

# The Best<sup>132</sup> of Stories

## 1. Amazing Dream<sup>133</sup>

Yusuf ﷺ was a small boy. And he had eleven<sup>134</sup> brothers<sup>135</sup>. And Yusuf ﷺ was a beautiful boy. And Yusuf ﷺ was an intelligent<sup>136</sup> boy. And his father, Ya'qoob<sup>137</sup> ﷺ, would love him more<sup>138</sup> than all of his brothers.

One night, Yusuf ﷺ saw an amazing dream<sup>139</sup>.

He saw eleven stars and he saw the sun and the moon, each one<sup>140</sup> prostrating to him.

Little Yusuf ﷺ became very much astonished! And he did not understand this dream. How are the stars and the sun and the moon prostrating to a man. Little Yusuf ﷺ went to his father Ya'qoob ﷺ and he related/narrated to him this amazing dream.

أَحْسَنُ الْقَصَصِ

١ - رُؤْيَا عَجَبِيَّةٍ

كَانَ يُوسُفُ وَلَدًا صَغِيرًا، وَكَانَ لَهُ أَحَدَ عَشَرَ  
أَخًا. وَكَانَ يُوسُفُ غُلَامًا جَمِيلًا، وَكَانَ يُوسُفُ  
غُلَامًا ذَكِيًّا. وَكَانَ أَبُوهُ يَعْقُوبُ يُحِبُّهُ أَكْثَرَ مِنْ  
جَمِيعِ إِخْوَتِهِ.

ذَاتَ لَيْلَةٍ رَأَى يُوسُفُ رُؤْيَا عَجَبِيَّةً.

رَأَى أَحَدَ عَشَرَ كَوْكَبًا وَرَأَى الشَّمْسَ وَالْقَمَرَ  
كُلُّهُمْ يَسْجُدُ لَهُ.

تَعَجَّبَ يُوسُفُ الصَّغِيرُ كَثِيرًا! وَمَا فَهِمَ هَذِهِ  
الرُّؤْيَا كَيْفَ تَسْجُدُ الْكَوَاكِبُ وَالشَّمْسُ وَالْقَمَرُ  
لِرَجُلٍ؟ ذَهَبَ يُوسُفُ الصَّغِيرُ إِلَى أَبِيهِ يَعْقُوبَ  
وَحَكَى لَهُ هَذِهِ الرُّؤْيَا الْعَجَبِيَّةَ.

<sup>132</sup> Ahsan – superlative adjective (ismut-tafdheel)

<sup>133</sup> Both words are matching: 'ajeebatun feminine sign is round ta; for ru'yaa, the alif at the end is "alif maqsoora" which is a sign of femininity. Note, the alif is coming beyond the three base, so you know it's a sign of femininity; in "asaa" or "mustafaa", the alif at the end is one of the three base letters, changed from a waaw, so it's part of the word, not a sign of femininity.

<sup>134</sup> eleven = one and ten -- joined together as one word and becomes mabni; ahada ashara is in raf' but not reflecting it because mabni.

<sup>135</sup> Akhan is in nasb because it's in the position of tamyeez - "clarification" - removal of vagueness. In English, when removing vagueness, could be w.r.t. number, weight, measure, distance... "two kilos"... (of what? wheat, barley, etc.) so need something to clarify the amount. Another example: he is the best.... "best" what? best in terms of being a father. In arabic: taaba zaydu aban. (so the grammatical state of aban gives the meaning "in terms of"/"as a" in English). Radheetu billaah rabban – I am pleased with Allah as lord.

<sup>136</sup> Dhakiyyan - intelligent

<sup>137</sup> 'paving the way' extension -- first part (the one from which extension is occurring) is mubdal minhu; second part is badal (the replacement).

<sup>138</sup> Akthara - ism-ut-tafdheel - superlative adjective

<sup>139</sup> Both ru'yaa and 'ajeebatan are now in nasb, but still ru'ya doesn't reflect it. This phrase is the maf'ool bihi (object) of the verb 'see'. ru'yaa is change restricted because doesn't get tanween; but on top of that there is more because it doesn't even get a vowel on its last letter.

<sup>140</sup> kullun is raf' because it is mubtada in the internal sentence. Within the larger sentence, kullun yasjudu lahu is another different type of extension, the "Zayd came to me [while he was] riding." extension.

He said: O my dear father, indeed I saw eleven stars and the sun and moon: I saw them prostrating to me.

And his father, Ya'qoob عليه السلام, was a prophet.

Ya'qoob عليه السلام became very happy with this dream.

And he said: May Allah bless you oh Yusuf, for there will be a high status for you.

This dream is a glad tiding of knowledge and prophethood.

And Allah has bestowed favor upon your grandfather Ishaq عليه السلام and Allah has bestowed favor upon your [great]grandfather Ibrahim عليه السلام.

And he will bestow favor upon you, and he will bestow favor upon the family of Ya'qoob عليه السلام.

And Ya'qoob عليه السلام was a great elder, and he was recognizing the temperaments of people. And was recognizing how Shaytaan overpowers, and how he plays with the humans.

So he said: O my son, do not inform of this dream anyone from your brothers; because they will envy<sup>141</sup> you and they will become for you an enemy.

«قَالَ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ».

وَكَانَ أَبُوهُ يَعْقُوبُ نَبِيًّا.

فَرِحَ يَعْقُوبُ بِهَذِهِ الرُّؤْيَا كَثِيرًا.

وَقَالَ بَارَكَ اللَّهُ لَكَ يَا يُوسُفُ، فَسَيَكُونُ لَكَ شَأْنٌ.

هَذِهِ الرُّؤْيَا بَشَارَةٌ بِعِلْمٍ وَنُبُوءَةٍ.

وَقَدْ أَنْعَمَ اللَّهُ عَلَى جَدِّكَ إِسْحَاقَ وَقَدْ أَنْعَمَ اللَّهُ عَلَى جَدِّكَ إِبْرَاهِيمَ.

وَإِنَّهُ يُنْعِمُ عَلَيْكَ وَيُنْعِمُ عَلَى آلِ يَعْقُوبَ

وَكَانَ يَعْقُوبُ شَيْخًا كَبِيرًا، وَكَانَ يَعْرِفُ طَبَائِعَ

النَّاسِ. وَكَانَ يَعْرِفُ كَيْفَ يَغْلِبُ الشَّيْطَانُ،

وَكَيْفَ يَلْعَبُ الشَّيْطَانُ بِالْإِنْسَانِ.

فَقَالَ يَا وَلَدِي، لَا تُخْبِرْ بِهَذِهِ الرُّؤْيَا أَحَدًا مِنْ إِخْوَتِكَ فَإِنَّهُمْ يَحْسُدُونَكَ وَيَكُونُونَ لَكَ عَدُوًّا.

<sup>141</sup> yahsudoona - from *baab nasara*; can't be *karuma* because *karuma* verbs are intransitive (never have objects).

## 2. Envy of the Brothers

And Yusuf ﷺ had another brother from his mother<sup>142</sup>, whose name was Binyameen. And Ya'qoob ﷺ would love him the two of them intensely<sup>143</sup>, and he would not love like them anyone.

And the brothers would be envious of Yusuf ﷺ and Binyameen and would become angry. They would say: why does our father love Yusuf and Binyameen more<sup>144</sup>?

And why does our father love Yusuf and Binyameen whereas they are small and weak<sup>145</sup>?

And why does he not love us like Yusuf and Binyameen whereas<sup>146</sup> we are young and strong?

This is a strange matter.

And Yusuf ﷺ was a small boy, so he related the dream to his brothers. And the brothers became very angry when they heard the dream and their envy intensified.

And the brothers gathered one day<sup>147</sup> and they say: Kill Yusuf or throw him to a faraway land.

## ٢ - حَسَدُ الْإِخْوَةِ

وَكَانَ يُوسُفُ لَهُ أَخٌ آخَرُ مِنْ أُمِّهِ اسْمُهُ بَنِيَامِينَ.  
وَكَانَ يَعْقُوبُ يُحِبُّهُمَا حُبًّا شَدِيدًا، وَكَانَ لَا يُحِبُّ مِثْلَهُمَا أَحَدًا.

وَكَانَ الْإِخْوَةُ يَحْسَدُونَ يُوسُفَ وَبَنِيَامِينَ وَيَغْضَبُونَ  
كَانُوا يَقُولُونَ: لِمَاذَا يُحِبُّ أَبُونَا يُوسُفَ وَبَنِيَامِينَ  
أَكْثَرَ؟

وَلِمَاذَا يُحِبُّ أَبُونَا يُوسُفَ وَبَنِيَامِينَ وَهُمَا  
صَغِيرَانِ ضَعِيفَانِ؟

لِمَاذَا لَا يُحِبُّنَا مِثْلَ يُوسُفَ وَبَنِيَامِينَ نَحْنُ شَبَابٌ  
أَقْوِيَاءُ، هَذَا أَمْرٌ عَجِيبٌ.

وَكَانَ يُوسُفُ وَلَدًا صَغِيرًا، فَحَكَى الرُّؤْيَا لِإِخْوَتِهِ  
وَغَضِبَ الْإِخْوَةُ جِدًّا لَمَّا سَمِعُوا الرُّؤْيَا وَاشْتَدَّ  
حَسَدُهُمْ.

وَأَجْتَمَعَ الْإِخْوَةُ يَوْمًا وَقَالُوا أَقْتُلُوا يُوسُفَ أَوْ  
أَطْرَحُوهُ أَرْضًا بَعِيدَةً.

<sup>142</sup> i.e. full brother. *akhun* is described once using adjective, *aakharu*; also described by *min ummihi*; and thirdly by 'his name was Binyameen'. There is no need for 'alladhee' because *akhun* is indefinite. From *lahu* until the end is a whole sentence in itself and it is the *khavar* of *kaana*. There is no verb in that sentence, so this internal sentence must be *jumlaah ismiyyah*; therefore *akhun* is the *mubtadaa*, and hence *raf'*.

<sup>143</sup> *hubban* - *maf'ool mutlaq* (normal adverb); *shadeedan* is *sifah* for *hubban*.

<sup>144</sup> Hidden 'hubban' combining with *akthara* to form *maf'ool mutlaq*.

<sup>145</sup> Single *mubtadaa* (here, *humaa*) can have multiple predicates, don't need a *waaw*: *sagheeraani, dha'eefaani*

<sup>146</sup> Typo: should be a *waaw* before the *nahnu*

<sup>147</sup> *Yawman* - *nasb* because *maf'ool feeh* (adverb of time)

At that time, your father will become for you sincere and his love will become for you pure.

One of them said: No, rather throw him in a well in a path, some travelers will take him<sup>148</sup>.

And all of the brothers agreed upon it.

حِينَئِذٍ يَكُونُ أَبُوكُمْ لَكُمْ خَالِصًا، وَيَكُونُ حُبُّكُمْ خَالِصًا.

قَالَ أَحَدُهُمْ: لَا بَلَّ الْقَوَّةُ فِي بئرٍ فِي طَرِيقٍ يَأْخُذُهُ بَعْضُ الْمُسَافِرِينَ. وَوَأَفَقَ عَلَيْهِ جَمِيعُ الْإِخْوَةِ.

### 3. Delegation to Ya'qoob

And when they agreed upon this plan, they went to Ya'qoob.

And Ya'qoob would fear for Yusuf very much, and he would recognize that the brothers envy him and do not love him.

And Ya'qoob would not send Yusuf along with his brothers.

And Yusuf would play with his brother and he would not go far.

And the brothers were recognizing that, however they were firmly resolved upon evil.

They said: o our father, why do you not send with us Yusuf? What do you fear?

He is our dear brother, and our small brother, and we are the sons of one father. And brothers always<sup>149</sup> play together. So why don't we go and play together<sup>150</sup>?

### ٣ - وَفَدُّ إِلَى يَعْقُوبَ

وَلَمَّا اتَّفَقُوا عَلَى هَذَا الرَّأْيِ جَاءُوا إِلَى يَعْقُوبَ. وَكَانَ يَعْقُوبُ يَخَافُ عَلَى يُوسُفَ كَثِيرًا، وَكَانَ يَعْرِفُ أَنَّ الْإِخْوَةَ يَحْسُدُونَهُ وَلَا يُحِبُّونَهُ.

وَكَانَ يَعْقُوبُ لَا يُرْسِلُ يُوسُفَ مَعَ الْإِخْوَةِ. وَكَانَ يُوسُفُ يَلْعَبُ مَعَ أَخِيهِ وَلَا يَذْهَبُ بَعِيدًا. وَكَانَ الْإِخْوَةُ يَعْرِفُونَ ذَلِكَ، وَلَكِنَّهُمْ عَزَمُوا عَلَى الشَّرِّ.

قَالُوا يَا أَبَانَا لِمَذَا لَا تُرْسِلُ مَعَنَا يُوسُفَ؟ مَاذَا تَخَافُ؟

هُوَ أَخُونَا الْعَزِيزُ، وَأَخُونَا الصَّغِيرُ، وَنَحْنُ أَبْنَاءُ أَبِي. وَالْإِخْوَةُ دَائِمًا يَلْعَبُونَ جَمِيعًا، فَلِمَذَا لَا نَذْهَبُ نَحْنُ وَنَلْعَبُ جَمِيعًا؟

<sup>148</sup> ya'khudh ends in sukoon... the word for 'if' in Arabic, 'in' is a jazm-giver. This sentence has an implied meaning of 'in'... i.e. "throw him in a well; if you do that, then some travelers will take him." So the meaning of the 'in' (conditional) causes jazm...

<sup>149</sup> daa'iman = adverb of time (maf'ool feeh)

<sup>150</sup> jamee'an -- 'Haal - adjective describing state of subject or object or both: Zayd came to me riding = Jaa'ani Zaydun raakiban.

Send him with us tomorrow, he will enjoy<sup>151</sup> and he will play and verily we are for him protectors. And Ya'qoob ؑ was a great elder. And Ya'qoob ؑ was intelligent and forbearing. And Ya'qoob ؑ would not like Yusuf to be far<sup>152</sup> from him.<sup>153</sup>

And he would fear for Yusuf ؑ very much.

So he said to his sons: I fear the wolf eating him while you all heedless (unaware) of him.

They said: Never! How could the wolf eat him while we are present? And how could it eat him while we are strong youth?

And Ya'qoob ؑ gave permission for Yusuf ؑ.

«أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ»  
وَكَانَ يَعْقُوبُ شَيْخًا كَبِيرًا، وَكَانَ يَعْقُوبُ عَاقِلًا  
حَلِيمًا. وَكَانَ يَعْقُوبُ لَا يُحِبُّ أَنْ يَبْعَدَ مِنْهُ يَوْسُفُ.  
وَكَانَ يَخَافُ عَلَى يَوْسُفَ كَثِيرًا.  
فَقَالَ لِأَبْنَائِهِ:

«أَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ»  
قَالُوا: أَبَدًا! كَيْفَ يَأْكُلَهُ الذِّئْبُ وَنَحْنُ حَاضِرُونَ؟  
وَكَيْفَ يَأْكُلَهُ، وَنَحْنُ شُبَّانٌ أَقْوِيَاءُ؟  
وَأَذِنَ يَعْقُوبُ لِيُوسُفَ.

<sup>151</sup> *mudhaari* verb coming in reply of a command will be in *jazm* -- again because of hidden 'if': '*in tursil-hu, yarta'* *wa yal'ab*' : if you wanted to literally have the 'in' in there.

<sup>152</sup> '*an*' causes the verb to go into *masdar* meaning: "to be far" (tense is removed from the verb), so it has the meaning of an *ism*, and then from '*an*' to '*yusufu*' is *maf'ool bihi* for *yuhibbu*.

<sup>153</sup> Tarkeeb of this sentence:

- kaana is fi'l naaqis
- ya'qoobu is ism kaana
- laa yuhibbu is fi'l nahy
- hidden huwa inside yuhibbu which is faa'il
- an is masdariyyah
- yab'uda is fi'l
- min is harf jarr
- hu is majroor
- jarr/majroor connect and become muta'alliq to the verb yab'uda (muta'alliq means 'linked')
- yusufu is faa'il for yab'uda
- the fi'l, yab'uda, along with faa'il and muta'alliq connect and become jumlah fi'liyyah khabariyyah and then, interpreted into masdar, maf'ool bihi for laa yuhibbu
- the fi'l, laa yuhibbu, along with its hidden faa'il and its maf'ool bihi together connect and become jumlah fi'liyyah khabariyyah and then khabar of kaana.
- kaana along with its ism and khabar connect and become jumlah fi'liyyah khabariyyah.

#### 4. To the Forest

#### ٤ - إِلَى الْغَابَةِ

And the brothers became extremely happy when Ya'qoob ﷺ gave them permission for Yusuf ﷺ.

And they went to the forest and they threw Yusuf in a well in a forest.

And they did not have mercy on little Yusuf, and they did not have mercy on Ya'qoob, the great elder.

And Yusuf ﷺ was a small boy, and his heart was small.

And the well was deep, and the well was dark.

And Yusuf ﷺ was alone.

However, Allah gave glad tidings to Yusuf ﷺ and He said to him: Do not be sad and do not fear.

Verily Allah is with you. And soon there will be for you a high status.

Soon, the brothers will present themselves to you and you will inform them of what they did.

And when they finished from their affair, and they threw Yusuf ﷺ in the well, they gathered and said:

What do we say to our father?

وَفَرِحَ الْإِخْوَةُ كَثِيرًا لَمَّا أَذِنَ يَعْقُوبُ لِيُوسُفَ.  
وَذَهَبُوا إِلَى غَابَةٍ وَالْقَوْمَا يُوسُفَ فِي بئرٍ فِي الْغَابَةِ  
وَلَمْ يَرْحَمُوا يُوسُفَ الصَّغِيرَ، وَلَمْ يَرْحَمُوا يَعْقُوبَ  
الشَّيخَ الْكَبِيرَ.

وَكَانَ يُوسُفُ وَلَدًا صَغِيرًا، وَكَانَ قَلْبُهُ صَغِيرًا.  
وَكَانَتِ الْبئرُ عَمِيقَةً، وَكَانَتِ الْبئرُ مُظْلِمَةً.  
وَكَانَ يُوسُفُ وَحِيدًا.

وَلَكِنَّ اللَّهَ بَشَّرَ يُوسُفَ وَقَالَ لَهُ: لَا تَحْزَنْ وَلَا  
تَخَفْ

إِنَّ اللَّهَ مَعَكَ، وَسَيَكُونُ لَكَ شَأْنٌ.  
سَيَحْضُرُ إِلَيْكَ الْإِخْوَةُ وَتُخْبِرُهُمْ بِمَا فَعَلُوهُ.  
وَلَمَّا فَرَّغُوا مِنْ شَأْنِهِمْ وَالْقَوْمَا يُوسُفَ فِي الْبئرِ  
اجْتَمَعُوا وَقَالُوا:  
مَاذَا نَقُولُ لِأَبِينَا؟

Some of them said: Our father would say, I fear the wolf eating him, so we will say to him: you were true o father, the wolf has eaten him.

The brothers agreed upon that and they said, Yes, we will say to him: o our father, the wolf has eaten him.

Some of the brothers<sup>154</sup> said: But what<sup>155</sup> is the sign of that?

They said: The proof of that is blood. And the brothers took a sheep and slaughtered it.

And they took Yusuf's عَلِيْهِ السَّلَامُ shirt and a stained it.

And the brothers became very happy and they said: now our father will believe.

قَالَ بَعْضُهُمْ . كَانَ أَبُونَا يَقُولُ أَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ فَتَقُولُ لَهُ صَدَقْتَ يَا أَبَانَا قَدْ أَكَلَهُ الذِّئْبُ .  
وَافَقَ الْإِخْوَةُ عَلَى ذَلِكَ ، وَقَالُوا نَعَمْ نَقُولُ لَهُ يَا أَبَانَا قَدْ أَكَلَهُ الذِّئْبُ .

قَالَ بَعْضُ الْإِخْوَانِ : وَلَكِنْ مَا آيَةُ ذَلِكَ ؟  
قَالُوا : آيَةُ ذَلِكَ الدَّمُ .  
وَأَخَذَ الْإِخْوَةُ كَبْشًا وَذَبَحُوهُ .

وَأَخَذُوا قَمِيصَ يُوسُفَ وَصَبَّغُوهُ .  
وَفَرِحَ الْإِخْوَةُ جَدًّا : وَقَالُوا الْآنَ يُصَدِّقُ أَبُونَا .

## 5. In Front<sup>156</sup> of Ya'qoob عَلَيْهِ السَّلَامُ

And they came to their father in the evening, crying.

They said: o our father, truly we went racing<sup>157</sup> and we left Yusuf near our belongings, then the wolf ate him.

And they brought upon his shirt false blood. And they said: this is Yusuf's عَلَيْهِ السَّلَامُ blood.

And their father Ya'qoob عَلَيْهِ السَّلَامُ was a prophet; and he was a great elder.

And he was more intelligent<sup>158</sup> than his children.

And Ya'qoob عَلَيْهِ السَّلَامُ was recognizing that the wolf when it eats a human it wounds him and rips his shirt.

And Yusuf's shirt was safe; and it was stained in blood.

## ه - أَمَامَ يَعْقُوبَ

« وَجَاءُوا أَبَا هُمْ عِشَاءً يَبْكُونَ » .  
« قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ » .

« وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ » وَقَالُوا هَذَا دَمُ يُوسُفَ !

وَكَانَ أَبُوهُمْ يَعْقُوبُ نَبِيًّا ، وَكَانَ شَيْخًا حَكِيمًا .  
وَكَانَ أَعْقَلَ مِنْ أَوْلَادِهِ .

وَكَانَ يَعْقُوبُ يَعْرِفُ أَنَّ الذِّئْبَ إِذَا أَكَلَ إِنْسَانًا جَرَحَهُ وَشَقَّ قَمِيصَهُ .

وَكَانَ قَمِيصُ يُوسُفَ سَالِمًا . وَكَانَ مَصْبُوغًا فِي الدَّمِ

<sup>154</sup> ikhwatun and ikhwaan - two plural forms of brother

<sup>155</sup> maa - mabni because ism istifhaam, in place of raf' because muftada.

<sup>156</sup> amaama is adverb of time so is in nasb; ya'qoob is mudhaaf ilayh but change restricted so fathah on end

<sup>157</sup> nastabiqu -> from ijtana: base letters seen-ba-qaaf -> we were racing. notice maadhi, followed by mudhaari' verb: common for this to happen, but wouldn't see other way around...

<sup>158</sup> a'qala - is change restricted, ism tafidheel

So Ya'qoob ﷺ recognized that it is false blood. And that the story of the wolf is a fabricated story.<sup>159</sup>

فَعَرَفَ يَعْقُوبُ أَنَّهُ دَمٌ كَذِبٌ، وَأَنَّ قِصَّةَ الذِّئْبِ  
قِصَّةٌ مَوْضُوعَةٌ.

So he said to his children: Rather, this is a story that you fabricated<sup>160</sup>. So<sup>161</sup> [my policy is] beautiful patience.

فَقَالَ لِأَوْلَادِهِ: بَلْ هَذِهِ قِصَّةٌ وَضَعْتُمُوهَا «فَصَبْرٌ  
جَمِيلٌ» وَحَزَنَ يَعْقُوبُ عَلَى يَوْسُفَ حُزْنًا شَدِيدًا  
وَلَكِنَّهُ صَبَرَ صَبْرًا جَمِيلًا.

And Ya'qoob ﷺ grieved upon Yusuf ﷺ extremely; however, he practiced beautiful patience.<sup>162</sup>

Notes:

*Haal* (حَال) is the word which describes the state of either the *faa'il*, *maf'ool bihi*, or both. So if it's one word, adjective - active/passive participle - then would be in state of *nasb*. Certain positionings can have even entire sentences in that position, other than just *isms* - the sentence is in the place of *raf/nasb/jarr*. The components of the sentence reflect their own positions. *Haal* is one of these positionings which could have a single word (reflecting *nasb*) or a whole sentence occurring; if *jumlah ismiyyah*, then you need a *waaw*: *jaa'ani zaydun wa huwa raakibun*; if *jumlah fi'liyyah*, no need for *waaw* if *mudhaari*'; if *maadhi*, need *wa qad*... *jaa'ani zaydun wa qad rakiba abuhu*.

Q. Isn't the *haal* similar to a *sifah* in the *mawsoof sifah* structure?

A. It's a description... modifies the noun (*dhul-haal* - the possessor of the state; *haal* - state). Meaningwise, the difference: in *mawsool/sifah*, you're modifying the noun/narrowing it down - the tall boy - eliminates a number of boys. The description is of the noun and not related to the verb or other stuff in the sentence: the tall boy came -- whether the boy came or not, he's still tall. Grammatical-wise: state of both is matching in *mawsoof/sifah*. So *sifah* is absolute description of noun, *haal* is restricted description of noun in capacity of being the subject of the verb.

If both words have matching grammatical state and definiteness, then is *mawsoof/sifah* structure. *Dhul-haal* and *haal*: in most cases, *dhul-haal* would be definite, whereas *haal* would be indefinite always. *Dhul-haal* would have whatever state applies to it, based on verb, etc. *Haal* is fixed on *nasb*.

Either *Haal* or *sifah* could be a single word or sentence. With *Haal* only have to worry about whether to bring *waaw* or not. With *sifah*, if noun being described is definite, then describing sentence needs *alladhee*.

<sup>159</sup> *kadhib* - *sifah mushabbaha*; *mawdhoo'atun* - *ism maf'ool*. *Sifah mushabbahah*: (as-sifatu al-mushabbahatu) "Permanent adjective" -- no method of construction; lots of possible patterns. (*Ismul faa'il* only applies while entity is engaged in the meaning, as opposed to 'tall', 'small', 'noble', etc. these are not *ismul faa'il* - *hasan*, *qabeeh*, *kareem*, *sa'bun*, etc.)

<sup>160</sup> *wadha'tumoohaa* - *sifah* of *qissah*; the *waaw* before the *haa* is just there, no meaning to it, just for connecting purposes with that particular pronoun - *tum*.

<sup>161</sup> ...in these circumstances, my policy is... *shi'aaree* - hidden *mubtada*.

<sup>162</sup> *huznan shadeedan*, and *sabran jameelan* - *maf'ool mutlaq*.

## 6. Yusuf ﷺ in the Well

The brothers returned to the house. And they left Yusuf ﷺ in the well. And the brothers ate food and they slept upon beds. And Yusuf ﷺ is in the well. And there is no bed and no food<sup>163</sup>.

And the brothers forgot Yusuf ﷺ and they slept. And Yusuf ﷺ did not sleep, and he did not forget anyone.

And Ya'qoob ﷺ remained remembering Yusuf ﷺ, and Yusuf ﷺ remained remembering Ya'qoob ﷺ.

And Yusuf ﷺ was in the well. And the well was deep.

And the well was in the forest. And the forest was scary<sup>164</sup>.

And that was in the night; and the night was dark.

## ٦ - يُوسُفُ فِي الْبَيْتِ

وَرَجَعَ الْإِخْوَةُ إِلَى الْبَيْتِ، وَتَرَكُوا يُوسُفَ فِي الْبَيْتِ  
وَأَكَلَ الْإِخْوَةُ الطَّعَامَ، وَنَامُوا عَلَى الْفِرَاشِ.  
وَيُوسُفُ فِي الْبَيْتِ، وَلَا فِرَاشَ وَلَا طَعَامَ.

وَنَسِيَ الْإِخْوَانُ يُوسُفَ، وَنَامُوا.  
وَمَا نَامَ يُوسُفُ، وَمَا نَسِيَ أَحَدًا.

وَبَقِيَ يَعْقُوبُ يَذْكُرُ يُوسُفَ، وَبَقِيَ يُوسُفُ يَذْكُرُ  
يَعْقُوبَ.

وَكَانَ يُوسُفُ فِي الْبَيْتِ، وَكَانَتِ الْبَيْتُ عَمِيقَةً.

وَكَانَتِ الْبَيْتُ فِي الْغَابَةِ، وَكَانَتِ الْغَابَةُ مُوْخِشَةً.

وَكَانَ ذَلِكَ فِي اللَّيْلِ، وَكَانَ اللَّيْلُ مُظْلِمًا.

<sup>163</sup> There is a hidden *khavar* here "mawjood".

*firaasha/ta'aama* - new positioning: following the "laa" - different than negating *laa* (in front of *mudhaari* verb - non-governing agent), prohibition *laa* (*nahy* - makes *mudhaari* go into *jazm*), this is a third type of *laa*: *laa allatee li nafyi-l-jins* (*laa* which is for negating the class/category/species: *laa* of class negation)... enters upon *mubtada/khavar* and they become *ism/khavar* of the *laa*. Normally give *nasb* to *ism* and *raf'* to *khavar*: *laa ilaaha illa allahu*.

So another *nasb* positioning: *ism* of *laa* of class negation

Another *raf'* positioning: *khavar* of *laa* of class negation

Q. Why isn't there *tanween* on the two words? *Tanween* drops on *mudhaaf* or on change-restricted words.

Another place where this occurs is *munaadaa* (vocative).

Answer: The *ism* of *laa* could occur as compound structure or one word on its own

*laa Taa'li'a al-jabalin* (no mountain climber) / *laa ghulaama rajulin* / ...

So if two words -- it's considered *mansoob*

If *ism* of *laa* is one word on its own, *ism* of *laa* will be *mabni* on *fathah* in the place of *nasb* --> this is complicated way to explain absence of *tanween*

In the *munaadaa* - if single word, it's *mabni* on *dhammah* in place of *nasb*

Whole point of explanation: if something is *mabni* it doesn't have *tanween*, so that explains why these don't have *tanween*.

Tarkeeb: *firaasha* -- *mabni* on *fathah* because *ism* of *laa*, in place of *nasb* become *ism* of *laa*

*Isms* that don't have *tanween*:

- has *alif laam* at the beginning

- *mudhaaf*

- *ghayr munsarif*

- *mabni*

<sup>164</sup> *moohishah* - scary (notice it is pattern of *ism faa'il*)

## 7. From the Well to the Castle

And a group of people was traveling in this forest.

And they became thirsty in the path. And they searched for a well.

And they saw a well, so they sent towards it a man in order to bring<sup>165</sup> for them water. The man came to the well and he lowered his bucket.

And he tugged the bucket, then, lo<sup>166</sup> and behold, the bucket was heavy!

And he extracted it and lo and behold, in the bucket was a boy!

The man became shocked and he called out: O what good news, this is a boy!

And the people became very happy and they hid<sup>167</sup> him.

And they reached Egypt and they stood in the marketplace and they called out:

Who will buy this boy? Who will buy this boy?

The governor bought Yusuf عليه السلام in exchange for a few counted dirhams<sup>168</sup>.

And the merchants sold him and they did not recognize Yusuf عليه السلام.

And the governor took him to his palace and he said to his wife:

Honor Yusuf عليه السلام, truly he is an intelligent boy.

## ٧ - مِنَ الْبَيْتِ إِلَى الْقَصْرِ

وَكَانَتْ جَمَاعَةٌ تُسَافِرُ فِي هَذِهِ الْغَابَةِ.

وَعَطِشُوا فِي الطَّرِيقِ، وَبَحَثُوا عَنْ بَيْتٍ.

وَرَأَوْا بَيْتًا، فَأَرْسَلُوا إِلَيْهَا رَجُلًا لِيَأْتِيَ لَهُمُ بِالْمَاءِ.

جَاءَ الرَّجُلُ إِلَى الْبَيْتِ، وَأَذْلَى دَلْوَهُ.

وَنَزَعَ الدَّلْوَ، فَإِذَا الدَّلْوُ ثَقِيلَةٌ!

وَأَخْرَجَهَا فَإِذَا فِي الدَّلْوِ غُلَامٌ!

دَهِشَ الرَّجُلُ وَنَادَى

(يُبَشِّرِي هَذَا غُلَامٌ).

وَفَرِحَ النَّاسُ جِدًّا وَأَخْفَوْهُ.

وَوَصَلُوا إِلَى مِصْرَ، وَقَامُوا فِي السُّوقِ وَنَادَوْا:

مَنْ يَشْتَرِي هَذَا الْغُلَامَ؟ مَنْ يَشْتَرِي هَذَا الْغُلَامَ؟

اشْتَرَى الْعَزِيزُ يُوسُفَ بِدِرَاهِمٍ مَعْدُودَةٍ.

وَبَاعَهُ التُّجَّارُ وَمَا عَرَفُوا يُوسُفَ.

وَذَهَبَ بِهِ الْعَزِيزُ إِلَى قَصْرِهِ، وَقَالَ لِامْرَأَتِهِ.

أَكْرَمِي يُوسُفَ، إِنَّهُ وَلَدٌ رَشِيدٌ.

<sup>165</sup> ya'tiya - is in *nasb* because of hidden 'an'. Normal meaning of ya'tee is to 'come', but with following 'bi' preposition it changes to 'bring'.

<sup>166</sup> idhaa followed by *mubtada/khabar* -- this is special *idhaa* meaning 'lo and behold!'; could translate as present tense, but doing as past tense just to fit entire sense of passage.

<sup>167</sup> akhfawhu - *maadhi*, conjugation #3 of *akhfaa*, if put a *waaw* after the *alif* to make plural it would be gathering of two *saakins*, so *alif* is dropped. This is only place in language where *waaw* pronoun preceded by *fathah* -- actual last letter was dropped.

<sup>168</sup> daraahim is in *jarr*, but change restricted, so *daraahima ma'doodatin* is *mawsoof/sifah*; *daraahim* is non-human plural, which treated as singular feminine for matching with adjectives, hence *ma'doodatin* singular feminine.

This is one direct commentary of verses. Another interpretation -- the brothers were watching the well, when the travellers came, they told them that he's their slave, etc. etc. and they sold him to the caravan for a few dirhams just to make sure that he would be taken away (not die in the well). In this interpretation, when they sold him to the azeez in Egypt, the price was very high.

## 8. Loyalty and Trust

And the governor's wife enticed Yusuf عليه السلام upon treachery.

However, Yusuf عليه السلام refused and he said: Never!

I will not betray my master; truly he was good to me and he honored me. Truly I fear Allah.

And the governor's wife became angry and she complained to her husband.

And the governor knew that the woman is lying<sup>169</sup>.

And he recognized that Yusuf عليه السلام is trustworthy.

So he said to his wife<sup>170</sup>: Truly you were from the wrongdoers<sup>171</sup>.

And Yusuf عليه السلام was known in Egypt because of his beauty, and when someone would see him, he would say: This is not<sup>172</sup> a human being. This is not except a noble angel.

And the woman's anger intensified and she said to Yusuf عليه السلام: Then<sup>173</sup> you will go to the jail.

Yusuf عليه السلام said: The prison is more beloved<sup>174</sup> to me.

## ٨ - الْوَفَاءُ وَالْأَمَانَةُ

وَرَاوَدَتْ امْرَأَةُ الْعَزِيزِ يُوسُفَ عَلَى الْخِيَانَةِ.

وَلَكِنَّ يُوْسُفَ أَبَى، وَقَالَ: كَلَّا!

أَنَا لَا أَخُونُ سَيِّدِي، إِنَّهُ أَحْسَنَ إِلَيَّ وَأَكْرَمَنِي. إِنِّي أَخَافُ اللَّهَ.

وَعَصِبَتْ امْرَأَةُ الْعَزِيزِ وَشَكَتْ إِلَى زَوْجِهَا.

وَعَرَفَ الْعَزِيزُ أَنَّ الْمَرْأَةَ كَاذِبَةٌ.

وَعَرَفَ أَنَّ يُوْسُفَ أَمِينٌ.

فَقَالَ لِزَوْجِهِ (إِنَّكَ كُنْتَ مِنَ الْخَطِئِينَ).

وَعُرِفَ يُوسُفُ فِي مِصْرَ بِجَمَالِهِ، وَإِذَا رَأَهُ أَحَدٌ

قَالَ (مَا هَذَا بَشَرًا، إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ).

وَاشْتَدَّ غَضَبُ الْمَرْأَةِ وَقَالَتْ لِيُوسُفَ:

إِذْنُ تَذْهَبَ إِلَى السَّجْنِ!

قَالَ يُوْسُفُ: (السَّجْنُ أَحَبُّ إِلَيَّ!).

<sup>169</sup> kaadhibatun - ismul faa'il - interchangeable meaning between mudhaari (-ing form) and active participle (-er) form

<sup>170</sup> classical usage: zawj = 'spouse' - used for both husband/wife

<sup>171</sup> khaa Taa hamzah = error. if in the akrama baab - means to make a mistake, unintentionally - mukhTi'. If from the mujarrad baab - deliberately do something wrong.

<sup>172</sup> Special maa - 'maa which resembles laysa'; Group consists of two particles - maa and laa - which are governing agents (maa wa laa al mushabbahataani bi laysa). They do what laysa does... laysa is kaana sister. maa and laa are particles as opposed to verbs like kaana, laysa. Last raf' positioning -- ism of maa and laa which resemble laysa.

<sup>173</sup> idhan - 'an' sister -- group: an, lan, idhan, kay - particles that come before mudhaari' verb and cause nasb. idhan means "then ...", used in reply to a statement.

<sup>174</sup> ahabbu - ismut tafidheel.

And after some days the governor saw/decided to send Yusuf ﷺ to prison.

And the governor was recognizing that Yusuf ﷺ was innocent.

And Yusuf ﷺ entered the prison.

وَبَعْدَ أَيَّامٍ رَأَى الْعَزِيزُ أَنَّ يُرْسِلَ يُوسُفَ إِلَى السَّجْنِ.  
وَكَانَ الْعَزِيزُ يَعْرِفُ أَنَّ يُوسُفَ بَرِيءٌ.  
وَدَخَلَ يُوسُفُ السَّجْنَ.

## 9. Advice of the prison

And Yusuf ﷺ entered the prison. And the people of the prison recognized together that Yusuf ﷺ is a noble youth.

And that Yusuf ﷺ with him<sup>175</sup> is vast knowledge.

And that Yusuf ﷺ, in his chest is a merciful heart.

And the people of the prison loved Yusuf ﷺ and they honored him.

And the people were happy with Yusuf ﷺ and they venerated him.

And two men entered the prison with him and they related to him their dreams.

One of them said: Verily I see myself squeezing wine.

And the other said: Verily I see myself carrying above my head bread, from which birds are eating<sup>176</sup>.

## ٩ - مَوْعِظَةُ السَّجْنِ

وَدَخَلَ يُوسُفُ السَّجْنَ، وَعَرَفَ أَهْلُ السَّجْنِ جَمِيعًا أَنَّ يُوسُفَ شَابٌ كَرِيمٌ.  
وَأَنَّ يُوسُفَ عِنْدَهُ عِلْمٌ عَظِيمٌ.  
وَأَنَّ يُوسُفَ فِي صَدْرِهِ قَلْبٌ رَحِيمٌ.  
وَأَحَبَّ أَهْلُ السَّجْنِ يُوسُفَ وَأَكْرَمُوهُ.  
وَفَرِحَ النَّاسُ بِيُوسُفَ وَعَظَّمُوهُ.  
وَدَخَلَ مَعَهُ السَّجْنَ رَجُلَانِ وَقَصَّا عَلَيْهِ رُؤْيَاهُمَا  
(وَقَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا)  
(وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا  
تَأْكُلُ الطَّيْرُ مِنْهُ).

<sup>175</sup> 'indahu - 'inda is adverb of time/place: this is an adverbial phrase, does not have capacity to be *mubtada*. Rule: all adverbial and prepositional phrases do not have the capacity to occur as *mubtada*.

### Tarkeeb:

anna is harf mushabbah bil fe'l

yusufa is the ism of anna

'enda is mudhaf

the hu is mudhaf ileh

mudhaf and mudhaf ileh together connect and become...

maf'ul fihi for the hidden word mawjoodun

mawjoodun along with its maf'ul fihi connects and becomes.. khabar coming first

'ilmun is mawsoof

'adheemun is sifah

mawsoof/saifah connect and become *mubtada*

*mubtada* and khabar connect and become... jumlah ismiyyah khabariyyah.. and then khabar of anna

<sup>176</sup> ta'kulu to end is *sifah* of *khubzan*; it's ta'kulu not ya'kulu because 'birds' is non-human plural.

And they asked Yusuf ؑ about the interpretation.

And Yusuf ؑ was knowledgeable with respect to interpreting dreams.

And Yusuf ؑ was a prophet from the prophets.

And the people in his time would worship other than Allah.

And they fabricated many lords from within themselves.<sup>177</sup>

And they said: this is the 'lord of land,' and this is the 'lord of the sea,' and this is the 'lord of sustenance,' and this is the 'lord of rain.'

And Yusuf ؑ would see all of that and laugh.

And Yusuf ؑ would know all of that and cry.

And Yusuf ؑ was intending to invite them to Allah.

And Allah had intended<sup>178</sup> for that to be in the prison.

Are not the people of the prison worthy of advice?

Are not the people of the prison worthy of mercy?

Are not<sup>179</sup> the people of the prison servants of Allah?

Are not the people of the prison children of Adam ؑ?

Yusuf ؑ was in the prison, however he was free and courageous<sup>180</sup>.

Yusuf ؑ was poor, however he was generous and open-hearted.<sup>181</sup>

Truly the prophets speak out the truth<sup>182</sup> in every place.

Indeed the prophets are generous with good in every time.

وَسَالَا يُوسُفَ عَنِ التَّأْوِيلِ .

وَكَانَ يُوسُفُ عَالِمًا بِتَأْوِيلِ الرُّؤْيَا .

وَكَانَ يُوسُفُ نَبِيًّا مِنَ الْأَنْبِيَاءِ .

وَكَانَ النَّاسُ فِي زَمَانِهِ يَعْبُدُونَ غَيْرَ اللَّهِ .

وَوَضَعُوا أَرْبَابًا كَثِيرَةً مِنْ عِنْدِ أَنْفُسِهِمْ .

وَقَالُوا هَذَا رَبُّ الْبَرِّ ، وَهَذَا رَبُّ الْبَحْرِ ، وَهَذَا رَبُّ الرِّزْقِ ، وَهَذَا رَبُّ الْمَطَرِ .

وَكَانَ يُوسُفُ يَرَى كُلَّ ذَلِكَ وَيَضْحَكُ .

وَكَانَ يُوسُفُ يَعْلَمُ كُلَّ ذَلِكَ وَيَبْكِي .

وَكَانَ يُوسُفُ يُرِيدُ أَنْ يَدْعُوهُمْ إِلَى اللَّهِ .

وَقَدْ أَرَادَ اللَّهُ أَنْ يَكُونَ ذَلِكَ فِي السِّجْنِ .

أَلَا يَسْتَحِقُّ أَهْلُ السِّجْنِ الْمَوْعِظَةَ ؟

أَلَا يَسْتَحِقُّ أَهْلُ السِّجْنِ الرَّحْمَةَ ؟

أَلَيْسَ أَهْلُ السِّجْنِ عِبَادَ اللَّهِ ؟

أَلَيْسَ أَهْلُ السِّجْنِ بَنِي آدَمَ ؟

كَانَ يُوسُفُ فِي السِّجْنِ وَلَكِنَّهُ كَانَ حُرًّا جَرِيئًا .

كَانَ يُوسُفُ فَقِيرًا وَلَكِنَّهُ كَانَ جَوَادًا سَخِيًّا .

إِنَّ الْأَنْبِيَاءَ يَجْهَرُونَ بِالْحَقِّ فِي كُلِّ مَكَانٍ .

إِنَّ الْأَنْبِيَاءَ يَجُودُونَ بِالْخَيْرِ فِي كُلِّ زَمَانٍ .

<sup>177</sup> i.e. with no proof/authority/basis.

<sup>178</sup> i.e. decreed it to occur in the prison.

<sup>179</sup> *laysa* is *kaana* sister; *laa* is the *laa* which resembles *laysa*.

<sup>180</sup> free and courageous: *khavar* #1 and #2.

<sup>181</sup> *jawwaad* - *sakhiyy* = synonyms

<sup>182</sup> or "are vocal with the truth".

## 10. Yusuf's ﷺ Wisdom

## ١٠ - حكمة يوسف

Yusuf ﷺ said within (i.e. to) himself:

Indeed, need drove<sup>183</sup> the two men<sup>184</sup> to me.  
And indeed the possessor of need becomes  
soft and humble.  
And indeed the possessor of need obeys and  
listens.<sup>185</sup>

So, if I were<sup>186</sup> to say to them something,  
they (two) will listen and the people of the  
prison will listen.

And however Yusuf ﷺ did not rush.

Rather he said to them:

I will inform you the interpretation of the  
dreams<sup>187</sup> before your food comes to you.

So they (two) sat and became  
content/satisfied.

Then Yusuf ﷺ said to them:

I am knowledgeable about interpreting  
dreams. That<sup>188</sup> is from what my Lord taught  
me.

So they became happy, and they became  
content<sup>189</sup>.

And here Yusuf ﷺ found the opportunity so  
he began his advice/sermon.

قَالَ يُوسُفُ فِي نَفْسِهِ :

إِنَّ الْحَاجَةَ سَاقَتِ الرَّجُلَيْنِ إِلَيَّ.

وَإِنَّ صَاحِبَ الْحَاجَةِ يَلِينُ وَيَخْضَعُ.

وَإِنَّ صَاحِبَ الْحَاجَةِ يُطِيعُ وَيَسْمَعُ.

فَلَوْ قُلْتُ لَهُمَا شَيْئًا لَسَمِعَا وَسَمِعَ أَهْلُ السِّجْنِ.

وَلَكِنَّ يُوسُفَ لَمْ يَسْتَعْجِلْ.

بَلْ قَالَ لَهُمَا :

أَنَا أُخْبِرُكُمَا بِتَأْوِيلِ الرُّؤْيَا قَبْلَ أَنْ يَأْتِيَكُمَا

طَعَامُكُمَا.

فَجَلَسَا وَاطْمَأْنَأَا.

ثُمَّ قَالَ لَهُمَا يُوسُفُ :

أَنَا عَالِمٌ بِتَأْوِيلِ الرُّؤْيَا، (ذَلِكَ مِمَّا عَلَّمَنِي رَبِّي)

فَفَرَحَا وَاطْمَأْنَأَا.

وَهُنَا وَجَدَ يُوسُفُ الْفُرْصَةَ فَبَدَأَ مَوْعِظَتَهُ.

<sup>183</sup> *saaqat* - *ajwaf* verb - *seen waaw qaaf* base letters.

<sup>184</sup> *rajulayni* - state of *nasb*; if it were in *raf*, it would be *rajulaani* -- reflection of states through letters - *alif* or *yaa*.

<sup>185</sup> The baabs of the four verbs on third and fourth lines: 1) *daraba yadribu* 2) *fataha yaftahu* 3) *akrama yukrimu* 4) *sami'a yasma'u*.

<sup>186</sup> *law* - like '*in*', means if. '*in*' is conditional *harf* has two verbs; '*law*' also has two verbs following it. Difference between '*law*' and '*in*': '*in*' is for future conditional statements -- changes meaning even of *maadhi* verbs to future. '*Law*' is more of hypothetical statement.... 'if I were....' The '*laam*' at beginning of *sami'a* has no translation effect.

<sup>187</sup> This is one tafseer of the verse "*laa ya'teekuma ta'aamun turzaqaanihi illa nabba'tukuma bi ta'weelihi qabla anyatiyakuma...*" - "no food will come to you which you will be fed except I will inform you of its interpretation before it comes to you." A better one by Ml. Thanvi (*Bayaan-ul-Qur'an*) is that he was talking about the food with the pronoun "its" (because the pronoun used in the verse *ta'weelihi* is masculine not feminine)... I will tell you about that \*food\* before it comes... amount of food, type, who would bring it, etc.... then he said: *dhaalikuma mimmaa'allamani rabbi*... establishing that he was a prophet. After that, his message had more impact.

<sup>188</sup> *dhaalikuma* -- is one word and is singular. The '*kuma*' at the end is not a pronoun, doesn't mean two people... there're six ways to say "that"... e.g. if talking to two people about one (masculine) object, would use '*dhalikuma*' to draw both their attentions to it. If was two (masculine) objects being referred to... *dhaanika*. To refer to multiple objects - *ha'olaa'i* (these) or *olaa'ika* (those). *dhaaka* is neither far nor near; *dhaalika* is distant; *haadha* is near.

<sup>189</sup> *Itma'anna: ruba'i mazed feeh baab*, we haven't covered it yet

## 11. The Sermon of Monotheism

## ۱۱ - مَوْعِظَةُ التَّوْحِيدِ

Yusuf ؑ said: That is from what<sup>190</sup> my Lord taught me.

And however Allah does not give<sup>191</sup> His knowledge to everyone.

Truly Allah does not give His knowledge to the polytheist (*mushrik*).<sup>192</sup>

Are you aware why my Lord taught me?

Because I have avoided<sup>193</sup> the path of the people of shirk.

And I followed the way of my fathers, Ibrahim and Ishaq and Ya'qoob<sup>194</sup>.

It is not [possible]<sup>195</sup> for us to associate with Allah anything.

Yusuf ؑ said:

And this monotheism is not for us only.

Rather it is for the people collectively.

That is from Allah's bounty upon us and upon the people, however, the majority of people are not thankful.

And here Yusuf ؑ paused<sup>196</sup> and he asked them:

You say 'Lord of the land' and 'Lord of the sea' and 'Lord of sustenance' and 'Lord of the rain'.

And we say: Allah is the lord of the worlds.

Are [many] separate lords better, or<sup>197</sup> One all-powerful Allah [better]?

Where is the 'Lord of the land' and 'Lord of the sea' and 'Lord of sustenance' and 'Lord of the rain'?

قَالَ يُوسُفُ (ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي).  
وَلَكِنَّ اللَّهَ لَا يُؤْتِي عِلْمَهُ كُلَّ أَحَدٍ.  
إِنَّ اللَّهَ لَا يُؤْتِي عِلْمَهُ الْمُشْرِكِ.  
هَلْ تَعْرِفَانِ لِمَذَا عَلَّمَنِي رَبِّي؟  
لَأَنِّي تَرَكْتُ طَرِيقَ أَهْلِ الشِّرْكِ.  
(وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ)  
(مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ).  
قَالَ يُوسُفُ:

وَهَذَا التَّوْحِيدُ لَيْسَ لَنَا فَقَطْ.

بَلْ هُوَ لِلنَّاسِ جَمِيعًا.

(ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ).

وَهُنَا وَقَفَ يُوسُفُ وَسَأَلَهُمَا.

تَقُولُونَ رَبُّ الْبَرِّ وَرَبُّ الْبَحْرِ وَرَبُّ الرِّزْقِ  
وَرَبُّ الْمَطَرِ.

وَنَحْنُ نَقُولُ اللَّهُ رَبُّ الْعَالَمِينَ.

(أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ).

أَيْنَ رَبُّ الْبَرِّ وَرَبُّ الْبَحْرِ وَرَبُّ الرِّزْقِ وَرَبُّ الْمَطَرِ؟

<sup>190</sup> *mimma* - two words: *min* + *maa* - noon saakin assimilated (*idghaam*) into *meem* and written with *shaddah*.

<sup>191</sup> *yu'tee... aataa* - *baab akrama*, both *mahmooz* and *naaqis*, passive: *ootiya*.

<sup>192</sup> Note: two *maf'ool bihi*'s for *aataa*.

<sup>193</sup> *taraka* means to leave, translated here as 'avoided'.. (in Urdu: *chhornaa* vs. *chhora rakna*), because he was never there to begin with to leave it.

<sup>194</sup> *ibraheema*, *ishaaqa*, *ya'qooba* are in *jarr*... all change-restricted so don't reflect *kasrah*. They are *badal* for *aabaa'i*.

<sup>195</sup> What is the *ism* of *kaana*? Can't be *lana* - prepositional phrases cannot be *musnad ilayh* (*mubtada/faa'il*), but they can be part of *khbaar* linked to a possibly hidden word. So the answer is: the *ism* of *kaana* is from 'an' to the end. Here, '*lana*' connects to hidden word '*jaaizan*' - 'permissible'.

<sup>196</sup> *waqafa* = "to stand still" i.e. to pause.

<sup>197</sup> '*aw*' used for 'or' in affirmative sentences, '*am*' used in interrogative sentences.

Show me<sup>198</sup> what did they create from the earth, or do they have [is there for them] a partnership in the heavens.

(أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ).

Look towards the earth and towards the sky, and look towards the human.

أَنْظُرُوا إِلَى الْأَرْضِ وَإِلَى السَّمَاءِ وَأَنْظُرُوا إِلَى الْإِنْسَانِ.

This is Allah's creation, so show me what did those [who are] other than Him create? And how is the 'Lord of the land' and 'Lord of the sea' and 'Lord of sustenance' and 'Lord of the rain'?

(هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ) وَكَيْفَ رَبُّ الْبَرِّ وَرَبُّ الْبَحْرِ وَرَبُّ الرِّزْقِ وَرَبُّ الْمَطَرِ؟ (أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ).

[They are] names which you and your forefathers have given<sup>199</sup>.

الْحُكْمُ لِلَّهِ، الْمُلْكُ لِلَّهِ، الْأَرْضُ لِلَّهِ، الْأَمْرُ لِلَّهِ.

Judgment is for Allah. Kingdom is for Allah. The Earth is for Allah. Authority is for Allah.

(لَا تَعْبُدُوا إِلَّا إِيَّاهُ)

Do not worship except Him.

(ذَلِكَ الدِّينُ الْقَيِّمُ).

That is the firmly grounded religion.

However the majority of people do not know.

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ).

#### Review on Personal Pronouns (sing. *dhameer/mudhmar* .. pl. *dhamaa'ir/mudhmaraat*).

- Two types: *muttasil*, *munfasil* (attached/separate) versions.

- 12 pronouns per table... 5 tables total. Reason it's 12 instead of 14 is that the dual forms for 3rd & 2nd person are repeated. *marfoo'* forms could be either *muttasil* or *munfasil*; same with *mansoob*; *majroor* only occur *muttasil*. The 5 tables are therefore:

1. Marfoo' *muttasil*
2. Marfoo' *munfasil*
3. Mansoob *muttasil*
4. Mansoob *munfasil*
5. Majroor *muttasil*

Examples:

#1. Marfoo' *muttasil* ... recite a verb table because the endings represents attached pronouns occurring as *faa'il*... i.e. in position of *raf*.

<sup>198</sup> Aroonee -baab akrama, *amr* form. Both *mahmooz* and *naaqis* verb, so lots of transformations occur. The *maadhi* #3 would have been a-raw.

<sup>199</sup> #9 followed by third person pronoun gets a *waaw* in between.

The entire structure here becomes *khobar* for a hidden '*hiya*' *muftada*...

Need the *antum* because extension just from attached pronoun '*tum*' is not allowed... needed *antum* in order to bring the *waaw*. '*atf*' is extension by using a *waaw* ('and').

Rule: '*atf*' on an attached pronoun is impermissible. Therefore, the pronoun has to be repeated as a separate version before bringing the *waaw*. e.g I and Zayd came. Correct: *Ji'tu ana wa Zaydun*. Incorrect: *Ji'tu wa Zaydun*.

#2. Marfoo' munfasil: huwa humaa hum, hiya humaa hunna, anta antuma antum, anti antuma antunna, ana nahnu

#3. Mansoob muttasil: representing something in the state of *nasb*; need to attach to a verb to demonstrate:

dharabahu

dharabahuma

... hum

... haa

... huma

... hunna

... ka, kumaa, kum, ki, kumaa, kunna

dharabane (the *noon* is to protect verb, not part of the pronoun... just *yaa*)

dharabanaa

#4. Mansoob munfasil

iyyaahu

iyyaahuma

iyyaahum

iyyaahaa

iyyaahuma

...hunna

...ka, kumaa, kum, ki, kumaa, kunna

iyyaaya

iyyaanaa

Used when bringing the maf'ool bihi before the verb. This is done to emphasize restriction. *Taqdeemu maa haqquhu at-ta'kheer*. Or if separating by means of *illaa*... *maa dharabtu ahadan illaa iyyaaka*. 3rd line on page 44 Qasas.

#5. Majroor muttasil: occur after preposition or as mudhaaf ilayh to ism. (Same as mansoob muttasil ones).

lahu

lahuma

lahum

laha

lahuma

lahunna

laka

lakuma

lakum

laki

lakuma

lakunna

lee (*yaa*)

lanaa

## Jaar/majroor principles:

1. Every jaar/majroor (prepositional phrase) needs to become a muta'alliq, i.e. joined, to either a verb or something in the meaning of a verb. (e.g. "I wrote with the pen." or "Zaydun naa'imun fil-masjidi") Sometimes the thing it links to will not be in the sentence.

"Zaydun naa'imun fil-masjidi" -- naa'imun is ismul faa'il -- here in the meaning of a verb. Another example is a masdar: "Walking to the masjid is better than driving." al'mashyu ilal masjidi afdhalu minar rukoobi. ANother thing in the meaning of a verb is ismut-tafdheel... more than all of his brothers. i.e. these all have the action component of the meaning of a verb, so can connect jaar/majroor to one of these nouns.

2. Sometimes the verb (or word with meaning of a verb) won't be there in the sentence, you have to assume it. e.g. "alqoohu fi bi'rin fi tareeqin" -- Throw him in a well in a path... 2 jaar/majroors: "fi bi'rin" connects to "throw". But can't connect "in a path -- fi tareeqin" to alqoohu - doesn't make sense, so need to say there's a hidden thing that it connects to...

course instructor: alqoohu fi bi'rin fi tareeqin

course instructor: alqoo is amr

course instructor: waw is faa'il

course instructor: hu is maf'ul bihi

course instructor: fi is harf jarr

course instructor: bi'rin is mawsoof

course instructor: fi is harf jarr

course instructor: tareeqin... is majroor

jaar/majroor connect and become muta'alliq for the hidden word "mustaqirratin"

mustaqirratin - situated.

- choice of the word is based on context:

- The grammar is very important: here mustaqirratin -- feminine singular majroor, because bi'rin is feminine singular majroor, because it's ultimately going to become sifah for bi'rin.

- In example before... jaaizan was chosen mansoob because was ultimately to become khabar of kaana.

- In books of tafseer will see a lot of this... the choice of words affects the meaning so it's important...

---

## 12. The Interpretation of the Dream

And when Yusuf ﷺ finished from his sermon, he informed them of the dream's interpretation.

He said: As for one of you two, he will serve his master wine.

And as for the other, he will be hanged; then birds will eat from his head.

And he said to the first: Mention me in the presence of your master.

And the two men exited. So the first became a wine server for the king and the other was hanged.

And the drink server forget to mention Yusuf ﷺ with his master.

And Yusuf ﷺ remained in the prison for some years.

## ١٢ - تَأْوِيلُ الرُّؤْيَا

وَلَمَّا فَرَغَ يُوسُفُ مِنْ مَوْعِظَتِهِ أَخْبَرَ هُمَا بِتَأْوِيلِ الرُّؤْيَا قَالَا: (أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا). (وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ). وَقَالَ لِلأَوَّلِ (أَذْكُرْنِي عِنْدَ رَبِّكَ). وَخَرَجَ الرَّجُلَانِ، فَكَانَ الْأَوَّلُ سَاقِيًا لِلْمَلِكِ وَصَلِبَ الْآخَرُ. وَنَسِيَ السَّاقِي أَنْ يَذْكُرَ يُوسُفَ عِنْدَ الْمَلِكِ. وَأَقَامَ يُوسُفُ فِي السِّجْنِ سِنِينَ.

## 13. The King's Dream

And the king of Egypt saw a strange dream.

He saw in the dream 7<sup>200</sup> fat<sup>201</sup> cows.

And eating these cows were seven emaciated cows<sup>202</sup>.

And the king saw 7 green stalks of wheat and 7 dry stalks of wheat.

The king became astonished from this strange dream and he asked his courtiers<sup>203</sup> about the dream's interpretation.

They said: This is nothing. The sleeping person sees many things that have no<sup>204</sup> reality.

However the wine server<sup>205</sup> said: No, rather I will inform of this dream's interpretation.

## ١٣ - رُؤْيَا الْمَلِكِ

وَرَأَى مَلِكُ مِصْرَ رُؤْيَا عَجِيبَةً. رَأَى فِي الْمَنَامِ سَبْعَ بَقَرَاتٍ سِمَانٍ. وَيَأْكُلُ هَذِهِ الْبَقَرَاتِ سَبْعُ بَقَرَاتٍ عِجَافٍ. وَرَأَى الْمَلِكُ سَبْعَ سُنْبُلَاتٍ خَضِرٍ وَسَبْعَ سُنْبُلَاتٍ يَابِسَاتٍ. تَعَجَّبَ الْمَلِكُ مِنْ هَذِهِ الرُّؤْيَا الْعَجِيبَةِ وَسَأَلَ جُلَسَاءَهُ عَنْ تَأْوِيلِ الرُّؤْيَا. قَالُوا: هَذَا لَيْسَ بِشَيْءٍ، النَّائِمُ يَرَى أَشْيَاءَ كَثِيرَةً لَا حَقِيقَةَ لَهَا. وَلَكِنْ قَالَ السَّاقِي: لَا، بَلْ أَخْبِرْكُمْ بِتَأْوِيلِ

<sup>200</sup> *sab'a baqaraatin* -- looks like *mudhaaf/mudhaaf ilayh*, and gender of the number is opposite the thing being counted... full discussion of counting after the break *insha-Allah*... for now: when counting from 3 until 10:

1. number and word being counted will be arranged in *mudhaaf/mudhaaf ilayh* format  
2. the gender of the number will be opposite to the thing being counted

And the wine server went to the prison and asked Yusuf عليه السلام about the interpretation of the king's dream.

Yusuf عليه السلام was<sup>206</sup> generous, noble, and compassionate upon Allah's creation so he informed him of the interpretation.

And Yusuf عليه السلام was<sup>207</sup> generous and noble, unaware [not recognizing] of miserliness. So Yusuf عليه السلام informed of the interpretation and he indicated upon the solution.

He said: You will sow for seven years,<sup>208</sup> and leave what you harvest in its covering except for a small amount from which you will eat.

And there will be after that a widespread drought in which you will eat what you stored except for a little.

And this drought will prolong for seven years.

And after that help will come and the people will prosper.

And the wine server went and he informed the king of his dream's interpretation.

هَذِهِ الرُّؤْيَا.

وَذَهَبَ السَّاقِي إِلَى السَّجْنِ وَسَأَلَ يُوسُفَ عَنْ

تَأْوِيلِ رُؤْيَا الْمَلِكِ.

كَانَ يُوسُفُ جَوَادًا كَرِيمًا مُشْفِقًا عَلَى خَلْقِ اللَّهِ

فَأَخْبَرَهُ بِالتَّأْوِيلِ.

وَكَانَ يُوسُفُ جَوَادًا كَرِيمًا لَا يَعْرِفُ الْبُخْلَ.

فَأَخْبَرَ يُوسُفُ بِالتَّأْوِيلِ وَدَلَّ عَلَى التَّنْذِيرِ

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ، وَأَتْرَكُوا مَا حَصَدْتُمْ

فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ.

وَيَكُونُ بَعْدَ ذَلِكَ قَحْطٌ عَامٌ تَأْكُلُونَ فِيهِ مَا خَزَنْتُمْ

إِلَّا قَلِيلًا.

وَيَطُولُ هَذَا الْقَحْطُ إِلَى سَبْعِ سِنِينَ.

وَبَعْدَ ذَلِكَ يَأْتِي النَّصْرُ وَيُخْصِبُ النَّاسُ.

وَذَهَبَ السَّاقِي وَأَخْبَرَ الْمَلِكَ بِتَأْوِيلِ رُؤْيَاهُ.

3. the noun will be plural *majroor* (as opposite to with other numbers, the noun would be singular form... *mi'atu rajulin*)

<sup>201</sup> *simaan* - pl. of *sameenatun* - "fat"

<sup>202</sup> sound feminine plural - *baqaraatin* - reflection of states: *dhammah/kasrah/kasrah*

<sup>203</sup> *julasaa* - pl. of *jalees* - someone who sits with you

<sup>204</sup> *laa* of class negation... *haqeeqata mabni 'alal fathah* b/c following *laa li nafy-il-jins*

<sup>205</sup> *as-saaqee* - *yaa* is not voweled when supposed to have *dhammah/kasrah*, but gets *fathah* if it needs it... "partial reflection" -- partially assumed: in state of *raf'* it's assumed *dhammah*

<sup>206</sup> *kaana* with three predicates here; no need for *waaws* or anything else to connect

<sup>207</sup> here again three predicates, but only two are adjectives, third one is an entire sentence.

<sup>208</sup> *sab'a sineen* -- *sineen* is in *jarr*... partial restriction with reflection by letters.

#### 14. The King Sends<sup>209</sup> for Yusuf يُوسُفَ

And when the king heard this interpretation and solution, he became very happy.

And he said: Who is the giver<sup>210</sup> of this interpretation?

And the king said: Who<sup>211</sup> is this noble man who gave us advice and indicated upon the solution?

The wine server said: this is Yusuf يُوسُفَ the very truthful. And he is the one who informed that I will soon become a wine server for my master the king.

And the king longed<sup>212</sup> for meeting Yusuf يُوسُفَ. And he sent a messenger to Yusuf يُوسُفَ.

And the king said: Bring him to me. I will make him exclusive<sup>213</sup> for myself.

١٤ - الْمَلِكُ يُرْسِلُ إِلَى يُوسُفَ

وَلَمَّا سَمِعَ الْمَلِكُ هَذَا التَّأْوِيلَ وَالتَّذْيِيرَ فَرِحَ جِدًّا،

وَقَالَ: مَنْ صَاحِبُ هَذَا التَّأْوِيلِ؟

وَقَالَ الْمَلِكُ: مَنْ هَذَا الرَّجُلُ الْكَرِيمُ الَّذِي نَصَحَ لَنَا وَدَلَّ عَلَى التَّذْيِيرِ؟

قَالَ السَّاقِي: هَذَا يُوسُفُ الصَّدِّيقُ وَهُوَ الَّذِي أَخْبَرَ أَنِّي سَأَكُونُ سَاقِيًا لِسَيِّدِي الْمَلِكِ.

وَاشْتَقَّ الْمَلِكُ إِلَى لِقَاءِ يُوسُفَ، وَأَرْسَلَ إِلَى يُوسُفَ وَقَالَ الْمَلِكُ (أَتُتَوْنِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي).

**Tarkeeb of 3<sup>rd</sup> sentence of section 14: *man haadha-rrajulu-l-kareem alladhee....***

man is mubtada

haadha is ismul ishaarah

ar-rajulu is mawsoof

al-kareemu is first sifah

alladhee is ismul mawsool

naSaha is fi'l

inside it, huwa is faa'il

laam is harf jarr

naa is majroor

jaar/majroor connect and become muta'alliq to the verb naSaha

naSaha along with its faa'il and muta'alliq connect and become jumlah fi'liyyah khabariyya and then ma'toof 'alayh

<sup>209</sup> *yursilu* - to send (a messenger)/to send for, with 'ilaa'

<sup>210</sup> lit. possessor - *saahibu*

<sup>211</sup> *man* is mubtada; *haadha* to the end is *khavar*, in *khavar* - *mushaarun ilayh* is mawsoof with two *sifahs*; second *sifah* is *silah* -- two *jumlah filiyyah khabariyyah* connected with *waaw*... see *tarkeeb* below.

Whenever have *waaws* in middle of sentence connecting two *isms* in the same position, *jaa'ani zaydun wa amrun*... this type of extension is called '*aTf*'. The one upon which extension is occurring (first word/sentence) is called *ma'toof 'alayh* and then you have the *waaw* -- *harf-e-'aTf* -- and then on the other side of the *waaw*, the *ma'Toof* (the extended one).

<sup>212</sup> *ishtaaqa* - *ajwaf* - *sheen waaw qaaf* - *baab ijtana* : *ishtawaqa*. "to be desirous"/"to long for <s.t.>"

<sup>213</sup> *astakhlis-hu* -- coming in reply of the *amr*... state of *jazm*, because of hidden 'in'... see "*arsilhu ma'anaa ghadan(y) yarta' wa yal'ab*...". It's in *jazm* because *mudhaari'* verb is coming in reply of *amr*. Or could say: because of assumed 'in'.

waaw is harful 'aTf  
 dalla is f'il  
 inside it, huwa is faa'il  
 'alaa is harf jarr  
 at-tadbeer is majroor  
 jaar/majroor connect and become muta'alliq to the verb dalla  
 dalla along with its faa'il and muta'alliq connect and become jumlah fi'liyyah khabariyyah and  
 then ma'toof.  
 the ma'toof 'alayh and the ma'toof connect and become silah  
 mawsool/silah connect and become second sifah for rajulu  
 mawsoof and two sifahs connect and become mushaarun ilayh  
 ismul ishaarah and mushaarun ilayh connect and become khabar  
 muftada and khabar connect and become jumlah ismiyyah inshaaiyyah

\* whenever have waaws in middle of sentence connecting two isms in the same position, jaa'ani  
 zaydun wa amrun... this type of extension is called 'aTf. The one upon which extension is  
 occurring (first word/sentence) is called ma'toof 'alayh and then you have the waaw -- harf-e-'aTf  
 -- and then on the other side of the waaw, the ma'Toof (the extended one).

\* inshaaiyyah - non-informative meaning/desire-containing:  
 question/command/prohibition/longing/wishing/anticipating... cannot be judged to be true or  
 false; opposite of khabariyyah.

## 15. Yusuf ﷺ asks for Inquiry

١٥ - يُوسُفُ يَسْأَلُ التَّفْتِيْشَ

And when<sup>214</sup> the messenger came to Yusuf  
 ﷺ and said to him verily the king is calling  
 you, Yusuf ﷺ was not content to leave from

وَلَمَّا جَاءَ الرَّسُولُ إِلَى يُوسُفَ وَقَالَ لَهُ إِنَّ الْمَلِكَ  
 يَدْعُوكَ !

<sup>214</sup> *lamma* - conditional particle, means 'when', has two parts -- 1st part ends at *yad'ooka*, comma goes there.

<sup>215</sup> *amsi* - 'yesterday' - *mabni*. *ghadan* = 'tomorrow' and *alyawma* = 'today' - these are *mu'rab*. Why? All three are adverbs of time. Adverbs of time are generally *mabni*. *amsi* has neither *tanween* nor *al-* at the beginning. The other two have one or the other. The *al-* and *tanween* are both strong characteristics of *isms*. So the resemblance of *ghadan* and *alyamwa* to *harf* becomes weakened because of the *al-* and *tanween*, so they become *mu'rab*, like normal *isms*.

the prison like this; and the people would say this is Yusuf! This one was in prison yesterday;<sup>215</sup> indeed he betrayed the governor.

Truly Yusuf ﷺ was high in self-respect,<sup>216</sup> dignified. Truly Yusuf ﷺ was high in intelligence, smart.

If<sup>217</sup> there were to be someone in Yusuf's place in the prison and the king's messenger came to him and the king's messenger said to him, "Verily the king is calling you and waiting for you," then this man would have run to the gate of the prison and left.

However Yusuf ﷺ did not run; however Yusuf ﷺ did not rush. Rather he said to the king's messenger: I want investigation; I want enquiry regarding my case.

And the king asked regarding Yusuf ﷺ and the king came to know and the people came to know that Yusuf ﷺ is innocent. And Yusuf ﷺ exited in a state of innocence and the king honored him.

مَا رَضِيَ يُوسُفُ أَنْ يَخْرُجَ مِنَ السِّجْنِ هَكَذَا.  
وَيَقُولُ النَّاسُ هَذَا يُوسُفُ! هَذَا كَانَ أَمْسَ  
فِي السِّجْنِ، إِنَّهُ خَانَ الْعَزِيزَ.  
إِنَّ يُوسُفَ كَانَ كَبِيرَ النَّفْسِ أَيْبًا، إِنَّ يُوسُفَ  
كَانَ كَبِيرَ الْعَقْلِ ذَكِيًّا.

لَوْ كَانَ أَحَدٌ مَكَانَ يُوسُفَ فِي السِّجْنِ وَجَاءَهُ  
رَسُولُ الْمَلِكِ.  
وَقَالَ لَهُ رَسُولُ الْمَلِكِ إِنَّ الْمَلِكَ يَدْعُوكَ وَيَنْتَظِرُكَ  
لَأَسْرَعَ هَذَا الرَّجُلُ إِلَى بَابِ السِّجْنِ وَخَرَجَ.  
وَلَكِنَّ يُوسُفَ لَمْ يُسْرِعْ.  
وَلَكِنَّ يُوسُفَ لَمْ يَسْتَعْجَلْ.  
بَلْ قَالَ لِرَسُولِ الْمَلِكِ: أَنَا أُرِيدُ التَّفْتِيشَ أَنَا أُرِيدُ  
الْبَحْثَ عَنْ قَضِيَّتِي.  
وَسَأَلَ الْمَلِكُ عَنْ يُوسُفَ وَعَلِمَ الْمَلِكُ وَعَلِمَ النَّاسُ  
أَنَّ يُوسُفَ بَرِيءٌ  
وَخَرَجَ يُوسُفُ رَيْثًا وَأَكْرَمَهُ الْمَلِكُ.

<sup>216</sup> *kabeer mudhaaf* to *nafs* or '*aql* -- example of adjective becoming *mudhaaf* to its governed one. Form of abbreviation, called *idhaafah lafdhiyyah* ('spoken *idhaafah*') as opposed to *idhaafah ma'nawiyyah* (true *idhaafah*, in meaning). True *idhaafah* is two nouns indicating ownership/possession.

<sup>217</sup> *law* - 'if .... were to occur, then ...' - another conditional structure; the *la* on *la'-asra'a* is the beginning of the second part, serving the purpose of comma in English - to separate the two clauses of the conditional.

## 16. Upon the Treasures of the Earth

And Yusuf ﷺ was aware that trust is scarce in the people.

And Yusuf ﷺ knew that treachery is abundant in the people.

And Yusuf ﷺ would see that people are treacherous in Allah's wealth.

And he would see that in the earth are many treasures, however they are wasting.

Indeed they are wasting because the rulers do not fear Allah with respect to them.

So their dogs eat and the people do not find what to eat.

And their houses are draped in clothing and the people do not find what to wear.

No one will benefit the people with the treasures of the earth except<sup>218</sup> he who is protective, knowledgeable.

And he who is protective and is not knowledgeable, will not know where are the treasures of the earth and how to benefit from them.

And he who is knowledgeable and is not protective, will eat from them and will be treacherous in them.

And Yusuf ﷺ was protective and knowledgeable.

And Yusuf ﷺ was not intending to leave the rulers eating the people's wealth.

And Yusuf ﷺ was not capable of seeing the people starving and dying.

And Yusuf ﷺ would not shy from the truth.

So he said to the king: Appoint me upon the treasures of the earth; indeed I am protective and knowledgeable.

## ١٦ - عَلَى خَزَائِنِ الْأَرْضِ

وَكَانَ يُوسُفُ يَعْلَمُ أَنَّ الْأَمَانَةَ قَلِيلَةٌ فِي النَّاسِ .  
وَكَانَ يُوسُفُ يَعْلَمُ أَنَّ الْخِيَانَةَ كَثِيرَةٌ فِي النَّاسِ .  
وَكَانَ يُوسُفُ يَرَى أَنَّ النَّاسَ يَخُونُونَ فِي أَمْوَالِ اللَّهِ .  
وَكَانَ يَرَى أَنَّ فِي الْأَرْضِ خَزَائِنَ كَثِيرَةً وَلَكِنَّهَا ضَائِعَةٌ .

إِنَّهَا ضَائِعَةٌ لِأَنَّ الْأُمَرَاءَ <sup>(١)</sup> لَا يَخَافُونَ اللَّهَ فِيهَا .  
فَتَأْكُلُ كِلَابُهُمْ وَلَا يَجِدُ النَّاسُ مَا يَأْكُلُونَ .  
وَتَلْبَسُ بُيُوتُهُمْ وَلَا يَجِدُ النَّاسُ مَا يَلْبَسُونَ .

(١) الولاة وأصحاب الأمر

وَلَا يَنْفَعُ النَّاسَ بِخَزَائِنِ الْأَرْضِ إِلَّا مَنْ كَانَ حَفِیْظًا عَلِيمًا .

وَمَنْ كَانَ حَفِیْظًا وَمَا كَانَ عَلِيمًا لَا يَعْلَمُ أَيْنَ خَزَائِنُ الْأَرْضِ وَكَيْفَ يَنْتَفِعُ بِهَا .

وَمَنْ كَانَ عَلِيمًا وَمَا كَانَ حَفِیْظًا يَأْكُلُ مِنْهَا وَيَخُونُ فِيهَا .

وَكَانَ يُوسُفُ حَفِیْظًا عَلِيمًا .

وَكَانَ يُوسُفُ لَا يُرِيدُ أَنْ يَتْرِكَ الْأُمَرَاءَ يَأْكُلُونَ أَمْوَالَ النَّاسِ .

وَكَانَ يُوسُفُ لَا يَقْدِرُ أَنْ يَرَى النَّاسَ يَجُوعُونَ وَيَمُوتُونَ .

وَكَانَ يُوسُفُ لَا يَسْتَحْيِي مِنَ الْحَقِّ .

فَقَالَ لِلْمَلِكِ .

(اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِیْظٌ عَلِيمٌ) .

<sup>218</sup> Mustathna mufarragh – special mustathna whose mustathna minhu has been omitted. This is allowed in a negative structure.

And in this way Yusuf عليه السلام became the trustee (treasurer) for the treasures of Egypt.  
And the people became relieved and they praised Allah.

وَهَكَذَا كَانَ يُوسُفُ أَمِينًا لِخَزَائِنِ مِصْرَ.  
وَاسْتَرَّاحَ النَّاسُ جَدًّا وَحَمِدُوا اللَّهَ.

### 1<sup>st</sup> tarkeeb example:

Laa yanfa'u - fi'l  
an-naasa - maf'ool bihi  
bi - harf jarr  
khazaaini - mudhaaf  
al-ardhi - mudhaaf ilayh  
mudhaaf and mudhaaf ilayh connect and become majroor  
jaar/majroor connect and become muta'alliq to the fi'l  
illa is harf istithnaa  
man is ism mawsool  
kaana is fi'l naaqis  
inside it hidden huwa is ism of kaana  
hafeedhan is first khabar for kaana  
'aleeman is second khabar for kaana  
kaana along with its ism and two khabars connect and become jumlah fi'liyyah khabariyyah and then silah  
mawsool/silah connect and become mustathna mufarragh and then faa'il for 'laa yanfa'u'  
laa yanfa'u, the fi'l, along with its faa'il, maf'ool bihi, and muta'alliq connect to become jumlah fi'liyyah  
khabariyyah

## 17. Yusuf's عليه السلام Brothers Come

١٧ - جَاءَ إِخْوَةُ يُوسُفَ

And there was, in Egypt and Shaam, a famine as Yusuf عليه السلام informed.  
And the people of Shaam heard, and Ya'qoob عليه السلام heard, that in Egypt there is a noble, generous [one] and he is upon the treasures of the earth.

وَكَانَ فِي مِصْرَ وَالشَّامِ مَجَاعَةٌ كَمَا أَخْبَرَ يُوسُفُ.  
وَسَمِعَ أَهْلُ الشَّامِ وَسَمِعَ يَعْقُوبُ أَنَّ فِي مِصْرَ  
رَجُلًا رَحِيمًا. وَأَنَّ فِي مِصْرَ جَوَادًا كَرِيمًا، وَهُوَ  
عَلَى خَزَائِنِ الْأَرْضِ.

And the people would go to him and take food (grains).  
And Ya'qoob عليه السلام sent his sons to Egypt with wealth so that they can bring<sup>219</sup> food.

وَكَانَ النَّاسُ يَذْهَبُونَ إِلَيْهِ وَيَأْخُذُونَ الطَّعَامَ <sup>(١)</sup>.  
وَأَرْسَلَ يَعْقُوبُ أَبْنَاءَهُ إِلَى مِصْرَ بِالْمَالِ لِيَأْتُوا  
بِالطَّعَامِ.

And Binyaameen remained with his father because Ya'qoob عليه السلام would love him very much.

وَبَقِيَ بَنِيَامِينَ عِنْدَ وَالِدِهِ لِأَنَّ يَعْقُوبَ كَانَ يُحِبُّهُ

(١) الحبوب

<sup>219</sup> li-ya'too - noon dropped, because of nasb. laam of kay - one of the places where 'an' masdariyyah is assumed. 7 places where 'an' is assumed: including hatta; laam of kay and hatta are prepositions, so this is why you need the 'an' to water down the object, b/c preposition cannot come upon a verb.

And he would not wish that he (binyaaameen) be distanced from him. And he would fear for him as he would fear for Yusuf عليه السلام.

And brothers of Yusuf عليه السلام faced towards Yusuf عليه السلام while they were not recognizing that he is their brother, Yusuf.

And they were not recognizing that he is Yusuf عليه السلام, the one who was in the well.

And they were thinking that he had died.

And how would he not die although he was in the well.

He was in the well and the well was deep.

And the well was in the forest, and the forest was scary. And that was in the night, and the night was dark.

And the brothers of Yusuf عليه السلام came, then they entered upon him, so he recognized them while they were unaware of it.

They were unaware of Yusuf عليه السلام, not recognizing him, however he was not unaware of them.

Rather Yusuf عليه السلام recognized them.

Yusuf عليه السلام recognized that these are the very people who threw him in the well.

And that these are the very<sup>220</sup> people who were intending his murder; however Allah protected him.

But Yusuf عليه السلام did not say to them anything and did not embarrass them.

جَدًّا. وَمَا كَانَ يُرِيدُ أَنْ يَتَّعِدَ عَنْهُ وَكَانَ يَعْقُوبُ  
يَخَافُ عَلَيْهِ كَمَا كَانَ يَخَافُ عَلَى يُوسُفَ.  
وَتَوَجَّهَ إِخْوَةُ يُوسُفَ إِلَى يُوسُفَ وَهُمْ لَا يُعْرِفُونَ  
أَنَّهُ أَخُوهُمْ يُوسُفَ.

وَهُمْ لَا يَعْرِفُونَ أَنَّهُ يُوسُفُ الَّذِي كَانَ فِي الْبَيْتِ.  
وَهُمْ يَظُنُّونَ أَنَّهُ قَدْ مَاتَ.

وَكَيفَ لَا يَمُوتُ وَقَدْ كَانَ فِي الْبَيْتِ.

كَانَ فِي الْبَيْتِ وَكَانَتِ الْبَيْتُ عَمِيقَةً.

وَكَانَتِ الْبَيْتُ فِي الْغَابَةِ، وَكَانَتِ الْغَابَةُ مُوحِشَةً.  
وَكَانَ ذَلِكَ فِي اللَّيْلِ، وَكَانَ اللَّيْلُ مُظْلِمًا.

(وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ  
مُنْكَرُونَ)

كَانُوا مُنْكَرِينَ لِيُوسُفَ لَا يَعْرِفُونَهُ، وَلَكِنْ مَا أَنْكَرَهُمْ  
يُوسُفَ بَلْ عَرَفَهُمْ.

عَرَفَ يُوسُفُ أَنَّ هَؤُلَاءِ هُمُ الَّذِينَ أَلْقَوْهُ فِي الْبَيْتِ.  
وَأَنَّ هَؤُلَاءِ هُمُ الَّذِينَ كَانُوا يُرِيدُونَ قَتْلَهُ وَلَكِنَّ  
اللَّهَ حَفِظَهُ.

وَلَكِنَّ يُوسُفَ لَمْ يَقُلْ لَهُمْ شَيْئًا وَلَمْ يَفْضَحْهُمْ.

<sup>220</sup> "the very..." comes from combination of several things: both subject and predicate are definite: haolaai and alladheena... Normally the subject is definite and predicate is indefinite. If both are definite, this creates a restriction in the translation and necessitates that both be separated by a pronoun, hum. Otherwise it would appear as ism ishaarah and mushaarun ilayh structure, so the 'hum' breaks it up. So the restriction comes from both subject and predicate being definite, and also the separation by means of the 'hum'.

Classically, two ways of doing tarkeeb of this particular structure: a. hum is second muftada,... b. calling it a separating pronoun: dhameerul-fasl

Note: khabar can be ma'rifah, no requirement that it be ma'rifah; but the problem is that it doesn't become confused as a different structure.

## 18. Between Yusuf ﷺ and his Brothers

١٨ - بَيْنَ يُوسُفَ وَإِخْوَتِهِ

And Yusuf ﷺ spoke to them and he said to them:

Where are you from?

They said: From Kan'aan.

He said: Who is your father?

They said: Ya'qoob, the son<sup>221</sup> of Ishaq, the son of Ibrahim (peace and blessings upon them).

He said: Do you have another brother?

They said: Yes, we have a brother, whose name is Binyaameen.

He said: Why did he not come with you?

They said: Because our father does not let him and he does not want that he be distant from him.

He said: For what reason does he not let him? Is is a very small boy?

They said: No, but he had a brother named Yusuf. He went with us one time and we went racing and we left Yusuf with our belongings so the wolf ate him.

And Yusuf ﷺ laughed in himself, however he did not say anything.

And Yusuf ﷺ became desirous towards him brother Binyameen (i.e. to meet him).

And Allah intended to test Ya'qoob ﷺ a second time. So Yusuf ﷺ issued a command for them with food.

And he said to them: Bring to me your brother from your father. And you will not find food when you do not bring him.

And Yusuf ﷺ issued a command with respect to their wealth so it was placed in their belongings.

وَكَلَّمَهُمْ يُوسُفُ وَقَالَ لَهُمْ :

مِنْ أَيْنَ أَنْتُمْ ؟

قَالُوا : مِنْ كَنْعَانَ !

قَالَ : مَنْ أَبُوكُمْ ؟

قَالُوا : يَعْقُوبُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) .

قَالَ : هَلْ لَكُمْ أَخٌ آخَرُ ؟

قَالُوا : نَعَمْ لَنَا أَخٌ اسْمُهُ بَنِيَامِينَ !

قَالَ : لِمَ إِذَا مَا جَاءَ مَعَكُمْ ؟

قَالُوا : لِأَنَّ وَالِدَنَا لَا يَبْرُكُهُ وَلَا يُحِبُّ أَنْ يَبْعُدَ عَنْهُ

قَالَ : لِأَيِّ شَيْءٍ لَا يَبْرُكُهُ هَلْ هُوَ وَلَدٌ صَغِيرٌ جَدًّا ؟

قَالُوا : لَا : وَلَكِنْ كَانَ لَهُ أَخٌ اسْمُهُ يُوسُفُ ،

ذَهَبَ مَعَنَا مَرَّةً ، وَذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ

عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ .

وَضَحِكَ يُوسُفُ فِي نَفْسِهِ وَلَكِنْ لَمْ يَقُلْ شَيْئًا

وَاشْتَقَّ يُوسُفُ إِلَى أَخِيهِ بَنِيَامِينَ .

وَأَرَادَ اللَّهُ أَنْ يَمْتَحِنَ يَعْقُوبَ مَرَّةً ثَانِيَةً .

فَأَمَرَ لَهُمْ يُوسُفُ بِالطَّعَامِ .

وَقَالَ لَهُمْ : ( ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ) .

وَلَا تَجِدُونَ طَعَامًا إِذَا لَمْ تَأْتُوا بِهِ .

وَأَمَرَ يُوسُفُ بِمَالِهِمْ فَوُضِعَ فِي مَتَاعِهِمْ .

<sup>221</sup> *ya'qoob-bnu ishaaqa-bni ...* note the *hamzah* of *ibn* is assimilated and not pronounced. Also with two names related by mother/father relationship, the *hamzah* is dropped from the script as well as pronunciation. Also, note *ibnu* vs. *ibni*: *ibn* would be *sifah* with the word before and *mudhaaf* to the following word.

*Ishaq* is change-restricted so has *fathah*, though in the state of *jarr*.

Another example: *muhammadubnu yazeedabnu maaajaah*: *dhammah* on second *ibn* indicates *maajah* is actually his mom.. with second *ibnu* the *hamzah* would also be written, though not pronounced, because not mother-son relationship between *yazeed* and *maajah*.

## 19. Between Ya'qoob ﷺ and his sons

And they returned to their father<sup>222</sup> and informed him of the news and they said to him: Send with us our brother. Otherwise,<sup>223</sup> we will not find good in the presence of the governor.

And they requested from Ya'qoob ﷺ Binyaameen and they said, "Indeed<sup>224</sup> we are for him protectors."

Ya'qoob ﷺ said: "Should I trust you with respect to him except just as I trusted you with respect to his brother before?"

Did you forget the story of Yusuf ﷺ. Will you protect Binyaameen just as you protected Yusuf ﷺ? "Allah is the best in terms of protector and He is the most merciful of those who have mercy."

And they found their wealth in their belongings so they said to their father:

Indeed the governor is a noble man; He has returned our wealth and did not take from us any price. Send with us Binyaameen, we will take his portion also.

Ya'qoob ﷺ said to them: I will never send him with you until you make a (firm) promise<sup>225</sup> with Allah that you will return him, except in the case of your becoming<sup>226</sup> overpowered against your will.

And they made a promise with Allah and Ya'qoob ﷺ said: "Allah is upon what we say a witness?"

And Ya'qoob ﷺ said to his sons: "O my sons, do not enter from a single gate, and enter from separate gates."

## ١٩ - بَيْنَ يَعْقُوبَ وَأَبْنَائِهِ

وَرَجَعُوا إِلَىٰ أَبِيهِمْ وَأَخْبَرُوهُ بِالْخَبَرِ وَقَالُوا لَهُ: أَرْسِلْ مَعَنَا أَخَانًا، وَإِلَّا لَا نَجِدُ خَيْرًا عِنْدَ الْعَزِيزِ. وَطَلَبُوا مِنْ يَعْقُوبَ بَنِيَامِينَ وَقَالُوا: (إِنَّا لَهُ لِحَافِظُونَ) قَالَ يَعْقُوبُ: (هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِيتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ).

هَلْ نَسِيتُمْ قِصَّةَ يُونُسَ. أَتَحْفَظُونَ بَنِيَامِينَ كَمَا حَفِظْتُمْ يُونُسَ.

(اللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ).

وَوَجَدُوا مَالَهُمْ فِي مَتَاعِهِمْ فَقَالُوا لِأَبِيهِمْ: إِنَّ الْعَزِيزَ رَجُلٌ كَرِيمٌ، قَدْ رَدَّ مَالَنَا وَلَمْ يَأْخُذْ مِنَّا ثَمَنًا.

أَرْسِلْ مَعَنَا بَنِيَامِينَ نَأْخُذْ حَقَّهُ أَيْضًا.

قَالَ لَهُمْ يَعْقُوبُ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُعَاهِدُوا اللَّهَ أَنَّكُمْ تَرْجِعُونَهُ بِهِ إِلَّا أَنْ تُغْلِبُوا عَلَىٰ أَمْرِكُمْ. وَعَاهِدُوا اللَّهَ وَقَالَ يَعْقُوبُ: (اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ) وَقَالَ يَعْقُوبُ لَبَنِيهِ: (يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ).

<sup>222</sup> In abee... waaw reflects raf, alif reflects nash, yaa reflects jarr; aboo vs. abee vs. abaa

<sup>223</sup> This illa is not istithnaa... it's in + laa: noon is assimilated into the laam = "if not" = "otherwise". The 'illa' particle of except would never occur at the very beginning of the sentence.

<sup>224</sup> One degree of emphasis comes from innaa, another degree from 'la' prefix to haafizoon.

<sup>225</sup> 'aahada - yu'aahidu = to make a promise; tu'aahidoo = conj #9; the noon is dropped because of implied 'an' following the hatta. The hatta is preposition so it needs an ism after it, so the 'an' has to be there to interpret the verb into masdar. Has two maf'ool bihis.

<sup>226</sup> The 'your becoming' is incorporated in the translation of the interpretation into masdar.

## 20. Binyaameen with Yusuf ﷺ

And the brothers entered from separate gates just as their father ordered them, and they reached Yusuf ﷺ.

And when Yusuf ﷺ saw Binyaameen he became very happy and he settled him down in his house. And Yusuf ﷺ said to Binyaameen, “Indeed I am your brother,” and Binyaameen became content. And Yusuf ﷺ met Binyaameen after a long period of time, so he remembered his mother and his father, and he remembered his house and he remembered his childhood.

And Yusuf ﷺ wanted Binyaameen to remain<sup>227</sup> with him, seeing him every day, speaking with him, and asking<sup>228</sup> him about his house.

But how would be the path to that, whereas Binyaameen is returned tomorrow to Kan’aan?

And how would be the path to that, whereas the brothers made a firm promise with Allah upon returning<sup>229</sup> him with them?

And how is it possible<sup>230</sup> for Yusuf ﷺ to hold back Binyaameen with him with any cause?

And the people would say: The governor has held back with him a Kan’aani without any cause, verily this is a great oppression. However, Yusuf ﷺ was smart and intelligent.

With Yusuf ﷺ was an expensive cup. And he would drink in it. He placed this vessel in Binyaameen’s belongings and an announcer announced: Indeed you are thieves!

And the brothers turned, and they said: What are you missing?

## ٢٠ - بِنْيَامِينَ عِنْدَ يُوسُفَ

وَدَخَلَ الْإِخْوَةُ مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ كَمَا أَمَرَهُمْ  
أَبُوهُمْ وَوَصَلُوا إِلَى يُوسُفَ.

وَلَمَّا رَأَى يُوسُفُ بِنْيَامِينَ فَرِحَ جَدًّا وَأَنْزَلَهُ فِي بَيْتِهِ.  
وَقَالَ يُوسُفُ لِبِنْيَامِينَ (إِنِّي أَنَا أَخُوكَ) وَاطْمَأَنَّ  
بِنْيَامِينَ. وَلَقِيَ يُوسُفُ بِنْيَامِينَ بَعْدَ زَمَنٍ طَوِيلٍ  
فَذَكَرَ أُمَّهُ وَأَبَاهُ وَذَكَرَ بَيْتَهُ وَذَكَرَ صِغَرَهُ.  
وَأَرَادَ يُوسُفُ أَنْ يَبْقَى عِنْدَهُ بِنْيَامِينَ يَرَاهُ كُلَّ يَوْمٍ

وَيُكَلِّمُهُ وَيَسْأَلُهُ عَنْ بَيْتِهِ.

وَلَكِنْ كَيْفَ السَّبِيلُ إِلَى ذَلِكَ، وَبِنْيَامِينَ رَاجِعٌ  
غَدًا إِلَى كَنْعَانَ؟

وَكَيْفَ السَّبِيلُ إِلَى ذَلِكَ وَالْإِخْوَةُ عَاهَدُوا اللَّهَ  
عَلَى أَنْ يَرْجِعُوا بِهِ مَعَهُمْ؟

وَكَيْفَ يُمَكِّنُ لِيُوسُفَ أَنْ يَحْبِسَ بِنْيَامِينَ عِنْدَهُ  
بِغَيْرِ سَبَبٍ؟

وَيَقُولُ النَّاسُ: قَدْ حَبَسَ الْعَزِيزُ عِنْدَهُ كَنْعَانِيًّا  
بِغَيْرِ سَبَبٍ، إِنَّ هَذَا لَطُلُمٌ عَظِيمٌ.  
وَلَكِنَّ يُوسُفَ كَانَ ذَكِيًّا عَاقِلًا.

كَانَ عِنْدَ يُوسُفَ إِنَاءٌ ثَمِينٌ، وَكَانَ يَشْرَبُ فِيهِ.  
وَضَعَ هَذَا الْإِنَاءَ فِي مَتَاعِ بِنْيَامِينَ وَأَذَنَ مُوَدَّنٌ  
إِنَّكُمْ لَسَارِقُونَ.

وَالْتَفَتَ الْإِخْوَةُ، وَقَالُوا مَاذَا تَفْقِدُونَ؟

<sup>227</sup> The two verbs here have different *faa'ls*: *araada* and the *yabqaa* in the *maf'ool bihi*.

<sup>228</sup> All three verbs, *yaraahu*, *yukallimu*, *yas'alu* are *haal*.

<sup>229</sup> Skipping the translation of the 'bi' in 'bihi'... verb 'return' can be used as both transitive/intransitive in English. *Raja'a* in Arabic is only intransitive... only way to give it an object is to use 'bi' preposition, similar to 'going'/'taking' (*dhahaba/dhahaba bi*), 'coming'/'bringing' (*jaa'a/jaa'a bi*). One of the functions of the preposition 'bi' is to make the verb transitive... give it a *maf'ool bihi*.

<sup>230</sup> From 'an *yahbisa*' to the end will connect to become *faa'il* of *yumkinu*.

They said: We are missing the drinking cup (i.e. the vessel) of the king. And for the one who brings it will be a camel load.

They said: by<sup>231</sup> Allah, indeed you know we did not come to cause corruption in the earth and we are not thieves.

They said: So what is its punishment (i.e. of the theft) if you are liars.<sup>232</sup>

They said: Its punishment is the one in whose luggage it's found, he will be its punishment. Likewise we punish oppressors.

And the vessel emerged from Binyaameen's belongings, and the brothers were embarrassed, however they said without any embarrassment:

If he (i.e. Binyaameen) steals, then a brother of his (i.e. Yusuf) has stolen before.

And Yusuf ﷺ heard this slander, so he remained silent and did not become angry and Yusuf ﷺ was noble and forbearing.

They said: O governor, indeed he has a very elder father, so take one of us in his place; indeed we see you from those that do good.

He said: Refuge in Allah that we take other than the one<sup>233</sup> with whom we found our property; indeed we would then be oppressors.

And like this Binyaameen remained with Yusuf ﷺ and the two brothers together became happy.

Indeed Yusuf ﷺ was alone since a very long time, not seeing anyone from his family.

And Allah has driven to him Binyaameen, so will he not hold him with him, seeing him and speaking to him? And is it from oppression for a brother to reside with his brother? Never! Never!

قَالُوا: نَفَقْدُ صُوعَ (إِنَاءِ) الْمَلِكِ، وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ.

(قَالُوا تَا اللَّهَ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ) !

(قَالُوا فَمَا جَزَاءُهُ إِنْ كُنْتُمْ كَاذِبِينَ) ؟

(قَالُوا جَزَاءُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاءُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ) !

وَخَرَجَ الْإِنَاءُ مِنْ مَتَاعِ بَنِيَامِينَ فَخَجِلَ الْأَخَوَةُ وَلَكِنْ قَالُوا مِنْ غَيْرِ خَجَلٍ :

إِنْ يَسْرِقُ (بَنِيَامِينَ) فَقَدْ سَرَقَ أَخٌ لَهُ (يُوسُفُ) مِنْ قَبْلُ. وَسَمِعَ يُوسُفُ هَذَا الْبُهْتَانَ فَسَكَتَ وَلَمْ يَغْضَبْ وَكَانَ يُوسُفُ كَرِيمًا حَلِيمًا.

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

(قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عَنْدهُ إِنَّا إِذَا لظَالِمُونَ).

وَهَكَذَا بَقِيَ بَنِيَامِينَ عِنْدَ يُوسُفَ وَفَرِحَ الْأَخَوَانِ جَمِيعًا.

إِنَّ يُوسُفَ كَانَ وَحِيدًا مُنْذُ زَمَنْ طَوِيلٍ لَا يَرَى أَحَدًا مِنْ أَهْلِهِ.

وَقَدْ سَأَلَ اللَّهُ إِلَيْهِ بَنِيَامِينَ أَفَلَا يَحْسِبُهُ عِنْدَهُ يَرَاهُ وَيُكَلِّمُهُ. وَهَلْ مِنَ الظُّلْمِ أَنْ يُقِيمَ أَخٌ عِنْدَ أَخِيهِ. أَبَدًا ! أَبَدًا !

<sup>231</sup> Difference between 'wa' and 'ta' prepositions for oath is: 'ta' can only come on Allah's name, no other ism. 'wa' can come on other isms or even structures, "walladhee nafsi bi yadihi".

<sup>232</sup> maa at the beginning is muftada, jazaa'uhu is khabar. interrogative sentence.. the interrogative maa is an ism.

<sup>233</sup> Mustathna mufarragh (an na'khuda \*ahadan\* illa...) - man wajadna... is the maf'ool bihi.

## 21. Towards Ya'qoob ؑ

And the brothers became bewildered;<sup>234</sup> how will they return to their father?

And the brothers pondered, what will they say to their father?

Truly they caused him grief yesterday with respect to Yusuf ؑ; so will they cause him grief today with respect to Binyaameen?

As for their elder, he refused to return to Ya'qoob ؑ and he said to his brothers:

“Return to your father, then say o our father indeed your son stole, and we did not bear witness (i.e. make the earlier promise) except to that which we knew, and we were not, of the unseen, protectors.

And when Ya'qoob ؑ heard the story, he knew that for Allah is a hand in that. And that Allah is testing him.

Yesterday, he was caused grief with respect to Yusuf ؑ, and today he is being caused grief with respect to Binyaameen.

Verily Allah will not gather upon him two calamities.

Indeed Allah will not cause him grief in both sons.

Verily, Allah will not cause him grief in two sons like Yusuf ؑ and Binyaameen.

Indeed for Allah in that is a hidden hand.

Indeed for Allah in that is concealed wisdom.

Indeed Allah continues<sup>235</sup> testing his servants then he makes them happy and bestows favor upon them.

Then [in addition], indeed the eldest son remained in Egypt also, and he refused to return to Kan'aan.

Will he be grieved in the third also, whereas he was caused grief before in the two.

Verily this will not happen.

And here Ya'qoob ؑ became content and he said:

“Perhaps Allah will bring all of them to me, verily He is the all-knowing, the all-wise.”

## ٢١ - إِلَى يَعْقُوبَ

وَتَحَيَّرَ الْإِخْوَةُ كَيْفَ يَرْجِعُونَ إِلَى آبِهِمْ؟!  
وَفَكَّرَ الْإِخْوَةُ مَاذَا يَقُولُونَ لِأَبِيهِمْ؟!

إِنَّهُمْ فَجَعُوهُ أَمْسٍ فِي يُوسُفَ، أَفَيَفْجَعُونَهُ الْيَوْمَ  
فِي بَنِيَامِينَ!

أَمَّا كَبِيرُهُمْ فَأَبَى أَنْ يَرْجِعَ إِلَى يَعْقُوبَ وَقَالَ  
لِإِخْوَتِهِ:

(ارْجِعُوا إِلَى آبَيْكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ  
وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ).  
وَلَمَّا سَمِعَ يَعْقُوبُ الْقِصَّةَ عَلِمَ أَنَّ اللَّهَ يَدَأُ فِي ذَلِكَ.  
وَأَنَّ اللَّهَ مُتَحِنُّهُ.

أَمْسٍ فَجَعَ فِي يُوسُفَ وَالْيَوْمَ يُفْجَعُ فِي بَنِيَامِينَ إِنْ  
اللَّهُ لَا يَجْمَعُ عَلَيْهِ مُصِيبَتَيْنِ، إِنْ اللَّهَ لَا يَفْجَعُهُ  
فِي ابْنَيْنِ.

إِنَّ اللَّهَ لَا يَفْجَعُهُ فِي ابْنَيْنِ كَيُوسُفَ وَبَنِيَامِينَ.  
إِنَّ اللَّهَ فِي ذَلِكَ يَدَأُ خَفِيَّةً.

إِنَّ اللَّهَ فِي ذَلِكَ حِكْمَةً مَخْفِيَّةً.

إِنَّ اللَّهَ لَمْ يَزَلْ يَمْتَحِنُ عِبَادَهُ ثُمَّ يَسُرُّهُمْ وَيُنْعِمُ  
عَلَيْهِمْ

ثُمَّ إِنَّ الْإِبْنَ الْكَبِيرَ بَقِيَ فِي مِصْرَ أَيْضاً وَأَبَى  
أَنْ يَرْجِعَ إِلَى كَنْعَانَ.

أَفَيُفْجَعُ فِي الثَّالِثِ أَيْضاً وَقَدْ فُجِعَ مِنْ قَبْلُ فِي اثْنَيْنِ.  
إِنَّ هَذَا لَا يَكُونُ.

وَهُنَا اطمَنَّ يَعْقُوبُ وَقَالَ:

(عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ)

<sup>234</sup> tahayyara - ajwaf verb from advanced baab with no ta'leel (change according to weak letter regulations). Ta'leel occurs in 4 of the advanced ajwaf baabs and not in the other 4.

<sup>235</sup> lam yazal - ajwaf sami'a; zaala yazaalu - "to cease" - with lam is a double negative.

## 22. The Secret Becomes Apparent

However, Ya'qoob ؑ was a human, in whose chest was the heart of a human,<sup>236</sup> not a piece of rock.

So he remembered Yusuf ؑ and his grief renewed and he said: Woe to me,<sup>237</sup> upon Yusuf!

And his sons blamed him and they said: Indeed you will continue remembering Yusuf until you perish.

Ya'qoob ؑ said: I complain of my anguish and my grief only<sup>238</sup> to Allah, and I know from Allah what you do not know.

And Ya'qoob ؑ was aware that despair is disbelief; and Ya'qoob ؑ had great hope in Allah.

And Ya'qoob ؑ sent his sons to Egypt in order to search for Yusuf ؑ and Binyaameen and exert themselves in that.

And Ya'qoob ؑ preventing them from losing hope in Allah's mercy.

And the brothers went to Egypt a third time.

And the entered upon Yusuf ؑ and they complained to him of their poverty and their calamity and they asked him for favor.

And here grief and love resurfaced in Yusuf ؑ and he did control himself.

The sons of my father, and the sons of the prophets are complaining of their poverty and their calamity to a king from the kings.

Until when will I conceal the matter from them, and until when will I see their state,

٢٢ - يَظْهَرُ السِّرُّ

وَلَكِنَّ يَعْقُوبَ كَانَ بَشَرًا فِي صَدْرِهِ قَلْبُ بَشَرٍ لَا قِطْعَةَ حَجَرٍ .

فَذَكَرَ يُوسُفَ وَتَجَدَّدَ حُزْنُهُ وَقَالَ : ( يَا أَسْفَى عَلَى يُوسُفَ ) .

وَلَا مَهْ أَبْنَاءُهُ وَقَالُوا إِنَّكَ لَا تَزَالُ تَذْكُرُ يُوسُفَ حَتَّى تَهْلِكَ .

قَالَ يَعْقُوبُ : ( إِنَّمَا أَشْكُو بَنِي وَحْزَنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ) .

وَكَانَ يَعْقُوبُ يَعْلَمُ أَنَّ الْيَأْسَ كُفْرٌ ، وَكَانَ يَعْقُوبُ لَهُ رَجَاءٌ كَبِيرٌ فِي اللَّهِ .

وَأَرْسَلَ يَعْقُوبُ أَبْنَاءَهُ إِلَى مِصْرَ لِيَبْحَثُوا عَنْ يُوسُفَ وَبَنِيَامِينَ وَيَجْتَهِدُوا فِي ذَلِكَ .

وَمَنْعَهُمْ يَعْقُوبُ مِنْ أَنْ يَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ، وَذَهَبَ الْإِخْوَةُ إِلَى مِصْرَ مَرَّةً ثَالِثَةً .

وَدَخَلُوا عَلَى يُوسُفَ وَشَكَّوْا إِلَيْهِ فَقَرَّهُمْ وَمُصِيبَتَهُمْ وَسَأَلُوهُ الْفَضْلَ .

وَهُنَا هَاجَ الْحُزْنَ وَالْحُبُّ فِي يُوسُفَ وَلَمْ يَمْلِكْ نَفْسَهُ .

أَبْنَاءُ أَبِي وَأَبْنَاءُ الْأَنْبِيَاءِ يَشْكُونَ فَقَرَّهُمْ وَمُصِيبَتَهُمْ إِلَى مَلِكٍ مِنَ الْمُلُوكِ .

إِلَى مَتَى أَخْفِي الْأَمْرَ عَنْهُمْ وَإِلَى مَتَى أَرَى حَالَهُمْ

<sup>236</sup> basharan is being described. Qalbu is mubtada, khabar is fee sadrihi, connect to become jumlah ismiyyah and then sifah for basharan.

<sup>237</sup> alif at end of asaf is of istighaathah -- for crying out or grieving

<sup>238</sup> 'Only' comes from innamaa: if innamaa comes at the beginning of the sentence, it will create restriction in the translation. e.g. if sentence is made of 4 parts, then whatever is at the very end of the sentence is what gets the restriction in meaning if the innamaa is at the beginning. So here the restriction is on the muta'alliq. If the order was different, for example, if bathni wa huzni came at the end then it would mean "I complain to Allah only of my anguish and my grief."

and until when will I not see my father?  
Yusuf ﷺ did not control himself and he said to them:

Do you know what you did with Yusuf ﷺ and his brother when you were ignorant?  
And the brothers were aware that this secret, no one knows it except Yusuf ﷺ and us.

So they knew that he is Yusuf ﷺ.  
Subhaanallaah! Is Yusuf ﷺ alive, did he not die in the well?  
O peace! Is Yusuf ﷺ the governor of Egypt?  
He is the one who is upon the treasures of the earth.  
He is the one who was issuing commands for us with respect to food?

And there did not remain with them doubt that the one speaking to them is Yusuf ﷺ, the son of Ya'qoob ﷺ.

They said: Are you yourself Yusuf?  
He said: I am Yusuf and this is my brother.  
Allah has bestowed favor upon us.  
Verily whoever fears<sup>239</sup> (Allah) and is patient, then indeed Allah does not waste the reward of those who do good.  
They said: By Allah! Indeed Allah has preferred you upon us; indeed we were wrongdoers.  
And Yusuf ﷺ did not blame them upon their action, rather he said:  
May Allah forgive you; He is the most merciful of those who show mercy.

وإلى متى لا أرى أبي ؟  
لَمْ يَمْلِكْ يُوسُفُ نَفْسَهُ وَقَالَ لَهُمْ .  
هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ  
وَكَانَ الْإِخْوَةُ يَعْلَمُونَ أَنَّ هَذَا السِّرَّ لَا يَعْلَمُهُ  
إِلَّا يُوسُفُ وَنَحْنُ .  
فَعَلِمُوا أَنَّهُ يُوسُفُ .  
سُبْحَانَ اللَّهِ ! هَلْ يُوسُفُ حَيٌّ ، أَمَا مَاتَ فِي الْبَيْتِ .  
يَا سَلَامٌ ! هَلْ يُوسُفُ هُوَ عَزِيزٌ مِصْرَ ؟  
هُوَ الَّذِي عَلَى خَزَائِنِ الْأَرْضِ ؟  
هُوَ الَّذِي كَانَ يَأْمُرُ لَنَا بِالطَّعَامِ ؟  
وَمَا بَقِيَ عِنْدَهُمْ شَكٌّ أَنَّ الَّذِي يُكَلِّمُهُمْ هُوَ  
يُوسُفَ بْنِ يَعْقُوبَ !  
(قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ) .  
قَالَ : (أَنَا يُوسُفُ وَهَذَا أَخِي ، قَدْ مَنَّ اللَّهُ عَلَيْنَا  
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ)  
(قَالُوا تَاللَّهِ لَقَدْ آثَرْنَا اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ)  
وَمَا لَأَمَّهُمْ يُوسُفُ عَلَى فَعْلَتِهِمْ ، بَلْ قَالَ :  
(يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ) .

<sup>239</sup> ittaqi - waaw qaaf yaa base letters, baab ijtanaaba: verbs can never be in jarr, never have kasrah on their end; so the kasrah on the end is an indication of a dropped ya (here because of jazm).

Rule: whenever the faa position of ijtanaaba verb is waaw or yaa, it would change into taa and assimilate into the second taa to become mushaddad.

### 23. Yusuf ﷺ Sends for Ya'qoob

And Yusuf ﷺ longed to meet Ya'qoob ﷺ, and how would he not long for it whereas the separation has prolonged.  
And why would he be patient now, whereas the secret has become apparent.  
And how would drink and food be pleasurable for him whereas his father, for him no drink, nor food, nor sleep is pleasurable.  
The secret has become clear, and the secret has become apparent, and Allah has intended for the eye of Ya'qoob ﷺ to become cool.  
And Ya'qoob had lost his eyesight from excessive crying and grieving  
So Yusuf ﷺ said:  
Take this<sup>240</sup> shirt of mine, then drape it upon the face of my father, he will come in a state of seeing, and bring to me your family, all of them.

### ٢٣ - يُوسُفُ يُرْسِلُ إِلَى يَعْقُوبَ

وَاشْتَاقَ يُوسُفُ إِلَى لِقَاءِ يَعْقُوبَ، وَكَيْفَ لَا  
يَشْتَاقُ إِلَيْهِ وَقَدْ طَالَ الْفِرَاقُ .  
وَلِمَاذَا يَصْبِرُ الْآنَ وَقَدْ ظَهَرَ السِّرُّ .  
وَكَيفَ يَطِيبُ لَهُ الشَّرَابُ وَالطَّعَامُ وَأَبُوهُ لَا يَطِيبُ  
لَهُ شَرَابٌ وَلَا طَعَامٌ وَلَا مَنَامٌ .  
قَدْ انْكَشَفَ السِّرُّ، وَقَدْ ظَهَرَ السِّرُّ، وَقَدْ أَرَادَ  
اللَّهُ أَنْ تَقَرَّ عَيْنُ يَعْقُوبَ .  
وَكَانَ يَعْقُوبُ قَدْ عَمِيَ مِنْ كَثْرَةِ الْبُكَاءِ وَالْحُزْنِ  
فَقَالَ يُوسُفُ :  
( اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ  
بَصِيرًا، وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ )

<sup>240</sup> Translate the *haadha* first - the *ism ishaarah* is supposed to precede the *mushaarun ilayh*. Every *mushaarun ilayh* should have 'al-', but in this structure, by virtue of being *mudhaaf*, *qamees* cannot have 'al-', so one could mistake it for being a *mubtada/khabar* structure instead of a phrase, i.e. '*haadha qameesee*' ('This is my shirt.') So whenever a grammar rule prevents the *mushaarun ilayh* from having 'al-', then invert the structure. The absence of the 'al-' is the basis of the inversion, not the removal of the confusion. (The 'al-' was for the removal of the confusion). This also happens with proper names: "*yusufu haadha*" = "this Yusuf" (because *yusuf* cannot have 'al-').

## 24. Ya'qoob ؑ in the Presence of Yusuf ؑ

## ٢٤ - يَعْقُوبُ عِنْدَ يُوسُفَ

And when the men set out with Yusuf's shirt to Kan'aan, Ya'qoob ؑ sensed Yusuf's ؑ smell and he said: Verily I sense [lit. find] Yusuf's smell.

They said: By Allah! Indeed<sup>241</sup> you are in your previous error.

But Ya'qoob ؑ was true; so when the giver of glad tidings came,<sup>242</sup> he draped it upon his face, then he returned to a state of seeing.

He said: Did I not say to you: Indeed I know from Allah what you do not know?

They said: O father, seek forgiveness for us of our sins, indeed we were wrongdoers.

وَلَمَّا سَارَ الرِّجَالُ بِقَمِيصِ يُوسُفَ إِلَى كَنْعَانَ،  
أَحْسَّ يَعْقُوبُ رَائِحَةَ يُوسُفَ، وَقَالَ: (إِنِّي لَأَجِدُ  
رِيحَ يُوسُفَ) .

(قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ) .  
وَلَكِنْ كَانَ يَعْقُوبُ صَادِقًا، (فَلَمَّا أَنَّ جَاءَ الْبَشِيرُ  
الْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا، قَالَ أَلَمْ أَقُلْ لَّكُمْ  
إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ) .  
(قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ)

<sup>241</sup> Again multiple degrees of emphasis: from the oath + *innaka* + *la-*

<sup>242</sup> 'an' here is extra, serves *balaaghah* purpose but not translated.

He said: Soon<sup>243</sup> I will seek forgiveness for you from my Lord, verily He is the all-forgiving, all-merciful.

And when Ya'qoob عليه السلام reached Egypt, Yusuf عليه السلام welcomed him. And do not ask about their joy and their happiness.

And it was a day to be witnessed in Egypt; and it was a blessed day.

And Yusuf عليه السلام raised his parents upon the throne, and they fell, all of them, in prostration to Yusuf عليه السلام.

And Yusuf عليه السلام said: This is the interpretation of my dream from before. My Lord has made it true.

Indeed I saw 11 stars and the sun and the moon, I saw them to me prostrating.

And Yusuf عليه السلام praised Allah, beautifully<sup>244</sup> and abundantly.

And Yusuf عليه السلام was grateful upon that, greatly.

And Ya'qoob عليه السلام and the family of Ya'qoob عليه السلام remained in Egypt for a long period of time.

And Ya'qoob عليه السلام and his wife passed away in Egypt.

(قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ) .

وَلَمَّا وَصَلَ يَعْقُوبُ إِلَى مِصْرَ اسْتَقْبَلَهُ يُوسُفُ، وَلَا تَسْأَلَنَّ عَنْ فَرَحِهِمَا وَسُرُورِهِمَا .

وَكَانَ يَوْمًا مَشْهُودًا فِي مِصْرَ وَكَانَ يَوْمًا مُبَارَكًا. وَرَفَعَ يُوسُفُ أَبَوَيْهِ عَلَى الْعَرْشِ وَوَقَعُوا كُلُّهُمْ سُجَّدًا لِيُوسُفَ .

وَقَالَ يُوسُفُ: (هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا)

(إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ) .

وَحَمِدَ يُوسُفُ اللَّهَ حَمْدًا طَيِّبًا كَثِيرًا . وَشَكَرَ يُوسُفُ عَلَى ذَلِكَ شُكْرًا عَظِيمًا .

وَبَقِيَ يَعْقُوبُ وَآلُ يَعْقُوبَ فِي مِصْرَ زَمَنًا طَوِيلًا وَمَاتَ يَعْقُوبُ وَزَوْجُهُ فِي مِصْرَ .

<sup>243</sup> Why delay? *tafseer*: he wanted to wait for *tahajjud* time; or he needed to verify from Yusuf عليه السلام that he had forgiven them before they could have their *tawbah* accepted by Allah.

<sup>244</sup> *hamdan + tayyiban* = connects to form adverb = "beautifully"

## 25. The Best of Endings<sup>245</sup>

## ٢٥ - حُسْنُ الْعَاقِبَةِ

And this vast kingdom did not occupy Yusuf ؑ from Allah and did not change him.

And Yusuf ؑ would remember Allah and worship Him and fear Him.

And Yusuf ؑ would rule with the rule of Allah and he would implement the commands of Allah.

And Yusuf ؑ did not regard the kingdom as much, and he would not consider it something big.

And Yusuf ؑ was not wanting to die the death of a king and be resurrected with the kings.

Rather, he wanted to die the death of a slave and be resurrected with the righteous people.

And Yusuf's ؑ supplication was:

My Lord, You have given me some<sup>246</sup> kingdom and you have taught me the solution of matters.

O originator of the heavens and earth, you are my guardian in this world and the afterlife. Take my soul<sup>247</sup> in the state of Islam and include me with those that are righteous.

And Allah (swt) took his soul in the state of Islam and included him with his forefathers Ibrahim and Ishaq and Ya'qoob, may Allah send blessings upon them and upon our prophet and peace...

وَلَمْ يَشْغَلْ يُوسُفَ هَذَا الْمُلْكُ الْعَظِيمُ عَنْ اللَّهِ  
وَلَمْ يُغَيِّرْهُ .

وَكَانَ يُوسُفُ يَذْكُرُ اللَّهَ وَيَعْبُدُهُ وَيَخَافُهُ .

وَكَانَ يُوسُفُ يَحْكُمُ بِحُكْمِ اللَّهِ وَيُنْفِذُ أَوَامِرَ اللَّهِ .

وَكَانَ يُوسُفُ لَا يَرَى الْمُلْكَ كَثِيرًا وَلَا يَعُدُّهُ شَيْئًا كَبِيرًا

وَكَانَ يُوسُفُ لَا يُحِبُّ أَنْ يَمُوتَ مَوْتَ مَلِكٍ

وَيُحْشَرَ مَعَ الْمُلُوكِ .

بَلْ كَانَ يُحِبُّ أَنْ يَمُوتَ مَوْتَ عَبْدٍ وَيُحْشَرَ

مَعَ الصَّالِحِينَ .

وَكَانَ دُعَاءُ يُوسُفَ :

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ

الْأَحَادِيثِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ

وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي

بِالصَّالِحِينَ) .

وَتَوَفَّاهُ اللَّهُ مُسْلِمًا وَأَلْحَقَهُ بِآبَائِهِ إِبْرَاهِيمَ وَإِسْحَاقَ

وَيَعْقُوبَ صَلَّى اللَّهُ عَلَيْهِمْ وَعَلَى نَبِينَا وَسَلَامٍ .

*tammat, alhamdulillah.*

<sup>245</sup> It is *mudhaaf/mudhaaf ilayh* structure but has a *mawsoof/sifah* type of meaning (i.e. Happy Ending)

<sup>246</sup> the 'min' gives the meaning of 'some' -- 'ba'dh'

<sup>247</sup> *tawaffaa* - word never used for the phenomenon of death before revelation of Qur'an.

<i>NOTES</i>
--------------

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



