdoms which Allah^{azwj} has Granted, what this king has been Given from the wisdom, and knowledge, and planning'.

ثم قال يوسف للملك: أيها الملك، ما ترى فيما خولني ربي من ملك مصر و ما حولها؟ أشر علينا برأيك، فإني لم أصلحهم لأفسدهم و لم أنجهم من البلاء لأكون بلاء عليهم، و لكن الله تعالى أنجاهم على يدي. قال الملك: الرأي رأيك.

Then Yusuf^{as} said to the king: 'O you king! What did you see regarding what my^{as} Lord^{azwj} has Empowered me from the kingdom of Egypt and what surrounds it? Point out your opinion to us^{as}, for I^{as} did not correct (their affairs) which were spoilt, and did not save them from the affliction which occurred upon them, but Allah^{azwj} the Exalted will Rescue them by my^{as} hands'. The king said, 'The opinion is your^{as} opinion'.

قال يوسف: إني اشهد الله و أشهدك أيها الملك أنني قد أعتقت أهل مصر كلهم، و رددت عليهم أموالهم و عبيدهم، و رددت عليك أيها الملك خاتمك و سريرك و تاجك، على أن لا تسير إلا بسيرتي، و لا تحكم إلا بحكمي.

Yusuf^{as} said: 'I^{as} keep Allah^{azwj} as a Witness, and keep you as a witness, O king, that I^{as} hereby free the people of Egypt, all of them, and return to them their wealth, and their slaves, and return to you, O king, your ring (seal), and your couch, and your crown, upon the condition that you will not operate (your affairs) except by my^{as} way (of operation), and will not rule except by my^{as} way of ruling'.

قال له الملك: إن ذلك لزيبي و فخري أن لا أسير إلا بسيرتك، و لا أحكم إلا بحكمك، و لولاك ما قويت عليه و لا اهتديت له، و لقد جعلت سلطاني عزيزا لا يرام، و أنا أشهد أن لا إله إلا الله، وحده لا شريك له، و أنك رسوله، فأقم على ما وليتك، فإنك لدينا مكين أمين».

The king said to him, 'That is excellent for me, and (a matter of) pride for me that I should walk upon your^{as} way, and I will not rule except by your^{as} way of ruling. And had it not been for you^{as}, I would not have had the strength over it, nor would I have been guided to it, and you^{as} have made my authority to be dear and have no aspiration for it. And I testify that there is no god except for Allah^{azwj}, One^{azwj} with no associates to Him^{azwj}, and you^{as} are His^{azwj} Rasool^{as}. Therefore, stay upon what is your^{as} rule, **'you, in our presence, are a distinguished, trustworthy one [12:54]'**.⁴⁸

Artificial inflation created by people

عن حفص بن غياث، عن أبي عبد الله (عليه السلام) قال: «كانت سنين يوسف و الغلاء الذي أصاب الناس، و لم يتمن الغلاء لأحد قط - قال - فأثاء التجار، فقالوا: بعنا. فقال: اشتروا. فقالوا: نأخذ كذا بكذا. فقال: خذوا. و أمر فكالوهم، فحملوا و مضوا، حتى دخلوا المدينة،

From Hafs Bin Gayas,

'From Abu Abdullah^{asws} having said: 'The years (times) of Yusuf^{as} and the high prices (inflation) which hit the people, and he^{as} did not wish for the high prizes for anyone at all, but traders came to him^{as} and they said, 'Sell to us'. So he^{as} said: 'Buy'. They said, 'We will take such and such (goods) for such and such (price)'. So he^{as} said: 'Take', and he^{as} ordered for these to be weight for them and they carried it and went away, until they entered the city.

فلقيهم قوم تجار. فقالوا لهم: كيف أخذتم؟ قالوا: كذا بكذا. و أضعفوا الثمن -

Then a group of traders met them and said to them, 'How did you take (this goods)?' They said, 'Such and such (goods) for such and such (price)', and they increased the price'.

قال - فقدموا أولئك على يوسف، فقالوا: بعنا، فقال: اشتروا، كيف تأخذون؟ قالوا: بعنا كما بعت كذا بكذا. فقال: ما هو كما تقولون، و لكن خذوا. فأخذوا، ثم مضوا حتى دخلوا المدينة،

He^{asws} said: 'So they proceeded to Yusuf^{as} and they said, 'Sell to us'. So he^{as} said: 'Buy. How would you be taking?' They said, 'Sell to us just as you^{as} sold, such and such (goods) for such and such (price)'. He^{as} said: 'It is not as you are saying, but take'. So they took, then went away until they entered the city.

⁴⁸ مجمع البيان 5: 372

فلقيهم آخرون، فقالوا: كيف أخذتم؟ فقالوا: كذا بكذا. و أضعفوا الثمن

Then, others met them, and they said, 'How did you take?' So they said, 'Such and such (goods) for such and such (price)', and they increased the price".

- قال - فعظم الناس ذلك الغلاء، و قالوا: اذهبوا بنا حتى نشترى- قال - فذهبوا إلى يوسف، فقالوا: بعنا. فقال: اشترؤا. فقالوا: بعنا كما بعنا. فقال: و كيف بعنا؟ قالوا: كذا بكذا. فقال: ما هو كذلك، و لكن خذوا-

He^{asws} said: 'So the high price was grievous upon the people and they said, 'Come with us until we buy (for ourselves)'. So they went to Yusuf^{as} and they said, 'Sell to us'. He^{as} said: 'Buy'. They said, 'Sell to us just as you^{as} sold'. So he^{as} said: 'And how did I^{as} sell?' They said, 'Such and such (goods) for such and such (price)'. He^{as} said: 'It was not like that, but take'.

قال - فأخذوا، و رجعوا إلى المدينة، فأخبروا الناس. و قالوا: فيما بينهم: تعالوا حتى نكذب في الرخص كما كذبنا في الغلاء-

He^{asws} said: 'So they took and returned to the city, and informed the people, and they said in what was between them, 'Come, until we lie regarding the less prices just as we lied regarding the high price"'.

قال - فذهبوا إلى يوسف، فقالوا له: بعنا. فقال: اشترؤا. فقالوا: بعنا كما بعنا. قال: و كيف بعنا؟ قالوا: كذا بكذا- بالخط من السعر- فقال: ما هو هكذا، و لكن خذوا.

He^{asws} said: 'So they went to Yusuf^{as} and they said to him^{as}, 'Sell to us'. So he^{as} said: 'Buy'. They said, 'Sell to us just as you sold'. He^{as} said: 'And how did I^{as} sell?' They said, 'Such and such (goods) for such and such (price)', with the discount from the price. So he^{as} said: 'It was not like this, but take"'.

قال: فأخذوا، و ذهبوا إلى المدينة، فلقيهم الناس، فسألوهم: بكم اشتريتم؟ فقالوا: كذا بكذا. بنصف الخط الأول. فقال الآخرون: اذهبوا بنا حتى نشترى.

He^{asws} said: 'So they took and they went to the city. The people met them and they asked them, 'For how much did you buy?' They said, 'Such and such (goods) for such and such (price)', with half the first discount. So the others said, 'Come with us until we buy (for ourselves)'.

فذهبوا إلى يوسف فقالوا: بعنا فقال: اشترؤا، فقالوا: بعنا كما بعنا. فقال: و كيف بعنا؟ فقالوا: كذا بكذا- بالخط من النصف- فقال: ما هو كما تقولون، و لكن خذوا.

So they went to Yusuf^{as} and they said, 'Sell to us'. He^{as} said: 'Buy'. They said, 'Sell to us just as you^{as} sold'. So he^{as} said: 'And how did I^{as} sell?' They said, 'Such and such (goods) for such and such (Price) - with the discount from the half. He^{as} said: 'It is not as you are saying, but take'.

فلم يزالوا يتكاذبون، حتى رجع السعر إلى الأمر الأول، كما أراد الله تعالى».

Thus, they did not cease lying until the price returned to what it was at first, just as Allah^{azwj} the Exalted Wanted”⁴⁹.

Similar situation with Imam Al-Reza^{asws}

قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن الريان بن الصلت، قال: دخلت على علي بن موسى الرضا (عليه السلام) فقلت له: يا بن رسول الله، إن الناس يقولون: إنك قبلت ولاية العهد، مع إظهارك الزهد في الدنيا.

He (Al Sadouq) said, ‘Ahmad Bin Ziyad Bin Ja’far Al hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Rayan Bin Al Salt who said,

‘I came to Ali^{asws} Bin Musa Al-Reza^{asws}, so I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! The people are saying that you^{asws} accepted the rule (to be the heir apparent (العهد) along with your display of asceticism in the world’.

قال (عليه السلام): «قد علم الله تعالى كراحتي لذلك، فلما خيرت بين قبول ذلك، و بين القتل، اخترت القبول على القتل. ويحهم، أما علموا أن يوسف (عليه السلام) كان نبيا و رسولا، و لما دفعته الضرورة إلى تولي خزائن العزيز، قال له: اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي خَفِيفٌ عَلَيْهِمْ و دفعني الضرورة إلى قبول ذلك على إكراه و إجبار، و بعد الإشراف على الهلاك، على أي ما دخلت في هذا الأمر إلا دخول خارج منه. فإلى الله المشتكى و هو المستعان».

He^{asws} said: ‘Allah^{azwj} the High Knows of my^{asws} abhorrence to that. So when I^{asws} chose between the acceptance of that and the killing, I^{asws} chose to accept rather than be killed. Woe be unto them all! Yusuf^{as} was a Prophet^{as} and a Rasool^{as}, and when it became necessary to rule over the treasury of the king, he^{as} said to him **‘Make me (in charge) upon the treasures of the land. I am a Place me (in authority) over the treasures of the land, I am a knowledgeable protector [12:55]**, and it led me^{asws} to the acceptance of that over my^{asws} abhorrence and compulsion. After having overlooked the destruction, I^{asws} did not enter this matter except for the entering from the fringes of it. So, it is to Allah^{azwj} that I^{asws} complain, and He^{azwj} is the Support’⁵⁰.

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رضي الله عنه)، قال: حدثني جعفر بن محمد بن مسعود العياشي، عن أبيه، قال: حدثنا محمد بن نصير، عن الحسن بن موسى، قال روى أصحابنا، عن الرضا (عليه السلام) أنه قال له رجل: أصلحك الله، كيف صرت إلى ما صرت إليه من المأمون؟ فكأنه أنكر ذلك عليه،

⁴⁹ تفسير العياشي 2: 34 / 179.

⁵⁰ عيون أخبار الرضا (عليه السلام) 2: 139 / 2.

And from him (Al Sadouq) who said, 'It was narrated to us by Al Muzaffar Bin Ja'far bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud Al Ayyash, from his father, from Muhammad Bin Naseer, from Al Hassan Bin Musa who said,

'Our companions reported from Al-Reza^{asws}, a man said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! How did you^{asws} come to what you^{asws} have come to (being heir apparent) of Al-Mamoun?' So it was as if that was harsh upon him^{asws}.

فقال له أبو الحسن الرضا (عليه السلام): «يا هذا أيهما أفضل، النبي أو الوصي؟» فقال: لا، بل النبي. قال: «فأيهما أفضل، مسلم أو مشرك؟» قال: لإبل مسلم

So Abu Al-Hassan Al-Reza^{asws} said to him: 'O you! Which one of the two is superior, the Prophet^{as} or the successor^{asws}?' So he said, 'But, the Prophet^{as}'. He^{asws} said: 'So which of the two is superior, a Muslim or a Polytheist?' He said, 'No, but a Muslim is'.

قال: «فإن عزيز مصر كان مشركا، وكان يوسف (عليه السلام) نبيا، وإن المأمون مسلم، وأنا وصي، و يوسف سأل العزيز أن يوليه، حتى قال: اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ والمأمون أجبرني على ما أنا فيه».

He^{asws} said: 'So the chief of Egypt was a Polytheists, and Yusuf^{as} was a Prophet^{as}, and Al-Mamoun is a Muslim and I^{asws} am a successor^{asws}. And Yusuf^{as} asked the chief to make him^{as} a governor until he^{as} said: ***'Make me (in charge) upon the treasures of the land. I am a Place me (in authority) over the treasures of the land, I am a knowledgeable protector [12:55], while Al-Mamoun compelled me^{asws} to be upon what I^{asws} am in'***.⁵¹

Background report

رجعت رواية علي بن إبراهيم، قال: فأمر يوسف أن تبنى كناديج من صخر، و طينها بالكلس، ثم أمر بزروع مصر، فحصدت، و دفع إلى كل إنسان حصّة، و ترك الباقي في سنبله، و لم يدسه، و وضعها في الكناديج، ففعل ذلك سبع سنين.

Returning to the report of Ali Bin Ibrahim -

He said, 'So Yusuf^{as} ordered for the construction of granaries of rocks, and its mud (mortar) was with the lime. Then he^{as} ordered for the cultivation in Egypt. So they harvested, and he^{as} handed over to every person a share, and left the remainder in its ear (not taking the grain from its ear), and he^{as} did not bury it, and placed these in the granaries. He^{as} did that for seven years.

فلما جاءت سني الجذب، كان يخرج السنبل، فيبيع بما شاء، و كان بينه و بين أبيه ثمانية عشر يوما، و كانوا في بادية، و كان الناس من الآفاق يخرجون إلى مصر ليمتاروا طعاما،

⁵¹ عيون أخبار الرضا (عليه السلام) 2: 138 / 1.

So when the years of famine came, he^{as} used to bring out the ears, and he^{as} would sell for whatever he^{as} so desired to (in price). And there was between him^{as} and between his^{as} father (a travel distance of) eighteen days, and they were in a wilderness, and the people were from the outskirts. They would go out to Egypt in order to barter for the foodstuff.

و كان يعقوب و ولده نزولا في بادية فيها مقل، فأخذ إخوة يوسف من ذلك المقل، و حملوه إلى مصر، ليمتاروا طعاما، و كان يوسف يتولى البيع بنفسه، فلما دخل إخوته عليه، عرفهم و لم يعرفوه، و أحسن إليهم في الكيل،

And Yaqoub^{as} and his^{as} sons encamped in a valley wherein was 'Al-Maql' (fruit). So the brothers of Yusuf^{as} took from that Al-Maql (fruit) and carried it to Egypt, in order to barter for foodstuff (grain etc.). And Yusuf^{as} used to govern the sale by himself^{as}. So when his^{as} brothers came over to him^{as}, he^{as} recognised them but they did not recognise him^{as}, and (therefore) he^{as} was good to them in the measuring.

قال لهم: «من أنتم؟» قالوا: نحن بنو يعقوب بن ابراهيم، خليل الله الذي ألقاه نمرود في النار فلم يحترق، و جعلها الله عليه بردا و سلاما، قال: «فما فعل أبوكم؟» قالوا: شيخ ضعيف، قال: «فلكم أخ غيركم؟» قالوا: لنا أخ من أبنينا، لا من امنا. قال: «فإذا رجعتم إلي فائتوني به»

He^{as} said to them: 'Who are you?' They said, 'We as sons of Yaqoub^{as} son of Ibrahim^{as}, Friend of Allah^{azwj} whom Nimrod^{la} cast into the fire, but he was not burnt, and Allah^{azwj} Made it to be cool and a safety to him^{as}'. He^{as} said: 'So what does your father do?' They said, 'He^{as} is a weak old man'. He^{as} said: 'So is there another brother for you all?' They said, 'For us is a brother^{as} from our father^{as}, not from our mother'. He^{as} said: 'So when you return to me, then come with him^{as}'.

ثم قال يوسف لقومه: «ردوا هذه البضاعة التي حملوها إلينا، و اجعلوها فيما بين رحالهم، حتى إذا رجعوا إلى منازلهم و رأوها، رجعوا إلينا.

Then Yusuf^{as} said to his^{as} people: 'Return these belongings to those who carried these over to us (for bartering), and make these to be among their saddle-bags, until when they return to their houses and see it, they would return to us'.⁵²

VERSES 57 - 65

وَلَا جُرْ الْآخِرَةَ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {57}

And the Recompense of the Hereafter is better for those who believe and they were pious [12:57]

⁵² تفسير القمي 1: 346

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ {58}

And brothers of Yusuf came and entered (to see) him, so he recognised them, and they were not knowing him [12:58]

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ۚ أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ {59}

And when he provided them with their provisions, he said: ‘Come to me with a brother of yours from your father. Are you not seeing that I fulfil the measure and I am the best of the hosts? [12:59]

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ {60}

But if you do not come to me with him, then there will be not measure for you all in my presence not will you be drawn near’ [12:60]

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ {61}

They said, ‘We will try and get him from his father, and we will be doing it’ [12:61]

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ {62}

And he said to his boys: ‘Make the merchandise to be in their saddle bags, perhaps they would be recognising these when they return to their families, so they might be returning’ [12:62]

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ {63}

So when they returned to their father, they said, O our father! The measure was prevented from us, therefore send our brother (Benyamin) with us so we can get the measure, and we would be protectors of his’ [12:63]

قَالَ هَلْ آمَنْتُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُمْ عَلَى أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ
الرَّاحِمِينَ {64}

He said: 'Shall I trust you all upon him except as I trusted you all upon his brother from before? But, Allah is the best Protector, and He is the most Merciful of the merciful ones [12:64]

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ هَذِهِ بِضَاعَتُنَا
رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ۖ ذَلِكَ كَيْلٌ يَسِيرٌ {65}

And when they opened their goods, they found their merchandise having been returned to them. They said, 'O our father! What (else) can we seek? This here is our merchandise having been returned to us, and we shall bring grain for our family and we will protect our brother and increase the measure of a camel load. That would be an easily-gained measure' [12:65]

عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يحدث، قال: «لما فقد يعقوب يوسف اشتد حزنه عليه و بكاءه حتى ابيضت عيناه من الحزن، و احتاج حاجة شديدة و تغيرت حاله، و كان يمتار القمح من مصر لعياله في السنة مرتين، للشتاء و الصيف، و إنه بعث عدة من ولده ببضاعة يسيرة إلى مصر

From Abu Baseer who said,

'I heard Abu Ja'far^{asws} narrate: 'When Yaqoub^{as} lost Yusuf^{as}, it intensified his^{as} grief for him^{as}, and he^{as} cried over him^{as} to the extent that his eyes turned white from the grief, and want in great need in order to change his^{as} condition. And he^{as} used to get the wheat from Egypt for his^{as} family, twice a year, in the winter and the summer, and he^{as} sent a number of his^{as} sons with a light provision to travel to Egypt.

مع رفقة خرجت، فلما دخلوا على يوسف، و ذلك بعد ما ولاه العزيز مصر، فعرفهم يوسف و لم يعرفه إخوته لهيبة الملك و عزته. فقال لهم: هلموا بضاعتكم قبل الرفاق. و قال لفتياناه: عجّلوا لهؤلاء الكيل و أوفوهم، فإذا فرغتم فاجعلوا بضاعتهم هذه في رحالهم، و لا تعلموهم بذلك. ففعلوا.

They went out with some of their comrades. So when they came up to Yusuf^{as}, and that was after the king of Egypt had made him^{as} to be the ruler (over the treasury), so he^{as} recognised them, but his^{as} brothers did not recognise him due to the status of the king and his honour. So he^{as} said to them: 'Place your goods with the comrades. And he^{as} said to his^{as} servants: 'Hurry the measurement for them, and give them full measure. So when they are free from it (receiving their measure), make their money to be (returned) in their saddle-bags, and do not let them know of that'. So they did it.

ثم قال لهم يوسف: قد بلغني أنه قد كان لكم أخوان لأبيكم، فما فعلا؟ قالوا: أما الكبير منهما فإن الذئب أكله، و أما الصغير فخلفناه عند أبيه و هو به ضنين و عليه شقيق. قال: فإنني أحب أن تأتوني به معكم إذا جئتم لمتاروا فإن لم تأتوني به فلا كيل لكم عندي و لا تقرؤن قالوا سترأود عنه أباه و إننا لفاعلون

Then Yusuf^{as} said to them: 'It has reached me^{as} that there was a brother of yours with your father^{as}, so what have you done with him?' They said, 'As for the elder of the two (Yusuf^{as}), so the wolf ate him up, and as for the younger one (Benyamin^{as}), so we left him^{as} behind with his^{as} father^{as}, and he^{as} conceals him^{as} and is affectionate to him^{as}'. He^{as} said: 'So I^{as} would like you to bring him^{as} to me^{as} with you when you come for the (grain) collection. **But if you do not come to me with him, then there will be not measure for you all in my presence not will you be drawn near**' [12:60] They said, 'We will try and get him from his father, and we will be doing it' [12:61].

فلما رجعوا إلى أبيهم و فتحوا متاعهم، وجدوا بضاعتهم في رحالهم، قالوا: يا أبانا ما نبغي هذه بضاعتنا ردت إلينا و كيل لنا كيل قد زاد حمل بعير فأرسل معنا أخانا نكتل و إننا له لحافظون قال هل آمنكم عليه إلا كما أمنتكم على أخيه من قبل.

So when they returned to their father^{as}, and opened their bags, they found their money in their bags. **And when they opened their goods, they found their merchandise having been returned to them. They said, 'O our father! What (else) can we seek? This here is would merchandise having been returned to us, and we shall bring grain for our family and we will protect our brother and increase the measure of a camel load. [12:65] therefore send our brother (Benyamin) with us so we can get the measure, and we would be protectors of his' [12:63] He said: 'Shall I trust you all upon him except as I trusted you all upon his brother from before? [12:64]'**.⁵³

الحسين بن محمد عن محمد بن مفضل عن الوشاء عن أحمد بن عمر قال سألت أبا الحسن (عليه السلام) لم سمي أمير المؤمنين (عليه السلام) قال لأنه يبرئهم العلم أ ما سمعت في كتاب الله و نبيز أهلنا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Umar who said,

'I asked Abu Al-Hassan^{asws}, 'Why was Amir Al-Momineen^{asws} named as such?' He^{asws} said: 'Because he^{asws} brings them (يبرئهم) the knowledge. Have you nor heard in the Book of Allah^{azwj}: **and we shall bring (نبر) grain for our family [12:65]'**.

و في رواية أخرى قال لأن ميرة المؤمنين من عنده يبرئهم العلم .

And in another report, he^{asws} said: 'Because he^{asws} is the bringer of the Momineen from his^{asws} own presence, bringing them the knowledge'.⁵⁴

⁵³ (Extract) تفسير العياشي 2: 42 / 81

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 107 H 3

VERSE 66

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ ۚ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ {66}

He said: 'I will never send him with you until you give me a firm covenant from Allah that you would be coming back with him, until you are surrounded'. So when they gave him a firm covenant, he said: 'Allah is a Disposer upon what we are saying' [12:66]

(And the above Hadeeth of Abu Baseer from Abu Ja'far^{asws} continues . . .)

فلما احتاجوا إلى الميرة بعد ستة أشهر، بعثهم يعقوب، و بعث معهم بضاعة يسيرة، و بعث معهم بنيامين و أخذ عليهم بذلك موثقا من الله، لتأتني به إلا أن يحاط بكم أجمعين، فانطلقوا مع الرفاق حتى دخلوا على يوسف، فقال لهم: معكم بنيامين؟ قالوا: نعم هو في الرحل. قال لهم: فأتوني به.

'So when they had the need for the provisions (again) after six months, Yaqoub^{as} sent them with light goods, and sent Benjamin^{as} with them, and took a covenant from Allah^{azwj} with them with regards to that: **that you would be coming back with him, until you are surrounded' [12:66]**. So they went with the comrades until they came up to Yusuf^{as}. He^{as} said to them: 'Is Benjamin^{as} with you?' They said, 'Yes, he^{as} is in the saddle (ride)'. He^{as} said to them: 'Bring him^{as} to me^{as}'.

فأتوا به و هو في دار الملك. قال: أدخلوه وحده. فأدخلوه عليه، فضمه إليه و بكى، و قال له: أنا أخوك يوسف فلا تبتئس بما تراني أعمل، و اكنتم ما أخبرتكم به و لا تحزن و لا تحف. ثم أخرجهم إليهم و أمر فتيته أن يأخذوا بضاعتهم و يعجلوا لهم الكيل، فإذا فرغوا جعلوا المكيال في رحل بنيامين، ففعلوا به ذلك.

So they came with him^{as}, and he^{as} was in the house of the king. He^{asws} said: 'He (Benjamin^{as}) entered alone and came up to him^{as}, so he (Yusuf^{as}) embraced him^{as} and cried, and said to him^{as}: 'I^{as} am your^{as} brother^{as} Yusuf^{as}. So do not be disheartened with what you^{as} see me^{as} do, and conceal what I^{as} am informing you^{as} with, and do not fear'. Then he^{as} brought him^{as} out to them, and ordered his^{as} servants that they should take their baggage and make the provisions (grain) for them. So when they are free, make the cup to be in the ride of Benjamin^{as}. So they did that.⁵⁵