

Chapter: Mention of the Progeny of Ibraheem ﷺ

We shall embark at this point on a detailed discussion regarding the progeny of Ibraheem ﷺ, because Allah placed Prophets among his offspring and revealed Scriptures to them; so every Prophet who came after him was from his progeny.

Mention of Isma'eel ﷺ

Allah, Most High, praises him and describes him as being gentle and patient, and the one who fulfilled his promises and offered his prayers regularly and ordered his family to do likewise, in order to protect them from Allah's Punishment, along with those other acts of worship of the Lord of lords to which he called, as He, Most High, says, **﴿ So We gave him the glad tidings of a forbearing boy. And, when he (his son) was**

old enough to walk with him, he said, "O, my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah), so look what you think!" He said, "O, my father! Do that which you are commanded, *In sha' Allah* (if Allah wills), you shall find me of *As-Sabireen* (the patient ones, etc.)." ﴿ (Soorah *As-Saffat* 37:101,102) So he obeyed his father in that matter and he promised him that he would be patient and he fulfilled that promise and was patient.

Allah, Most High, says, ﴿ And mention in the Book (the Qur'an) Isma'eel (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family and his people *as-salah* (the prayers) and *zakah*, and his Lord was pleased with him ﴿ (Soorah *Maryam* 19:54,55)

He, Most High, says, ﴿ And remember Our slaves, Ibraheem, Ishaq, and Ya'qoob, (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter). And they are with Us, verily, of the chosen and the best! And remember Isma'eel (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best. ﴿ (Soorah *Sad* 38:45-48)

He, Most High, says, ﴿ And (remember) Isma'eel, and Idrees (Enoch) and Dhul-Kifl, all were from among *As-Sabireen*. And We admitted them to Our Mercy. Verily, they were of the righteous. ﴿ (Soorah *Al-Anbiya'* 21:85,86)

He, Most High, says, ﴿ Verily, We have inspired you (o, Muhammad) as We inspired Nooh and the Prophets after

him; We (also) inspired Ibraheem, Isma'eel (Isma'eel), Ishaq, Ya'qoob, and *Al-Asbat* (the twelve sons of Ya'qoob). ﴿ (Soorah *An-Nisa'* 4:163)

He, Most High, says, ﴿ Say (Muslims), “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem, Isma'eel, Ishaq, Ya'qoob, and to *Al-Asbat* (the twelve sons of Ya'qoob).﴾ (Soorah *Al-Baqarah* 2:136) Something similar was related in another *Soorah*.⁽¹⁴⁾

He, Most High, says, ﴿ Or say you that Ibraheem, Isma'eel, Ishaq, Ya'qoob and *Al-Asbat* (the twelve sons of Ya'qoob) were Jews or Christians? Say, “Do you know better or does Allah (know better... that they all were Muslims)? ﴾ (Soorah *Al-Baqarah* 2:140). So Allah has described him as possessing a very fine quality and He made him a Prophet and a Messenger and declared him innocent of all that the ignorant people have attributed to him. He commanded His believing slaves to believe in what was revealed to him.

Al-'Umawi reported on the authority of 'Ali Ibn Al-Husain, who reported on the authority of his father (i.e. 'Ali Ibn Abi Talib ؑ), from the Prophet ﷺ that he said, “The first person to speak clear Arabic was Isma'eel, when he was fourteen years old.”⁽¹⁵⁾ Yoonus said to him (i.e. the narrator), “You have spoken the truth, Abu Yasar! It was narrated to me in the same way by Abu Jurayy.” He married an Amalekite woman when he was a young man, but his father ordered him to separate from her. Al-'Umawi said, “Her name was 'Umarah Bint Sa'd Ibn Usamah Ibn Akeel, the Amalekite. Then he married another

(14) See: Soorah *Ali 'Imran* 3:84.

(15) Al-Hafiz Ibn hajar attributed it in *Fath Al-Bari* (6/488, No. 3365) to Az-Zubair Ibn Bakkar in the book *An-Nasab*, on the authority of 'Ali ؑ and he declared its *isnad* to be *hasan*.

woman and his father ordered him to keep her with him and he did so. Her name was As-Sayyidah Bint Muduad Ibn ‘Amr Al-Jurhumi. It was also said that she was his third wife and that she bore him twelve sons. And Muhammad Ibn Ishaq – may Allah have mercy on him – named them.”

Isma‘eel, the Prophet of Allah ﷺ, was buried with his mother in Al-Hijr and his age on the day of his death was one hundred and thirty-seven years.

Mention of Ishaq ﷺ, Son of Ibraheem ﷺ, the Noble, Son of a Noble

Allah, Most High, says, **« And We gave him the glad tidings of Ishaq, a Prophet from the righteous. We blessed him and Ishaq, and of their progeny are (some) that do right, and some that plainly wrong themselves. »** (Soorah As-Saffat 37:112,113) Allah praised him in a number of Verses in His Noble Book and we have previously mentioned in the *hadeeth* of Abu Hurairah ؓ from the Messenger of Allah ﷺ that he said, “Verily, the noble, son of the noble, son of the noble, son of the noble is Yoosuf (Joseph), son of Ya‘qoob, son of Ishaq, son of Ibraheem.” (16)

The People of the Scripture said that when Ishaq ﷺ married Rifqa, daughter of Thabwa‘eel, during the lifetime of his father (Ibraheem ﷺ), he was forty years of age and she was barren. So he invoked Allah on her behalf and she gave birth to twin boys. The elder of them they named ‘Eesu and it is he who is known by the Arabs as Al-‘Ees and he is held to be the father of Rome. The second came out holding onto the heel of his

(16) The *takhreej* of this *hadeeth* has already been given.

brother and so they called him Ya'qoob. ⁽¹⁷⁾ He is also known as Isra'eel and the Children of Isra'eel claim descent from him. They (the People of the Scripture) said that Ishaq loved Eesu more than Ya'qoob, because he was his firstborn and that his wife, Rifqa loved Ya'qoob more, because he was the younger of the two.

Mention of the Amazing Events That Took Place During the Life of Isra'eel, Including the Story of Yoosuf, Son of Raheel

Allah revealed details of his life and his affairs in a *Soorah* of the Qur'an, in order that we might reflect on the wisdoms, warnings and manners therein. I seek refuge with Allah from the accursed Satan ⁽¹⁸⁾ ﴿ *Alif Lam Ra.* (These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings). These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, legal laws, a guidance and a blessing). Verily, We have sent it down as an Arabic Qur'an in order that you may understand. We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'an) ﴾ (*Soorah Yoosuf* 12:1-3)

In summary, we may say that He, Most High, praises His Noble Book, which He sent down to His slave and noble Messenger, in eloquent and clear Arabic language, which can

(17) The word for heel is 'aqib, which is from the root verb 'aqaba, meaning to follow; and it is from this that the name Ya'qoob is derived.

(18) This is recited before commencing the recitation of the Qur'an.

be understood by every rational and intelligent person and it is the most eminent Book sent down from the heaven to the most eminent of mankind in any time or place. Whether He is speaking of past events or contemporary ones, it mentions the best of them and the clearest of them and makes the truth apparent in matters in which people have differed, while refuting, invalidating and rejecting that which is false. When it deals with commands and prohibitions, it is the most just of legislations, the clearest of programs, filled with the most obvious wisdom and the fairest of judgments. As Allah, Most High, says, ﴿ And the Word of your Lord has been fulfilled in truth and in justice. 》 (Soorah Al-An'am 6:115) That is, truth in the information given and justice in the commands and prohibitions; and this is why Allah, Most High, says, ﴿ We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur'an. And before this, you were among those who knew nothing about it. 》 (Soorah Yoosuf 12:3) That is, ignorant regarding what was revealed to you therein, as He, Most High, says, ﴿ And thus We have sent to you (O, Muhammad) *Roohan* (an Inspiration and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O, Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism), the Path of Allah, to Whom belongs all that is in the heavens and all that is in the Earth. Verily, all the matters at the end go to Allah (for decision). 》 (Soorah Ash-Shoora 42:52,53)

And He, Most High, says, ﴿ Thus We relate to you (O, Muhammad) some information regarding what happened before. And indeed We have given you from Us a Reminder (this Qur'an). Whoever turns away from it (i.e. this Qur'an;

that is, does not believe in it or act on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection. ﴿

(*Soorah Ta Ha* 20:99-101) That is, whoever rejects this Qur'an and follows another book will have this threat fulfilled upon him, as reported in the *hadeeth* narrated in Imam Ahmad's *Musnad* and in the *Sunan* of At-Tirmidhi, on the authority of the Commander of the Faithful, 'Ali ﷺ, in a *marfoo'* form and also in a *mawqoof* form: "Whoever looks for guidance from some source other than it (i.e. the Qur'an), Allah will cause him to go (further) astray." (19)

Imam Ahmad narrated on the authority of Jabir Ibn 'Abdillah ؓ that 'Umar Ibn Al-Khattab ؓ came to the Prophet ﷺ with a book which he had obtained from one of the People of the Scripture and he read it to the Prophet ﷺ. The Prophet ﷺ became angry and said, "O, Ibn Al-Khattab, are we going to play in religion? By Allah, I have come to you with a pure Religion. Do not ask them about anything, for they may say something true and you do not believe what they say or they may say something false and you believe it. By Allah, If Moosa was alive he would not have done anything but follow me." Its chain of narrators is authentic. (20)

Allah, Most High, says, ﴿ (Remember) when Yoosuf said to

(19) Narrated by Imam Ahmad (706) and At-Tirmidhi (2906) and its chains of narrators is weak.

(20) Narrated by Imam Ahmad (14736) and declared authentic by the author (i.e. Ibn Katheer). But I say: In its chain of narrators is one Mujalid Ibn Sa'eed (who is weak, according to Al-Bukhari, who said in *At-Tareekh As-Sagheer*, "Ibn Al-Qattan said he is weak and Ibn Al-Mahdi would not narrate from him, while Yahya Ibn Ma'een, Ibn Hibban and Abu Hatim said that his *hadeeth* cannot be cited as evidence and he is weak.")

his father, "O, my father! Verily, I saw (in a dream) eleven stars and the sun and the moon; I saw them prostrating themselves to me." He (his father) said, "O, my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shaitan* is to man an open enemy! Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favor on you and on the offspring of Ya'qoob, as He perfected it on your fathers, Ibraheem and Ishaq aforetime! Verily, your Lord is All-knowing, Most Wise."

﴾ (Soorah Yoosuf 12:4-6)

Ya'qoob ؑ had twelve sons and all of the twelve tribes of the Children of Isra'eel ascribe their ancestry to them. The noblest, the most revered and the greatest of them was Yoosuf ؑ. A group of scholars has stated the opinion that none was a Prophet except him and that his brothers did not receive any revelation. It is apparent from their actions and their words in this story that this view is correct. Those who claimed that they were Prophets cited as evidence the Words of Allah, Most High: ﴿ Say (Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem, Isma'eel, Ishaq, Ya'qoob, and to *Al-Asbat*.

﴾ (Soorah Al-Baqarah 2:136) They claimed that these (the brothers of Ya'qoob ؑ) are *Al-Asbat*, but the evidence for this is not strong, because what is meant by *Al-Asbat* is the tribes of the Children of Isra'eel and none of them was Prophet to whom Revelation was sent down from the heaven. And Allah knows better.

What supports the claim that only Yoosuf ؑ was alone selected from among his brothers to be a Messenger and Prophet is the fact that his Prophethood and the receipt of Revelation are attested to in several Verses in the Qur'an and

there is no evidence anywhere in the Qur'an that any of them except Yoosuf ﷺ was a Prophet which proves what we said. But one must take into consideration the narration of Imam Ahmad, on the authority of 'Abdullah Ibn 'Umar ؓ, in which he reported that the Messenger of Allah ﷺ said, "Verily, the noble, son of the noble, son of the noble, son of the noble is Yoosuf, son of Ya'qoob, son of Ishaq, son of Ibraheem." (21)

The scholars of *tafseer* and others said that when Yoosuf ﷺ was a boy – before he reached puberty – he saw in a dream as if **﴿ eleven stars ﴾** – this is a reference to his brothers – **﴿ and the sun and the moon ﴾** – and this is a reference to his parents – prostrating to him. His father understood that this meant that he would achieve a high rank and elevated status in the life of this world and in the Hereafter, since his parents and his brothers submitted to him in his dream. So he ordered him to keep it secret and not to relate it to his brothers, in case they became afflicted with envy and devise some plot to harm him. This proves what we have said (i.e. that they were not Prophets). This is why it has been reported in some traditions: "Seek help in attaining your needs by concealment of them, because every recipient of blessings is envied." (22)

﴿ Thus your Lord will choose you. ﴾ (Soorah Yoosuf 12:6) That is, as He showed you this great vision, if you keep it secret, **﴿ your Lord will choose you ﴾**. That is, He will favor you with all manne of kindness and mercy **﴿ and teach you the interpretation of speech ﴾**. That is, He will make you comprehend the meanings of speech and the interpretation of dreams, which none but you will understand **﴿ and perfect His**

(21) The *takhreej* of this *hadeeth* has already been given.

(22) This is authentic, and it was also said that it is *hasan*, due to supporting narrations. It was narrated by At-Tabarani in *Al-Kabeer* (20/94, No. 183), on the authority of Mu'adh Ibn Jabal ؓ.

Favor on you ﴾. That is, with Revelation to you ﴿ and on the family of Ya'qoob ﴾. That is, because of you, and through you, they will attain the best of the life of this world and of the Hereafter ﴿ as He perfected it on your fathers, Ibraheem and Ishaq aforetime! ﴾ (Soorah Yoosuf 12:6). That is, He bestows His Blessings on you and favors you with Prophethood, just as He gave it to your father, Ya'qoob ؑ, your grandfather, Ishaq ؑ and your great-grandfather, Ibraheem, *Al-Khaleel*. ﴿ Verily, your Lord is All-Knowing, Most Wise ﴾ (Soorah Yoosuf 12:6), as He, Most High, says, ﴿ Allah Knows best with whom to place His Message ﴾ (Soorah Al-An'am 6:124).

This is why, when the Messenger of Allah ﷺ was asked which of the people was noblest, he said, "Yoosuf is the Prophet of Allah, son of the Prophet of Allah, the son of the Prophet of Allah, the son of Allah's *Khaleel*." (23)

Allah, Most High, says, ﴿ Verily, in Yoosuf and his brethren, there were *Ayat* (proofs, evidences, Verses, lessons, signs, revelations, etc.) for those who ask. When they said: "Truly, Yoosuf and his brother Binyameen (Benjamin) are loved more by our father than we, but we are *'usbah* (a strong group). Really, our father is in plain error. Kill Yoosuf or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." One from among them said, "Kill not Yoosuf, but if you must do it, throw him down to the bottom of a well, he will be picked up by some caravan of travelers." ﴾ (Soorah Yoosuf 12:7-10)

Allah, Most High, draws our attention to the signs, wisdoms, proofs, warnings and indisputable evidences contained in this

(23) Narrated by Al-Bukhari (3374), Muslim (3371) and Imam Ahmad (9284), on the authority of Abu Hurairah ؓ.

story, Then He mentions the envy felt by Yoosuf's brothers towards him, because of the fact that his father loved him and his brother Binyameen more than them. (Yoosuf ﷺ and his brother, Binyameen were both born to the same mother, while the others were born of another mother). They said, "We have more right to his love than these two." ﴿ "Really, our father is in plain error." ﴾ (Soorah Yoosuf 12:8) That is, by loving them more than us. Then they consulted one another regarding the idea of killing him or expelling him to a land from which he would not return, so that they would be left alone with their father, that his love would be devoted solely to them and would suffice them. They harbored within them the intention of repenting to Allah after that. So when they decided on their plan and agreed on it ﴿ One from among them said ﴾ (Soorah Yoosuf 12:10) – Mujahid said that the one referred to was Sham'oon. As-Suddi said that it was Yahooza. Qatadah and Muhammad Ibn Ishaq asserted that it was the oldest of them, Roobeel. ﴿ One from among them said, "Kill not Yoosuf (Joseph), but if you must do it, throw him down to the bottom of a well, he will be picked up by some caravan of travelers." ﴾ (Soorah Yoosuf 12:10) That is, some passing caravan of travelers. ﴿ "but if you must do it," ﴾. means, if you must do what you have mentioned, then do what I have suggested, rather than killing him or banishing him. So they agreed on their decision to do this, at which point they said, ﴿ They said, "O, our father! Why do you not trust us with Yoosuf, when we are indeed his well-wishers? Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." He (Ya'qoob) said, "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." They said, "If a wolf devours him, while we are 'usbah (a strong group) (to guard him), then surely, we are the losers." ﴾ (Soorah Yoosuf 12:11-14)

They asked their father to send them with their brother, Yoosuf عليه السلام, and they claim that they intended to take good care of him and to play with him and give him a good time, while in fact, they harbored feelings toward him of which Allah was fully Aware. The old man – may Allah’s choicest prayers and blessings be upon him – answered them, saying, “O, my sons! It grieves me to be parted from him for even an hour of the day, and in addition to this, I fear that you will be busy with your games and you will not take care of him and that a wolf may come and devour him, and he will be unable to defend himself against it, due to his youthfulness and your neglect of him.”

﴿ They said, “If a wolf devours him, while we are ‘*usbah* (to guard him), then surely, we are the losers.” ﴾ (Soorah Yoosuf 12:14). That is, if a wolf attacks him and eats him while he is among us, or we are distracted from him and allow this to happen, then we must be a powerless group, and we will be destroyed (then surely, we are the losers).

Allah, Most High, says, ﴿ So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him, “Indeed, you shall (one day) inform them of this affair of theirs, when they know (you) not.” And they came to their father in the early part of the night weeping. They said, “O, our father! We went racing with one another, and left Yoosuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.” And they brought his shirt stained with false blood. He said, “Nay, but you yourselves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.” ﴾ (Soorah Yoosuf 12:15-18)

They continued to press their father, until he sent Yoosuf عليه السلام with them. But no sooner were they out of his sight than they

began to revile him and insult him by words and deeds. They agreed to cast him into the depths of a well and they left him on the stone which projects from the middle of it, on which a person who descends into the well to fill his bucket would sit, when the water level is low. When they cast him into the well, Allah inspired him, by informing him that he would certainly be saved from this calamity into which he had fallen and that he would certainly inform his brothers of this deed of theirs, while he was in a position of power and they were in need of him and feared him (**“when they know (you) not.”**) (Soorah Yoosuf 12:15)

Then, when they had placed him in the well and left him there, they took his shirt and stained it with blood and returned to their father at night and they were weeping, i.e. for their brother. This is why one of the *Salaf* said, “Be not deceived by the weeping of one who complains of having been wronged, because he may be a wrongdoer, though he weeps,” and he mentioned the story of Yoosuf ﷺ and how they came to their father at night and they were weeping. They wept in the darkness of night, in order to hide their treachery (i.e. believing that their faces would not betray them in the poor light).

Allah, Most High, says, (**They said, “O, our father! We went racing with one another, and left Yoosuf by our belongings.”**) (Soorah Yoosuf 12:17). That is, we left him by our clothes. (**“and a wolf devoured him.”**) (Soorah Yoosuf 12:17). That is, while we were absent, racing with each other. They said, (**“but you will never believe us even when we speak the truth.”**) (Soorah Yoosuf 12:17). That is, you will not believe what we are telling you regarding the wolf having devoured Yoosuf, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that

the wolf might devour Yoosuf and we guaranteed to you that he would be safe, due to our numbers around him and so we have come to be considered untrustworthy by you. So we do not blame you for not believing us in these circumstances. **﴿ And they brought his shirt stained with false blood ﴾**. That is, with fabricated evidence; they had taken a baby goat and slaughtered it, then they took its blood and smeared it on his shirt, in order to lend credence to their claim that a wolf had eaten him. It was said that they forgot to tear the shirt – and the ruin of lying is forgetfulness. When the signs of doubt became apparent in them, their deed did not surprise their father, because he knew of their enmity toward Yoosuf عليه السلام and the envy they harbored toward him, because of the fact that he loved him more than them, due to the noble and venerable attributes he displayed in his childhood – attributes which Allah had bestowed on him, as He had destined Prophethood for him. Once they had persuaded him to let them take their brother, no sooner had they taken him, deprived him of him and removed him from his sight, than they returned, weeping over what they had done against him and claiming that they had been helpless to save him. This is why Ya‘qoob عليه السلام said, **﴿ “Nay, but you yourselves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.” ﴾** (Soorah Yoosuf 12:18)

Allah, Most High, says, **﴿ And there came a caravan; they sent their water-drawer, and he let down his bucket (into the well). He said, “What good news! Here is a boy.” So they hid him as merchandise. And Allah was the All-Knowing regarding what they did. And they sold him for a low price - for a few dirhams (i.e. for a few silver coins). And they were of those who regarded him as insignificant. ﴾** (Soorah Yoosuf 12:19,20)

Allah, Most High, informs that Yoosuf ﷺ, when he was cast into the well, sat waiting for Allah to deliver him and bestow Kindness on him. (And there came a caravan). means, a party of travelers. (He said, "What good news!") That is, what good fortune for me! ("Here is a boy." So they hid him as merchandise). That is, they pretended that he was with them and that he was one of the slaves that made up their merchandise. (And Allah was the All-Knowing regarding what they did). That is, He was fully acquainted with the plot that his brothers had conspired against him and the way those who found him hid him amongst their merchandise. But He did not intervene due to His Great Wisdom, His All-Encompassing Omnipotence and the Mercy which would be bestowed on the people of Egypt at the hands of this young boy, who entered the land in the form of a captive slave, and after that, he came to hold the reins of power in his hands and Allah benefited them through him, in the life of this world and the Hereafter in ways too numerous to mention or describe. When Yoosuf's brothers realized that the caravan had taken him, they overtook them and said, "This is our slave who has run away from us," and they (the people of the caravan) purchased him from them for a low price. (a few dirhams (i.e. for a few silver coins). And they were of those who regarded him as insignificant) (Soorah Yoosuf 12:19)

Allah, Most High, says, (And he (the man) from Egypt who bought him, said to his wife, "Make his stay comfortable."). That is, be kind to him ("may be he will profit us or we shall adopt him as a son.") (Soorah Yoosuf 12:21) This was from Allah's Kindness, Mercy and Beneficence toward him, as it was His Will that He should make him feel at home and give him the goodness of this life and the goodness of the Hereafter. Scholars said that the person who bought him was an Egyptian and his title was *Al-'Azeez*; he was the minister in charge of the

treasury. Ibn Ishaq said, "His name was 'Atfeer, son of Ruhaib." He said, "The Fir'awn of Egypt at that time was Ar-Rayyan, son of Al-Waleed and the name of the wife of Al-'Azeez was Ra'eel, daughter of Ru'aeel." Others said that her name was Zulaikha; but it would appear that that was her nickname.

Ibn Ishaq said, "It was reported on the authority of 'Abdullah Ibn Mas'ood ؓ that he said, 'The noblest of people are three: The 'Azeez of Egypt, when he said to his wife, **﴿ "Make his stay comfortable." ﴾**, the woman who said to her father, regarding Moosa, **﴿ "O, my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." ﴾** (Soorah Al-Qasas 28:26). and Abu Bakr *As-Siddeeq* ؓ, when he appointed 'Umar Ibn Al-Khattab ؓ as his successor."⁽²⁴⁾

Allah, Most High, says, **﴿ Thus did We establish Yoosuf in the land ﴾** (Soorah Yoosuf 12:21) That is, just as We ordained that Al-'Azeez and his wife should treat Yoosuf ؑ kindly and take care of him, so did We establish him in the land of Egypt **﴿ that We might teach him the interpretation of events. ﴾** That is, the understanding of them; and the interpretation of dreams is a part of that. **﴿ And Allah has full power and control over His Affairs ﴾**. That is, when Allah wills a thing, He ordains the causes of it. This is why He, Most High, says, **﴿ And he (the man) from Egypt who bought him, said to his wife, "Make his stay comfortable, that maybe he will profit us or we shall adopt him as a son." Thus did We establish Yoosuf in the land, that We might teach him the interpretation of events. And Allah has full power and control over His Affairs, but most of men know not. And when he (Yoosuf) attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus**

(24) Narrated by Al-Hakim (2/345) and it is authentic, due to supporting narrations, or it is *hasan*, due to supporting narrations. And Allah knows better. See: *Al-Majma'* (10/368).

We reward the *Muhsinoon* (doers of good deeds) ﴿ (Soorah Yoosuf 12:21,22)

He, Most High, says, ﴿ And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said, "Come on, you." He said, "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the *zalimoon* (wrongdoers and evil-doers) will never be successful." And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said, "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?" He (Yoosuf) said, "It was she that sought to seduce me," - and a witness of her household bore witness (saying), "If it be that his shirt is torn from the front, then her tale is true and he is a liar! But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" So when he (her husband) saw his (Yoosuf's) shirt torn at the back, he (her husband) said, "Surely, it is a plot of you women! Certainly mighty is your plot! O, Yoosuf! Turn away from this! (O, woman!) Ask forgiveness for your sin. Verily, you were of the sinful." ﴿ (Soorah Yoosuf 12:23-29)

Allah, Most High, informs us about *Al-'Azeez's* wife's attempt to seduce Yoosuf ﷺ and her demand for him to do that which was inappropriate to his situation and station; she was a woman of great beauty, possessing wealth, high rank

and youthfulness. He describes how she locked the doors on him and herself, then prepared herself for him, how she made herself up and donned her finest and most splendid garments, in spite of the fact that she was the wife of *Al-'Azeez*. Ibn Ishaq said, "She was the niece of Ar-Rayyan Ibn Al-Waleed, the king and ruler of Egypt. In addition to all of this, Yoosuf was an extremely handsome, young man; however, he was a Prophet, descended from a line of Prophets and his Lord protected him from committing evil deeds and from the plots of women; he was the master of the seven noble and God-fearing masters, mentioned in the authentic *hadeeth*, on the authority of the Seal of the Prophets, who reported the Words of the Lord of the heavens and the Earth: "Allah will give shade, to seven, on the day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to praying the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: 'I am afraid of Allah,' a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (25)

What is meant is that she called him to her (i.e. she tried to seduce him) and she coveted that greatly; but he said, **﴿ "I seek refuge in Allah (or Allah forbid)! Truly, he is my master!" ﴾** (*Soorah Yoosuf* 12:23) That is, her husband was the owner of the house and his master. **﴿ "He made my stay agreeable!" ﴾**

(25) Narrated by Al-Bukhari (660) and Muslim (1031).

That is, he has been kind and hospitable to me. ﴿ Verily, the *zalimoon* will never be successful. ﴾ And we have discussed previously His Words: ﴿ And indeed she did desire him and he would have inclined to her desire had he not seen the evidence of his Lord. ﴾ (Soorah Yoosuf 12:24) – in a manner which is sufficient and convincing in the *Tafseer*.

Most of the sayings of the scholars here are taken from the books of the People of the Scripture, but is more appropriate for us to avoid them. What is incumbent upon us is to believe that Allah, Most High, protected him and declared him innocent of committing any wrongdoing and He guarded him and preserved him from it. This is why He, Most High, says, ﴿ Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves. So they raced with one another to the door ﴾ (Soorah Yoosuf 12:24,25) That is, he ran from her, seeking to open the door and flee from the room and she chased after him. ﴿ They both found her lord. ﴾ That is, her husband ﴿ at the door ﴾ and she hastened to speak to her husband before Yoosuf ﷺ could do so, and incited him against him: ﴿ She said, “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?” ﴾ (Soorah Yoosuf 12:25). She accused him, while in fact, she was the guilty one and she protected her reputation and acquitted herself of any blame. This is why Yoosuf ﷺ said, ﴿ He (Yoosuf) said, “It was she that sought to seduce me.” ﴾. It was necessary for him to speak the truth and defend himself, due to the need to protect his own honor. ﴿ And a witness of her household bore witness. ﴾ It was said that he was a child in his crib; this was the opinion of ‘Abdullah Ibn ‘Abbas ؓ. Ibn Jareer At-Tabari preferred this saying and he narrated an authentic *hadeeth* to that effect, on the authority of ‘Abdullah

Ibn ‘Abbas ؓ. Others claimed that the narration could only be ascribed to ‘Abdullah Ibn ‘Abbas ؓ (that is, they did not ascribe it to the Prophet ﷺ).⁽²⁶⁾ It was also said that he was a man of approximately the same age as ‘Atfeer, her husband. And it was also said that his age was close to that of Zulaikha.

Among those who said that he was a man were ‘Abdullah Ibn ‘Abbas ؓ, ‘Ikrimah, Mujhaid, Al-Hasan Al-Basri, Qatadah, As-Suddi, Muhammad Ibn Ishaq and Zaid Ibn Aslam. The witness said, **﴿ “If it be that his shirt is torn from the front, then her tale is true and he is a liar!” ﴾** (Soorah Yoosuf 12:26) That is, because it will mean that he tried to seduce her and she defended herself, tearing the front of his shirt. **﴿ “But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!” ﴾** (Soorah Yoosuf 12:27) That is because, if he had fled from her and she had chased after him and grabbed him from behind, his shirt would be torn from the back – and such proved to be the case, which is why Allah, Most High, says, **﴿ So when he (her husband) saw his (Yoosuf’s) shirt torn at the back, he (her husband) said, “Surely, it is a plot of you women! Certainly mighty is your plot!” ﴾** (Soorah Yoosuf 12:28). That is, this is from you women’s plotting: you seduced him against his will, and then you falsely accused him. Then her husband turned away and said, **﴿ O, Yoosuf! Turn away from this! ﴾** (Soorah Yoosuf 12:27). That is, do not mention it to anyone, because keeping such matters secret is more appropriate and superior. He ordered his wife to seek forgiveness for the sin that she had committed and turn in repentance to her Lord. This is because when a slave repents to Allah, Allah forgives him. And

(26) Ibn Jarreer At-Tabari narrated it in a *mawqoof* form (i.e. as a narration of ‘Abdullah Ibn ‘Abbas ؓ) in his *Tafseer* (12/193) and he also narrated it in a *marfoo’* form (i.e. as a narration from the Prophet ﷺ) in his *Tafseer* (12/194).

while the people of Egypt used to worship idols, they knew that the One Who forgives sins and punishes the perpetrator of them is Allah, Alone, and He has no partners in that. This is why her husband spoke to her thus and pardoned her in some respects, because she had seen something that it was difficult to remain patient over. However, he was a virtuous and honorable man and so he said, ﴿ “Ask forgiveness for your sin. Verily, you were of the sinful.” ﴾ (Soorah Yoosuf 12:29)

He, Most High, says, ﴿ And women in the city said, “The wife of Al-‘Azeez is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error.” So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said (to Yoosuf), “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said, “How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!” She said, “This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.” He said, “O, my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined toward them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant folk.” So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearing, the All-Knowing ﴾ (Soorah Yoosuf 12:30-34)

Allah informs us about the actions of the women of the city, the wives of the princes and the daughters of the powerful and

influential, how they criticized, denounced and reviled the wife of *Al-'Azeez* regarding her attempted seduction of her slave and her extreme love for him; meaning that he was not worthy of it, since he was a slave, and nor, they said, did any other like him deserve it. This is why they said, ﴿ **“verily we see her in plain error.”** ﴾ (*Soorah Yoosuf* 12:30) That is, by placing a thing (i.e. her affection) in a place that was unbecoming. ﴿ **So when she heard of their accusation.** ﴾ That is, their denunciation and belittling of her, their pointing accusing fingers at her and their censure of her for loving her slave and having passionate feelings for him. They displayed their condemnation of her, but at the same time, there was some excuse for her. For this reason, she wanted to make plain to them that there was indeed, some excuse for her and to show them that this young man was not as they thought, nor was he like their slaves. So she sent them an invitation, gathered them in her house and treated them with due hospitality. Among the things that she presented them was something that needed to be cut with a knife, like citron and the like. ﴿ **She gave each one of them a knife (to cut the foodstuff with)** ﴾ (*Soorah Yoosuf* 12:31) She had prepared Yoosuf عليه السلام, dressing him in the finest clothes – who was at the peak of his youth and beauty – and she ordered him to come out to them while dressed thus. So he came out to them and he was, without doubt, more beautiful than a full moon. ﴿ **Then, when they saw him, they exalted him (at his beauty)** ﴾ (*Soorah Yoosuf* 12:31) That is, they extolled him, revered him and they cut their hands with the knives due to their distraction, and they did not notice their wounds. ﴿ **They said, “How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!”** ﴾ (*Soorah Yoosuf* 12:31) It was related in the *hadeeth* of *Al-Isra'* that the Messenger of Allah ﷺ said, “Then

I passed by Yoosuf and he had been given half of all beauty.” (27)

Allah, Most High, says, ﴿ She said, “This is he (the young man) about whom you did blame me (for his love).” ﴾ (Soorah Yoosuf 12:32) Then she praised him for his perfect chastity, saying, ﴿ and I did seek to seduce him, but he resisted the temptation ﴾ (Soorah Yoosuf 12:32) That is, he refused. ﴿ “And now, if he refuses to obey my order, he shall certainly be cast into prison and he will be one of those who are disgraced.” ﴾ (Soorah Yoosuf 12:32) The other women incited him to hear and obey his mistress, but he vehemently refused and remained aloof, because he was from the stock of Prophets; he invoked the Lord of the worlds, saying in his supplication, ﴿ O, my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined toward them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.” ﴾ (Soorah Yoosuf 12:33) That is, if You leave me to depend on myself, I will be weak and unable to resist. I possess not the ability to benefit or harm, except as Allah wills, because I am weak, unless You strengthen me, protect me and preserve me with Your Power and Your Strength. This is why Allah, Most High, says, ﴿ So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearing, the All-Knowing. ﴾ (Soorah Yoosuf 12:34)

He, Most High, says, ﴿ Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time. And there entered with him two young men in the prison. One of them said, “Verily, I saw myself (in a dream) pressing wine.” The other said, “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.”

(27) Narrated by Muslim (162).

(They said), "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinoon* (doers of good)." He said, "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) of its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the *Kan'aniyoon* of Egypt who were polytheists and used to worship the sun and other false deities). And I have followed the Religion of my fathers, – Ibraheem, Ishaq and Ya'qoob, and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e. they neither believe in Allah, nor worship Him). O, two companions of the prison! Are many different lords (gods) better, or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight Religion, but most men know not. O, two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.") (Soorah Yoosuf 12:35-41)

Allah, Most High, tells us that after it became obvious to them that Yoosuf ﷺ was innocent, *Al-'Azeez* and his wife decided to imprison him until such time as the gossip about him and *Al-'Azeez's* wife died away. *Al-'Azeez* suppressed the facts, in order to make it appear that it was Yoosuf ﷺ who had tried to seduce her against her will and so he was imprisoned because

of it. So he was wrongfully and unjustly imprisoned. This was a part of what Allah had ordained for him and it was the means by which He protected him, for He removed him from their company and the need to associate with them. It was based on this that some Sufis claimed, according to what Ash-Shafi'i has reported from them, that a part of chastity is to remove oneself from temptation.

Allah, Most High, says, **﴿ And there entered with him two young men in the prison. ﴾** (Soorah Yoosuf 12:36) It was said that one of them was the king's cup bearer, and it has been said that his name was Banu. The other was the king's baker, i.e. the one who prepared his food, and is known to the Turks as Jashankir, and according to what has been said, his name was Mujallath. Both of them had been accused of something by the king, who had them thrown in jail. When they saw Yoosuf ﷺ in jail, they were amazed by his character, his dignified demeanor, his faith, his words and actions, his frequent acts of worship and his good conduct toward his fellow-man. Each of them had a dream appropriate to him.

The scholars of *tafseer* said that they both had their dreams on the same night. As for the cup-bearer, he saw three branches from a grape-vine, which had produced leaves and ripe grapes and he took them and squeezed them into the king's cup and then he gave it to him to drink. The baker saw three baskets of bread on his head and three birds of prey eating from the top basket. They both related their dreams to Yoosuf ﷺ and asked him to interpret them for them, saying, **﴿ "Verily, we think you are one of the Muhsinoon (doers of good)."** ﴾ (Soorah Yoosuf 12:36) He informed them that he was knowledgeable regarding the interpretation of their dreams and skilled in such matters. He said, **﴿ "No food will come to you (in wakefulness or in**

dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes to you.” ﴿ (Soorah Yoosuf 12:37) It was said that the meaning is: no matter what visions you see, I will interpret them for you before it happens; and it will be as I said. It was also said that it means: I will inform you of what food will come to you before it arrives, whether it be sweet or bitter, as ‘Eesa ﷺ said, ﴿ “And I inform you of what you eat, and what you store in your houses.” ﴾ (Soorah Ali ‘Imran 3:49) He said to them, “This is from the things that Allah has taught to me, because I believe in Him, affirm His Oneness and adhere to the Religion of my noble fathers, Ibraheem, Al-Khaleel ﷺ, Ishaq ﷺ and Ya‘qoob.” ﴿ “And never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us.” ﴾ That is, that He has guided us to this. ﴿ “And to mankind.” ﴾ That is, that He has commanded us to call them to Him, guide them and direct them to Him. He (i.e. belief in Him) is firmly embedded in their innate natures and implanted in their natural dispositions. ﴿ “But most men thank not (i.e. they neither believe in Allah, nor worship Him).” ﴾ (Soorah Yoosuf 12:38)

Then he called upon them to believe in Allah’s Oneness and he censured the worship of anyone other than Allah and belittled and expressed scorn for the worship of idols. He said, ﴿ “O, you two companions of the prison! Are many different (gods) better, or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgment) is for none but Allah.” ﴾ (Soorah Yoosuf 12:39,40). That is, He is the Disposer of (the affairs of) His creation and He is the Doer of what He wills, Who guides whom He wills and increases in error whom He wills. ﴿ “He has commanded that you worship none but

Him (i.e. His Monotheism).” ﴿ (Soorah Yoosuf 12:40). That is, Alone, without ascribing partners to Him. ﴿ “That is the straight Religion.” ﴿ (Soorah Yoosuf 12:40). That is, the true Religion and the Straight Path. ﴿ “But most men know not.” ﴿ (Soorah Yoosuf 12:40). That is, they will not be guided to it, in spite of its clarity and its obviousness. His preaching to them both in this situation was of the utmost perfection, because their hearts extolled him and were ready to accept what he said. Therefore it was appropriate to call them to that which was more beneficial to them than about that which they asked and requested from him. Then he undertook that which was incumbent upon him and guided to that to which he had been guided, saying, ﴿ “O, you two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink.” ﴿ (Soorah Yoosuf 12:41). The scholars said that he was the cup-bearer. ﴿ “And as for the other, he will be crucified and birds will eat from his head.” ﴿ (Soorah Yoosuf 12:41) The scholars said that he was the baker. ﴿ “Thus is the case judged concerning which you both did inquire.” ﴿ (Soorah Yoosuf 12:41). That is, this will happen, and it is inevitable, no matter what. This is why it was said in a *hadeeth*, “A vision flutters over a man as long as it is not interpreted, but when it is interpreted, it happens.”⁽²⁸⁾

Allah, Most High, says, ﴿ And he said to the one whom he knew to be saved, “Mention me to your lord (i.e. your king, so as to get me out of the prison).” But *Shaitan* made him forget to mention it to his lord. So he (Yoosuf) stayed in prison a few (more) years. ﴿ (Soorah Yoosuf 12:42)

(28) This is an authentic *hadeeth* narrated by Abu Dawood (5020), At-Tirmidhi (2279), Ibn Majah (3914), Ahmad (15749) and Ad-Darimi (2148), on the authority of Laqeet Ibn Sabirah ؓ.

Allah, Most High, informs us that Yoosuf عليه السلام said to the one whom he knew would be saved, which was the cup-bearer, ﴿ “Mention me to your lord.” ﴾. That is, mention my case and the situation that I am in to your king; I am imprisoned, without having committed any crime. This is evidence of the permissibility of taking the necessary steps to achieve one’s objective and this is not inconsistent with trusting in the Lord of lords (*tawakkul*). As for the saying of Him, Most High: ﴿ But *Shaitan* made him forget to mention it to his lord ﴾ (*Soorah Yoosuf* 12:42). That is, Satan caused the man who was saved to forget to mention what Yoosuf عليه السلام had entrusted to him.

He, Most High, says, ﴿ And the king (of Egypt) said, “Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and of seven green ears of corn, and (seven) others dry. O, notables! Explain to me my dream, if it be that you can interpret dreams.” They said, “Mixed up false dreams and we are not skilled in the interpretation of dreams.” Then the man who was released (one of the two who were in prison), now at length remembered and said, “I will tell you its interpretation, so send me forth.” (He said), “O, Yoosuf, the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.” (Yoosuf) said, “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) – except a little of it which you may eat. Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).” ﴾ (*Soorah Yoosuf* 12:43-49)

This was one of the means by which Yoosuf ﷺ obtained his release from prison, with honor and respect. To wit, this vision was seen by the king of Egypt, who was Ar-Riyyan Ibn Al-Waleed Ibn Tharwan, Ibn Arashah Ibn Faran Ibn ‘Amr Ibn ‘Imlaq Ibn Lawuz Ibn Sam (Shem) Ibn Nooh ﷺ.

The People of the Scripture said that he saw in the dream that he was on the edge of a river and seven fat cows had emerged from it and they began to graze in a meadow there; then seven lean, weak cows emerged from that river and they began to graze along with the first seven. Then they turned upon them and devoured them. Then he awoke in a state of alarm. Then he slept again and saw seven green ears of wheat on a single stalk and suddenly, seven thin, withered ears ate them. Then the king awoke in a state of alarm. When he informed his council of elders and his people about what he had seen, there was no one among them who was skilled in the interpretation of dreams. Indeed, **﴿ “Mixed up false dreams.” ﴾** (*Soorah Yoosuf* 12:44). That is, these are a mixture of the dreams that you had during the night and it may be that there is no meaning to them; in addition to this, we have no expertise in this field. This is why they said, **﴿ and we are not skilled in the interpretation of dreams ﴾** (*Soorah Yoosuf* 12:44). At this moment, the one who had been freed from jail remembered the trust with which he had been charged by Yoosuf ﷺ.

This is why Allah, Most High, says, **﴿ Then the man who was released (one of the two who were in prison), now at length remembered and said. ﴾** (*Soorah Yoosuf* 12:45) That is, he remembered the trust after a few years had passed. He said to his people and to the king, **﴿ “I will tell you its interpretation, so send me forth.” ﴾** (*Soorah Yoosuf* 12:45) That is, send me to Yoosuf; and he went to him and said, **﴿ (He said), “O, Yoosuf,**

the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.” ﴿ (Soorah Yoosuf 12:46) He interpreted for them from the dreams of the king that which showed that seven years of abundance would be followed by seven years of drought. ﴿ “Then thereafter will come a year in which people will have abundant rain.” ﴿ (Soorah Yoosuf 12:49). That is, they will experience rain, abundance and comfort ﴿ “and in which they will press.” ﴿ (Soorah Yoosuf 12:49). That is, they will press or juice the things that they commonly used to press, such as sugar cane, grapes, olives, sesame seeds and other things. He interpreted the dreams for them and guided them as to what they should do during the years of plenty and the years of famine and how they should store the grain they had harvested during the seven years of plenty, i.e. in its ears, except for what they set aside for their use (i.e. to be eaten). He also told them to keep only a minimum of seeds during the seven lean years, since it was most likely that the seeds would not produce any return. This proves how complete was Yoosuf’s knowledge, perception and understanding.

He, Most High, says, ﴿ And the king said, “Bring him to me.” But when the messenger came to him, (Yoosuf) said, “Return to your lord and ask him, “What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.” (The king) said (to the women), “What was your affair when you did seek to seduce Yoosuf?” The women said, “Allah forbid! No evil know we against him!” The wife of *Al-‘Azeez* said, “Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful.” He said, “It was in order that he (*Al-‘Azeez*) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers.

And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.” ﴿ (Soorah Yoosuf 12:50-53). When the king realised the completeness of Yoosuf’s knowledge, the perfect nature of his intellect, his acute powers of perception and his understanding, he ordered that he be brought in his presence, so that he might become a member of his inner circle. When the king’s messenger came to him with this information, he preferred not to leave until it had become clear to everyone that he had been wrongly and unjustly imprisoned and that he was totally innocent of the crime they had falsely ascribed to him. ﴿ [Yoosuf] said, Return to your lord ﴾, that is, the king. ﴿ “and ask him, “What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.” ﴾ (Soorah Yoosuf 12:50) It was said that it means: Verily, my master, *Al-‘Azeez* knows that I am innocent of what was attributed to me; i.e. so tell the king to ask them how I strongly rejected their advances, when they attempted to seduce me and encourage them to tell the truth about this matter, which is neither honorable nor right. So when they were asked about it, they acknowledged what had actually happened and confirmed Yoosuf’s praiseworthy conduct. ﴿ The women said, “Allah forbid! No evil know we against him!” ﴾ (Soorah Yoosuf 12:51). At this point, ﴿ the wife of *Al-‘Azeez* said ﴾. That is, Zulaikha. ﴿ “Now the truth has *hashasa*.” ﴾ (Soorah Yoosuf 12:51). That is, now the truth has become manifest to all; and the truth has a greater right to be heeded (than falsehood). ﴿ “It was I who sought to seduce him, and he is surely of the truthful.” ﴾ (Soorah Yoosuf 12:51). That is regarding his claim that he is innocent, that he did not attempt to seduce me and that he was wrongfully and unjustly imprisoned, based on false testimony.

And He, Most High, says, ﴿ He said, "It was in order that he (*Al-'Azeez*) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers." ﴾ (*Soorah Yoosuf* 12:52). It was said that this was the saying of Yoosuf عليه السلام; i.e. I only requested this investigation in order that Al-'Azeez should know that I did not betray him in his absence. It was also said that it was the conclusion of the speech of Zulaikha, i.e. I only acknowledged this (sin) in order that my husband, Al-'Azeez should know that I did not actually betray him in this matter (by committing adultery). It was only an attempted seduction, and it did not result in unlawful sexual intercourse. This interpretation was supported by a great number of the later scholars and others. But Ibn Jareer and Ibn Abi Hatim only related the first interpretation.

﴿ "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." ﴾ (*Soorah Yoosuf* 12:53) It was said that this was from the speech of Yoosuf عليه السلام and it was also said that from the speech of Zulaikha; the view that it is a continuation of the speech of Zulaikha is more apparent, more appropriate and stronger. And Allah knows better.

And He, Most High, says, ﴿ And the king said, "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said, "Verily, this day, you are with us high in rank and fully trusted." (Yoosuf) said, "Set me over the storehouses of the land; I am indeed *hafeez* and *'aleem*." (as Minister of Finance in Egypt, in place of *Al-'Azeez* who was dead at that time). Thus did We give full authority to Yoosuf in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost

the reward of *Al-Muhsinoon*. ﴿ (Soorah Yoosuf 12:54-57) ﴾

When Yoosuf's spotless character and his innocence of the accusation they had leveled against him became apparent to the king, he said, ﴿ Bring him to me that I may attach him to my person. ﴾ That is, I will make him one of my inner circle members, a prominent member of my government and an eminent personage in my entourage. When he had spoken to him and heard his words and his situation had become clear to him, ﴿ He said, "Verily, this day, you are with us high in rank and fully trusted." ﴾ (Soorah Yoosuf 12:54) That is a person occupying a position of authority and trustworthiness. ﴿ [Yoosuf] said, "Set me over the storehouses of the land; I am indeed *hafeez* and '*aleem*.'" ﴾ (Soorah Yoosuf 12:55) He asked the king to appoint him to oversee the grain stores, because of the expected depletion in the amount of grain stored after seven years of plenty, as he would then be in a position to manage the situation in a manner that was pleasing to Allah, by making provisions for them and treating them with kindness. He informed the king that he was ﴿ "*hafeez*" ﴾. That is, strong in preserving what was in his hands and he could be trusted not to deal with it in any dishonest way. He also said that he was ﴿ "*aleem*" ﴾. That is, possessing full knowledge of things and of the best way to deal with the grain stores. In this, there is evidence of the permissibility of seeking an appointment for the one who knows himself to be trustworthy and capable.

Allah, Most High, says, ﴿ Thus did We give full authority to Yoosuf in the land, to take possession therein, as, when and where he liked. ﴾ (Soorah Yoosuf 12:56) That is, after imprisonment, hardship and confinement came freedom to do as he pleased within the lands of Egypt, ﴿ to take possession therein, as, when and where he liked. ﴾ That is, whatsoever he

wished was made lawful for him; thus did Allah honor him, bestow on him an enviable reward and exalt him. ﴿ We bestow of Our Mercy on whom We please, and We make not to be lost the reward of *Al-Muhsinoon* (those who do good deeds) ﴾ (*Soorah Yoosuf* 12:56) That is, all of this is a part of Allah's Recompense and Reward for the Believer, in addition to the abundance of goodness and handsome reward that have been stored for him in the Hereafter. This is why Allah, Most High, says, ﴿ And verily, the reward of the Hereafter is better for those who believe and used to fear Allah and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds) ﴾ (*Soorah Yoosuf* 12:57) It was said that 'Atfeer died and the king appointed Yoosuf in his place and married his widow, Zulaikha, to him, and he was an honest and trustworthy minister.

Allah, Most High, says, ﴿ And Yoosuf's brethren came and they entered unto him, and he recognized them, but they recognized him not. And when he furnished them forth with provisions (according to their need), he said, "Bring me a brother of yours from your father; (he meant Binyameen). See you not that I give full measure, and that I am the best of the hosts? But if you bring him not to me, there shall be no measure for you with me, nor shall you come near me." They said, "We shall try to get permission (for him) from his father, and verily, we shall do it." And he (Yoosuf) told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back. ﴾ (*Soorah Yoosuf* 12:58-62) Allah, Most High, informs us about the arrival of Yoosuf's brothers in the lands of Egypt, where they had come to purchase food (grain, etc.) after the years of drought had spread throughout the lands surrounding Egypt. At that time, Yoosuf ﷺ was in

charge of both secular and religious affairs in Egypt and when they entered in his presence, he recognized them, but they did not recognize him, for they could not have dreamed of the rise to high status and greatness that had come to Yoosuf ﷺ; this is why he recognized them, but they did not recognize him. ﴿﴾

Allah, Most High, says, ﴿ And when he furnished them forth with provisions (according to their need) ﴾. That is, he had given them the foodstuffs (grain etc.) which were in accordance with his custom, of giving to every person a camel-load and not more, ﴿ he said “Bring me a brother of yours from your father.” ﴾ This was after he had asked them about their situation and how many they were, and they had replied, “We were twelve men, but one of us died and his full brother remained with our father.” He then said, “If you come back next year, bring him to me.” ﴿ “See you not that I give full measure, and that I am the best of the hosts?” ﴾ That is, I have treated you hospitably and entertained you well. Thus did he encourage them to return to him with their half-brother (Binyameen). In case they entertained the idea of not returning to him, he said, ﴿ “But if you bring him not to me, there shall be no measure for you with me, nor shall you come near me.” ﴾. That is, I will not give you any supplies and I will not allow you to come to me at all. This was in contrast to the kindness that he had extended to them on their arrival. So he strove to ensure that they would bring Binyameen with them, in order to satisfy his desire to see him, by employing a carrot-and-stick-approach. ﴿ They said, “We shall try to get permission (for him) from his father.” ﴾ (Soorah Yoosuf 12:61). That is, we will try our utmost to arrange that he accompanies us and to bring him to you. ﴿ “And verily, we shall do it.” ﴾ (Soorah Yoosuf 12:61). That is, and certainly, we are able to accomplish that. Then he ordered his servants to place the

merchandise they had brought with them to exchange for food in their saddle-bags, without them realizing it. ﴿ So when they returned to their father, they said, "O, our father! No more measure of grain shall we get. So send our brother with us, and we shall get our measure and truly we will guard him." He said, "Can I entrust him to you except as I entrusted his brother (Yoosuf) to you aforetime? But Allah is the Best to guard, and He is the Most Merciful of those who show mercy." And when they opened their bags, they found their merchandise had been returned to them. They said, "O, our father! What (more) can we desire? This, our merchandise has been returned to us, so we shall get food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy." He (Ya'qoob) said, "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)." And when they had sworn their solemn oath, he said, "Allah is the Witness over what we have said." And he said, "O, my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In him, I put my trust and let all those that trust, put their trust in Him." And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allah, it was but a need of Ya'qoob's inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not. ﴾ (Soorah Yoosuf 12:63-68) Allah, Most High, relates what happened to them after they returned to their father and how they said to him, ﴿ "No more measure of grain shall we get." ﴾ That is, after this year, unless you send our brother (Binyameen) with us; if you send him with us, we will not be prevented from receiving grain. ﴿ And when

they opened their bags, they found their merchandise had been returned to them. They said, "O, our father! What (more) can we desire? This, our merchandise has been returned to us." ﴿. That is, what else can you wish for, now that our merchandise has been returned to us? ﴿ "so we shall get food for our family." ﴿. That is, we will be able to provide for them and bring them that which is beneficial to them this year and which will relieve the drought they are facing. ﴿ "And we shall guard our brother and add." ﴿. That is, because of his presence, ﴿ "one more measure of a camel's load." ﴿. Allah, Most High, says, ﴿ "This quantity is easy." ﴿. That is, in return for his other son going with them. Ya'qoob ﷺ was very close indeed to his son, Binyameen, because he could smell in him the scent of Yoosuf ﷺ and he found consolation in him for the loss of Yoosuf ﷺ. This is why he said, ﴿ "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)." ﴿. That is, unless you are all prevented from bringing him back. ﴿ And when they had sworn their solemn oath, he said, "Allah is the Witness over what we have said." ﴿. He confirmed their oaths and validated their covenants and took precautions to ensure the safety of his son (Binyameen); but caution cannot avail against that which has been Divinely ordained. Had it not been for his need and the need of his people for supplies, he would not have sent his beloved son. But Allah's Divine Ordainment has its own rules; and the Lord, Most High, ordains what He Wills, chooses what He Wants and decides what He wills. And He is the Most Wise, the All-Knowing. Then he ordered them not to enter the city through one gate; but to enter it through different gates. It was said that he desired that none should afflict them with the evil eye of jealousy; this was due to the fact that they were all handsome

men of strong form. This was said by ‘Abdullah Ibn ‘Abbas ؓ, Mujahid, Muhammad Ibn Ka‘b , Qatadah, As-Suddi and Ad-Dahhak. It was also said that he wanted them to separate, that haply, they might find some trace of Yoosuf ؑ. This was said by Ibraheem An-Nakha‘i. But the first opinion appears more correct, which is why he said, ﴿ “and I cannot avail you against Allah at all.” ﴾. Allah, Most High, says, ﴿ And when they entered according to their father’s advice, it did not avail them in the least against (the Will of) Allah, it was but a need of Ya‘qoob’s inner-self which he discharged. And, verily, he was endowed with knowledge because We had taught him, but most men know not. ﴾ (Soorah Yoosuf 12:68)

He, Most High, says, ﴿ And when they went in before Yoosuf, he betook his brother (Binyameen) to himself and said, “Verily! I am your brother, so grieve not for what they used to do.” So when he had furnished them forth with their provisions, he put the bowl into his brother’s bag, then a crier called out, “O, you (in) the caravan! Surely, you are thieves!” They, turning toward them, said, “What is it that you have missed?” They said, “We have missed the bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it.” They said, “By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!” They (Yoosuf’s men) said, “What then shall be the penalty of him, if you are (proved to be) liars?” They (Yoosuf’s brothers) said, “The penalty should be that he in whose bag it is found should be held for the punishment (of the crime). Thus we punish the *zalimoon* (wrongdoers etc.)!” So he (Yoosuf) began (the search) in their bags before the bag of his brother. Then he brought it out of his brother’s bag. Thus did We plan for Yoosuf. He could not take his brother by the law of the king (as a slave), except that Allah willed it. (So Allah caused the

brothers to bind themselves with their way of “punishment, i.e. the enslavement of a thief.”) We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allah). They (Yoosuf’s brothers) said, “If he steals, there was a brother of his (Yoosuf) who did steal before (him).” But these things did Yoosuf keep in himself, revealing not the secrets to them. He said (within himself), “You are in the worst case, and Allah knows best the truth of what you assert!” They said, “O, ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinoon* (those who do good).” He said, “Allah forbid that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *zalimoon* (wrongdoers).” } (Soorah Yoosuf 12:69-79)

Allah relates what happened to them when they entered with their brother, Binyameen, the presence of his full brother, Yoosuf ﷺ, and how he received him and informed him in secret that he was his brother, ordering him to keep this knowledge to himself and not to share it with them. Then he ordered his servants to place the bowl from which he drank and which he used as a measure for the people during those times of drought among Binyameen’s belongings. Then he told them that they (his brothers) had stolen the king’s measuring bowl. And he promised them (the servants) that if it was returned to him, he would reward the finder with a camel-load of food. The caller guaranteed this to them. They (the brothers) approached the one who had accused them and they rebuked him and strongly censured him for what he had said to them. { They said, “By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!” }. That is, you know of us what contradicts the accusation of theft that you have made against us. { They (Yoosuf’s men) said, “What then shall be the

penalty of him, if you are (proved to be) liars?” They (Yoosuf’s brothers) said, “The penalty should be that he in whose bag it is found should be held for the punishment (of the crime). Thus we punish the *zalimoon* (wrongdoers etc.)!”). This was their law, that the thief should be given up to the victim of the theft, which is why they said, (“Thus we punish the *zalimoon* (wrongdoers, etc.)!”)

He, Most High, says, (So he (Yoosuf) began (the search) in their bags before the bag of his brother. Then he brought it out of his brother’s bag) (Soorah Yoosuf 12:76) This was in order to avoid suspicion and to perfect the plot. Then He, Most High, says, (Thus did We plan for Yoosuf (Joseph). He could not take his brother by the law of the king (as a slave),) (Soorah Yoosuf 12:76) That is, had they not acknowledged that the punishment for one in whose luggage the bowl was found was that he be handed over to the victim of the theft, Yoosuf ﷺ would not have been able to take him, according to Egyptian law. (Except that Allah willed it. (So Allah caused the brothers to bind themselves with their way of “punishment, i.e. the enslavement of a thief.”) We raise to degrees whom We please), that is, in knowledge, (but over all those endowed with knowledge is the All-Knowing (Allah).) This is because Yoosuf ﷺ was more knowledgeable and more perceptive than his brothers and he possessed a stronger will and firmer resolution than they did. He only did what he did in accordance with Allah’s Command to do so. This was because of the great benefit that resulted from it – and that was the coming of his father and his people to him and their approaching him in a delegation. When they saw the bowl being brought out from the baggage of Binyameen, (They (Yoosuf’s brothers) said, “If he steals, there was a brother of his who did steal before (him).”) (Soorah Yoosuf 12:77). They were referring to Yoosuf ﷺ. It

was said that he had stolen the idol of his maternal grandfather and destroyed it. It was also said that his paternal aunt had tied a belt belonging to Ishaq ﷺ around him, under his clothing, when he was an infant; then they discovered it under his clothing and he (being a small child) was unaware of what she had done. And she had only done this because she wanted him to be in her care, because she loved him.

He, Most High, says, ﴿ “You are in the worst case, and Allah knows best the truth of what you assert!” ﴾. He answered them silently, in low voice – and his words were words of clemency and kindness, forgiveness, and pardon; they also spoke with kindness and gentleness, (though aloud) saying, ﴿ “O, ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinoon* (those who do good).” He said, “Allah forbid that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *zalimoon* (wrongdoers).” ﴾ (Soorah Yoosuf 12:78). That is, if we let the accused go free and took an innocent person. This is something that we would not do and we would not permit it to be done. We will only take the person in whose possession we found our property.

He, Most High, says, ﴿ So, when they despaired of him, they held a conference in private. The eldest among them said, “Know you not that your father did take an oath from you in Allah’s Name, and before this you did fail in your duty with Yoosuf? Therefore I will not leave this land until my father permits me, or Allah decides my case and He is the Best of the judges. Return to your father and say, “O, our father! Verily, your son (Binyameen) has stolen, and we testify not except according to what we know, and we could not know

the unseen! And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth.” He (Ya’qoob) said, “Nay, but your ownelves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them all (back) to me. Truly, He, only He is All-Knowing, Most Wise.” And he turned away from them and said, “Alas, my grief for Yoosuf !” And he lost his sight because of the sorrow he was suppressing. They said, “By Allah! You will never cease remembering Yoosuf until you become weak with old age, or until you be of the dead.” He said, “I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not. “O, my sons! Go you and inquire about Yoosuf and his brother, and never give up hope of Allah’s Mercy. Certainly no one despairs of Allah’s Mercy, except the people who disbelieve.” ﴿ *Soorah Yoosuf* 12:80-87)

Allah, Most High, informs us about them, saying that when they despaired of taking Binyameen from Yoosuf ﷺ, they began to whisper to one another in private. ﴿ The eldest among them said, ﴾ – that was Roobeel ﴿ “Know you not that your father did take an oath from you in Allah’s Name...” ﴾. That is, you have broken your oath to him and you have been negligent with him (i.e. Binyameen) as you were formerly negligent with his brother, Yoosuf. Now I cannot face him. ﴿ “Therefore I will not leave this land...” ﴾. That is, I will continue to stay here ﴿ “until my father permits me...” ﴾. That is, to come to him ﴿ “or Allah decides my case...” ﴾. That is, He enables me to secure my brother’s return to my father. ﴿ And He is the Best of the judges. Return to your father and say, “O, our father! Verily, your son (Benjamin) has stolen...” ﴾. That is, inform him of what you have seen of the matter with your own eyes. ﴿ “And we testify not except according to what we know, and we

could not know the unseen! And ask (the people of) the town where we have been, and the caravan in which we returned.” ﴿﴾. That is, what we have told you about them seizing our brother because he had committed an act of theft is a matter which has become widely known in Egypt and the people of the caravan in which we returned know about it, because they were there. ﴿ “And indeed we are telling the truth.” He (Ya‘qoob) said, “Nay, but your ownelves have beguiled you into something. So patience is most fitting.” ﴿﴾. That is, the matter is not as you have described; he did not steal, because it is not in his nature to do so. It is only your own selves that have seduced you into believing something (that is not true), so patience is the most fitting thing for me.

Then he said, ﴿ “May be Allah will bring them all (back) to me.” ﴿﴾. That is, Yoosuf ﷺ, Binyameen and Roobeel. ﴿ “Truly, He, only He is All-knowing.” ﴿﴾. That is, regarding my situation and the separation that I am enduring from my loved ones. ﴿ “Most Wise.” ﴿﴾. That is, in all that He ordains and all that He does; and His is the most far-reaching Wisdom and the irrefutable evidence. ﴿ And he turned away from them ﴿﴾. That is, Ya‘qoob ﷺ turned away from his sons. ﴿ And said, “Alas, my grief for Yoosuf!” ﴿﴾ This new grief reminded him of his former grief and resurfaced that which had been latent, as someone said,

*Let your heart roam wherever you wish for the sake of love,
But (true) love is only for the first love.*

And someone else said,

*My companion censured me for weeping at the graves,
For the tears that welled up and spilt forth,*

*And he said, "Do you weep for every grave that you see?
For a grave which consists of layers of sand?"
I said to him, "Verily, grief evokes grief, so leave me,
For all of this is the grave of Malik."*

He, Most High, says, **« And his eyes became white because of the sorrow. »** That is, he became blind due to excessive weeping **« that he was suppressing. »** That is, the extreme grief, sorrow and longing that he was feeling for Yoosuf عليه السلام. When his sons observed the emotional upset and the pain of being parted (from Yoosuf and Binyameen) that he was suffering, **« they said »** to him in tones of compassion, pity and concern for him, **« "By Allah! You will never cease remembering Yoosuf until you become weak with old age, or until you be of the dead." »** That is, you will continue to remember him until your body becomes weak and your strength departs, so if you take care of yourself, it will be better for you. **« He said, "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not." »** (*Soorah Yoosuf* 12:86). That is, I do not complain to you or to anyone among the people about my situation; I only complain to Allah, the Almighty, the All-Powerful, and I know that He will make a release and an escape for me from the situation that I am in. I also know that Yoosuf's vision must be fulfilled and that you and I will find no alternative to prostrating to him, as he saw. This is why he said, **« "and I know from Allah that which you know not." »** Then he said to them, in order to incite them to find Yoosuf عليه السلام and his brother, that they should go and inquire about the matter: **« "O, my sons! Go you and inquire about Yoosuf and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve." »** (*Soorah Yoosuf* 12:87). That is, do not despair of attaining relief after hardship, because no one despairs of Allah's Mercy and Relief

and the release from adversity that He can ordain, except the disbelieving people.

He, Most High, says, ﴿ Then, when they entered unto him (Yoosuf), they said, “O, ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.” He said, “Do you know what you did with Yoosuf and his brother, when you were ignorant?” They said, “Are you indeed Yoosuf?” He said, “I am Yoosuf, and this is my brother (Binyameen). Allah has indeed been Gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the *Muhsinoon* (those who do good) to be lost.” They said, “By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners.” He said, “No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy! Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family.” ﴾ (Soorah Yoosuf 12:88-93)

Allah, Most High, informs us about the return of Yoosuf’s brothers to him, their visit to him and their desire for his grain and for him to show charity toward them by returning their brother, Binyameen to them. ﴿ Then, when they entered unto him (Yoosuf), they said, “O, ruler of the land! A hard time has hit us and our family.” ﴾. That is, drought and straitened times, in addition to a large family ﴿ “and we have brought but poor capital...” ﴾. That is, we have brought money for the food we want to buy, but it is not substantial. It was said that they brought a mean sum of *dirhams*. It was also said that they were goods of little exchange value, except by the one who would be

kind enough to overlook this. It was also said that they brought pine nuts, terebinth seeds⁽²⁹⁾ and such. It was reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that they were types of straw sacks, ropes and the like. ﴿ “So pay us full measure and be charitable to us. Truly, Allah does reward the charitable.” ﴾. It was said by As-Suddi that it means by accepting what we have brought. It was also said that it means by returning our brother to us. This was the opinion of Ibn Juraij.

He saw the situation they were in and the pitiful payment that they brought and he felt compassion for them and made himself known to them, informing them about the Command of his Lord and their Lord. When he had revealed his identity to them, ﴿ He said, “Do you know what you did with Yoosuf (Joseph) and his brother, when you were ignorant? They said” ﴾. They were absolutely amazed to know his identity, for they had visited him numerous times and they had not recognised him. ﴿ “Are you indeed Yoosuf?” He said, “I am Yoosuf, and this is my brother (Binyameen)” ﴾. That is, I am Yoosuf with whom you dealt as you did and whom you abandoned aforesaid. ﴿ “And this is my brother (Binyameen).” ﴾ He said this in order to confirm the truth of what he had told them and to make clear to them the envy that they had harbored toward them and the deceitful stratagems they had employed against them, which is why he said, ﴿ “Allah has indeed been Gracious to us.” ﴾ That is, by the kindness and charity He has shown to us and by gathering us together after having been separated. This was the result of our obedience to Him and the patience we have shown in the face of the trials that have beset us, in addition to the obedience and filial piety we have shown toward our father and his great love and affection for us. ﴿ “Verily, he who fears

(29) Terebinth: *Pistacia vera*, a small tree which is grown for its edible seeds (akin to pistachio nuts).

Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the *Muhsinoon* (those who do good) to be lost.” They said, “By Allah! Indeed Allah has preferred you above us.” ﴿ That is, He has favored you over us and given you that which He has not given to us (i.e. Prophethood). ﴿ “And we certainly have been sinners.” ﴾. That is, in what we have done to you; and now here we are before you. ﴿ He said, “No reproach on you this day.” ﴾ That is, I will not rebuke you for what you did to me after this day. Then he went further, saying to them, ﴿ “may Allah forgive you, and He is the Most Merciful of those who show mercy!” ﴾ Then he ordered them to go with his shirt, which he wore next to his skin, and he told them to place it over their father’s eyes and he told them that his sight would be restored as a result, by Allah’s Permission, after he had lost it. This was an amazing phenomenon, proof of his Prophethood and a major miracle. Then he ordered them to bring all of their families to the lands of Egypt, to enjoy goodness, abundant provision and unity, after separation, in the most complete manner. ﴿ And when the caravan departed, their father said, “I do indeed feel the smell of Yoosuf, if only you think me not a dotard (a person who has weakness of mind because of old age).” They said, “By Allah! Certainly, you are in your old error.” Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face and he became clear-sighted. He said, “Did I not say to you that I know from Allah that which you know not?” They said, “O, our father! Ask for forgiveness (from Allah) for our sins, indeed we have been sinners.” He said, “I will ask my Lord for forgiveness for you, verily, He, only He is the Oft-Forgiving, the Most Merciful.” ﴾ (Soorah Yoosuf 12:94-98)

‘Abdur-Razzaq narrated on the authority of ‘Abdullah Ibn

‘Abbas ؑ that he said regarding the Words of Allah, Most High: **﴿ And when the caravan departed ﴾**, “When the caravan departed, a wind sprang up and it carried the smell of Yoosuf’s shirt to Ya‘qoob ؑ and he said, **﴿ I do indeed feel the smell of Yoosuf, if only you think me not a dotard (a person who has weakness of mind because of old age). ﴾**” Ibn ‘Abbas ؑ said, “He picked up his scent from a distance of eight days’ (travel) away!” Ath-Thawri also narrated it thus, as did Shu‘bah and others, on the authority of Abu Sinan. Al-Hasan Al-Basri and Ibn Juraij Al-Makki said that the distance between them was eighty *farsakhs* ⁽³⁰⁾ and that he had been parted from him for eighty years. **﴿ “If only you think me not a dotard (a person who has weakness of mind because of old age).” ﴾** That is, you say that I have only said this because I have become old and senile. ‘Abdullah Ibn ‘Abbas ؑ, ‘Ata’, Mujahid, Sa‘eed Ibn Jubair and Qatadah said that it means: “you think me foolish.” Mujahid also said – as did Al-Hasan Al-Basri – that it means “you think me senile and decrepit.” **﴿ They said, “By Allah! Certainly, you are in your old error.” ﴾** Qatadah and As-Suddi said that they spoke harsh words to him. Allah, Most High, says, **﴿ “When the bearer of the glad tidings arrived, he cast it (the shirt) over his face and he became clear-sighted.” ﴾** That is, as soon as he arrived with the shirt, he put it over Ya‘qoob’s face and immediately, his sight returned, after having been blind. When this happened, he said to his sons, **﴿ “Did I not say to you that I know from Allah that which you know not?” ﴾** That is, I know that Allah will reunite me with Yoosuf ؑ, that my eyes will be delighted by (seeing) him and that He will show me that which will please me regarding his situation. At this point, **﴿ They said, “O, our father! Ask for forgiveness (from Allah) for our sins, indeed we have been sinners.” ﴾** They

(30) *Farsakh*: A parasang, which is an ancient Persian unit of distance.

requested from him that he ask Allah, the Almighty, the All-Powerful to forgive them for what they had done, what they had inflicted on him and his son and what they had resolved to do against him (i.e. Yoosuf ﷺ). And because they had made the intention to repent before committing the deed, Allah caused them to seek forgiveness after they had committed it. Their father agreed to do what they asked. ﴿ He said, "I will ask my Lord for forgiveness for you. Verily, He, only He is the Oft-Forgiving, the Most Merciful." ﴾

Allah, Most High, says, ﴿ Then, when they entered unto Yoosuf, he betook his parents to himself and said, "Enter Egypt, if Allah wills, in security." And he raised his parents to the throne and they fell down before him in prostration. And he said, "O, my father! This is the interpretation of my dream aforesaid! My Lord has made it come true! He was indeed good to me, when He took me out of the prison and brought you (all here) out of the Bedouin life, after *Shaitan* had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He Wills. Truly, He, Only He is the All-Knowing, the Most Wise. My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the Earth! You are my *Wali* (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter; cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." ﴾ (Soorah Yoosuf 12:99-101)

The People of the Scripture claim that Yoosuf ﷺ was absent from his father for forty years; but the course of events related in the story is a fairly reliable guide to the length of his absence, because the woman attempted to seduce him when he was a young boy of seventeen, according to what has been related by

a number of reporters, but he refused. Then he was in prison for a few years (seven, according to 'Ikrimah and others). Then he was released and the seven years of abundance occurred, then, when the people were suffering from the effects of the drought in the second year of the seven years, his brothers came, seeking food supplies in the first year. Then in the second year, they brought his brother, Binyameen with them. In the third year, he revealed himself to them and ordered them to bring all of their families with them and all of them came. **« Then, when they entered unto Yoosuf, he betook his parents to himself »**. That is, he met with them alone, without his brothers **« and said, “Enter Egypt, if Allah wills, in security.” »** It was said that this means that he told them to enter and then he betook them to himself. This was described as weak by Ibn Jareer At-Tabari; but he is excused (for that). It was also said that he met them and betook them to himself in a tent (outside the city) and that when they approached the gate of Egypt, he said **« “Enter Egypt, if Allah wills, in security.” »** This was said by As-Suddi. But if we said that the matter does not require this (explanation) and it is implicit in the word **« “Enter...” »** that means reside in Egypt **« “if Allah wills, in security.” »** (*Soorah Yoosuf* 12:99) – it would be correct and also more appropriate.

Allah, Most High, says, **« and they fell down before him in prostration »**. That is, his parents and his eleven brothers prostrated before him, in order to venerate and honor him and this was legislated for them (by Allah) and it continued to be acted upon in all of the Divine Legislations until it was made unlawful in the Revelation given to Muhammad. **« And he said, “O, my father! This is the interpretation of my dream aforetime!” »** That is, this is the interpretation of the dream that I related to you, in which eleven planets and the sun and moon, which prostrated before me when I saw them; and you told me

to keep it secret and you promised me that which you promised me at that time. ﴿ “My Lord has made it come true! He was indeed good to me, when He took me out of the prison.” ﴾ That is, after the affliction and hardship, He has made me a governor and a person whose words are heeded and implemented in the lands of Egypt, wherever I wish ﴿ “and brought you (all here) out of the Bedouin life.” ﴾ That is, from the desert, for they lived in the region of the Arabs, in the lands of *Al-Khaleel*. ﴿ “After *Shaitan* had sown enmity between me and my brothers.” ﴾ This refers to the envy and malice which Satan inspired in their hearts, which caused them to do what they did to Yoosuf ﷺ, which we have already described. Then he said, ﴿ “Certainly, my Lord is the Most Courteous and Kind unto whom He wills.” ﴾ That is, when Allah Wills something, He prepares the causes that will bring it about and makes them easy in ways of which the slaves are unaware. Indeed, He ordains them and facilitates them, as a Kindness from Him, by His Supreme Omnipotence. ﴿ “Truly, He, Only He is the All-Knowing” ﴾. That is, He possesses (complete and perfect) Knowledge of all affairs. ﴿ “The Most Wise.” ﴾. That is, regarding His creation, His Legislation and His Divine Predestination.

Then, when Yoosuf ﷺ saw that his blessing was complete and all of his family had been gathered, he realized this (earthly) abode will not remain and that everything in it and on it is transitory. He saw that there is nothing after completeness except deficiency. As he realized all this, he praised his Lord in a manner that befitted Him and he acknowledged His Great Kindness and Grace and asked Him – and He is the Best of those who are asked – to grant that when death came to him, he might die as a Muslim and be joined with His righteous slaves. Thus it is said in the words of the supplication: “O, Allah! Cause us to live as Muslims and to die as Muslims.”

That is, when You bring death to us. It is possible that he asked this when death approached him, as the Prophet ﷺ asked, when death approached him, that Allah raise his soul to the heavenly host and the righteous companions from among the Prophets and the Messengers; he said three times, “O, Allah! Let me be with the highest companions,” and then he died. ⁽³¹⁾

As for our Islamic Law, it prohibits us from supplicating for death, except where we fear *fitnah*, ⁽³²⁾ as in the *hadeeth* of Mu‘az ؓ, describing the supplication of death, which was narrated by Ahmad, “If You are going to send *fitnah* to a people, then cause us to die and come to You without being put to trial.” ⁽³³⁾ In another *hadeeth*, it is said: “Son of Adam! Death is better for you than *fitnah*.” ⁽³⁴⁾

Maryam (peace be upon her) said, ﴿ **“Would that I had died before this, and had been forgotten and out of sight!”** ﴾ (*Soorah Maryam* 19:23). ‘Ali Ibn Abi Talib ؓ wished for death when the situation became grave, the discords and trials became oppressive, the fighting increased in intensity and rumor, gossip and hearsay became widespread. Abu ‘Abdullah Al-Bukhari, the compiler of the famous *Saheeh* wished for it when circumstances became difficult for him and he encountered those who opposed him.

However, in circumstances of comfort and ease, it was narrated by Al-Bukhari and Muslim in their authentic compilations, on the authority of Anas Ibn Malik ؓ that he said: “The Messenger

(31) Narrated by Al-Bukhari (4437), Muslim (2444), At-Tirmidhi (3496), Imam Ahmad (24253) and Imam Malik (562).

(32) *Fitnah*: Temptation, trial, discord, strife etc.

(33) This is an authentic *hadeeth* narrated by Imam Ahmad (15066); see the commentary of Al-Albani on *Al-Adab Al-Mufrad* (699).

(34) This is an authentic *hadeeth* narrated by Imam Ahmad (23113).

of Allah ﷻ said, “None of you should wish for death due to some harm that has befallen him, but if he has to wish for death, he should say, ‘O, Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.’”⁽³⁵⁾ What is intended by the word harm (*durr*) here is illness and the like, not harm in his religious affairs.

(35) Narrated by Al-Bukhari (5671) and Muslim (2680).

The Story of Ayyoob (Job) ﷺ

Ibn Ishaq said, "He was a man from Rome and his name was Ayyoob, son of Moos, son of Razaah, son of Al-'Ees, son of Ishaq, son of Ibraheem, *Al-Khaleel*." Others said that he was Ayyoob (Job), son of Moos, son of Raghweel, son of Al-'Ees, son of Ishaq, son of Ya'qoob. And other genealogies have been given for him.

Allah, Most High, says, ﴿ And (remember) Ayyoob (Job), when he cried to his Lord, "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us .﴾ (*Soorah Al-Anbiya'* 21:83,84)

In *Soorah Sad*, He, Most High, says, ﴿ And remember Our slave Ayyoob, when he invoked his Lord (saying), "Verily! *Shaitan* has touched me with distress (by losing my health) and torment (by losing my wealth)!" (Allah said to him), "Strike the ground with your foot: This is a spring of water to wash, cool and a (refreshing) drink." And We gave him (back) his family,

and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand. “And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.” Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! ﴿Soorah Sad 38:41-44﴾

Scholars of *tafseer* and history, and others have said that Ayyoob ﷺ (Job) was a man of great wealth, consisting of grazing stock, slaves, cattle and vast lands in Batheniyyah, which is located in Hooran.

Ibn ‘Asakir related that Ayyoob ﷺ had all of this and he also had many children and a large family, but all of this was taken from him and he was afflicted in his body by a variety of illnesses; and it has been authentically reported that the Messenger of Allah ﷺ said, “The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best. A man is tried in accordance with his faith; if his faith is firm, then his affliction is hard and if his faith is weak, then his affliction is light.”⁽³⁶⁾ But all of this only increased Ayyoob ﷺ in patience, hope of Allah’s Reward and praise and thanks for Him – to such an extent that his name has become a byword for patience; and it has also become a byword for tribulation, due to the many trials that he endured.

Ibn Abi Hatim and Ibn Jareer narrated on the authority of Anas Ibn Malik ؓ that the Prophet ﷺ said, “Allah’s Prophet, Ayyoob, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit

(36) The meaning of this can be found in the *Saheehain* and it was narrated with an authentic chain of narrators by Imam Ahmad, on the authority of Sa’d Ibn Abi Waqqas ؓ (1484).

him every morning and every evening. One of them said to his companion, ‘You know, by Allah, that Ayyoob committed a great sin which nobody in the world ever committed.’ His companion said, ‘Why are you saying that?’ He said, ‘For eighteen years he has been suffering and Allah has not had Mercy on him and relieve his suffering.’ When he went to him the next morning, the (second) man could not wait to tell this to Ayyoob. Ayyoob said, ‘I do not know what you are talking about, but Allah knows that if I passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner.’ Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayyoob, ﴿ **Strike with your foot. This is (a spring of) water to wash, cool and a (refreshing) drink** ﴾ (Soorah Sad 38:42) She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, “May Allah bless you! Have you seen Allah’s Prophet, the one who is sorely tested By Allah? I have never seen a man who looks more like him than you, if he were healthy.” He said, “I am he.” He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.” (37)

Ibn Abi Hatim narrated on the authority of Abu Hurairah رضي الله عنه, from the Prophet ﷺ that he said, “When Allah restored to health, Ayyoob رضي الله عنه He rained golden locusts down on him and

(37) Narrated by Ibn Jarreer in his *Tafseer* (23/167).

he began to gather them up with his hands and place them in his garment. It was said to him, 'O, Ayyoob! Do you not have sufficient?' He said, 'O, my Lord! Who can ever have sufficient of Your Mercy?' (38) It was also narrated by Ibn Hibban in his *Saheeh*, (39) but none of the compilers of the (six authentic) books narrated it, though it conforms to the criteria required for a *hadeeth* to be accepted as authentic. And Allah knows better.

Imam Ahmad narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, "While Ayyoob ؑ was bathing naked, locusts of gold fell upon him. Ayyoob, peace be upon him, began gathering them in his garment. Then his Lord called to him, 'O, Ayyoob, have I not made you so rich that you have no need of what you see?' He said, 'Yes, Lord! But I cannot do without Your Blessing!'" This was also narrated by Al-Bukhari, on the authority of 'Abdur-Razzaq ؓ. (40)

Allah's Saying: ﴿ **Strike with your foot** ﴾ means: strike the ground with your foot; and he did as he was commanded to do, upon which, Allah caused a spring, whose water was cold, to gush forth for him. Then Allah commanded him to wash in it and to drink from it; he did so, and Allah removed thereby all of the pain, disfigurement and illness that had afflicted his body, both outside and inside. He replaced his former ill-health with good health, bestowing on him perfect beauty and great wealth, to such an extent that He rained down a shower of golden locusts upon him and He returned his family to him, as He, Most High, says, ﴿ **and We restored his family to him (that he had lost), and the like thereof along with them.** ﴾ (*Soorah*

(38) Narrated by Imam Ahmad (10260).

(39) This is an authentic *hadeeth* narrated by Ibn Hibban in his *Saheeh* (14/122, No. 6230).

(40) Narrated by Imam Ahmad (27376).

Al-Anbiya' 21:84) It was said that He restored the selfsame family to life. It was also said that He rewarded him for those he had lost and recompensed him in the life of this world with others, and that He reunited him with all of them in the life of the Hereafter.

He, Most High, says, **﴿ as a Mercy from Ourselves. ﴾** (*Soorah Al-Anbiya' 21:84*) That is, We relieved him of his hardship. **﴿ and We removed the distress that was on him. ﴾** (*Soorah Al-Anbiya' 21:84*) – as a Mercy from Us to him and a Kindness and Beneficence **﴿ and a reminder for the worshippers. ﴾** (*Soorah Al-Anbiya' 21:84*) That is, a reminder for those who are tested in their bodies, their wealth or their children, for they have an example in the Prophet of Allah, Ayyoob ﷺ, who was tested by Allah with a test greater than that and he bore it patiently, hoping for Allah's Reward, until He relieved him of it.

He, Most High, says, **﴿ And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! ﴾** (*Soorah Sad 38:44*) This is a license from Allah, Most High, to His slave and His Messenger, Ayyoob ﷺ, because of the oath he had made to beat his wife with a hundred stripes. It was said that he made an oath to do this because she had sold her braids. It was also said that Satan appeared to her in a pleasant form and he described to her how to prepare a cure for Ayyoob ﷺ and so she prepared it and informed Ayyoob ﷺ of what had happened. He realized immediately that it was Satan and he swore an oath that he would beat her with a hundred stripes. When Allah, the Almighty, the All-Powerful cured him, He commanded him to take a hundred stems of thin grass and strike her with them once; and this would be equivalent to a

hundred stripes. Thus he had fulfilled his oath and not broken it. This is a release and a way out for the one who fears Allah and obeys Him, especially with regard to the right of a patient wife, who hopes for Allah's Reward, who is long-suffering, honest, dutiful and rightly guided – may Allah be pleased with her. This is why Allah granted this license and explained it in His Words: **﴿ Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! ﴾** (Soorah Sad 38:44)

The Story of Dhul-Kifl ﷺ

Who, According to Some People, Was the Son of Ayyoob ﷺ

Allah, Most High, says, after relating the story of Ayyoob ﷺ in *Soorah Al-Anbiya'*, ﴿ And (remember) Isma'eel, and Idris (Enoch) and *Dhul-Kifl* (Isaiah), all were from among *As-Sabireen* (the patient ones, etc.). And We admitted them to Our Mercy. Verily, they were of the righteous. ﴾ (*Soorah Al-Anbiya'* 21:85,86)

Also after relating the story of Ayyoob ﷺ in *Soorah Sad*, He, Most High, says, ﴿ And remember Our slaves, Ibraheem, Ishaq, and Ya'qoob, (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter). And they are with Us, verily, of the chosen and the best! And remember Isma'eel (Isma'eel), Al-Yasa'a (Elisha), and *Dhul-Kifl* (Isaiah), all are among the best ﴾ (*Soorah Sad* 38:45-48).

Ibn Jareer and Ibn Abi Najeeh narrated on the authority of Mujahid that he was not a Prophet, but that he was a righteous man, who was appointed to act on behalf of the Prophet sent to his people and to carry out his responsibilities towards them and to judge between them with fairness; as a result, he was known as Dhul-Kifl. ⁽⁴¹⁾

And Ibn Abi Hatim said: It is reported on the authority of Kinanah Ibn Al-Akhnas that he said: I heard Al-Ash'ari (i.e. Abu Moosa) when he was at the pulpit, saying, "Dhul-Kifl was not a Prophet; but there was a righteous man among the Children of Isra'eel, who used to offer a hundred prayers every day. He died and *Dhul-Kifl* took his place, offering a hundred prayers every day. For this reason, he was called Dhul-Kifl." ⁽⁴²⁾

Mention of Communities That Were Completely Eradicated

This was before the revelation of the Torah, based on the evidence in the Words of Allah, Most High: ﴿ **And indeed We gave Moosa (Moses), after We had destroyed the generations of old, the Scripture (the *Tawrah* [Torah])** ﴾ (Soorah Al-Qasas 28:43). Likewise, Ibn Jareer At-Tabari, Ibn Abi Hatim and Al-Bazzar narrated on the authority of Abu Sa'eed Al-Khudri ؓ that he said, "Allah did not destroy any people on the face of the Earth with a punishment from the heaven or from the Earth after the *Tawrah* had been revealed, except for the village

(41) This is because the word *kifl* is derived from the verb *kafala*, meaning to be responsible.

(42) See *Ad-Durr Al-Manthoor* (5/664). Al-Hafiz Ibn Katheer said in his '*Tafseer*' (3/192), "It is *munqati'* (broken) between Qatadah and Abu Moosa ؓ."

whose people were transformed into apes. Do you not see that Allah, Most High, says, ﴿ And indeed We gave Moosa, after We had destroyed the generations of old, the Scripture (the *Tawrah*) ﴾ (Soorah Al-Qasas 28:43) ⁽⁴³⁾ In one version narrated by Al-Bazzar, he described it as *marfoo'*. But it appears most likely that it is *mawqoof* (i.e. that it may be attributed to Abu Sa'eed Al-Khudri, and not to the Messenger of Allah ﷺ). In any case, it proves that every nation that was completely destroyed was before Moosa ؑ. Among them were the dwellers of Ar-Rass, of whom Allah, Most High, says, ﴿ And (also) 'Ad and Thamood, and the dwellers of Ar-Rass, and many generations in between. And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds) ﴾ (Soorah Al-Furqan 25:38,39)

He, Most High, says in *Soorah Qaf*, ﴿ Denied before them (i.e. these pagans of Makkah who denied you, O, Muhammad) the people of Nooh, and the dwellers of Ar-Rass, and Thamood. And 'Ad, and Fir'awn (Pharaoh), and the brethren of Loot. And the dwellers of that wood, and the people of Tubba' Everyone of them denied (their) Messengers, so My Threat took effect. ﴾ (Soorah Qaf 50:12-14). The context of these *Soorahs* proves that they were destroyed, eradicated and annihilated. And this refutes the preferred opinion of Ibn Jareer At-Tabari, which was that they were the People of the Ditch, who were mentioned in *Soorah Al-Burooj*, because these people came after the Maseeh ؑ, according to Ibn Ishaq and a number of others. And this

(43) Narrated by Ibn Jareer At-Tabari in his *Tafseer* (20/80). In *Al-Majma'*, Al-Haithami attributed it to Al-Bazzar in both *mawqoof* and *marfoo'* forms, while in *Ad-Durr Al-Manthoor* (5/129), As-Suyooti ascribed it to Ibn Abi Hatim. And Al-Haithami said, "...and its *rijal* (men) are all narrators of authentic *ahadeeth*."

claim also requires careful investigation.

Ibn Jareer At-Tabari narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: “The dwellers of Ar-Rass were the inhabitants of one of the villages of Thamood.” And at the start of his *Tareekh*, when describing the building of Damascus, Al-Hafiz Abul-Qasim Ibn ‘Asakir related from the *Tareekh* of Abul-Qasim ‘Ubaidullah Ibn ‘Abdullah Ibn Khurdazbah and from other sources that the dwellers of Ar-Rass were in Hadoor ⁽⁴⁴⁾ and Allah sent a Prophet to them whose name was Hanzalah Ibn Safwan, but they rejected him and killed him. So ‘Ad, son of ‘Aws, son of Iram, son of Sam, son of Nooh ﷺ led his children from Ar-Rass and settled in Al-Ahqaf and they spread out through the land of Yemen and throughout all the lands, until Jairoon, son of Sa’d, son of ‘Ad, son of ‘Aws, son of Iram, son of Sam, son of Nooh settled in Damascus and built the city, calling it Jairoon and that is Iram of the Pillars. ⁽⁴⁵⁾ And there is no place with more stone pillars than Damascus. Allah sent Hood, son of ‘Abdullah Ibn Rabah, son of Khalid, son of Al-Khulood, son of ‘Ad to the descendants of ‘Ad at Al-Ahqaf, but they rejected him and so Allah, the Almighty, the All-Powerful destroyed them. This means that the dwellers of Ar-Rass lived a very long time before ‘Ad. And Allah knows better.

Ibn Abi Hatim narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “Ar-Rass is a well in Azerbaijan.” Ath-Thawri narrated on the authority of Abu Bukair, who reported on the authority of ‘Ikrimah that he said, “Ar-Rass is a well in which they buried their Prophet.” ⁽⁴⁶⁾ Ibn Juraij said, “Ikrimah

(44) Hadoor: A town in Yemen.

(45) See: *Soorah Al-Fajr* 89:7.

(46) This is said to be derived from the Arabic verb *rassa*, which means to bury.

said that the dwellers of Ar-Rass were the dwellers of the town mentioned in *Soorah Ya Seen*, according to what 'Ikrimah has claimed, who were completely annihilated. Allah, Most high, says regarding them, « It was but one *Saihah* (shout, etc.) and lo! They (all) were silent (dead – destroyed). » (*Soorah Ya Seen* 36:29) And we shall relate their story after these people's story, though it would appear that they were another people (i.e. not the people referred to in *Soorah Ya Seen*); and they were also destroyed and eradicated. At all events, it contradicts what Ibn Jareer said.

The Story of the People of YaSeen

Who Were the Dwellers of the Town

Allah, Most High, says, ﴿And put forward to them a similitude; the (story of the) dwellers of the town, when there came Messengers to them. When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said, "Verily! We have been sent to you as Messengers." They (people of the town) said, "You are only human beings like ourselves, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies." They said, "Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly." They (the people) said, "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us." They (the Messengers) said, "Your evil omens be with you! (Do you call it an evil omen) because you are admonished? Nay, but you are a people *musrifoon* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah). And there came running from the farthest part of the town, a man, saying, "O, my people! Obey the Messengers; obey those who ask no

wages of you (for themselves), and who are rightly guided. And why should I not worship Him (Allah, Alone) Who has created me and to Whom you shall be returned. Shall I take besides Him *alihah* (gods), (when) if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever – and nor can they save me? Then verily, I should be in plain error. Verily! I have believed in your Lord, so listen to me!” It was said (to him when the disbelievers killed him), “Enter Paradise.” He said, “Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honored ones!” And We sent not against his people after him a host from heaven, nor do We send (such a thing). It was but one *Saiyah* (shout, etc.) and lo! They (all) were silent (dead – destroyed). ﴿ Soorah Ya Seen 36:13-29)

It has been widely reported from many of the *Salaf* and the later scholars that this town was Antioch (Antakiyah). This was narrated by Ibn Ishaq, who reported it on the authority of ‘Abdullah Ibn ‘Abbas ؓ, Ka‘b Al-Ahbar and Wahb Ibn Munabbih. It was likewise narrated on the authority of Buraidah Ibn Al-Husaib, ‘Ikrimah, Qatadah, Az-Zuhri and others.

But this saying is very weak, because when the Maseeh ؑ sent three of the Disciples to the people of Antioch (Antakiyah), they were the first city to believe in the Maseeh ؑ at that time. For this reason, it was one of the four cities in which there were Christian Patriarchs; and they were Antioch, Jerusalem, Alexandria and Rome. After them, Constantinople became a Patriarchal city, but none of them was destroyed, while the inhabitants of this village mentioned in the Qur’an were destroyed, as Allah says at the end of their story, after they had killed the one who believed in the Messengers. ﴿ And put forward to them a similitude; the (story of the) dwellers of the

town, when there came Messengers to them) (Soorah Ya Seen 36:13) But if (it was said that) the three Messengers mentioned in the Qur'an were sent to the people of Antioch in the distant past and they rejected them and Allah destroyed them. The city was then rebuilt after that and then when it was the time of the Maseeh ﷺ, they believed in the messengers he sent to them, this cannot be ruled out. And Allah knows better.

He, Most High, says, (And put forward to them a similitude.) That is for your people, Muhammad . (the (story of the) dwellers of the town). That is, the city. (when there came Messengers to them. When We sent to them two Messengers, they belied them both, so We reinforced them with a third.) (Soorah Ya Seen 36:13,14) That is, We supported them by sending a third person to deliver the Message. (They said, "Our Lord knows that we have been sent as Messengers to you.") (Soorah Ya Seen 36:16). But they answered them by saying that they were only human beings, like them, as (all) the disbelieving nations said to their Messengers, deeming the idea that Allah would send a human Messenger to be farfetched. The Messengers replied that Allah knew that they were Messengers sent to them and that if they were lying about Him, He would have punished them and exacted condign Retribution on them. ("And our duty is only to convey plainly.") (Soorah Ya Seen 36:17) That is, the only obligation upon us is to convey to you the Message with which Allah has sent us to you; it is Allah Who guides whom He wills and increases in misguidance whomsoever He wills. (They (the people) said, "For us, we see an evil omen from you.") That is, we see an evil omen in that which you have brought. ("...if you cease not, we will surely stone you."). That is, we will revile you verbally. It was also said that it means we will physically stone you. But the first explanation is supported by His Words: ("and a painful

torment will touch you from us.” 》. So they threatened them with death and verbal abuse. ﴿ They (the Messengers) said, “Your evil omens be with you!” 》 That is, they are thrown back upon you. ﴿ “(Do you call it “an evil omen”) because you are admonished?” 》 That is, because of the guidance to which we have called you, would you threaten us with death and verbal abuse? ﴿ “Nay, but you are a people *musrifoon* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah).” 》 That is, you do not accept the truth, nor do you desire it. And He, Most High, ﴿ And there came running from the farthest part of the town, a man. 》 That is, to support the two Messengers and to openly declare his belief in them ﴿ saying, “O, my people! Obey the Messengers; those who ask no wages of you (for themselves), and who are rightly guided.” 》 (Soorah Ya Seen 36:20,21). That is, they call you to the pure truth, without receiving or expecting any payment or any recompense. Then he called upon them to worship Allah, Alone, without ascribing partners to him and he forbade them to worship any other deity besides Him, which can offer them no benefit in this world or in the Hereafter. ﴿ “Then verily, I should be in plain error.” 》 (Soorah Ya Seen 36:24). That is, if I abandoned the worship of Allah and worshipped others besides Him. Then he said, addressing the Messengers, ﴿ “Verily! I have believed in your Lord, so listen to me!” 》 (Soorah Ya Seen 36:25). It was said that it means: Listen to my words and bear witness for me to them before your Lord. It was also said that it means: Hear, O, my people, my open testimony of belief in the Messengers of Allah. Upon hearing this, they killed him; it was said that they stoned him. It was also said that they tortured him to death. And it was also said that they leapt upon him as one man and killed him. Ibn Ishaq related from one of his companions, who reported on the authority of ‘Abdullah Ibn

Mas‘ood ؓ that he said, “They stamped on him until they had spilled his entrails.”

‘Abdullah Ibn ‘Abbas ؓ said, “He advised his people while he lived: ﴿ **“O, my people! Obey the Messengers.”** ﴾ (Soorah Ya Seen 36:20) – and after his death: ﴿ **He said, “Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honored ones!”** ﴾ (Soorah Ya Seen 36:26,27) This was narrated by Ibn Abi Hatim. Qatadah said: “You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honored him. He said, ﴿ **‘Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honored ones!’** ﴾ (Soorah Ya Seen 36:26,27). He wished that his people could know about what he was seeing with his own eyes of the honor of Allah.” Qatadah added, “And no, by Allah! Allah did not censure his people after they had killed him.” ﴿ **It was but one Saihah and lo! They (all) were silent (dead – destroyed).** ﴾ (Soorah Ya Seen 36:29)

And He, Most High, says, ﴿ **And We sent not against his people after him a host from heaven, nor do We send (such a thing).** ﴾ (Soorah Ya Seen 36:28) That is, We did not need to send down an army from the heaven in order to exact retribution upon them. This was the meaning narrated by Ibn Ishaq, who reported on the authority of one of his companions, who in turn reported on the authority of ‘Abdullah Ibn Mas‘ood ؓ. Mujahid and Qatadah said, that His not sending upon them a host means: He did not send down to them another Message. But Ibn Jareer At-Tabari said, “But the first explanation is more appropriate.”

I say that it is also stronger, which is why Allah says, ﴿ **nor do We send (such a thing).** ﴾ (Soorah Ya Seen 36:28) That is,

We did not need to do this in order to exact retribution, when they belied Our Messengers and killed Our *Wali*. ﴿ It was but one *Saiyah* and lo! They (all) were silent (dead – destroyed). ﴾ (Soorah Ya Seen 36:29)

The scholars of *tafseer* said that Allah sent Jibraeel ﷺ to them and he seized the posts of the gates to their city, then he unleashed a single shout upon them ﴿ and lo! They (all) were silent (dead – destroyed) ﴾ (Soorah Ya Seen 36:29). That is, their voices were silenced and their movements were stilled, so that not even an eye movement remained among them. All of this proves that this village was not Antakiyak (Antioch), because these people were destroyed because of their rejection of the Messengers whom Allah sent to them, while the inhabitants of Antioch believed and obeyed the messengers of the Maseeh ﷺ from among the disciples whom he sent to them. For this reason it was said that Antioch was the first city to believe in the Maseeh ﷺ.

The Story of Yoonus (Jonah) ﷻ

Allah, Most High, says in *Soorah Yoonus*, ﴿ Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? (The answer is none,) – except the people of Yoonus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. ﴾ (*Soorah Yoonus* 10:98)

He, Most High, says in *Soorah Al-Anbiya'*, ﴿ And (remember) *Dhun-Noon* (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying), “*La ilaha illa Anta* (none has the right to be worshipped but You [O, Allah]), Glorified (and Exalted) are You (above all

that [evil] they associate with You). Truly, I have been of the wrong-doers.” So We answered his call, and delivered him from the distress. And thus We do deliver the Believers (who believe in the Oneness of Allah, abstain from evil and work righteousness). ﴿ (Soorah Al-Anbiya' 21:87,88)

He, Most High, says in *Soorah As-Saffat*, ﴿ And, verily, Yoonus was one of the Messengers. When he ran to the laden ship, He (agreed to) cast lots, and he was among the losers. Then a (big) fish swallowed him and he had done an act worthy of blame. Had he not been of them who glorify Allah, he would have indeed remained inside its (the fish) belly till the Day of Resurrection. But We cast him forth on the naked shore while he was sick. And We caused a plant of gourd to grow over him. And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while. ﴾ (Soorah As-Saffat 37:139-148)

He, Most High, says in *Soorah Noon* (i.e. *Soorah Al-Qalam*), ﴿ So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow. (See the Qur'an, Verse 21:87). Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. But his Lord chose him and made him of the righteous. ﴾ (Soorah Al-Qalam 68:48-50)

The scholars of *tafseer* said that Allah sent Yoonus ﷺ to the people of Neenawa, in the land of Al-Mawsil (Mosul); he called them to Allah, the Almighty, the All-Powerful, but they rejected him and arrogantly persisted in their disbelief and willful rejection of the truth. When this state of affairs had gone on for a long time, he departed from them and threatened

them with the descent of Allah's Punishment upon them after three days.

'Abdullah Ibn Mas'ood رضي الله عنه, Mujahid, Sa'eed Ibn Jubair, Qatadah and more than one of the earlier and the later generations said that when he departed from among them and they became convinced of the imminent descent of Allah's Punishment upon them, Allah cast repentance and remorse into their hearts and they felt a sense of regret for the way they had treated their Prophet.

This is why Allah, Most High, says, ﴿ Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? ﴾ That is, was there any town in past times whose whole population believed? This (rhetorical question) indicates that this did not happen. Indeed, as Allah, Most High, says, ﴿ And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said, "We believe not in the (Message) with which you have been sent." ﴾ (Soorah Saba' 34:34). Then He, Most High, says, ﴿ except the people of Yoonus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. ﴾ (Soorah Yoonus 10:98) That is, all of them believed. Scholars of *tafseer* have disagreed as to whether or not their belief would benefit them in the Afterlife and save them from the Punishment of the Hereafter, as it saved them from Punishment in the life of this world. The most apparent answer, according to the context, is yes. And Allah knows better. As He, Most High, says, ﴿ when they believed. ﴾ (Soorah Yoonus 10:98) And He, Most High, says, ﴿ And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment

for a while. ﴿ (Soorah As-Saffat 37:147,148) This enjoyment for a while does not negate the possibility that there is another reward with it, that being the lifting of the Punishment of the Hereafter. And Allah knows better.

He, Most High, says, ﴿ And verily, Yoonus was one of the Messengers. When he ran to the laden ship, he (agreed to) cast lots, and he was among the losers. Then a (big) fish swallowed him as he had done an act worthy of blame. ﴾ (Soorah As-Saffat 37:139-141). That is to say, when he was the loser when they drew lots, he was cast overboard into the sea and Allah, the Almighty, the All-Powerful sent a great fish from the Mediterranean Sea and it devoured him; Allah, Most High, commanded it not to eat his flesh or break his bones, because he was not food for it. So it took him and swam through all of the seas. It was said that this fish was swallowed by another, even larger fish. They said that when he had stayed for some time in the fish belly, he thought that he had died; then he moved his limbs and saw that he was alive. He fell down in prostration before Allah in the belly of the fish, and he said, "O, Lord! I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatadah. Some said seven days; this was the view of Ja'far As-Sadiq, may Allah be pleased with him. Some said forty days; this was the view of Abu Malik. Mujahid said, narrating from Ash-Sha'bi, "It swallowed him in the morning and cast him forth in the evening." This is supported by the poetry of Umayyah Ibn Abi As-Salt

*And You, by a Grace from You, saved Yoonus,
And He remained in the belly of the fish for a night.*

What is meant is that when the fish began to swim with him

in the deep seas, and hurtled with him through the salty waves, he heard the sound of the fish praising the Most Beneficent and he even heard the praises of the pebbles for the Splitter of seeds and (fruit) stones ⁽⁴⁷⁾ and the Lord of the seven heavens and the seven earths and all that lies between them and that which is beneath the soil. On hearing these praises, he began to beseech Allah, silently and in words, as Allah has informed us, the Owner of Might and Majesty, Who knows the secrets and confidential talks and Who alleviates harm and affliction, Who hears all voices, even though they may be weak, Who knows the unseen things, even though they may be minute and Who answers the supplications of those who are in great distress, as He says in His Book, which was revealed to His trustworthy Messenger – and He is the Most Truthful of Speakers, the Lord of the Worlds and the God of the Messengers – ﴿ And (remember) *Dhan-Noon* (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying), “*La ilaha illa Anta* (none has the right to be worshipped but You [O, Allah]), Glorified (and Exalted) are You (above all that [evil] they associate with You). Truly, I have been of the wrong-doers.” So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness). ﴾ (Soorah Al-Anbiya’ 21:87,88)

As for His Saying: ﴿ and (he) imagined that We shall not punish him (i.e. the calamities which had befallen him)! ﴾ (Soorah Al-Anbiya’ 21:87), it means: We would not constrain him. It was also said that it means: We would not ordain for him; and this is linguistically well-known, as the poet says (in ‘*Al-Bahr At-Taweel*),

(47) See Soorah Al-An’am 6:95.

*There is no return for that time which has gone,
Blessed are You – that which You ordain will be,
And the matter is all in Your Hands.*

As for His Saying: ﴿ **But he cried through the darkness** ﴾ (Soorah Al-Anbiya' 21:87), 'Abdullah Ibn Mas'ood ﷺ, 'Abdullah Ibn 'Abbas ؓ, 'Amr Ibn Maimoon, Sa'eed Ibn Jubair, Muhammad Ibn Ka'b , Al-Hasan Al-Basri, Qatadah and Ad-Dahhak said that it means the darkness of the fish, the darkness of the sea and the darkness of the night. As for His saying: ﴿ **Had he not been of those who glorify Allah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection** ﴾ (Soorah As-Saffat 37:143,144), it was said that it means: Were it not for the fact that he had praised Allah when he was in that situation, and spoken those words affirming Allah's sole right to be worshipped, glorifying Him, acknowledging Him with humility and repentance to Him and resorting to Him (in his hour of need), he would have remained there until the establishment of the Day of Resurrection – and he would have been sent forth from the belly of that fish.

This is supported by the narration of Imam Ahmad and some of the compilers of the *Sunan*, on the authority of 'Abdullah Ibn 'Abbas ؓ, who said: The Messenger of Allah ﷺ said to me, "O, boy! I will teach you some words: Remember Allah and He will remember you. Remember Allah and you will find Him before you. Remember Allah in times of ease and He will remember you in times of hardship."⁽⁴⁸⁾

He, Most High, says, ﴿ **But We threw him** ﴾ (Soorah As-Saffat 37:145). That is, We cast him forth ﴿ **on al-'ara'** ﴾ (Soorah

(48) This is an authentic *hadeeth* narrated by Imam Ahmad (2800) and At-Tirmidhi (2516).

As-Saffat 37:145). That is, in a deserted place, in which there are no trees; rather, it is bare of them. ﴿ **While he was sick** ﴾ (*Soorah As-Saffat* 37:145). That is, physically weak. ‘Abdullah Ibn Mas‘ood ؓ said, “Like the body of a chicken without feathers on it.” (49) ‘Abdullah Ibn ‘Abbas ؓ, As-Suddi and Ibn Zaid said that his body was like the body of a child when it is born, swollen and without anything on it. ﴿ **And We caused a gourd plant to grow over him** ﴾ (*Soorah As-Saffat* 37:146).

Imam Ahmad narrated on the authority of Sa‘d Ibn Abi Waqqas ؓ that he said: I passed by ‘Uthman Ibn ‘Affan ؓ in the mosque and I greeted him with salutations of peace; he looked at me, but he did not return my salutations of peace. So I went to ‘Umar Ibn Al-Khattab ؓ and said, “O, Commander of the Faithful! Has anything happened in Islam?” Twice I repeated this, but he replied, “No. Why do you ask?” I said, “Only because I passed by ‘Uthman Ibn ‘Affan a short while ago in the mosque and I greeted him with salutations of peace and he saw me clearly. But he did not answer my salutations.” He said: So ‘Umar ؓ sent for ‘Uthman ؓ and said to him, “What prevented you from replying to your brother’s salutation?” He said, “I did not (ignore his salutations).” Sa‘d ؓ said, “Yes (you did).” They continued to contradict each other until they both swore that they were telling the truth. He said: Then ‘Uthman ؓ remembered and he said, “Yes (I remember now). I ask Allah’s Forgiveness and I turn to Him in repentance. You passed by me a while ago and I was preoccupied with thoughts of a saying which I heard from the Messenger of Allah ﷺ which I never think of except that a veil comes down over my eyes and my heart.” Sa‘d said: And I will tell you what it was. The Messenger of Allah told us the first part of the supplication

(49) Narrated by Ibn Abi Shaibah in *Al-Musannaf* (6/338, No. 31866) as part of a lengthy narration.

then a Bedouin came and kept him busy, then the Messenger of Allah ﷺ got up and I followed him. When I felt worried that he would enter his house, I stamped my feet on the ground and the Messenger of Allah ﷺ turned toward me and said, "Who is this, Abu Ishaq?" he said, "I replied, "(What is the matter) I said, yes, O Messenger of Allah. he said: "keep silent" "Nothing, by Allah, except that you told us the first part of the supplication, then this Bedouin came and kept you busy." He said, "Yes, the supplication of *Dhun-Noon* when he was in the belly of the fish: ﴿ "None has the right to be worshipped but You. Glorified be You! Truly, I have been of the wrongdoers." ﴾ (Soorah Al-Anbiya' 21:87). No Muslim ever supplicates to his Lord with these words for anything, but He will answer his prayer. ⁽⁵⁰⁾

(50) This is an authentic *hadeeth* narrated by Imam Ahmad (1465), At-Tirmidhi (3505) and An-Nasa'i in 'Al-Kubra' (6/168, No. 10492)

Mention of the Virtue of Yoonus عليه السلام

Allah, Most High, says, **« And, verily, Yoonus was one of the Messengers »** (*Soorah As-Saffat* 37:139). Allah, Most High, mentioned him as being among the Noble Prophets in *Soorah An-Nisa'* and *Soorah Al-Anbiya'* – may the choicest prayers and blessings from Allah be upon them all.

Imam Ahmad narrated on the authority of 'Abdullah رضي الله عنه that he said: The Messenger of Allah صلى الله عليه وسلم said, "No slave should say that I am better than Yoonus, son of Matta." ⁽⁵¹⁾

Al-Bukhari narrated on the authority of Abu Hurairah رضي الله عنه that he reported from the Prophet صلى الله عليه وسلم that he said, "No slave should say that I am better than Yoonus, son of Matta." ⁽⁵²⁾

◆◆◆ End of the Book ◆◆◆

(51) Narrated by Imam Ahmad (3695) and Al-Bukhari (4603).

(52) Narrated by Al-Bukhari (3416).