

The Holy Qur'an – The Final Testament – Juz 12

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**English Translation: S.V. Mir Ahmad
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SHARES

Sub Title:

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This text is the twelfth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad 'Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi.

It covers the twelfth Juz of the Holy Qur'an, from Surah Hud Verse 9 to Surah Yusuf Verse 57.

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While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

In light of this, the DILP team has carried out a number of corrections to improve readability and reduce ambiguity; spelling mistakes, typographical errors, and non-standard transliterations of Arabic names and terms have also been addressed. In addition, the layout has been adjusted to enhance clarity and make the text easier to consult online.

For these reasons, the online text is not an exact reproduction of the original published work.

Readers wishing to see the translation as it was published should refer to printed copies available in bookshops.

Miscellaneous information:

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Hud Section 2 – Patience And Good Deeds Earn Pardon From God

- The common nature of the people who rejoice and get proud when blessed by God and whenever any blessings is justly withdrawn, man gets dejected and becomes ungrateful
- The infidels challenged to bring some chapters like those of the Qur'an if they be truthful
- Tyrants cursed by God

Hud Verses 9 – 24

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَّعْنَاهَا مِنْهُ إِنَّهُ يَكُونُ كَفُورًّا

And if We make man taste mercy from Us, (and) then take it off from him; Verily he is despairing, ungrateful. (11:9)

وَلَئِنْ أَذَقْنَاهُ نَعْمَاءً بَعْدَ ضَرَّاءً مَسْتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرَحٌ فَخُورٌ

And if We make him taste (Our) favours after distress hath afflicted him, he will surely say: "The evils have (all) gone away from me;" Verily he is joyous, boastful (11:10)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Except those who forbear and do good; these! for them is forgiveness and a recompense (very) great. (11:11)

فَلَعْلَكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَذْنُ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

*So perchance mayest thou (be inclined) to give up a part of what is revealed unto thee and becometh straitened thy breast by it lest they say: "Why hath not a treasure been sent down unto him or an angel come with him?" (Say thou that) Verily thou art only a warner; and God over all things is the Custodian! (11:12)*¹

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأَتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Or do they say: "He (Our apostle) hath forged it." Say thou! "Bring ye then ten suras² like unto it forged, and call ye (to your aid) whomsoever ye can besides God, if ye be truthful.³" (11:13)

فَإِلَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

Then if they answer ye not, then know ye that this (Qur'an) is revealed (only) by God's knowledge, and that there is no god but He! Will ye then submit (and be Muslims now?). (11:14)

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ

Whosoever desireth the life of this world and its pomp, We shall pay them (the recompense for) their deeds therein, they shall suffer not any loss. (11:15)

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبَطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

These are they for whom there is nothing in the hereafter but (the Hell) fire, and vain shall be (all) that they wrought in it, and vain shall be what they were doing. (11:16)

أَفَمَنْ كَانَ عَلَى بَيْنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمَنْ قَبْلَهُ كِتَابٌ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرُ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Is he then (like unto him) who hath a clear proof from his Lord and followeth him a witness from Him, and preceded by the Book of Moses, a guide⁴ and a mercy (testifying it)? These believe in it⁵; and whosoever of the parties (of the idolaters) disbelieveth in it, the (Hell) fire is the promised place; so be thou⁶ not in doubt about it; verily it (Qur'an) is the truth from thy Lord; but most of the people believe not. (11:17)⁷

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعَرِّضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هُوَلَاءُ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

And who is more unjust than he who forgeth a lie against God? These shall be presented before their Lord, and shall say the witnesses: "These are those who lied against their Lord; Beware! (Now) verily the curse⁸ of God is on the unjust" (11:18)⁹

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوْجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

Those who hinder (others) from the path of God and seek to make it crooked; and they in the hereafter, they are the disbelievers. (11:19)

أُولَئِكَ لَمْ يَكُنُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلَيَاءٍ يُضَاعِفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيغُونَ السَّمْعَ وَمَا كَانُوا يُبَصِّرُونَ

These shall in no way weaken (God's design) in the earth nor shall there be for them besides God any protecting friends; The torment shall be doubled for them; They could not bear to hear and they used not to see. (11:20)

أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

These are they who have lost their selves and have left¹⁰ them (in lurch) (the false deities) what they (fancifully) used to forge. (11:21)

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

Undoubtedly they are the very ones who in the hereafter will be the greatest losers. (11:22)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَى رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

Verily those who believe and do good and humble themselves unto their Lord, these are the dwellers of the Garden (Paradise), they will abide therein. (11:23)

مَثُلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَنَّا أَفَلَا تَذَكَّرُونَ

The similitude of the two parties is like the blind and the deaf, and the seeing (ones) and the hearing (ones): What! Can they two be (compared as) equals? Will ye not then mind? (11:24) [11](#)

Commentary

Verse 12

Ayashi in his commentary on the authority of *Zaid Ibn Arqam*, reports that the Messenger Angel Gabriel arrived on the eve of *Arafat* to convey the message of God's appointing *Ali Ibn Abi Talib* as the successor to the Holy Prophet. The Holy Prophet apprehending the opposition he was sure to encounter at announcing then the heavenly news to the men and recollecting the difficulties, tortures, persecutions and wars he had suffered at the announcement of his apostolic office and carrying on its mission, he became passive. The Angel asked him the reason for his pondering so much in his mind on the receipt of the message from God, the Holy Prophet explained to the Angel the actual situation said that the people would never like any one at all being declared as his successor and more so if that be in favour of Ali. Gabriel reappeared with this verse.

From Verse: '**That which was already sent down unto thee'** (5:67) clearly indicates that the commandment relating to the appointment of Ali Ibn Abi Talib was received before it was actually announced on 18th Dhu 'l-Hijja 11 A.H. (B.H.).

It does not mean that the Holy Prophet did ever leave some of the revelation unpreached or did his breast ever strain for the people's persistent hostility or for their unreasonable demand for miracles in utter contrast to the purpose of religion. It is just a warning to the others who expected the leaving away of the passages or the Holy Prophet being strained by their demands. [12](#) (A.P.).

Verse 13

For a similar challenge see 2:23, 10:38 and 17:88. It is noteworthy that all the other religious scriptures of the world are held holy and sacred simply because they relate to religious knowledge. There is nothing in any one of them to assert any of them being the Word of God with such a vehement and such a repeated challenge about its position. It is to say that the Holy Qur'an is not the work edited by the Holy Prophet or any mortal, but its author is none but God.

It must be remembered that the challenge was in the first place to the Arabs as a nation who were then

known for their literary and specially for their poetical talents, that even an ordinary Arab used to speak in poetry. Had that been possible for them, they would not have spared any pain to meet this challenge. The challenge is now open to the world at large and for all times until the end of the world.

Verses 15 – 16

Even the disbelievers if they do anything good will be duly recompensed then and there in this life as Qur'an repeatedly says that God never lets go any good unrewarded but they will have no share of it in the hereafter. Therefore, their deeds here will be of no value or avail to them in the life hereafter. (A.P.).

Verse 16

All that is acquired of the things of the enjoyment of this world will be made of no avail and every such act of seeming goodness done, not to earn the pleasure of God but only to make a show of godliness, will be made null and void on the Day of Judgment.

Some commentators say that it is also a prophecy to say that whatever plot that will be devised against the Holy Prophet would be frustrated.

The Sixth Holy Imam Jafar Ibn Muhammad as Sadiq says that the Holy Prophet said, *“that seeking the enjoyment of this life which is only temporary and nothing but a passing show, is at the cost of the life hereafter and seeking the enjoyment of the life in the hereafter which is definitely an everlasting bliss, would be at the cost of the enjoyment in this life. Therefore, seek ye the loss of this world for the gain in the hereafter.”*¹³

Verse 17

The following renowned and celebrated Sunni authorities on the faith¹⁴ report: that once the Holy Imam Ali ibn Abi Talib said from the pulpit that *there is not a single person from the Quraish about whom something or the other was not revealed (from God)*. A man stood up and asked: *“What was revealed about you (i.e., Ali)”*. Ali replied, *“Did you not recite in the Holy Qur'an the verse”* (and saying this, Ali recited this verse explaining that by “*Bayyina*”, i.e., a clear proof is meant the Holy Prophet and by ‘*Shaihidun Minhu*’, i.e., a witness, and ‘*Imam wa Rahmat*’, i.e., a *Imam or Guide and Mercy, is meant myself*. This has been related in greater detail in the ‘*Hilyat al-Awliya*’ of Abu Nu’aym and *Hamad Ibn Salma* and many other great Sunni authorities who have clearly laid down that *by the witness, the Imam and the Mercy mentioned in this verse, none but Ali ibn Abi Talib is meant*. Besides the word ‘*Minhu*’, meaning of him, i.e., of his own kith and kin, clearly identify Ali alone to be the one meant by the statement. It is now left to us to correctly assess and value and recognise the authority of the one who was a witness to the Prophet to the Apostleship and to the truth about God, and who by God Himself is declared as the Imam, the divinely commissioned guide and also ‘*Rahmat*’, i.e., God’s mercy along with the ‘*Rahmatun-lil-Alameen*’, i.e., the Mercy unto the worlds, (i.e., the Holy Prophet) to adopt as our

guide in the place of the Holy Prophet when he leaves us, or to follow any unwarranted self-assumed authority.

‘*Yatloo*’ here means to follow and not to recite as in refer to verses 91:1 & 91:2 as there was no mention of anything to be recited. On the contrary the mention is of a person who is with clear evidence from his Lord and the pronoun ‘*who*’ refers to that person. Hence taking ‘*Yatloo*’ to mean recitation becomes meaningless. Therefore, it is clearly said that there are persons who have come with clear evidence from God and the others from him who immediately follow and bear witness to the truthfulness of the first and before him the Book of Moses had borne witness as the forerunner and mercy. The points to be noted here are:

1. All the commentators have agreed that the person with the clear evidence from God is the Holy Prophet.
2. The person who follows him is next to him and there is none intervening between these two.
3. That the Prophet is of the first person.
4. That the second person bears the witness, his life and utterance and personal character bearing testimony to the truth with the first person.
5. The same testimony is borne by the Book of Moses before. Therefore, the same quality said of the Book of Moses, i.e., ‘*Imam*’ and ‘*wa Rahmat*.’¹⁵

Taking all these facts into consideration, one will have no doubt that such an immediate witness identified with the Holy Prophet was none but Ali Ibn Abi Talib. In support of this, there are many authentic traditions viz, *Tubari*, etc.

In support of this simile there is a tradition of the Holy Prophet who said ‘On ye is’ the adherence to the Sun and in the absence of the Sun, adhere to the Moon and in its absence, adhere to Venus and in its absence adhere to the ‘twin stars’. When asked what he actually meant by the parable, he said – Fatimah the Venus and Husayn the twin stars.

Verse 18

The ‘witnesses’ mentioned in this verse refer to:

1. *The writer Angels (called Kiraman Katibin) who record the deeds of every individual then and there.*
2. *The Apostle of God of the age and the place.*
3. *The Holy Imam of the age.*
4. *The various organs of the body of every individual.*

As regards Apostles of God, read verses:

“But how (will it be with them) when We bring of every people a witness, and We bring thee (O’ Muhammad) a witness against these?” (4:41).

“And (bethink you of) the day when We raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.” (16:84).

“And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against all these. And We reveal the scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (To God).” (16:89).

As regards the Holy Imam or the divinely chosen guide of the age, read verses:

“On the day when We shall summon all men with their record, who is given his book in his right hand – such will read their book and they will not be wronged a shred.” (17:71).

“Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the Messenger may be a witness against you. And We appointed the Qiblah which ye formerly observed only that We might know him who followeth the Messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom God guided. But it was not God’s purpose that your faith should be in vain, for God is Full of Pity, Merciful toward mankind.” (2:143).

As regards the various organs of the individual bearing witness read verses:

“On the day when their tongues and their hands and their feet testify against them as to what they used to do with them.” (24:24).

“This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.” (36:65).

There is one important factor which is clearly proved by these verses and the verses quoted above that like the Angels the Apostles of God and the Holy Imams are favoured to be spiritually present everywhere witnessing the deeds of the people otherwise they can not reasonably be qualified or competent to bear witness to things and deeds which they have not themselves seen.

The concluding words of this verse clearly declare that to cast the ‘La’nat’ or the curse of God upon the iniquitous or the tyrants is a godly act. (This is the principle of ‘Tabarra’).

Verse 24

If the blind and the deaf are compared to the disbelievers, the other group of the seeing and the hearing are naturally the believers. Among the believers those whose faith in God is perfect and flawless and whose practical life is wholly godly, are the Holy Ahl Al-Bayt, whose purity of soul and personal character and conduct is vouched by the divine declaration 33:33.

In view of these facts, this verse is to guide us saying, that the Holy Ahl Al-Bayt can never be compared to the others and thus can never be superseded by anyone with any preference in any matter whatsoever.

[1.](#) Refer to verses 16:127, 5:67 & 15:97.

[2.](#) Chapters.

[3.](#) Refer to verses 2:23, 10:38, 17:88, 52:34.

[4.](#) Lit. 'Imam'.

[5.](#) Qur'an.

[6.](#) The Prophet addressed for the people.

[7.](#) Refer to note on verses 4:70, 46:12 & 13:43.

[8.](#) Note – that cursing the Tyrants is a godly act – See the other verses also on this.

[9.](#) Refer to verses 3:94, 6:21, 6:24, 7:37, 4:41, 16:84–89, 17:71, 24:24, 36:65.

[10.](#) Failed.

[11.](#) Refer to verse 40:58.

[12.](#) Refer to verses 16:127, 15:97.

[13.](#) Umdat al-Byan (commentary by Maulvi Syed Ammar Ali) and Minhaj as-Sadiqin (Tafsir [Persian]).

[14.](#) (al-Durr al-Manthur, (Tafsir [Arabic] Jalaluddin Suyuti); Tafsir-e-Husainy, (Kamaluddin Husain Kashifi) and Abu-Naim.

[15.](#) Refer to verse 46:12.

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SHARES

Hud Section 3 – The Ministry Of Noah

- Noah exhorts the people to believe in and worship only the One True God
- Noah is rejected and charged by the people as an imposter
- Noah warns the people of the punishment from God

Hud Verses 25 – 35

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنَّى لَكُمْ نَذِيرٌ مُبِينٌ

And indeed sent We Noah unto his people (and he said unto them) “I am unto you a plain warner.” (11:25)

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

That 1 ye shall worship not (any one) but God; verily I fear for you the chastisement of a painful day. (11:26)

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَكَ إِلَّا بَشَرًا مِثْلًا وَمَا نَرَكَ أَتَيْكَ إِلَّا الَّذِينَ هُمْ أَرَادُنَا بِإِدِي الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَانِيْنَ

Then 2 said the chiefs of those who disbelieved from among his people: “We see not (in) thee but a man like ourselves and we see not any have followed thee but those who are the meanest of us, at first thought (without discretion), nor see we (in) you any excellence over us, nay we deem you liars.” (11:27)

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعَمِّيْتُ عَلَيْكُمْ أَنْلَزِ مُكْمُوْهَا وَأَنْتُمْ لَهَا كَارِهُونَ

Said he: “O’ my people! think ye, if I be upon a clear proof from my Lord, and He hath bestowed on me mercy from unto Himself and it hath been made obscure unto you; shall we compel you to (accept) it while ye be averse from it?” (11:28)

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُو رَبِّهِمْ وَلَكُنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ

“And, O’ my people! I ask not of you any wealth in return for it; my reward is (with none) but with God and I will drive not away those who believe; verily they shall meet their Lord, but I see you a people (who act) ignorantly.” (11:29)

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدُتُهُمْ أَفَلَا تَذَكَّرُونَ

“And, O’ my people! Who will help me against God if I drive them away! What! will ye not then mind?” (11:30)

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِلَيْيَ مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَرْدَرَيْ أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا
اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمْنَ الظَّالِمِينَ

“And I say not unto you that with me are the treasures of God; and I know not the unseen, nor say I that I am an angel; and say I not about those whom your eyes hold in contempt (that) God will never bestow on them (any) good; God knoweth best what is in their hearts,³ for verily then⁴ I should be of the unjust ones.” (11:31)

قَالُوا يَا نُوحُ قَدْ جَاءَنَا فَأَكْثَرْتَ جِدَانَا فَأَنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Said they: “O’ Noah! indeed hast thou disputed with us and thou hast prolonged the dispute with us, now bring thou unto us what thou hast threatened⁵ us with, if thou art of the truthful ones.” (11:32)

قَالَ إِنَّمَا يُأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ

Said he:⁶ “Verily God will bring it unto you only if He willeth, and ye shall by no means prevail against Him.” (11:33)

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

And will profit you not my good advice, if I intend to give you good advice if God willeth that He should leave you astray; He is your Lord! and unto Him (only) shall ye be returned. (11:34)

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ

Or say they: “He (Muhammad) hath forged it (Qur'an)? Say thou!⁷ If I have forged it, on me be my guilt, and I am free of that which ye are guilty.” (11:35)

Commentary

Verse 35

The people had charged Noah of having forged some matter and presenting it as the revelations from God. This is in reply to the charge. Some say that the reference in this verse is to the charge made by the heathens of Mecca against the Holy Prophet, saying, that the story of Noah

was only a fabrication, and the reply refers to what the people were told.

1. The purport of the teachings of every apostle of God was the belief in the Unity of God – worship only to Him and to lead a goodly and godly life on earth.
2. Thus, the true believers were those who had no value for any worldly possessions – who love poverty and do not hate the poor
3. Lit: –Selves.
4. If I say that.
5. The wrath of God.
6. Noah.
7. The Holy Prophet.

[1] [1]

SHARES

Hud Section 4 – The Fate Of Those Who Disbelieved Noah

- Noah directed to make an Ark
- People of Noah scoff at Noah.
- The Deluge
- Noah's people drowned
- Noah and his companions in the Ark saved

Hud Verses 36 – 49

وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمٍ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَسِمْ بِمَا كَانُوا يَفْعَلُونَ

And it was revealed unto Noah: that “never will any of thy people believe except those who have already believed, therefore grieve thou not for what they do” (11:36)[1](#)

وَاصْنُعْ الْفُلْكَ بِأَعْيُنَنَا وَوَحْيَنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَفُونَ

“And make thou an ark under Our[2](#)eyes and Our revelation and thou address (plead) not unto Me about those who are unjust; Verily they shall be drowned.” (11:37)

وَيَصْنُعُ الْفُلْكَ وَكُلُّمَا مَرَّ عَلَيْهِ مَلَّا مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ

And he began making the Ark; and whenever the chiefs of his people passed by him, mocked they at him; Said he: “If ye mock at us, verily we too shall mock[3](#)at you, even as ye mock (at us).” (11:38)

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحْلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

“Soon shall ye know who it is on whom descendeth a torment which will disgrace him, and on whom (ultimately) falleth a lasting torment.” (11:39)

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنَوُّرُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعْهُ إِلَّا قَلِيلٌ

*Until when came Our command and water gushed forth out of the oven, said We: “Carry (thou O’ Noah) in it two of each kind, a pair, and thy family, except him on whom the sentence hath already been passed, and those who believe”. And there believed not with him but a few[4](#).
[5](#)(11:40)*

وَقَالَ ارْكُبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ

And said he (Noah): “Embark ye in it, In the name of God be its sailing and its anchorage! Verily my Lord is Oft-Forgiving, the Most Merciful.” (11:41)

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنْيَ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ

And it (the Ark) moved on with them amid waves (towering) like mountains; and Noah called out unto his son: and he was aloof, “O’ My son! embark⁷(thou) with us and be not with the disbelievers.” (11:42)

قَالَ سَآوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

Said he⁸“I will betake me unto a mountain that shall secure me from the water;” Said he (Noah): “There is no protector today from God’s decree but (of whom) He hath mercy;” and a wave passed between them, so he was among the drowned (ones). (11:43)

وَقِيلَ يَا أَرْضُ الْبَلْعَى مَاءَكِ وَيَا سَمَاءُ أَقْلَعِي وَغَيْضَنَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِي وَقِيلَ بُعْدًا لِلنَّفْوِمِ ا الظَّالِمِينَ

And it was said: “O’ Earth! swallow down thy water, and O’ sky! withhold (thy rain)! And the water abated, and the decree was fulfilled, and it (the Ark) rested on the (Mount) Judi; and it was said “Away with the unjust people!” (11:44)

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

And Noah cried unto his Lord and said: “My Lord! Verily my son is of my family; and verily Thy promise is true, and Thou art the most just of the judges.” (11:45)

قَالَ يَا نُوحٌ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلَ غَيْرَ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

Said, He (God): “O’ Noah! Verily he is not of thy family; Verily he is (of) conduct other⁹than righteous; There fore seek thou not of Me that of which thou hast no knowledge; Verily I admonish thee lest thou mayest be of the ignorant ones.” (11:46)

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

Said he: ¹⁰“O’ My Lord! Verily I seek refuge in Thee from asking Thee that of which I have no knowledge; And if Thou forgiveth me not and have mercy on me, I should be of the losers.” (11:47)

قِبْلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَّ مِمَّنْ مَعَكَ وَأُمَّ سَنَمَتُّعُهُمْ ثُمَّ يَمْسُهُمْ مِنَّا عَذَابٌ أَلِيمٌ

It was said: "O' Noah! Debark¹¹ thou with peace from Us and blessings on thee and on the people (the springs) of those with thee; and there shall be (other) people¹² whom We shall afford provisions, then shall afflict them from Us a painful torment." (11:48)

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَقِنِّينَ

These are of the tidings of the unseen which We reveal unto thee (O' Our Apostle Muhammad); thou didst not know them thou (thyself) nor thy people (knew it) ere this; Therefore be thou patient; Verily the end is (only) for the pious ones. (11:49)

Commentary

Verse 38

When Noah began making the Ark, the people laughed at him and ridiculed saying that Noah was making the Ark to sail on the land and he was going to act as a sailor in it. Some said that he was making a wooden house for use in summer and some said he had gone mad:

It is said that it took eighty years for the Ark to get ready until then the people were respite.

Verse 40

When the Ark was completed, Noah was ordered by God to get into it his kith and kin and those of the believers, and a pair from each specie of the animals. Noah's three sons with their wives got in, and Kanan, son of Noah from his other wife who was at heart a hypocrite, did not. When every one who obeyed Noah had got in the Ark, the Deluge began and Kanan with the disbelievers was getting drowned and Noah pleaded to God for that son of his.

'Tannoor' – Oven, or the surface of the earth or its elevated part. As the deluge in question overwhelmed the portion of the earth which Noah belonged, the word is applicable in all the different senses. The most appropriate is 'Oven' which indicates or means that the deluge which was a wrath from God was so fierce and overwhelming that water gushed out even from ovens in the houses of the people, the place where fire is burnt. (A.P.).

Verse 43

Taking the description of Noah's Ark and the few who believed and joined Noah when the deluge submerged the land and all who remained behind, whether the members of his family or the others,

perished and comparing it with the well-known saying of the Holy Prophet that the similitude of my Ahl Al-Bayt is that of the Ark of Noah and whoever got into it was saved and whosoever turns away from it got drowned, holds good, one will realise that only few were those who were saved from the destruction and among the seventy-two or the seventy-three of the parties of the Muslims only few are those who adhere to the Ahl Al-Bayt. (A.P.).

Verses 45 And 46

The supplication of Noah aims to clear the doubt in the mind of his followers of the subsequent ages that mere birth or any other without the spiritual affinity with the prophets would not justify the application of the term, which besides relationship, implies the merit.

Therefore, the term ‘*Ahl Al-Bayt*’¹³ is restricted only to the deserving members of the House of the Prophets and the same restriction is applicable to the term of ‘*Relatives*’ which does not mean relationship in blood or in matrimony. Besides this means close affinity in character and spiritual attainment. (A.P.).

Verse 46

Noah’s pleading was for his own son, and the reply was that the lad was not worthy of being his son. It is made clear by this verse that though one might be of the same blood and flesh, might have been born to his parents, but if the issue does not possess the good qualities of his parents, he is not of his parents’ stock. God rejecting the prayer of Noah about his own son indicates that when the quality of a person is to be judged even if it be in the issue of an apostle of God, mere birth or ancestry ceases to have any value at all. Noah had three sons, Aam, Sam, and Yafas who were believers and who with their wives entered the Ark and were saved and Kanan was Noah’s son by his other wife and he was a disbeliever.

It is made clear here that if any one does not hold the goodness of the correct faith in God, be he the son of an Apostle, he is not to be considered to be of the stock of his parentage; his very birth through his own parents is denied to him, even the right to be on God’s earth is withdrawn from him, and he is to be destroyed. Whereas if any one be a sincere believer with the excellence of righteousness, be he an out sider like *Salman-e-Farsi*, he is counted as one of the Holy Ahl Al-Bayt which unique distinction was denied even to the wives of the Holy Prophet and to any of his other companions. The factor considered here is not of mere birth but of the identity of the excellence of the faith.

The Eighth Holy Imam *Ali Ibn Musa ar-Ridha*’ says that “*Like the son of Noah who owing to his disobedience to his father was denied his connection with his father, similarly he who is of us and does not obey the commandments of God, ceases to be of us and likewise those who call themselves as our Shias and do not carry out the commandments of God they are not our Shias. In the same way those who are Syeds, i.e., of our family and do not abide by the faith they will be deprived of the grace of Siadat, i.e., they cease to be of our family*”.¹⁴ The quality considered and recognized for a genuine

connection in the true sense of the term, is faith and nothing else. The declaration that ‘*Salman is of us, the Ahl Al-Bayt*’, means that Salman possesses the affinity in faith with the Holy ones.

Verse 49

The opening words of this verse clearly indicate that all that is said of the ancient history in the Qur'an is that which was conveyed to the Holy Prophet through revelation and the knowledge which the Holy Prophet possessed, was that which he received from God and not acquired from any other source.

1. Refer to verses 7:64, 23:27 & 23:29.

2. Under the direct protection and the care of God and His angels.

3. The Condition of the mockers shall be as such which would justify any mockery. It does not mean that an apostle of God would retaliate in the mean manner.

4. The maximum number mentioned is 80 and the minimum is 7.

5. The Holy Prophet has compared his Ahl Al-Bayt to the Ark of Noah and those attached to the Ahl Al-Bayt are also few like those with Noah in the Ark.

6. Refer to verses 23:27, 54:11–14, 71:26.

7. See verse 69:11.

8. Noah's son.

9. Note that being the son of even a Prophet of God the lack of righteousness gets him disowned from the progeny of the apostolic family.

10. Noah.

11. Get down from the Ark.

12. Not included in the blessings from God.

13. Refer to verse 33:33.

14. Umdat al-Byan (commentary by Maulvi Syed Ammar Ali) and Minhaj as-Sadiqin (Tafsir – Persian).

[1] [1]

SHARES

Hud Section 5 – The Ministry Of Hud

- The people had been exhorted by Hud, to believe in and serve none but God
- They rejected Hud's admonition and thus they were destroyed

Hud Verses 50 – 60

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمٍ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُقْتَرُونَ

And unto (the people) 'Ad (We sent) their brother Hud. [1](#)Said he: "O' my people! Worship ye (the Only) God, ye have no god other than He; ye are but forgers. "[2](#)(11:50)

يَا قَوْمٍ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ

"O' my people! I ask you not on it any recompense; my recompense is only with Him Who created me; What! then ye understand not?" (11:51)

وَيَا قَوْمٍ اسْتَغْفِرُوا رَبِّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدُكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَنَوَّلُوا مُجْرِمِينَ

"And O' my people! Ask ye the forgiveness of your Lord and then turn ye repentant unto Him, He sendeth clouds [3](#)on you pouring down abundant rain and addeth He strength to your strength, and turn ye not back as guilty ones." (11:52)

قَالُوا يَا هُودٌ مَا جِئْنَا بِبَيِّنَاتٍ وَمَا نَحْنُ بِتَارِكِي الْهَتَّنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

Said they: "O' Hud! thou hast not brought unto us any clear sign (of your truthfulness) and we will desert not our gods on thy word! and nor are we believers in thee!" (11:53)

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ الْهَتَّنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَآشْهَدُوا أَنِّي بِرِيَءٌ مِمَّا تُشْرِكُونَ

"We say nothing but that have smitten thee some of our gods with evil;" said he [4](#): "Verily I call God to witness, and bear ye also witness that I am clear [5](#)of what ye associate," (11:54)

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ

"Besides Him, and then conspire ye against me all of you and give ye no respite." (11:55)

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

“Verily I rely on God, my Lord and your Lord; there is no living creature but He holdeth it (in His control) by its forelock; Verily my Lord is on the Right⁶path. (11:56)

فَإِنْ تَوَلُّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخِلِفُ رَبِّيْ قَوْمًا غَيْرَكُمْ وَلَا تَضْرُونَهُ شَيْئًا إِنَّ رَبَّيْ عَلَىٰ كُلِّ شَيْءٍ حَفِظٌ

“But if ye turn back, then indeed have I conveyed unto you that which I have been sent with unto you, and my Lord will make to succeed you, people other than you; and ye can not do harm unto Him in any way⁷at all; Verily my Lord is over all things the (ever) Protecting.” (11:57)

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِظٍ

And when Our decree came (to pass), We delivered Hud and those who believed with him by a mercy from Us; and We delivered them from a (very) severe torment. (11:58)

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَّهُ وَاتَّبَعُوا أَمْرًا كُلُّ جَبَارٍ عَنِيدٍ

And this was (the people) ‘Ad, they denied the signs of their Lord, and disobeyed His apostles, and followed the bid dings of every insolent tyrant. (11:59)

وَأَتَبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادٍ قَوْمٌ هُودٌ

“And they were followed in this world by a curse and on the Resurrection Day (also); Behold! verily (the people) ‘Ad disbelieved in their Lord; Behold! away with ‘Ad the people of Hud.” (11:60)⁸

Commentary

Verses 57 – 60

‘Qummi’ relates in his commentary that the ‘Ad’ were a people of strong build and huge stature. They lived in the forests. They worshipped idols. However much the Apostle Hud exhorted them to give up idol-worship and embrace Islam, they paid no heed to his advice. God caused a drought and for years together not a drop of water rained from heaven. At last a group of the people gathered at the door of Hud and a black woman with ugly face and a bald head came out and coming to know that the people had assembled to pray to God for rain, said: “What! if the prayer of Hud was so sure to be heard by God, he would have prayed for himself, for his own cornfields are totally burnt and destroyed by the sun.

The people however requested *Hud* to pray for rain. *Hud* prayed and told the people to return to their villages saying, “*Go Ye! it has rained in your places and again the food hast come cheaper.*” The people then asked who the old ugly woman was, who appeared at his door and spoke to them. *Hud* said that she was his wife for whom he prayed to God to give her the longest life possible. When they asked as to why he prayed so, *Hud* replied: “*God created not a believer but with an enemy.*” *She is my enemy. It is better to have an enemy under us than being under an enemy.*” After the rain the people prospered very much but never did they amend their faith, their conduct or character. At last they were wiped out of existence.⁹

1. Refer to verses 7:65, 53:50 & 89:6.

2. Of false creeds.

3. Lit- Skies

4. *Hud*.

5. detach myself from what you associate.

6. Never unjust to anyone.

7. In any thing or in the least.

8. Refer to verse 38:12.

9. See verses 7:65; 53:50; 89:6.

[1] [1]

SHARES

Hud Section 6 – The Ministry Of Salih

- Salih exhorts the people of Thamud to believe in and worship none but the Only God
- They disbelieved and were destroyed

Hud Verses 61 – 68

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّيَ قَرِيبٌ مُجِيبٌ

And unto the (people) Thamud (sent We) their brother Salih. Said he: “O’ my people! Worship ye

(none but the only) God; Ye have no god other than He;¹ He raised you from the earth and hath given² you to flourish therein; therefore ask ye forgiveness of Him, then turn ye repentant unto Him: Verily my Lord is (ever) Nigh, (ready) Responser.” (11:61)³

قَالُوا يَا صَالِحٍ قَدْ كُنْتَ فِينَا مَرْجُوا قَبْلَ هَذَا أَتَنْهَا نَا أَنْ نَعْبُدُ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ

Said they: “O’ Salih! Indeed thou wert amongst us in whom (our) hopes were centred before this; Dost thou (now) forbid us from worshipping what our fathers did worship? And verily we are in a disquieting doubt about that unto which thou callest us.” (11:62)⁴

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيْنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يُنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزَبِدونِي غَيْرَ تَحْسِيرٍ

Said he:⁵ “O’ my people! See ye not? if I am on a clear sign (guidance) from my Lord and He hath granted mercy (His apostleship) from Himself, who will then help me against God if I disobeyed Him? Therefore ye add not to my lot (anything) other than loss.” (11:63)⁶

وَيَا قَوْمِ هُذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَإِنْ أَخْذُكُمْ عَذَابٌ قَرِيبٌ

“And O’ my people! This is God’s she camel for you, a sign (of my truthfulness), there fore leave her to (freely) pasture on God’s earth and ye touch her not with (any) evil, for then will overtake you a ready torment. (11:64)⁷

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ

Yet they did hamstring her, Then said he⁸ “Enjoy ye in your abode for three days; That is a promise not to be belied.” (11:65)⁹

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ

When Our decree came (to pass), We delivered Salih and those who believed with him by mercy from Us, and (We delivered them) from ignominy of that day; verily thy Lord, He is the Strong, the Mighty. (11:66)¹⁰

وَأَخْذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ

And seized those who were unjust the (mighty) blast so they became in their homes motionless corpses, (11:67)¹¹

كَانُ لَمْ يَغْنُوا فِيهَا أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِتَمُودَ

As though they dwelt not in them; Behold! Verily (the people) Thamud disbelieved in their Lord; Behold! verily away with (the people) Thamud. (11:68)¹²

Commentary

Verse 65

If the people of Thamud deserved punishment for killing the She-camel assigned to God then a believer in Qur'an should think what would deserve those who killed the men and the children of the House of the Holy Prophet and took their women into captivity, whereas the holy ones were those whom the Holy Prophet had left along with Qur'an behind him recommending his followers to adhere to both. It is said the Holy Imam Husain prayed to the Lord when his baby son Ali was brutally killed in the field of Karbala when he was asking the enemy for a few drops of water to quench the killing thirst of the helpless innocent. O' my Lord, this son of mine is in no way less than the She-camel of *Salih*' in their view. (A.P.).

1. Hear, O' Israel! the Lord, our God is one Lord: Deut 6/4 & Ephesians 4/5–6.

2. made you flourish.

3. Refer to verses 7:73 & 91:11.

4. Refer to verse 7:73.

5. *Salih*.

6. Refer to verse 7:73.

7. Refer to verse 7:73.

8. *Salih*.

9. Refer to verses 7:73 & 51:43.

10. Refer to verse 7:73.

11. Refer to verse 7:73.

12. Refer to verse 7:73.

Hud Section 7 – The Ministry Of Lot

- The Angels sent by God first meet Abraham
- Abraham's wife given the glad tidings of Isaac and Jacob
- Abraham pleads for the people of Lot but asked to leave the people to have their own earning
- The Angels appear to Lot
- Lot admonishes his people who reject the warning and thus were destroyed

Hud Verses 69 – 83

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامٌ فَالَّذِي جَاءَكُمْ مِّنْ حِلْيَنِ

*And indeed Our messengers (the angels) came unto Abraham with glad tidings; Said they: "Peace! (Abraham in reply), said (And on you also be) "Peace"! and delayed not to bring a roasted calf. (11:69)*¹

فَلَمَّا رَأَى أَيْدِيهِمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسَلْنَا إِلَى قَوْمٍ لُّوطٍ

But when he saw that their hands extended² not towards it,³ (he) mistrusted⁴ them and conceived fear of them. Said they (the Angels): "Fear (thou) not; Verily we are sent unto Lot's people." (11:70)

وَامْرَأَتُهُ قَائِمَةٌ فَضَحِّكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

And his wife was standing (by), and she laughed,⁵ then We gave her the glad tidings of Isaac and

after Isaac of (a son's son) Jacob. (11:71)⁷

قَالَتْ يَا وَيْلَتِي أَلَّدُ وَأَنَا عَجُوزٌ وَمَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

Said she: "O' Woe unto me! shall I bear a son (now) when I am an (extremely) old (woman) and this my husband an (extremely) old (man)? Verily this is a thing wonderful!" (11:72)⁹

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

Said they: ¹⁰"What! wonderest thou at the decree of God? The mercy of God and His blessings be on ye, O' People of the House; Verily He (alone) is Praiseworthy, the All-Glorious!" (11:73)

فَلَمَّا نَهَبَ عَنْ إِبْرَاهِيمَ الرُّؤْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمٍ لُوطٍ

And when had gone away from Abraham the awe and the glad tidings came unto him, he began pleading with Us for Lot's people. (11:74)

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

Verily Abraham was indeed forbearing, compassionate, oft-returning (to God). (11:75)

يَا إِبْرَاهِيمُ أَغْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

"O' ¹²Abraham! Forsake this! Indeed the decree of thy Lord hath come to pass; and verily unto them cometh a torment (which is) irreversible." (11:76)

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيَّءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

And when Our messengers (the angels) came unto Lot, he was grieved for them and felt his arm straitened ¹³to protect them and said: "This is a distressful day." (11:77) ¹⁴

وَجَاءَهُ قَوْمٌ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلٍ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمٌ هُوَلَاءَ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزِنُونِ فِي ضَيْقٍ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

And came his people rushing unto him; for aforetime they did evil deeds; Said he (Lot): "O' my

people! these my daughters are – they are purer for you, so guard ye against (the punishment of God, and disgrace me not about my guests; Is there not among you a single man rightminded?”
(11:78)

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

Said they: “Indeed knowest thou that we need not thy daughters, and verily well-knoweth thou what we intend.” (11:79)

قَالَ لَوْ أَنْ لَيْ بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

Said he: [15](#)“Would that I had strength to resist you or betake myself to a strong supporter.” (11:80)

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتُ مِنْكُمْ أَحَدٌ إِلَّا امْرَأُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبُحُ أَلَيْسَ الصُّبُحُ بِقَرِيبٍ

Said they: [16](#)“O’ Lot! Verily we are messengers from thy Lord! Never shall they reach thee! so depart thou with thy people while a part of the night remaineth, and let none of you turn back – but thy wife; Verily shall befall her what befallleth them; Verily their appointed time is the morning; Is not the morning nigh?” (11:81) [17](#)

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِيلٍ مَنْضُودٍ

So when Our decree came to pass, We turned their (township) upside down, and rained on them hard stones of baked clay, (spreading) layer on layer. (11:82)

مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِيَعْيِدٍ

Marked (for punishment) with thy Lord; Nor are they (the ruins of their township) far distant from the unjust ones. (11:83) [18](#)

Commentary

Verse 73

Since in the mercy and the bounty of God offered in this verse to the people of the house of Abraham

and Sarah the wife of Abraham happens to be the probable person included in the address of 'Ahl Al-Bayt' some commentators in their anxiety to find some argument, for their counting the wives of the Holy Prophet in the term, 'Ahl Al-Bayt' have said that since Sarah the wife of Abraham is included in the term 'Ahl Al-Bayt' used in this verse, all the wives of the Holy Prophet are included in the Verse 33:33 relating to the purity and the excellence of the godly Ahl Al-Bayt of the Holy Prophet Muhammad.

The commentators intentionally or unintentionally ignore the fact and the significance of the address by the angels. If Sarah was one of the addressees of the Angel, it was not as the wife of Abraham but as she was going to be the mother of Isaac, another apostle of God, the matrimonial relation between a man and a woman can never always be permanent. It is only circumstantial which can at any moment be given up. A wife would be with one, and after a divorce could also go to another. Hence, she could never be a permanent partner to any husband to be included in such a heavenly address meant only for those who are endowed with the unique heavenly excellence and purity.

Besides, Sarah, the wife of Abraham, was a cousin of Abraham, being the daughter of his uncle. Hence, she is by all means one of the 'Ahl Al-Bayt' of Abraham as she owned the same blood and flesh in her physical body of the same family but this was not the case with the wives of the Holy Prophet. The conduct of some of the wives of the Holy Prophet is well-recorded in the Islamic history as to who were those of his wives, with whom the Holy Prophet was pleased and who were those who teased him and used to give him the headache by their behaviour with him which necessitated their being discarded for about a month until sura 16 was revealed.[19](#)

Sarah was considered as a member of the House because she would be the mother of Isaac and not because of her being the wife of Abraham. Besides the spiritual merit which existed there.

And it seems that this term Ahl Al-Bayt has a peculiar or special significance used for the chosen members of the family of Abraham of both the Israelite and the Ismailite branches. As the chosen ones of God since time immemorial they strived to establish houses of prayer for God and tried to keep the house clean for the supplicants, and they themselves were the purified ones by God Himself. (A.P.).

Verse 74

Owing to his being extremely merciful, Abraham began to continuously argue with the angels about the punishment they had come to inflict upon the people of *Sodom* but when he received the commandment from God, he kept fully reconciled with the will of the Lord.

Verse 77

It is evident from the feeling of helplessness expressed by Lot that even being sinless like that of an apostle of God could not be sufficient to defend the people against any heavenly calamity.

- [1.](#) Refer to verses 51:24–28 & 29:31.
- [2.](#) Reached. Refer to verses 7:80, 21:71–74 & 15:59.
- [3.](#) The food which Abraham had offered.
- [4.](#) deemed strange.
- [5.](#) ROT Gen. 18/10–12.
- [6.](#) Grandson.
- [7.](#) Refer to verse 15:53.
- [8.](#) The wonder on the part of the Lady clearly indicates that her giving birth to Isaac was a miraculous act enacted by the Will of the Lord.
- [9.](#) Refer to verse 15:54.
- [10.](#) The angels.
- [11.](#) Arabic: Ahl Al-Bayt refer to note on verse 33:33. See note on the use of the address Ahl Al-Bayt on this note & verse 33:33.
- [12.](#) Said God unto Abraham.
- [13.](#) Helpless.
- [14.](#) Refer to verses 7:80 & 15:61–74
- [15.](#) Lot.
- [16.](#) The angels.
- [17.](#) Refer to verse 37:135.
- [18.](#) This sort of punishment is always there not far away from any people who transgress the limits of the Law of the Lord.
- [19.](#) Refer to note on verse 66:1.

[1] [1]

SHARES

Hud Section 8 – The Ministry Of Shu'aib

- Shu'aib preaches Unity of God and warns his people against their dishonest life.
- The people rejected Shu'aib's exhortation and were punished.

Hud Verses 84 – 95

وَإِلَى مَدِينَ أَخَاهُمْ شُعِيبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكِيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ
وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابًا يَوْمَ مُحِيطٍ

And unto (the people of) Midian (We sent) their brother Shu'aib. Said he: "O' my people! Worship

ye God (alone); Ye have no god other than He; [1](#)and give not short measure [2](#)and weight, [3](#)Verily I see you in prosperity and verily I fear for you the torment of an all-encompassing day.” (11:84) [5](#)

وَيَا قَوْمَ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنَوْا فِي الْأَرْضِ مُفْسِدِينَ

“And O’ my people! give ye full measure and (correct) weight in justice, and defraud ye not people of their things, [6](#)and act not corruptly in the earth, making mischief.” (11:85)

بَقِيَتُ اللَّهُ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ

“That which is left by God unto you is good for you if ye be believers, and I am not over you a keeper.” (11:86)

قَالُوا يَا شُعَيْبُ أَصَلَّاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آباؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

Said they: “O’ Shu’ayb! Doth thy religion enjoin thee that we should forsake what our fathers did worship or we (should forsake to) do with our property what we please? Forsooth [7](#)thou art the one forbearing, the rightminded.” (11:87)

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

Said he: “O’ my people! See ye not if I am on a clear sign (guidance) from my Lord, and (He) hath provided me from Himself, sustenance (pure and) good; and I desire not that in opposition to you I betake my self unto that which I forbid you from it; I desire naught but reform what [8](#)I am able to (do); and my guidance is not but with God; On Him (alone) do I rely, and unto Him (alone) do I turn.” (11:88) [9](#)

وَيَا قَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِعِيْدٍ

“And, O’ my people! Let not (your) opposition to me cause you to sin, lest befalleth unto you the like of what befell the people of Noah, or the people of Hud, or the people of Salih; and nor the people of Lot are far off from you.” (11:89)

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبَّيْ رَحِيمٌ وَدُودٌ

“And ask ye forgiveness of your Lord, and turn ye unto Him (repentant); Verily my Lord is All-Merciful, Loving-Kind.” (11:90)

قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ

Said they: “O’ Shu’ab We understand not much of what thou sayest, and most surely we see thee weak amongst us; and were it not for thy family we would surely stone thee; and thou art not against us powerful. (11:91)

فَالَّذِي قَوْمٍ أَرْهَطْتِي أَعْزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا إِنَّ رَبَّيِّ بِمَا تَعْمَلُونَ مُحِيطٌ

Said he [10](#): “What! Is my family more esteemed by you than God? and caste ye Him behind your back, with neglect? Verily, my Lord encompasseth what (all) ye do.” (11:92)

وَيَا قَوْمٍ اعْمَلُوا عَلَىٰ مَكَانِتُكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ

“And O’ my people! Act ye according to your ability, I too am acting; soon will ye know on whom cometh the torment that will disgrace him, and who it is a liar; and watch ye, verily I too with you am watching.” (11:93) [11](#)

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخْذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ

And when came to pass Our decree We delivered Shu’ab and those who believed with him by mercy from Us; and overtook those who did injustice, the (mighty) blast so they became in their homes motionless corpses, (11:94)

كَانُ لَمْ يَغْنُوا فِيهَا أَلَا بُعْدًا لِمَدِينَ كَمَا بَعْدَتْ تَمُودُ

(It happened) As though they dwelt not in them; Behold! away with (the people of) Midian even as were cast away (the people of) Thamud! (11:95) [12](#)

Commentary

Verse 84

Besides the great Prophets like Noah, Abraham, Moses, Jesus and the Holy Prophet who were commissioned with the general and more comprehensive reforms of human life, the other prophets whose names have frequently been mentioned in the Qur'an seem to have been commissioned more to reform a particular aspect of human life more than a general one. For example, here 'Hud' was commissioned to divert the attention and the efforts of his people from the temporal to moral strength by admonishing them to give up polytheism and turn totally towards the One God. 'Salih' was sent to warn his flourishing people against indulging in extravagance, luxury, greed for accumulation of wealth. Lot – to reform sexual relation and warn them of the misuse and unnatural sex life.

Shu'aib was sent to reform economic life through honesty, fairplay and justice in their daily transactions. But what is worthy of note is that all the apostles are unanimous in presenting polytheism as the cause of all the evils, social, economic and the others. The sole remedy has been preached as a strong faith in God and submitting to His will in obedience and worship. (A.P.).

Verse 86

'Sabbaghi', one of the renowned scholars of the Sunni School in his famous book '*Fusul al-Muhimmah*' has related at length a tradition on the authority of the sixth Holy Imam *Jafar Ibn Muhammad as-Sadiq* – about the signs of the re-appearance of the Twelfth or the Last Holy Imam at the end of the world. The Holy Imam said: "*When the Last one of us (the Holy Imams) will appear, there will be around him only (313). Three hundred and thirteen faithful ones of the believers. He would lean on the wall of the Holy Ka'ba and first of all recite this verse. And the people will address him as 'Baqiatullah', i.e., the Last or the remaining one from God or the Permanent one from God.*"

It may mean what remains with God as preserved for the life hereafter, i.e., the good deeds. It may mean what God leaves for you after legal and just transaction and the distribution of wealth. This is more appropriate with the context, i.e., greed for wealth should not make you transgress the limits – to be content with what God leaves legally for man. (A.P.).

1. Refer to note on verses 11:61, 7:73. O.T. Deut. 6/4 N.T. Eph. 4/5–6.

2. Scale.

3. Scale.

4. Refer to verse 83:1–3.

5. Refer to verses 7:84, 15:78–79, 26:176–191, 29:36–37.

6. Dues.

7. May be a mockery and it may be a remark of regard for Shua'ib was regarded by his people as such and they did not expect from him any thing of the warnings he issued against them. This meaning is supported by the next verse, 11:88.

8. As far as I can.

9. Arabic: 'Salawat' Prayer – blessings – Salutation – & here religion.

- [10.](#) Shu'aib.
- [11.](#) Refer to verses 11:121 & 39:39.
- [12.](#) Refer to verse 7:91.

[1] [1]

SHARES

Hud Section 9 – The Ministry Of Moses

- Moses sent with clear signs and manifest authority
- The dealing with the people on the Day of Judgment shall be with Perfect Justice
- The punishment shall be as long as God wills
- The people of Pharaoh punished

Hud Verses 96 – 109

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ

And indeed We sent Moses, with Our signs and an authority (which was) manifest, (11:96)

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

Unto Pharaoh and his chiefs, but they followed the bidding of Pharaoh; and Pharaoh's bidding was no right directive. [1](#)(11:97)

يَقْدُمُ قَوْمٌ يَوْمَ الْقِيَامَةِ فَأَوْرَدُهُمُ النَّارَ وَبَيْسَ الْوَرْدُ الْمَوْرُودُ

He shall lead his people on the Resurrection Day, and bring them down to the (Hell) fire; but

woeful will be the leading and the place led to. (11:98)

وَأَتَيْعُوا فِي هَذِهِ لَعْنَةَ وَيَوْمَ الْقِيَامَةِ بِسَرِّ الرِّفْدِ الْمَرْفُودِ

They are followed by a curse in this (life) and (also) on the Day of Resurrection; And woeful is the gift which shall be given (unto them). (11:99)

ذُلِكَ مِنْ أَنْبَاءِ الْقُرْآنِ نَقْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ

This is of the account of (the fate of) the townships We relate unto thee (O' Our Apostle Muhammad!) of them some are standing and some have been mown down (by the passage of time) (11: 100)

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ الْهُنْفُرُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَهُمْ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

And We did no injustice unto them, but they were unjust unto themselves, so availed them not aught their gods whom they called upon besides God when came to pass the decree of thy Lord; they added not (aught to their lot) but perdition. (11: 101)

وَكَذِلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ الْقُرْآنِ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the grasp (of punishment) of thy Lord when graspseth He the townships while they are unjust; Verily His grasp (punishment) is painful, severe. (11: 102)

إِنَّ فِي ذُلِكَ لَكَيْهَ لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذُلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذُلِكَ يَوْمٌ مَشْهُودٌ

Verily, in this there is a sign for him who feareth the chastisement of the hereafter; This is a day for which mankind shall be gathered together, And this day shall be witnessed (by all) (11: 103)

وَمَا نُوَخَّرُهُ إِلَّا لِأَجْلٍ مَعْدُودٍ

And We delay it not but to an appointed 3term. (11: 104)

يَوْمَ يَأْتِ لَا تَكَلُّ نَفْسٌ إِلَّا بِإِنْهِ فَمِنْهُمْ شَقِيقٌ وَسَعِيدٌ

The day (when) it arriveth, no soul shall speak but by His leave; then (some) of them shall be wretched and (some) blessed. (11: 105)⁴

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

Then as for those who shall be wretched, they shall be in the (Hell) fire, for them therein shall be sighing and groaning. (11: 106)⁵

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَالٌ لِمَا يُرِيدُ

They shall abide therein so long as the heavens and the earth endure, except (as) what willeth thy Lord; Verily thy Lord is the (Mighty) Doer of what soever He willeth. (11: 107)

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَجْنُوذٍ

And as for those who will be blessed, they shall be in the garden (of Paradise) abiding therein so long as the heavens and the earth endure, except (as) what thy Lord willeth; (it will be) A gift incessant. (11: 108)

فَلَا تَكُنْ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هُوَلَاءِ مَا يَعْبُدُ أَبَاوْهُمْ مِنْ قَبْلُ وَإِنَّا لَمُؤْفَوْهُمْ نَصِيبُهُمْ غَيْرَ مَنْفُوصٍ

Therefore be thou⁶ not in doubt concerning what worship these (people); they worship not but as their fathers did worship before (them); and verily We will certainly pay them back in full their (due) share without (any) rebate. (11: 109)

Commentary

Verse 105

A) Ref. to the Resurrection Day. Here it is asserted that no soul shall speak without His permission. In 77:35 it is said on that day they will not be permitted to forward their excuses. In 55:39 it is said none neither men nor the jinn will be questioned. In 37:24 it is asserted they will question each other. In 41:21 it is said that they will ask their skins as to why they gave evidence against them. The answer from the skin will be that God made them speak. These and similar passages seem to be contradictory but we have already pointed out that the Resurrection Day has many stages – and stages each of which has its own peculiarity which differs from the other states and stages – and each of the above verses refers to a particular state or stage. Hence no contradiction. This solution has been given by the Imams of the

House of the Holy Prophet and a brief account of it is given by Shaikh Sadooq in his short treatise on the Shia faith.

B) This is a saying of the Holy Prophet. The wretched is wretched from the womb of his mother and the blessed is the blessed from the womb of his mother. The determinists consider this as supporting their views but as already pointed out it does not discard the effectiveness of the free will and free choice of the person in the determination of his faith. The sayings of the Holy Prophet point out that any one who would know what would be the choice and the will of the person when he reaches a responsible state would be able to judge whether he is wretched or blessed and God as the Omniscient knows every one's trend of will and choice, knows his destiny even prior to his being in the womb of his mother. (A.P.).

Verses 106 – 108

The commentators have forwarded several views as to the exact meaning and significance of these Verses. The most appropriate one is to take these verses as referring to the conditions of the two classes of the wretched and blessed not after but before the Resurrection Day. It means people will be classified into two groups on the Resurrection Day prior to it. The groups of the wretched ones are kept in hell and torture as long as the heavens and earth endure subject to God's will which means there is the possibility of their being taken out even before the end of the heavens and the earth and similarly the blessed ones will be kept in Paradise as long as the heavens and the earth endure and their state is also subject to God's will but that being a blessing or a gift of grace, will not cease. (A.P.).

Verse 108

One of the commentators holds that the punishment after the Final Judgment will not be a permanent one. To establish this contention, he quotes this verse – interpreting 'As long as the heavens and the earth endure'. But this argument does not hold good for it will be a time when the heavens and the earth will also cease to be and it will be a time when this temporary earth and the temporary heavens would have been changed into another permanent earth and permanent heavens which will constitute Paradise. They will be real and everlasting. Thus, the suffering awarded after the Final Judgment might be everlasting and also timely according to the intensity of the evils. But the reward of bliss will be eternal and not temporary.

1. Right-minded – correct.
2. Punished.
3. Numbered.
4. Refer to verses 7:6, 37:24, 41:21, 50:28, 55:39, 77:35 & 78:38.
5. Refer to verse 67:7.
6. The Prophet addressed for the people.

Hud Section 10 – Exhortation To Shun Evil

- Everybody's action shall be returned to him in full
- Evil shall have an evil consequence, hence shun it
- The Word of God is fulfilled, hence the Jinn and men shall be punished
- Admonition and Reminder in the history of the preceding Apostles of God
- Patience and good deeds and waiting for the End enjoined

Hud Verses 110 – 123

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ

And indeed gave We unto Moses the Book, but variance was created in it; and had not a word (decree of respite) gone forth from thy Lord, the matter would surely have been decided between them; and verily they are in a doubt (about the Qur'an which is) disquieting (them). (11:110)

وَإِنَّ كُلَّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

And verily unto all will thy Lord pay back in full their recompense for all their deeds; verily He of what (all) they do is fully aware. (11:111)

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغُوا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Then stand thou fast (O' Our Apostle Muhammad) (on the Right Path) as thou art commanded (by thy Lord) and also he who hath turned (unto God) with thee, and (O' men) be ye not inordinate; Verily He²(your Lord), what ever ye do, well-seeth. (11: 112)

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أُولَيَاءِ ثُمَّ لَا تُنْصَرُونَ

And (ye believers) incline ye not unto those who act unjustly lest toucheth you the (Hell) fire, for you besides God there is no protector, nor shall ye be helped. (11: 113)

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِنُ السَّيِّئَاتِ ذُلْكَ ذِكْرٌ لِلَّذِاكِرِينَ

And establish thou, prayer in the two ends of the day, and at the approaches of the night, Verily the good³deeds take away the evil deeds; This is a reminder for the (believers who are) mindful (of their Lord). (11: 114)⁴

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيغُ أَجْرَ الْمُحْسِنِينَ

And be thou patient, for verily God suffereth not to be lost the recompense of the righteous (ones). (11: 115)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتُرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

But why were not there among the generations before you those endowed with understanding forbidding against mischief in the earth, except a few of those whom We delivered from among them? And pursued those who did injustice, what they were made to enjoy (of the plenty) and they were guilty. (11: 116)

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْفَرَّارِ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

Nor was thy Lord (ever such) to destroy townships unjustly while its people were righteous. (11: 117)

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

And had thy Lord willed He would certainly have made men a single people, but they will cease not to differ, (11:118)

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذِلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ

Except he on whom thy Lord hath mercy; And for this did He create them; and the word (decree) of thy Lord is fulfilled; Certainly will I fill the hell with the jinn and the men, all together. (11:119)[5](#)

وَكُلَّا نَقْصُنْ عَلَيْكَ مِنْ أَنْبَاءِ الرَّسُولِ مَا نُتَبَّثُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هُذِّهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ

And all that We relate unto thee of the accounts of the apostles is to confirm with it thy heart[6](#); **And hath come unto thee in this the truth, and an admonition and a reminder unto the believers. (11:120)**[7](#)

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانِتُكُمْ إِنَّا عَامِلُونَ

And say thou (O' Our Apostle Muhammad!) unto those who believe not; "Act (ye) whatever ye can: and verily we (too) do act." (11:121)[8](#)

وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ

"And wait ye! and verily we too do wait." (11:122)

وَلَلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدُهُ وَتَوَكُّلْ عَلَيْهِ وَمَا رَبُّكَ يغافِلْ عَمَّا تَعْمَلُونَ

"And God's is the unseen (worlds) of the heavens and the earth, and unto Him (only) is returned the whole of the affair, so worship thou[9](#)(only) **Him and rely thou**[10](#)(only) **on Him; and thy Lord is not heedless of whatever ye do." (11:123)**

Commentary

Verse 113

It is reported from the Holy Prophet that on the Day of Judgment an announcement will be made aloud. "Where are the iniquitous and the tyrants and those who assisted them, agreed with them, and those who used their pen and ink for them. Bring them all along with the iniquitous and the tyrants."

Verse 114

This verse gives the ordinance about the five times of the prescribed daily prayers. This is another clear evidence against the fallacy in the claim of 'Hasbona kitabullah.' The Verse gives only the timings of the prayers and the details as to how they should be conducted and with what recitals of the passages of the Holy Qur'an, i.e., the wording of the prayers, which we have to get from the Holy Prophet. This fact clearly indicates that any heavenly scripture, particularly the Holy Qur'an, independent by itself without the guidance from the Apostle of God, can never be sufficient to guide any one aright.

If mankind had to be guided independently through the Book, the symbol letters like – *Alif Lam Mim*, – *Alif Lam Ra* – *Kaf ha ya Ain Sad*, etc. would never have been used and it would never have been declared.[11](#)

"But it is clear revelation in the hearts of those who have been given knowledge, and none deny our revelations save the wrongdoers." (4: 162).

It was only in view of the fact that the people can never be benefited by the Holy Qur'an independently without the guidance from the Apostle of God, the Book of God was left by the Holy Prophet with those exactly like him in purity and knowledge, and it was declared:

"I leave behind me amidst you Two great things, the 'Book of God' (the Holy Qur'an) and my 'Ahl Al-Bayt' (or the members of the Holy Family, i.e., (Fatimah, her husband Ali, and her issues). Should ye be attached to these Two, never, never shall ye be misled after me, for verily these Two will never be separated from each other until they meet me at the Spring of Kauthar."[12](#)

Now it is left to every individual either to follow the Final Word of the Holy Prophet, and in his absence as per his above declaration, study the Holy Qur'an under his Ahl Al-Bayt and get guided aright or follow any other course and get astray.

The concluding clause gives another important factor of special encouragement to all those who are anxious to wipe out their sins and get the record of their deeds cleansed of the ugly blots of the evils in them.

The good deeds of an individual, wipe out the evils committed by him. The offering of the five times daily prayer in Islam is of the greatest importance and it is the first and the foremost prescribed daily duty of every Muslim. The Holy Prophet said "*that the likeness of the prescribed five daily prayers is that of a river flowing at every door and he who bathes five times in it (i.e., offers prayers regularly five times every day) no dirt of any sin will remain on him.*"

The Holy Imam Ali Ibn Abi Talib relates a lengthy tradition from the Holy Prophet that this Verse is the most hope-giving Verse in the Holy Qur'an for sinners and the importance of the five times prayers in washing out dirt of sins from the believers. (A.P.).

Verse 119

This clearly indicates that God has left man to develop his native endowments at his own choice and did not force any particular way of life on man and asserts that there will always be differences save those who have submitted their limited will to God's universal will and has enjoined His blessings and mercy for which they had been created. That shows that those blessed with the mercy of God do not differ. That shows that those blessed with the mercy of God do not differ and those who differ are not blessed by His mercy. Hence the tradition justifies the differences and the controversies prevailing among the Muslims after the Holy Prophet, the saying that the Holy Prophet said, '*the differences among my followers is mercy*' should either be discarded as spurious or interpreted in such a way to be in concord verse. (A.P.).

Verse 120

The Holy Qur'an is an admonition and a reminder for the true believers in God. In 2:2 there is a similar statement saying, that the Holy Qur'an is a Guidance for the Pious and in 3:137 is said that the Holy Qur'an is a mere statement for the ordinary people but an exhortation and a guidance for the pious.

- 1. The Torah.
- 2. God.
- 3. Note the unique way Islam encourages man to good deeds with the promise to remove the evil ones in return.
- 4. Refer to verse 20:130.
- 5. Refer to verse 32:13.
- 6. The conviction of the people.
- 7. See verse 10:57.
- 8. Refer to verses 11:93 & 39:39.
- 9. Address to the people through the Prophet.
- 10. Address to the people through the Prophet.
- 11. See verses 3:6, 4:162, and 29:49.
- 12. Tafsir al-Kabir, Tafsir al-Durr al-Manthur, and others

[1] [1]

SHARES

Yusuf (Joseph)

(Revealed at Mecca)

111 Verses in 12 Sections

Sections of Yusuf (Joseph)

1. Joseph suffers.
2. Joseph suffers the treatment of his Brothers.
3. Joseph's firmness in piety against the great temptation.
4. Joseph prefers prison against the sinful enjoyment of life.
5. Joseph preaches Unity of God in the prison.
6. The King's dream – Joseph's interpretation.
7. Joseph cleared of the false charge.
8. Joseph measures out corn to his Brothers.
9. Joseph meets his Brother.
10. Joseph discloses his identity.
11. Jacob goes to see his son.
12. Histories of the ancient people serve as a lesson.

Important Topics

1. The evidence of the Holy Qur'an being in the form of a complete Book, even prior to its gradual revelation to the Holy Prophet (Verse 2).
2. The narration of the life-history of Joseph, the most beautiful of the narrations. (Verse 3).
3. The knowledge to the Holy Prophet was imparted directly by God through revelations. (Verse 6).
4. The story of the envy of his brothers against Joseph. (Verses 7–19).
5. Joseph being sold away by his brothers, as a slave for a paltry sum. (Verse 20).
6. Joseph purchased by the Aziz of Egypt for his wife Zulaikha (Verse 21).
7. Joseph granted Wisdom and Knowledge by God, which proves that knowledge to the Apostles of God comes from God and not from any other source. (Verse 22).
8. Joseph's restraint against the wicked initiative from Zulaikha. (Verses 23–25).
9. Evil is always kept away from the chosen men of God, by God Himself, i.e., they are *Masooms*. (Verse 24).
10. A suckling babe in the cradle is divinely caused to bear witness to disprove the false allegation against Joseph. (Verses 26–28).
11. The women of Egypt stunned at the wonderful beauty of Joseph and Joseph is called a '*Noble Angel*' (Verse 31).
12. Joseph prefers a prison to sinful life in the palace (Verse 33).
13. Joseph interprets dreams of the two youths (Verse 36).
14. The title '*Siddiq*' used for Joseph (see note also) (Verse 46).
15. Aziz summons the women to know the truth in the allegation against Joseph (Verse 50).
16. Zulaikha confesses guilt (Verse 51).
17. God never guides the devices of the unfaithful to succeed (Verse 52).
18. Yusuf raised to Authority over the Store of the State (Verse 56).
19. The brothers of Joseph go to him for provision and recognise him not (Verse 58).
20. Joseph makes his brothers bring his own brother (Bin Yameen), by a device (Verse 70).

21. Joseph's sorrow for his separation from Jacob (Verse 84).
22. None despaireth of God's mercy save the disbelievers (Verse 87).
23. Joseph, like what the Holy Prophet did at the conquest of Mecca with his enemies, grants a total pardon to his brothers (Verse 92).
24. Jacob regains his sight by the good news about the safety of his son Joseph (Verse 96).
25. The parents and the brothers of Joseph, all prostrate unto Joseph on his seat. (See also note to the verse) (Verse 100).
26. The knowledge of the unseen is revealed to the Holy Prophet (Verse 102).
27. The chastisement from God may come suddenly. People ignorant of this eventuality (Verse 107).
28. The punishment to the guilty ones not avertable by none besides God (Verse 110).
29. In the narrations of the events of old, are lessons for people with understanding (Verse 111).

[1] [1]

SHARES

Yusuf (Joseph)

Introduction

This Sura gives the narrative of the beauty of the physical body, the ideal character and the chaste conduct of high morals – godly patience and fortitude – the ultimate triumph of truth – the self-condemnation of falsehood – the frustration of man's plotting against virtues and the irresistible fulfilment of God's plan. The divine gift of the prophetic interpretation of dreams. The contents of this Sura present a solace to the Holy Prophet against the miseries and the trials he suffered and which were in store for him and his holy family, the '*Ahl Al-Bayt*'.

The story narrated in this Sura is the most detailed one of all the references in the Holy Qur'an to the historic events of the ancient prophets. It has a common appeal to men and women with reference to many important vicissitudes of human life on earth. The life-events of the various characters are painted in vivid colours giving out the spiritual implications of the various aspects of the conduct of human beings in the various positions and relations between them. The story refers to the sufferings of one of the apostles of God, (i.e., Joseph) son of the Apostle Jacob – son of the Apostle Isaac – son of the Apostle

Abraham. It presents the havoc which the fire of jealousy even among the brothers, plays. The plots of the brothers. The fortitude of a divine character against the unbearable unearned sufferings.

The father's grief – The false charge on an innocent one, of being a run-away slave¹ and his cheap sale for a paltry price.² The enchantment of a female beauty. The urge for the realisation of the carnal desires of the animal passion making a lady forget her position and status to the extent of allowing herself to face the public censure and condemnation. The crafty ways a woman, even of the highest status, could resort to, to turn the tables against one innocent to save herself even when she is caught red-handed. The heavenly arrangement for a witness to the truth from a baby in the cradle. The carnal urges conquered by the purity of character and model conduct of ideal piety. Prison preferred to sinfulness. The gift of interpreting dreams. Innocence and the excellence of character ultimately triumphed, honoured and rewarded. Benevolence and forgiveness exercised in the place of a justifiable revenge – The lowest and the highest levels of human life. A just and charitable administration – Humility in exaltation. The various aspects of the excellence of piety and dependence upon God.

The story serving the Holy Prophet as a consoling factor against the multitude of the similar and the other greater sufferings of farther torturous nature in store for him and for his Holy Family with a prophetic assurance of the ultimate success both in the physical as well as the spiritual world and his highest and the unique positions with the Lord.

The events of this story serve very effective and impressive factors of guidance for men and women in the various walks of life.

The story about Joseph told in the Bible³ has a similarity but it is not identical with the Qur'anic version for it is related with quite a different background. It is quite obvious that the biblical narrative is a Jewish folklore with a purposeful colour of placing the Israelites over and above the Egyptians. Joseph is depicted as a selfish monarch snatching away the wealth of the people of Egypt to place his father and his brothers to rule over the destiny of the people. It has nothing in common with the moral splendour, the spiritual excellence and the purity of character and the idealistic conduct found in abundance in the Qur'anic narrative. The Qur'anic version clearly indicates that it was a Divine Plan for some eternal purpose unfolded for the guidance of mankind, as a natural happening of history, dealing with the most subtle factors of sexual connection with the maximum decorum, decency and grace consistently sustaining the sanctity of the purpose behind the working of the Divine Plan with utmost grace and beauty.

An intelligent reading of the Holy Qur'an with reference to the most miserable experiences of the Holy Prophet and the holy members of his family, will convince the reader of the fact that the whole history of the life of Joseph and Jacob was repeated in its fullness with rigorous intensity to its maximum limits in the case of each and every one of the trying calamities the Holy Prophet had to suffer. Particularly what the third Holy Imam Husayn, the second grandson of the Holy Prophet, suffered in his martyrdom along with the godly band of the Holy Seventy-Two, has rendered every suffering of every one since the start

of human life on the start of human life earth till now, as very small and insignificant.

A comparative study of the life of the Holy Prophet in Mecca, the unique excellence of the ideal truthfulness and trustworthiness of his conduct and character earning the title of 'Al-Ameen' from the people as a whole. The Princely virtuous Lady Khadija volunteering herself in a wedlock to him, his miserable plight of suffering the torturous persecution at the hands of his people for calling them to belief in God and the right way of life on earth, his helplessly migrating to Madina, the calamitous events of the unprovoked aggression from the heathens, which he faced immediately following the migration, the ultimate triumph of the truth against falsehood and his holding the absolute authority of not only¹ an apostle of God but also of a supreme temporal ruler of the state, his kindness to one and all, to friend and foe alike, his total triumph over his enemies and the conquest of the holy town wherein stood the First Mosque of God on Earth – his inimitable amnesty and merciful pardon even to the worst of his enemies who thirsted for his blood and heartlessly inflicted torturous persecution on him and his followers and who hunted him for his life, the divine justice with which he ruled over the people, his enchanting morals and etiquette turning his worst enemies into his obedient slaves, all these and the other details of his life, private and public, present a vivid identity with the life of the Israelite apostles Joseph and Moses.

Regarding the place of the revelation of this Chapter whether it is Mecca or Madina the commentators are unanimous that with the exception of four verses of it, the whole was revealed at Mecca and that also at the eve of the Holy Prophet's migration from it. The four verses about which some commentators say to be Madinite on the authority of Ibn Abbas are – the first three and the seventh verse. Though this claim is questionable yet if true, it proves, that in the arrangement of the verses the date or the sequence of the revelation was not taken into consideration by the Holy Prophet.

The revelation of this Chapter at the eve of the Holy Prophet's migration from Mecca which was caused by the conspiracy of his hostile relatives against him, was a sort of consolation to the Holy Prophet that he and his hostile relatives will experience the similar procedure that Joseph and his brothers experienced and at the end, the brothers had no alternative but to submit to his supreme authority and he had to show the utmost clemency to them. Accordingly, when the Holy Prophet entered Mecca as a victor, he addressed the defeated enemy – '*What treatment do ye expect from me towards you?*' They said: '*Nothing but good.*' And he said: '*I say nothing but what my brother Joseph told his brothers at the end.*'

Comparing the Qur'anic version of the story of Joseph with the Biblical version of it, it is quite clear the Qur'an has given the spiritual, moral and the social and economic significance of great importance to it, whereas the Bible gives only a narration as to how the Children of Israel migrated to Egypt. (A.P.)

¹. Refer to verse 12:19.

². Refer to verse 12:19 and Gen. 37/28.

[3.](#) Genesis Chapter 47. For the entire story about Joseph: Genesis chapters 37–50 .

[1] [1]

SHARES

Yusuf (Joseph) Section 1 – Joseph Suffers

- God informed Apostle Muhammad of the past history through revelation
- Joseph's dream.

Yusuf (Joseph) Verses 1 – 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

الرِّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

Alif, Lam, Ra. (A. L. R.); These are the verses of the Book (which makes the truth) manifest.
(12:1)

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Verily We have sent it down, the Arabic Qur'an that ye may understand. (12:2)

نَحْنُ نَقْصُ عَلَيْكَ أَحْسَنَ الْفَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

We narrate unto thee (O' Our Apostle Muhammad!) the most excellent of the narratives [1](#)by (means of) what We have revealed unto thee this Qur'an; though thou wert before this of the unaware ones. (12:3)

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

When said Joseph unto his father (Jacob): “O’ my father! Verily I did see (dreamt) eleven stars and the sun and moon, I saw them (all) prostrating unto me. (12:4)

فَالَّذِي يَا بُنَيَّ لَا تَقْصِصُنْ رُؤْيَاكَ عَلَى إِخْرَاجِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

Said he (Jacob): “O’ my (dear) son! (Beware!) Relate thou not thy dream unto thy brothers, lest they plot against thee a plot; Verily Satan unto man is an open enemy!” (12:5)[2](#)

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعْلَمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتُّمْ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبْوَيْكَ مِنْ قَبْلٍ
إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلَيْمٌ حَكِيمٌ

“And thus will thy Lord choose thee and teach thee the interpretation of sayings (dreams), and perfect His grace unto thee and unto the children of Jacob, even as He perfected it to thy (fore) fathers aforetime, Abraham, Isaac; Verily thy Lord is All-Knowing, All-Wise.” (12:6)

Commentary

Verse 1

Alif Lam Ra – (A. L. R.).

‘Kitabun Mubin’ – The Book Making the Truth Manifest. The chieftains of Arabia, just to test the Holy Prophet asked the cause of the children of Jacob (Israel) migrating from Syria to Egypt. This Sura was revealed.

Verse 2

The world was lost in the darkness of ignorance particularly about God and the genuine godliness and Arabia was the darkest spot on earth, but the people of Arabia were proud of their language and particularly of the art of poetry which has been so much developed and popular among the people that they could even speak in poetry very easily. The Qur'an was revealed in the Arabic language – not because it was meant only for the people whose mother tongue was Arabic but as an ever-current challenge to the literary pride of the people to produce the like of it, if they could do it.[3](#)

The Sixth Holy Imam Jafar Ibn Muhammad as-Sadiq says:

“Acquire the knowledge of Arabic for the Final Word of God (the Holy Qur'an) has been revealed in it.”

Verse 3

The story of Joseph is called here as the best or the most beautiful of stories. Commentators have given a great many reasons for terming this story as '*the most beautiful narration*'.

The beauty of the narration consists in conveying a great amount of meaning in the shortest possible narration through the use of the most minimum of words with most eloquent hints. The story of Joseph deals with the external manly beauty in a man along with the ideal excellence and the purity of his soul, and a woman (Zulaikha), madly falling in love with the manly beauty to own it for herself for the satisfaction of her carnal desire. The details of the overtures on the part of a woman attempting moral pollution have been so gracefully given in such eloquent hints that the solemnity of the object of preaching the ideal excellence of the character and the model conduct of a divine personality, is fully maintained.

It is given in this story how the external beauty could so powerfully enchant a woman to forget her own position as queen or a high-placed mistress, even if the object of the love be only a slave purchased to serve her household. On the other hand the story preaches how man, if faithfully attached to his True Master and Lord, God, can resist the initiative to any sinful enjoyment even from the one in authority who could provide him with the protection and security needed to carry on the foul game without the least fear of being detected by anyone and at the same offering the hope and assurance of being the nearest and the dearest to the one in whose hands rests the happiness of his physical life.

The narrative provides the best example of a faithful one to his True Lord getting rid of the most powerful and even an irresistible attraction of a Satanic desire, preferring to undergo the misery of imprisonment than to break the moral law by failing in self-control, and thus incurring the displeasure of God. While relating the initiative from Zulaikha, the grace of womanhood has also been defended saying that the beauty of Joseph was so irresistible and attractive that he was termed as a '*Noble Angel*.'

It is also reported that once the Holy Prophet was seated with his two beloved grandsons Hasan and Husayn in his lap when the Messenger Angel Gabriel appeared and asked as to how much he loved the holy children of Ali and Fatimah to which the Holy Prophet told the Angel that he loved them as his own heart and soul. The Angel informed the Holy Prophet that Hasan would be martyred through poison and Husayn by sword. On being asked as to why and who would martyr Hasan and Husayn, the Angel said that it will be without any fault on their part and it will be by the people who would profess to be his own followers. Perceiving the feelings of sorrow on the face of the Holy Prophet with tears in his eyes, the Angel referred to this Sura and said when brothers have behaved in such way with another brother of theirs what havoc could not be played by those without any such relation.⁴

This one Sura contains the references to the apostles of God, the Pious men, the Angels, Satan, jinn, men, the cattle, the beasts, the birds, kings and their characters, slaves, prisoners, merchants, the wisemen, the difference in the thinking of the people, craftiness in woman, the attachment to God, the

gifted knowledge, the art of the interpretation of dreams, etiquette for the rulers, social conduct, the search for livelihood. It is stated that once Jacob dreamt that a light was radiating from his forehead. When he sought its interpretation, a voice came to him saying that that very night he saw the dream, his wife had a son (Joseph).

Commentators have given many notes of mystic nature connected with the story of Joseph.

When the brothers of Joseph took him into the forest and wanted to slay him, the knives gave a wailing voice saying – “*should Joseph be killed, the progeny of Jacob shall be cut off.*”

Jacob had a ram of Abraham’s time. When the brothers of Joseph brought the blood-stained shirt, the ram uttered saying that “*the blood on the shirt was that of a young sheep and not that of Joseph.*”

The house in which Joseph was brought up, since Joseph had been separated, *used to give out wailing voices.*

Joseph had reared some pigeons. *Those birds, remembering Joseph, used to strike their heads on the walls and raised wailing cries.*

The brothers of Joseph had reported that a wolf had devoured Joseph. *The wolves of the forest reported themselves to Jacob and said that they had nothing to do with the body of Joseph.*

When Joseph was thrown into a well, a caravan of some traders was made to go to the well in search of water which effected the rescue of Joseph from the well.

When the wife of the king of Egypt (Zulaikha) fabricated the false charge against Joseph – *a suckling babe from the cradle bore witness to Joseph’s innocence.*⁵

Considering the abovementioned few facts and the many others connected with this story – the story of Joseph is undoubtedly the best and the most beautiful one.

The concluding words of the verse clearly indicate that what the Holy Prophet possessed of the knowledge was the revelations from God.⁶

Verse 4

Yacoob (Jacob) had twelve sons and Joseph was the youngest and extremely beautiful. Jacob loved Joseph the most. Joseph’s mother Raheel had died and his aunt who was later wedded to Jacob, had brought up Joseph. The eleven brothers of Joseph were envious of him.

Joseph when he was yet of twelve years of age dreamt that the gates of heaven had become wide open, a great light had enveloped the whole environment, an ocean with huge waves rising in it and fishes of various kinds singing the glory of God, Joseph standing upon the peak of a mountain surrounded with

green trees, with streams of fresh water flowing at the foot of it, clad in some garments of light, the keys of the treasures of the earth being in Joseph's hands, the Sun, the Moon and Eleven Stars descending down from heaven prostrating themselves before Joseph. When Jacob heard the details of the dream, he advised Joseph not to leak it out to any of his brothers. It is said that the wife of one of Joseph's brothers was nearby and overhearing Joseph's relating the dream and conveyed the information to her husband, so the news spread.

Jabir Ibn Abdullah al-Ansari reports that once a Jew of Madina, named Bashan, challenged the Holy Prophet saying, "*O' Muhammad! Let me know what were the names of the stars that Joseph saw in the dream.*" The Messenger Angel Gabriel appeared and informed him of the names. The Holy Prophet asked the Jew if he would embrace Islam if he told him the names of the stars to which the Jew agreed. The Holy Prophet disclosed the names of the stars as follows: (1) *Hur-ban*, (2) *Turaq*, (3) *Zial*, (4) *Dhu-I-Kitfayn*, (5) *Qabisth*, (6) *Wathab*, (7) *Amud*, (8) *Faluq*, (9) *Misbah*, (10) *Saduh*, (11) *Dhu-I-Qarh*.

Jacob warning Joseph not to leak out the dream, makes it evident that Jacob knew that his other sons would get envious of Joseph and what they would do to get rid of him.

Verse 5

Joseph was wonderfully beautiful and the envy of his brothers had gradually developed into definite hostility and they only waited for an opportunity even to do away with Joseph's life. When the Omnipotent Lord wills, He can manifest anything in the Universe, let man wonder at it, believe in it or not. Every apostle of God was granted a distinctive excellence, and the divine gift to Joseph was his wonderful personal beauty. It is related that once at night Ayesha (one of the wives of the Holy Prophet) had lost her needle and could not find it. The Holy Prophet placed a finger of his hand before the lamp and the room got so much lighted that the needle was easily found out.

Those whom the Lord Himself had purified⁷ would naturally be of the embodiments of the Divine Light. The bankruptcy of faith in God in a materialist mind might not believe in the truth, but for the sake of the mental bankrupts void of higher intellect, truth does not cease to be what it is.

Jacob had a tree in his house. Whenever a son was born to Jacob a new branch used to come out of the trunk of the tree and when the child grew Jacob used to detach the branch and give it to the son to use it as a staff. When Joseph was born no new branch came out of the tree. Jacob prayed to God and God sent a heavenly staff through Gabriel specially for Joseph. The other sons of Jacob got envious of Joseph. Once Joseph dreamt that his staff was planted in the earth with the staves of his brothers and his staff rose high into the sky and the other staves remained as they were and a gush of violent wind blew out all the staves of his brothers and his staff remained firm. Joseph awoke with wonder. When the dream was related to Jacob, he said that the position and the status of Joseph would be higher than that of his brothers. This added to the fire of envy in the brothers and they had become further more hostile to Joseph.

Satan is often said in the Holy Qur'an to be an open enemy of mankind.⁸

[1.](#) Stories – Explanations.

[2.](#) Refer to verse 36:60.

[3.](#) See verses 2:23; 10:38; 17:88.

[4.](#) Minhaj as-Sadiqin (Tafsir – Persian) and Umdat al-Byan (commentary by Maulvi Syed Ammar Ali).

[5.](#) See 12:26.

[6.](#) See 42:52.

[7.](#) See verse 33:33.

[8.](#) See also verse 36:60.

[1] [1]

SHARES

Yusuf (Joseph) Section 2 – Joseph Suffers The Treatment Of His Brothers

- Brothers of Joseph Plot
- Joseph thrown into a dry well
- Joseph picked up by a caravan and sold as a slave for a paltry price

Yusuf (Joseph) Verses 7 – 20

لَفْدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتُ لِلسَّائِلِينَ

Indeed there are in (the accounts of) Joseph and their brothers, signs for the inquirers. (12:7)

إِذْ قَالُوا لِيُوسُفُ وَأَخْوَهُ أَحَبُّ إِلَيْ أَبِينَا مِنَ وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

When said they: [1](#)“Surely Joseph and his (own) brother [2](#)are dearer to our father than we, though we are (in) a (bigger) group; Verily our father is in manifest error. (12:8)

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

“(So) Slay ye Joseph! or cast him out to some (other) land, (so that) unto you (exclusively) be the attention of your father, and ye may be after that a righteous people.” (12:9)

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقُوْهُ فِي غَيَابِ الْجُبَّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ

Said a speaker [3](#)among them: “Slay ye not Joseph throw him into the bottom of the well: some wayfarers may take him up; If ye must be doing it.” (12: 10)

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

Said [4](#)they: [5](#)“O’ Our father! What cause is with thee that thou dost not trust us with regard to Joseph? Verily, we are his well-wishers.” (12: 11)

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ

Send him with us tomorrow that he may enjoy [6](#)himself and play, and verily we for him shall be the guards. (12: 12)

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذَهَّبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ

Said he: [7](#)“Verily it saddens me that ye should take him away, and I fear lest the wolf [8](#)devour him while ye are heedless of him.” (12: 13)

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ

Said they: [9](#)“If the wolf were to devour while we are (so large a group) Verily then [10](#)we should be losers.” (12: 14)

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابِ الْجُبَّ وَأَوْهَيْنَا إِلَيْهِ لِتُتَبَّعَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

So when they had gone with him and agreed to put him in the bottom of the well, and We revealed [11](#)unto him: [12](#)“Thou wilt (one day) most surely tell them of this their deed while they recognise (thee) not”. (12: 15) [13](#)

وَجَاءُوا أَبَاهُمْ عِشَاءَ يَبْكُونَ

And came they unto their father at nightfall, weeping. (12: 16)

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّبْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

Said they: “O’ Our father! Verily went we racing, and left we Joseph by our things; then devoured him the wolf, but thou wilt believe us not, even if we be truthful.” (12: 17)

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمِ كَذِبٍ قَالَ بَلْ سَوْلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبَرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

And came they with his shirt with false blood on it. Said he [14](#): “Nay, have beguiled you your (guilty) selves into something; But (my course is) comely [15](#)patience; and God is He Whose help is to be sought against what ye describe.” (12: 18)

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارْدَهُمْ فَأَدَلَّى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

And came there a caravan [16](#)and they sent their water drawer and he let down [17](#)this bucket; Said (cried) he [18](#)“O’ Good news!” “This is a youth!” and they concealed him as an article of merchandise; and verily God was the Knower of what all they were doing. (12: 19)

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الْزَّاهِدِينَ

And they [19](#)sold him for a paltry [20](#)price, for a few dirhams [21](#)(silver pieces) counted out; and in him they had no interest. (12: 20)

Commentary

The priests of the Jews had in a challenging way been questioning the Holy Prophet about Jacob, his sons, and particularly about Joseph and his life. The whole story with all its details was revealed so that every kind of enquiry about the various aspects of Joseph's life-history and that of his parents could be answered.

Jacob had first married *Lia* – and from her were born six sons: (1) *Yahada*, (2) *Roil*, (3) *Sham'son*, (4) *Lavi*, (5) *Zialoon*, and (6) *Yashjar*. Afterwards Jacob married *Rahsel* the younger sister of *Lia* who gave birth to a daughter, *Diana*, and two sons named 1. *Bin Yameen* (Benjamin) and 2. *Yusuf* (Joseph). Besides these two wives, Jacob had two harems – 1. one was *Zulfa*, the slave-girl of his first wife *Lia* through whom he had two sons 1. *Had*, 2. *Ashar* and the other harem was *Maleha*. the slave-girl of his second wife *Raheel* – and she gave birth to a daughter named *Dunya* and two sons 1. *Don*, 2. *Toftali*.

It is clear that Jacob had more than one wife at a time and it is also obvious that having his wife he had harems also who must naturally have been young girls. When the Holy Prophet was yet in his teens he had only one wife and even that a widowed lady older in age than his own self and after her death some other wives were pressed upon him by their parents in spite of his consistent reluctance and refusal to accept the offers and the others were those far advanced in age who sought asylum under his godly roof and implored for the honour and pride of a personal connection with him.

Without the proper knowledge of the unlimited and uncontrolled polygamy practised in olden times even by the other apostles of God like Jacob, David, Solomon and the other Israelite apostles of God and even the other holy sages of the Vedantic creeds in India, attack the strictly limited and the fully controlled polygamy sanctioned by Islam.

Verse 9

It is said that the whole story of Joseph was revealed to the Holy Prophet for more than one purpose, one of which was to inform him of what happened even among the brothers, the children of one and the same father. Thus, there could be no wonder if the people behaved or dealt with him as they did. It could be to hint to the Holy Prophet that as the brothers of Joseph conspired and acted, his people would do the same with him.[22](#)

Similar was the conspiracy of the Quraysh against the Holy Prophet.

Verse 10

It is to be noted that in the mention of the events in the Bible there is no indication of what would actually happen to Joseph thereafter, but the statement in this verse gives the hint that some traders would come and take him away and that is what actually took place.

Verse 14

When the brothers of Joseph found their father unwilling to permit them to take Joseph along with them, they went to Joseph and somehow made him go to the father and get the permission for himself.

At last Jacob ordered Joseph to be given a bath and to be clad in the best of his clothes. The shirt which Abraham wore when he was thrown by Nimrod into the fire, was tied on his side (as a talisman), and

provided him with all sorts of food and a supply of refreshing syrups and fresh water, entrusted Joseph to his other sons and advised them repeatedly to take special care of Joseph's convenience, safety and security. There was a tree outside the town called '*Shajarat al-Wida*', (i.e., the Parting Tree). It was a custom that whenever anyone used to go on any journey, his relatives or friends used to accompany him up to the tree and then bid him goodbye. Jacob told his son to proceed to the tree and wait there for him. The party with Joseph assembled under the tree and waited for Jacob.

Joseph's sister *Dunya* who was asleep dreamt that a wolf had snatched away Joseph from the lap of her father Jacob. She awoke crying and enquired about the whereabouts of Joseph. On being informed of what had happened and every one being at the tree, went running to the place and falling down at the feet of Joseph, prayed to him to take her along with him during the journey, which request could not be granted.

At last Jacob after repeatedly cautioning his sons about the safety and convenience of his beloved son Joseph, embraced Joseph and wept very much and in the end said, 'Joseph.' My dear Remember God always; Never forget Him; Know thou that there is no other helper save He; Forget me not, I shall also not forget thee;" Jacob was shedding tears and *Dunya* was crying for Joseph when the party started moving into the desert. As long as they were in sight of Jacob, the brothers of Joseph pretended to avoid the least inconvenience to Joseph and no sooner they went out of his sight, than they began torturing him with all sorts of heartless cruelties.

The one who, just to show to his father, was carrying Joseph on his shoulders threw him down saying that no one was there to bear his burden. They made him run into the Sahara before them and when he pleaded for kindness, they told him to call to the Sun, the Moon and the Stars which he dreamt to be prostrating before him, to help him. When one brother kicked him, Joseph went running to another brother seeking protection but he also behaved in a similar cruel way of slapping on his face. He was made to run and when in the wild running his shoes gave way, he was made to run on the hot thorny desert, bare-footed. When he felt a killing thirst and asked for some water, one of the brothers threw water on the sand and did not give him even a drop of it and the other brother would give a slap on his face. Thus, to whichever of his brothers Joseph went seeking his mercy, he would only push him towards the other brothers to hurt him further.

All that happened in the lives of the previous apostles, did happen all together in the life of the Holy Prophet and the Holy Imams. The misfortunes which befell the Holy Prophet did not end with his departure from this physical world but continued all through in the sufferings of the divinely chosen members of his holy family up to the last one who is also called Muhammad al-Mahdi.

The same fate did the Ahl Al-Bayt, particularly the Holy Imams Hasan and Husayn, the beloved grandsons of the Holy Prophet, meet at the hands of the people who called themselves Muslims.

No sooner did the Holy Prophet shut his physical eyes, than the people deprived Ali, Fatimah and their

children of their legitimate rights. The ever-victorious Lion of God had to patiently resign himself to the most humiliating miseries. The same Ali who was one with the Holy Prophet in his holiness, and who was loved by the Apostle of God as his own heart and soul, had to surrender himself without the least resistance, to be dragged by the crowds of the people, with a rope around his neck.

The very Fatimah, Lady of Light, was the only surviving issue of the Holy Prophet whom he loved the most and about her he had repeatedly issued the open declaration that '*whosoever teased her, teased the Holy Prophet and whosoever teased the Holy Prophet, teased God and whosoever teased God is an infidel, i.e., he who teased Fatimah is an infidel.*'

She was deprived of her rights to a property bequeathed to her by the Holy Prophet, and she had to leave this world with her side wounded, her ribs broken by the fall of her door caused by the kick of the one who claimed himself to be one of the staunch followers of the Prophet. Hasan the first grandson of the Holy Prophet, the Second Holy Imam, was poisoned to death and his coffin before its burial was made the target of a shower of arrows effected by the command of one of the wives of the Holy Prophet and his body could not be buried before it was wounded with several arrows pierced into it. And Husayn the

Third Holy Imam about whom the Holy Prophet had said '*Husayn is of me and I am of Husayn,*' was butchered along with the band of seventy-two helpless ones of his faithful comrades which included old saints of about eighty and hundred years, handsome young men of thirty and boys of nine and ten years and even a baby son of six months, after suffering untold miseries and tortures of hunger and thirst, in the scorching heat under the hottest sun on the burning sands of the desert of Karbala.

The sufferings of Husayn the Holy Imam and his godly comrades did not end with their being butchered, for their holy bodies were trampled under the hooves of the horses of the brutes' cavalry. It is related that when Joseph got thirsty and prayed to his brothers for some water, they showed him the water in the goblet and emptied it throwing the water on the sand of the desert without giving him a drop from it. Similarly, did happen at Karbala. When Husayn asked water for his baby son, Ali Asghar, who was dying of hunger and thirst, the heartless brutes showed him the water in their waterbags and flowed it down on the sand and did not allow him to have even a drop of it even for the dying babe.

The river Euphrates was flowing in front of Husayn, nearby his camp but it was closely guarded against any drop from it being taken for Husayn or for any one in his camp. Joseph suffered getting enslaved and also being imprisoned, the whole of Husayn's household with ladies and children led by his ailing son Ali, the Fourth Holy Imam, were taken captives, treated worse than slaves and were imprisoned at Damascus.

The history of Husayn's sufferings has many sides and every side is far superior to that of what Joseph suffered. The sufferings of the two young innocents, the children of Muslim, who were of only five and six years are sufficient to be compared as superior to the miseries of Joseph at the hands of his

brothers. These two young souls suffered everything that Joseph did suffer and something more of heart-rending tortures.

At last, when the brothers of Joseph decided to throw him into a deserted well, he prayed his brothers to allow him a little respite to offer his last prayer to God. Similarly, did happen with Husayn. When the brutes decided to affect the wholesale slaughter, he requested the brutes for respite and spent one full night before his martyrdom, in prayer, and likewise did the two young innocents of Muslim in the hands of the brute Harith – that it is reported that when he wanted to slay them at the bank of the Euphrates, they got a respite and offered their last prayers before getting beheaded.

It has been related before that Dunya, the sister of Joseph, who loved Joseph the most, prayed to Joseph to take her along with him to serve him. ‘Zainab’ the sister of Husayn, who loved her the most prayed to Husayn to take her along with him while leaving Madina and she accompanied Husayn in all his sufferings and after the happenings at Karbala she was at the head of the Holy Ladies who were taken captive, and suffered the humilities in open markets, in the streets of Kufa and Damascus and the torture worse than death was her facing the brute Ibn Ziad in his open court at Kufa and Yazid in his court at Damascus, which was full to its maximum limits. She suffered imprisonment in a torturous cell. Ultimately in her own turn suffered martyrdom maintaining the tradition of her holy family. It is reported that it was also to hint the Holy Prophet of the sufferings that awaited him and his holy family, that this Sura of Joseph was revealed to him.

When Joseph had finished his prayers and his brothers held him, tied to a rope, to send him down into the well, Joseph told his brothers: *“Look, ye my brothers; I give you my last words. Be ye kind to my old father.”*

When Joseph finished his prayers, his brothers began to strip him of his shirt to get it drenched in the blood of a sheep and to tell their father that a wolf had devoured Joseph. Joseph, implored and prayed not to render him naked and yet they did strip him of his shirt, and when they tied him with a rope and hung him in the well to send him down into it, Joseph again said: *“Hear ye my dear brothers; I give you my last words: Be ye kind to father and let him not know what hath befallen me, lest he might feel and curse ye all.”* Hearing what Joseph said, Roil cut the rope with which Joseph was hung into the well, and Joseph fell down into the well wounded and unconscious. The Messenger Angel Gabriel arrived with blessings from God and the good news about his elevation to glory and in the near future when he would be able to inform his brothers of what all they did when they would not recognize him owing to his high position and status.

Having thrown Joseph in the well, the brothers drenched Joseph’s shirt in the blood of a sheep and decided to go and report to their father that a wolf had devoured Joseph. But Lavi asked: *“Are we not the children of Jacob, the Israel of God, son of Isaac, the son of Abraham who were both the Apostles of God? Do ye think God will not inform our father of the truth?”* They asked as to what should be done. Lavi suggested them to stand and offer joint prayer in a congregation (i.e., Salat al-Jama’at).

But according to the tradition of the family of Abraham and Isaac, a congregational prayer could be offered with not less than eleven persons behind, but with one of them standing in the front as the Imam they were only ten. Then *Lavi* said: "*Let ye make God as the Imam and stand all the eleven in a row and offer the prayer and seek God's help in keeping the truth a secret.*" They prayed for the truth not to be revealed to their father.

Yahooda, one of the brothers escaped from the party and went to the well to see what had happened to Joseph – and cried aloud asking Joseph as to what had happened to him – whether he was alive or dead. Joseph replied from the bottom of the well saying that his condition was of the one neither alive nor dead and said to remember his miseries, hunger and his thirst. Fearing to be detected by the other brothers, *Yahooda* returned to the party.

It has already been said here that the brothers of Joseph stripped Joseph of his shirt and made him naked. The same was the fact about Husayn at Karbala that his body was stripped of even the underwear. And Husayn sent the same message to his faithful followers to remember his destitution, his miseries, his hunger and thirst if any destitute, miserable or hungry or thirsty one, is seen or heard of.

It is said that the whole day Jacob was restless and had come out of the habitation, at the "*Shajarat al-Wida*", the Parting Tree, and there was Joseph's sister Dunya. Every now and then Jacob used to tell Dunya to see into the desert if the party of his sons was returning. Both the father and the daughter had stationed themselves on a mound with their eyes fixed towards the desert anxiously waiting to see the party.

At last, the party of the brothers of Joseph was sighted and Jacob anxiously told Dunya to see if Joseph was there among them. Dunya cried and said that she did not see Joseph among the brothers. Jacob gave out a loud sigh of sorrow and grief. The sons returned to their father and related the fabricated story of Joseph being devoured by a wolf. In the same way Husayn's daughter waited at Madina for his return and similarly was she disappointed.

Verse 18

They came to their father with the shirt. The Fifth Holy Imam *Muhammad Ibn Ali Al-Baqir* states that the brothers of Joseph had laid a sheep upon the shirt and slew it. The blood of the animal drenched the shirt which was brought to Jacob, seeing which, Jacob swooned and Dunya began weeping. The Sixth Holy Imam Jafar Ibn Muhammad as-Sadiq says that the shirt was untorn, to which Jacob said taunting that '*the wolf was so friendly that it did not hurt even the shirt and swallowed Joseph as a whole*'.

This indicates that Jacob knew the whole truth and wept only for the separation from his beloved son. There is another point noteworthy that from the Holy Imams giving the details of the event besides what the Holy Prophet said, clearly proves that all these Holy ones, i.e., the Holy Imams were one in essence, with the Holy Prophet and in the divine gift the knowledge of the unseen. The matter of this Verse makes

it further clear that Jacob knew the truth. When the sons heard this reply from their father, they felt ashamed and conferred together as to what should be done to make them believe in their story. Someone suggested to take Joseph out of the well, cut him to pieces and bring his bones and show them to their father. Yahooda reminding them of their promise not to kill Joseph, stopped them from executing the plan.

When they returned home, they found Jacob praying. Jacob after finishing the prayers told his sons that if what they reported was the truth, to bring the wolf to him who ate away Joseph and he would ask him if he had actually eaten him away. They went into the desert, caught hold of a wolf and brought the beast to Jacob saying that that was the wolf who ate away Joseph. On being asked by Jacob, the beast spoke aloud in clear language, saying, *'O' Apostle of God; God is my witness that I did not eat Joseph, the blood and the flesh of the apostles of God is forbidden for us. I am new to this place, on my visit to my relatives in this Sahara, your sons have unnecessarily caught me and have brought me to thee.'* Jacob released the beast and let him return to the Sahara.

The Sixth Holy Imam says that while Joseph was still in the well Gabriel told him to pray to God using the following passage.[23](#)

Verse 19

A caravan of merchants from Midian lost its way and arrived at the deserted well in which Joseph was lying.[24](#)

“Then there passed by Midianite merchantmen, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.”

One of the travellers put his bucket into the well to fetch water. Gabriel told Joseph to hold fast the bucket or to get into it. Joseph came out of the well along with the bucket. The people wondered and kept him in their camp. The brothers of Joseph used to come to the well every day to know what had happened to him. When they found Joseph safe with the travellers, they claimed Joseph to be their slave who had run away from them. At last, the traders purchased Joseph as a slave. The brothers of Joseph told the merchants that Joseph their slave was a habitual runaway, hence they should keep him always bound in chains. While passing through the desert the caravan passed the cemetery in which was buried Joseph’s mother. Joseph fell upon his mother’s grave and wept remembering her. (The same did Husayn while leaving Madina).

One of the slaves in the caravan was put in charge of Joseph. Not finding Joseph in the caravan he went in search of him and finding Joseph at the grave rendered a violent slap on his face and Joseph’s face began bleeding at which *a violent thunder shook the skies and a heavy lightning began to dazzle the eyes, lighting the whole desert as if it aimed to strike the caravan only.* The merchants got perturbed and on enquiry came to know about the atrocity done by the slave against Joseph. The slave repented

and Malik who was the purchaser of Joseph immediately relieved Joseph of the chains and provided him with a selected steed to ride along with them.

When the caravan entered Egypt the crowd that had assembled to witness the entry of the caravan, got stunned at the enchanting beauty of Joseph. Very soon the news about the wonder-striking beauty of Joseph spread in the town like wild-fire and the wealthy ones of the city flocked to the slave-market to purchase Joseph while the poor ones crowded the market to have at least a view of his radiant beauty. At last, the Vizier *Qatfir* or *Atfir* (*Potiphar* – Gen. 39/2). (The Chief Officer) purchased him for his wife Zulaikha and he was assigned a respectable place of service in the palace. Gabriel conveyed the glad tidings to Joseph saying that he would not be shifted from the place and all those who till then ruled over him would be enslaved to him.

1. Brothers of Joseph.
2. Bin Yamin' i.e. Benjamin – own brother of Joseph.
3. The one who suggested not to kill: According to the Old Testament – 'And Reuben said unto them Shed no blood but cast him into this pit that is in the wilderness and lay no hand upon him; that he might rid him of their hands to deliver him to his father again' Gen. 37/22 According to M.S. 'Lavi' – do – UB. 'Yahooda'.
4. The request was with determined plot.
5. Brothers of Joseph.
6. Amuse.
7. Joseph.
8. This is what Jacob had dreamt the night before – he relates it as his apprehension.
9. Brothers of Joseph.
10. In that case.
11. God, through the Messenger Angel Gabriel gave Joseph the glad tidings that he would one day be raised to a very high position and his brothers would come to him and they would not recognise him. Refer to verse 12:58.
12. Joseph.
13. Refer to verse 12:58.
14. Jacob.
15. Refer to verse 12:83.
16. ROT. Gen: 37/28 'Then there passed by Midianite merchantmen, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of Silver, and they brought Joseph into Egypt. O.T. Gen. 37/28 See Note.
17. Into the well in which Joseph was thrown.
18. The water drawer.
19. Brothers of Joseph.
20. The cheap price is reported to be 18 or 20 dirhams, even that of alloyed metal.
21. According to the Bible 20 pieces of Silver. Gen. 37/28.
22. See verse 81:30.
23. Umdat al-Byan (commentary by Maulvi Syed Ammar Ali) and Minhaj as-Sadiqin (Tafsir – Persian).
24. Gen. 37/28.

Yusuf (Joseph) Section 3 – Joseph's Firmness In Piety Against The Great Temptation

- Joseph purchased in Egypt
- Joseph's firmness in piety against the tempting attraction from his Mistress
- Joseph's innocence proved by an argument

Yusuf (Joseph) Verses 21 – 29

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِأَمْرَأِهِ أَكْرَمِي مَنْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ تَنَاهِدَ وَلَدًا وَكَذَّلِكَ مَكَنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعْلَمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And he of Egypt who purchased him said unto his wife¹ “Give him an honourable place, maybe he may profit us, or we will adopt him as a son;” And thus did We establish Joseph in the land (Egypt); and that We may teach him the interpretation of events (dreams); And Verily God is Predominant over His affair, but most of mankind know not.” (12:21)

وَلَمَّا بَلَغَ أَشْدُدَ آتِيَّاهُ حُكْمًا وَعِلْمًا وَكَذَّلِكَ نَجْزِي الْمُحْسِنِينَ

And when he (Joseph) attained his prime² (maturity) We gave him authority (apostle ship) and knowledge; And thus do We recompense the doers of good. (12:22)

وَرَأَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَتَوَالِي إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ

And she, ³in whose house he was, sought to seduce him from his (pure) self; and she fastened the doors and said: “Now come on thou! Said he: ⁴“(I seek) God's refuge!” Verily He is my Lord! He made good my abode; Verily prosper not the unjust⁵ ones.” (12:23)⁶

وَلَقَدْ هَمَتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذِلِكَ لِتَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

And indeed she⁷longed for him, and he (also) would have longed for her, had he not seen the evidence of his Lord; Thus⁸it was that We turn away from him evil and shameful deeds; Verily he was (one) of Our freed⁹servants. (12:24)¹⁰

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبْرِ وَأَلْفِيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

And raced they both to the door, and she rent his shirt from behind and they met her husband at the door. She said (cried); “What is the punishment for him who intendeth evil to thy wife save he be imprisoned or a painful torment?” (12:25)¹¹

قَالَ هِيَ رَأَوْدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدْ مِنْ قُبْلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

He¹²said: “She (it was who) sought to seduce me from my (pure) self” and bore witness,¹³a witness of her own household; “If his shirt be rent from the front, she speaketh the truth and he is of the liars.”¹⁴(12:26)

وَإِنْ كَانَ قَمِيصُهُ قُدْ مِنْ دُبْرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

“And if his shirt be rent from behind, she sayeth a lie and he¹⁵is of the truthful Ones.” (12:27)

فَلَمَّا رَأَى قَمِيصَهُ قُدْ مِنْ دُبْرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدِكُنَّ عَظِيمٌ

So when he¹⁶(the husband) saw the shirt rent from behind, said he:¹⁷“Verily it is a guile of ye women! Verily great is your guile!” (12:28)¹⁸

يُوسُفُ أَعْرَضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ

“O’ Joseph! Leave¹⁹thou this affair, and thou (O’ my wife!) ask forgiveness for thy sin; Verily thou art of the guilty (ones).” (12:29)

Commentary

Verse 22

“And the Lord was with Joseph, and he was a prosperous man, and he was in the house of his master the Egyptian.” Gen. 39/2.

It is related²⁰ that Joseph was of thirty-three years when he was made the Vizier and at the age of forty he was commissioned with the apostleship of God and he lived for one hundred and twenty years.

Verse 23

Day by day the fire of love for Joseph in the heart of Zulaikha got inflamed, and every time she endeavoured to mislead him towards gaining her object of illegal union with him. Joseph strengthened himself seeking the protection from God.

The reader is invited to compare the language of the Holy Qur'an with that of the Bible referring to this event and note the grace with which the Holy Qur'an has given the narrative.

7. *“And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and she said, Lie with me.*
8. *“But he refused, and said unto his master's wife, Behold, my master gotteth not what is with me in the house, and he hath committed all that he hath to my hand.”*
9. *“There is none greater in this house than I, neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and I do this great wickedness, and sin against God?”*
10. *“And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.”*
11. *“And it came to pass about this time, that Joseph went into the house to do his business, and there was none of the men of the house there within.*
12. *“And she caught him by his garment, saying. Lie with me: and he let his garment in her hand, and fled, and got him out.”*

Gen. 39/7-12.

Verse 24

It was Zulaikha who made violent overtures and tried the worst to entangle Joseph into the sin of

fornication but Joseph who was wholly pure, innocent and infallible, abstained himself.

Verse 25

A witness bearing the witness refers to the miraculous event that when Joseph pleaded that he was not guilty the Aziz asked '*What is the proof?*' Joseph was inspired by God to point out to a baby of three- or six-months old belonging to one of the nearest relatives of Zulaikha. Aziz asked '*How could the baby speak?*' Joseph replied, "*My God is Omnipotent, thou only ask Him.*" When asked by Aziz the baby in clear language declared aloud, "*O' Aziz, If Joseph's shirt be torn from the front, she (Zulaikha) speaketh the truth and Joseph is a liar and if it be torn from the hind, Joseph is true and she is a liar?*" It had happened that when Zulaikha chased Joseph he ran towards the door and she came running and held him holding his shirt from behind and the shirt was torn in the hind.[21](#)

It is said that when Joseph was elevated to the high position Gabriel appeared and just then a young man clad in dirty clothes came to Joseph with something in his hand. Gabriel asked '*Joseph! Dost thou know who this man is?*' Joseph said "*He is my cook.*" Gabriel said "*O Joseph! This is the one who while yet a baby bore witness to thy innocence in the case of Zulaikha.*" Joseph took him out of the kitchen and held him in respect and regard as his Vizier.

[1.](#) Zulaikha.

[2.](#) At the age of 33 made the Vizier & at 40 received the commission of apostleship from the Lord. Minhaj as-Sadiqin (Tafsir – Persian) and Umdat al-Byan (commentary by Maulvi Syed Ammar Ali).

[3.](#) 'Zulaikha' the wife of the Aziz of Egypt.

[4.](#) Joseph.

[5.](#) The wrong doers.

[6.](#) Refer to verse 12:26. Refer to note on verse 12:25.

[7.](#) 'Zulaikha' the wife of the Aziz of Egypt.

[8.](#) By showing Joseph the evidence before hand.

[9.](#) Freed from temporal desires.

[10.](#) Refer to note on verse 12:25. Refer to verse 12:26.

[11.](#) O.T. Gen. 39:7–20. Refer to note on verse 12:25. Refer to verse 12:26.

[12.](#) Joseph.

[13.](#) Refer to note on verse 12:25.

[14.](#) a suckling babe in a cradle cried out in clear words the matter quoted in this verse and in the next.

[15.](#) Joseph.

[16.](#) Aziz.

[17.](#) Aziz.

[18.](#) The Bible is silent about the guiltless acquittal of Joseph and Qur'an has not allowed the false charge to go disproved to establish the excellence of the ideal purity of the conduct of Joseph the apostle of God.

[19.](#) To be silent about it – rather to keep it a secret.

[20.](#) Minhaj as-Sadiqin (Tafsir – Persian) and Umdat al-Byan (commentary by Maulvi Syed Ammar Ali).

[21.](#) Gen. 39:7–20.

Yusuf (Joseph) Section 4 – Joseph Prefers Prison Against The Temptation

- The chief's wife proves the irresistible attraction of Joseph's beauty
- Joseph imprisoned

Yusuf (Joseph) Verses 30 – 35

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأُتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَّفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

And said the women ¹in the City: “The wife of the (great) ‘Aziz’ ²(the chief) seeketh to seduce her slave from his (pure) self; Verily hath he affected her deeply with love; Verily we see her in manifest error.” (12:30)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكَّأً وَأَتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِينًا وَقَالَتْ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَعْنَ أَيْدِيهِنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

And when she ³heard of their scheming ⁴talk, she sent for them, and prepared for them a repast ⁵and gave unto each one of them a knife and said (unto Joseph) “Come thou out unto them.” So when they saw him, they did extol him; and (in their amazement) cut their hands, and said (exclaimed): “Hasha-lillah!” (Far from God is every imperfection!) This is not a mortal (human being), This is none but a noble angel!” (12:31)

قَالَتْ فَذِلِكُنَّ الَّذِي لُمْتَنِي فِيهِ وَلَقَدْ رَأَوْنُتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا أَمْرُهُ لَيُسْجَنَنَّ وَلَيَكُونَنَا مِنَ الصَّاغِرِينَ

Said ⁶she: “This is he about whom ye blamed me; and indeed I sought to seduce him from his (pure) self, but he did firmly abstain himself guiltless; and (now) if he doth not what I bid him, he

shall certainly be imprisoned, and he shall certainly be of those brought low!" (12:32)

قَالَ رَبُّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفُ عَنِي كَيْدُهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

Said he⁷ "O' my Lord! The prison is dearer to me than that unto which they invite me; and if thou turneth⁸ not away from me their guile I may yearn unto them and become of the ignorant ones."
(12:33)

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدُهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Thereupon heard him⁹ his Lord and turned¹⁰ He away their guile from him; Verily He is the All Hearing, The All-Knowing. (12:34)

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأُوا الْأَيَّاتِ لَيْسُ جُنْنَةً حَتَّىٰ حِينِ

Then it occurred to them (even) after they had seen the signs (of his innocence) that they should imprison him for a time. (12:35)

Commentary

Verse 31

The imputation against Zulaikha's conduct had spread almost to every house in the town.

Zulaikha at last chose some of the women, the chief characters among the propagandists, and invited them to a feast with a fruit which needed to be cut with a knife. (It is said that it was Citrus or sweet lemons) and ordered Joseph to enter the chamber and wish the ladies. When Joseph did as commanded by his mistress, all the women were so stunned and got so enchanted that instead of cutting the fruits they cut their own hands and did not know or even feel what they were doing.

'Hasha lillah' is an exclamation of wonderful admiration seeking protection of God against getting beguiled to any wrong belief about any experience. The "Alif" at the end of Hasha has been dropped as 'Mahzoof' (i.e., understood).

It is reported that there were forty women of whom nine fell unconscious as they saw Joseph.

Verse 35

When the women got hopeless of winning over Joseph, they suggested Zulaikha to imprison Joseph for

a few days and subject him to the miseries therein so that he might then realize the value of the luxuries in the palace. Zulaikha readily accepted the suggestion, for that would make the public know that it was Joseph who was guilty and not she. Joseph was enchain'd and taken through the streets of the town with an announcer calling in the front '*Look ye! This is the punishment for the attempt against the chastity of the wife of the 'Aziz', Zulaikha.*

To know how Joseph felt and whose help he sought Zulaikha was in the guise of an ordinary spectator among the huge crowd witnessing the scene and heard every one in the street praising the beauty and the innocence of Joseph and condemning her as an unchaste and crafty woman. Gabriel inspired Joseph to cry out saying "*Getting imprisoned is far better than falling into the displeasure of God and getting punished by the hell-fire.*" Zulaikha heard this cry and felt self-condemned. At last Joseph was put into the prison.

Joseph used to always weep remembering his poor old father. Five persons in the world wept the most:

1. Adam when separated from Eve.
2. Jacob separated from his son Joseph.
3. Joseph separated from his father Jacob.
4. Lady Fatimah after the death of her father, the Holy Prophet, Muhammad.
5. The Fourth Holy Imam Ali Ibn Husayn Zainul Abideen wept for all the forty years he lived – after the martyrdom of Husayn at Karbala.

1. The news somehow escaped out of the palace – and became the talk of the town – The title 'Aziz' was the title of the Chief of the Royal Staff i.e. a Vizier.

2. Aziz the Official Title of the Chief Officer or the Vizier of the King of Egypt.

3. 'Zulaikha' the wife of the 'Aziz'.

4. Malicious.

5. Lit. Cushioned Couch.

6. Zulaikha.

7. Joseph.

8. The turning away of the guile by God does not mean overpowering Joseph against his will and choice. It means raising his Cognitive self above the level of the sexual desires, in response to what he asked for.

9. granted his prayer.

10. See note to verse 12:33.

Yusuf (Joseph) Section 5 – Joseph Preaches Unity Of God In The Prison

- Joseph preaches Unity of God to his fellows in the prison and interprets the dreams of his two fellow-prisoners

Yusuf (Joseph) Verses 36 – 42

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ
الطَّيْرُ مِنْهُ نَبَّنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

And with him entered the prison, two youths; Said one of them (Unto Joseph) “Verily I saw (in dream) myself pressing wine.” And said the other: “I saw (in dream) myself carrying bread on my head, and birds eating there of. Inform us of its interpretation: Verily we see thee of the doers of good (to all).” (12:36)

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا بِتَأْكُلِمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا مِمَّا عَلِمْنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ
بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

*Said he (Joseph): “There shall not come unto you the food which ye are fed with but I inform ye two of its interpretation before it cometh unto ye two; This is of what my Lord hath taught me; Verily I have forsaken the religion of the people who believe not in God, and of the hereafter, they are dis believers.” (12:37)*¹

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“And I follow the religion of my fathers Abraham, Isaac and Jacob; and it is not (lawful) for us to associate aught with God; This is by God’s grace upon us and on mankind, but most people give not thanks.” (12:38)

يَا صَاحِبَيِ السِّجْنِ أَرْبَابُ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

“O’ my (two) fellows of the prison! Are (many) lords differing from each other better or God the One, the All-Dominant?” (12:39)2

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَيْتُمُوهَا أَنْتُمْ وَآباؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنَّ الْحُكْمُ إِلَّا لِلَّهِ أَمَّرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“Ye worship not besides Him but (mere) names³ which ye have named, ye and your fathers, God hath not sent down for them any authority; there is no judgment but God’s; He hath bidden that ye worship not but unto Him; This is the right religion, but most people know (it) not.” (12:40)4

يَا صَاحِبَيِ السِّجْنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْنُفْتَيْانِ

“O’ my (two) fellows of the prison! As to one of you, he will pour out wine for his lord to drink; As for the other, he shall be crucified, so that the birds shall eat from his head. The matter is decreed about which ye two inquired.” (12:41)

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا أَذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضُعْفِ سِنِينَ

And he⁵ said unto him whom he knew would be delivered of the two: “mention me unto thy lord;”⁶ But the devil caused him⁷ to forget mentioning (it) to his lord,⁸ so he⁹ remained in the prison a few years (more). (12:42)

Commentary

Verse 36

The two young men were:

1. The ‘Saqi’ (the servant who serves the drinks) called ‘Yunan’ who used to draw wine from the grapes for the King.
2. The Cook of the King. He was called *Mahila*.

These two were imprisoned on the charge of attempting to poison the King. Joseph used to move very sympathetically among the prisoners, treated them very kindly and had been helping them by mending their worn-out clothes and in other possible ways. Joseph had the divine gift of interpreting dreams.

The prisoners used to relate their dreams to Joseph and seek the interpretations and so did the two

companions of Joseph. The ‘*Saqi*’ had dreamt that he was drawing wine by squeezing the grapes, and ‘*Mahila*’ the cook had dreamt that he was holding some bread in a bowl on his head and the birds were eating the bread away.

Verses 37 – 40

Joseph wanted to be quick in interpreting the dreams for there was death for one of them. He first preached Islam, the correct faith in God, so that the man might die with faith in God and then interpreted the dreams.

Verse 41

Note that the word ‘*Sahibi*’, i.e., my fellow or companion, has been used by Joseph in addressing polytheists. The mere the two fellow-prisoners who were polytheists. The mere use of the word ‘*Sahibi*’ can never mean that two fellows who were disbelievers in God were in any sense of the term the equals of Joseph who was the apostle of God. Thus, if any one is merely called a contemporary or the companion of a great personality can never be an equal or necessarily a good person. Merely because anyone else is called the companion of the Holy Prophet, it does not necessarily mean that every one of them was a good person.

According to the interpretation, the two youths were summoned out of the prison and the cook, the charge against whom was proved, was executed, and the *Saqi* who was proved innocent and also faithful was released and was also raised into the service of the King.

Verse 42

Before the prisoners were released, Joseph had desired them to remind the King of him and since Joseph forgot God, his true Lord, and sought help from the King and not from God, he was made to stay in the prison a few more years. When Joseph was informed of the consequence of his seeking help from the King instead of seeking it from God, he wept and prayed to God in tears. At last, when the prayers of Joseph and also Jacob were heard, the period of the imprisonment of Joseph was brought to an end by a dream which the King was caused to have.

1. Joseph reasons out his knowledge of the correct interpretation of the dreams and the mind reading to his entire submission to God and his detachment from all sorts of polytheistic belief and tendencies.
2. Refer to verse 38:65.
3. Mere imaginary beings without any existence – or without any authority or hold as imagined.
4. Refer to verses 7:71 & 53:23.
5. Joseph.
6. The King.
7. The fellow prisoner.
8. The King.

[1] [1]

SHARES

Yusuf (Joseph) Section 6 – The King’s Dream – Joseph’s Interpretation

- The King seeks interpretation of his dream
- None of his courtiers could do it
- Joseph in the prison interprets it

Yusuf (Joseph) Verses 43 – 49

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَكُلُّهُنَّ سَبْعَ عِجَافٍ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخْرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي
فِي رُؤْيَايِّ إِنْ كُنْتُمْ لِرُؤْيَا تَعْبُرُونَ

And said the king “Verily, I did see in (dream) seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry; O’ chiefs (of my court)! Explain 1ye unto me my dream, if ye can interpret a dream.” (12:43)

فَأُلْوَأُضْعَافُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ

Said they: “Confused 2dreams (are these)! and we know not the interpretation of such (confused dreams.” (12:44)

وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةً أَنَا أُنْبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسَلُونَ

And said he of the two who had been released, and re membered after a long 3time; “I will

expound unto you its interpretation, so let me go (to the prison). ” (12:45)

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتَنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٌ وَسَبْعُ سُنْبُلَاتٍ خُضْرٌ وَأَخْرَ يَابِسَاتٍ لَعَلَّيْ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

“Joseph! O’ truthful ⁴one! expound thou unto us seven fat kine which seven lean ones devour, and seven ears green and seven (others) dry, that I may return unto the people so that they may know.” (12:46)

قَالَ تَزَرَّعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلَهٖ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ

Said ⁵he: “Ye shall sow seven years as usual, but that which ye reap leave ye in its ears, except a little of which ye eat.” (12:47)

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ يَأْكُلُنَّ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ

Then shall come after that seven years of hardship (famine), which shall eat away all that ye have laid by beforehand for them, except a little of which ye have preserved. ⁶(12:48)

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

“Then will come after that a year people will have abundant rain and in having it they will press wine.” (12:49)

Commentary

Verses 43 – 45

When the chiefs, the great scholars who were experts in interpreting dreams got helpless against the confused nature of the dreams, the one of the two fellow-prisoners, (i.e., the *Saqi*), requested permission to go to the prison and get the correct interpretation from the one (i.e., Joseph) who had proved himself to be an expert interpreter of dreams. The King immediately consented.

Verse 46

The *Saqi* went into the prison and asked the interpretation of the dream from Joseph.

Note that the address ‘*Siddeeq*’, the truthful one, is given to the one like Joseph the Apostle of God who

never, not even once in his life had uttered any falsehood. Thus, the title could not be had by anyone and every one who once worshipped idols and uttered all falsehoods of a false faith and the free practice of infidelity and later embraced the truth.

Verse 47

Joseph advises the ruling authority to hoard the surplus of the foodstuff for the unseen emergencies in the interest of the people and how to preserve it so that it may not get rotten and useless. It is a lesson to the authorities to be always on guard against a possible famine which might overtake a country. (A.P.).

1. Opine.
2. Fantastic – Jumbled.
3. Arabic: ‘Ummat’ used here as time. Considerable lapse of time.
4. The term ‘Siddeeq’ can never be applicable to one who has ever believed in anything besides God.
5. Joseph.
6. For seeds.

[1] [1]

SHARES

Yusuf (Joseph) Section 7 – Joseph Cleared Of The False Charge

- Joseph is cleared of the false charge against him and is exalted in position.

Yusuf (Joseph) Verses 50 – 57

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيهِنَّ إِنَّ رَبَّهُمْ
بِكَيْدِهِنَّ عَلَيْهِمْ

And said the king: “Bring him 1unto me!” So when the messenger came unto him, said he (Joseph): “Go thou back unto thy lord and ask him, what is the matter with the women 2who cut their hands; Verily my Lord knoweth their guile.” (12:50)

فَالَّمَّا حَطَبُكُنَّ إِذْ رَأَوْدُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاسَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ امْرَأَتُ الْعَزِيزِ الْأَنَّ حَصْنَحَصَ الْحَقُّ أَنَا رَأَوْدُنَّهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّارِقِينَ

“Said the king (unto the women) what was the matter with you when ye sought to seduce Joseph from his (pure) self?” Said (replied) the women! “Hasha-lillah (Far from God is every imperfection) we know not any evil against him!” Said the Aziz’s ³wife: “Now the truth hath become manifest, I (it was who) sought to seduce him from his (pure) self; And verily he is of the truthful ones!” (12:51)⁴

ذُلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

“(Said Joseph) This (Inquiry I caused) that he (the King) might know that I have not been unfaithful unto him in his absence, and that God guideth not the guile of the unfaithful ones.” (12:52)⁵

وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَآمَارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبَّيْ غَفُورٌ رَّحِيمٌ

“I exculpate not myself, verily (one’s) self is wont to bid (him to) evil, except such as my Lord hath had mercy on; Verily my Lord is Oft-Forgiving, All- Merciful.” (12:53)

وَقَالَ الْمَلِكُ أُنْتُونِي بِهِ أَسْتَخْلَصْهُ لِنَفْسِي فَلَمَّا كَلَمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدِينَا مَكِينٌ أَمِينٌ

And the king said (Ordered) “Bring him ⁶unto me, I will exclude him for (service to) my (own) self!” So when he had spoken unto him: he (the king) said: “Verily thou art (from) this day in our (own) presence, accommodated (honourably) (as) a Trusted one!” (12:54)

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِظٌ عَلَيْهِ

Said he: ⁷“Set me (in authority) over the treasuries of the land; Verily I am a (faithful) keeper, knowing well (its management).” (12:55)

وَكَذِلِكَ مَكَنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حِينَ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

Thus We did establish Joseph in the land; to take possession therein as he pleased; We do bestow Our mercy on whomsoever We will, and We waste not the recompense of the doers of good. (12:56)

وَلَا جُرُّ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

And certainly the recompense of the hereafter is (much) better for those who believe and guard (themselves) against evil. (12:57)

Commentary

Verse 50

When the *Saqi* conveyed the interpretation to the King, the King got extremely pleased and wanted to hear the interpretation directly from the prisoner (Joseph) and ordered to present the prisoner to him in person.

Verse 53

Some say that the wordings of this verse refer to the confession of Zulaikha acknowledging the fault to be her own and declaring Joseph as innocent.

‘Ammarah’ – the urge in man which commands the individual to do evil. If the individual fights out this urge successfully with his faith in God and his determination to do only good, the strength of the will is increased and the individual, he or she, remains safe against the strong attractions from the Satanic forces. To help the individual, the All-Merciful has endowed in every human being the instinct of ‘Lawwama’⁸, the spirit of accusing the self through another native endowment, the *Conscience*, against going astray from the right path. When the individual wins over the ‘Ammarah’ he is rewarded with the bliss of the feeling of ‘Mutma’innah’⁹ or the resting of the soul fully satisfied – which is the destination of the march of the human life on earth¹⁰.

Verses 54 – 57

Thus, Joseph became the dearest, the most honoured and the nearest in position to the king – and was placed in charge of the treasuries of the land.

Joseph ordered that all people should start and carry on cultivation of foodgrains as much as they could. Only the grain fit to be reaped were taken away from the plants and the rest were left in them so that the raw ones could not be wasted or get rotten. A huge grain-store was built outside the town and all that could be procured was gathered and secured. When the seven years of prosperity ended and the terms of the seven years of famine started, the start of the famine was marked by a violent appetite that the people began to feel. However much one ate, yet he was not satisfied. Joseph ordered the royal kitchen at midnight to prepare food for the king. The cooks said that the king was not used to taking anything late in the night. Joseph ordered that his order be carried out.

The food was ready and just then the king came running to the kitchen, restless with a violent appetite. Finding the food ready to be served, it surprised him and he asked as to how the kitchen cooks knew about his extraordinary and unexpected demand for food at that unusual hour in the night and the need was forecasted. The cooks said that they were ordered by Joseph to get the food ready for the king. When asked by the king as to how Joseph knew about the unexpected demand for food, he replied saying, that when famine started with a violent unsatisfiable hunger, he made the kitchen ready to meet the similar unexpected demand from the king.

When the whole land of Canaan got into the grip of the famine, people flocked to the king to arrange for the supply of grain. Joseph arranged the sale of the grain in the following stages:

1. Firstly, the grain was sold for cash. All the cash of the people fell into the royal treasury.
2. When the people had spent all their cash, grain was sold for jewels.
3. When the people had spent all their jewels, grain they got for cattle and other animals.
4. When all the cattle and other animals had become the property of the state, grain for slaves – males and females.
5. When all the slaves had been surrendered to get the foodgrains, people were given the supply in exchange for their houses, their household furniture and all the other belongings.
6. In the sixth stage, the lands, rivers, streams, wells all were taken to supply foodgrains.
7. Lastly, the supply was given with a pledge of the people's body and souls.

The ultimate result was that nothing remained in Canaan that did not become the property of Joseph. Thus, the whole land of Canaan was rendered enslaved to Joseph and this Joseph did to hold the people in his grip to drive the people as a whole towards the worship of One True God and godly life.

Verse 55

When to be in charge of a terrestrial treasury requires the knowledge and ability as to how to manage it, what about to be in charge of guiding mankind towards the ultimate aim and the object of creation.

(A.P.).

1. Joseph.

2. Joseph when summoned he sent word to the Aziz to first enquire from the women about the guilt. The Aziz called the women and enquired.

3. Zulaikha Confessed.

- [4. Refer to note on verse 12:50.](#)
- [5. Joseph gives the cause of his insistence for the enquiry.](#)
- [6. Joseph.](#)
- [7. Joseph.](#)
- [8. See verse 75:2.](#)
- [9. See verse 89:27.](#)
- [10. And for the ultimate result of this struggle see 98:8.](#)

[1] [1]

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