TABLE OF CONTENTS

CHAPTER 12	2
YUSUF ^{AS}	2
(111 VERSES)	2
MERITS	2
VERSES 1 – 3	3
VERSES 4 - 34	3
VERSES 35 - 56	15
VERSES 57 - 82	22
VERSES 83 - 101	29
VERSES 102 - 106	41
VERSES 107 & 108	43
VERSE 109	44
VERSES 110 & 111	15

CHAPTER 12 YUSUF^{AS} (111 VERSES)

بِسْمِ اللَّهِ الرَّحْمَٰنِ 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 و جماله 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 Yousuf^{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 Yousuf^{as}, and the panic of the Day of Judgement would not him, and he would be from among the best of the righteous ones'. 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: 'Yousuf^{as} was from the righteous servants, and safe in the world from becoming an adulterer or an immoral one'.¹

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن أسباط، عن عمه يعقوب بن سالم، رفعه، قال: قال أمير المؤمنين (عليه السلام): «لا تعلموا نساءكم سورة يوسف، و لا تقرئوهن إياها فإن فيها الفتن، و علموهن سورة النور فإن فيها المواعظ».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim, raising it, said,

'Amir-ul-Momineen^{asws} said: 'Do not teach your women *Surah Yousuf*^{as}, and do not recite it to them for there is strife within it. And teach them *Surah Al-Noor* (Chapter 24) for there is Advice therein'.²

(مجمع البيان): عن رسول الله (صلى الله عليه و آله) أنه قال: «علموا أرقاءكم 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 Yousuf^{as}, for whenever a Muslim recites it and teaches his family and what his right

ثواب الأعمال: 106. تفسير العيّاشي 2: 166/ 1. أ

الكافي 5: 516/ 2 ²

hand possesses, Allah^{azwj} would Ease for him the pangs of the death, and Give him such Strength that he would not envy a Muslim'.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. و أحسن من هذا كله أن يكتبها و يشربها يسهل الله له الرزق، و يجعل له الحظ بإذن الله تعالى».

And from Khawas Al Quran -

With regards to Surah Yousuf^{as} – 'Al-Sadiq^{asws} said: 'The one who writes it and makes it to be in his house for three days and take 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}. 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 High'.⁴

VERSES 1 – 3

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {1} إِنَّا أَنْزَلْنَاهُ قُرُآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {2} نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنًا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ {3}

[12:1] Alif Lam Ra. These are the Verses of the Clarifying Book [12:2] Surely We have Revealed it as an Arabic Quran so that you may understand [12:3] We Narrate to you the best of Narratives, by Our Revealing to you this Quran, though before this you were one of the oblivious ones

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي على بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى 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 الرءوف».

Ibn babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to 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 Aliasws, 'O son^{asws} of Rasool-Allah^{saww}! What is the Meaning of *[12:1] Alif Lam Ra*?' He^{asws} said: 'Its Meaning is: "I^{azwj} am Allah^{azwj}, the Kind".⁵

VERSES 4 - 34

إِذْ قَالَ يُوسُفُ لأَبِيهِ يَا أَبِتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ {4} قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُوْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُقٌ مُبِينٌ {5} وَكَذَٰلِكَ يَجْتَبِكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبْوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {6}

خواص القرآن: 3 «مخطوط». 4

مجمع البيان 5: 315. ³

معانى الأخبار: 22/ 1. 5

[12:4] When Yusuf said to his father: O my father! I saw eleven planets and the sun and the moon - I saw them Prostrating to me [12:5] He said: O my son! do not relate your vision to your brothers, so they would plot a plot against you; surely the Satan is an open enemy to man [12:6] And thus will your Lord Choose you and Teach you the interpretation of Hadeeth and Complete His Favour to you and to the Progeny of Yaqoub, as He Completed it upon your your fathers, Ibrahim and Is'haq; surely your Lord is Knowing, Wise

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 فأم 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, so the mother of Yusuf^{as} who had departed, and the moon is Yaqoub^{as}. And as for the eleven planets, so these were his^{as} brothers. So when they came up to him^{as} they prostrated for thanking Allah^{azwj}, the One, when he^{as} looked at them. <u>And that was the Prostration for Allah</u>^{azwj}, 6

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ {7} إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينَ {8} اقْتُلُوا يُوسُفَ أَو اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ {9} قَالَ قَائِلٌ مُنْكُمْ لَا يَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَارَةِ إِنْ كُنْتُمْ فَاعِلِينَ {10}

[12:7] Certainly in Yusuf and his brothers there are Signs for the inquirers [12:8] When they said: Certainly Yusuf and his brother are dearer to our father than we are, although there are more of us; surely our father is in manifest error [12:9] Slay Yusuf or cast him out into some land, so that your father's regard may be exclusively for you all, and after that you can become righteous [12:10] A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the well if you must do (it), (so that) some of the travellers may pick him up

قَالُوا يَا أَبَاتًا مَا لَكَ لَا تَأْمَنًا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ {11} أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ {12} قَالُوا يَا أَيْدُ ثَنْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلُهُ الذَّنْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {13} قَالُوا لَئِنْ أَكُلُهُ الذَّنْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِنِّي لَيَحْرُنْنِي أَنْ تَذْهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّنَنَّهُمْ بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا إِذًا لَخَاسِرُونَ {14} فَلَمَا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّنَنَّهُمْ بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ {15}

[12:11] They said: O our father! What is the matter with you that you do not trust in us with respect to Yusuf? And we are his sincere well-wishers [12:12] Send him with us tomorrow that he may enjoy himself and play, and we would be his protectors [12:13] He said: It grieves me that he goes with you all, and I fear lest the wolf devours him while you are heedless from him [12:14] They said: If the wolf should devour him notwithstanding that we are a (strong) group, we would then be losers [12:15] So when they had gone off with him

⁻ تفسير القمّى 1: 339. ⁶

and they formed a consensus that they would put him down at the bottom of the pit, and We Revealed to him: You will be informing them of this affair of theirs while they do not perceive

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هذا وَ هُمْ لا يَشْعُرُونَ. يقول: «لا يشعرون أنك أنت يوسف، أناه 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 *[12:15] You will be informing them of this affair of theirs while they do not perceive*. He^{asws} said: '(Meaning) they would not be aware that you^{as} are Yusuf^{as}'. Jibraeel^{as} came to him^{as} and informed him^{as} of that'.⁷

وَجَاءُوا أَبِاهُمْ عِشَاءً يَبْكُونَ {16} قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّنْبُ ﴿وَمَا أَنْتَ بِمُوْمِنِ لَنَا وَلَوْ كُنَّا صَادِقِينَ {17} وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتُ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانَ عَلَىٰ عَالَمُسْتَعَانً عَلَىٰ مَا تَصِفُونَ {18} عَلَىٰ مَا تَصِفُونَ {18}

[12:16] And they came to their father at nightfall, weeping [12:17] They said: O our father! We went off racing and left Yusuf by our provisions, so the wolf devoured him, and you will not believe us even though we are truthful [12:18] And they brought his shirt with false blood upon it. He said: But, your souls have induced the matter for you, so patience is beautiful and Allah is He Whose help is Sought for against what you are describing

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

And (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 *[12:18] And they brought his shirt with false blood upon it*. He^{asws} said: 'They had slaughtered an animal upon his^{as} shirt'.⁸

عن أبي جميلة، عن رجل، عن أبي عبد الله (عليه السلام) قال: «لما أتي بقميص يوسف إلى يعقوب قال: اللهم لقد كان ذئبا رفيقا حين لم يشق القميص- قال- وكان 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'.⁹

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، لمنزلتي من أبي حسدوني، و لذلك في هذا الجب طرحوني، فقال له جبرئيل (عليه السلام): أ تحب أن تخرج من هذا الجب؟ فقال: ذلك إلى إله إبراهيم و إسحاق و يعقوب.

تفسير القمّى 1: 341. ⁸

تفسير القمّى 1: 340. ⁷

تفسير العيّاشي 2: 171/ 9. 9

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'. 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 أل 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, to <u>Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}</u>, 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».

So Yusuf^{as} said it, and Allah^{azwj} Made relief for him from the well that very day, and and exit from the plot of the woman, and Gave him^{as} the kingdom of Egypt from where he^{as} had not even considered it'.¹⁰

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَذْلَىٰ دَلُوهُ ۖ قَالَ يَا بُشْرَىٰ هَٰذَا غُلَامٌ ۚ وَأَسَرُّوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ {19} وَشَرَوْهُ بِثَمَنِ بَخْسِ دَرَاهِمَ مَعْدُودَةٍ وَكَاتُوا فِيهِ مِنَ الزَّاهِدِينَ {20} وَقَالَ الَّذِي اشْنَرَاهُ مِنْ مِصْرَ لامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعْنَا أَوْ نَتَّخِذُهُ وَلَدًا ۗ وَكَذَٰلِكَ مَكَنَّا لِيُوسَلُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ اَمْرِهِ وَلَٰكِنَّ عَلَىٰ اَمْرِهِ وَلَٰكِنَّ عَلَىٰ أَمْرِهِ وَلَٰكِنَ النَّاسِ لَا يَعْلَمُونَ {21} وَلَمَّا بَلَغَ أَشُدَهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {22}

[12:19] And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! This is a boy; and they concealed him as an article of merchandise, and Allah Knew what they were doing [12:20] And they sold him for a small price, a number of Dirhams, and they attached no value for him [12:21] And the Egyptian who bought him said to his wife: Give him an honourable abode, maybe he will be of benefit to us, or we may adopt him as a son. And thus did We Establish Yusuf in the land and that We might Teach him the interpretation of Hadeeth; and Allah is Pre-dominant over His Affairs, but most people do not know [12:22] And when he reached his maturity, We Gave him Wisdom and Knowledge: and thus do We Recompense those who do good

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

From Al Hassan, from a man,

تفسير العيّاشي 2: 170/ 6. ¹⁰

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[12:20] And they sold him for a small price, a number of Dirhams**, he^{asws} said: 'It was twenty Dirhams'.¹¹

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

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

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 أَشُدَهُ آتَيْناهُ حُكْماً وَ عِلْماً، قال: «أشده: ثمانى عشرة سنة، و استوى: التحى».

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 Ahowl,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic *[12:22] And when he reached his maturity, We Gave him Wisdom and Knowledge*. He^{asws} said: 'The maturity – Eighteen years, and the completion – when he^{as} grew a beard'.¹³

وَرَاوَدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {23} وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عَبْدِينَا الْمُخْلَصِينَ {24} وَالْفَدَ هَنَ يُبُر وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابَ عَثَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا الْمُخْلَصِينَ {24} وَاسْتَبَقَا الْبَابَ وَقَدَتْ قَمِيصَهُ مِنْ دُبُر وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابَ ۖ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا الْمُخْلَصِينَ {24} وَاسْتَبَقَا الْبَابَ وَقَدَتْ قَيْمِ مَنْ دُبُر وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابَ ۖ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا لَهُ عَلَى اللَّهُ عَلَى اللَّهُ وَلَا كَانَ قَمِيصَهُ قَدَّ مِنْ قُبْلِ فَصَدَقَتْ أَنْ يُعْلِي اللَّهُ وَلَا لَكَاذِبِينَ {26} وَإِنْ كَانَ قَمِيصَهُ قُدَّ مِنْ دُبُر فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ {27} فَلَمَا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُر قَالَ وَاسْتَغُورِي لِذُنْبِكِ ۖ إِنَّكُ كُنْتِ مِنَ الْخَاطِنِينَ {28} لِي لِلْمُ الْفَالِي كُنْتِ مِنَ الْكَذِبِينَ وَكَا كَنْ عَطِيمٌ لَاكُولُ يُوسُفُ أَعْرِضٌ عَنْ هُذًا وَاسْتَغُورِي لِذُنْبِكِ ۖ إِنَّكُ كُنْتِ مِنَ الْخَاطِنِينَ {29} لَكُونَ عُلِي لَكَسِيلًا لِكُونُ عَلَى الْمَدْعُورِي لِلْفَالِي كُنْتِ مِنَ الْمَلْكِ عَلَى اللّهُ مَنْ كَيْدُكُنَّ عَلِيمً لَكُولِكُ لَكُونُ عَلَى اللّهُ الْمَلْكِ عَلَى اللّهُ الْمُؤْمِلِي الْقَالَ لَقَلْمُ اللّهُ اللَّهُ الْفَيْلِ عَلْمَا لَكُونُ عَلْمَا لَكُونُ عَلَى اللْمَالِي لَوْلَالَ عَلَى اللّهُ الْمُؤْلِقُ لَلْمُ لَا لَكُولِكُ اللّهُ عَلَى اللّهُ الل

[12:23] And she, in whose house he was, sought to make him yield (to her), and she bolted the doors and said: Here I am, for you! He said: I seek Allah's Refuge; my Lord Gave me a good abode: Surely the unjust do not succeed [12:24] And she had desired him, and he would have desired her, had he not seen the manifest evidence of his Lord; thus We Turned away from him the evil and the immorality; he was one of Our sincere servants [12:25] And they both raced to the door, and she tore his shirt from behind and they met her Master at the door. She said: What is the recompense of him who intends evil to your wife except for imprisonment or a painful punishment? [12:26] He said: She wanted to seduce me; and a witness of her own family testified: If his shirt is torn from the front, she speaks the truth and he is from the liars: [12:27] And if his shirt is torn from behind, she lies and he is from the truthful [12:28] So when he saw his shirt torn from behind, he said: Surely it is a plot of you women; surely your plot is grievous [12:29] Yusuf! Turn aside from this; and

تفسير العيّاشي 2: 172/ 11. 11. 11

تفسير العيّاشي 2: 172/ 12. ¹²

معانى الأخبار: 226/ 1. 13

(O my wife)! Ask Forgiveness for your sin, surely you were from the wrong-doers

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

And from him, by his chain,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said regarding the Words of Allah^{azwj} the High *[12:24]* had he not seen the manifest evidence of his Lord. 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)?' So she said, 'I am ashamed from the idol that it should see us'. So Yusuf^{as} said to her: 'You are being ashamed from the one who does 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 in the Words of the Mighty and Majestic *[12:24]* had he not seen the manifest evidence of his Lord'.¹⁴

عن ابن بسطام، في كتاب (طب الأئمة (عليهم السلام) عن محمد بن القاسم بن منجاب، قال: حدثنا خلف بن حماد، عن عبد الله بن مسكان، عن جابر بن يزيد، قال: قال أبو جعفر الباقر (عليه السلام): «قال جل جلاله: وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِها لَوْ لاَ أَنْ رَأَى بُرْهانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشاءَ فالسوء ها هنا الزنا».

From Ibn Bastaam, in the book Tibb Al Aimma ^{asws}, from Muhammad Bin Al Qasim Bin Manjab, from Khalaf Bin Hamaad, from Abdullah Bin Muskaan, from Jabir Bin Yazeed who said,

'Abu Ja'far Al Baqir^{asws} said: 'The Most Majestic Says [12:24] And she had desired him, and he would have desired her, had he not seen the manifest evidence of his Lord; thus We Turned away from him the evil and the immorality; he was one of Our sincere servants. So 'the evil' here is a reference to the adultery'. 15

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, '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'. ¹⁶

عن بعض أصحابنا، عن أبي جعفر (عليه السلام) قال: «أي شيء يقول الناس في قول الله عز و جل: لَوْ لا أَنْ رَأَى بُرْهانَ رَبِّه»؟ قلت: يقولون». قلت: فأي شيء رأى؟ قال: «لا، ليس كما يقولون». قلت: فأي شيء رأى؟ قال: «لما همت به و هم بها، قامت إلى صنم معها في البيت، فألقت عليه ثوبا، فقال لها يوسف: ما صنعت؟ قالت: طرحت

عيون أخبار الرّضا (عليه السّلام) 2: 45/ 162. ¹⁴

طب الأئمة (عليهم السلام): 55. 15

تفسير العيّاشي 2: 173/ 17. ¹⁶

عليه ثوبا، أستحي أن يرانا، فقال يوسف: فأنت تستحين من صنمك و هو لا يسمع و لا يبصر، و لا أستحي أنا من ربي؟!».

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 *[12:24] had he not seen the manifest evidence of his Lord*?' 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?' 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 to her: 'So you are feeling embarrassed from your idol and he does not hear and does not see, and I^{as} should not be embarrassed from my^{as} Lord^{azwj}?'¹⁷

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 النصارى و المجوس و الصابئين و سائر أهل المقالات، فلم يقم أحد إلا و قد ألزمه حجته، كأنه القم حجرا، 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. و لَقَدْ هَمَّتْ به و هَمَّ بها؟

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. 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} [12:24] And she had desired him, and he would have desired her?'

فقال (عليه السلام): «أما قوله تعالى في يوسف (عليه السلام): وَ أَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِها فإنها همت بالمعصية، و هم يوسف بقتلها إن أجبرته، لعظم ما تداخله، فصرف الله عنه قتلها و الفاحشة، و هو قوله عز و جل: كَذلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ و السوء: القتل، و الفحشاء: الزنا».

So he^{asws} said: 'As for the Words of the High regarding Yusuf^{as} [12:24] And she had desired him, and he would have desired her, 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

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تفسير العيّاشي 2: 174/ 19. ¹⁷

Mighty and Majestic *thus We Turned away from him the evil and the immorality*. The evil – the killing, and the immorality – the adultery'. ¹⁸

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖقَدْ شَغَفَهَا حُبَّا ۖ إِنَّا لَنَرَاهَا فِي صَلَالٍ مُبِينِ {30} فَلَمَّا سَمَعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَغْدَتْ لَهُنَّ مُتَكَاً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِينًا وَقَالَتِ اخْرُجُ عَلَيْهِنَ ۖ فَلَمَا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيهُنَّ وَقُلْنَ حَاشَ لِذِهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ {31} قَالَتْ فَذَٰكِنَّ الَّذِي لَمُتَنَّنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ أَيْدِيهُنَّ وَقُلْنَ مَا آمُرُهُ لَيُسْجَنَنَ وَلَيْكُونًا مِنَ الصَّاغِرِينَ {32} قَالَ رَبَّ السِّجْنُ أَحْبُ إِلَيْهِ وَلَيْكُونًا مِنَ الصَّاغِرِينَ {32} قَالَ رَبَّ السِّجْنُ أَحَبُ إِلَيْهِ وَالْمَلَعُ عَلْمُ الْمَلَكُ عَلَى الْمَلِكُ عَلَى الْمُعْرَفَ عَلْمُ مَا آمُرُهُ لَيُسْجَنَّ وَلَيْكُونًا مِنَ الْجَاهِلِينَ {33} فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنِّهُ هُوَ السَّمِيعُ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصِبُ إِلِيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ {33} فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ أَيْكُونُ إِنَّ الْمَلِينَ {33} فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدُهُنَّ أَيْلُكُ إِنَّهُ هُو السَّمِيعُ الْعَلِيمُ {44}

[12:30] And women in the city said: The chief's wife seduces her youth (slave) to yield himself, she has passion (for his) love; we see her to be in clear error [12:31] So when she heard of their sly talk she sent for them and prepared for them a reclining couch, and gave each of them a knife, and said (to Yusuf): Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Glory is for Allah! This is not a person; this is none but a noble Angel [12:32] She said: This is he with respect to whom you blamed me, and certainly I sought to seduce him, but he abstained, and if he does not do what I bid order him for, he shall be imprisoned, and he would become of the lowly ones [12:33] He said: Lord! The prison is dearer to me than that to which they are calling me to; and if You do not Turn away their plots from me, I would feel like yearning towards them and become from the ignorant ones [12:34] Thereupon his Lord Answered him and Turned their plots away from him; surely He is the Hearing, the Knowing

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 جمعة، فلما فرغ من صلاته و سبحته، نهض إلى منزله و أنا معه.

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeyri, 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 Prayer at Al-Medina. So when he^{asws} was free from his^{asws} Prayer, 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، فأوحى الله عز و جل إليه: أن استعد للبلاء. فقال يعقوب ليوسف: لا تقصص رؤياك على إخوتك فإني أخاف أن يكيدوا لك كيدا، فلم يكتم يوسف رؤياه و قصها على إخوته».

So 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 Zamyaal came with arms folded, due to hunger. So when Yusuf^{as} saw the dream, and in the morning related it to his^{as} father^{as} Yaqoub^{as}, Yaqoub^{as} was gloomy when he^{as} heard from Yusuf^{as} and wept out of grief. So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Be prepared for the affliction".

عيون أخبار الرّضا (عليه السّلام) 1: 191/ 1. ¹⁸

So Yaqoub^{as} said to Yusuf^{as}: 'Do not related 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 related 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 to 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 what Allah^{azwj} Mighty and Majestic had Revealed from the preparation for the affliction, would take place, and that it was especially regarding Yusuf^{as}.

فاشتدت رقته عليه من بين ولده، فلما رأى إخوة يوسف ما يصنع يعقوب بيوسف و تكرمته إياه و إيثاره إياه عليهم، اشتد ذلك عليهم و بدأ البلاء منهم فتآمروا فيما بينهم و قالوا: ليُوسُفُ وَ أَخُوهُ أَحَبُ إِلَى أَبِينا مِنّا وَ نَحْنُ عُصْبَةٌ إِنَّ أَبانا أَفِي ضَلالٍ مُبِينِ اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضاً يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَ تَكُونُوا مِنْ بَعْدِهِ قَوْماً صالِحِينَ أي تتوبون، فعند ذلك قالوا: يا أَبانا ما لَكَ لا تَأْمَنًا عَلى يُوسُفَ وَ إِنَّا لَهُ لَناصِحُونَ أَرْسِلْهُ مَعَنا غَداً يَرْتَعُ الآية. فقال يعقوب: إنِي لَيَحْرُنُنِي أَنْ قَلُوا: يا أَبانا ما لَكَ لا تَأْمَنًا عَلى يُوسُفَ وَ إِنَّا لَهُ لَناصِحُونَ أَرْسِلْهُ مَعَنا غَداً يَرْتَعُ الآية. فقال يعقوب: إنِي لَيَحْرُنُنِي أَنْ تَذْهَبُوا بِهِ وَ أَخَافُ أَنْ يَأْكُلُهُ الذَّنُبُ وَ أَنْتُمْ عَنْهُ غَافِلُونَ فانتزعه حذرا عليه من أن تكون البلوى من الله عز و جل على يوسف خاصة لموقعه من قلبه و حبه له».

So he^{as} was very affectionate towards him^{as} from between his^{as} sons. So when his^{as} brothers saw Yusuf^{as}, what Yaqoub^{as} was doing with him^{as}, and honouring him^{as}, and preferring him^{as} over them, it was difficult for them and the affliction began from them. So they agreed the matter in between them and said [12:8] When they said: Certainly Yusuf and his brother are dearer to our father than we are, although there are more of us; surely our father is in manifest error [12:9] Slay Yusuf or cast him out into some land, so that your father's regard may be exclusively for you all, and after that you can become righteous i.e., repentant. So, at that, they said [12:11] They said: O our father! What is the matter with you that you do not trust in us with respect to Yusuf? And we are his sincere well-wishers [12:12] Send him with us tomorrow that he may enjoy himself and play, and we would be his protectors [12:13] He said: It grieves me that he goes with you all, and I fear lest the wolf devours him while you are heedless from him. So heas was cautious against them that the affliction from Allahazwi Mighty and Majestic should transpire upon Yagoubas with regards to Yusufas especially, and there occurred love for himas in hisas heart'.

قال: «فغلبت قدرة الله و قضاؤه و نافذ أمره في يعقوب و يوسف و إخوته، فلم يقدر يعقوب على دفع البلاء عن نفسه، و لا عن يوسف و ولده، فدفعه إليهم و هو لذلك كاره متوقع للبلوى من الله في يوسف، فلما خرجوا من منزلهم لحقهم مسرعا فانتزعه من أيديهم و ضمه إليه و اعتنقه و بكى و دفعه إليهم، فانطلقوا به مسرعين مخافة أن يأخذه منهم و لا يدفعه إليهم،

He^{asws} said: 'So the Power of Allah^{azwj} and His^{azwj} Decree Overcame and His^{azwj} Command was Established regarding Yaqoub^{as} and Yusuf^{as} and his^{as} brothers. So 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}. So 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 أَلْقُوهُ فِي غَيابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَارَةِ إِنْ كُنْتُمْ فاعِلِينَ 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 when they were distant with him^{as}, they came over to an orchard of fruit trees, so 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'. So the eldest of them said, *[12:10] Do not slay Yusuf, and cast him down into the bottom of the well if you must do (it)*. So they went with him^{as} to the well and threw him^{as} into it, and they were guessing that he^{as} would drown in it. So when he^{as} hit the bottom of the well, he^{as} said: 'O sons of 'Rowmein', convey to Yaqoub^{as} greeting 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'.

فلم يزالوا بحضرته حتى أيسوا وَ جاؤُ أَباهُمْ عِشَاءً يَبْكُونَ قالُوا يا أَبانا إِنَّا ذَهَبْنا نَسْتَنِقُ وَ تَرَكْنا يُوسُفَ عِنْدَ مَتاعِنا فَأَكَلَهُ الذَّئبُ فلما سمع مقالتهم استرجع و استعبر، و ذكر ما أوحى الله عز و جل إليه من الاستعداد للبلاء، فصبر و أذعن للبلوى، و قال لهم: بَلْ سَوَّلَتُ لَكُمْ أَنْفُسُكُمْ أَمْراً 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 [12:16] And they came to their father at nightfall, weeping [12:17] They said: O our father! We went off racing and left Yusuf by our provisions, so the wolf devoured him. So 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. So he^{as} was patient and succumbed to the affliction, and said to them: '[12:18] But, your souls have induced the matter for you, 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 على بن الحسين (عليه السلام) عند هذا.

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

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

We return to the report of Abu Hamza, from Ali^{asws} Bin Al-Husayn^{asws}. 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 sotry of Yusuf^{as} after that?'

فقال: «إنهم لما أصبحوا، قالوا: انطلقوا بنا حتى ننظر ما حال يوسف، أمات أم هو حي؟ فلما انتهوا إلى الجب وجدوا بحضرة الجب سيارة، وقد أرسلوا واردهم فأدلى دلوه، فملأ جذب دلوه فإذا هو غلام متعلق بدلوه، فقال لأصحابه يا

⁽Extract) علل الشرائع: 45/ 1 19

بُشْرى هذا غُلامٌ 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.

So 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. So there was a boy attached to his bucket. So he said to his companions *[12:19] He said: O good news! This is a boy*. So when they took him^{as} out, the brothers of Yusuf^{as} came face to face with them, so 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. So 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 فاشتراه رجل منهم بعشرين درهما، و كان إخوته فيه من الزاهدين، و سار به الذي اشتراه من البدو من ملك مصر، و ذلك قول الله عز و جل: وَ قالَ الَّذِي اشْتَراهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْواهُ عَسى أَنْ يَنْفَعنا أَوْ نَتَّخِذَهُ وَلَداً».

So 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 *[12:20]* attached no value for him. 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 *[12:21]* And the Egyptian who bought him said to his wife: Give him an honourable abode, maybe he will be of benefit to us, or we may adopt him as a son'.

قال أبو حمزة: فقلت لعلي بن الحسين (عليه السلام): ابن كم كان يوسف يوم ألقوه 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'.

قال: «و كان يوسف من أجمل أهل زمانه، فلما راهق يوسف راودته 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، فجذبت قميصه من خلفه فأخرجته منه، فأفلت يوسف منها في ثيابه وَ أَلْفَيا سَيِّدَها لَدَى الْبابِ قالَتْ ما جَزاءُ مَنْ أَرادَ بِأَهْلِكَ سُوءاً إِلَّا أَنْ يُسْجَنَ أَوْ عَذابٌ أَلِيمٌ قال- فهم الملك بيوسف ليعذبه،

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'. So she locked the doors on herself and him, and she said, 'Do not fear'. And she threw herself at him^{as}. So he^{as} eluded her running towards the door. So he^{as} opened it, and she reached out to him^{as} and grabbed his^{as} shirt from behind him^{as} and took it out from him^{as}. So Yusuf^{as} escaped from her in his^{as} clothes [12:25] and they met her Master at the door. She said: What is the recompense of him who intends

evil to your wife except for imprisonment or a painful punishment? Thinking that the king would punish Yusuf^{as}.

فقال له يوسف: و اله يعقوب، ما أردت بأهلك سوءا، بل هي راودتني عن نفسي، فسل هذا الصبي: أينا 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 مقدودا 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 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, so he said, 'O you king! Look at the shirt of Yusuf^{as}. So if it is torn from its front, so he^{as} is the one who desired her, and if it is torn from its behind, so she is the one who desired him^{as}'.

فلما سمع الملك كلام الصبي و ما اقتصه، أفزعه ذلك فزعا شديدا، فجيء بالقميص فنظر إليه، فلما رآه مقدودا من خلفه، قال لها: إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ و قال ليوسف: أَعْرضْ عَنْ هذا 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. So he went to the shirt and looked at it. So when he saw that it was torn from its behind, he said to her [12:28] Surely it is a plot of you women; surely your plot is grievous. And he said to Yusuf^{as} [12:29] Yusuf! Turn aside from this, and do not let anyone hear about this from you^{as}.

قال- فلم يكتمه يوسف، و أذاعه في المدينة حتى قالت نسوة منهن: امْرَأَتُ الْعَزِيزِ تُراوِدُ فَتاها عَنْ نَفْسِهِ فبلغها ذلك، فأرسلت إليهن، و هيأت لهن طعاما و مجلسا، ثم أتتهن بأترج و أتت كل واحدة منهن سكينا، ثم قالت ليوسف: اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنُهُ أَكْبَرْنَهُ وَ قَطَّعْنَ أَيْدِيَهُنَّ وَ قُلْنَ ما قلن، فقالت لهن: فَذلِكُنَّ الَّذِي لُمُثَنَّنِي فِيهِ 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 *[12:30]* The chief's wife seduces her youth (slave) to yield himself. So that reached her, so 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} *[12:31]* Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement) and they said what they said. So she said to them *[12:32]* She said: This is he with respect to whom you blamed me meaning being in his^{as} love.

و خرجت النسوة من عندها، فأرسلت كل واحدة منهن إلى يوسف سرا من صاحبتها تسأله الزيارة فأبى عليهن، و قال: إلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَ أَكُنْ مِنَ الْجاهِلِينَ 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 refused them, and said: **[12:33]** and if You do not Turn away their plots from me, I would feel like yearning towards them and become from the ignorant ones. 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».

So when the matter of Yusuf^{as} and the wife of the ruler of Egypt became widespread among the women of Egypt, the king, after having 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 على بن الحسين (عليه السلام).

Abu Hamza said, 'Then Aliasws Bin Al-Husayn cut-off the Hadeeth'. 20

VERSES 35 - 56

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنْنَّهُ حَتَّىٰ حِينِ {35} وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ ۖ قَالَ اَحَدُهُمَا إِنِّي أَرَانِي أَحْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَخْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ ثَبَّنْنَا بِتَأْوِيلِهِ ۖ إِنَّا الْمُحْسِنِينَ {36} قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَاتِهِ إِلَّا نَبَّأَتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةً قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {37}

[12:35] Then it occurred to them after they had seen the signs that they should imprison him for a time [12:36] And two youths entered the prison with him. One of them said: I saw myself pressing grapes. And the other said: I saw myself carrying bread on my head, the birds ate from it. Inform us of its interpretation; we see you to be of the doers of good [12:37] He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; that is from what my Lord has Taught me; I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the Hereafter

ثم قال على بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: ثُمَّ بَدا لَهُمُ مِنْ بَعْدِ ما رَأُوا الْآياتِ لَيَسْجُنَنَهُ حَتَّى حِينِ: «فالآيات: شهادة الصبي، و القميص المخرق من دبر، و استباقهما الباب حتى سمع مجاذبتها إياه على الباب، فلما عصاها لم تزل ملحة بزوجها حتى حبسه و دَخَلَ مَعَهُ السِّجْنَ فَتَيانِ يقول: عبدان للملك، أحدهما خباز، و الأخر 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 *[12:35] Then it occurred to them after they had seen the signs that they should imprison him for a time*, he^{asws}said: 'So the signs – The testimony of the child, and the shirt which was torn from behind, and both their anticipation to the door to the extent that her enticement of him^{as} was heard at the door. So when he^{as} disobeyed her, she did not stop pressing her husband until he imprisoned him^{as} *[12:36] And two youths entered the prison with him*. Two slaves of the king. One of them a baker, and the other an owner of the wine. And the one who lied and had not seen a dream, it was the baker'.²¹

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

And returning to a Hadeeth of Ali Bin Ibrahim -

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علل الشرائع: 48/ 1 20

تفسير القمّى 1: 344. ²¹

'And Al-Sadiq^{asws} said regarding His^{azwj} Words *[12:36]* we see you to be of the doers of good: 'He^{as} used to stand up (caring) for the sick, and sought (helped) the needy, and extended (space) for the imprisoned'.²²

ابن أبي يعفور، عن أبي عبد الله (عليه السلام): قالَ الْآخَرُ إِنِّي أَرانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزاً. قال: أحمل فوق رأسي جفنة فيها خبز، تأكل الطبر منه».

Ibn Abu Ya'four.

(It has been narrated) from Abu Abdullah^{asws} having said: '*[12:36] And the other said: I saw myself carrying bread on my head*. He^{asws} said: 'He carried a bowl upon his head in which was bread. The birds ate from it'.²³

وَإِتَبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ النَّاسِ لَا يَشْكُرُونَ {38} يَا صَاحِبَي السِّجْنِ أَأَرْبَابٌ مُتَقَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّالُ {39} مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَيْتُمُوهَا أَنْتُمْ وَآبَاوُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ أَمَرَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ ۖ ذَٰلِكَ الدِّينُ الْقَامُ وَآبَاوُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ أَمَرَ أَلَا تَعْبُدُوا إِلَا إِيَّاهُ ۖ ذَٰلِكَ الدِّينُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ لَكُونَ أَكْثَلُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْوَالِمُ اللَّهُ الْوَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ الْوَلِي اللَّهُ الْوَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْوَلُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْمُ الللللَّةُ الللللَّهُ الللللللَّةُ اللَّهُ اللللللَّةُ اللللَ

[12:38] And I follow the religion of my fathers, Ibrahim and Is'haq and Yaqoub; it is not for us not that we should associate anything with Allah; that is from Allah's Grace upon us and upon the people, but most people are not appreciating [12:39] O my two companions of the prison! Are sundry lords better or Allah the One, the Supreme? [12:40] You are not worshipping besides Him but names which you have named, you and your forefathers; Allah has not Sent down any authority for them; Surely the Judgment is only Allah's; He has Commanded that you shall not worship any but Him; this is Al Qayyim Religion but most people are not knowing

يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ {41} وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ {42}

[12:41] O my two companions of the prison! As for one of you, he shall give his lord wine to drink; and as for the other, he shall be crucified, so the birds shall eat from his head; the matter is Decreed concerning which you two inquired [12:42] And he said to him whom he guessed would be delivered from the two of them: Mention me with your lord; but the Satan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years

ثم قال علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن إسماعيل بن عمر، عن شعيب العقرقوفي، 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 حبيك 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 فَلَبثَ فِي السِّجْنِ بضَعْعَ سِنِينَ».

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

تفسير القمّى 1: 344. 22

تفسير العيّاشي 2: 177/ 25. ²³

(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: 'jنت یا رب' 'You^{azwj}, O Lord^{azwj}!'

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: 'أنت يا رب' '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: أنت يا رب 'You^{azwj}, O Lord^{azwj}!"

قال: فإن ربك قد جعل لك عقوبة في استغاثتك بغيره فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ». 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^{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}. *[12:42] so he remained in the prison a few years*'. He^{asws} said: 'So when the term expired, and Allah^{azwj} Permitted for him^{as} the supplication for the relief (دعاء الفرح). So he^{as} placed his^{as} cheek upon the ground, then said: 'Our Allah^{azwj}! If there were sins upon me^{as}, so l^{as} have bowed my^{as} head in Your^{azwj} Presence, So l^{as} hereby divert myself^{as} towards You^{azwj} by the Face (Religion) of my^{as} righteous forefathers^{as}, Ibrahim^{as}, and Ismail^{as}, and Is'haq^{as}, and Yaqoub^{as}'. Therefore, 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 عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْخُسَيْنِ وَ الْأَئِمَّةِ (عليهم السلام)».

'Our 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}. ²⁴

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

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تفسير القمّي 1: 344 ²⁴

From Yaqoub Bin Yazeed, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} the High *[12:42]* so he remained in the prison a few years: (which were) 'Seven years'.²⁵

عن العباس بن هلال، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «إن يوسف النبي، قال له السجان: إني لأحبك. فقال له يوسف: لا تقل هكذا. فإن عمتي أحبتني فسرقتني، و إن أبي أحبني فحسدني إخوتي فباعوني، و إن امرأة العزيز أحبتني 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'. ²⁶

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,

(It has been narrated) from him^{asws} (6th Imam^{asws}) having said: 'When (Yusuf^{as} said to the youth: '*[12:42] Mention me with your lord*, 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^{azwi}'.

قال: فإن ربك يقول: لم أنس هذه الدودة، في ذلك الحجر، في قعر الأرض السابعة، أ ظننت أني أنساك، حتى تقول للفتى: اذكرني عند ربك؟! لتلبثن في السجن بمقالتك 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 *[12:42] Mention me with your lord*? 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 يوما، و يسكت يوما، في اليوم الذي يسكت أسوء حالا».

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 so they came to an agreement with him^{as} upon that, that he^{as} would cry for one day, and be silent during the next

تفسير العيّاشي 2: 178/ 30. ²⁵

تفسير العيّاشي 2: 175/ 21. ²⁶

day. So during the day in which he $^{\rm as}$ was supposed to be silent, he $^{\rm as}$ was in a worse state'. $^{\rm 27}$

وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانِ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْر وَأُخَرَ يَابِسَاتٍ ﴿يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُوْيَايَ إِنْ كُنْتُمْ لِلرَّوْيَا تَعْبُرُونَ {43} قَالُوا أَضْغَاثُ أَحْلَم ﴿وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمُ بِعَالِمِينَ {44}

[12:43] And the king said: Surely I see seven fat cows which seven lean ones devoured; and seven green ears (of corn) and (seven) others dried out: O chiefs! Explain my dream to me, if you can interpret the dream [12:44] They said: Confused dreams, and we do not know the interpretation of dreams

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْبَنُكُمْ بِتَاْوِيلِهِ فَأَرْسِلُونِ {45} يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانِ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ عِجَافٌ وَسَبْعٌ عِجَافٌ وَسَبْعٌ عَجَافٌ وَسَبْعٌ عَبْدَالُهُ وَالْكَلُهُ وَالْحَرَ يَابِسَاتَ لَعَلَّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ {46} قَلْلُ مَمَّا تَأْكُلُونَ {47} ثُمَّ يَأْتِي مِنْ بَعْدِ ذَٰكِ سَبْعٌ شِدَادٌ يَأْكُلُنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ {47} ثُمَّ يَأْتِي مِنْ بَعْدِ ذَٰكِ سَبْعٌ شِدَادٌ يَأْكُلُنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَأْكُونَ {47} ثَمَّ يَأْتِي مِنْ بَعْدِ ذَٰكِ سَبْعٌ شِدَادٌ يَأْكُلُنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا لَنَّاسُ وَفِيهِ يَعْصِرُونَ {49}

[12:45] And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, therefore send me [12:46] Yusuf! O truthful one! Explain to us seven fat cows which seven lean ones devoured, and seven green ears (of corn) and (seven) others dried out, that I may go back to the people so that they may know [12:47] He said: You shall be sowing for seven years continuously, then what you reap leave it in its ear except a little of which you should be eating [12:48] Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except for a little of what you shall have preserved [12:49] Then there will come after that a year in which people shall have rain and in which they shall press (grapes)

وَقَالَ الْمَلِكُ انْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النَّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَ ۚ إِنَّ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النَّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَ ۚ إِنَّ رَبَّكَ فَاسِهِ ۚ قُلْنَ حَاشَ لِلْهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ قَالَتِ امْرَأَتُ الْمَرَ لَعْرَيْزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَّا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {51} ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللهَ لَا الْعَرْيِزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {51} ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللهَ لَا اللهَ الْمَارَقِيقِ الْحَالَ اللهَ اللهَ لَا اللهَ اللهَ اللهَ لَا اللهَ اللهُ اللهُ عَلَى اللهُ الْمَارَةُ بِالسَّوْءِ إِلَّا مَا رَحِمَ رَبِي عَفُورٌ رَحِيمٌ {53} اللهَ لَا لَكُولُ لَكُولُولُ اللهُ اللهُ اللهُ اللهُ الْمَارَةُ بِالسَّوْءِ إِلَّا مَا رَحِمَ رَبِي ۚ وَاللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ الْفُلْمُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

[12:50] And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows of their plots [12:51] He said: How was your affair when you desired Yusuf to yield himself (to you)? They said: Glory is for Allah! We knew of no evil on his part. The chief's wife said: Now has the truth become established: I desired him to yield himself (to me), and he is from the truthful ones [12:52] This is that he might know that I have not been unfaithful to him in secret and that Allah does not Guide the plots of the betrayers [12:53] And I do not declare myself free (from blame), for the soul is prove to evil, except what my Lord has had Mercy on, surely my Lord is Forgiving, Merciful

تفسير العيّاشي 177: 27 ²⁷

وَقَالَ الْمَلِكُ انْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ {54} قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ إِنِّكَ الْأَرْضِ ۖ إِنِّهُ مَعْنَا مِنْ مَكَنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۖ فَصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۖ وَلَا لَيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۖ فَكِي الْمُحْسِنِينَ {55} وَكَذَٰلِكَ مَكَنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۖ فَي الْأَرْضِ لَا أَسْتَعْلَا مَنْ نَشَاءُ ۖ وَلَا لَيْ لَهُ اللَّهُ اللَّهُ اللَّهُ لَهُ لَا لَهُ مَا لَكُ لَهُ لَهُ لَهُ لَهُ لَا لَهُ عَلَيْكُ إِلَيْهُ لَلْكُوسُ لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَ

[12:54] And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a trustworty one [12:55] He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well [12:56] And thus did We Give to Yusuf power in the land - he had mastery in it wherever he liked; We Bestow Our Mercy on whomsoever We so Desire to, and We do not Waste the Recompense of those who do good

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 بالدراهم 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. So 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 Dirham and Dinaars (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}.

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.

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.

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.

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 أعطى 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 Eygpt 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^{azwi} 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 لافسدهم 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 l^{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 High would Rescue them by my^{as} hands'. The king said, 'My opinion is your^{as} opinion'.

قال يوسف: إني اشهد الله و أشهدك أيها الملك أني قد أعتقت أهل مصر كلهم، و رردت عليهم أموالهم و عبيدهم، و رددت عليه 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 لزيني 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^{azwi}, One^{azwi} with no associates to Him^{azwi}, and you^{as} are His^{azwi} Rasool^{as}. Therefore, stay upon what is your^{as} rule, for you^{as} are with us a strong and a trustworthy one'.²⁸

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مجمع البيان 5: 372 ²⁸

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 على 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 - ولاية العهد) along with your display ascetisim of the world'.

قال (عليه السلام): «قد علم الله تعالى كراهتي 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 عَلى خَزائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ و دفعتني الضرورة إلى قبول ذلك على إكراه و إجبار، و بعد الإشراف على الهلاك، على أنى 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 *[12:55] He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well*, 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'.²⁹

VERSES 57 - 82

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {57} وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ {58} وَلَمَّا جَهَّرَهُمْ بِجَهَازِهِمْ قَالَ انْتُونِي بِأَخِ لَكُمْ مِنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ {59} فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ {60} قَالُوا سَنَرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ {61}

[12:57] And the Recompense of the Hereafter is better for those who believe and they were pious [12:58] And Yusuf's brothers came up to him, and he knew them, while they did not recognise him [12:59] And when he provided them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts? [12:60] But if you do not bring him to me, you shall have no measure (of grain) from me, nor shall you come near me [12:61] They said: We will strive to make his father yield in respect of him, and we will be doing it

عيون أخبار الرّضا (عليه السّلام) 2: 139/ 2 ²⁹

[12:62] And he said to his servants: Put their money back into their bags that they may recognize it when they go back to their family, so that they may come back [12:63] So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will guard him [12:64] He said: Shall I trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Protector, and He is the most Merciful of the merciful ones [12:65] And when they opened their goods, they found their money returned to them. They said: O our father! What (more) can we desire? This is our property returned to us, and we will bring grain for our family and guard our brother, and will have in addition the measure of a camel (load); that is an easy measure [12:66] He said: I will by no means send him with you until you give me a firm covenant in Allah's Name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed regards to what we are saying

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَالْخُلُوا مِنْ أَبْوَابٍ مُتَفَرَّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ إِن الْحِكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلُونَ فِي عَلْهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ عَلْهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَصَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {68} وَلَمَّا دَخُلُوا عَلَىٰ يُوسُفَ أَوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَسِسْ بِمَا كَانُوا يَعْمَلُونَ {69}

[12:67] And he said: O my sons! Do not (all) enter by one gate, and enter by different gates and I cannot avail you anything against Allah; Judgment is only Allah's; on Him do I rely, and upon Him should those who are reliant, rely [12:68] And when they had entered as their father had bidden them, it did not avail them anything against Allah, but (it was only) a desire in the soul of Yaqoub which he satisfied; and surely he was possessed of Knowledge because We had Taught him, but most of the people do not know [12:69] And when they came up to Yusuf, he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they are doing

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُوَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ {70} قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ {71} قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ {72} قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِنْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {73}

[12:70] So when he furnished them with their provisions, he placed the drinking cup in his brother's bag. Then a caller called out: O caravan! You are stealing [12:71] They said while they were facing them: What is it that you are missing? [12:72] They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it [12:73] They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves

قَالُوا فَمَا جَزَاوُهُ إِنْ كُنْتُمْ كَاذِبِينَ {74} قَالُوا جَزَاوُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاوُهُ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ {75} فَيَدَاً بِأَوْعِيَتِهِمْ قَبْلُ وَعَاءِ أَخِيهِ ثُمُّ اسْنَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۚ كَذَٰلِكَ كِذْنَا لِيُوسُفُ ۖ مَا كَانَ لِيَأْخُذَ أَخَٰاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءُ وَاللَّهُ عَلَيْهُ وَعَاءِ أَخِيهٍ ۚ كَذَٰلِكَ كِذْنَا لِيُوسُفُ ۖ مَا كَانَ لِيَأْخُذُ أَخَٰهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَسْرِقُ فَقَدْ سَرَقَ أَخْ لَهُ مِنْ قَبْلُ ۖ فَأَسَرَهَا يَهُمُ عَلَيْهُ وَعَلَى الْفَارُهُ أَعْلَمُ بِمَا تَصِفُونَ {77} وَلَمْ يَبْدِهَا لَهُمْ ۖ قَالَ أَنْتُمْ شَرِّ مَكَانًا ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ {77}

[12:74] They said: But what shall be the requital of this, if you are liars? [12:75] They said: The requital of this is that the person in whose bag it is found shall himself be (held) for the satisfaction thereof; thus do we punish the unjust [12:76] So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We Plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the king's law unless Allah so Desired; We Raise the degrees of whomsoever We so Desire to, and above every one possessed of knowledge, is the All-knowing one [12:77] They said: If he has stolen, so a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in a bad situation and Allah Knows best what you are describing

قَالُوا يَا أَيُّهَا الْعَرْيِزُ إِنَّ لَهُ أَبًا شَيْحًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {78} قَالَ مَعَاذَ اللَّهِ أَنْ تَأْخُذَ إَلَا مَنْ وَجَذْنَا مَتَاعَثِا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ {79} فَلَمَا اسْتَيْاَسُوا مِنْهُ خَلَصُوا نَجِيًا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَطْتُمْ فِي يُوسُفَ ۖ فَلَنَ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذُنَ لِي آبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُو خَيْرُ الْحَاكِمِينَ مَوْثِقًا مِنَ اللَّهُ وَمِنْ قَبْلُ مَا فَرَطْتُمُ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذُنَ لِي آبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُو خَيْرُ الْحَاكِمِينَ {80} } (88 أَرْجُعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْعَيْبِ حَافِظِينَ {81} وَاسْأَلِ الْعَرْيَةُ الْتِي كُنَا فِيهَا وَالْعِيرَ الَّتِي أَفْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ {82}

[12:78] They said: O chief! He has a father, a very old man, therefore retain one of us in his place; surely we see you to be of the doers of good [12:79] He said: I seek Refuge with Allah that we should seize other than him with whom we found our property, for then most surely we would be unjust [12:80] Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's Name, and how you fell short of your duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits me or Allah Decides for me, and He is the best of the judges [12:81] Go back to your father and say: O our father! Your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen [12:82] And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful

ابن بابويه في (الفقيه) مرسلا، عن الصادق (عليه السلام): في قول الله عز و جل: وَ عَلَى اللهِ فَلْيَتَوَكَّلِ الْمُتَوكَّلُونَ، قال: «الزارعون».

Ibn Babuwayh in Al Faqeeh, with an unbroken chain,

(It has been narrated) from Al-Sadiq^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic *[12:67]* and upon Him should those who are reliant, rely, he^{asws} said: 'The farmers'.³⁰

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 to other areas'.³¹

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من لا يحضره الفقيه 3: 160/ 703. 30

عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يحدث، قال: «لما فقد يعقوب يوسف اشتد حزنه عليه و بكاؤه 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 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 لفتيانه: عجلوا لهؤلاء الكيل و أوفوهم، فإذا فرغتم فاجعلوا بضاعتهم هذه في رحالهم، و لا تعلموهم بذلك. ففعلوا.

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. 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 own (living) spaces, 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 شفيق. قال: فإني أحب أن تأتوني به معكم إذا جئتم لتمتاروا فَإِنْ لَمْ تَأْتُونِي بِهِ فَلا كَيْلَ لَكُمْ عِنْدِي وَ لا تَقْرَبُونِ قالُوا سَنُراوِدُ عَنْهُ أَباهُ وَ إِنَّا لَفَاعِلُونَ

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. [12:60] But if you do not bring him to me, you shall have no measure (of grain) from me, nor shall you come near me [12:61] They said: We will strive to make his father yield in respect of him, and we will be doing it.

فلما رجعوا إلى أبيهم و فتحوا متاعهم، وجدوا بضاعتهم في رحالهم، قالوا: يا أَبانا ما نَبْغِي هذِه بضاعَتُنا رُدَّتْ إِلَيْنا و كيل لنا كيل قد زاد حمل بعير فَأَرْسِلْ مَعَنا أَخانا نَكْتَلْ وَ إِنَّا لَهُ لَحافِظُونَ قالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَما أَمِنْتُكُمْ عَلى أَخِيهِ مِنْ قَبْلُ.

So when they returned to their father^{as}, and opened their bags, they found their money in their bags. [12:65] They said: O our father! What (more) can we desire? This is our property returned to us, and we will bring grain for our family and guard our brother, and will have in addition the measure of a camel (load) [12:63] therefore send with us our brother, (so that) we may get the measure, and we will guard him [12:64] He said: Shall I trust in you with respect to him, except as I trusted in you with respect to his brother before'.

تفسير العيّاشي 2: 181/ 41. ³¹

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

So when they had the need for the provisions (again) after six months, Yaqoub^{as} sent them with light goods, and sent Benyamin^{as} with them, and took a covenant from Allah^{azwj} with them with regards to that *[12:66] that you will most certainly bring him back to me, unless you are completely surrounded*. So they went with the comrades until they came up to Yusuf^{as}, so he^{as} said to them: 'Is Benyamin^{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 اكتم ما أخبرتك به و لا تحزن و لا تخف. ثم أخرجه إليهم و أمر فتيته أن يأخذوا بضاعتهم و يعجلوا لهم الكيل، فإذا فرغوا جعلوا المكيال في رحل بنياميل، ففعلوا به ذلك.

So they came with him^{as}, and he^{as} was in the house of the king. He^{asws} said: 'He (Benyamin^{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 measure to be in the ride of Benyamin^{as}'. So they did that.

و ارتحل القوم مع الرفقة فمضوا، فلحقهم يوسف و فتيته فنادوا فيهم قال: أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ قالُوا وَ أَقْبَلُوا عَلَيْهِمْ مَا ذا تَقْقِدُونَ قالُوا نَوْقَدُ صُواعَ الْمَلِكِ وَ لِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَ أَنَا بِهِ زَعِيمٌ قالُوا تَاشِّهِ لَقَدْ عَلِمْتُمْ مَا جِنْنَا لِنُفْسِدَ فِي الْأَرْضِ وَ مَا كُنَّا سارقِينَ قالُوا فَمَا جَزاؤهُ مِنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزاؤهُ مُ

And the group climbed upon their rides and started leaving. So they were met by Yusuf^{as} and his^{as} servants, so they called out among them [12:70] Then a caller called out: O caravan! You are stealing [12:71] They said while they were facing them: What is it that you are missing? [12:72] They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it [12:73] They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves [12:74] They said: But what shall be the requital of this, if you are liars? [12:75] They said: The requital of this is that the person in whose bag it is found shall himself be (held) for the satisfaction thereof

قال: فَبَدَاً بِأَوْعِيَتِهِمْ قَبْلَ وِعاءٍ أَخِيهِ ثُمَّ اسْتَخْرَجَها مِنْ وِعاءٍ أَخِيهِ، قالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فقال لهم يوسف: ارتحلوا عن بلادنا: قالُوا يا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَباً شَيْخاً كَبِيراً و قد أخذ علينا موثقا من الله لنرد به إليه: فَخُذْ أَحَدَنا مَكانَهُ إِنَّا مَنْ وَجَدْنا مَتاعَنا عِنْدُهُ فقال كبيرهم: إني لست أبرح الأرض حتى يزرك مِنَ الْمُحْسِنِينَ إن فعلت قالَ مَعاذَ اللهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنا مَتاعَنا عِنْدُهُ فقال كبيرهم: إني لست أبرح الأرض حتى يأذن لي أبي أو يحكم الله لي.

[12:76] So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. [12:77] They said: If he has stolen, so a brother of his did indeed steal before. So Yusuf^{as} said to them: 'Get out from our city!' [12:78] They said: O chief! He has a father, a very old man, and he^{as} has taken a covenant with us from Allah^{azwj} that we shall be returning him back to him^{as}

therefore retain one of us in his place; surely we see you to be of the doers of good [12:79] He said: I seek Refuge with Allah that we should seize other than him with whom we found our property. So the eldest of them said, '[12:80] Therefore I will by no means depart from this land until my father permits me or Allah Decides for me'.

و مضى إخوة يوسف حتى دخلوا على يعقوب، فقال لهم: فأين بنياميل؟ قالوا: بنياميل سرق مكيال الملك، فأخذه الملك بسرقته، فحبس عنده، فاسأل أهل القرية و العير حتى يخبروك بذلك، فاسترجع و استعبر و اشتد حزنه، حتى تقوس ظهره».

And the brothers of Yusuf^{as} went until they came up to Yaqoub^{as}, so he^{as} said to them: 'So where is Benyamin^{as}?' They said, 'Benyamin^{as} stole the property of the king, so the king seized him^{as} for his theft, and he^{as} is imprisoned with him. And inquire in the town and the caravan until they inform you^{as} of that'. So he^{as} recalled, and shed tears and his^{as} grief intensified to the extent that his^{as} back became arched'.³²

عن علي بن مهزيار، عن بعض أصحابنا، عن أبيه، عن أبي عبد الله (عليه السلام) قال: «و قد كان هيأ لهم طعاما. فلما دخلوا عليه، قال: ليجلس كل بني أم على مائدة- قال- فجلسوا، و بقي بنيامين قائما، فقال له يوسف: مالك لا تجلس؟ قال له: إنك قلت: ليجلس كل بني أم على مائدة، و ليس لي منهم ابن ام. فقال يوسف: أ ما كان لك ابن ام؟ قال له بنيامين: بلى. قال يوسف: فما فعل؟ قال: زعم هؤلاء أن الذئب أكله.

From Ali Bin Mahziyar, from one of our companions, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'And the meal had been prepared for them. So when they came up to him^{as} he (Yusuf^{as}) said: 'Every son of a (same) mother should be seated at the table'. He^{asws} said: 'So they sat down, and there remained Binyamin^{as} standing. So Yusuf^{as} said to him^{as}: 'What is the matter with you that you^{as} do not sit?' He^{as} said to him^{as}: 'You^{as} said that every son of a (same) mother should be seated at the table, and there is none from among them a son of a (same) mother'. So Yusuf^{as} said: 'Was there a son of a (same) mother for you?' Binyamin^{as} said to him^{asws}: 'Yes'. Yusuf^{as} said: 'So what happenned?' He^{as} said: 'They claimed that the wolf ate him^{as} up'.

قال: فما بلغ من حزنك عليه؟ قال: ولد لي أحد عشر ابنا، كلهم شققت له اسما من أسمه. فقال له يوسف: أراك قد عانقت النساء و شممت الولد من بعده. قال له بنيامين: إن لي أبا صالحا، و إنه قال: تزوج، لعل الله أن يخرج منك ذرية تثقل الأرض بالتسبيح؟ فقال له: تعال فاجلس معي على مائدتي؟ فقال أخوة يوسف: لقد فضل الله يوسف و أخاه، حتى أن الملك قد أجلسه معه على مائدته».

He^{as} said: 'So what was your grief from it?' He^{as} said: 'There were born to me eleven sons, all of whom derived their names from his^{as} name'. Yusuf^{as} said to him: 'I^{as} see that you^{as} embraced the women (in order to) have a boy after him^{as}' (similar to Yusuf^{as} in his^{as} memory). Binyamin^{as} said to him^{as}: 'I^{as} have a righteous father^{as} for me^{as}, and he^{as} said: 'Get married, so that Allah^{azwj} would Bring out from you^{as} an offspring which would weigh down the ground with the Glorification'. So he^{as} said to him^{as}: 'Come, and be seated with me^{as} at the table'. So the brothers of yusuf^{as} said,

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تفسير العيّاشي 2: 81/ 42 ³²

'Allah^{azwj} has Preferred Yusuf^{as} and his^{as} brother, to the extent that the king makes him^{as} to be seated with him at the table'. ³³

و في رواية أبي بصير، عن أبي عبد الله (عليه السلام) قال: قيل له، و أنا عنده: إن سالم بن حفصة يروي عنك: أنك تكلم على سبعين وجها لك منها المخرج؟ فقال: «ما يريد سالم منى، أ يريد أن أجىء بالملائكة، فو الله ما جاء بهم النبيون،

And in a report of Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} (when) it was said to him^{asws} and I was in his^{asws} presence, 'Saalim Bin Hafs is reporting from you^{asws} that you^{asws} speak upon seventy aspects with there being a way out for you^{asws} from (each one of) these?' So he^{asws} said: 'What does Saalim want from me^{asws}? Does he want that I^{asws} should come by with the Angels? By Allah^{azwj}! The Prophets^{as} did not come with them.

و لقد قال إبراهيم: إِنِّي سَقِيمٌ. و و الله ما كان سقيما، و ما كذب، و لقد قال: بَلْ فَعَلَهُ كَبِيرُهُمْ. و ما فعله كبيرهم، و ما كذب، و لقد قال يوسف: أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارقُونَ. و الله ما كانوا سرقوا، و ما كذب».

And Ibrahim^{as} had said *[37:89] I feel sick*. By Allah^{azwj}, he was not sick and did not lie. And he^{as} had said *[21:63] He said: But (has) the chief of them has done this*. And their chief had not done it, and he^{as} did not lie. And Yusuf^{as} had said *[12:70] O caravan! You are stealing*. By Allah^{azwj}, they had neither stolen it, and nor did he^{as} lie'.³⁴

عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله في يوسف: أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ. قال: «إنهم سرقوا يوسف من أبيه، ألا ترى أنه قال لهم، حين قالوا و أقبلوا عليهم: ماذا تفقدون؟ قالوا: نفقد صواع الملك. و لم يقولوا: سرقتم صواع الملك. إنما عنى، أنكم سرقتم يوسف من أبيه».

From a man from our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} regarding Yusuf^{as} *[12:70] O caravan! You are stealing*. He^{asws} said: 'They had stolen Yusuf^{as} from his father. Do you not see that he^{as} said to them, where they said facing him^{as} *[12:71] What is it that you are missing? [12:72] They said: We miss the king's drinking cup*, and they did not say, 'You stole the king's drinking cup'. But rather, it means, 'You stole Yusuf^{as} from his^{as} father^{as, 35}

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن الحجال، عن ثعلبة بن ميمون، عن معمر بن عمر ، عن عطاء، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): لا كذب على مصلح.

And from him, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabaar, from Al Hajaal, from Sa'albat Bin Maymoun, from Moamar Bin Umar, from Ata'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no lie upon reconciliation'.

تفسير العيّاشي 2: 184/ 49 34

تفسير العيّاشي 2: 183/ 45. ³³

تفسير العيّاشي 2: 185/ 50. 35

ثم تلا: أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ ثم قال: و الله ما سرقوا و ما كذب. ثم تلا: بَلْ فَعَلَهُ كَبِيرُهُمْ هذا فَسْئَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ثم قال: و الله ما فعلوه و ما كذب».

Then he^{saww} recited *[12:70] O caravan! You are stealing*'. Then he^{saww} said: 'By Allah^{azwj}, they did not steal, and he^{as} did not lie'. Then he^{saww} recited *[21:63] He said: But (has) the chief of them has done this, therefore ask them, if they can speak*'. Then he^{saww} said: 'By Allah^{azwj}! He had not done it, and he^{as} did not lie'.³⁶

VERSES 83 - 101

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ﴿فَصَبْرٌ جَمِيلٌ ﴿عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {83} وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ وَابْيَضَتْ عَيْنَاهُ مِنَ الْحُرْنِ فَهُو كَظِيمٌ {84} قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ {85} قَالَ إِنَّمَا أَشْكُو بَتْي وَحُرْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لا تَعْلَمُونَ {86}

[12:83] He (Yaqoub) said: But, your souls have a matter for you, so patience is beautiful; Perhaps Allah will Bring them all together to me; surely He is the Knowing, the Wise [12:84] And he turned away from them, and said: O my sorrow for Yusuf! And his eyes became white from the grief, and he was anguished [12:85] They said: By Allah! You will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish [12:86] He said: But rather, I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: قال له بعض أصحابنا: ما بلغ من حزن يعقوب على يوسف؟ قال: «حزن سبعين ثكلي حرى».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws}, said (when) one of our companions said to him^{asws}, 'What has reached regarding the grief of Yaqoub^{as} over Yusuf^{as}?' He^{asws} said: 'Grief of seventy recently bereaved³⁷ ones'.³⁸

محمد بن سهل البحراني، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: «البكاءون خمسة: آدم، و يعقوب، و يوسف، و فاطمة بنت محمد، و علي بن الحسين (عليهم السلام)، و أما يعقوب فبكى على يوسف حتى ذهب بصره، و حتى قبل له: تَفْتَوُا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهالِكِينَ».

Muhammad Bin Sahl Al Bahrany, from soone of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The (most) wailing ones are five – Adam^{as}, and Yaqoub^{as}, and Yusuf^{as}, and Fatima^{as} daughter^{asws} of Muhammad^{saww}, and Ali ^{asws} Bin Al-Husayn^{asws}. And as for Yaqoub^{as}, so he^{as} wept upon Yusuf^{as} the extent that his vision was gone, and until it was said to him^{as} [12:85] You will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish'.³⁹

³⁷ (of a person) greatly saddened at being deprived by death of a loved one.

الكافي 2: 256/ 22.

تفسير العيّاشي 2: 188/ 58. ³⁸

تفسير العيّاشي 2: 188/ 60 ³⁹

الحسين بن سعيد، في كتاب (التمحيص): عن جابر، قال: قلت لأبي جعفر (عليه السلام) ما الصبر الجميل؟ قال: «ذلك صبر ليس فيه شكوى إلى أحد من الناس. فما شكا شيئا مما أصابه من نوائب الدنيا، إلا أنه قال يوما: انّما أَشْكُوا بَتّي وَ حُرْنِي إلى اللهِ وَ أَعْلَمُ مِنَ اللهِ ما لا تَعْلَمُونَ».

Al Husayn Bin Saeed, in the book Al Tamhees, from Jabir who said,

'I said to Abu Ja'far^{asws}, 'What is the beautiful patience?' He^{asws} said: 'That is patience in which there is no complaint to anyone from the people. So he (Yaqoub^{as}) did not complain about anything that he^{as} was afflicted from the episodes of the world, except that he^{as} said on the day [12:86] But rather, I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know'.⁴⁰

يَا بَثِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ {87} فَلَمَّا دَخَلُوا كَلْهُ فَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضَّرُّ وَجِنْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقُ عَلَيْنَا ۖ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدَّقِينَ {88} قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَيْهَا يَعْمُتُمْ مَا فَعَلْتُمْ بِيُوسُفُ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {89} قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَيْا لَيْهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {90} قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللهُ عَلَيْنَا ۖ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {90} قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللهُ عَلَيْنَا وَإِنَّ كَاللَّهُ لَقَدْ آثَرَكَ اللهُ عَلَيْنَا وَإِنَّ اللهُ عَلَيْنَا وَإِنْ كَنَّا لَحَلْمُ اللهُ عَلَيْنَا وَاللهُ عَلَيْنَا فَيْ إِلَيْهِ فَلَا لَيْهُ مَنْ يَتَقِ وَيَصْبِرْ فَإِنَّ اللّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {91\$

[12:87] O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people [12:88] So when they came up to him, they said: O Chief! Distress has touched us and our family and we have brought little capital, so give us full measure and be charitable towards us; surely Allah Recompenses the charitable [12:89] He said: Do you know how you treated Yusuf and his brother when you were ignorant? [12:90] They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been Gracious to us; surely he who fears and is patient (is Recompensed) for surely Allah does not waste the Recompense of those who do good [12:91] They said: By Allah! now has Allah certainly Preferred you over us, and we were erroneous

ابْنُ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ قَوْلِ يَعْقُوبَ (عليه السلام) لِبَنِيهِ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخْيِهِ أَكَانَ يَعْلَمُ أَنَّهُ حَيِّ وَ قَدْ فَارَقَهُ مُنْذُ عِشْرِينَ سَنَةً قَالَ نَعْمُ قَالَ قُلْتُ كَيْفَ عَلِمَ قَالَ إِنَّهُ دَعَا فِي السَّحَرِ وَ سَأَلَ اللَّهُ عَنَّ وَ جَلَّ أَنْ يَهْبِطَ عَلَيْهِ مَلَكُ الْمَوْتِ فَهَبَطَ عَلَيْهِ بريالُ وَ هُوَ مَلَكُ الْمَوْتِ فَهَالَ لَهُ بريالُ مَا حَاجَتُكَ يَا فَيَعْرُنِي عَنِ الْأَرْوَاحِ تَقْبضُهَا مُجْتَمِعَةً أَوْ مُتَفَرَّقَةً قَالَ بَلْ أَقْبِضُهَا مُتَقَرِّقَةً رُوحاً رُوحاً رُوحاً قَالَ لَهُ فَأَخْبِرْنِي هَلْ مَرَّ يَعْقُوبُ قَالَ لَهُ فَالَهُ لَلُهُ لَاهُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ.

Ibn Mahboub, from hanaan Bin Sudeyr, who has said:

I said to Abu Ja'far^{asws}, 'Inform me about the words of Yaqoub^{as} to his^{as} sons: *[12:87] O my sons! Go and inquire respecting Yusuf and his brother*, Did he^{as} know that he^{as} was alive, and there was a separation of twenty years between them?' He^{asws} said: 'Yes'. I said, 'How did he^{as} know?' He^{asws} said: 'He^{as} supplicated before dawn and asked Allah^{azwj} Mighty and Majestic that he^{azwj} should Send down to him^{as} the Angel of Death. So Biryaal descended unto him^{as}, and he is the Angel of Death. So Biryaal said to him^{as}: 'What is your^{as} need, O Yaqoub^{as}?' He^{as} said: 'Inform me about the souls. Do you capture them altogether or separately?' He said, 'But, I capture them separately, soul by soul'. He^{as} said to him: 'So inform me, Did you come across the soul of Yusuf^{as} in what you have passed by?' He said: 'No'. Thus Yaqoub^{as} came

⁽Extract) التمحيص: 63/ 143.

to know that he^{as} was alive. So, due to that he^{as} said "[12:87] O my sons! Go and inquire respecting Yusuf and his brother".⁴¹

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الذينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far^{asws} the Second narrated to me saying: 'I^{asws} heard my^{asws} father^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying; 'Amro Bin Ubeyd came up to Abu Abdullah^{asws}. So when he had greeted, and was seated, he recited this Verse *[53:32] Those who keep aloof from the great sins and the immoralities*, then held back. So Abu Abdullah^{asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic'.

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز و جل يقول: إنَّهُ لا يَيْأَسُ مِنْ رَوْح اللهِ إِلَّا الْقَوْمُ الْكافِرُونَ

So he^{asws} said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah^{azwj}. Allah^{azwj} is Saying; "And the one who Associates with Allah^{azwj}, so Allah^{azwj} has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying *[12:87]* and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people'. ⁴²

عن أبي بصير، عن أبي جعفر (عليه السلام)- قال: «و اشتد حزنه- يعني يعقوب- حتى تقوس ظهره، و أدبرت الدنيا عن يعقوب و ولده، حتى احتاجوا حاجة شديدة و فنيت مبرتهم، فعند ذلك، قال يعقوب لولده: اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ وَ لا تَيْأَسُوا مِنْ رَوْحِ اللهِ إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللهِ إِلَّا الْقَوْمُ الْكافِرُونَ فخرج منهم نفر و بعث معهم ببضاعة يسيرة، و كتب معهم كتابا إلى عزيز مصر يتعطفه على نفسه و ولده، و أوصى ولده أن يبدءوا بدفع كتابه قبل البضاعة، فكتب:

From Abu Baseer.

(It has been narrated) from Abu Ja'far^{asws} having said: 'And his^{as} grief intensified – meaning Yaqoub^{as}'s – to the extent that his^{as} back became arched, and the world turned its back on Yaqoub^{as} and his^{as} sons, until they were in extreme need and they had consumed their provisions. So it was during that, Yaqoub^{as} said to his^{as} sons *[12:87] O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people.* So a number of them went out, and he^{as} sent with them light provisions, and wrote a letter with them to the King of Egypt, and introduced himself^{as} and his^{as} sons, and bequeathed to his^{as} sons that they should begin by handing over his^{as} letter before the provisions. So he^{as} wrote: -

⁴¹ Al Kafi – H 14686

⁴² Al Kafi – H 2454 (Extract)

بسم الله الرحمن الرحيم: إلى عزيز مصر، و مظهر العدل و موفي الكيل، من يعقوب بن إسحاق بن إبراهيم خليل الله، صاحب نمرود الذي جمع لإبراهيم الحطب و النار ليحرقه بها، فجعلها الله عليه بردا و سلاما و أنجاه منها: أخبرك- أيها العزيز- إنا أهل بيت قديم، لم يزل البلاء إلينا سريعا من الله، ليبلونا بذلك عند السراء و الضراء، و أن مصائب تتابعت على منذ عشر بن سنة

'In the Name of Allah^{azwj}, the Beneficent, the Merciful – To the King of Egypt, and the Manifester of the justice and the fulfiller of the measurement, from Yaqoub^{as} Bin Is'haq^{as}, Bin Ibrahim^{as}, a Friend of Allah^{azwj}, the adversary of Nimrod^{la} who gathered the firewood for Ibrahim^{as} to be incinerated by the fire. So Allah^{azwj} Made it to be a place of coolness and safety for him^{as} and Rescued him^{as} from it. I^{as} hereby inform you – O you king – We^{as} are an ancient Household. The afflictions never cease to come quickly upon us^{as} from Allah^{azwj}, in order to Test us by that during the prosperity and the adversity. And the difficulties have followed me^{as} for the last twenty years.

أولها: أنه كان لي ابن سميته يوسف، و كان سروري من بين ولدي، و قرة عيني و ثمرة فؤادي، و أن إخوته من غير امه سألوني أن أبعثه معهم يرتع و يلعب، فبعثته معهم بكرة، و أنهم جاءوني عشاء يبكون، و جاءوني على قميصه بدم كذب، فزعموا أن الذئب أكله فاشتد لفقده حزني، و كثر على فراقه بكائي، حتى ابيضت عيناي من الحزن.

Firstly – I^{as} had a son^{as} called Yusuf^{as}, and he^{as} was my^{asws} pleasure between my^{as} sons, and the delight of my^{as} eyes and the fruit of my^{as} heart. And his^{as} brothers from another mother asked me^{as} that I^{as} should send him^{as} with them to enjoy himself and play. So I^{as} sent him^{as} along with them in the morning, and they came back to me^{as} in the evening crying, and came to me^{as} with false blood upon his^{as} shirt claiming that the wolf ate him^{as}. So my^{as} grief intensified due to his^{as} loss, and my wailing was frequent upon his^{as} separation, to the extent that my^{as} eyes have become white from the grief'.

و أنه كان له أخ من خالته، و كنت به معجبا و عليه رفيقا، و كان لي أنيسا، و كنت إذا ذكرت يوسف ضممته إلى صدري، فيسكن بعض ما أجد في صدري، و أن إخوته ذكروا لي أنك- أيها العزيز - سألتهم عنه و أمرتهم أن يأتوك به، و إن لم يأتوك به منعتهم الميرة لنا من القمح من مصر، فبعثته معهم ليمتاروا لنا قمحا، فرجعوا إلي فليس هو معهم، و ذكروا أنه سرق مكيال الملك، و نحن أهل بيت لا نسرق، و قد حبسته و فجعتني به، و قد اشتد لفراقه حزني حتى تقوس لذلك ظهري و عظمت به مصيبتي، مع مصائب متتابعات على. فمن على بتخلية سبيله و إطلاقه من حبسك، و طيب لنا القمح، و اسمح لنا في السعر، و عجل بسراح آل يعقوب.

And he^{as} had a brother (brought up) by his aunt, and I^{as} admired him^{as} and he^{as} was a friend to him^{as}, and he^{as} was beloved to me^{as}. And whenever I^{as} remembered Yusuf^{as}, I^{as} used to hold him^{as} to my^{as} chest, and would become tranquil are some of what I^{as} would find in my^{as} chest. And his^{as} brothers mentioned to me^{as} that you – O king – asked about him^{as}, and ordered them that they should bring him^{as} to you, and if they were not to bring him^{as}, you would prevent the provisions for us from the wheat from Egypt. So I^{as} sent him^{as} along with them, so that we would receive the wheat. So they came back to me^{as} and he^{as} was not with them. And they mentioned that he^{as} had stolen from the property of the king, and we are a Household who do not steal. And you have imprisoned him^{as} and so I^{asws} am distressed by it. My^{as} grief has intensified due to his^{as} separation to the extent that my^{as} back has become arched, and my^{as} difficulties are magnified, along with the difficulties which followed me^{as}. Therefore, do a favour to me^{as} by clearing his^{as} way and releasing him^{as} from your detention, and make good for us the wheat, and make allowance for us in the price, and quickly release the Progeny of Yaqoub^{as}.

فلما مضى ولد يعقوب من عنده نحو مصر بكتابه، نزل جبرئيل على يعقوب فقال له: يا يعقوب، إن ربك يقول لك: من ابتلاك بمصائبك التي كتبت بها إلى عزيز مصر؟ قال يعقوب: أنت بلوتني بها عقوبة منك و أدبا لي، قال الله: فهل كان يقدر على صرفها عنك أحد غيري؟ قال يعقوب: اللهم لا. قال: أفما استحييت مني حين شكوت مصائبك إلى غيري، و لم تستغث بي و تشكو ما بك إلي؟ فقال يعقوب: أستغفرك يا إلهي و أتوب إليك. و أشكو بثي و حزني إليك.

So when the sons of Yaqoub^{as} went from his^{as} presence to Egypt with his^{as} letter, Jibraeel^{as} descended unto Yaqoub^{as} and said to him^{as}: 'O Yaqoub^{as}! Your^{as} Lord^{azwj} is Saying to you^{as}: "Who Tested you^{as} with your^{as} difficulties which you^{as} wrote about to the king of Egypt?" Yaqoub^{as} said: "You^{azwj} Tested me^{as} by a Punishment from You^{azwj}, and an education for me^{as}. Allah^{azwj} Said: "So is there anyone else other than Me^{azwj} Who has the Power to exchange it from you^{as}?' Yaqoub^{as} said: 'O Allah^{azwj}, No!' He^{azwj} Said: "Did you^{as} not feel ashamed from Me^{azwj} where you^{as} complained of your^{as} difficulties to other than Me^{azwj}, and did not cry out for help to Me^{azwj}, and complain about what was with you^{as}, to Me^{azwj}?" So Yaqoub^{as} said: 'I^{as} seek Your^{azwj} Forgiveness, O my^{as} God, and repent to You^{azwj}, and complain of my^{as} grief to You^{azwj}.

يا يعقوب، أنا راد إليك يوسف و أخاه، و معيد إليك ما ذهب من مالك و لحمك و دمك، و راد إليك بصرك، و مقوم لك ظهرك، و طب نفسا، و قر عينا، و إن الذي فعلته بك كان أدبا منى لك، فاقبل أدبى.

(Allah^{azwj} Said): "O Yaqoub^{as}! I^{azwj} will Return to you^{as}, Yusuf^{as} and his^{as} brother (Benyamin^{as}), and what has gone from your^{as} wealth, and your^{as} flesh, and your^{as} blood, and Return to you^{as}, your^{as} vision, and Straighten your^{as} back, and Cure yourself^{as}, and Delight your^{as} eyes. And that which I^{azwj} have Done with you^{as} was an eductation from Me^{azwj} to you^{as}. Therefore, accept My^{azwj} Education".

قال: و مضى ولد يعقوب بكتابه نحو مصر، حتى دخلوا على يوسف في دار المملكة، فقالوا: يا أَيُهَا الْعَزِيزُ مَسَّنا وَ أَهْلَنا الضُّرُ وَ جِنْنا بِبِضاعَةٍ مُزْجاةٍ فَأُوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقُ عَلَيْنا بأخينا بنيامين، و هذا كتاب أبينا يعقوب إليك في أمره. يسألك تخلية سبيله، و أن تمن به عليه

He^{asws} said: 'And the sons of Yaqoub^{as} went with his^{as} letter to Egypt, until they came up to Yusuf^{as} in the House of the king. So they said, '

[12:88] O Chief! Distress has touched us and our family and we have brought little capital, so give us full measure and be charitable towards us; without brother Benyamin^{as}. And this is a letter of our father^{as} Yaqoub^{as} to you^{as} with regards to his^{as} matter, asking you^{as} to clear his^{as} way, and bestow him^{as} to him^{as}.

قال- فأخذ يوسف كتاب يعقوب، فقبله، و وضعه على عينيه، و بكى و انتحب حتى بلت دموعه القميص الذي عليه. ثم أقبل عليهم، فقال: هَلْ عَلْمُتُمْ ما فَعَلْتُمْ بِيُوسُفَ من قبل وَ أَخِيهِ من بعد؟ قالُوا أَ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَ هذا أَخِي قَدْ مَنَّ الله عَلَيْنا، قالُوا تَاللهِ لَقَدْ آثَرَكَ الله عَلَيْنا فلا تفضحنا، و لا تعاقبنا اليوم، و اغفر لنا، قالَ لا تَثْرِيبَ عَلَيْكُمُ النَّهُ مَ يَغْفِرُ اللهُ كَمُدْ.

He^{asws} said: 'So Yusuf^{as} took the letter of Yaqoub^{as}, and kissed it, and placed it upon his^{as} eyes, and cried and wailed to the extent that his^{as} tears soaked the shirt which was upon him^{as}. Then he^{as} faced towards them, so he^{as} said [12:89] He said: Do you know how you treated Yusuf and his brother afterwards [12:90] They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been Gracious to us; [12:91] They said: By Allah! now has Allah certainly Preferred you over us, so do not disgrace us, and do not punish us

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today, and forgive us'. [12:92] He said: (There shall be) no reprach against you this day; May Allah Forgive you'. 43

محمد بن يعقوب: عن على بن إبراهيم، عن أبيه، عن محمد بن الحسين، عن ابن أبي نجران، عن فضالة بن أيوب، عن سدير الصيرفي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن في صاحب هذا الأمر شبها من يوسف (عليه السلام)». قال: قلت له: كأنك تذكر حياته أو غيبته؟

Muhammad Bin Yagoub, from Ali Bin Ibrahim, from his father, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from fazalat Bin Ayoub, from Sudeyr who said,

'I heard Abu Abdullah asws saying: 'In the Master of this Command (Al-Qaim asws), there is a resemblance from Yusuf^{as}'. I said. 'Are you^{asws} referring to his^{asws} life or his asws Occultation?'

قال: فقال لي: «و ما تنكر من ذلك هذه الأمة أشباه الخنازير؟ إن إخوة يوسف (عليه السلام) كانوا أسباطا أو لاد الأنبياء، تاجروا يوسف و بايعوه و خاطبوه و هم إخوته و هو أخوهم، فلم يعرفوه حتى قال: أنا يوسف، و هذا أخي، فما تنكر هذه الأمة الملعونة أن يفعل الله عز و جل بحجته في وقت من الأوقات كما فعل بيوسف (عليه السلام)»؟

So he said to me: 'And what can be denied from that for this community resembling the pigs? The brothers of Yusuf^{as} were patriarchs (i.e., godfathers), children of the Prophetsas. They traded Yusufas, and (then) they pledged their allegiances to himas, and addressed himas. And they were hisas brothers, and heas was their brother. But, they did not recognise him^{as} until he^{as} said: 'l^{as} am Yusuf^{as}, and this is my^{as} brother (Binyamin^{as}. So what can this Accursed community deny that Allahazwj Mighty and Majestic would Deal with Hisazwj Proofasws during a time from the times, just as He^{azwj} Dealt with Yusuf^{as}?'

إن يوسف (عليه السلام) كان إليه ملك بمصر، و كان بينه و بين والده مسيرة ثمانية عشر يوما، فلو أراد أن يعلمه لقدر على ذلك، لقد سار يعقوب (عليه السلام) و ولده عند البشارة تسعة أيام من بدوهم إلى مصر، فما تنكر هذه الأمة أن يفعل الله عز و جل بحجته كما فعل بيوسف؟ أن يمشى في أسواقهم، و يطأ بسطهم، حتى يأذن الله في ذلك له، كما أذن ليوسف، قالوا: أَ إِنَّكَ لَأَنْتَ بُو سُفُ قالَ أَنَا بُو سُفُ؟ ».

Yusuf^{as} used to have the kingdom at Egypt, and between him^{as} and his^{as} parent was a travel distance of eighteen days. If he^{as} wanted to make himself^{as} known to him^{as}, he^{as} had the ability over that. Yaqoub^{as} and his^{as} sons, during the receipt of the good news, travelled for nine days from their Bedouins to Egypt. So what can this community deny that Allahazwi Mighty and Majestic would Deal with Hisazwi Proofasws just as He^{azwj} Dealt with Yusuf^{as}? He^{asws} walks in their markets, and holds sway over them (control over them), until (such time as) Allahazwi Permits himasws with regards to that, just as He^{azwj} Permitted to Yusuf^{as}. [12:90] They said: Are you indeed Yusuf? He said: I am Yusuf.44

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ﴿ يَغْفِرُ اللَّهُ لَكُمْ ﴿ وَهُو أَرْحَمُ الرَّاحِمِينَ {92} اذْهَبُوا بِقَمِيصِي هَٰذَا فَٱلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا ۚ وَأَنْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ۖ (93 وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِذٌ رِيْحَ يُوسَكُ ۖ لَوْلَا أَنْ تُفَتَّدُونِ ﴿94 كَالُوا ۖ تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيم {95}

⁽Extract) تفسير العيّاشي 2: 190/ 65

الكافي 1: 271/ 4. 44

[12:92] He said: (There shall be) no reprach against you this day; May Allah Forgive you, and He is the most Merciful of the merciful [12:93] Go with this shirt of mine and cast it upon my father's face, he would regain his vision, and come to me with the whole of your family [12:94] And when the caravan departed, their father said: Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded [12:95] They said: By Allah, you are most surely in your old error

حدثنا محمد بن الحسين عن محمد بن اسماعيل عن ابى اسماعيل السراج عن بشر بن جعفر عن المفضل الجعفي عن ابى عبد الله عليه السلام قال سمعته يقول اتدرى ما كان قميص يوسف قال قلت لا قال ان ابراهيم لما اوقد له النار اتاه جبرئيل بثوب من ثياب الجنة فالبسه اياه فلم يضره معه حر ولابرد فلما حضر ابراهيم الوفاة جعله في تميمته وعلقها على اسحق وعلقها اسحق على يعقوب فلما ولد يوسف علقها عليه وكان في عضده حتى كان من امره ما كان

It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Ismail Al-Siraaj, from Bishr Bin Ja'far, from Al-Mufazzal Al-Ju'fy, who has said:

'I heard Abu Abdullah^{asws} say: 'Do you know what was the shirt of Yusuf^{as}?' I said, 'No'. When the fire was kindled for Ibrahim^{as}, Jibraeel^{as} came down with a cloth, from the clothes of the Paradise. With it, neither the heat, nor the cold affected him^{as} adversely. When death presented itself to Ibrahim^{as}, he^{as} made an amulet out of it and attached it on Is'haq^{as}, and Is'haq^{as} attached it on Yaqoub^{as}. When Yusuf^{as} came to this world, he^{as} attached it on him^{as}, and it was in his^{as} upper arm until the matter transpired what it did.

فلما اخرج يوسف بمصر القميص من التميمة وجد يعقوب ريحه فهو قوله تعالى انى لأجد ريح يوسف لولا ان تفندون فهو ذلك القميص الذى انزل به من الجنة قلت جعلت فداك فالى من صار ذلك القميص فقال إلى اهله ثم قال كل نبى ورث علمه أو غيره فقد انتهى إلى محمد صلى الله عليه وآله واهل بيته.

When Yusuf^{as} was in Egypt, he^{as} brought out the shirt from the amulet, Yaqoub^{as} found its aroma. These are the Words of Allah^{azwj} the High *[12:94] Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded*, for that was the shirt which had come down from the Paradise'. I said, 'May I be sacrificed for you^{asws}, to whom has this shirt gone to?' He^{asws} said: 'To it's (AhI) worthy person^{as}'. Then said: 'All Prophets^{as} inherited his^{as} knowledge, and other (things) and <u>it then came to Muhammad^{saww} and the People^{asws} of his^{azwj} Household'.⁴⁵</u>

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {96} قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97} قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {98}

[12:96] So when the bearer of good news came he cast it upon his face, so he regained his sight. He said: Did I not say to you that I know from Allah what you do not know? [12:97] They said: O our father! Seek Forgiveness for our sins for us, surely we were erroneous [12:98] He said: Soon I will ask for your Forgiveness from my Lord; surely He is the Forgiving, the Merciful

ابن بابويه: قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن أحمد بن الحسن الميثمي، عن الحسن الواسطي، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «قدم أعرابي على يوسف (عليه السلام) ليشتري منه طعاما، فباعه، فلما فرغ قال له يوسف

⁴⁵ Basaair Al Darajaat – P 4 Ch 4 H 58

(عليه السلام): أين منزلك؟ قال له: بموضع كذا و كذا. فقال له: فإذا مررت بوادي كذا و كذا، فقف و ناد: يا يعقوب، يا يعقوب، فإنه سيخرج لك رجل عظيم جميل و سيم، فقل له: لقيت رجلا بمصر و هو يقرئك السلام، و يقول لك: إن وديعتك عند الله عز و جل لن تضيع».

Ibn Babuwayh said, 'Muhammad Bin Ali Al majaylawiya, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Abaan, from Muhammad Bin Awrama, from Ahmad Bin Al Hassan Al Maysami, from Al Hassan Al Wasity, from Hisham Bin Saalim,

'Abu Abdullah^{asws} having said: 'A Bedouin came up to Yusuf^{as} in order to buy food from him^{as}. So he^{as} sold it to him. So when it was done, Yusuf^{as} said to him: 'Where is your home?' He said to him^{asws}, 'At such and such a place'. So he^{as} said to him: 'So when you pass by such and such a valley, pause over there and call out, 'O Yaqoub^{as}! O Yaqoub^{as}! So there would be coming out to you a great man, beautiful and handsome. So, say to him, 'I met a man in Egypt and he conveyed greetings to you^{as} and is saying to you^{as}: 'Your^{as} deposit with Allah^{azwj} Mighty and Majestic would never go to waste'.

قال: «فمضى الأعرابي حتى انتهى إلى الموضع، فقال لغلمانه: احفظوا على الإبل. ثم نادى: يا يعقوب، يا يعقوب. فخرج اليه رجل أعمى طويل جسيم جميل يتقى الحائط بيده حتى أقبل، فقال له الرجل: أنت يعقوب؟ قال: نعم، فأبلغه ما قال يوسف، فسقط مغشيا عليه، ثم أفاق، و قال للأعرابي: يا أعرابي، ألك حاجة إلى الله عز و جل؟ فقال له: نعم، إني رجل كثير المال، و لى ابنة عم ليس يولد لى منها، و أحب ان تدعو الله أن يرزقني ولدا

He^{asws} said: 'So the Bedouin went and ended up at that place, so he said to his attendants, 'Guard my camel for me'. Then he called out, 'O Yaqoub^{as}! O Yaqoub^{as}! So there came out to him a blind man, of a tall body, beautiful, relying upon the wall by his^{as} hands until he^{as} faced him. So the man said to him^{as}, 'Are you^{as} Yaqoub ^{as}?' He^{as} said: 'Yes'. So he delivered to him^{as} what Yusuf^{as} had said. He^{as} fell unconscious. Then he^{as} woke up and said to the Bedouin: 'O Bedouin! Have you any (particular) need to Allah^{azwj} Mighty and Majestic?' So he said to him^{as}, 'Yes. I am a man with a lot of wealth, and for me there is a son from my uncle, but not born from me, and I would love it that you^{as} should supplicated to Allah^{azwj} to Grant me a son'.

قال- فتوضأ يعقوب، و صلى ركعتين، ثم دعا الله عز و جل، فرزق أربعة بطون- أو قال: ستة أبطن- في كل بطن اثنان.

He^{asws} said: 'So Yaqoub^{as} performed ablution, and Prayed two Cycles. Then he^{as} supplicated to Allah^{azwj} Mighty and Majestic. So he was Granted four abdomens (pregnancies)' – or said: 'Six abdomens (pregnancies), in each pregnancy – two (sons)'.

فكان يعقوب (عليه السلام) يعلم أن يوسف (عليه السلام) حي لم يمت، و أن الله تعالى ذكره سيظهره له بعد غيبته، و كان يقول لبنيه: إنّي أَغْلُمُ مِنَ اللهِ ما لا تَعْلَمُونَ و كان بنوه و أهله و أقرباؤه يفندونه على ذكره ليوسف، حتى إنه لما وجد ريح يوسف، قال: إنّي لأَجِدُ رِيحَ يُوسُفَ لَوْ لا أَنْ تُقَدُّونِ قالُوا تَاللهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ فَلَمَّا أَنْ جاءَ الْبَشِيرُ و هو يهودا ابنه، فالقى قميص يوسف عَلى وَجْهِهِ فَارْنَدَ بَصِيراً قالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللهِ ما لا تَعْلَمُونَ».

So Yaqoub^{as} knew that Yusuf^{as} was alive and had not died, and that Allah^{azwj} the high Mentioned that He^{azwj} would Make him^{as} appear after his^{as} Occultation, and was the speech of His^{azwj} Prophet^{as} [12:94] Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded [12:95] They said: By Allah, you are most surely in your old error [12:96] So when the bearer of good news came

and it was his^{as} son Yehouda, *he cast it upon his face, so he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?*⁴⁶

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن شريف بن سابق، عن الفضل بن أبي قرة، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): خير وقت دعوتم الله عز و جل فيه الأسحار، و تلا هذه الآية في قول يعقوب (عليه السلام): سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي قال: أخرهم إلى السحر».

And from him (Yaqoub Al Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Saabiq, from Al fazal Bin Abu Qarat,

Abu Abdullah^{asws} has said that Rasool-Allah^{saww} said: 'The best time for supplication to Allah^{azwj} Mighty and Majestic is during the last part of the night (السحر)'. And he^{saww} recited this Verse *[12:98] He said: Soon I will ask for your Forgiveness from my Lord*. He^{saww} said: 'He (Yaqoub^{as}) delayed them until the last part of the night'. ⁴⁷

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ {99} وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُوا لَهُ سُجَدًا ﴿ وَقَالَ الْهُ أَنْ جَعَلَهَا رَبِّي حَقَّا ۖ وَقَدْ أَحْسَنَ بِي إِذَ أَخْرَجَنِي مِنَ السَّجْنِ وَجَاءَ بِكُمْ مِنَ الْمَجْدَا ۖ وَقَالَ اللَّهُ عَلَى السَّجْدَا ۖ وَقَالَ يَكُمْ مِنَ الْمَدُو مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100} رَبِّ قَدْ آتَيْتَنِي مِنْ اللَّهُ فَا اللَّهُ عَلَى اللَّهُ الْعَلِيمُ الْحَكِيمُ وَالْعَلَى مُسْلِمًا وَالْمُوسِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَقِي مُسْلِمًا وَالْجَقْنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَقَّنِي مُسْلِمًا وَالْجَقْنِي بِاللَّكُولِ الْأَحْادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَقَّنِي مُسْلِمًا وَالْحَقْنِي الْكَنْيَا وَالْآخِرَةِ ۖ لَا اللَّهُ الْوَقَالِ اللَّهُ الْمُثَلِي الْمُثَالِقِيلُ الْأَعْلَ وَعَلَيْ وَعَلَى الْمُنْ عَلَيْ الْعُرْسِ أَلْوَلُولِ الْمُعَالَ وَالْمُ الْمُؤْلِقِي اللَّهُ الْمُنْ عَلَيْكُ وَاللَّالِ الْمُعَالِيمُ الْمُؤْمِقِي مُسْلِمًا وَالْمَالُولِ الْمُعْلِي الْمُؤْمِقِي مُسْلِمًا وَالْمَالِكُ الْمُنْ الْمُؤْمِقِي عَلَيْكُ وَالْمَالِولِ الْمُثَالِقِ الْوَالِمُ الْمُلْكِالَةُ وَالْمُثَلِي وَعَلَى اللْمُ لَالِي الْمُعْلِقِ الْمُشَامِلُولُكُ الْمُؤْمِ الْمُثَلِي وَلِي الْمُنْكُولِ الْمُؤْمِقِ الْمُؤْمِقِي اللْمُنْعِلَا وَالْمَالِي الْمُعْلِقِيلُ الْمُؤْمِلِ الْمُؤْمِلِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُثَلِي وَالْمُؤْمِ وَالْمُؤْمِ الْمُلْعَلِقِيلُولُ الْمُؤْمِلُولُ الْمُؤْمِلُولِ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُ الْمُؤْمِلِيلُولِ الْمُؤْمِلُولُ الْ

[12:99] Then when they came up to Yusuf, he took his parents to lodge with him and said: Enter in safety into Egypt, if Allah so Desires it [12:100] And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! This is the interpretation of my dream before; my Lord has indeed Made it to come true; and He was Good to me when He Brought me out from the prison and brought you from the desert after the Satan had sown dissensions between me and my brothers, surely my Lord is Kind to whom He so Desires to; surely He is the Knowing, the Wise [12:101] Lord! You have Given me from the kingdom and Taught me from the interpretation of the events: Originator of the skies and the earth! You are my Guardian in the world and the Hereafter; Cause me die a Muslim and join me with the righteous

ثم قال علي بن إبراهيم: وحدثني محمد بن عيسى، أن يحيى بن أكثم سأل موسى بن محمد بن علي بن موسى مسائل، فعرضها على أبي الحسن (عليه السلام)، وكان أحدها: أخبرني عن قول الله عز وجل: وَ رَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَ خَرُ وا لَهُ سُجَّداً أسجد يعقوب و ولده ليوسف و هم أنبياء؟

Then Ali Bin Ibrahim said, 'And Muhammad Bin Isa narrated to me, from Yahya Bin Aksam who asked some questions to Musa Bin Muhammad Bin Ali Bin Musa,

So he presented them to Abu Al-Hassan^{asws}, and one of them was, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic *[12:100]* And he raised his parents upon the throne and they fell down in prostration before him. Yaqoub^{as} and his^{as} sons Prostrated to Yusuf^{as}, and they were Prophets^{as}?'

كمال الدين و تمام النعمة: 141/ 9 46

الكافي 2: 346/ 6.

فأجاب أبو الحسن (عليه السلام): «أما سجود يعقوب و ولده ليوسف، فإنه لم يكن ليوسف، و إنما كان ذلك من يعقوب و ولده طاعة لله و تحية الله و تحية الله عنهم طاعة الله و تحية لادم، و إنما كان ذلك منهم طاعة الله و تحية لادم،

So Abu Al-Hassan^{asws} answered: 'As for the Prostrations of Yaqoub^{as} and his^{as} sons to Yusuf^{as}, so it was not for Yusuf^{as}. But rather, that was from Yaqoub^{as} and his^{as} sons for obedience for the Sake of Allah^{azwj}, and as a respect for Yusuf^{as}, just like the Prostrations of the Angels which were done to Adam^{as}, and they were not to Adam^{as}, but rather, that was from them, obedience for the Sake of Allah^{azwj} and a respect for Adam^{as}.

فسجد يعقوب و ولده و سجد يوسف معهم شكرا لله تعالى لاجتماع شملهم، ألم تر أنه يقول في شكره ذلك الوقت: رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَ عَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحادِيثِ فاطِرَ السَّماواتِ وَ الْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيا وَ الْآخِرَةِ تَوَفَّنِي مُسْلِماً وَ أَلْحِقْنِي بِالصَّالِحِينَ.

Therefore, Yaqoub^{as} and his^{as} sons Prostrated, and Yusuf^{as} Prostrated along with them to thank Allah^{azwj} the High for having Reunited their families. Did you not see that he^{as} was saying in his^{as} appreciation, during that time [12:101] Lord! You have Given me from the kingdom and Taught me from the interpretation of the events: Originator of the skies and the earth! You are my Guardian in the world and the Hereafter; Cause me die a Muslim and join me with the righteous?'

فنزل عليه جبرئيل، فقال له: يا يوسف، أخرج يدك، فأخرجها فخرج من بين أصابعه نور، فقال: ما هذا النور، يا جبرئيل؟ فقال: هذه النبوة، أخرجها الله من صلبك لأنك لم تقم لأبيك. فحط الله نوره، و محا النبوة من صلبه، و جعلها في ولد لاوي أخي يوسف، و ذلك لأنهم لما أرادوا قتل يوسف قال: لا تَقْتُلُوا يُوسُفَ وَ أَلْقُوهُ فِي عَيابَتِ الْجُبِّ فشكر الله له ذلك، و لما أرادوا ان يرجعوا إلى أبيهم من مصر و قد حبس يوسف أخاه، قال: فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ الله لِي وَهُو خَيْرُ الْحاكِمِينَ فشكر الله له ذلك،

So Jibraeel^{as} descended unto him^{as} and said to him^{as}: 'O Yusuf^{as}! Bring out your^{as} hand!' So he^{as} brought it out, and there came out 'you' A Light escaping from in between his^{as} fingers. So he^{as} said: 'What this is Light O Jibraeel^{as}?' He^{asws} said: 'This is the Prophet-hood. Allah^{azwj} Took it out from your^{as} back because you^{as} did not stand up for your^{as} father^{as}'. Therefore, Allah^{azwj} Removed his^{as} Light and Erased the Prophet-hood from his^{as} 'allah' (descendants) and Made it to be in the sons of Al-Awaie, brother of Yusuf^{as}. And that was because when they wanted to kill Yusuf^{as}, he said *[12:10] Do not slay Yusuf, and cast him down into the bottom of the well*. So Allah^{azwj} Appreciated that to him. And when they wanted to return to their father^{as} from Egypt, and Yusuf^{as} had detained their brother (Binyamin^{as}), he said *[12:80] Therefore I will by no means depart from this land until my father permits me or Allah Decides for me, and He is the best of the judges*. So Allah^{azwj} Appreciated that to him.

فكان أنبياء بني إسرائيل من ولد لاوي، و كان موسى من ولده، و هو موسى بن عمران بن يصهر بن واهث بن لاوي بن يعقوب ابن إسحاق بن إبر اهيم.

Thus, the Prophets^{as} of the Children of Israel were from the sons of Al-Awaie, and Musa^{as} was from his sons, and he^{as} is Musa^{as} Bin Imran^{as} Bin Yas'har^{as} Bin Wahas^{as} Bin Al-Awaie^{as} Bin Yaqoub^{as} Ibn Is'haq^{as} Bin Ibrahim^{as}'.

فقال يعقوب لابنه: يا بني أخبرني ما فعل بك إخوتك حين أخرجوك من عندي؟ قال: يا أبت أعفني من ذلك. قال: فأخبرني ببعضه، فقال: يا أبت، إنهم لما أدنوني من الجب قالوا: انزع قميصك. فقلت لهم: يا إخوتي، اتقوا الله و لا تجردوني. فسلوا على السكين، و قالوا: لئن لم تنزع لنذبحنك. فنزعت القميص، فألقوني في الجب عريانا

So Yaqoub^{as} said to his^{as} son^{as}: 'O my^{as} son! Inform me of what your^{as} brothers did with you^{as} when they took you^{as} out from me^{as}?' He (Yusuf^{as}) said: 'O father^{as}! Excuse me^{as} from (detailing) that'. He^{as} said: 'So inform me^{as} from some of that'. So he^{as} said: 'O father^{as}! When they took me near the well, they said, 'Take off your^{as} shirt!' So I^{as} said to them: 'O my brothers! Fear Allah^{azwi} and do not strip me'. So they asked me^{as} with the knife, and said, 'If you^{as} do not take it off, we would slaughter you^{as}'. So I^{as} took off the shirt and they threw me in the well naked (without a shirt)'.

- قال- فشهق يعقوب شهقة و اغمي عليه، فلما أفاق، قال: يا بني حدثني فقال: يا أبت، أسألك بإله إبراهيم و إسحاق و يعقوب إلى أعفيتني. فأعفاه».

He^{asws} said: 'Yaqoub^{as} gasped with a gasp and fainted. So when he^{as} woke up, he^{as} said: 'O my^{as} son^{as}, narrated to me^{as} (further)'. So he^{as} said: 'O father^{as}! I^{as} ask you^{as} by the God of Ibrahim^{as}, and Is'haq^{as}, and Yaqoub^{as} to excuse me^{as} (from detailing further)'. So he^{as} excused him^{as}'.⁴⁸

ابن بابويه: أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن عبد الله بن المغيرة، عمن ذكره، عن أبي عبد الله (عليه السلام) قال: «استأذنت زليخا على يوسف. فلما دخلت قال: يا زليخا، ما لى أراك قد تغير لونك؟

Ibn Babuwayh said, 'My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Zuleykha sought permission to see Yusuf^{as}. So when she came over, he^{as} said: 'O Zuleykha! What is the matter that I^{as} see that your colour (of your face) has changed?'

قالت: سبحان الذي جعل الملوك بمعصيتهم عبيدا، و جعل العبيد بطاعتهم ملوكا. قال لها: ما الذي دعاك ـ يا زليخا ـ إلى ما كان منك؟ قال: حسن وجهك، يا يوسف. فقال لها: كيف لو رأيت نبيا يقال له محمد (صلى الله عليه و آله)، يكون في آخر الزمان، أحسن منى وجها، و أحسن منى خلقا، و أسمح منى كفا؟ قالت: صدقت.

She said, 'Glory be to the One Who Made the kings to become slaves due to their disobedience, and Made the slaves to be kings due to their obedience'. He^{as} said to her: 'What is it that makes you to supplicate – O Zuleykha – to what was from you beforehand?' She said, 'Beauty of your^{as} face, O Yusuf^{as}'. So he^{as} said to her: 'If only you could have seen a Prophet^{saww} called Muhammad^{saww} who would come to be during the end of the times, of a face better than mine^{as}, and better than me^{as} in manners, and more forgiving than me^{as} by his^{as} palm?' She said, 'You^{as} have spoken the truth'.

قال: و كيف علمت أني صدقت؟ قالت: لأنك حين ذكرته وقع حبه في قلبي. فأوحى الله عز و جل إلى يوسف: أنها قد صدقت، و أني قد أحببتها لحبها محمدا، فأمره الله تبارك و تعالى أن يتزوجها».

He^{as} said: 'And how do you know that I^{as} am speaking the truth?' She said, 'Because, when you^{as} mentioned him^{saww}, there occurred love for him^{saww} in my

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تفسير القمّى 1: 356 ⁴⁸

heart'. So Allah^{azwj} Mighty and Majestic Revealed unto Yusuf^{as}: "She has spoken the truth, and I^{azwj} Love her due to her love for Muhammad^{saww}". Thus, Allah^{azwj} Blessed and High Commanded him^{as} to marry her'.⁴⁹

عن أبي بصير، عن أبي جعفر (عليه السلام)- » - قال: «فساروا تسعة أيام إلى مصر، فلما دخلوا على يوسف في دار الملك، اعتنق أباه فقبله و بكى و رفعه و رفع خالته على سرير الملك، ثم دخل منزله، فادهن و اكتحل و لبس ثياب العز و الملك، ثم رجع إليهم. فما رأوه سجدوا جميعا إعظاما و شكرا لله، فعند ذلك قال: يا أَبنتِ هذا تَأْوِيلُ رُعْيايَ مِنْ قَبْلُ إلى قوله: بَيْنِي وَ بَيْنَ إِخْوَتِي

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'So they (Yaqoub^{as} and his^{as} family) travelled for nine days to Egypt. So when they came up to Yusuf in the house of the king, he^{as} embraced his^{as} father^{as}, and kissed him^{as}, and cried, and raised him^{as} and his^{as} aunt upon the throne of the king. Then he^{as} entered into his chamber, so he^{as} cleaned himself^{as}, and applied kohl, and wore the attire of the honour and the king. Then he^{as} returned to them. So when he^{as} saw all of them to be in Prostration in Magnification and appreciation to Allah^{azwi}, so it was during that he^{as} said [12:100] O my father! This is the interpretation of my dream before; my Lord has indeed Made it to come true; and He was Good to me when He Brought me out from the prison and brought you from the desert after the Satan had sown dissensions between me and my brothers'.⁵⁰

عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) في قول الله: وَ رَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ قال: «العرش: السرير». و في قوله: وَ خَرُّوا لَهُ سُجَّداً قال: «كان سجودهم ذلك عبادة لله».

From Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} *[12:100] And he raised his parents upon the throne*, he^{asws} said: 'The throne – the (Royal) seat'. And regarding His^{azwj} Words *and they fell down in prostration before him*, he^{asws} said: 'Those Prostrations of theirs were for the worship of Allah^{azwj}'. ⁵¹

عن محمد بن مسلم، قال: قلت لأبي جعفر (عليه السلام): كم عاش يعقوب مع يوسف بمصر بعد ما جمع الله ليعقوب شمله، و أراه تأويل رؤيا يوسف الصادقة؟ قال: «عاش حولين».

From Muhammad Bin Muslim who said,

'I said to Abu Ja'far^{asws}, 'For how long did Yaqoub^{as} live with Yusuf^{as} in Egypt after Allah^{azwj} had Brought together his^{as} family, and Shown him^{as} the interpretation of the dream of Yusuf^{as} to be true?' He^{asws} said: 'Lived for two years'.

قلت: فمن كان يومئذ الحجة لله في الأرض، يعقوب أم يوسف؟ قال: «كان يعقوب الحجة، و كان الملك ليوسف، فلما مات يعقوب حمل يوسف عظام يعقوب في تابوت إلى أرض الشام، فدفنه في بيت المقدس، ثم كان يوسف بن يعقوب الحجة».

⁽Extract) علل الشرائع: 55/ 1.

⁽Extract) تفسير العيّاشي 2: 197/ 83.

تفسير العيّاشي 2: 197/ 85. ⁵¹

I said, 'So who was the Proof of Allah^{azwj} in the earth, Yaqoub^{as} or Yusuf^{as}?' He^{asws} said: 'Yaqoub^{as} was the Proof, and the kingdom was for Yusuf^{as}. So when Yaqoub ^{as} died, Yusuf carried his^{as} body in a coffin to the land of Syria, and had him^{as} buried in Bayt Al-Magdis. Then, Yusuf^{as} Bin Yaqoub^{as} was the Proof'.⁵²

VERSES 102 - 106

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ {102} وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُوْمِنِينَ {108} وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ بِمُوْمِنِينَ {108} وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُوْمِنَ عَلَيْهِ مِنْ 105} وَمَا يُوْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {106}

[12:102] That is from the News of the unseen (which) We Reveal unto you, and you were not with them when they resolved upon their affair, and they were plotting [12:103] And most men will not believe even though you desire it eagerly [12:104] And you do not ask them for any recompense for this; it is nothing but a Reminder for the Worlds [12:105] And how many a Sign in the skies and the earth which they pass by, yet they are turning aside from it [12:106] And most of them do not believe in Allah without associating others (with Him)

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يحيى بن المبارك، عن عبد الله ابن جبلة، عن سماعة، عن أبي بصير، و إسحاق بن عمار، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ ما يُؤُمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ، قال: «بطيع الشيطان من حيث لا يعلم، فيشرك».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Ibn Jabalat, from Sama'at, from Abu Baseer, and Is'hag Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic *[12:106] And most of them do not believe in Allah without associating others (with Him)*, he^{asws} said: 'They obey the Satan^{la} unknowingly, therefore they associate partners'.⁵³

و عنه: عن علي بن ابراهيم، عن محمد بن عيسى، عن يونس، عن ابن بكير، عن ضريس، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ ما يُؤْمِنُ أَكْثَرُ هُمْ بِاللهِ إِلَّا وَ هُمْ مُشْرِكُونَ، قال: «شرك طاعة، و ليس شرك عبادة».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bakeyr, from Zareys,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic *[12:106] And most of them do not believe in Allah without associating others (with Him)*, he^{asws} said: 'Association (شرك) of obedience, and it is not association of worship'.⁵⁴

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن علي بن الحكم، عن موسى بن بكر، عن الفضيل، عن أبي جعفر (عليه السلام)، في قول الله تعالى: وَ ما يُؤْمِنُ أَكْثَرُ هُمْ بِاللهِ إِلَّا وَ هُمْ مُشْرِكُونَ. قال: «شرك طاعة

ركافي 2: 292/ 4 ⁵⁴ الكافي 2: 292/ 4

تفسير العيّاشي 2: 198/ 87. ⁵²

الكافي 2: 292/ 3 53

و ليس شرك عبادة، و المعاصىي التي يرتكبون فهي شرك طاعة، أطاعوا فيها الشيطان فأشركوا بالله في الطاعة لغيره، و ليس باشر اك عبادة، أن يعبدوا غير الله».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Al Fazeyl,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High *[12:106] And most of them do not believe in Allah without associating others (with Him)*. He^{asws} said: 'Association of obedience, and it is not association of worship. And the disobedience which you are committing, so it is the association of obedience. Satan^{la} comes during it, thus you end up association with Allah^{azwj} the obedience of someone else. And it is not the association of worship, but (it's the obedeience, which is similar to) you are worshipping other than Allah^{azwj}. ⁵⁵

عن يعقوب بن شعيب، قال: سألت أبا عبد الله (عليه السلام): وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ، قال: «كانوا يقولون: نمطر بنوء كذا، و بنوء كذا لا نمطر. و منهم أنهم كانوا يأتون الكهان فيصدقونهم بما يقولون».

From Yaqoub Bin Shuayb who said,

'I asked Abu Abdullah^{asws}, '(What about) *[12:106]* And most of them do not believe in Allah without associating others (with Him)?' He^{asws} said: 'They were saying, 'It would rain when a certain star is in a certain place, and it would not rain if the star is in such a place'. And from among them, there were those who used to come to the sooth-sayers, who use to ratify what they were saying'.⁵⁶

عن مالك بن عطية، عن أبي عبد الله (عليه السلام) في قوله: وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ. قال: «هو الرجل يقول: لو لا فلان لهلكت، و لو لا فلان للصبت كذا و كذا، و لو لا فلان لضاع عيالي، ألا ترى أنه قد جعل لله شريكا في ملكه، يرزقه و يدفع عنه».

From Malik Bin Atiya,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words *[12:106] And most of them do not believe in Allah without associating others (with Him)*. He^{asws} said: 'It is the speech of the man, 'Had it not been for so and so, I would have perished. And had it not been for so and so, such and such would have afflicted me. And had it not been for so and so, my family would have been lost'. Do you not see that he has made for himself a partner with Allah^{azwj} in His^{azwj} Kingdom, Sustaining him and Defending him?'

قال: قلت: فيقول: لو لا أن الله من على بفلان لهلكت؟ قال: «نعم، لا بأس بهذا».

I said, 'So he should be saying, 'Had it not been for Allah^{azwj} Favouring me by so and so, I would have perished'. He^{asws} said: 'Yes, there is no problem with this'.⁵⁷

تفسير القمّى 1: 358. ⁵⁵

تفسير العيّاشي 2: 199/ 91. ⁵⁶

تفسير العيّاشي 2: 200/ 96 ⁵⁷

VERSES 107 & 108

أَفَاَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {107} قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ أَنْ عَنْ الْمُشْرِكِينَ {108}

[12:107] Do they then feel secure that there may come to them an extensive Punishment from Allah or (that) the Hour may come to them suddenly while they are not perceiving? [12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight, and Glory be to Allah, and I am not from of the Polytheists

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن الأحول، عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قوله تعالى: قُلْ هذه سبيلي أَدْعُوا إِلَى اللهِ عَلَى بَصِيرَةٍ أَنَا وَ مَنِ اتَّبَعَنِي، قال: «ذلك رسول الله (صلى الله عليه و آله) و أمير المؤمنين و الأوصياء من بعدهما (عليهم السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Salaam Bin Mustaneer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High *[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight*. He^{asws} said: 'That is Rasool-Allah^{saww}, and Amir-ul-Momineen^{asws}, and the successors from after them both both saws, 58

و عنه: عن علي بن إبراهيم، عن أبيه، قال: قال علي بن حسان لأبي جعفر (عليه السلام): يا سيدي، إن الناس ينكرون عليك حداثة سنك. فقال: «و ما ينكرون من ذلك؟ لقد قال الله عز و جل لنبيه (صلى الله عليه و آله): قُلْ هذِه سَبِيلِي أَدْعُوا إِلَى اللهِ عَلَى بَصِيرَةٍ أَنَا وَ مَن اتَّبَعَنِي فو الله ما تبعه إلا على (عليه السلام) و له تسع سنين، و أنا ابن تسع سنين».

And from him, from Ali Bin Ibrahim, from his father who said,

'Ali Bin Hisan said to Abu Ja'far^{asws}, 'O my Master^{asws}! The people are denying you^{asws} due to your^{asws} young age'. So he^{asws} said: 'And what are they denying from that? Allah ^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} [12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight, for by Allah^{azwj}! No one followed him^{asws} except for Ali^{asws}, and he^{asws} was nine years old, and I^{asws} am (also) a boy of nine years'. ⁵⁹

العياشي: عن إسماعيل الجعفي، قال: قال أبو جعفر (عليه السلام): قُلْ هذِهِ سَبِيلِي أَدْعُوا إِلَى اللهِ عَلى بَصِيرَةٍ أَنَا وَ مَنِ النَّبَعَنِي. قال: فقال: «علي بن أبي طالب (عليه السلام) خاصة».

Al Ayyashi, from Ismail Al Ju'fy who said,

'Abu Ja'far^{asws} recited *[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight*, so he^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} in particular'.⁶⁰

الكافي 1: 342/ 66 58

الكافي 1: 315/ 8. 59

⁽Extract) تفسير العيّاشي 2: 200/ 99.

و عنه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب، قال: أخبرنا أبو الحسن أحمد بن محمد بن عبد الله بن حمزة الشعراني العماري، من ولد عمار بن ياسر (رحمه الله)، قال: حدثنا أبو محمد عبيد الله بن يحيى بن عبد الباقي الأذني بأذنه «1»، قال: حدثنا علي بن الحسن المعاني، قال: حدثنا عبد الله بن يزيد، عن يحيى بن عقبة بن أبي العيزار، قال: حدثنا محمد بن حجار، عن يزيد بن الأصم، قال: سأل رجل عمر بن الخطاب، فقال: يا أمير المؤمنين، ما تفسير سُبْحانَ الله؟ فقال: إن في هذا الحائط رجلا كان إذا سئل أنبأ، و إذا سكت ابتدأ.

And from him, (Al Sadouq) said, 'Abdullah Bin Muhammad Bin Abdul Wahab narrated to us, from Abu Al Hassan Ahmad Bin Muhammad Bin Abdullah Bin Hamza Al Sha'rany Al Amaary, from a son of Ammar Bin Yaasir, from Abu Muhammad Ubeydullah Bin ahya Bin Abdul Baqy Al Azny, from Ali Bin Al Hassan Al Ma'any, from Abdullah Bin Yazeed, from yahya Bin Uqba Bin Abu Al Ayzaar, from Muhammad Bin Hajaar, from Yazeed Bin Al Asam who said,

'A man asked Umar Bin Al-Khattab, 'O commander of the faithful! What is the explanation of 'سُبْحانَ اللهِ' *[12:108] Glory be to Allah*?' So he said, 'At this wall there is a man^{asws}, who, if you ask him (anything) he^{asws} would answer, and if you were to be silent, he^{asws} would initiate'.

فدخل الرجل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن ما تفسير سُبْحانَ اللهِ؟ قال: «هو تعظيم جلال الله عز و جل. و تنزيهه عما قال فيه كل مشرك، فإذا قالها العبد صلى عليه كل ملك».

So the man went over and there was Ali^{asws} Bin Abu Talib^{asws}. So he said, 'O Abu Al Hassan^{asws}! What is the explanation of 'سُبُحانَ اللَّهِ' [12:108] Glory be to Allah?' He^{asws} said: 'It is the Magnification of the Majesty of Allah^{azwj} Mighty and Majestic, and it is disliked even if every Polytheist were to say it. So when the servant says it, every Angel sends Blessings upon him'.⁶¹

VERSE 109

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي الَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ قَيْنُظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَيْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَقَوْا ۗ أَفَلَا تَعْقِلُونَ {109}

[12:109] And We have not Sent before you but men from (among) the people of the towns, unto whom We Revealed. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the Hereafter is better for those who are pious; do you not then understand?

ابن بابویه، قال: حدثنا محمد بن القاسم المغسر المعروف بأبي الحسن الجرجاني (رضي الله عنه)، قال: حدثنا يوسف بن محمد بن زياد و علي بن محمد بن سيار، عن أبو يهما، عن الحسن بن علي، عن أبيه علي بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهم السلام)- في حديث-قال فيه مخاطبا: «أو لست تعلم أن الله تعالى يقول: وَ ما أَرْسَلْنا مِنْ قَبْلِكَ يعني إلى الخلق: إلا رجالًا نُوحِي إلنَّهِمْ مِنْ أَهْلِ الْقُرى؟ فأخبر أنه لم يبعث الملائكة إلى الأرض، فيكونوا أمهة و حكاما، و إنما أرسلوا إلى أنبياء الله».

Ibn babuwah said, 'Muhammad Bin Al Qasim, the commentator well known as Abu Al Hassan Al Jarjany narrated to us, from Yusuf Bin Muhammad Bin Ziyad and Ali Bin Muhammad Bin Sayyar, from Abu Yahma,

(It has been narrated) from Al-Hassan^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws}

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التوحيد: 311/ 1. ⁶¹

father^{asws} Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} – in a Hadeeth – said in it preaching: 'Do you not know that Allah^{azwj} the High will not Keep the world devoid of a Prophet^{as} at all, or an Imam^{asws}, from the human beings? Or, is not Allah^{azwj} the High Saying *[12:109] And We have not Sent before you* Meaning to the creatures *but men from (among) the people of the towns, unto whom We Revealed*. So be informed that He^{azwj} did not Send the Angels to the earth so that they would become Imams and rulers. But rather, He^{azwj} Sent Prophets^{as}'.⁶²

VERSES 110 & 111

حَتَّىٰ إِذَا اسْتَيْاَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ {110} لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمِ يُوْمِنُونَ {111}

[12:110] Until when the Rasools despaired and the people became sure that they were indeed told a lie, Our Help came to them and so We Rescued the one whom We so Desire to; and Our Punishment is not averted from the guilty people [12:111] In their stories there is a lesson for men of understanding. It is not a Hadeeth which could be forged, but a verification of what is before it and a detail of all things and a Guide and a Mercy to a people who believe

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليه السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك، إن الأنبياء معصومون؟ قال: «بلي» و ذكر الحديث إلى أن قال فيه: فقال المأمون لأبي الحسن (عليه السلام): فأخبرني عن قول الله تعالى: حَتَّى إِذَا اسْنَيْأَسَ الرُّسُلُ وَ ظَنُوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنا.

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from Hamdan Bin Suleyman Al Neysabouri, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present in a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. So Al-mamoun said to him^{asws}: 'O son^{asws} of Rasool-Allah^{saww}! Is it not from your^{asws} speeches that the Prophets^{as} are Infallible?' He^{asws} said: 'Yes'. And the Hadeeth was mentioned until it was said in it – So Al-Mamoun said to Abu Al-Hassan^{asws}, 'So inform me about the Words of Allah^{azwj} the High *[12:110] Until when the Rasools despaired and the people became sure that they were indeed told a lie, Our Help came to them and so We Rescued the one whom We so Desire to'.*

قال الرضا (عليه السلام): «يقول الله تعالى حتى إذا استيأس الرسل من قومهم، و ظن قومهم أن الرسل قد كذبوا، جاء الرسل نصرنا».

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عيون أخبار الرّضا (عليه السّلام) 1: 270/ 1 62 عيون أخبار الرّضا

Al-Reza^{asws} said: 'Allah^{azwj} the High is Saying: "Until the Rasools^{as} despaired from their^{as} people, and their^{as} people thought that the Rasools^{as} had lied, so there came to the Rasools^{as}, Our^{azwj} Help'.⁶³

عيون أخبار الرّضا (عليه السّلام) 1: 201/ 1. ⁶³