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CHAPTER 12

YUSUF^{AS}

(111 VERSES)

VERSES 67 - 111

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 67

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {67}

And he said: 'O my sons! Do not be entering from one door, and enter by different doors and I cannot avail you of anything from Allah. The Judgment is only for Allah, on Him do I rely, and upon Him should the relying ones be reliant upon' [12:67]

ابن بابويه في (الفتاوى) مرسلًا، عن الصادق (عليه السلام): في قول الله عز و جل: وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ، 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: **and upon Him should the relying ones be reliant upon' [12:67]**, he^{asws} said: 'The farmers'.¹

VERSES 68 - 70

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۖ وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {68}

And when they entered from where their father had instructed them to, it was not going to avail them of anything from Allah except, it was a need of Yaqoub regarding himself he wanted fulfilled, and he was with knowledge of what We had Taught him, but most of the people do not know [12:68]

¹ من لا يحضره الفقيه 3: 160 / 703.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ
{69}

And when entered to (see) Yusuf, he accommodated his brother to him saying, 'I am your brother, so do not be disheartened with what they have been doing' [12:69]

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ
{70}

So when he provided them with their provisions, he placed the drinking cup in his brother's saddle-bag. Then a caller called out, 'O caravan! You are stealing!' [12:70]

The observance of Taqiyya (Dissimulation)

الحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ قَالَ قِيلَ لِأَبِي جَعْفَرٍ (عليه السلام) وَ أَنَا عَنْدهُ إِنَّ سَالِمَ بْنَ أَبِي خَفْصَةَ وَ أَصْحَابَهُ يَزُودُونَ عَنْكَ أَنَّكَ تَكَلِّمُ عَلَى سَبْعِينَ وَجْهًا لَكَ مِنْهَا الْمَخْرُجُ فَقَالَ مَا يُرِيدُ سَالِمٌ مِنِّي أ يُرِيدُ أَنْ أَجِيءَ بِالْمَلَائِكَةِ وَ اللَّهُ مَا جَاءَتْ بِهَذَا النَّبِيُّونَ

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Wahsa'a, from Abaan Bin Usmaan, from Abu Baseer who said:

'It was said to Abu Ja'far^{asws} and I was in his^{asws} presence that, 'Saalim Bin Abu Hafsa and his companions are narrating from you^{asws} that you^{asws} speak upon seventy perspectives, for you^{asws} there is a way out from (each one) of these?' He^{asws} said: 'What does Saalim want from me^{asws}? Does he want that I^{asws} should come with the Angels? By Allah^{azwj}, (even) the Prophets^{as} did not come with this.

وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) إِنِّي سَقِيمٌ وَ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَ مَا فَعَلَهُ وَ مَا كَذَبَ وَ لَقَدْ قَالَ يُوسُفُ (عليه السلام) أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَارِقِينَ وَ مَا كَذَبَ.

And Ibrahim^{as} said: **So he said: 'I feel sick' [37:89]**, and he^{as} was not sick but he^{as} did not lie. And Ibrahim^{as} has said: **He said: 'But (maybe) their biggest one did this, so ask them if they could speak' [21:63]**, and he (their biggest idol) had not done it, but he^{as} did not lie'. And Yusuf^{as} has said: **'O caravan! You are stealing!' [12:70]**. By Allah^{azwj} they had not stolen, but he^{as} had not lied'.²

² Al Kafi – V 8 H 14518

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّا قَدْ رَوَيْنَا عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ يُوسُفَ (عَلَيْهِ السَّلَام) أَيْتُهَا الْعِزُّ إِنَّكُمْ لَسَارِقُونَ فَقَالَ وَاللَّهِ مَا سَرَقُوا وَمَا كَذَبَ قَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ فَقَالَ وَاللَّهِ مَا فَعَلُوا وَمَا كَذَبَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Al Hassan Al Sayqal who said,

'I said to Abu Abdullah^{asws}, 'We have been reporting from Abu Ja'far^{asws} regarding the words of Yusuf^{as}: **'O caravan! You are stealing!' [12:70]**, and he^{asws} said: 'By Allah^{azwj}! They were not stealing but he^{as} did not lie (either). And Ibrahim^{as} said: **'He said: 'But (maybe) their biggest one did this, so ask them if they could speak' [21:63].** By Allah^{azwj}! It (their biggest idol) had not done it but he^{as} did not lie'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا عِنْدَكُمْ فِيهَا يَا صَيْقَلُ قَالَ قُلْتُ مَا عِنْدَنَا فِيهَا إِلَّا التَّسْلِيمُ قَالَ فَقَالَ إِنَّ اللَّهَ أَحَبُّ أَتَيْنَ وَأَبْغَضُ أَتَيْنَ أَحَبُّ الْخَطَرِ فِيمَا بَيْنَ الصَّفَيْنِ وَ أَحَبُّ الْكَذِبِ فِي الْإِصْلَاحِ وَأَبْغَضُ الْخَطَرِ فِي الطَّرِيقَاتِ وَأَبْغَضُ الْكَذِبِ فِي غَيْرِ الْإِصْلَاحِ

He (the narrator) said, 'So Abu Abdullah^{asws} said: 'What is with you all regarding it, O Sayqal?' So I said, 'There is nothing with us except for the submission'. So he^{asws} said: 'Allah^{azwj} Loves two (things) and hates two. He^{azwj} Loves the danger in what is between the two swords and Loves the lie regarding the reconciliation; and Hates the danger in the roads and Hates the lie regarding other than the reconciliation.

إِنَّ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) إِذَا قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا إِزَادَةَ الْإِصْلَاحِ وَ دَلَالَةً عَلَى أَنَّهُمْ لَا يَفْعَلُونَ وَ قَالَ يُوسُفُ (عَلَيْهِ السَّلَام) إِزَادَةَ الْإِصْلَاحِ .

Ibrahim^{as}, rather, said: **'But (maybe) their biggest one did this [21:63]**, intending the reconciliation, and evidenced upon that they had not done it; and Yusuf^{as} intended the reconciliation'.³

VERSES 71 - 73

قَالُوا وَأَقْبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ {71}

They said while they were facing them, 'What is that which you are missing?' [12:71]

قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ {72}

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 17

They said, 'We miss the king's drinking cup, and the one who comes with it would be given a camel-load, as I am responsible for it' [12:72]

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {73}

They said, 'By Allah! You have known that we did not come for corruption in the land, and we are not thieves' [12:73]

عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله في يوسف: أَيُّهَا الْعِزُّ إِنَّكُمْ لَسَارِقُونَ. 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 عني، 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}: ***'O caravan! You are stealing!'*** [12:70]. 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}: ***'What is that which you are missing?'*** [12:71] ***They said, 'We miss the king's drinking cup [12:72]***, 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}'.⁴

VERSES 74 - 77

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ {74}

They said, 'So what would be its recompense if you were liars?' [12:74]

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ {75}

They said, 'Its recompense is, the one in whose bag it is found to be, then he would be its recompense. Like that we recompense the unjust ones' [12:75]

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۚ كَذَلِكَ كِدْنَا لِيُوسُفَ ۚ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۚ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ {76}

⁴ تفسير العياشي 2: 185 / 50.

So it (the search) was begun with their bags before the bag of his brother (Benyamin), then it was extracted from the bag of his brother. Like that We Planned for Yusuf. It was not for seizing his brother (to be) in the religion of the king, except that Allah so Desired. We Raise the levels of the one We so Desire, and above every one with knowledge is a more knowledgeable one [12:76]

قَالُوا إِنَّ يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرُّ مَكَانٍ ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ {77}

They (brothers) said, 'If he has stolen, then a brother of his did indeed steal from before'. But Yusuf kept it secret within himself and did not disclose it to them. He said: 'You are in a bad situation and Allah is more Knowing with what you are describing [12:77]

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد مسعود، عن أبيه قال: حدثنا احمد بن عبيدالله العلوي قال: حدثني علي بن محمد العلوي العمري قال: حدثني اسماعيل بن همام قال: قال الرضا عليه السلام في قول الله عز وجل: (قالوا إن يسرق فقد سرق أخ له من قبل، فاسرها يوسف في نفسه ولم يبدها لهم) قال كانت لاسحاق "ع" منطقة يتوارثها الانبياء الاكابر وكانت عند عمه يوسف، وكان يوسف عندها وكانت تحبه، فبعث إليها أبوه إبعثه الي وارده اليك،

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Masoud, from his father, from Ahmad Bin Ubeydullah Al Alawy, from Ali Bin Muhammad Al Alawy Al Amary, from Ismail Bin Hamam who said,

'Al-Reza^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: **They (brothers) said, 'If he has stolen, then a brother of his did indeed steal from before'. But Yusuf kept it secret within himself and did not disclose it to them [12:77].** He^{asws} said: 'Ishaq^{as} used to have a belt which was inherited by the great Prophets^{as}, and it was in the possession of an aunt of Yusuf^{as}, and Yusuf^{as} was (living) with her, and she used to love him^{as}. (One day) his^{as} father^{as} sent a message to her: 'Send him^{as} over to me^{as}, and I^{as} would return him^{as} back to you'.

فبعثت إليه دعه عندي الليلة اشمه، ثم أرسله اليك غدوة، قال: فلما أصبحت اخذت المنطقة فربطتها في حقه وألبسته قميصا وبعثت به إليه وقالت سرقت المنطقة فوجدت عليه، وكان إذا سرق واحد في ذلك الزمان دفع إلى صاحب السرقة فكان عبده.

So she send a message to him^{as}, 'Leave him in my presence for the night so that I can smell his^{as} aroma, then I shall send him to you^{as} in the morning'. When it was the morning, she took the belt and attached it to him^{as} and made him^{as} to wear a shirt and send it with him^{as} to him^{as}, and said, 'The belt was stolen and it was found to be upon him^{as}'. And it was so in that era, that if a thief was to steal, he would get handed over to the owner of the property, and he would be his slave (as a recompense)⁵.

⁵ Al Illal Al Sharaie – V 1 Ch 42 H 1

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، عن عبد الله بن محمد بن خالد قال: حدثني الحسن بن علي الوشاء قال: سمعت علي بن موسى الرضا "ع" يقول: كانت الحكومة في بني اسرائيل إذا سرق احد شيئا استرق به، وكان يوسف "ع" عند عمته وهو صغير، وكانت تحبه وكان لاسحاق "ع" منطقة البسها أباه يعقوب "ع" وكانت عند ابنته،

Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Muhammad Bin Masoud, from his father, from Abdullah Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Al Washa who said,

'I heard Ali^{asws} Bin Musa Al-Reza^{asws} saying: 'It was the law among the Children of Israel, if anyone stole anything, he would get stolen due to it (become a slave to the victim). And Yusuf^{as} was (living) with his^{as} aunt, and he^{as} was small, and she used to love him^{as}, and Is'haq^{as} had a belt which his^{as} father^{as} used to wear (sometimes), and it was in the possession of his^{as} daughter.

وان يعقوب طلب يوسف بأخذه من عمته فاغتمت لذلك وقالت له دعه حتى أرسله اليك فارسلته واخذت المنطقة فشدها في وسطه، تحت الثياب فلما أتى يوسف أباه جاءت وقالت سرقت المنطقة، ففتشته فوجدتها في وسطه، فلذلك، قال أخوة يوسف، حيث جعل الصاع في وعاء أخيه ان يسرق فقد سرق أخ له من قبل،

And Yaqoub^{as} sought Yusuf^{as} from his^{as} aunt, so she was aggrieved due to that and said to him^{as}, 'Leave him^{as} until I send him^{as} to you^{as}'. So she sent him^{as}, and took the belt and tied it around his^{as} waist, under the clothes. So when Yusuf^{as} came to his^{as} father^{as}, she came over and said, 'The belt has been stolen!' So he^{as} looked for it and found it to be in his^{as} waist. Thus, it was due to that, that the brothers of Yusuf^{as} said, when the (king's) bowl was made to be in the bag of his^{as} brother (Benyamin) **'If he has stolen, then a brother of his did indeed steal from before'**. [12:77].

فقال لهم يوسف: ما جزاء من وجدنا في رحله، قالوا: هو جزاؤه كما جرت السنة التي تجري فيهم، فبدأ بأوعيتهم قبل وعاء أخيه، ثم استخرجها من وعاء أخيه ولذلك قال أخوة يوسف (ان يسرق فقد سرق أخ له من قبل) يعنون المنطقة فاسرها يوسف في نفسه ولم يبيدها لهم.

So Yusuf^{as} said to them: 'What is the recompense of the one in whose ride it would be found to be'. They said, 'It would be his recompense' – in accordance to the way which had flowed to be among them. So he^{as} began by their bags before the bag of his^{as} brother. Then he^{as} took it out from the bag of his^{as} brother (Benyamin), and it is due to that, that the brothers of Yusuf^{as} said: **'If he has stolen, then a brother of his did indeed steal from before'**. [12:77] – meaning the belt, **But Yusuf kept it secret within himself and did not disclose it to them [12:77]**.⁶

⁶ Al Illal Al Sharaie – V 1 Ch 42 H 2

VERSES 78 - 82

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ
{78}

They said, 'O chief! There is a father of his, old-aged, so take one of us in his place. Surely we see you as being from the good doers' [12:78]

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ {79}

He said: 'Allah Forbid that we should take except for the one in whose possession we found our belongings, or else we would be from the unjust ones' [12:79]

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ {80}

So when they had despaired from him, they concluded whispering. Their eldest one said, 'Do you not know that your father has taken a firm covenant from Allah upon you, and from beforehand what you had fabricated regarding Yusuf? Therefore, I will never depart (from this) land until my father permits for me or Allah Decides for me, and He is the best of the deciders [12:80]

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ {81}

Go back to your father and say: 'O our father! Your son stole, and we do not testify except with what we know, and we could not watch the unseen [12:81]

وَأَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ {82}

And ask the town (people) which we were in, and the caravan among which we returned, and that we are truthful' [12:82]

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

فقال لهم يوسف: ارتحلوا عن بلادنا: قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا وَ قَدْ أَخَذَ عَلَيْنَا مَوْثِقًا مِنْ اللَّهِ لَنُردَّ بِهِ إِلَيْهِ: فَخُذْ أَخَدْنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ إِنْ فَعَلْتَ قَالَ مَعَادَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ

‘So Yusuf^{as} said to them: ‘Get out from our city!’ ***They said, ‘O chief! There is a father of his, old-aged [12:78], and he^{as} has taken a covenant with us from Allah^{azwj} that we shall be returning him back to him^{as} so take one of us in his place. Surely we see you as being from the good doers’ [12:78] He said: ‘Allah Forbid that we should take except for the one in whose possession we found our belongings [12:79].***

فقال كبيرهم: إني لست أرح الأَرْضَ حتى يأذن لي أبي أو يحكم الله لي.

So the eldest of them said, ***‘I will never depart (from this) land until my father permits for me of Allah Decides for me, and He is the best of the deciders [12:80].***

و مضى إخوة يوسف حتى دخلوا على يعقوب، فقال لهم: فأين بنيامين؟ قالوا: بنيامين سرق مكيال الملك، فأخذه الملك بسرقة، 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 Benjamin^{as}?’ They said, ‘Benjamin^{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 (said: ‘Inna Lillah Wan Inna Ilayhi Rajioun’) and shed tears and his^{as} grief intensified to the extent that his^{as} back became arched’.⁷

عن علي بن مهزيار، عن بعض أصحابنا، عن أبيه، عن أبي عبد الله (عليه السلام) قال: «و قد كان هياً لهم طعاماً. فلما دخلوا عليه، قال: ليجلس كل بني أم على مائدة - قال - فجلسوا، و بقي بنيامين قائماً، فقال له يوسف: مالك لا تجلس؟ قال له: إنك قلت: ليجلس كل بني أم على مائدة، و ليس لي منهم ابن أم. فقال يوسف: أ ما كان لك ابن أم؟ 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 Banyamin^{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?’ Banyamin^{as} said to him^{asws}: ‘Yes’. Yusuf^{as} said: ‘So what happened?’ He^{as} said: ‘They claimed that the wolf ate him^{as} up’.

⁷ (Extract) تفسير العياشي 2: 42 / 81

قال: فما بلغ من حزنك عليه؟ قال: ولد لي أحد عشر ابناً، كلهم شققت له اسماً من اسمه. فقال له يوسف: أراك قد عانقت النساء و شممت الولد من بعده. قال له بنيامين: إن لي أباً صالحاً، وإنه قال: تزوج، لعل الله أن يخرج منك ذرية تثقل الأرض بالتسييح؟ فقال له: تعال فاجلس معي على مائدتي؟ فقال أخوة يوسف: لقد فضل الله يوسف وأخاه، 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). Banyamin^{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, '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'.⁸

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «لما استيأس إخوة يوسف من أخيهم، قال لهم يهودا، و كان أكبرهم: فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَ هُوَ خَيْرُ الْحَاكِمِينَ -

From Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'When the brothers of Yusuf^{as} despaired from their brother^{as}, Yehouda said to them, and he was their eldest, ***Therefore, I will never depart (from this) land until my father permits for me of Allah Decides for me, and He is the best of the deciders [12:80]***.

قال- و رجع إلى يوسف يكلمه في أخيه، فكلمه حتى ارتفع الكلام بينهما، حتى غضب يهودا، و كان إذا غضب قامت شعرة في كتفه و خرج منها الدم».

He^{asws} said: 'And he (Yehouda) returned to Yusuf^{as} to speak to him^{as} regarding his brother (Benyamin^{as}). So he spoke to him^{as} until the speech was loud between them, until Yehouda got angered, and it was so that whenever he got angered, the hair in his shoulders would stand up and blood would come out from it'.

قال: «و كان بين يدي يوسف ابن له صغير، معه رمانة من ذهب، و كان الصبي يلعب بها- قال- فأخذها يوسف من الصبي، فدحرجها نحو يهودا، و حبا الصبي نحو يهودا ليأخذها، فمس يهودا، فسكن يهودا.

He^{asws} said: 'And it was so that in front of Yusuf^{as} was a young son of his^{as}. With him was a pomegranate of gold, and the child was playing with it. So Yusuf^{as} took it from the child and rolled it near Yehouda, and the child crawled to near Yehouda in order to take it. So he touched Yehouda and Yehouda calmed down.

⁸ تفسير العياشي 2: 45/183.

ثم عاد إلى يوسف، فكلّمه في أخيه حتى ارتفع الكلام بينهما حتى غضب يهودا، و قامت الشعرة، و سال منها الدم، فأخذ يوسف الرمانة من الصبي فد حرجها نحو يهودا، و حبا الصبي نحو يهودا فسكن يهودا. و قال يهودا: إن في البيت معنا لبعض ولد يعقوب».

Then he reiterated to Yusuf^{as} and spoke to him^{as} regarding his brother^{as} until the speech was loud between them, to the extent that Yehouda was angered, and the hair stood up, and the blood flowed from these. So Yusuf^{as} took the golden pomegranate from the child and rolled it to around Yehouda, and the child crawled to near Yehouda, and Yehouda calmed down. And Yehouda said, 'Surely in the house with us there is one of the sons of Yaqoub^{as}'.

قال: «ف عند ذلك قال لهم يوسف: هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُّوسُفَ وَ أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ».

He^{asws} said: 'Thus, during that, Yusuf said to them: ***'Do you know what you did with Yusuf and his brother when you were ignorant?' [12:89]***'.⁹

VERSES 83 - 86

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {83}

He (Yaqoub) said: 'But, your souls have enticed a matter for you, so patience is beautiful. Perhaps Allah will Bring them all to me; surely He is the Knowing, the Wise' [12:83]

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ {84}

And he turned away from them, and said: 'O my sorrow upon Yusuf!' And his eyes whitened from the grief, and he was anguished [12:84]

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ {85}

They said: 'By Allah! You will not cease remembering Yusuf until you become fatally ill or become from the perished ones' [12:85]

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {86}

⁹ تفسير العياشي 2: 56 / 176.

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

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 ثكلى 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 bereaved ones'.¹⁰

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 قيل له: تَفْتَتُوا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهَالِكِينَ».

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^{asws} 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}: **You will not cease remembering Yusuf until you become fatally ill or become from the perished ones**' [12:85].¹¹

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 شيئاً مما أصابه من نوائب الدنيا، إلا أنه قال يوماً: أَمَّا أَشْكُوا بَنِي وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا 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: **'But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know'** [12:86]'.¹²

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،

Al Hassan Bin Saeed, in the book (Al Tamhees), from Jabir who said,

¹⁰ تفسير العيّاشي 2: 58 / 188.

¹¹ تفسير العيّاشي 2: 60 / 188.

¹² (Extract) التمهيص: 143 / 63.

'I said to Abu Ja'far^{asws}, 'What is the beautiful patience?' He^{asws} said: 'That is a patience in which there isn't any complaint to anyone from the people.

إن إبراهيم بعث يعقوب إلى راهب من الرهبان عابد من العباد في حاجة، فلما رآه الراهب حسبه إبراهيم، فوثب إليه فاعتنقه ثم قال له: مرحبا بخليل الرحمن.

Ibrahim sent Yaqoub^{as} to a Monk from the Monks, a worshipper from the worshippers, regarding a need. So when the Monk saw him^{as}, he reckoned him^{as} to be Ibrahim^{as}. He leapt towards him^{as} and hugged him^{as}, then said to him^{as}: 'Welcome to the Friend of the Beneficent!'

فقال له يعقوب: إني لست بخليل الرحمن، و لكن يعقوب بن إسحاق بن إبراهيم. قال له الراهب: فما الذي بلغ بك ما أرى من الكبير؟ قال: الهم والحزن والسقم-

Yaqoub^{as} said to him: 'I^{as} am not the Friend of the Beneficent, but I^{as} am Yaqoub^{as} son of Is'haq^{as} son of Ibrahim^{as}'. The Monk said to him^{as}, 'So what is that which has reached with you^{as}. How come I see you^{as} as being of old age?' He^{as} said: 'The worries and the grief and the illness'.

قال- فما جاز عتبة الباب حتى أوحى الله إليه: يا يعقوب، شكوتني إلى العباد. فخر ساجدا عند عتبة الباب، يقول: رب لا أعود. فأوحى الله إليه: إني قد غفرت لك، فلا تعد إلى مثلها.

He^{asws} said: 'So he^{as} had not exceeded the threshold of the door until Allah^{azwj} Revealed unto him^{as}: "O Yaqoub^{as}! You^{as} complained of Me^{azwj} to My^{azwj} servants?" So he^{as} fell down in Sajdah by the threshold of the door saying: 'Lord^{azwj}! I^{as} will not repeat!' So Allah^{azwj} Revealed unto him^{as}: "I^{azwj} have Forgiven you^{as}, but do not repeat with the like of it".

فما شكاً شيئاً مما أصابه من نوائب الدنيا، إلا أنه قال يوماً: نَمَّا أَشْكُوا بَنِيَّ وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ».

Thus, he^{as} did not complain of anything from what hit him^{as} from the ravages of the world, except one day: **He said: 'But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know' [12:86]**.¹³

VERSES 87 – 91

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَبْأَسُوا مِنْ رَوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ {87}

¹³ التمهيد: 143 / 63.

O my sons! Go and inquire about Yusuf and his brother, and do not despair from Mercy of Allah; surely none despairs of Allah's Mercy except the Kafir people [12:87]

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۖ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ {88}

So when they came up to him, they said: 'O Chief! Harm has touched us and our family and we came with merchandise of little value, but give us full measure and be charitable upon us, surely Allah Recompenses the charitable ones' [12:88]

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {89}

He said: 'Do you know what you did with Yusuf and his brother when you were ignorant?' [12:89]

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {90}

They said: 'Are you indeed Yusuf?' He said: 'I am Yusuf and this is my brother (Benyamin). Allah has Conferred upon us. Surely one who fears and is patient, then Allah does not Waste a Recompense of the good doers' [12:90]

قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ {91}

They said: 'By Allah! Allah has Preferred you over us, and we were erroneous' [12:91]

ابْنُ حُبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ قَوْلِ يَعْقُوبَ (عليه السلام) لِبَنِيهِ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ أَكَانَ يَعْلَمُ أَنَّهُ حَيٌّ وَ قَدْ فَارَقَهُ مِنْذُ عِشْرِينَ سَنَةً قَالَ نَعَمْ قَالَ قُلْتُ كَيْفَ عَلِمَ

Ibn Mahboub, from hanaan Bin Sudeyr, who said:

From Abu Ja'far^{asws}. He (the narrator) said, 'I said to him^{asws}, 'Inform me about the words of Yaqoub^{as} to his^{as} sons: ***O my sons! Go and inquire about Yusuf and his brother [12:87]***, 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?'

قَالَ إِنَّهُ دَعَا فِي السَّحَرِ وَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَهْبِطَ عَلَيْهِ مَلَكُ الْمَوْتِ فَهَبِطَ عَلَيْهِ بَرِيَالٌ وَ هُوَ مَلَكُ الْمَوْتِ فَقَالَ لَهُ بَرِيَالٌ مَا حَاجَتُكَ يَا يَعْقُوبُ قَالَ أَخْبِرْنِي عَنِ الْأَرْوَاحِ تَقْبِضُهَا مُجْتَمِعَةً أَوْ مُتَفَرِّقَةً قَالَ بَلْ أَقْبِضُهَا مُتَفَرِّقَةً رُوحاً رُوحاً قَالَ لَهُ فَأَخْبِرْنِي هَلْ مَرَّ بِكَ رُوحُ يُوسُفَ فِيمَا مَرَّ بِكَ قَالَ لَا فَعَلِمَ يَعْقُوبُ أَنَّهُ حَيٌّ فَعِنْدَ ذَلِكَ قَالَ لَوْلَدِهِ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ.

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 Biryaaal descended unto him^{as}, and he is the Angel of Death. Biryaaal 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 to know that he^{as} was alive. So, due to that he^{as} said **O my sons! Go and inquire about Yusuf and his brother [12:87]**'.¹⁴

Despair – a major sin

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَ جَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كِبَايِرَ الْإِثْمِ وَ الْفَوَاحِشِ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَتَكَ قَالَ أَحِبُّ أَنْ أَعْرِفَ الْكِبَايِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

'Abu Ja'far^{asws} 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 over to Abu Abdullah^{asws}. So when he greeted and was seated, recited this Verse: **Those who are shunning the major sins and the immoralities [53:32]**, 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'.

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكِبَايِرِ الْإِشْرَاكُ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِنْسَانُ مِنْ رَوْحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّهُ لَا يَبْنِي مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ

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: **and do not despair from Mercy of Allah; surely none despairs of Allah's Mercy except the Kafir people [12:87]**.

¹⁴ Al Kafi – V 8 H 14686

The letter of Yaqoub^{as} to Yusuf^{as}

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 ميرتهم،

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.

ف عند ذلك، قال يعقوب لولده: اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ وَ لَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ فخرج منهم نفر و بعث معهم ببضاعة يسيرة، و كتب معهم كتابا إلى عزيز مصر يتعطفه على نفسه و ولده، و أوصى ولده أن يبدؤوا بدفع كتابه قبل البضاعة، فكتب:

So it was during that, Yaqoub^{as} said to his^{as} sons: ***O my sons! Go and inquire about Yusuf and his brother, and do not despair from Mercy of Allah; surely none despairs of Allah's Mercy except the Kafir people [12:87].*** 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: -

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 الخطب و النار ليحرقه بها، فجعلها الله عليه بردا و سلاما و أنجاه منها:

'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^a who gathered the firewood for Ibrahim^{as} to be incinerated by the fire, but Allah^{azwj} Made it to be a place of coolness and safety for him^{as} and Rescued him^{as} from it.

أخبرك - أيها العزيز - إنا أهل بيت قدم، لم يزل البلاء إلينا سريعا من الله، ليلونا بذلك عند السراء و الضراء، و أن مصائب تتابع علي منذ عشرين سنة

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 سميت يوسف، و كان سروري من بين ولدي، و قرّة عيني و ثمرة فؤادي، و أن إخوته من غير امه سألوني أن أبعثه معهم يرتع و يلعب، فبعثته معهم بكرة، و أنهم جاءوني عشاء ييكون، و جاءوني على قميصه بدم كذب، فزعموا أن الذئب أكله فاشتد لفقدته 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 حالته، 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،

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 at some of what I^{as} would find in my^{as} chest.

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،

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.

و قد اشتد لفراقه حزني حتى تقوس لذلك ظهري و عظمت به مصيبي، مع مصائب متتابعات علي. فمن علي بتخلية سبيله و إطلاقه من حبسك، و طيب لنا القمح، و اسمح لنا في السعر، و عجل بسراح آل يعقوب.

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.

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!'

قال: أ فما 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 بشي و حزني إليك.

He^{azwj} Said: "Did you^{as} not feel embarrassed 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 نفسك، و قر عينا، و إن الذي فعلته بك كان أدبا مني لك، فاقبل أدبي.

(Allah^{azwj} Said): "O Yaqoub^{as}! I^{azwj} will Return to you^{as}, Yusuf^{as} and his^{as} brother (Benyamin^{as}), and whatever 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 you^{as}, and Delight your^{as} eyes. And that which I^{azwj} have Done with you^{as} was an education 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 أَيُّهَا الْعَزِيزُ مَسْنَا وَ أَهْلَنَا الضُّرُّ وَ جِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنَا بِأَخِينَا بَنِيَامِينَ، 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, '**O Chief! Harm has touched us and our family and we came with merchandise of little value, but give us full measure and be charitable upon us [12:88]** with our 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 confer 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 عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ مِنْ قَبْلِ وَ أَخِيهِ مِنْ بَعْدِ؟ قَالُوا أ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي

قَدْ مَنَّ اللَّهُ عَلَيْنَا، قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا فَلَا تَفْضَحْنَا، وَ لَا تَعَاقِبْنَا الْيَوْمَ، وَ اغْفِرْ لَنَا، قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ.

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: **He said: 'Do you know what you did with Yusuf and his brother [12:89] – afterwards?' They said: 'Are you indeed Yusuf?' He said: 'I am Yusuf and this is my brother (Benyamin). Allah has Conferred upon us [12:90] – therefore do not humiliate us and do not punish us today, and forgive us'. He said: '(There shall be) no reproach against you today. May Allah Forgive you [12:92]'**.¹⁵

Similarity with the situation of Imam Mahdi^{asws}

أبي رحمه الله قال: حدثنا عبد الله بن جعفر، عن أحمد بن هلال، عن عبد الرحما بن أبي نجران عن فضالة بن أيوب عن سدير قال: سمعت أبا عبد الله "ع" يقول: إن في القائم سنة من يوسف قلت كأنك تذكر خبره أو غيبته قال لي وما تنكر من هذه الأمة أشباه الخنازير إن أخوة يوسف كانوا أسباطاً أولاد أنبياء تاجروا بيوسف وباعوه وخاطبوه وهم أخوته وهو أخوهم فلم يعرفوه حتى قال لهم يوسف: أنا يوسف

My father said, 'Abdullah Bin Ja'far narrated to us, from Ahmad Bin Hilal, from Abdul Rahman Bin Abu Najran, from Fazalat Bin Ayoub, from Sudeyr who said,

'I heard Abu Abdullah^{asws} saying: 'In Al-Qaim^{asws} there is a Sunnah from Yusuf^{asws}'. I said, 'It looks like you^{asws} are about to mention his^{asws} news or his^{asws} occultation'. He^{asws} said to me: 'And what are they denying, the ones from this community who resemble the pigs? The brothers of Yusuf^{asws} were tribes, children of the Prophets^{as}. They traded with Yusuf^{as} and sold him^{as}, and addressed him^{as}, and they were his^{as} brothers, and he^{as} was their brother. But, they did not recognise him^{as} until Yusuf^{as} said to them: 'I^{as} am Yusuf^{as}'.

فما تنكر هذه الأمة الملعونة إن يكون الله عز وجل في وقت من الاوقات يريد أن يستر حجته لقد كان يوسف احب إليه من ملك مصر وكان بينه وبين والده مسيرة ثمانية عشر يوماً فلو أراد الله عز وجل أن يعرف مكانه لقدرة على ذلك والله لقد سار يعقوب وولده عند البشارة تسعة أيام من بدوهم إلى مصر

So what is this Accursed community denying that Allah^{azwj} Mighty and Majestic would Intend to Veil His^{azwj} Divine Authority, during a time period, from the time period? Yusuf^{as} was more Beloved to Him^{azwj} than the king of Egypt, and there was between him^{as} and his^{as} father a journey of eighteen days. So, had Allah^{azwj} Mighty and Majestic Intended him^{as} Yaqoub^{as} to know his^{as} place, He^{azwj} had the Power over that, and Allah^{azwj} had Given the glad tidings to Yaqoub^{as} and his^{as} sons and Made

them travel (that journey) in nine days (instead), from the beginning of their journey to Egypt.

فما تنكر هذه الامة ان يكون الله ان يفعل بحجته ما فعل بيوسف وان يكون يسير في أسواقهم ويطأ بسطهم وهم لا يعرفونه حتى يأذن الله عز وجل ان يعرفهم نفسه كما أذن ليوسف حين قال: هل علمتم ما فعلتم بيوسف وأخيه إذ أنتم جاهلون قالوا: إنك لانت يوسف، قال: أنا يوسف وهذا أخى.

So what is this community denying, that Allah^{azwj} would be Dealing with His^{azwj} Divine Authority how He^{azwj} had Dealt with Yusuf^{as}? And that he^{asws} would be travelling in their markets and treading (walking) upon their carpets and they would not be recognising him^{asws} until Allah^{azwj} Mighty and Majestic so Permits him^{asws} to introduce himself^{asws} just as He^{azwj} had previously Permitted Yusuf^{as} where **He said: 'Do you know what you did with Yusuf and his brother when you were ignorant?' [12:89] He said: 'I am Yusuf and this is my brother (Benyamin) [12:90]'**¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي جَبْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ شَبَهًا مِنْ يُوسُفَ (عليه السلام) قَالَ قُلْتُ لَهُ كَأَنَّكَ تَذْكُرُهُ حَيَاتُهُ أَوْ غَيْبَتُهُ

Ali Bin Ibrahim, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Fazalat Bin Ayoub, from Sadeyr Al Sayrafi who said,

'I heard Abu Abdullah^{asws} saying: 'In the Master^{asws} of this command, there is a resemblance from Yusuf^{as}. I said to him^{asws}, 'It is as if you^{asws} are mentioning his^{asws} lifetime or his^{asws} absence (Occultation).'

قَالَ فَقَالَ لِي وَ مَا يُنَكِّرُ مِنْ ذَلِكَ هَذِهِ الْأُمَّةُ أَشْبَاهُ الْخَنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ (عليه السلام) كَانُوا أَسْبَاطًا أَوْلَادَ الْأَنْبِيَاءِ تَاجَرُوا يُوسُفَ وَ بَايَعُوهُ وَ خَاطَبُوهُ وَ هُمْ إِخْوَتُهُ وَ هُوَ أَخُوهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي فَمَا تُنَكِّرُ هَذِهِ الْأُمَّةُ الْمَلْعُونَةُ أَنَّ يَفْعَلَ اللَّهُ عَزَّ وَ جَلَّ بِحُجَّتِهِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ كَمَا فَعَلَ بِيُوسُفَ

He (the narrator) said, 'So he^{asws} said to me: 'And what can they deny from that, this community resembling the pigs. The brothers of Yusuf^{as} were a tribe of the children of the Prophets^{as}. They traded with Yusuf^{as} and they sold to him^{as} and they addressed him^{as}, and they were his^{as} brothers, and he^{as} was their brother. But they did not recognise him^{as} until he^{as} said: '**I am Yusuf and this is my brother (Benyamin) [12:90]**'. So what can this Accursed community deny if Allah^{azwj} Mighty and Majestic were to Deal with His^{azwj} Divine Authority during a time from the times just as He^{azwj} Dealt with Yusuf^{as}?

إِنَّ يُوسُفَ (عليه السلام) كَانَ إِلَيْهِ مَلِكُ مِصْرَ وَ كَانَ بَيْنَهُ وَ بَيْنَ وَالِدِهِ مَسِيرَةُ ثَمَانِيَةِ عَشَرَ يَوْمًا فَلَوْ أَرَادَ أَنْ يُعْلِمَهُ لَقَدَّرَ عَلَى ذَلِكَ لَقَدْ سَارَ يَعْقُوبُ (عليه السلام) وَ وُلْدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ

Surely, it was so that Yusuf^{as} had kingship of Egypt, and there was between him^{as} and his^{as} father^{as} a travel distance of eighteen days. So, had he^{as} wanted to let him^{as}

¹⁶ Al Illal Al Sharaie – V 1 Ch 179 H 3

know, he^{as} would have been able upon that. Yaqoub^{as} and his^{as} children, during the receipt of good news, travelled for nine days from the Bedouin home to Egypt.

فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَنْ يَفْعَلَ اللَّهُ جَلًّا وَ عَزًّا بِحُجَّتِهِ كَمَا فَعَلَ يُوسُفَ أَنْ يَمْشِيَ فِي أَسْوَاقِهِمْ وَ يَطَأَ بُسُطَهُمْ حَتَّى يَأْذَنَ اللَّهُ فِي ذَلِكَ لَهُ كَمَا أَذِنَ لِيُوسُفَ قَالُوا أ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ .

So what can this community deny if Allah^{azwj} Majestic and Mighty was to Deal with His^{azwj} Divine Authority just as He^{azwj} Dealt with Yusuf^{as}, if he^{asws} was to walk in their markets and tread upon their carpets until Allah^{azwj} Permits that for him^{as} just as He^{azwj} Permitted for Yusuf^{as} **They said: 'Are you indeed Yusuf?' He said: 'I am Yusuf [12:90].'**¹⁷

Allah^{azwj} does not Waste the Recompense

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ ذَكَرَ هَؤُلَاءِ عِنْدَهُ وَ سُوءُ حَالِ الشَّيْعَةِ عِنْدَهُمْ فَقَالَ فَكُنْ مُتَرَقِّباً وَ اجْتَهِدْ لِيَبْرَأَكَ اللَّهُ عَزَّ وَ جَلَّ فِي خِلَافٍ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَ كُنْتَ فِيهِمْ عَجَلْتَ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أَخَّرْتَ ابْتُلُوا وَ كُنْتَ قَدْ خَرَجْتَ بِمَا هُمْ فِيهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمْ أَنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ وَ أَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr altogether, from Muhammad Bin Abu Hamza, from Humran who said:

'Abu Abdullah^{asws} said, and those in his^{asws} presence mention the bad condition of the Shias in his^{asws} presence – So he^{asws} said: 'Become expectant and spare no effort for Allah^{azwj} Mighty and Majestic to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah^{azwj}. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah^{azwj} Mighty and Majestic. And know, that Allah^{azwj} does not Waste the Recompense of the good doers, and that the Mercy of Allah^{azwj} is very Near to those who do good'.¹⁸

VERSE 92

قَالَ لَا تَتَرَبَّصَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {92}

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 4

¹⁸ Al Kafi V 8 – H 14455

He said: ‘(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ خَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَكَّةَ يَوْمَ افْتَتَحَهَا فَتَحَ بَابَ الْكَعْبَةِ فَأَمَرَ بِصُورٍ فِي الْكَعْبَةِ فَطُمِسَتْ فَأَخَذَ بَعْضَادِي الْبَابِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَخَدَهُ مَا دَا تَقُولُونَ وَمَا دَا تَنْظُنُونَ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said; ‘When Rasool-Allah^{saww} stepped into Makkah on the day he^{saww} conquered Makkah, opened the door of the Kabah and ordered with the images in the Kabah so they were obliterated. Then he^{saww} grabbed to two sides of the door, so he^{saww} said: ‘There is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. True in His^{azwj} Promise, Helping His^{azwj} servants, and Defeating the (Polytheist) confederates Alone. What is that which you all are saying?’

قَالُوا نَظُنُّ خَيْرًا وَنَقُولُ خَيْرًا أَحْ كَرِيمٍ وَابْنُ أَخٍ كَرِيمٍ وَقَدْ قَدَرْتَ

They (people) said, ‘We think good and we are saying good, O son^{saww} of a benevolent one, and a cousin of a benevolent one, and you have become powerful’.

قَالَ فَإِنِّي أَقُولُ كَمَا قَالَ أَحْيَى يُوسُفُ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ أَلَا إِنَّ اللَّهَ قَدْ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَهِيَ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُنْفَرُ صَيْدُهَا وَلَا يُغْضَدُ شَجَرُهَا وَلَا يُخْتَلَى خَلَاؤها وَلَا تَحِلُّ لُقَطَتُهَا إِلَّا لِلْمُتَشَدِّدِ

He^{saww} said: ‘So I^{saww} am saying just as my^{saww} brother^{as} Yusuf^{as} said: **He said: ‘(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones’ [12:92].** Indeed! Allah^{azwj} had Sanctified Makkah on the day He^{azwj} Created the skies and the earth. Thus, it would be Al-Haram (The Sanctuary) by the Sanctity of Allah^{azwj} up to the Day of Judgement. Neither can anyone drive away its preys, nor tamper with its trees, nor vacate it to be empty, nor to keep lost items except for publicising it’.

فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخِرَ فَإِنَّهُ لِلْقَبْرِ وَالْبَيْتِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا الْإِذْخِرَ .

So Al-Abbas said, ‘O Rasool-Allah^{saww}! Except for *Al-Izkhira* (a fragrant tropical grass), for it is for the grave and the houses’. So Rasool-Allah^{saww} said: ‘Except for *Al-Izkhira* (a fragrant tropical grass)’.¹⁹

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 12 H 3

VERSES 93 & 94

اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ {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 your family altogether' [12:93]

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۚ لَوْلَا أَنْ تُفَنِّدُونِ {94}

And when the caravan departed, their father said: 'Surely I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94]

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ بَشْرِ بْنِ جَعْفَرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ أَمْ تَدْرِي مَا كَانَ قَمِيصُ يُوسُفَ (عليه السلام) قَالَ قُلْتُ لَا قَالَ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا أُوقِدَتْ لَهُ النَّارُ أَتَاهُ جَبْرَائِيلُ (عليه السلام) بِثَوْبٍ مِنْ ثِيَابِ الْجَنَّةِ فَأَلْبَسَهُ إِيَّاهُ فَلَمْ يَضُرَّهُ مَعَهُ حَرٌّ وَلَا بَرْدٌ

Muhammad, from Muhammad Bin Al Husay, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Bishr Bin Ja'far, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Do you know what was the shirt of Yusuf^{as}? I said, 'No'. He^{asws} said: 'Ibrahim^{as}, when the fire was inflamed for him^{as}, Jibraeel^{as} came over to him^{as} with a cloth from the clothes of the Paradise. So he^{as} wore it, and with it, the heat and the cold did not harm him^{as}.

فَلَمَّا حَضَرَ إِبْرَاهِيمَ الْمَوْتُ جَعَلَهُ فِي تَمِيمَةٍ وَعَلَّقَهُ عَلَىٰ إِسْحَاقَ وَعَلَّقَهُ إِسْحَاقُ عَلَىٰ يَعْقُوبَ فَلَمَّا وُلِدَ يُوسُفُ (عليه السلام) عُلِّقَ عَلَيْهِ فَكَانَ فِي عَضْدِهِ حَتَّىٰ كَانَ مِنْ أَمْرِ مَا كَانَ فَلَمَّا أَخْرَجَهُ يُوسُفُ بِمِصْرَ مِنَ التَّمِيمَةِ وَجَدَ يَعْقُوبَ رِيحَهُ وَهُوَ قَوْلُهُ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونِ. فَهُوَ ذَلِكَ الْقَمِيصُ الَّذِي أَنْزَلَهُ اللَّهُ مِنَ الْجَنَّةِ

So when the death presented itself to Ibrahim^{as}, he^{as} made it to be in an amulet and hung it upon Is'haq^{as}, and Is'haq^{as} hung it upon Yaqoub. So when Yusuf^{as} was born, he^{as} hung it upon him^{as}. Thus, it was on his^{as} shoulder until it was from his^{as} affair which was. So when Yusuf^{as} took it out from the amulet in Egypt, Yaqoub^{as} found its smell, and these are his^{as} words: **'Surely I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94]**. So it was that shirt which Allah^{azwj} Sent down from the Paradise'

قُلْتُ جُعِلْتُ فِدَاكَ فَإِنِّي مَنْ صَارَ ذَلِكَ الْقَمِيصُ قَالَ إِلَىٰ أَهْلِهِ ثُمَّ قَالَ كُلُّ نَبِيٍّ وَرِثَ عِلْمًا أَوْ غَيْرَهُ فَقَدْ انْتَهَىٰ إِلَىٰ آلِ مُحَمَّدٍ (صلى الله عليه وآله) .

I said, 'May I be sacrificed for you^{asws}! So to whom has that shirt come to be?' He^{asws} said: 'To its rightful ones'. Then he^{asws} said: 'Every Prophet^{as} inherited knowledge or something else, so it has ended up to the Progeny^{asws} of Muhammad^{saww}'.²⁰

عنه، عن إبراهيم بن إسحاق النهاوندي، عن علي بن محمد، عن زكريا بن يحيى رفعه إلى علي بن الحسين (ع): أن هاتفا هتف به، فقال: يا علي بن الحسين أي شيء كانت العلامة بين يعقوب ويوسف؟ -

From him, from Ibrahim Bin Is'haq Al Nahawandy, from Ali Bin Muhammad, from Zakariyya Bin Yahya,

It is (narrated) from Ali^{asws} Bin Al-Husayn^{asws}, when, 'An announcer called at him^{asws}, and he said, 'O Ali^{asws} Bin Al-Husayn^{asws}! Which thing was a sign in between Yaqoub^{as} and Yusuf^{as}?'

فقال: لما قذف إبراهيم (ع) في النار هبط عليه جبرئيل (ع) بقميص في قصبة فضة فألبسه إياه، ففرت عنه النار ونبت حوله النرجس، فأخذ إبراهيم (ع) القميص، فجعله في عنق إسحاق (ع) في قصبة فضة، وعلقها إسحاق (ع) في عنق يعقوب (ع) وعلقها يعقوب (ع) في عنق يوسف (ع) وقال له: إن نزع هذا القميص من بدنك علمت أنك ميت أو قد قتلت،

So he^{asws} said, 'When Ibrahim^{as} was thrown into the fire, Jibraeel^{as} descended unto him^{as} with a shirt in a silver rod and dressed him^{as} with it. So the fire fled from him^{as} and the daffodils grew around him. So, Ibrahim^{as} took the shirt, and made it to be in the neck of Is'haq^{as} in a silver rod. And Is'haq^{as} hung it in the neck of Yaqoub^{as}; and Yaqoub^{as} hung it in the neck of Yusuf^{as}, and said to him^{as}: 'If this shirt is removed from your body, I^{as} would come to know that you^{as} are dead or have been murdered'.

فلما دخل عليه إخوته أعطاهم القصبة وأخرجوا - القميص، فاحتملت الريح رائحته فألقته على وجه يعقوب بالاردن فقال: " إنني لاجد ريح يوسف لولا أن تفندون "

So when his^{as} brothers came up to him^{as}, they took the shirt out from the rod, and the wind carried its aroma and cast it upon the face of Yaqoub^{as} in Jordan, so he^{as} said **'Surely I find the aroma of Yusuf, unless you deem me to be weak minded'** [12:94].²¹

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن محمد بن أبي عمير، عن حفص أخي مرازم، عن أبي عبد الله " ع " : في قول الله عز وجل (ولما فصلت العير) قال أبوه (إنني لاجد ريح يوسف لولا أن تفندون) قال وجد يعقوب ريح قميص إبراهيم حين فصلت العير من مصر وهو بفلسطين.

My father narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Hafs brother of Marazim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And when the caravan departed, their father said: 'Surely I find the aroma of Yusuf, unless you deem me to be weak minded'** [12:94]. He^{asws}

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 37 H 5

²¹ Al Mahaasin – V 2 Bk 2 H 160

said: 'Yaqoub^{as} found the aroma of the shirt of Ibrahim^{as} when the caravan departed from Egypt, and he^{as} was at Palestine'.²²

Background report

عن أبي بصير، عن أبي جعفر (عليه السلام) - عاد إلى الحديث الأول الذي قطعناه: «قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ، اذْهَبُوا بِقَمِيصِي هَذَا الَّذِي بَلْتُهُ دُمُوعَ عَيْنِي فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا لَوْ قَدْ شَمَّ بَرِيحِي وَ أَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ وَ رُدِّهِمْ إِلَى يَعْقُوبَ فِي ذَلِكَ الْيَوْمِ، وَ جَهِّزْهُمْ بِكُلِّ مَا يَحْتَاجُونَ إِلَيْهِ،

From Abu Baseer,

'From Abu Ja'far^{asws} - returning to the former Hadeeth which we cut off - **He said: '(There shall be) no reproach against you today. May Allah Forgive you [12:92] Go with this shirt of mine** - which is soaked in tears of my^{as} eyes, **and cast it upon my father's face, he would regain his vision** - if he^{as} smells my^{as} aroma, **and come to me with your family altogether' [12:93]**, and he^{as} returned them to Yaqoub^{as} during that very day, and provided them with the entirety of whatever they were needy to him^{as} for.

فلما فصلت عنهم من مصر، وجد يعقوب ريح يوسف، فقال لمن بحضرته من ولده: إِيَّيَّيْ لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونِ».

So when their caravan departed from Egypt, Yaqoub^{as} found the aroma of Yusuf^{as} and he^{as} said to the ones who are present from his sons: **Surely, I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94]**.

قال: «و أَقْبَلَ وَلَدَهُ يَحْثُونَ السَّيْرَ بِالْقَمِيصِ، فَرِحَا وَ سُرُورًا بِمَا رَأَوْا مِنْ حَالِ يُوسُفَ، وَ الْمَلِكِ الَّذِي أَعْطَاهُ اللَّهُ، وَ الْعِزِّ الَّذِي صَارُوا إِلَيْهِ فِي سُلْطَانِ يُوسُفَ، وَ كَانَ مَسِيرُهُمْ مِنْ مِصْرَ إِلَى بَلَدِ يَعْقُوبَ تِسْعَةَ أَيَّامٍ،

He^{asws} said: 'And his^{as} sons travelled urgently with the shirt, happy and joyful with what they had seen from the state of Yusuf^{as} and the kingdom which Allah^{azwj} had Given him^{as}, and the honour which they had become within the authority of Yusuf^{as}. And their travel from Egypt to the city of Yaqoub^{as} was of nine days.

فلما أن جاء البشير، ألقى القميص على وجهه فارتد بصيرا، و قال لهم: ما فعل بنيامين؟ قالوا: خلفناه عند أخيه صالحا. -

So when the bearer of glad tidings came, he cast the shirt upon his^{as} face, and he^{as} regained vision, and said to them: 'What happened with Benjamin^{as}?' They said, 'We left him^{as} behind with his^{as} righteous brother^{as}'.

²² Al Illal Al Sharaie – V 1 Ch 45 H 3

قال - فحمد الله يعقوب عند ذلك، و سجد لربه سجدة الشكر، و رجع إليه بصره، و تقوم له ظهره، و قال لولده: تحملوا إلى يوسف في يومكم هذا بأجمعكم. فساروا إلى يوسف و معهم يعقوب و خالة يوسف (ياميل) فأحثوا السير فرحا و سرورا، فساروا تسعة أيام إلى مصر».

He^{asws} said: 'So Yaqoub^{as} praised Allah^{azwj} during that and performed Sajdah to his^{as} Lord^{azwj}, Sajdah of gratitude, and his^{as} sight returned to him^{as}, and his^{as} back straightened, and he^{as} said to his^{as} sons: 'Let us all go together to Yusuf^{as} in this day of yours'. So, they travelled to Yusuf^{as} and with them was Yaqoub^{as} and the maternal aunt of Yusuf^{as} (Yameel). They travelled speedily, happy and joyful, and they (completed their) travel to Egypt in nine days".²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ أَبِي الْحَسَنِ الْأَسَدِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) ذَاتَ لَيْلَةٍ بَعْدَ عَتَمَةٍ وَهُوَ يَقُولُ هَمَّهْمَةٌ هَمَّهْمَةٌ وَ لَيْلَةٌ مُظْلِمَةٌ خَرَجَ عَلَيْكُمُ الْإِمَامُ عَلَيْهِ قَمِيصُ آدَمَ وَ فِي يَدِهِ خَاتَمُ سُلَيْمَانَ وَ عَصَا مُوسَى (عليه السلام) .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abu Al Hassan Al Asady, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} went out one night after dark, and he^{asws} was saying, muttering, murmuring: 'And the night is dark, the Imam^{asws} has come out to you all! Upon him^{asws} is the shirt of Adam^{as}, and in his^{asws} hand is a ring of Suleyman^{as} and a Staff of Musa^{as}'.²⁴

VERSE 95

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ {95}

They said: 'By Allah! You are (still) in your old error' [12:95]

عن نشيط بن صالح العجلي، قال: قلت لأبي عبد الله (عليه السلام): أكان إخوة يوسف (صلوات الله عليه) أنبياء؟ قال: «لا، و لا بررة أتقياء، و كيف و هم يقولون لأبيهم: تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ».

From Nasheet Bin Salih Al Ajaly who said,

'I said to Abu Abdullah^{asws}, 'Were the brothers of Yusuf^{as}, Prophets^{as}?' He^{asws} said: 'No, neither were they righteous (or) pious, and how could they have been so and they are saying to their father^{as}, **They said: 'By Allah! You are (still) in your old error' [12:95]**'.²⁵

²³ تفسير العياني 2: 79 / 196.

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 37 H 4

²⁵ تفسير العياني 2: 74 / 194.

عن سليمان بن عبد الله الطلحي، قال: قلت لأبي عبد الله (عليه السلام): ما حال بني يعقوب، هل خرجوا من الإيمان؟ فقال: «نعم». قلت له: فما تقول في آدم؟ قال: «دع آدم».

From Suleyman Bin Abdullah Al Talha who said,

'I said to Abu Abdullah^{asws}, 'What is the state of the sons of Yaqoub^{as}, did they exit from the Eman?' So he^{asws} said: 'Yes'. I said to him^{asws}, 'So what are you^{asws} saying regarding Adam^{as}?' He^{asws} said: 'Leave Adam^{as}!'²⁶

VERSES 96 – 98

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {96}

So when the bearer of glad tidings came he cast it upon his face, and he regained his sight. He said: 'Did I not say to you that I know from Allah what you do not know?' [12:96]

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97}

They said, 'O our father! Seek Forgiveness for us for our sins, surely we were erroneous' [12:97]

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {98}

He said: 'Soon I will seek Forgiveness of my Lord for you all; surely He is the Forgiving, the Merciful' [12:98]

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضى الله عنه قال: حدثنا احمد بن محمد بن سعيد الحمداي مولى بنى هاشم قال: أخبرنا المنذر بن محمد قال: حدثنا اسماعيل بن إبراهيم الخزاز، عن اسماعيل بن الفضل الهاشمي قال: قلت جعفر ابن محمد عليه السلام أخبرني عن يعقوب " ع " لما قال له بنوه: يا أبانا استغفر لنا ذنوبنا إنا كنا خاطئين، قال سوف استغفر لكم ربى، فأخر الاستغفار لهم

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, a slave of the Clan of Hashim^{as}, from Al Munzar Bin Muhammad, from Ismail Bin Ibrahim Al Khazaz, from Ismail Bin Al Fazal Al Hashimy who said,

'I said to Ja'far Ibn Muhammad^{asws}, 'Inform me about Yaqoub^{as}, when his^{as} sons said to him^{as}, '**They said, 'O our father! Seek Forgiveness for us for our sins, surely**

²⁶ تفسير العياشي 2: 194 / 75.

we were erroneous' [12:97] He said: 'Soon I will Forgiveness of my Lord for you all [12:98]. So he^{as} delayed the seeking of Forgiveness for them.

ويوسف عليه السلام لما قالوا له: تالله لقد آثرك الله علينا وإن كنا لخاطئين. قال: لا تثريب عليكم اليوم يغفر الله لكم وهو أرحم الراحمين،

And (about) Yusuf^{as}, when they said to him^{as}, ***'By Allah! Allah has Preferred you over us, and we were erroneous' [12:91] He said: '(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92].***

قال: لان قلب الشاب أرق من قلب الشيخ، وكانت جناية ولد يعقوب على يوسف، وجناتهم على يعقوب إنما كانت بجناتهم على يوسف، فبادر يوسف إلى العفو عن حقه، وَاخِرَ يعقوب العفو لان عفوه إنما كان عن حق غيره، فاخرهم إلى السحر ليلة الجمعة.

He^{asws} said: 'Because the heart of the young (person) is softer than a heart of the old, and the crime of the children of Yaqoub^{as} was against Yusuf^{as}, and rather their crime against Yaqoub^{as} was their crime against Yusuf^{as}, therefore Yusuf^{as} hastened to pardon from his^{as} right, and Yaqoub^{as} delayed the pardoning because it was the right of someone else. Thus, he^{as} delayed them till the night of Friday.²⁷

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 (عليه السلام): أين منزلك؟ قال له: بموضع كذا وكذا. فقال له: فإذا مررت بوادي كذا وكذا، 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. And when it was done, Yusuf^{as} said to him: 'Where is your home?' He said to him^{asws}, 'At such and such a place'. Then 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}! 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 will never go to waste'.

²⁷ Al Illal Al Sharaie – V 1 Ch 46 H 1

قال: «فمضى الأعراي حتى انتهى إلى الموضع، فقال لغلمانه: احفظوا علي الإبل. ثم نادى: يا يعقوب، يا يعقوب. فخرج إليه رجل أعمى طويل جسيم جميل يتقى الحائط بيده حتى أقبل، فقال له الرجل: أنت يعقوب؟ قال: نعم، فأبلغه ما قال يوسف، فسقط مغشياً عليه،

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.

ثم أفاق، و قال للأعراي: يا أعراي، أ لك حاجة إلى الله عز و جل؟ فقال له: نعم، إني رجل كثير المال، و لي ابنة عم ليس يولد لي منها، و أحب ان تدعو الله أن يرزقني ولدا

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 Salat. 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: إني أعلم من الله ما لا تعلمون و كان بنوه و أهله و أقرباؤه يفندونه على ذكره ليوسف، حتى إنه لما وجد ربح يوسف، قال: إني لأجد ربح يوسف لو لا أن تُفندون قالوا تالله إنك لفي ضلالك القديم فلما أن جاء البشير و هو يهودا ابنه، فألقى قميص يوسف على وجهه فارتد بصيراً قال أ لم أقل لكم إني أعلم من الله ما لا تعلمون».

Thus Yaqoub^{as} knew that Yusuf^{as} was alive and had not died, and that Allah^{azwj} the Exalted Mentioned that He^{azwj} would Make him^{as} appear after his^{as} absence, and was the speech of His^{azwj} Prophet^{as}: **'Surely I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94] They said: 'By Allah! You are (still) in your old error' [12:95] So when the bearer of glad tidings came - and it was his^{as} son Yehouda, he cast it upon his face, and he regained his sight. He said: 'Did I not say to you that I know from Allah what you do not know?' [12:96].²⁸**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خَيْرُ وَقْتٍ دَعَوْتُمْ اللَّهَ عَزَّ وَجَلَّ فِيهِ الْأَسْحَارُ وَ تَلَا هَذِهِ الْآيَةَ فِي قَوْلِ يَعْفُوْب (عليه السلام) سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي وَ قَالَ أَخَرَهُمْ إِلَى السَّحْرِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best time for you to supplicate to Allah^{azwj} Mighty and Majestic in is the pre-dawn', and he^{asws} recited this Verse regarding the words of Yaqoub^{as}: **He said: 'Soon I will Forgiveness of my Lord for you all; surely He is the Forgiving, the Merciful' [12:98]**, and he^{asws} said: 'He^{as} delayed them to the pre-dawn'.²⁹

VERSES 99 - 101

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ {99}

So when they came over to Yusuf, he accommodated his parents and said: 'Enter Egypt (to be) in safety, if Allah so Desires!' [12:99]

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100}

And he raised his parents upon the throne and they fell down to him in Sajdah to him, and he said: 'O father! This is the interpretation of my dream of before. My Lord has Made it to come true, and He was Good with me when they brought me out from the prison and Brought you from the wilderness from afterwards. Surely, the Satan sowed discord between me and my brothers. My Lord is Nice (to) whoever He so Desires to. He is the Knowing, the Wise [12:100]

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ {101}

²⁹ Al Kafi V 2 – The Book Of Supplication CH 13 H 6

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 to die a submitter and join me with the righteous ones' [12:101]

ثم قال علي بن إبراهيم: وحدثني محمد بن عيسى، أن يحيى بن أكنم سأل موسى بن محمد بن علي بن موسى مسائل، فعرضها على أبي الحسن (عليه السلام)، وكان أحدها: أخبرني عن قول الله عز وجل: **وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَ خَرُّوا لَهُ سُجَّدًا** 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: **And he raised his parents upon the throne and they fell down to him in Sajdah to him [12:100]**. Yaqoub^{as} and his^{as} sons did Sajdah to Yusuf^{as}, and they were Prophets^{as}?'

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 ليوسف، كما كان السجود من الملائكة لادم و لك يكن لادم، و إنما كان ذلك منهم طاعة لله 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 الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَ الْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَ الْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَ اَلْحِقْنِي 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: **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. You Cause me to die a Muslim and join me with the righteous ones' [12:101]?**

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.

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 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} descendants because you^{as} did not stand up for your^{as} father^{as}'.

فحط الله نوره، و محاً النبوة من صلبه، و جعلها في ولد لاوي أخي يوسف، و ذلك لأنهم لما أرادوا قتل يوسف قال: لا تَقْتُلُوا يُوسُفَ وَ أَلْقُوهُ فِي غَيَابَتِ الْجُبِّ فَشَكَرَ اللَّهُ لَهُ ذَلِكَ، و لما أرادوا ان يرجعوا إلى أبيهم من مصر و قد حبس يوسف أخاه، قال: فَلَنْ أُبْرِجَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَ هُوَ خَيْرُ الْحَاكِمِينَ فَشَكَرَ اللَّهُ لَهُ ذَلِكَ،

Therefore, Allah^{azwj} Confiscated his^{as} Light and Erased the Prophet-hood from his^{as} 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, **'Do not kill Yusuf, and throw him into the bottom of the well [12:10]**. 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 (Banyamin^{as}), he said, **Therefore, I will never depart (from this) land until my father permits for me of Allah Decides for me, and He is the best of the deciders [12:80]**. 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 إبراهيم.

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 إخوانك 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 إخواني، اتقوا الله و لا تجردوني. فسلوا علي السكين، و قالوا: لئن لم تنزع لنذبحنك. فنزعت القميص، فألقوني في الجب عرياناً

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: 'But 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^{azwj} 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 - فشهِقَ يعقوب شهقة و اغمى عليه، فلما أفاق، قال: يا بني حدثني فقال: يا أبت، أسألك بآله 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}.³⁰

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.

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.

فما رأوه سجدوا جميعاً إعظاماً و شكراً لله، فعند ذلك قال: يا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ إِلَى قَوْلِهِ: بَيْنِي وَ بَيْنَ إِخْوَتِي

So when he^{as} saw all of them to be in Prostration in Magnification and appreciation to Allah^{azwj}, it was during that he^{as} said: **'O father! This is the interpretation of my dream of before. My Lord has Made it to come true, and He was Good with me when they brought me out from the prison and Brought you from the wilderness from afterwards. Surely the satan sowed discord between me and my brothers. [12:100].'**³¹

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 سُجْدًا 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}: **And he raised his parents upon the throne [12:100]**, he^{asws} said: 'The throne – the (royal) seat'. And regarding His^{azwj} Words: **And he raised his parents upon the throne and they fell down to him in Sajdah to him [12:100]**, he^{asws} said: 'Those Prostrations of theirs were for the worship of Allah^{azwj}'.³²

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,

³⁰ تفسير القمّي 1: 356

³¹ (Extract) تفسير العيّاشي 2: 83 / 197.

³² تفسير العيّاشي 2: 85 / 197.

'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».

I said, 'So who was the Divine Authority of Allah^{azwj} in the earth, Yaqoub^{as} or Yusuf^{as}?' He^{asws} said: 'Yaqoub^{as} was the Divine Authority, and the kingdom was for Yusuf^{as}. So when Yaqoub^{as} died, Yusuf^{as} carried his^{as} body in a coffin to the land of Syria, and had him^{as} buried in Bayt Al-Maqdis. Then, Yusuf^{as} Bin Yaqoub^{as} was the Divine Authority'.³³

The end-result of Zuleykha

ابن بابويه: أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن عبد الله بن المغيرة، عن ذكره، عن أبي عبد الله (عليه السلام) قال: «استأذنت زليخا على يوسف. فلما دخلت قال: يا زليخا، ما لي 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 - يا زليخا - إلى ما كان منك؟ قال: حسن وجهك، يا يوسف.

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}'.

فقال لها: كيف لو رأيت نبيا يقال له محمد (صلى الله عليه و آله)، يكون في آخر الزمان، أحسن مني وجهها، و أحسن مني خلقا، و أسمح مني كفا؟ قالت: صدقت.

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'.

³³ تفسير العيّاشي 2: 87 / 198.

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 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 Exalted Commanded him^{as} to marry her'.³⁴

نرجع إلى رواية علي بن إبراهيم قال: «و لما مات العزيز - و ذلك في السنين المجدة - افتقرت امرأة العزيز و احتاجت حتى سألت الناس، فقالوا لها: ما يضرك لو قعدت للعزيز - و كان يوسف يسمى العزيز - فقالت: أستحي منه،

We return to the report of Ali Bin Ibrahim who said,

'And when the chief died – and that was during the years of famine – the wife of the chief was impoverished and became needy to the extent that she begged (from) the people. So they said to her, 'What would harm you if you were to sit (waiting) for the chief?' And Yusuf^{as} had been named as the chief. So she said, 'I am embarrassed from him^{as}.

فلم يزلوا بها حتى قعدت له على الطريق فأقبل يوسف في موكب، فقامت إليه، و قالت: سبحان من جعل الملوك بالمعصية عبيدا، و جعل العبيد بالطاعة ملوكا.

But, they did not cease with her until she did sit (waiting) for him^{as} upon the road. Then Yusuf^{as} came in his^{as} convoy, so she stood up to him^{as} and said, 'Glory be to the One^{azwj} Who Made the king to be a slave due to disobedience, and Made the slave to be a king due to obedience!'

فقال لها يوسف: أنت هاتيك؟ فقالت: نعم - و كان اسمها زليخا - فقال لها: هل لك في؟ قالت: أني! بعد ما كبرت، أ تحزأ بي؟ قال: لا. فأمر بها، فحولت إلى منزله، و كانت هرمة، فقال لها يوسف: أ لست فعلت بي كذا و كذا؟ فقالت: يا نبي الله، لا تلمني، فإني بليت ببيلة لم يبل بها أحد.

Yusuf^{as} said her: 'You are over here?' She said, 'Yes' – and her name was Zuleykha. He^{as} said to her: 'What is for you regarding me^{as}?' She said, 'I am, After I have aged, you^{as} are mocking me?' He^{as} said: 'No'. So he^{as} ordered with her to be transferred to his^{as} house, and she had aged. Yusuf^{as} said to her: 'Didn't you do such and such with me?' She said, 'O Prophet^{as} of Allah^{azwj}! Do not accuse me, for I was tempted with a temptation, no one had been tempted with'.

قال: و ما هي؟ قالت: بليت بحبك، و لم يخلق الله لك في الدنيا نظيرا، و بليت بأنه لم تكن بمصر امرأة أجمل مني، و لا أكثر مالا مني، نزع عني مالي و ذهب عني جمالي، و بليت بزواج عنين.

³⁴ (Extract) علل الشرائع: 1/ 55.

He^{as} said: 'And what is it?' She said, 'Tempted by your^{as} love, and Allah^{azwj} did not Created a match for you^{as} in the world, and I was tempted with that there did not happen to be in Egypt a woman more beautiful than me, nor with more wealth than me. My wealth was snatched from me and my beauty is gone from me, and I was married to an impotent (man)'.

فقال لها يوسف: و ما حاجتك؟ قالت: تسأل الله أن يرد علي شبابي. فسأل الله، فرد عليها شابها، فتزوجها و هي بكر». قالوا:
إن العزيز الذي كان زوجها أولاً كان عنيماً.

So Yusuf^{as} said to her: 'And what is your need?' She said, 'You^{as} should ask Allah^{azwj} that He^{azwj} Returns my youth to me'. He^{as} asked Allah^{azwj} for the return of her youth to her, and he^{as} married her, and she was a virgin'.³⁵

VERSES 102 - 106

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَتَمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
{102}

That is from the News of the unseen (which) We Reveal unto you, and you were not near them when they formed a consensus and they were plotting [12:102]

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ {103}

And most of the people will not believe even though you are eager [12:103]

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {104}

And you are not asking them for any recompense upon it. It is only a Reminder for the worlds [12:104]

وَكَايَئِنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ {105}

And how many a Sign in the skies and the earth they are passing by, and they are turning away from these? [12:105]

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {106}

³⁵ تفسير القمي 1: 357.

And most of them do not believe in Allah except and they are associating [12:106]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ يُطِيعُ الشَّيْطَانُ مَنْ حَيْثُ لَا يَعْلَمُ فَيُشْرِكُ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama'at, from Abu Baseer and Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And most of them do not believe in Allah except and they are associating [12:106]**. He^{asws} said: 'He obeys the satan^{la} from where (an aspect) he does not even know, so he associates (commits Shirk)'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكُ طَاعَةٍ وَ لَيْسَ شِرْكُ عِبَادَةٍ

Ali Bin ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And most of them do not believe in Allah except and they are associating [12:106]**. He^{asws} said: 'This is the Shirk (association) of obedience, and it is not Shirk (association) of worship'.

وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ إِنَّ الْآيَةَ تَنْزِلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئاً فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مُحْضاً .

And about the Words of the Mighty and Majestic: **And from the people there is one who worships Allah upon an edge [22:11]**. So he^{asws} said: 'The Verse was Revealed regarding a man, then it flowed also to be regarding his followers'. Then I said: 'Everyone who establishes anyone besides you^{asws} (as an Imam) so he is from the ones who worships Allah^{azwj} upon an edge?' So he^{asws} said: 'Yes, and it is purely that'.³⁷

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 مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ. قال: «شرك طاعة و ليس شرك عبادة، و المعاصي التي يرتكبون فهي شرك طاعة، أطاعوا فيها الشيطان فأشركوا بالله في الطاعة لغيره، و ليس بإشراك 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,

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 3

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **And most of them do not believe in Allah except and they are associating [12:106]**. He^{asws} said: 'Association (Shirk) of obedience, and it is not association (Shirk) of worship. And the disobedience which you are committing, so it is the association (Shirk) of obedience. Satan^{la} comes during it, thus you end up associating with Allah^{azwj} the obedience of someone else. And it is not the association (Shirk) of worship, but (it's the obedience, which is similar to) you are worshipping other than Allah^{azwj}'.³⁸

عن يعقوب بن شبيب، قال: سألت أبا عبد الله (عليه السلام): وَ مَا 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): **And most of them do not believe in Allah except and they are associating [12:106]**?' 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 used to ratify what they were saying'.³⁹

عن مالك بن عطية، عن أبي عبد الله (عليه السلام) في قوله: وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ. قال: «هو الرجل يقول: لو لا فلان لهلك، و لو لا فلان لأصبت 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: **And most of them do not believe in Allah except and they are associating [12:106]**. 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 علي بفلان لهلك؟ 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'.⁴⁰

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد

³⁸ تفسير القمي 1: 358.

³⁹ تفسير العياشي 2: 91 / 199.

⁴⁰ تفسير العياشي 2: 96 / 200.

الله (عليه السلام) عن العرش و الكرسي، و ذكر الحديث إلى أن قال: «فليس له شبه و لا مثل و لا عدل، و له الأسماء الحسنی التي لا یسمى بها غیره، و هي التي وصفها الله في الكتاب، فقال: فَادْعُوهُ بِهَا وَ ذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ جَهْلًا بِغَيْرِ عِلْمٍ

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Imran al Daqaa, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Al Husayn Bin Al Hassan, from his father, from hanan Bin Sadeyr who said,

'I asked Abu Abdullah^{asws} about the Throne and the Chair', and he mentioned the Hadeeth until he said that he^{asws} said: 'So there isn't a resemblance for Him^{azwj}, nor an example, nor an equal, and for Him^{azwj} are **the most Beautiful Names [7:180]** which no other can be named with, and these are which Allah^{azwj} has Described in the Book, so He^{azwj} Said: **therefore supplicate by these, and leave those who are distorting in His Names [7:180]**, in ignorance without knowledge.

[فالذي يلحد في أسمائه بغير علم، يشرك و هو لا يعلم، و يكفر [به] و هو يظن أنه يحسن، فلذلك قال: وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ فهم الذين يلحدون في أسمائه بغير علم فيضعونها غير مواضعها».

So the one who distorts in His^{azwj} Names without knowledge, he associates and does not know, and he is committing Kufr with it and he thinks he is (doing) good. Thus, for that He^{azwj} Said: **And most of them do not believe in Allah except and they are associating [12:106]**. So they are those who are (deliberately) distorting in His^{azwj} Names without (having any) knowledge, and they are placing these in other than their places".⁴¹

VERSES 107 & 108

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {107}

Are they feeling secure from an overwhelming Punishment coming to them from Allah, or the Hour coming to them suddenly while they are not realising? [12:107]

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ {108}

Say: 'This is my way. I call to Allah upon an insight, I and the one who follows me, and Glorious is Allah, and I am not from of the Polytheists' [12:108]

⁴¹ التوحيد: 1 / 321

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي قَالَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ الْأَوْصِيَاءُ مِنْ بَعْدِهِمْ .

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **Say: 'This is my way. I call to Allah upon an insight, I and the ones who follow me [12:108].** He^{asws} said: 'That is Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and the successors^{asws} from after them^{asws}.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ حَسَّانَ لِأَبِي جَعْفَرٍ (عليه السلام) يَا سَيِّدِي إِنَّ النَّاسَ يُنْكِرُونَ عَلَيْكَ حَدَاثَةَ سِنِّكَ فَقَالَ وَ مَا يُنْكِرُونَ مِنْ ذَلِكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي فَوَلَّى اللَّهُ مَا تَبِعَهُ إِلَّا عَلِيٌّ (عليه السلام) وَ لَهُ تِسْعُ سِنِينَ وَ أَنَا ابْنُ تِسْعِ سِنِينَ .

Ali Bin Ibrahim, from his father who said,

'Ali Bin Hassan said to Abu Ja'far^{asws}, 'O my Master^{asws}! The people are denying upon you^{asws} because of your young age'. So he^{asws} said: 'And what are they denying from that, the Words of Allah^{azwj} Mighty and Majestic? Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww}: **Say: 'This is my way. I call to Allah upon an insight, I and the ones who follow me [12:108].** So, by Allah^{azwj}, none followed him^{saww} except for Ali^{asws}, and for him^{asws} were nine years, and I^{asws} am (also) a boy of nine years old'.⁴³

العياشي: عن إسماعيل الجعفي، قال: قال أبو جعفر (عليه السلام): قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي. قال: فقال: «علي بن أبي طالب (عليه السلام) خاصة».

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

'Abu Ja'far^{asws} recited: **Say: 'This is my way. I call to Allah upon an insight, I and the ones who follow me [12:108],** so he^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} in particular'.⁴⁴

و عنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزيري، عن أبي عبد الله (عليه السلام)، في قوله تبارك و تعالى: قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي. قال: «يعني عليا (عليه السلام) أول من اتبعه على الإيمان به و التصديق له بما جاء به من عند الله عز و جل، من الأمة التي بعث فيها و منها و إليها قبل الخلق، ممن لم يشرك بالله قط، و لم يلبس إيمانه بظلم و هو الشرك».

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 66

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 91 H 8

⁴⁴ 99 / 200 :2 (Extract) تفسير العياشي

And from him (Kulayni), from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bareyd, from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{asws} regarding the Words of the Blessed and Exalted: **Say: ‘This is my way. I call to Allah upon an insight, I and the ones who follow me [12:108].** He^{asws} said: ‘Meaning Ali^{asws} was the first one who followed him^{saww} upon the Eman with him^{saww} and the ratification to him^{saww} with whatever he^{saww} came with from the Presence of Allah^{azwj} Mighty and Majestic, from the (whole) community in which he^{saww} was Sent among, and from it, and to it, before (all) the creatures, being from the ones who did not associate with Allah^{azwj} at all, and did not clothe his^{asws} Eman with injustice, and it (injustice) is the association’.⁴⁵

ابن شهر آشوب: عن الباقر (عليه السلام) قال: «قُلْ هَذِهِ سَبِيلِي يعني نفس رسول الله (صلى الله عليه و آله) و عليا (عليه السلام) [و] من تبعه: آل محمد».

Ibn Shehr Ashub –

‘From Al-Baqir^{asws} having said: **Say: ‘This is my way [12:108]** – Meaning the self of Rasool-Allah^{saww}, and Ali^{asws} and the ones who followed him^{asws}, being the Progeny of Muhammad^{saww}’.⁴⁶

و في رواية: «يعني بالسبيل عليا (عليه السلام) و لا ينال ما عند الله إلا بولايته».

And in a report –

‘The meaning of the ‘way’ is Ali^{asws}, and whatever is in the Presence of Allah^{azwj} cannot be attained except by his^{asws} Wilayah’.⁴⁷

و عنه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب، قال: أخبرنا أبو الحسن أحمد بن محمد بن عبد الله بن حمزة الشعрани العماري، من ولد عمار بن ياسر (رحمه الله)، قال: حدثنا أبو محمد عبيد الله بن يحيى بن عبد الباقي الأذني بأذنه، 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: سألت رجل عمر بن الخطاب، فقال: يا أمير المؤمنين، ما تفسير سُبحَانَ اللَّهِ؟ فقال: إن في هذا الحائط رجلاً 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 **Glorious is Allah [12:108]** (سُبْحَانَ اللَّهِ)?’ 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’.

⁴⁵ الكافي 5: 14 / 1.

⁴⁶ المناقب 3: 72.

⁴⁷ المناقب 3: 72.

فدخل الرجل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن ما تفسير سُبحَانَ اللَّهِ؟ 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 **Glorious is Allah [12:108]** (سُبْحَانَ اللَّهِ)?' 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 Salawat upon him'.⁴⁸

VERSE 109

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى ۖ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۖ أَفَلَا تَعْقِلُونَ
{109}

And We did not Send from before you, except men We Revealed unto, from the people of the towns. So why don't they travel in the earth and look at how was the end-result of those from before them? And the House of the Hereafter is better for those who are pious, will you then not use your intellects? [12:109]

ابن بابويه، قال: حدثنا محمد بن القاسم المفسر المعروف بأبي الحسن الجرجاني (رضي الله عنه)، قال: حدثنا يوسف بن محمد بن زياد و علي بن محمد بن سيار، عن أبو يهنا، 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 مخاطباً: «أو لست تعلم أن الله تعالى لم يخل الدنيا من نبي قط أو إمام من البشر؟ أو ليس الله تعالى يقول: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ يَعْني إلى الخلق: إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى؟ فأخبر أنه لم يبعث الملائكة إلى الأرض، فيكونوا أئمة 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} 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 Exalted 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 Exalted Saying: **And We did not Send from before you [12:109]** - Meaning to the creatures, **except men We Revealed unto, from the people of the towns**. So be

⁴⁸ التوحيد: 1/311.

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}.⁴⁹

VERSE 110

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ {110}

Until when the Rasools despaired (from the people) and they (people) thought that they had lied, Our Help came to them (Rasools). So We Rescued the one We so Desired to, and Our Punishment cannot be averted from the criminal people [12:110]

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: «بلى» و ذكر الحديث إلى أن قال فيه: فقال المأمون لأبي الحسن (عليه السلام): فأخبرني عن قول الله تعالى: حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَ ظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا.

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 Exalted: **Until when the Rasools despaired and they (people) thought that they had lied, Our Help came to them (Rasools). So We Rescued the one We so Desired to [12:110]**'.

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

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'.⁵⁰

⁴⁹ عيون أخبار الرضا (عليه السلام) 1: 270 / 1

⁵⁰ عيون أخبار الرضا (عليه السلام) 1: 201 / 1.

أبو جعفر بن جرير الطبري: بإسناده إلى أبي علي النهاوندي، قال: حدثنا أبو عبد الله محمد بن أحمد القاساني، قال: حدثنا محمد بن سليمان، قال: حدثنا علي بن يوسف، قال: حدثني أبي، عن الفضل بن عمر، عن أبي عبد الله (عليه السلام)، قال: «جاء رجل إلى أمير المؤمنين (عليه السلام) فشكا إليه طول دولة الجور،

Abu Ja'far Bin Jareer Al Tabari, by his chain up to Abu Ali Al Nahawandy, from Abu Abdullah Muhammad Bin Ahmad Al Qasany, from Muhammad Bin Suleyman, from Ali Bin Yusuf, from his father, from Al Mufazzal bin Umar,

'From Abu Abdullah^{asws} having said: 'A man came to Amir Al-Momineen^{asws} and complained to him^{as} about the prolongation of the government of tyranny.

فقال له أمير المؤمنين (عليه السلام): و الله لا يكون ما تأملون حتى يهلك المبطلون، و يضمحل الجاهلون، و يأمن المتقون، و قليل ما يكون حتى لا يكون لأحدكم موضع قدمه، و حتى تكونوا على الناس أهون من الميتة عند صاحبها،

So Amir Al-Momineen^{asws} said to him: 'By Allah^{azwj}! What you are wishing for will not be happening until the falsifiers are destroyed, and the ignorant ones are scattered, and the pious ones are secure, and few is what they would happen to be to the extent that there would not happen to be for anyone of you, place for his feet, and until there would happen to be upon the people least (importance) of the deceased with his companion.

فبينما أنتم كذلك إذ جاء نصر الله و الفتح و هو قول ربي عز و جل في كتابه: حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَ ظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا».

So while you are like that, when the Help of Allah^{azwj} and the victory would come, and these are the Words of my^{asws} Lord^{azwj} Mighty and Majestic in His^{azwj} Book: **Until when the Rasools despaired and they (people) thought that they had lied, Our Help came to them [12:110]**.⁵¹

The criminal people

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

⁵¹ دلائل الإمامة: 251.

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals (guilty) they are the deniers of your^{asws} Wilayah''⁵².

VERSE 111

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۖ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {111}

There was a lesson in their stories for the people of understanding. It was not a fabricated narrative, but (it was) a verification of those before it and a detail of all things, and a Guidance and a Mercy for a believing people [12:111]

و في ثواب الأعمال قال: و كانت في التوراة مكتوبة.

And in (the book) Sawaab Al Amaal –

'He^{asws} said: 'And it (Surah Yusuf^{as}) was written in the Torah''⁵³.

⁵² (Extract) تفسير القمي 2: 395.

⁵³ تفسير الصافي، ج 3، ص: 55