

THE PERSONALITY OF HAZRAT YŪSUF
(‘ALAYHY SALĀM) IN LIGHT OF THE HOLY
QU’RĀN AND THE HOLY BIBLE
(A COMPARATIVE STUDY)



Submitted in partial fulfilment of the requirements of the
MS. in Islamic Studies
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✓ ✓

Ammara Ihsan

REG # 136-FU/MS/F08

Supervisor: Dr. Amt-ul-Rafi

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DEDICATED

to

Respected Qari Sahib

*Whose kindness, care and guidance will always enlighten my ways of success
in this world and hereafter.*

FORWARDING SHEET

The thesis entitled "The Personality of Hazrat Yūsuf ('Alayh Salām) in Light of the Holy Qu'rān and the Holy Bible (A Comparative Study)".

Submitted by Ammara Ihsan in partial fulfilment of MS. in Islamic Studies with Specialization in Comparative Study of Religions has been completed under my supervision and guidance. I am satisfied with the quality of student's research work and allow her to submit this thesis for further process of as per IIUI rules and regulations.

Date: _____

Signature: _____

Name: _____

(Acceptance by the Viva Voce Committee)

Thesis Title: The Personality of Hażrat Yūsuf ('Alayh Salām) in Light of the Holy Qu'rān and the Holy Bible (A Comparative Study)

Name of student: Ammara Ihsan

Registration No. 136-FU/MS/F08

Accepted by the Faculty of Islamic Studies (Usuluddin), Department of Comparative study of Religions, International Islamic University Islamabad, in partial fulfilment of the requirements for the MS. in Islamic Studies with specialization in "Comparative study of Religions".

Viva Voce Committee

Chairman/Director/Head

External Examiner

Internal Examiner

Supervisor

ABSTRACT

The Holy Prophets have been born with distinctive attributes which make them profoundly different from other human beings and these traits remain stable throughout their whole life. They have possessed high level of ambitions with clear vision and remained intellectually genius. These special traits were endowed on them with certain unalienable rights, by the creator of the universe “Allah Almighty”, to set the example for their followers. Among those prominent prophets, the personality of Hazrat Yūsuf (‘Alayhy Salām) has been selected which has been described in two revealed texts i.e. the Holy Qur’ān and the Holy Bible. The aim of this study is to extract the exemplary personality traits through deep analysis of divine guiders’ personalities in order to shed down some golden principles for our improvement to get real success in both worlds.

Initially, the introduction explores the importance of personalities and revelation’s text. Later, it incorporates two chapters that are based on the detailed Biblical and Qur’ānic description. Further, the last chapter describes the comparative analysis of the personality of Hazrat Yūsuf (‘Alayhy Salām) that depicts how two revealed texts highlight the personality of the holy prophet and which book has given more guidance by presenting Hazrat Yūsuf’s (‘Alayhy Salām) personality as a model not only to his adherents but also to non-believers, polytheists, pagans and even to atheists.

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قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ مُوسَفٌ بْنُ يَعْقُوبَ بْنِ إِسْحَاقِ
بْنِ إِبْرَاهِيمَ عَلَيْهِمُ السَّلَامُ (البخاري)

INTRODUCTION

Human history is replete with numerous well known personalities like: Aristotle,¹ Julius Caesar,² Alexander the Great,³ Buddha, Lao-tzu, Mother Teresa et.al. Their position of influence contributed constructively towards their societies; whereas, some of them emerge as the symbols of destruction; like, Genghis khan, Hitler, et.al. Some of them lost their history with the passage of time. On the contrary, numerous have produced everlasting effects in their civilizations and revolutionary impact on today's world with their great contributions to different fields. For instance Archimedes the Greek mathematician, whose contribution to geometry brought profound effect to the realm. Later, he was followed by other great names of that time i.e. Newton⁴, Leonardo da Vinci and Leibniz. No doubt, these most brilliant minds have been universally accepted and entirely acknowledged, for their dedicated efforts and input for the betterment of common good and improvement in way of living through the utilization of natural and human resources around. However, certain questions strike our minds during the analysis that did the mentioned intellectual minds understand the real purpose of life? Did they realize the aim behind the creation of well organized universe and human beings? Did they understand that there is anything else more indispensable to understand, or man came

¹ One among the three famous philosophers, Socrates and Plato, belongs to northern Greece (884-322 BC). His teachings and theories are more influential over the whole world spread especially in Asia, Africa and Middle East through the conquest of these parts by his student Alexander the Great. "Aristotle," <http://list25.com/25-most-influential-people-in-history-by-attribute/5/>.

² An important figure of Roman history, great strategist, charismatic politician, founder of Western and European culture who developed it through his conquest, advocate of the poor of the Rome and of the lowest class of society.

³ He was the Great military general of the ancient world who was never defeated in battlefields. In his time he spread the Greek civilization and culture in the biggest part of the world.

⁴ Sir Isaac Newton, the great English revolutionary Physicist.

in this world only to complete the life cycle like other animals of the earth? Is there any difference between them as they both utilize the nature around them for their own well-being? If there is something more important, how human wisdom can get it by its own intellectual power? To nurture such questions the Creator of the universe, "Allah Almighty" has put mercy on the humankind by sending His messengers towards them. These messengers are called "Prophets. They taught human being the true and perfect aim of life and guided them towards the righteous path, real success and pleasure. They all were men so that they could teach man in their language and could give them example from their own lives. Their duty was not an easy task, they had to face a lot of repudiation but they did their work with constancy, elegancy, and clemency and with great patience. They leaded man towards superior ethical values, noble attitudes, right beliefs, respectable language, and exemplary patterns of behaviour, defined and organized, operating culture and environment. They told that man is the crown of creation and they imparted true knowledge, most dignified ethics and civilization. Their teachings were according to the need of that period in which they came and according to the nature of the nations in which they had been sent.

The total numbers of these righteous guiders are measurly 1, 24,000. Their basic teachings have no difference, because they all were taught by Allah Almighty through revelation in direct (oral command) or indirect way (through the angles). Some of them received this revelation in written form in shape of books and booklets. Total number of books which have been revealed by Allah Almighty are four, including: "Torāt", revealed on the holy prophet Mūsa ('Alayhy Salām); Zabūr, on the holy prophet Dā'ūd ('Alayhy Salām); Injīl, on the holy prophet 'Isa ('Alayhy

Salām); and the last revelation was on the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam), called “Qur’ān”.

This research work is based on two revealed texts i.e. the Holy Qur’ān and the Holy Bible. The Holy Qur’ān with its original contents reached us through generation to generation. Even though the originality of Bible is doubted today but the similar aspects of both scriptures “The Holy Qur’ān and the Holy Bible” give evidence on their same origin i.e.; divine revelation. As with the case, the stories written in the both books have significant differences between them. Mainly the characters of majority of the stories mentioned in both scriptures are the same pertaining to; Adam/Ādam, Noah/Nūh, Abraham/Ibrāhīm, Lot/Lūt, Jacob/Ya‘qūb, Joseph/Yūsuf, David/Dā’ūd, Suleiman/Sulaymān, Moses/Mūsa, Mary/Maryam and also Jesus/’Isā (‘Alayhym-us-Salām), but the way of presenting the characteristics of same person makes it two different figures which puts noticeable impact on the reader. However, the Qur’ānic narration has distinct purpose to cite these characters which is not to present them as historical figures but especially to highlight the importance of getting spiritual and moral guidance from them. This is the reason that the stories of Prophets cannot be found in the Holy Qur’ān in chronological order, at several places these has been presented with repetition to give emphasis on the guidance extract from their dispositions. While Bible attributes the moral characteristic of the prophets with cardinal sins which blemished their personality. Comparative analysis gives chance to the adherents of monotheistic religions to come closer by the things which are common among their religious teachings.

1. Research Question

The questions addressed in this research are described hereunder:

1. To explore that how the latest revealed text “The Holy Qur’ān” has depicted the personality of the great Prophet Ḥaḍrat Yūsuf (‘Alayhī Salām)? And in what ways the Holy Bible has illustrated his personality traits.
2. What are the similarities and differences about the personality of Ḥaḍrat Yūsuf (‘Alayhī Salām) described in the Holy Qur’ān and the Holy Bible?
3. Which book gives the true sketch of great personality of Ḥaḍrat Yūsuf (‘Alayhī Salām) that shows him as elevated as Allah Almighty created him and how people can get imitative guidance through his personality to change their codes of conduct?

2. Purpose Of The Study

Though humans have improved their life styles with the help of their intellectual powers yet they have not been able to get awareness about the true purpose of life by themselves. This is the reason behind the aggressive downfall of society’s moral and ethical values. Mendacious, crimes, corruption, hypocrisy, indecency, selfishness, prejudice, injustice etc. are the common mischief that have been embedded nowadays in the prevailing societies. The ignorance of the dull mind of so-called modern man has made him choose the imitation of the glamorous personalities like artists, players and famous people instead of the living example, to honour and emulate as the standard of the personality.

Among such important personalities, this research work has been focussed on the personality of Holy Prophet Ḥaẓrat Yūsuf ('Alayh Salām) whose description is written in two revealed books; "the Holy Qur'ān" and "the Holy Bible". The Holy Qur'ān gives great reverence to his narrative by calling it "the best of the stories" whereas the Holy Bible has considered him as an "important patriarch of Israeli nation". Comparative and analytical method has been used to investigate the similarities and differences of Ḥaẓrat Yūsuf's ('Alayh Salām) personality written in both books for extracting the best personality characteristics to guide and enlighten the reader with depth of knowledge and the truth regarding his personality.

3. Methodology

For the research work in hand the methodology adopted is descriptive because the work gives detailed account of Ḥaẓrat Yūsuf ('Alayh Salām) personality, as delineated in his story narrated in two revealed texts. To examine the similarities and differences comparative approach has been used and to point out characteristics of Ḥaẓrat Yūsuf ('Alayh Salām) personality critical analysis has been done. The effort has been made to narrate and explain the personality of Ḥaẓrat Yūsuf ('Alayh Salām) in the light of ahādīths, traditions, and commentaries. The encyclopaedias and articles related with topic have also been investigated in this regard.

To study the Biblical text NRSV (New Revised Standard Version) is selected which is officially approved by Catholic Church and is globally recognised by scholarly circles. It contains all those books which exist in Protestant canon, Roman Catholic canon and Orthodox canon. The Qur'ānic text has been taken online from "tanzil.net". English translation of the Holy Qur'ān has been consulted from the work

of "Abdullah Yūsuf Ali", "Muhammad Asad", "Marmaduke Pikthall", "A.J.Arberry" and "Abdul Mājid Daryabadi".

4. The Significance Of The Study

Academically no work has been done before which covers every aspect of Hażrat Yūsuf ('Alayhy Salām) personality. The present study will add value to the existing literature and will be beneficial for new researchers, believers and non-believers to get guidance from Hażrat Yūsuf's ('Alayhy Salām) personality. This study is the first attempt that explores the detailed personality traits of Hażrat Yūsuf ('Alayhy Salām) in light of the Holy Qur'ān and the Holy Bible.

Moreover, most of the writers have done literary work for describing Hażrat Yūsuf's ('Alayhy Salām) life history in light of the Holy Bible as; Walter De La Mare, Gene A. Getz, James Russell Miller, et.al. The comparative studies which have been conducted so far were mostly based on Hażrat Yūsuf's ('Alayhy Salām) story as narrated in the Biblical and the Qur'ānic scriptures. The research conducted by John Kaltner, Ayaz Afsar, Louay Fatoohi, are some of the examples in this regard.

5. Organization Of The Remainder Of The Study

After introducing the problem, objectives, literature review and significance of the study, the chapter one describes in detail the concept of personality and Prophets, the second chapter depicts the Biblical description of Hażrat Yūsuf ('Alayhy Salām) to highlight his personality through this text. The third chapter elaborates the Qur'ānic description of Hażrat Yūsuf ('Alayhy Salām) to analyse his personality accordingly. The illustration of the character sketch of Hażrat Yūsuf ('Alayhy Salām)

through critical discussion on his personality according to both revealed texts regarding the similarities and differences is addressed in Chapter four.

6. Key words:

- | | | |
|----|----------|-------------------------------|
| 3. | Joseph | Hażrat Yūsuf ('Alayhy Salām) |
| 4. | Jacob | Hażrat Ya'qūb ('Alayhy Salām) |
| 5. | Potiphar | Āziz-ē-Misr |
| 6. | Aseneth | Zulaykhā |

7. Limitations

The Qur'ānic narrative has been taken from the twelfth sura of the Holy Qur'ān which is entitled "Yūsuf" whereas the Biblical description is taken from Genesis, 37:1-50:26.

8. REVIEW OF LITERATURE

The work which has been done in the Biblical perspective:

Most of the works which have been done is related to the biblical text in the way of storytelling, which describes the important events of Hażrat Yūsuf's ('Alayhy Salām) life; his dreams, his brothers' jealousy, in reaction they sold him, his prison life, dream interpretation which saved him from prison and also saved the Egypt and Israeli nation. The writers who wrote in this way are: Jester Summers and Mike Sloan,⁵ James Russell Miller,⁶ Walter De La Mare,⁷ Rex Williams,⁸ Gene A. Getz,⁹

⁵ J. Summers and M. Sloan, "Joseph the Forgiver." (Broadman Press, 1976), <http://books.google.com.pk/books?id=ydYNIKchB5cC>

Marlene Targ Brill,¹⁰ J. H. Willard,¹¹ Jude Winkler,¹² Jan Payne,¹³ Sue Kassirer,¹⁴ David Boersma,¹⁵ Ben Alex,¹⁶ Lavinia Derwent,¹⁷ Arlene C. Rourke,¹⁸ Ellen Titlebaum,¹⁹ Max Bolliger,²⁰ Ernest E. Holbrook²¹ and Kathleen Cook Waldron.²²

Susan E. Hilliard focused on *Hażrat Yūsuf* ('Alayhy Salām) dreams in light of biblical story tells how they play with his fate.²³ James R. Shott dealt the story of *Hażrat Yūsuf* ('Alayhy Salām) like a fiction but also elaborates the moral messages from his life history. He tried to discuss the issues of modern life in context of

⁶ J.R. Miller, "The Story of Joseph." (Westminster, 1901),
<http://books.google.com.pk/books?id=gKYXAAAYAAJ>.

⁷ W. De la Mare, "The Story of Joseph." (Faber & Faber, 1958),
<http://books.google.com.pk/books?id=QGtAAAAIAAU>.

⁸ R. Williams, "Joseph." (Barbour Books, 1990),
<http://books.google.com.pk/books?id=q7pTMZbxk08C>.

⁹ G.A. Getz, "Joseph, from Prison to Palace." (Regal Books, 1983),
<http://books.google.com.pk/books?id=dpBuX89D04kC>.

¹⁰ M.T. Brill, Limited Publications International, and G. Torrisi, "Joseph's Coat of Many Colors." (Publications International, Limited, 1992), <http://books.google.com.pk/books?id=Hpp--IvfH4AC>.

¹¹ J.H. Willard, "The Favorite Son: The Story of Joseph." (H. Altemus, 1905),
<http://books.google.com.pk/books?id=EAk8AQAAQAAJ>.

¹² J. Winkler, "The Story of Joseph and His Brothers." (Catholic Book Pub. Co., 1988),
<http://books.google.com.pk/books?id=ICVqMTfp54C>.

¹³ J. Payne, "Joseph's Coat of Many Colors, and Other Bible Stories." (P3 Publishing, 2003),
<http://books.google.com.pk/books?id=uEinnzx9280C>.

¹⁴ S. Kassirer and D. Jarecka, "Joseph and His Coat of Many Colors." (Aladdin Paperbacks, 1997),
<http://books.google.com.pk/books?id=nrSOX9KF2SAC>.

¹⁵ D. Boersma, "Prophets of the Bible." (Xlibris Corporation, 2008),
<http://books.google.com.pk/books?id=tABQY4ul9jMC>.

¹⁶ B. Alex and P. Pauzin, "Joseph: The Boy Who Learned to Handle His Dreams." (Eerdmans, 1989),
<http://books.google.com.pk/books?id=-bOH3Em2D50C>.

¹⁷ L. Derwent and J. Lasker, "Joseph and the Coat of Many Colors." (Scholastic, 1965),
<http://books.google.com.pk/books?id=qDSKVHjmA78C>.

¹⁸ A.C. Rourke and G. Green, "Joseph, Man of Dreams." (Rourke Publications, 1985),
<http://books.google.com.pk/books?id=BZVe37QZAFMC>.

¹⁹ E. Titlebaum and K. Godsey, "Joseph and the Coat of Many Colors." (Inchworm Press, 1998),
<http://books.google.com.pk/books?id=9SfTQu7ASgsC>.

²⁰ M. Bolliger and E. Schlindler, "Joseph." (Delacorte Press, 1969),
<http://books.google.com.pk/books?id=TVEkAQAAQAAJ>.

²¹ E.E. Holbrook, "Joseph." (Xulon Press, Incorporated, 2011),
<http://books.google.com.pk/books?id=wIZBdhTaBbcC>.

²² K.C. Waldron, "Joseph, Master of Dreams." (Roussan, 2001),
<http://books.google.com.pk/books?id=TNyRbqlyK-4C>.

²³ S.E. Hilliard and E. Ostendorf, "The Dreamer." (Standard Pub., 1990),
<http://books.google.com.pk/books?id=W2OnONPc6J8C>.

Christian morality.²⁴ Leroy A. Peters presented the biblical story of Hażrat Yūsuf ('Alayhy Salām) in novelette form. The mentioned researcher has especially described the event of the prophet's marriage with Asenath.²⁵ Ella K. Lindvall mainly focused on elaborating how Hażrat Yūsuf ('Alayhy Salām) saved people from famine. The story is taken from Bible which narratrs to Hażrat Yūsuf's ('Alayhy Salām) life history.²⁶

The work based on Characteristics

Terri L. Fivash enriched his work with the history of Egyptian society and tried to expose the customs and daily life of people with their names.²⁷ Sandra Lea Hardage²⁸ and Charles Swindoll presented Hażrat Yūsuf's ('Alayhy Salām) story in novelistic form which shows his life in full of strains and torrential emotions. While facing great temptations Hażrat Yūsuf ('Alayhy Salām) remained firm in connection with Allah Almighty and forgave his brothers despite being betrayed by them.²⁹ In his book, Paul Borthwick describes the story as an example for the modern man that difficult times of Hażrat Yūsuf's ('Alayhy Salām) life could not affect his characteristics of forgiveness and belief in Allah Almighty. As a result He bestowed him with His mercy and grace throughout his life.³⁰ Through her writing Madeleine

²⁴ J.R. Shott, "Joseph." (Thorndike Press, 2000), <http://books.google.com.pk/books?id=IUR0oo0SgIcC>.

²⁵ L.A. Peters, "Joseph and Asenath." (AuthorHouse, 2008), <http://books.google.com.pk/books?id=Su0J0xb2rasC>.

²⁶ E.K. Lindvall and C. Molan, "Joseph and the King." (Moody Publishers, 1984), <http://books.google.com.pk/books?id=ywXeMeobcUKC>.

²⁷ T.L. Fivash, "Joseph." (Review and Herald Pub. Association, 2002), <http://books.google.com.pk/books?id=YGGX4DvBbRkC>.

²⁸ S.L. Hardage, "Faith Joseph's Story: A Novel and Christian Bible Study." (Cross Books Publishing, 2013), <http://books.google.com.pk/books?id=OF2mleKvnAC>.

²⁹ C. Swindoll, "Joseph: A Man of Integrity and Forgiveness." (Thomas Nelson, 1998), <http://books.google.com.pk/books?id=vG7ElhoGOcC>.

³⁰ P. Borthwick, "Joseph: How God Builds Character." (InterVarsity Press, 2003), <http://books.google.com.pk/books?id=ZMTJwIk8zIC>.

L'Engle, elucidate the way whereby Hażrat Yūsuf ('Alayhy Salām) overcome the sorrow and pains of life. It has a lot of lessons to spend our life in accordance with the divine dictates.³¹ While doing analysis of Hażrat Yūsuf's ('Alayhy Salām) characteristics Harm W. Hollander focused two main issues of his life, first is to show his ethical behaviour at the time of seduction from the Egyptian women which is illustrated by his chastity. The second is the love for his brothers in shape of forgiveness despite being betrayed by them, leading towards a series of suffering.³²

In his book Marten Niehoff's main concern is to present Hażrat Yūsuf's ('Alayhy Salām) personality in different interpretations: Midrash, Genesis and Rabbah, the historian Josephus and the philosopher Philo. The analysis has been done on hermeneutical potential and the narrative methods of biblical story. Moreover, the book presents him as political personality with successfulness and exemplified him with Abraham and Moses.³³

The work which has been done in the Qur'ānic perspective

In their books Ibn-ē-Ksīr³⁴ and Ibn al-Asīr³⁵ described the life histories of the Holy Prophets according to the Qur'ānic text. In their analysis they have also described about Yūsuf's ('Alayhy Salām) story in compact form. 'Abdul Wahhāb al-Najjār made the comparison of stories of the Holy Prophets written in two revealed books the Holy Bible and the Holy Qur'ān. While depicting the life history according

³¹ M. L'Engle, "Sold into Egypt: Joseph's Journey into Human Being." (H. Shaw Publishers, 1989), <http://books.google.com.pk/books?id=IPF-AAAAQAAJ>.

³² H.W. Hollander, "Joseph as an Ethical Model in the Testaments of the Twelve Patriarchs." (Brill, 1981), <http://books.google.com.pk/books?id=yQx5UDH3o64C>.

³³ M. Niehoff, "The Figure of Joseph in Post-Biblical Jewish Literature." (E.J. Brill, 1992), <http://books.google.com.pk/books?id=sBpLXQkynjoC>.

³⁴ abī al-Fidā Ism'āil Ibn-ē-Ksīr, *Qasāṣ al-Anbiyā'* (Beirut: Dār al-Jamīl, 1990).

³⁵ Ibn al-Asīr, *al-Kāmil Fi al-Tārīkh* (Beirut: Dār al-Sadar & Dār al-Beirut, 1965).

to the Holy Qur'ān he made a subtopic to describe some important traits of these prophets in light of the Holy Qur'ān but he didn't make its comparison with the Holy Bible.³⁶ Louay Fatoohi did effort to make comparison of Hażrat Yūsuf's ('Alayhy Salām) story written in two revealed scriptures the Holy Bible and the Holy Qur'ān with the background of history of that time when Hyksos Dynasty was ruling over Egypt. The book also drives attention towards new insights in explaining the meaning of Qur'ānic text.³⁷ Shalom Goldman depicted the important event of Hażrat Yūsuf's ('Alayhy Salām) life in which Potiphar's wife attempted to seduce Hażrat Yūsuf ('Alayhy Salām). Through his writing, he explicated the gender issue by presenting the mentality of women of Ancient Egypt with the help of Islamic and Jewish scriptures.³⁸ John Kaltner said that the Bible and the Holy Qur'ān present the story of Hażrat Yūsuf ('Alayhy Salām) parallel to each other with different worldviews of the same person, having same plot but one present it as totally convergent figure and the other as divergent one.³⁹ Akhtar K. Bhatti & Dr. Gul-e-Jannat wrote in their book about stories of the holy Prophets mentioned in the Holy Qur'ān and the Holy Bible by making the comparison of verses of two texts in columns. They elaborated their mission of preaching the true religion.⁴⁰ Yet, Ayaz Afsar explains the similarities and differences in nature of three common motifs of Hażrat Yūsuf's ('Alayhy Salām) story written in the two narratives (The Holy Qur'ān and The Holy Bible). According to him whole story revolves around these motifs which are: the motif of dreams, the

³⁶ 'Abdul Wahhāb al-Najjār, *Qaṣaṣ al-Anbiyā'* (Beirut: Dār al-Kutub al-'Ilmiyah, 1986).

³⁷ L. Fatoohi, "The Prophet Joseph in the Qur'an, the Bible, and History." (Luna Plena Publishing, 2007), <http://books.google.com.pk/books?id=IWgut3hhI3AC>.

³⁸ S. Goldman, "The Wiles of Women/the Wiles of Men: Joseph and Potiphar's Wife in Ancient Near Eastern, Jewish, and Islamic Folklore." (State University of New York Press, 1995), <http://books.google.com.pk/books?id=DKauXlekLskC>.

³⁹ J. Kaltner, "Inquiring of Joseph: Getting to Know a Biblical Character through the Qur'an." (Liturgical Press, 2003), <http://books.google.com.pk/books?id=kRS1jXUkEGoC>.

⁴⁰ Gul-e-Jannat Akhtar K. Bhatti, *Stories of the Prophets (Biblical and Qur'ānic Versions)* (Lahore: Ferozsons, 1998).

motif of clothing and the motif of wild beast/wolf. The analysis of both texts has been done to distinguish the nature of the linguistic structure of the text.⁴¹ The work of the famous poet Jami on the story of Hażrat Yūsuf ('Alayhy Salām) was also translated into English by Pendlebury⁴² and R.T.H. Griffith.⁴³

Books written for children to teach them ethical messages through Hażrat Yūsuf's ('Alayhy Salām) story:

To teach children ethical messages and to provide them the history of Israel and ancient Egypt the fascinating and colourful biblical story of Hażrat Yūsuf ('Alayhy Salām) was written by Juvenile Nonfiction,⁴⁴ Michael Karimattam,⁴⁵ Jenny Koralek,⁴⁶ Kathryn Smith,⁴⁷ Miles Kelly,⁴⁸ and Bill Yenne.⁴⁹ Catherine Storr wrote book the form of a collection of short stories dealing with the life history of Hażrat Yūsuf ('Alayhy Salām) in biblical context named "Joseph the dream teller"⁵⁰ to teach them how a boy struggled in his life to fulfil his dreams. In another book he describes that how famine became the cause of reuniting Hażrat Yūsuf ('Alayhy Salām) with

⁴¹ Ayaz Afsar, "Plot Motifs in Joseph/Yūsuf Story: A Comparative Study of Biblical and Qur'ānic Narrative," *Islamic Studies* 45(2006), <http://www.jstor.org/stable/20839014>.

⁴² Jāmī and D. Pendlebury, "Yusuf and Zulaikha: An Allegorical Romance." (I S H K, 1980), <http://books.google.com.pk/books?id=aZSBAAAAIAJ>.

⁴³ R.T.H. Griffith, "Yusuf and Zulaikha: A Poem by Jāmī." (Taylor & Francis Group, 2001), <http://books.google.com.pk/books?id=BmdNaYf4ncsC>.

⁴⁴ B. Wildsmith, "Joseph." (Eerdmans Books for Young Readers, 1997), http://books.google.com.pk/books?id=WGqc1_jNYp8C.

⁴⁵ M. Karimattam and apps2sync.com, "Joseph." <http://books.google.com.pk/books?id=qSGuAwAAQBAJ>.

⁴⁶ J. Koralek and P. Baynes, "The Coat of Many Colors." (Eerdmans Books for Young Readers, 2004), http://books.google.com.pk/books?id=Q_3HeTMVt6cC.

⁴⁷ K. Smith, "Joseph's Coat of Many Colors." (Parragon Publishing, 2005), http://books.google.com.pk/books?id=XD_KCrWoWIUC.

⁴⁸ M. Kelly and V. Parker, "Joseph the Dreamer and Other Bible Stories." (Miles Kelly Publishing, Limited, 2011), <http://books.google.com.pk/books?id=2G33dgulDoUC>.

⁴⁹ B. Yenne and T. Jacobs, "Joseph and the Coat of Many Colors." (T. Nelson, 1994), http://books.google.com.pk/books?id=tRPj_NIp30MC.

⁵⁰ C. Storr and C. Molan, "Joseph the Dream Teller." (Raintree Childrens Books, 1984), <http://books.google.com.pk/books?id=AwYICh9wBbYC>.

his family by driving his brothers to Egypt to take food for their survival.⁵¹ Ruth Redding Brand wrote the book for five grade students to give knowledge of biblical ethics through the Prophets' stories with the help of photographs of biblical places and characters.⁵² Whereas, Amina I. Ali⁵³ wrote the book for children on the life history of the Prophets in the light of the Holy Qur'ān.

⁵¹ ——, "Joseph and the Famine." (Raintree Childrens Books, 1985), <http://books.google.com.pk/books?id=boc1gj3qymkC>.

⁵² R.R. Brand, J. Pennington, and Darrel Tank, "Joseph." (Review and Herald Pub. Association, 2004), http://books.google.com.pk/books?id=Vz8w-Lv_qXcC.

⁵³ A.I. Ali, J.C. Cinquino, and A. DeLorenzo, "Yusuf: The Honest." (Al-Saadawi Publications, 1996), <http://books.google.com.pk/books?id=HOO5rhY4psUC>.

CHAPTER 1

“OVERVIEW OF PERSONALITY, PROPHET AND PROPHETHOOD”

CHAPTER: 1

OVERVIEW OF PERSONALITY, PROPHET AND PROPHETHOOD

1.1. WHAT IS PERSONALITY?

The history of word personality is dates back to: "Late Middle English describing 'the fact or quality of being a person' is from Old French *personalite*, from Medieval Latin *personalitas*, from Latin *personalis*. The prime current sense describing the qualities and characteristics in a person's make-up dates from the late 18th century."⁵⁴

Oxford Advanced Learners explains the term personality as: "The various aspects of a person's character that combine to make them different from other people."⁵⁵

The term also refers to: "The combination of characteristics or qualities that form an individual's distinctive character."⁵⁶

It is defined as: "The sum of characteristics that constitute an individual; the state of existing as an intelligent being; a person of distinction; usually disparaging.

⁵⁴ "Personality," in *The Oxford Dictionary of Word Histories*, ed. Glynnis Chantrell (Great Britain: Oxford University Press, 2004), 373.

⁵⁵ "Personality," in *Oxford Advanced Learners*, ed. Sally Wehmeier (Great Britain: Oxford University Press 2001), 982.

⁵⁶ "Personality," in *Concised Oxford English Dictionary*, ed. Angus Stevenson Catherine Soanes (Oxford University Press).

reflecting on the conduct, character, or appearance of some person; as to indulge in personalities.”⁵⁷

This word explicates the: “Distinctive or well-marked character: a person; the integrated organization of all the psychological, intellectual, emotional, and physical characteristics of an individual, especially as they are presented to other people.”⁵⁸

It identifies: “The characteristics or qualities that form an individual’s character.”⁵⁹

It also explains: “The integrated and dynamic organization of the physical, mental, moral, and social qualities of the individual that manifest itself to other people and comprise the natural impulses, and habits, interests and complexes, the sentiments and ideals, the opinions and beliefs, as manifested in his relations with his social milieu.”⁶⁰

Thus, we can say that personality depicts the divergent and unique characteristics of a person that distinguishes him or her from the rest of people.

The *Encyclopaedia Americana* describes the term personality as: “The sum of the patterns of thinking, feeling and behaving that are characteristic of a person. Within psychology the emphasis in the field of personality is on individual differences and on the organization of psychological processes in the person.”⁶¹

The *New Encyclopaedia Britannica* explains this word in this sense: “The study of personality focuses on classifying and explaining relatively stable human

⁵⁷ “Personality,” in *New Webster’s Dictionary of the English Language* (New York: Delair Publishing Company, 1981), 1108.

⁵⁸ “Personality,” in *Chambers English Dictionary*, ed. George Davidson Catherine Schwarz (UK: W&R Chambers Limited and Cambridge University Press, 1989), 1084.

⁵⁹ “Personality,” in *Reader’s Digest Wordpower Dictionary* (Belgium: The Reader’s Digest Association Limited, 2011), 722.

⁶⁰ {, 2005 #179@214}

⁶¹ Lawrence A. Pervin, “Personality,” in *The Encyclopedia Americana* (U.S.A.: Grolier Incorporated, 1984), 756.

psychological characteristics. Personality theorists search those regularities among all people that define the nature of man as well as the factors that influence the course of lives.”⁶²

Encyclopaedia of Psychology refers to the word personality as: “behaviour which, though not necessarily right or wrong, is pleasing or offensive to other people, favourable or unfavourable to the individual’s standing with his fellows. Personality is a relatively permanent structural characteristic of the individual.”⁶³

Therefore, the term personality is explained as, those invariable characteristics of a person that influences his or her behaviour.

The study of human nature is as old as the history of ancient Greek; many approaches have been used to explore the satisfactory understanding about the human nature and the phenomena of the physical world around him to utilize this information by improving human life. Indeed, philosophy, astrology, theology, life science and literature ever did efforts to understand the complex nature and behaviour of human beings. Thus, psychology is one of the disciplines of natural and applied sciences, which is deeply obliged to deal with the human nature with the help of experimental and empirical study to know why people behave differently in a specific manner. Literally it is “the scientific study of mind and its behaviour”.⁶⁴ Its formal beginning as a separate discipline was established in 1879.⁶⁵ Gradually in the modern study of human personality in empirical and scientific scrutiny has emerged as a subfield of psychology like other areas of study including: social psychology, developmental

⁶² “Personality,” in *The New Encyclopaedia Britannica* (U.S.A.: Encyclopaedia Britannica, 2005), 503.

⁶³ “Personality,” in *Encyclopaedia of Psychology*, ed. R. Woodwoth (Delhi: Sports Publication, 2001), 134,37.

⁶⁴ J. Cacioppo and L. Freberg, *Discovering Psychology: The Science of Mind* (U.S.A.: Cengage Learning, 2012), 5.

⁶⁵ Daniel J. Ziegler Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 3rd ed. (U.S.A.: McGraw-Hill, 1992), 2.

psychology, perception, biopsychology and organizational behaviour. As a recognizable and systematic way this discipline became known within psychology in 1930 with the publication of two textbooks in United States by the well known psychologists: Ross Stagner who wrote the book "*Psychology of Personality*" in 1937 and Gordon W. Allport also published his book in 1937 entitled "*Personality: Psychological Interpretation*".⁶⁶

The groundwork of this discipline is to seek the reasons behind human actions and reactions, and to study their motivations, emotions, thoughts, and perceptions which they experience in different situations. The other objective of this study is to carry out the ways by giving people various special learning programs, introducing them the forms of psychotherapy and giving them directions which permit them to comply with more satisfying life. Now the focus of the field "personality psychology" is to study normal behaviour rather than abnormal stimulus. Personality psychology has several different assessment methods to understand and study any personality such as; the interview, observing and monitoring behaviour, administering psychological tests, measuring psychological responses, analyzing personal documents and biographical features.⁶⁷

The personality is a complex and dynamic set of process which interplay with innate conflicts and excitation of mind at the time of contact with external world which organize person's behaviour. To understand human behaviour Sigmund Freud⁶⁸ presented the psychodynamic approach in 1896, to elaborate the ways that

⁶⁶ "Personality," 503.

⁶⁷ Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 3.

⁶⁸ Sigmund Freud was born on 1856, in a Jewish family at Freiberg, Moravia, a small Austrain town now part of central Czechoslovakia. From childhood he was a bright student. In 1881 he earned his doctoral degree in medicine at Vienna University and appointed as a professor in the same university at 1902. Freud was an Austrian neurologist and the founder of psychoanalysis, who created an entirely new approach to the understanding of the human personality. He is regarded as one of the

mental conflicts actually control man's behaviour.⁶⁹ He presented three level of mind organization: the conscious, preconscious, and unconscious. Further, he presented the structural model of mental life with tripartite division in the anatomy of personality: id, ego and superego.⁷⁰ He was the founder of psychoanalysis, on the basis of his psychodynamic concept of understanding every area of human behaviour which established for doing self-analysis and clinical observation of neurotic patients.⁷¹ His Psychoanalytic theory of personality development is based on two premises: the first is genetic; that early childhood experiences of human being develops adult personality and second is psychosexual; which is the major factor in developing human attitudes, values and traits over the course of a person's life.⁷²

In opposing the Freud's approach of understanding human personality two the most prominent figures established their own theories i.e. Carl Jung and Alfred Adler.⁷³ They thought Freud put excessive emphasis on sexuality and aggression in developing human behaviour. Adler⁷⁴ held that people experienced the feelings of inferiority in their childhood⁷⁵ which provide fundamental force of motivation to get superiority and perfection.⁷⁶ He illustrates that we should strive for the development of our culture and society by generating harmony between individuals and social

most influential - and controversial - minds of the 20th century. He died of cancer on 1939 in London. Ibid., 82-86. "Sigmund Freud," http://www.bbc.co.uk/history/historic_figures/freud_sigmund.shtml

⁶⁹ Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 125.

⁷⁰ Ibid., 88.

⁷¹ Ibid., 125.

⁷² Ibid., 94.

⁷³ Ibid., 135.

⁷⁴ Alfred Adler was an Australian medical doctor, psychiatrist and psychotherapist, born on 1870 in Vienna. He is famous for introducing the concept of "individual psychology" and to discover the concept of "inferiority complex". He was died on 1937. Ibid., 136-38.

⁷⁵ "Lost Adler Ashes Return to Vienna," <http://www.bbc.co.uk/news/uk-scotland-edinburgh-east-fife-13122227>.

⁷⁶ ——, *Personality Theories Basic Assumptions, Research and Applications*, 143.

world.⁷⁷ He theorized that man should improve his lifestyle by improving individual's intellectual power. According to him, our plans for future life affect our present behaviour.⁷⁸ Later on, two self-test initiated to assess Adler's concept: Social Interest Scale and Social Interest Index.⁷⁹

On the other hand, Carl Jung⁸⁰ used the term "psyche" for personality; which is composed of three separate structures, i.e. interacting with each other: the ego, the personal unconscious and the collective unconscious.⁸¹ He was the first in the field of psychology who recognized that positive implication of religious, spiritual and transcendental experiences for personality growth are necessary.⁸² He said human psyche is "religious by nature".⁸³ For Jung, person is always in learning process of acquiring new skills to reaching new goals and getting progress in self-realization. However, the process of acquiring this stage needs great efforts and covers the entire life span which make him unique and indivisible being. In fulfilment of individuation man attains self-actualization. According to him only well-educated and bright person who have considerable spare time can be able to get this final stage of personality development.⁸⁴ The Myers-Briggs Type Indicator (MBTI) was developed from Jung's psychology typology to measure individual differences.⁸⁵

⁷⁷ Ibid., 144.

⁷⁸ Lauren Cosner, "Alfred Adler," <http://faculty.frostburg.edu/mbradley/psyography/alfredadler.html>.

⁷⁹ Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 178.

⁸⁰ The founder of "analytical psychology" Carl Gustav Jung the psychiatrist and psychotherapist, born in 1875, in Switzerland. He generated some best known psychological concepts; the collective unconscious, archetype, synchronicity, the complex.

⁸¹ Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 171.

⁸² Ibid., 177.

⁸³ E. Jones-Smith, *Theories of Counseling and Psychotherapy: An Integrative Approach* (SAGE Publications, 2011), 52.

⁸⁴ Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 176.

⁸⁵ Ibid., 177.

Like Freud, Horney⁸⁶ also had the view that childhood experiences shape the functions and structure of adults' personality.⁸⁷ However, she disagreed with Freud's claim of psychosexual concepts which dictates child in developing his or her behaviour.⁸⁸ Though, she had a view that the decisive factor behind personality growth is; interpersonal relationship between parents and children.⁸⁹ It is essential for parents to fulfil child's two basic needs i.e. need for satisfaction and the need for safety.⁹⁰ She theorised that parents' erratic behaviour, injustice punishment, un-kept promises, noticeable preference for a sibling ensue abnormal development of child's personality. Afterwards, child's feeling of insecurity disrupts his or her relation with his parents and this situation accompany child with the feelings of being isolate, helpless and frightened.⁹¹ As a result, frustrated child adopts certain defensive strategies and maintains hostile feelings towards parents and to everyone in society, which often leads him or her towards basic anxiety.⁹² In 1942, she identified ten strategies to coping basic neurotic needs and anxiety, called "neurotic needs or neurotic trends."⁹³

Gordon Allport⁹⁴ presented the precise definition of personality in these words: "Personality lies behind specific human behaviour, thought and characteristics

⁸⁶ Karen Horney, the Sociocultural theorist of personality born in Hamburg, Germany, in 1885. She was the first German woman who permitted to study medicine. Her theory is based on clinical observation of neurotic patients. She died of cancer in 1952. *Ibid.*, 223-24.

⁸⁷ *Ibid.*, 224.

⁸⁸ *Ibid.*

⁸⁹ *Ibid.*, 225.

⁹⁰ *Ibid.*

⁹¹ *Ibid.*, 227.

⁹² *Ibid.*, 231.

⁹³ *Ibid.*, 226.

⁹⁴ Gordon Willard Allport, was born in Montezuma, Indiana, in 1897. He was the great psychologist of twentieth century. He study the unique personality traits of individuals. He was died on 1967. "Gordon Allport," <http://psychology.jrank.org/pages/23/Gordon-Willard-Allport.html>.

which is dynamic in different social situations and stands him unique.”⁹⁵ He connotes the word character to such ethical concepts which are embedded in society through which a person’s qualities can be evaluated.⁹⁶ Moreover, he said that in society different people may have different central values around which their purpose of life revolves.⁹⁷ In Allport’s view personality develops with the passage of time and the emergence of true mature personality is a lifelong process.⁹⁸ The mature person is always motivated by conscious and has six attributes; has extended sense of self, has ability to make warm social interactions, he easily deals with his emotions and can control over his emotions. He has realistic approach of understanding things, mature person has enough self-insight, and he has a systematic way of making his life meaningful.⁹⁹ He also assumes that individuals possess stable and unique qualities which differs him from each other.¹⁰⁰ To reveal the uniqueness of individual he introduced the approach called “idiographic trait study”. Some researchers use this approach to collect information, with help of open-ended questionnaires, interviews, letter, personal diaries and autobiographical histories.¹⁰¹ In 1928, he developed a personality assessment method with the help of his brother Floyd Allport, known as A-S reaction study.¹⁰²

According to Cattell¹⁰³ an adequate theory of personality is; which takes personality as a combination of multiple traits. He said one-third of personality is

⁹⁵ ——, *Personality Theories Basic Assumptions, Research and Applications*, 241.

⁹⁶ Ibid.

⁹⁷ Ibid., 256.

⁹⁸ Ibid., 254.

⁹⁹ Ibid., 254-56.

¹⁰⁰ Ibid., 285.

¹⁰¹ Ibid., 261.

¹⁰² “Gordon Allport.”

¹⁰³ Raymond Bernard Cattell was born in 1905 in Staffordshire, England, died on 1998. He was British-born American psychologist, recognise as the leading personality theorists of the world. “Raymond B.

resolute by genetics and the second factor is environment which has two-third influence in developing personality.¹⁰⁴ To check these factors he designed a statistical procedure to estimate their contribution called "multiple abstract variance analysis" (MAVA).¹⁰⁵ The second method of factor analysis to study the personality was first introduced in 1949 by him known as 16PF (Sixteen Personality Factors Questionnaire).¹⁰⁶ According to him the term personality is that from which we can predict how person will behave in the given situation.¹⁰⁷

Albert Bandura¹⁰⁸ is renowned as a premier theorist who presented social cognitive concept to understand the causes of human functioning through reciprocal determinism model.¹⁰⁹ In Bandura's perspective there are two types of determinants behind human behaviour. The first is internal such as beliefs, self perceptions and expectations second is external which is rewards and punishments, also called environmental influences.¹¹⁰ These two factors play interlocking role and create an overt behaviour of a person and in the same way overt behaviour also controls the events which effects one's environment.¹¹¹ Put more simply, behaviour is both producer and product of the environment.¹¹² At the same time he didn't deny the importance of external reinforcement. He put emphasis on the importance of observational learning in acquiring certain kind of behaviour. Likewise, reading,

Cattell," *Encyclopedia Britannica Online*

<http://www.britannica.com/EBchecked/topic/100073/Raymond-B-Cattell>.

¹⁰⁴ ——, *Personality Theories Basic Assumptions, Research and Applications*, 287.

¹⁰⁵ Ibid., 276.

¹⁰⁶ "Raymond Bernard Cattell," <http://psychology.jrank.org/pages/107/Raymond-Bernard-Cattell.html>.

¹⁰⁷ ——, *Personality Theories Basic Assumptions, Research and Applications*, 272.

¹⁰⁸ Albert Bandura, a famous psychologist was born in Alberta, Canada, in 1925. He was well known for his social cognitive and social learning theory. He was one among the most influential psychologist of the world, now he was eighty-nine years old. Ibid., 336.

¹⁰⁹ Ibid., 340.

¹¹⁰ Ibid.

¹¹¹ Ibid., 336.

¹¹² Ibid., 340.

hearing and the prior experiences effects self-reinforcement which increases expectations about the consequences, so the person started behaving accordingly. Furthermore he believes that children learn through watching TV shows and by specific responses of their family members.¹¹³ Modelling plays important role in teaching actions for example the children who view more violent television programs, show more violence in their daily life than the children who watched nonviolent programs.¹¹⁴ So modelling is a good tool to teach child punishment and reward of specific actions without punishing them in reality. The social cognitive theory of Bandura also gives support to empirical based research.¹¹⁵ To overcome problems of behaviour or to change behaviour he introduces self-management strategies by giving self-control programme.¹¹⁶

Moved away from psychoanalysis and behaviourism theories, Julian Rotter¹¹⁷ introduced his own “social learning theory” in his book, published in 1954.¹¹⁸ According to him the motivation behind people’s behaviour is their expectations about the outcome of their behaviour. So the expected outcome reinforced people to behave accordingly and they repeat actions to avoid negative consequences and getting positive outcomes. Moreover, the actions depend on their individual learning experiences of past life during interaction with their environment in which they lived;¹¹⁹ is also the cause of reinforcement of any disposition in a particular situation.

¹¹³ Ibid., 343.

¹¹⁴ Ibid., 360.

¹¹⁵ Ibid., 384.

¹¹⁶ Ibid., 368.

¹¹⁷ Julian B. Rotter was born in Brooklyn, New York, in 1916 in Jewish family. American Psychological Association named him as one of the most influential psychologist of 20th century and bestowed him Distinguished Scientific Contribution Award in 1988. He was died on Jan. 6, 2014. "Professor Emeritus of Psychology Julian Rotter Dies," <http://today.uconn.edu/blog/2014/01/professor-emeritus-of-psychology-julian-rotter-dies/>.

¹¹⁸ "Julian B. Rotter," <http://psychology.jrank.org/pages/550/Julian-B-Rotter.html>.

¹¹⁹ Ibid.

In 1966, he published his famous I-E scale¹²⁰ entitled "Generalized Expectancies of Interval versus External Control of Reinforcement"¹²¹ in the journal "Psychological Monographs"¹²² to assess "Internal External locus of control"¹²³ This scale helps in checking the degree of controlling power of reinforcement in people.¹²⁴

Personologists¹²⁵ who aligned themselves with the most recent perspective of the study of human personality proclaimed that "human beings are intrinsically good and self-perfecting"¹²⁶ Maslow¹²⁷ was one among these theorists having the same concept. He contributed the optimistic study of humanity; his theory of self-actualization is based on the study of mature and healthy people.¹²⁸ During 1968 to 1987, he presented the idea about human motivation that people do not blindly show reactions to the situations.¹²⁹ To make their life meaningful and rewarding they are motivated by their personal goals and attainments. They try to achieve something greater than which they have achieved previously; their intuitive needs are arranged systematically according to their priorities which develop in them full potential. He said human beings are a "wanting organism"¹³⁰ and their motivations behind fulfilling their needs are nested in prepotent hierarchy. This hierarchy is mostly portrayed by

¹²⁰ Internal-External Scale.———, *Personality Theories Basic Assumptions, Research and Applications*, 385.

¹²¹ Julian B. Rotter."

¹²² Julian B. Rotter, "Generalized Expectancies of Internal Versus External Control of Reinforcement," *Psychological Monographs: General and Applied* 80(1966), <http://www.soc.iastate.edu/sapp/soc512Rotter.pdf>.

¹²³ "Handbook of Individual Differences in Social Behavior," ed Rick H. Hoyle Mark R. Leary. (New York The Guilford Press, 2009),

<https://books.google.com.pk/books?id=67xcAgAAQBAJ&printsec=frontcover&v=onepage&q&f=false>.

¹²⁴ Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 381.

¹²⁵ The term first introduced by Henry Murray in 1938, for both personality researchers and theorists.*Ibid.*, 2.

¹²⁶ *Ibid.*, 440.

¹²⁷ Abraham Harold Maslow an American Psychologist, born in Brooklyn, New York, in 1908. The eldest son of Jewish parents, migrated from Russia. Best known for his humanistic perspective in personality theory and for creating "Maslow's hierarchy of needs", was died in 1970 at the age of 62.

¹²⁸ Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 441.

¹²⁹ *Ibid.*, 448.

¹³⁰ *Ibid.*

pyramids with five levels in ascending order. The top of it he placed self-actualization and at the bottom of human motivation is basic needs of food, water, sleep and sex.¹³¹ He states that lower needs must be satisfied before attaining the higher-level.¹³² The person who achieved the highest level is only able to use his or her abilities, potentialities, capacities and talents to the fullest extent¹³³ but self-actualization is rarely achieved. Maslow states that only one percent from the entire humanity achieves this level because most of the people don't know about their instinct potentials.¹³⁴ To study human behaviour Maslow used the biographical data gathered through interviews and from written description of historical figures.¹³⁵ In effect, he selected those people whom he highly admired as self-actualized personalities of the world including; Thomas Jefferson, Abraham Lincoln, William James, Albert Einstein, Jane Addams and Eleanor Roosevelt¹³⁶ at the top of the list.

¹³⁷ During 1964 to 1974, Shostrom developed the Personal Orientation Inventory (POI)¹³⁸ on the basis of Maslow's theory.¹³⁹ It measures the behaviour and values of positive mental health of respondent and checks self-actualization as an approach to his or her life.¹⁴⁰

¹³¹ "Abraham Maslow," <http://psychology.jrank.org/pages/397/Abraham-Maslow.html>.

¹³² ——, *Personality Theories Basic Assumptions, Research and Applications*, 480-81.

¹³³ Ibid., 454.

¹³⁴ Ibid., 455.

¹³⁵ Ibid., 467.

¹³⁶ Ibid., 467-68.

¹³⁷ Ibid.

¹³⁸ Arnold S. Weiss, "Shostrom's Personal Orientation Inventory: Arguments against Its Basic Validity," 8(1987), <http://www.sciencedirect.com/science/article/pii/0191886986901418>.

¹³⁹ Gerard J. Fogarty, "Using the Personal Orientation Inventory to Measure Change in Student Self-Actualisation.," *Personality and Individual Differences* (1994),

https://eprints.usq.edu.au/954/1/Fogarty_Using_the_Personal_Orientation_Inventory_11.pdf.

see also: P Koortzen & M de Beer F Cilliers, "Confirmatory Factor Analysis on the Personal Orientation Inventory (Poi)," *South African Journal of Labour Relations: Winter* (2004), <http://uir.unisa.ac.za/bitstream/handle/10500/5325/confirmatory.pdf?sequence=1>.

¹⁴⁰ F Cilliers, "Confirmatory Factor Analysis on the Personal Orientation Inventory (Poi)."

As we studied that Sigmund Freud presented psychoanalytic and psychosexual theory. Opposing to him Alfred Adler and Carl Jung presented their own theories on psychodynamic perspective of human behaviour. Likewise, Karen Horney, Gordon Allport, Raymond Cattell, Bandura, Julian Rotter, Abraham Maslow, Carl Rogers and many others are the famous names of personality theorists. On the bases of their theories a number of scales, inventories and questioners have been developed to assess personality by these psychologists themselves and also by the studies conducted afterwards.

Like, these theorists, Michael Hart also made a parameter to judge historical personalities. From the billions of human beings populated on the earth he ranked the 100 persons who were the most influential personalities of the human history. On number one he ranked the Holy Prophet Muhammad (Sallallahu Alayhay Wasallam) according to him, his influence in formulation of Islam is greater than of the Holy Prophet 'Isa ('Alayhy Salām) in formulation of Christianity.

The parameter adopted for the present study is the Holy Qur'ān itself in which the Creator of the universe presented his Holy Prophets as dignified as they are and these true Role Models are purified from every transgression, misdeed and sin.

1.2. DEFINITION OF THE WORD “PROPHET”

The Greek term “*Prophētēs*”¹⁴¹, is the etymological ancestor of the English word “*Prophet*”¹⁴² used in the meaning: “one who speaks for ‘another’ that is, for a god”¹⁴³. However, in Greek another term “*Promantis*”¹⁴⁴ and in English “*Apostle*”¹⁴⁵ is also used for the same meaning.¹⁴⁶ In Hebrew the term for same connotation is used as “*Navi*”¹⁴⁷ meaning: “one called by God”¹⁴⁸ or “one speaking for God”¹⁴⁹. In Arabic, the term “*Nabi*” is used to refer to “the one who gives the information about the metaphysics through revelation by Allah Almighty”¹⁵⁰. Similarly, the term “*Rasūl*” in Arabic means: “Ambassador of Allah Almighty who convey His messages to the intellectual beings”¹⁵¹. Here it is important to mention that “*Rasūl*” is the one who comes with new divine orders while “*Nabi*” is “the one who restrict people on the previous divine orders”¹⁵².

1.3. PROPHETHOOD

Prophethood means: eminence (علو), elevation (ارتفاع), Superordinate, high status, exalted one (رفعت) etc.¹⁵³ Thus, from among the mankind, prophets are

¹⁴¹ Marilyn Robinson Waldman, “Nubuwah,” in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan Publishing Company, n.d.), 1.

¹⁴² William E. Herbrechtsmeier Gerald T. Sheppard, “Prophecy” in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: MacMillan Publishing Company, n.d.), 8.

¹⁴³ “Prophet and Prophecy,” In *The Encyclopedia Americana* (U.S.A.: Grolier Incorporated, 1984), 1.

¹⁴⁴ Waldman, “Nubuwah,” 1.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid.

¹⁴⁸ “Prophet and Prophecy,” 663.

¹⁴⁹ Ibid.

¹⁵⁰ Idārah, “Nabūwat,” in *Urdu Dā’irah Ma’ārif-ē-Islāmiyyah* (Dāniš Gāh-ē-Punjab, 1989), 97.

¹⁵¹ Mujībul Allah Qāsmī, *Bayān al-Fawāid Fi Ḥall-ē-Sharḥ al-‘aqāid*, vol. 2 (Lahore: Maktabah Rahmāniyah, 1992), 174.

¹⁵² ——, *Bayān al-Fawāid Fi Ḥall-ē-Sharḥ al-‘aqāid*, vol. 1 (Lahore: Maktabah Rahmāniyah, 1992), 75.

¹⁵³ Idārah, “Nabūwat,” 95.

especially elected by Allah Almighty (not self-made by own effort) to deliver divine messages to human beings for rectifying their worldly and hereafter matters.¹⁵⁴ They are the most dignified and purified personalities of the universe who give the knowledge about the Creator of the World and the metaphysical world¹⁵⁵ i.e. about the Day of Judgment, life after death, Paradise, Hell, reward, punishment etc.¹⁵⁶ to which man's wisdom have no approach.¹⁵⁷

ذلك من آنباء الغيب نوحيه إليك ۝

“This is of the tidings of the unseen, which we reveal unto thee.”¹⁵⁸

The information which is given by prophets, satisfies the intellectual mind and it is also frequently contains foretelling or predictions about future happenings.¹⁵⁹ Their declaration of Prophethood is strengthened by miracles which break the laws of physical world, which no man other than prophet can present, manifesting the obvious evidence on truthfulness of Prophethood.¹⁶⁰ Their most important role is to make connection of men with Allah Almighty through divine revelation and their duty is called “Prophethood”.¹⁶¹

To show righteous path to humankind Allah Almighty sent prophets in every nation, therefore, we find the concept of religious leaders in form of divine guiders and prophets in every part of the world. Hence, in non-Islamic concept the value of Prophets is degraded to such extent that they seem deprived of innocence and common ethical values. On the other side it is exaggerated as much that they were

¹⁵⁴ Rāghib Aṣfahānī, “Nūn, Bā, Hamza,” in *Mufradāt al-Qur’ān (Urdu)* (Lahore: Arfan Afzal Press), 462.

¹⁵⁵ Ahmad Sa’īd Kāzmi, *Maqālāt-ē-Kāzmi* 2nd ed., vol. 3 (Multan: Bazm-ē-Sa’īd Madrissah Islāmiyyah ‘Arabiyyah Anwār al-‘Ulūm, 1991), 19.

¹⁵⁶ Muhammad Amjad ‘Alī ‘Aẓamī, *Bahār-ē-Shari’at*, vol. 1 (Lahore: Maktabah ‘Alā Ḥaḍrat, 2004), 46.

¹⁵⁷ Qāsimī, *Bayān al-Fawā’id Fi Ḥall-ē-Sharḥ al-‘aqāid*, 174.

¹⁵⁸ (al-Qur’ān, 12:102)

¹⁵⁹ “Prophet and Prophecy,” 663.

¹⁶⁰ Waldman, “Nubuwah,” 74.

¹⁶¹ Aṣfahānī, “Nūn, Bā, Hamza,” 462.

considered as God and were thus considered divine individuals, deemed to be worshiped. Thus, the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) gave such concept about prophets through Divine revelation which is unadulterated from every exaggeration or mortification. The duty of Prophet is depicted in the Holy Qur’ān as:

يَأْمُرُهُم بِالْمُعْرُوفِ وَنَهَايُهُمْ عَنِ الْمُنْكَرِ وَيَنْهَايُهُمْ عَنِ الْأَطْيَابِ وَيَنْهَايُهُمْ عَنِ الْخَبَايِثِ وَيَنْهَايُهُمْ عَنِ الْمُنْعَنِ
إِنْزَهُمْ وَالْأَغْلَالُ الَّتِي كَانَتْ عَلَيْهِمْ ۝ فَلَلَّٰهُمَّ أَمْتَهُمْ بِهِ وَعَزِّزُوهُ وَنَصَرُوهُ وَأَثْبَطُوهُ الْوَزْرُ الَّذِي
أَنْزَلْنَا مَعَهُ ۝ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ (١٥٧)

“For he commands them what is just and forbids them what is evil, he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure), he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light (Nūr) which is sent down with him, it is they who will prosper.”¹⁶²

1.3.1. The Concept of Prophet In Judaism

The Jews had the despised belief about prophets. They used the word “Prophet” for every foreteller. Besides this ability they considered prophet just an ordinary man from every aspect who could do every kind of sin and low deeds but still considered as Prophet. Therefore, the Jewish scripture is replete with false accusations on prophets that it is hard to consider them as noble persons. About Hażrat Nūh (Alayhay Salām) it was stated in the Bible that he became naked after taking drink:

¹⁶² (al-Qur’ān, 7:157)

'Noah, a man of the soil, was the first to plant a vineyard. He drank some of the wine and became drunk, and he lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness.'¹⁶³

About Hażrat Ibrahim (Alayhay Salām), it has been mentioned in Bible that after pretending his wife as his sister he gave her into custody of another man:

'Now there was a famine in the land. So Abram went down to Egypt to reside there as an alien, for the famine was severe in the land. When he was about to enter Egypt, he said to his wife Sarai, "I know well that you are a woman beautiful in appearance; and when the Egyptians see you, they will say, 'This is his wife'; then they will kill me, but they will let you live. Say you are my sister, so that it may go well with me because of you, and that my life may be spared on your account." When Abram entered Egypt the Egyptians saw that the woman was very beautiful. When the officials of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male and female slaves, female donkeys, and camels.'¹⁶⁴

¹⁶³ (Genesis, 9:20-23)

¹⁶⁴ (Genesis, 12:10-16)

And Hazrat Lüt (Alayhay Salām) was accused by fornication as:

"Now Lot went up out of Zoar and settled in the hills with his two daughters, for he was afraid to stay in Zoar; so he lived in a cave with his two daughters. And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the world. Come, let us make our father drink wine, and we will lie with him, so that we may preserve offspring through our father." So they made their father drink wine that night; and the firstborn went in, and lay with her father; he did not know when she lay down or when she rose. On the next day, the firstborn said to the younger, "Look, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, so that we may preserve offspring through our father." So they made their father drink wine that night also; and the younger rose, and lay with him; and he did not know when she lay down or when she rose. Thus both the daughters of Lot became pregnant by their father. The firstborn bore a son, and named him Moab; he is the ancestor of the Moabites to this day. The younger also bore a son and named him Ben-ammi; he is the ancestor of the Ammonites to this day."¹⁶⁵

The story told about Hazrat Ya'qūb (Alayhay Salām) states that he deceived his father Ishāq to get birth right of 'Esau (Hazrat Ya'qūb's (Alayhay Salām) brother):

Hazrat Ishāq (Alayhay Salām) said: "Your brother came deceitfully, and he has taken away your blessing." Esau said, "Is he not rightly

¹⁶⁵ (Genesis, 19:30-38)

named Jacob? For he has supplanted me these two times he took away my birthright and look, now he has taken away my blessing.”¹⁶⁶

Moses has been presented not more than a national leader, who has no dignity in the eyes of Israelites, engaged mostly in disputes. At the time when Moses exonerated Israelites from Egypt they said to him:

“They said to Moses, Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness.”¹⁶⁷

On another place Biblical text stated that Israelites did complaint against the decisions of Hazrat Mūsa (Alayhay Salām) and Hazrat Hārūn (Alayhay Salām) as:

“The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them: If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”¹⁶⁸

¹⁶⁶ (Genesis, 27:35-36)

¹⁶⁷ (Exodus, 14:11-12)

¹⁶⁸ (Exodus, 16:2-3)

Israelites considered his prophets dishonest with their nation:

"Is it too little that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness to become lord over us?"¹⁶⁹

The reason behind their disobedience and ungratefulness is they were deprived from the obedience and love of the Holy Prophet, it is elaborated in the Holy Qur'ān as:

كُلُّوا يَا مُوسَى إِنَّا لَنْ نُذْخِلُهَا أَبَدًا مَا دَأْبَرْتُمْ فِيهَا ۖ فَلَأَنْهُبْ لَنَّتْ وَرِبَّكَ فَقَاتِلُهَا إِنَّا هَاهُنَا قَاعِدُونَ

{٢٤}

"They said: "O Moses! While they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)." "¹⁷⁰

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمَنِ لَمْ تُؤْذِنْنِي وَقَدْ تَعْلَمْتُمْ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا رَأَيُوكُمْ أَزَاغُوكُمْ اللَّهُ أَقْرَبُكُمْ ۖ وَاللَّهُ أَقْرَبُهُمْ ۖ وَاللَّهُ لَا يَهْدِي الْفَاسِقِينَ (٥)

"And remember, Moses said to his people: O my people! Why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you? Then when they went wrong, Allah let their hearts go wrong, for Allah guides not those who are rebellious transgressors.¹⁷¹

They not only degraded them but also assassinated them. Moreover, one group among Jews adopted the views of polytheists and considered the Hazrat 'Uzayr (Alayhay Salām) as the son of God about which Holy Qur'ān said:

رَدَّلَتِ الْيَهُودُ عَزِيزَ ابْنَ اللَّهِ وَقَلَّتِ الْمُصَارِى الْمُسِيَّبَى ابْنَ اللَّهِ ۖ ذَلِكَ فَزُلْهُمْ بِأَفْزَاهُمْ ۖ
وَضَنَاطِئُنَّ فَزْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلِ ۖ نَكْلَهُمُ اللَّهُ ۖ الَّذِي يُؤْفَكُونَ (٣٠) اَنْذِرُهُمْ

¹⁶⁹ (Numbers, 16:13)

¹⁷⁰ (al-Qur'ān, 5:24)

¹⁷¹ (al-Qur'ān, 61:5)

وَرَبُّهُمْ أَرْبَابٌ مِّنْ دُونِ اللَّهِ وَالْمُسِيْحُ ابْنُ مُزِيْمٍ وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوْا إِلَهًا وَاحِدًا ۝ لَا إِلَهَ إِلَّا
هُوَ ۝ سُبْحَانَهُ عَمَّا يَصِرُّ كُوْنُ {٣١}

“The Jews call ‘Uzayr a son of God, and the Christians call Christ the son of God! That is a saying from their mouth, (In this) they but imitate what the unbelievers of old used to say Allah’s curse be on them how they are deluded away from the Truth! They take their priests and their anchorites to be their lords in derogation of Allah and (they take as their lord) Christ the son of Mary, yet they were commanded to worship but One God. There is no god but He. Praise and glory to Him (far is He) from having the partners they associate (with Him).”¹⁷²

The Holy Prophet Muhammed (Sallallahu Alayhay Wasallam) told Jews that every Prophet of Allah was from mankind but their personality was above and beyond from every sin.

1.3.2. The Concept of Prophet In Christianity

Christians overstated the dignity of Prophet and regarded it as God who came down in this world of mankind to show them the righteous path because man is sinner by birth and the sinner can’t guide humankind. They were inspired by the beliefs of Romans polytheist, who believed in three gods.¹⁷³ Accordingly, Christians form their own doctrine of trinity that the God, the Christ (‘Isa) and the Holy Spirit (Jibraīl), are co-existing God but these are comprised in One God (three in one and one in three).

¹⁷² (al-Qur’ān, 9:30-31)

¹⁷³ Abdul Karim Aābid, "Nabūwat-o-Risālat," in *Shahkār Sirat al-Nabī Sallallahu Alayhay Wasallam kā Encyclopedia*, ed. Qāsim Mahmood (Lahore: al-Faisal Nāshrān wa Tājrān kutub, 2014), 18.

In the time of Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) Christians had three concepts about Hażrat Īsa (Alayhay Salām), one group believed in Hażrat Īsa (Alayhay Salām) as God. The second considered him as the son of God and the third acknowledged him as the one among the trinity. Thus, the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) presented them these verses of the Holy Qur’ān:

لَذِكْرُ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمٍ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُفَيِّضَ الْمَسِيحُ ابْنُ مَرْيَمٍ وَأَنْتَ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۖ وَلَلَّهِ مُلْكُ الْمُسَاوَاتِ وَالْأَرْضِ وَمَا بَنَتْهُمَا ۖ يَخْلُقُ مَا يَشَاءُ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٧)

“In blasphemy indeed are those that say that Allah is Christ the son of Mary Say: Who then hath the least power against Allah, if His Will were to destroy Christ, the son of Mary, his mother, and all everyone that is on the earth for to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things.”¹⁷⁴

لَذِكْرُ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمٍ ۚ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبِّكُمْ ۖ إِلَهُكُمْ مَنْ يَشْرَكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ الشَّرَارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ (٧٢) لَذِكْرُ الَّذِينَ قَالُوا إِنَّ اللَّهَ ذَلِكَ ثَلَاثَةٌ ۖ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۖ وَإِنْ لَمْ يَتَّهِمُوا عَمَّا يَقُولُونَ لَيَعْمَلُنَّ الَّذِينَ كَفَرُوا وَنَهُمْ عَذَابُ اللَّمِ (٧٣)

“They do blaspheme who say: “God is Christ the son of Mary” but said Christ: “O Children of Israel! Worship Allah, my Lord and your Lord.” Whoever joins other gods with Allah, He will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help. They do blaspheme who say: Allah is one of

¹⁷⁴ (al-Qur’ān, 5:17)

three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily, a grievous penalty will befall the blasphemers among them.”¹⁷⁵

وَإِذْ قَالَ اللَّهُ يَا جِئْنِي أَبْنَى مِنْزِيمَ الْأَنْثَ قَلْتَ لِلَّهِ أَخْدُونِي وَأَتَمِي لِلَّهِنِ مِنْ دُونِ اللَّهِ ۖ قُلْ
سَيَخْلَقُكَ مَا يَكُونُ لَيْ أَفْوَنْ مَا لَنِسَ لَيْ بَخْتِ ۖ إِنْ كُنْتَ قَلْتَهُ قَدْ عَلِفْتَهُ ۖ تَعْلَمُ مَا فِي ثَقِبِي
وَلَا أَعْلَمُ مَا فِي ثَقِبِكَ ۖ إِنَّكَ أَنْتَ عَلَمُ الْغَيْرِ (۱۱۶) مَا قَلْتَ لَهُمْ إِلَّا مَا أَنْزَلْتَنِي بِهِ أَنْ اغْتَرِرَا
اللَّهُ زَبِيْ وَرَبِّكُمْ ۖ وَكُنْتَ عَلَيْهِمْ شَهِيدًا مَا دَفَتْ فِيهِمْ ۖ فَلَمَا تُرْفِيَتِنِي كُنْتَ أَنْتَ الْزَّرِيبُ
عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (۱۱۷)

“And behold! Allah will say: “O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?” He will say: Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, thou wouldest indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine for Thou knowest in full all that is hidden. Never said I to them aught except what Thou didst command me to say, to wit, worship Allah, my Lord and your Lord: and I was a witness over them whilst I dwelt amongst them, when thou didst take me up thou wast the watcher over them, and Thou art a witness to all things. If Thou dost punish them, they are Thy servants, if Thou dost forgive them, Thou art the Exalted in power, the Wise.”¹⁷⁶

¹⁷⁵ (al-Qur’ān, 5:72-73)

¹⁷⁶ (al-Qur’ān, 5:116-117)

1.3.3. The Concept of Prophet In Islam

Allah Almighty said in the Holy Qur'ān:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّنَ لِمَا أَتَيْتُمُوهُ مِنْ كِتَابٍ وَجَحِيدَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِمَا تَعْنَمُ
لَتُرْمِنُ بِهِ وَلَتُصْرِئُهُ فَإِنَّ الْفَرْزَنَمْ دَلَّتْهُمْ عَلَىٰ إِنْكَمْ إِصْرِي فَالْفَرْزَنَمْ دَلَّ نَافِهِنَرَا وَأَنَا
مَعْنَمْ مِنَ الشَّاهِدِينَ {٨١}

"Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."¹⁷⁷

Before the creation of man, Allah Almighty took oath with prophets' souls to do belief on the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) and help him if he will come in their time. Prophets did believe and advised their nations too, to do belief on and follow the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) if he will come. It was also stated in the previous revelations about which the Holy Qur'ān describes:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأَمِينَ الَّذِي يَجْدُونَهُ مَكْتُوبًا عَنْهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَا مِنِ الْمُنْكَرِ وَيُجَلِّ لَهُمُ الظَّبَابَاتِ وَيُخَرِّمُ عَلَيْهِمُ الْحَبَابَاتِ وَيَصْنَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَانَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ لِلَّذِينَ آمَنُوا بِهِ وَغَرَّرُهُ وَنَصَرَهُ وَتَبَغُّوا الْأُورُ الَّذِي لَنْزَلْنَا
مَعْنَهُ ۖ أُولَئِكَ هُمُ الظَّالِمُونَ {١٥٧}

"Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows

¹⁷⁷ (al-Qur'ān, 3:81)

them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."¹⁷⁸

The Holy Qur'ān describes that Ḥaḍrat 'Isa alayhay salam also said to his nation:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنْ
الثُّورَةِ وَمُهَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَسْمَهُ أَحْمَدٌ ۝ فَلَمَّا جَاءُهُمْ بِالْبُشِّرَاتِ قَالُوا هَذَا سِحْرٌ
مُّبِينٌ ۝

"And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"¹⁷⁹

The door of prophecy was closed after the advent of the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam). He was the last prophet of Allah Almighty, he did the confirmation of previous revelations and told that all Prophets are on one creed and also have same object of life.

قُلُّوا أَمَّا بِاللَّهِ وَمَا أُنزَلَ إِلَيْكُمْ وَمَا أُنزَلَ إِلَيْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْتَلَاطِ
وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ الْأَنْبِيَاءُ مِنْ رَبِّهِمْ لَا تُفَرِّقُ بَيْنَ أَحَدٍ وَتَهُمْ وَنَذِنُ لَهُ مُسْلِمُونَ
۝

"Say ye: We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses

¹⁷⁸ (al-Qur'ān, 7:157)

¹⁷⁹ (al-Qur'ān, 61:6)

and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."¹⁸⁰

Allah Almighty has send the prophets towards every nation but the *Risâlah* (Prophethood) of the Holy Prophet Muhammed (Sallallahu Alayhay Wasallam) is for all humanbeings, as the Holy Qur'ân said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧)

"We sent thee not, but as a Mercy for all creatures."¹⁸¹

Characteristics And Qualities of Prophets:

1. The Holy Prophet Muhammed (Sallallahu Alayhay Wasallam) said that all Prophets are selected persons and they are Prophets by birth, the Holy Qur'ân told about Hazrat 'Isa alahay salam:

فَأَنْذَرْتُ إِلَيْهِ ۖ قَالُوا كَيْفَ تُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۝ قَالَ إِنِّي عَبْدُ اللَّهِ أَنَّابِيُّ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۝ وَجَعَلَنِي مُبَارَّاً أَنِّي مَا كُنْتُ زَوْجَنِي بِالْمُنْلَاةِ وَالْأَرْكَانُ مَا دُمْتُ حَيًّا ۝ وَبِرَّا بِوَالِدِي وَلَمْ يَجْعَلْنِي جَيَّازًا شَيْئًا ۝ وَالسَّلَامُ عَلَيَّ يَوْمَ زُلْدُّ وَيَوْمَ أُمُوتُ وَيَوْمَ أُبَعْثَرُ حَيًّا ۝ ذَلِكَ عِيسَى ابْنُ مُزَيْمٍ ۝ قَوْلُ الْخَقِّ الَّذِي فِيهِ يَنْتَرُونَ ۝

"But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?". He said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet; "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; "(He)

¹⁸⁰ (al-Qur'ân, 2:136)

¹⁸¹ (al-Qur'ân, 21:107)

hath made me kind to my mother, and not overbearing or miserable; "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute."¹⁸²

2. All prophets were sent in the same nation so that people can get education in their own language:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسْلَانٍ قَوْمَهُ لِتُبَيَّنَ لَهُمْ ۚ فَيُنَزِّلُ اللَّهُ مِنْ يَسْنَاءَ وَيَهْدِي مِنْ يَسْنَاءَ ۚ وَهُوَ الْغَرِيزُ الْحَكِيمُ (٤)

"We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom."¹⁸³

3. Prophets are men with all instinct needs and desires but their spiritual perfection is so great and pure that they are receptive of Divine revelation. Their this ability made them recognisably distinct from other human beings as the Holy Qur'ān describes:

فَلَمَّا أَتَاهُنَا أَنَّا بَشَّرْتَ مَنْ لَكُمْ يُوحَى إِلَيْنَاهُ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَزْجُو لِقَاءَ رَبِّهِ فَلْيَنْفَعْنَ عَمَلًا صَالِحًا وَلَا يُنَزِّلَكَ بِعِنَادٍ رَبِّهِ أَخْدًا (١١٠)

"Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is one God: whoever expects

¹⁸² (al-Qur'ān, 19:29-34)

¹⁸³ (al-Qur'ān, 14:4)

to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.”¹⁸⁴

4. Prophet is the person who got revelation from Allah Almighty (the Creator of the universe) through the angel, dreams or direct inspiration. His duty is to convey the message of Allah Almighty to the humanbeings.

5. For giving evidence on their prophethood they show miracles which are against the physical world laws that no one other than a prophet can show it. These miracles are given to them in such field in which their people are excel, so, the mircle made them incapable to do the same as prophets shown to them. As, the Holy Prophet Mūsa alahy salam showed the miracle of stick which became snake, it was because his nation was expert in majic. The Holy Qur’ān describes it as:

فَلَمْ يَكُنْ جُنْتَ بِأَيِّهِ فَلَمْ يَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّابِقِينَ {١٠٦} فَأَلْقَى عَصْنَاهُ فَلَمْ يَهِي
ثُقَبَانِ مُبِينٍ {١٠٧} وَنَزَعَ بَدَأَهُ فَلَمْ يَهِي بِيَنْضَانَةٍ لِلْأَنْظَارِينَ {١٠٨}

“(Pharaoh) said: “If indeed thou hast come with a Sign, show it forth, if thou tellst the truth, Then (Moses) threw his rod, and behold! It was a serpent, plain (for all to see)! And he drew out his hand, and behold! It was white to all beholders!”¹⁸⁵

Likewise, the Arabs were experts of the Arabic language, so the revelation on the Holy Prophet Muhammad (Sallallahu Alayhay Wasallam) was revealed in Arabic and thus, challenged by Allah Almighty to make like this:

وَإِنْ كُنْتُمْ فِي زَيْبٍ مِمَّا نَرَأَنَا عَلَى عَيْنَنَا فَأُثْرَا بِسُورَةٍ مِنْ جِنْنَهُ وَأَذْعَرَا شَهَدَاتَكُمْ مِنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {٢٢}

¹⁸⁴ (al-Qur’ān, 18:102)

¹⁸⁵ (al-Qur’ān, 7:106-108)

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“And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true.”¹⁸⁶

6. Prophet declares that this message is from Allah Almighty not of his own.

وَمَا يَنْطِقُ عَنِ الْأَبْوَاءِ (۲۳) إِنْ هُوَ إِلَّا وَرْخَنْ يُوحَنْ (۴)

“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him.”¹⁸⁷

7. He confirms the previous revelations and made amendments of it if it lost its original form. Some of them came with new Shari’ah (the divine orders) and also called ‘Rasool’ as the Holy Prophets; Hażrat Aadam, Hażrat Ibrahim, Hażrat Dawood alahyhay salam, Hażrat Mosa alyahay salam, Hażrat ‘Isa alyahaysalm and the last prophet Hażrat Muhammad (Sallallahu Alayhay Wasallam)etc. are Nabi and also Rasool.

8. Among the humanbeings, prophets have the higest level of intelligence, insight and wisdom. They have the best moral characteristics because their lives presented as a role models for the followers.

وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ (۴)

“And thou (standest) on an exalted standard of character.”¹⁸⁸

9. They have all desireable qualities like; piet, generosity, truthfulness, honesty, knowledge, love of humanity and also care of other creation:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (۱۰۷)

¹⁸⁶ (al-Qur’ān, 2:23)

¹⁸⁷ (al-Qur’ān, 53:3,4)

¹⁸⁸ (al-Qur’ān, 68:4)

“We sent thee not, but as a Mercy for all creatures.”¹⁸⁹

10. To accomplish their assigned duty they do patience as the Holy Qur’ān describes:

وَاصْبِرْ عَلَىٰ مَا يُقُولُونَ وَأَفْجُزْهُمْ هُنَّا جَمِيْلًا {١٠}

“And have patience with what they say, and leave them with noble (dignity).”¹⁹⁰

11. They also have love, fear and trust on Allah Almighty as the Holy Qur’ān describes:

الَّذِينَ يَتَلَقَّعُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهُ ۚ وَكُفَّنَ بِاللَّهِ خَبِيْبِنَا {٣٩}

“(It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.”¹⁹¹

12. The prophets enlighten people’s heart with divine revelation:

رَسُولًا يَتَلَوَّ عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرُجَ الَّذِينَ آمَنُوا وَغَيْرُ الْمُصْلِحَاتِ مِنَ الظُّلُمَاتِ إِلَى الْفُلُوْرِ ۚ وَمَن يُؤْمِنُ بِاللَّهِ وَيَنْهَا مَنْ يُنَهِّيَ تَنْهِيَةً جَنَاحَتْ تَنْهِيَةً مِنْ تَنْهِيَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ قَدْ أَخْسَنَ اللَّهُ لَهُ رِزْقًا {١١}

“An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers

¹⁸⁹ (al-Qur’ān, 21:107)

¹⁹⁰ (al-Qur’ān, 73:10)

¹⁹¹ (al-Qur’ān, 33:39)

flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.”¹⁹²

13. They have such personality which attract people to accept their messages. They have not possessed such stigma which became the cause of their disrepute, disgrace and disgust. They born in the most honourable families of their time to which people already knew. They are well reputed personalities that people remember them in good words. The Holy Qur’ān describes about Hazrat Yūsuf alayhaysalam, that he was famous for his truthfulness:

بُوشت أَيُّهَا الصَّابِرُونَ (٤٦)

“O Joseph!” (he said) “O man of truth!”¹⁹³

Likewise, before declaration of prophethood, the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) was called with the words of “الصادق و الامين” (The Truthful, The Honest) instead of his name. Even, after declaration of prophethood, his people’s enmosity could not stop them from considering him the most honest man that they gave their precious belongings to him for saving it.

Thus, Islam rejected slanderous Biblical stories of Prophets such as of Hazrat Ādam, Nūh, Lüt, Ya‘qūb (‘Alayhym-us-Salām), etc. because Prophets’ personalities are faraway from what these stories told.

14. Prophets are saved from such an ailment which can cause repulsion in the people. Therefore, they are saved from every kind of sin, evil and mistake; big and small errors (Saghīrah and Kabīrah) in every stage of their life even in childhood. The infallibility is obligatory in them because they are model for

¹⁹² (al-Qur’ān, 65:11)

¹⁹³ (al-Qur’ān, 12:46)

every person and the sinner can't be rectify any person, as the Holy Qur'an depicts:

لَذِكْرُهُمْ أَسْوَأُهُمْ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ عَنِ الْعِبادِ {٦}

"There was indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all Wants, Worthy of all Praise."¹⁹⁴

15. Prophets' do not ask any reward from their people for giving them divine guidance:

فَلَمْ يَأْتِكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَخْرَى إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {٤٧}

Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah. And He is witness to all things."¹⁹⁵

Prophet's Message

Prophets gives such knowledge which can not be achieve through human wisdom; e.g. about the creator of the universe who is running it in a systematic way, His attributes and also what should and should not be attributed to Him.

مَا كَانَ يُشَرِّكُ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالْبُيُّوْثَةَ ثُمَّ يَقُولُ لِلنَّاسِ كُلُّنَا عَبْدُهُ لِمَنْ دُونَ اللَّهِ وَلِكُلِّنَّ كُلُّنَا زَبَّانٌ بِمَا كُلُّنَا عَلِمْنَا الْكِتَابَ وَبِمَا كُلُّنَا ثَرَّزْنَا {٧٩}

"It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye

¹⁹⁴ (al-Qur'an, 60:6)

¹⁹⁵ (al-Qur'an, 34:47)

my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly." ¹⁹⁶

second: they teach how to worship Allah Almighty, Third: Prophets tells the information of the unseen world, Paradise and Hell, the angels, jinn etc.

بِكُمْ مِنْ أَنْبَاءِ الْغَيْبِ تُوْجِيهُ إِلَيْكُمْ مَا كُنْتُ تَعْلَمُهَا أَنْتَ وَلَا قَوْمٌ مِنْ قَبْلِكُمْ هَذَا فَلَامِسْنِي
إِنَّ الْعَاقِبَةَ لِلْمُنْتَهَىٰ {٤٩}

"Such are some of the stories of the unseen, which We have revealed unto thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous." ¹⁹⁷

Forth: they teach the purpose of life that what Allah Almighty wants from man, what will be the rewards and the punishments for obediencey and disobedinecy of Him, as the Holy Qur'ān describes:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّيْقَةِ وَنَذِيرًا ۚ وَإِنْ مِنْ أَنْبَاءِ إِلَّا خَلَقْنَاهُ تَنْبِيْهًا {٢٤}

"Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past)." ¹⁹⁸

Fifth: it is ablligatory to have believe on every prophet, they all are equally honourable:

شَرَعْ لَكُمْ مِنَ الْبَيْنِ مَا وَصَّلَنَا بِهِ نُورُكُمْ وَالْأَدْبَرِيْقِيْلَكُمْ أَرْجَحِنَا إِلَيْكُمْ وَمَا وَصَّلَنَا بِهِ إِلَيْكُمْ أَهِمْ
وَمُؤْمِنِي وَعِيْسَى ۚ أَنْ أَقِيمُوا الْبَيْنَ وَلَا تَنْزَهُوا فِيهِ ۚ

¹⁹⁶ (al-Qur'ān, 3:79)

¹⁹⁷ (al-Qur'ān, 11:49)

¹⁹⁸ (al-Qur'ān, 35:24)

"The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein."¹⁹⁹

Sixth: the Holy Prophet Muḥammad is the last Prophet of Allah Almighty, He perfected the religion upon him. So, no more Prophet will come after him as the Holy Qur'ān said:

مَّا كَانَ مُحَمَّدًا أَخْدُ مِنْ رِجَالَكُمْ وَلَكُنْ رَمْلُ اللَّهِ وَخَاتَمُ النَّبِيِّنَ ۝ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيهِنَا ۝

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things."²⁰⁰

Now only his Shari'a will be obeyed. The previous all laws are cancelled now. Seveneth: Prophet teach the manners and laws of social behaviour to spend a harmonious, impartial justice and progressed life and also to make humanbeings the perfect people so they can please Allah Almighty by obeying Him and to become nearer to Him.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُّبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مِنْهُمُ الْكِتَابَ
بِالْحَقِّ لِيَنْخُمُ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۝ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُرْثَوْهُ مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ بَغْتَتْ بِنَتِيَّهُمْ ۝ فَهَدَى اللَّهُ النَّبِيُّنَ أَمْرًا لِمَا اخْتَلَفُوا فِيهِ وَمَنْ حَقُّ بِإِلَيْهِ ۝
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ

¹⁹⁹ (al-Qur'ān, 42:13)

²⁰⁰ (al-Qur'ān, 33:40)

“Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.”²⁰¹

The dignity which is bestowed to the Holy Prophets is only preserved by the Holy Qur’ān in its original form because Allah Almighty by Himself took the responsibility to protect the Qur’ānic text as He said:

إِنَّا نَحْنُ نَزَّلْنَا الْكِتَابَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)

“We have, without doubt, sent down the message; and We assuredly guard it (from corruption).”²⁰²

²⁰¹ (al-Qur’ān, 2:213)

²⁰² (al-Qur’ān, 15:9)

CHAPTER 2

**“THE DESCRIPTION OF HADRAT YŪSUF (PEACE BE
UPON HIM) IN LIGHT OF THE HOLY BIBLE”**

CHAPTER: 2

THE DESCRIPTION OF HADRAT YŪSUF (‘ALAYHY SALĀM) IN LIGHT OF THE HOLY BIBLE

Hażrat Yūsuf (‘Alayhy Salām) in Bible “Joseph”, the eleventh son of Hażrat Ya‘qūb²⁰³ (‘Alayhy Salām) and the first one of Rachel, was born to Hażrat Ya‘qūb (‘Alayhy Salām) in his old age²⁰⁴ of 91²⁰⁵ in Paddan-Aram²⁰⁶ (Mesopotamia) or Haran²⁰⁷, probably about B.C. 1746²⁰⁸. His mother had been barren for seven years²⁰⁹ so, when Hażrat Yūsuf (‘Alayhy Salām) born to her she named him “Joseph”²¹⁰ saying, “May, the Lord, add to me another son²¹¹.”

2.1. Hażrat Yūsuf (‘Alayhy Salām) and His Brothers

The biblical story of Hażrat Yūsuf (‘Alayhy Salām) is the longest narration in the Genesis (37-50), the first book of the Tanakh, the Hebrew Bible. Nothing could be found in the Holy Bible which told about his childhood. The story starts when Hażrat Yūsuf (‘Alayhy Salām) was 17 years old, he was helper of his half-brothers,²¹²

²⁰³ See Figure: 1.

²⁰⁴ (Genesis, 37:3)

²⁰⁵ “Joseph,” in *Condensed Biblical Cyclopedia*, ed. Ashley S. Johnson (1896), 406.

²⁰⁶ (Genesis, 28:2-10), (Genesis, 31:18), see Figure: 2,3.

²⁰⁷ (Genesis, 28:10), (Genesis, 29: 4)

²⁰⁸ “Joseph.”

²⁰⁹ “Joseph Biblical Figure,” in *Encyclopedia of Judaism*, ed. Mitchell M. Hurvitz Sara E. Karesh (New York: Facts On File, 2006).

²¹⁰ (Genesis, 30:24)

²¹¹ The meaning of the word “Joseph” is “Shall add”. “Joseph Biblical Figure.”

²¹² Hażrat Ya‘qūb (‘Alayhy Salām) had twelve sons: From first wife “Leah”: Reuben, Simeon, Levi, Judah, Issachar and Zebulun. From his second wife “Rachel”: Joseph and Benjamin. The sons from

the son's of Zilpha and Belhah²¹³ and shepherding with them.²¹⁴ He also used to give bad reports to his father about his older brothers.²¹⁵ He became the most beloved son of Hażrat Ya'qūb ('Alayhy Salām) because he was the son of his old age and because he was the first child born to Hażrat Ya'qūb's ('Alayhy Salām) beloved wife "Rachel". This favouritism excited the covetousness in the heart of half-brothers especially when father gave Hażrat Yūsuf ('Alayhy Salām) "an ample garment²¹⁶ of many colours".²¹⁷ Now the brothers could not speak peaceably to him²¹⁸, after getting the manifest proof of the patriarch's greater love for him. This envy increased, when with the imprudence of youth, Hażrat Yūsuf ('Alayhy Salām) described two dreams²¹⁹ one by one to his brothers and also to his father. Hażrat Yūsuf ('Alayhy Salām) told his brothers that I saw in dream that:

"There we were, binding sheaves in the field. Suddenly my sheaf rose and stood upright; then your sheaves gathered around it, and bowed down to my sheaf."²²⁰ His brothers said to him, "Are you indeed to reign over us? Are you indeed to have dominion over us?" So they hated him even more because of his dream and his words.

This prognostication, made brothers angry and they deemed him to be a dreamer who wanted to reign over them, so, they started hating him more.²²¹ Few days later, Hażrat Yūsuf ('Alayhy Salām) had another dream which he described to

²¹³ "Bilhah" (Rachel's maid): Dan and Naphtali. From leah's maid Zilpah: Gad and Asher. (Genesis 35:22-26)

²¹⁴ According to the Bible these two are also the wives of Hażrat Ya'qūb ('Alayhy Salām). (Genesis 37:2)

²¹⁵ (Genesis, 37:2)

²¹⁶ (Genesis, 37:3)

²¹⁷ "Joseph," in *Catholic Encyclopedia Online*.

²¹⁸ (Genesis, 37:4)

²¹⁹ Since, throughout the ancient Near East, including Israel, dreams were recognized as a means of divine communication and divinely knowledge. "Joseph Biblical Figure."

²²⁰ (Genesis, 37:7)

²²¹ (Genesis, 37:8)

his father and brothers, he said: "Look, I have had another dream: the sun, the moon, and eleven stars were bowing down to me."²²² After listening this father rebuked him and said: "What kind of dream is this that you have had? Shall we indeed come, I and your mother and your brothers, and bow to the ground before you?"²²³

The jealousy of brothers was increasing as time was elapsing, so they were seizing on appropriate time to get rid of that dreamer and one day they got this chance.

2.2. ჰაჰრათ იუსუფ (‘ალაიჰი სალამ) იყვანის შემთხვევა

Once father called ჰაჰრათ იუსუფ (‘ალაიჰი სალამ) to send him towards his brothers to get their report that is everything well with his brother during pasturing the flock, in Shechem²²⁴. When ჰაჰრათ იუსუფ (‘ალაიჰი სალამ) reached in Shechem he couldn't find his brothers there. Some men told him that his brothers had gone to Dothan²²⁵ for pasturing the flock. When he reached Dothan²²⁶, he found them there in wilderness, when his older brothers saw him from afar, coming towards them, their fury welled up, and so, they waved a plan to naught his dreams of governing over them, by throwing him into the pit after killing him. "They said to one another, here is coming this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what become of his dreams."²²⁷ When Reuben listened to this plan, he took ჰაჰრათ იუსუფ's (‘ალაიჰი სალამ) side and felt a soft corner for him, he advised them: "Shed no blood;

²²² (Genesis, 37:9)

²²³ (Genesis, 37:10)

²²⁴ See Figure: 5,6.

²²⁵ Dothan is on that way, which was led to Egypt in ancient times, and a road was linking Hebron to Shechem and then to Dothan."Joseph Biblical Figure."

²²⁶ See Figure: 7.

²²⁷ (Genesis, 37: 19-20)

throw him into this pit here in the wilderness, but lay no hand on him"²²⁸ that not become murderers.²²⁹ He secretly planned, to take Hażrat Yūsuf ('Alayhy Salām) back home in the absence of his brothers.²³⁰ When Hażrat Yūsuf ('Alayhy Salām) came nearer to them, they stripped of his robe of long sleeves, which his father specially gave him and throw him into one of the pit of the wilderness of Dothan. At that time pit was empty and has no water.²³¹

After this, while taking their meal in the absence of Reuben, they saw a caravan of Ishmaelites coming from Gilead, on camels bearing gum, balm, and resin,²³² passing through Dothan to Egypt for trading. Judah, the one of the elder brother of Hażrat Yūsuf ('Alayhy Salām) suggested his brothers that we should sell Hażrat Yūsuf ('Alayhy Salām) to these Ishmaelites, he said: "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh."²³³ So they agreed upon it, they took him out of the pit and sold him into twenty pieces of silver. When Reuben came back, he got shock to see that Hażrat Yūsuf ('Alayhy Salām) was not in the pit, he shouted: "The boy is gone; and I, where can I turn?"²³⁴ He tore up his clothes with sorrow. His brothers took Hażrat Yūsuf's ('Alayhy Salām) robe and slaughtered a goat to dip this garment into its blood to give proof to their father that a wild beast had devoured him. After coming back to their father they said to him: "This we have found; see now whether it is your son's robe or not."²³⁵ Father replied:

²²⁸ (Genesis, 37: 22)

²²⁹ (Genesis, 37:22)

²³⁰ "Joseph Biblical Figure," 406.

²³¹ (Genesis, 37:23)

²³² These items played an important role in the life and economy of the ancient Egypt. "Joseph Biblical Figure," 406.

²³³ (Genesis, 37:26,27)

²³⁴ (Genesis, 37:30)

²³⁵ (Genesis, 37:32)

"It is my son's robe! A wild animal has devoured him; Joseph is without doubt torn to pieces."²³⁶ This identification made Hażrat Ya'qūb ('Alayhy Salām) to accept the death of Hażrat Yūsuf ('Alayhy Salām). So, he ripped up his clothes and mourned and lamented for many days that his beloved son was torn up by a vicious beast, and his grief was inconsolable, even his children could not be able to give consolation to him because he refused to be comforted, and said: 'No, I shall go down to Sheol to my son, mourning.'²³⁷

2.3. Hażrat Yūsuf's ('Alayhy Salām) Life In Egypt

Meanwhile, Ishmaelites sold him in Egypt to Potiphar, the one of the officials of Pharaoh's, the captain of the guard. In Egypt, Hażrat Yūsuf ('Alayhy Salām) had to face new circumstances in quite different tradition.²³⁸ But he became successful everywhere, as the Lord was with him. While living in his Egyptian master's home, his master observed that Lord was with him, as he was bestowed with prosperity and accomplishment in each of his endeavour by God. So, very quickly, Hażrat Yūsuf ('Alayhy Salām) won confidence of his master, through the highest consideration and favour. Hażrat Yūsuf ('Alayhy Salām) became his personal attendant and overseer of his house and also of everything which his master had.²³⁹ Such, extraordinary treatment with Hażrat Yūsuf ('Alayhy Salām), was unusual in large Egyptian households of that time.²⁴⁰ So, later on, his master trusted him implicitly by rendering

²³⁶ (Genesis, 37:33)

²³⁷ (Genesis, 37:35)

²³⁸ The Egyptians of that age were idolaters and the "Pharaoh" was worshiped as a god.

²³⁹ (Genesis, 39:4)

²⁴⁰ "Joseph."

all the custodian and caretaker charges of his fields to Yūsuf ('Alayhy Salām) and limited his own concern to the food he consumed.²⁴¹

But this favourable turn of fortune did not last long. To fulfil the duties of superintending the Potiphar's house, Ḥaẓrat Yūsuf ('Alayhy Salām) needed to communicate with the lady of his master. As regarding the prevailing tradition, there was free interaction between men and women in Egypt²⁴² that made possible for the lady of his master to watch the young and handsome Hebrew overseer. That aroused in her the passion for him that compelled her to produce the same feeling in him to fulfil her desires. She said to him: "lie with me"²⁴³ but he refused and said: "my master trusted unto me too much that he kept back nothing from me of his house except yourself, as you are his wife. How then could I do this great wickedness, and sin against God"²⁴⁴. But Ḥaẓrat Yūsuf's ('Alayhy Salām) repugnance could not effect on her, as one day, when Ḥaẓrat Yūsuf ('Alayhy Salām) entered his master's house to do his work and nobody was at home. She caught up his garment and demanded again: "lie with me."²⁴⁵ But Ḥaẓrat Yūsuf ('Alayhy Salām) fled away from the house and left his garment in her hand. For taking revenge from Ḥaẓrat Yūsuf ('Alayhy Salām), she brought false accusation against him and started calling out the members of his house and said to them: "See, my husband has brought among us a Hebrew to insult us! He came home to lie with me, and I cried out with a loud voice; and when he heard me raise my voice and cry out, he left his garment beside me, and fled outside."²⁴⁶ When his husband came back home, she told him the same story which

²⁴¹ (Genesis, 39:6-7)

²⁴² "Joseph."

²⁴³ (Genesis, 39:7)

²⁴⁴ (Genesis, 39:9)

²⁴⁵ (Genesis, 39:12)

²⁴⁶ (Genesis, 39:14-15)

she told to others, and said: "The Hebrew servant, whom you have brought among us, came in to me to insult me; but as soon as I raised my voice and cried out, he left his garment beside me, and fled outside."²⁴⁷ For giving proof she showed him Ḥaẓrat Yūsuf's ('Alayh Salām) garment. When her credulous husband listened about this event he became enraged and threw him into prison where prisoners of the king were confined.²⁴⁸

2.4. Ḥaẓrat Yūsuf ('Alayh Salām) In The Prison

Ḥaẓrat Yūsuf ('Alayh Salām) felt the presence of his God's mercy and favour even in prison when God filled the heart of the chief jailer with his love that he not only respected Ḥaẓrat Yūsuf ('Alayh Salām) but also appointed him the In-charge of the fellow prisoners.²⁴⁹

Soon afterwards two of the Pharaoh's officers, the chief cupbearer and the chief baker incurred the displeasure of Pharaoh, in result; the king put them into the prison where Ḥaẓrat Yūsuf ('Alayh Salām) was incarcerated.²⁵⁰ They also were placed under Ḥaẓrat Yūsuf's ('Alayh Salām) custody,²⁵¹ one morning Ḥaẓrat Yūsuf ('Alayh Salām) came unto them and noticed that they seemed in trouble.²⁵² He asked from them: "Why are your faces downcast today?"²⁵³ They replied that they have had dreams at night and no one is here to interpret their dreams. Ḥaẓrat Yūsuf ('Alayh Salām) said: "tell them to me I will give interpretation of your dreams."²⁵⁴

²⁴⁷ (Genesis, 39: 17-18)

²⁴⁸ (Genesis, 39:20)

²⁴⁹ (Genesis, 39: 22-23)

²⁵⁰ (Genesis, 40:1-3)

²⁵¹ (Genesis, 40:4)

²⁵² (Genesis, 40:6)

²⁵³ (Genesis, 40:7)

²⁵⁴ (Genesis, 40:8)

So, the chief cupbearer told his dream that “he saw vine before him and on vine there were three branches, as soon as it budded, its blossoms came out and the clusters ripened into grapes and he was holding Pharaoh’s cup into his hand, he pressed the grapes into cup and after it placed the cup into Pharaoh’s hand.”²⁵⁵ Hażrat Yūsuf (‘Alayhy Salām) told the interpretation that three branches showed, three days, within three days he will be restore on his office and he will do the same job as he were doing before imprisoned and will place Pharaoh’s cup in his hand. So, he was bidding the cupbearer to remember him after restoration and mention him before Pharaoh that one Hebrew was locked up in prison even he did nothing.

When the chief baker saw the favourable interpretation of the chief cupbearer, he also told his dream to Hażrat Yūsuf (‘Alayhy Salām) and said: “I also had a dream: there were three cake baskets on my head, and in the uppermost basket there were all sorts of baked food for Pharaoh, but the birds were eating it out of the basket on my head.”²⁵⁶ Hażrat Yūsuf (‘Alayhy Salām) told the interpretation that: “The three baskets are three days, within three days Pharaoh will lift up your head from you! And hang you on a pole; and the birds will eat the flesh from you.”²⁵⁷ It is because, you became the cause of offended the king. The predictions were fulfilled on the third day, which was the royal festival day, celebrating for king’s birthday; king reinstalled the chief cupbearer on his place and hanged up the chief baker on the pole.²⁵⁸ Yet, the cupbearer forgot Hażrat Yūsuf (‘Alayhy Salām).²⁵⁹

²⁵⁵ (Genesis, 40:11)

²⁵⁶ (Genesis, 40: 16-17)

²⁵⁷ (Genesis, 40:18-19)

²⁵⁸ (Genesis, 40: 20-22)

²⁵⁹ (Genesis, 40: 23)

2.5. Pharaoh's Dreams and The Interpretation of Ḥaẓrat Yūsuf ('Alayhy Salām)

Some two years later, the pharaoh had experienced two disturbing dreams, which he told to his wise men for interpretation, in dream he saw that "He was standing by the Nile, from the Nile seven sleek and fat cows came up out and they started gazing from the reed grass, after them, seven thin and ugly cows came up out from the Nile and stood by the other cows. The ugly cows devoured up the sleek and fat cows, and Pharaoh awoke. Then he fell asleep and dreamed a second time; seven ears of plump and good grains were growing on the one stalk, then seven thin ears sprouted after them, which blighted by the east wind and swallowed up the plump and full ears."²⁶⁰ After it Pharaoh awoke and his spirit became troubled, but all the magicians and sages from king's realm became unable to interpret these dreams.²⁶¹ At that time the chief cupbearer remembered Ḥaẓrat Yūsuf ('Alayhy Salām) and mentioned him to king that a young Hebrew who was confined in jail, has the skill of interpretation of dreams, he also mentioned to king his own case and of chief baker that as Ḥaẓrat Yūsuf ('Alayhy Salām) interpreted, it happened accordingly.²⁶²

King summoned Ḥaẓrat Yūsuf ('Alayhy Salām) on the spur of the moment from the dungeon.²⁶³ Firstly, he had shaved himself and changed his cloth then, he came forth the king.²⁶⁴ When he came unto the king, the king said to Ḥaẓrat Yūsuf ('Alayhy Salām): "I have had a dream, and there is no one who can interpret it. I have heard it that when you hear a dream you can interpret it."²⁶⁵ Ḥaẓrat Yūsuf

²⁶⁰ (Genesis 41:1-7)

²⁶¹ (Genesis 41:8)

²⁶² (Genesis 41: 9-13)

²⁶³ (Genesis, 41:14)

²⁶⁴ (Genesis, 41:14)

²⁶⁵ (Genesis, 41:15)

(‘Alayhy Salām) replied: “It is not I; God will give Pharaoh a favourable answer.”²⁶⁶ Then king told Ḥaẓrat Yūsuf (‘Alayhy Salām) his both of the dreams in detail as he saw.²⁶⁷ After listening the dreams Ḥaẓrat Yūsuf (‘Alayhy Salām) said: “Pharaoh’s dreams are one and the same; God has revealed to Pharaoh what he is about to do. The seven good cows and seven good ears are indicating seven years, so, the dream is one. As also the seven lean cows and seven thin ears showing seven years. There will come seven great plenty years throughout the Egypt, and behind it there will come seven years of grievous famine which will cover the whole land of Egypt that people will forgot the prosper days. Two dreams in same meaning show that the thing is fixed by the God and it will be happen very soon. Now Pharaoh should select a wise and discerning man, appointed as overseer of the whole Land of the Egypt, who may collect one-fifth of the whole production in seven plenteous years and keep all the grains in cities under the authority of Pharaoh, for coming seven years of famine. In this way the Land may not perish thorough the dreadful famine.”²⁶⁸

2.6. Ḥaẓrat Yūsuf’s (‘Alayhy Salām) Elevation

Pharaoh and all his servants became very happy after hearing this suggestion.²⁶⁹ Pharaoh spoke to his servants that “Can we find anyone else like this, one in whom is the spirit of God?”²⁷⁰ Then he turned towards Ḥaẓrat Yūsuf (‘Alayhy Salām) and said to him, “Since God has shown you all this, there is no one so discerning and wise as you. You shall be overseer of my house and my people will

²⁶⁶ (Genesis, 41:16)

²⁶⁷ (Genesis, 41:17-24)

²⁶⁸ (Genesis, 41:25-36)

²⁶⁹ (Genesis, 41:37)

²⁷⁰ (Genesis, 41:38)

obey your command, only with regard of the throne I am greater than you.”²⁷¹ Then Pharaoh removed his signed ring from his hand and put it on Hażrat Yūsuf’s (‘Alayhy Salām) hand, dressed him in fine linen garment and put a gold chain around his neck and gave him the authority of second-in-command of the throne, bestowed on him the Egyptian name of Zaphenath-paneah (God spoke, and he came into life²⁷²), gave him to wife Aseneth, the daughter of Putiphera, the priest of the great national sanctuary at On.²⁷³ At the time when Hażrat Yūsuf (‘Alayhy Salām) got Pharaoh’s service and got the authority over the land of Egypt he was only thirty years old.²⁷⁴

After coming back from the presence of the Pharaoh, Hażrat Yūsuf (‘Alayhy Salām) did the survey of the whole land of the Egypt.²⁷⁵ Soon the time took the same course, as Hażrat Yūsuf (‘Alayhy Salām) predicted, the seven years of plenty came. Hażrat Yūsuf (‘Alayhy Salām) stored up the food of these days in every city which he gathered from the fields around these cities.²⁷⁶ This food became unmeasured like the sand of the sea.²⁷⁷ In this favourable circumstances and the years of prosperity, Aseneth, bore him two sons²⁷⁸ whom he called Manasseh²⁷⁹ and Ephraim.²⁸⁰

Following these ample years, the famine surrounded the whole land of Egypt and also to the countries around the Egypt, just as Hażrat Yūsuf (“Alayhy Salām) had said.²⁸¹ But the people of Egypt were saved from starvation through the skilful

²⁷¹ (Genesis, 41: 39-40)

²⁷² “Joseph.”

²⁷³ It is the name of the place which is seven miles far from the north east of the modern Cairo.

²⁷⁴ (Genesis, 41: 42-46)

²⁷⁵ (Genesis, 41:46), see Figure: 8.

²⁷⁶ (Genesis, 41:48)

²⁷⁷ (Genesis, 41:49)

²⁷⁸ (Genesis, 41:50)

²⁷⁹ Manasseh means: “God has made me forget all my hardship and all my father’s house.” (Genesis, 41:51)

²⁸⁰ Ephraim means: “God has made me fruitful in the land of my misfortunes.” (Genesis, 41:52)

²⁸¹ (Genesis, 41:54)

management of Hażrat Yūsuf ('Alayhy Salām).²⁸² Hence, as the whole land of Egypt was famished, people cried before Pharaoh for food and he sent people towards Hażrat Yūsuf ('Alayhy Salām) to follow his order.²⁸³ Then Hażrat Yūsuf ('Alayhy Salām) opened the storehouses as the famine was severe and he sold the grains also to the people of the neighbour countries.²⁸⁴ The textual records also tell about the ancient Egypt that in the reign of the Third Dynasty king Djoser (c. 27th century B.C.E.), a sever famine dried the Nile for seven years.²⁸⁵

Among the neighbouring countries Canaan was the one which also affected with grievous famine, where the old Hażrat Ya‘qūb ('Alayhy Salām) dwelt with his eleven sons.²⁸⁶ When patriarch listened that the grains were selling in the land of Egypt he said to his sons to go there for bringing food for their family's survival rather than watching each other despairingly.²⁸⁷ He sent his ten sons without Benjamin because he thought that the harm might reach Benjamin as it grasped Hażrat Yūsuf ('Alayhy Salām).²⁸⁸ Thus, the ten brothers arrived in Egypt along with the caravan for purchasing grain and reached into Hażrat Yūsuf's ('Alayhy Salām) presence. Hażrat Yūsuf ('Alayhy Salām) recognized them but the brothers failed to identify him. At that time, when his brothers bowed down before him²⁸⁹ Hażrat Yūsuf ('Alayhy Salām) saw that his boyhood dream fulfilled.²⁹⁰ He suppressed the fact that he was their brother and spoke harshly to them and treated them as

²⁸² (Genesis, 41:54)

²⁸³ (Genesis, 41:55)

²⁸⁴ (Genesis, 41:56-57)

See also: "Joseph Biblical Figure," 407.

²⁸⁶ (Genesis, 42:5)

²⁸⁷ (Genesis, 42:1-2)

²⁸⁸ (Genesis, 42:4)

²⁸⁹ (Genesis, 42:6)

²⁹⁰ (Genesis, 42:9)

strangers.²⁹¹ He asked to them that from where they belonged? They replied that they are from the land of Canaan and came here for buying food.²⁹² Hażrat Yūsuf ('Alayhy Salām) said to them: "You are spies; you have come to see the nakedness of the land!"²⁹³ They replied: "No, our Lord, we are not spies, we are honest men and the servants of you, only came here to buy food, we are the sons of one man."²⁹⁴ Hażrat Yūsuf ('Alayhy Salām) again blamed them of being spies and they again gave justification that they were not spies but were twelve brothers, one was with father and the one died, now they were eleven.²⁹⁵ However, Hażrat Yūsuf ('Alayhy Salām) did not accept what they said and again blamed them of being spies.²⁹⁶ For getting proof he said one of you may go back home and bring your brother here, whereas the rest of you must stay in prison, in this way I will check whether as you are telling truth or not.²⁹⁷

So, he imprisoned all of them into dungeon for three days.²⁹⁸ On the third day Hażrat Yūsuf ('Alayhy Salām) said to them: "Do this and you will live, for I fear God: if you are honest men, let one of your brothers stay here where you are imprisoned. The rest of you shall go and carry grain for the famine of your households, and bring your youngest brother to me. Thus your words will be verified, and you shall not die."²⁹⁹ When they heard this order they said to each other: "we are suffering it as a penalty of what we did with our brother even he pleaded us but we would not listen him. The Reuben said to them that I forbidden you not to do wrong

²⁹¹ (Genesis, 42:7)

²⁹² (Genesis, 42:7)

²⁹³ (Genesis, 42:9)

²⁹⁴ (Genesis, 42:11)

²⁹⁵ (Genesis, 42:12-13)

²⁹⁶ (Genesis, 42:14)

²⁹⁷ (Genesis, 42:15-16)

²⁹⁸ (Genesis, 42:17)

²⁹⁹ (Genesis, 42: 18-20)

with boy so it is now the reckoning for his blood.”³⁰⁰ And Hażrat Yūsuf (‘Alayh Salām) understood them, but he didn’t show it to them, as he was talking to them with the help of a translator.³⁰¹ After listening this, Hażrat Yūsuf (‘Alayh Salām) turned away from them and wept there because he remembered what happened to him in past, after weeping he came again to them and put one of his brothers (Simeon) into prison.³⁰² He ordered his men to give grains to them and also returned their money in their saddle bags, which they brought for buying food.³⁰³ When brothers departure from Hażrat Yūsuf’s (‘Alayh Salām) presence and reached at their lodging place, one of the brother opened his sack to give food to his donkey, he found his money on the top of the bag.³⁰⁴ He told his brothers all about it, they became surprised and with trembling heart they said to each other that what is this that God done for us? After coming back home in Canaan they met their father and told him all what happened to them in the land of Egypt. They told his father: “The man, the lord of the land, spoke harshly to us, and charged us with spying on the land. But we said to him, We are honest men, we are not spies.”³⁰⁵ So, to check our words the Lord of the land of Egypt took Simeon into prison as a hostage and said to bring Benjamin to him then he will see either they are honest or spies.³⁰⁶ Later on, when they opened their saddle bags, every one of them found his money into his sack.³⁰⁷ They and their father got consternation after watching this. His father said to them I already bereaved of my two sons and you want to deprive me of from my one more son.³⁰⁸ I can’t let him go

³⁰⁰ (Genesis, 42: 21-22)

³⁰¹ (Genesis, 42: 23)

³⁰² (Genesis, 42:24)

³⁰³ (Genesis, 42: 25)

³⁰⁴ (Genesis, 42:27)

³⁰⁵ (Genesis, 42:30-31)

³⁰⁶ (Genesis, 42:33-34)

³⁰⁷ (Genesis, 42:35)

³⁰⁸ (Genesis, 42:36)

with you as may be harm reached to him on jōurney; ‘you would bring down my gray hairs with sorrow to Sheol’³⁰⁹.

2.7. The Second Journey of Hażrat Yūsuf’s (‘Alayhy Salām)

Brothers towards Egypt

This was the time when severe famine finished all the grains which Hażrat Yūsuf’s (‘Alayhy Salām) brothers brought from the Egypt.³¹⁰ Their father said them again to go there to bring more food.³¹¹ The sons remembered him that the Lord of the Land will not give grains if they will not bring Benjamin with them.³¹² The father became angry at his children that why you told him that you have another brother.³¹³ They replied that the Lord questioned us carefully and asked about us in detail, he said: “he asked about our kindred, saying, ‘Is your father still alive? Have you another brother?’³¹⁴ he asked all this because he thought that we are spies. Then Judah gave surety to his father that I will be accountable if I failed to bring Benjamin back to you.³¹⁵ So, to save his family from famine and because of importuning of his sons’ Hażrat Ya‘qūb (‘Alayhy Salām) gave permission to bring Benjamin with them to the land of Egypt.³¹⁶ Hażrat Ya‘qūb (‘Alayhy Salām) also sent for the Lord of Egypt some fruit of choice as; a little balm, a little honey, gum, resin, pistachio nuts and almond.³¹⁷ He also said to bring the double money also of that which they found in the top of their saddle bags, to return it to the Lord that maybe it was

³⁰⁹ (Genesis, 42:38)

³¹⁰ (Genesis, 43:1-2)

³¹¹ (Genesis, 43:2)

³¹² (Genesis, 43:3)

³¹³ (Genesis, 43:6)

³¹⁴ (Genesis, 43:7)

³¹⁵ (Genesis, 43:9)

³¹⁶ (Genesis, 43:13)

³¹⁷ (Genesis, 43:11)

unintentionally put into the sacks.³¹⁸ He said all this to get the mercy of the Lord that he may let Simeon and Benjamin back with them safely.³¹⁹ The sons did as their father said, and came to Egypt and stood before Hażrat Yūsuf ('Alayhy Salām).³²⁰

When Hażrat Yūsuf ('Alayhy Salām) saw Benjamin with his brothers he ordered his steward of the house to slaughter an animal and cook it for the men that they may dine with him at noon.³²¹ The man did as he ordered and brought the men to Hażrat Yūsuf's ('Alayhy Salām) home.³²² When brothers came into Hażrat Yūsuf's ('Alayhy Salām) home they were frightened because of the apprehension that Hażrat Yūsuf ('Alayhy Salām) would enslave them because of the money placed in their sacks.³²³ So, they went to the steward of Hażrat Yūsuf's ('Alayhy Salām) home and said to him; last time, after buying food when we reached our lodging, we found the money in our saddle bags; we don't know that who put that money in our sacks.³²⁴ Now we brought double money, one which we found in our sacks and also the other one to buy food for this time.³²⁵ The steward replied that don't be afraid and not make trouble for your selves, I received your money. Yours and your father's God made treasure for you and put money into your saddle bags.³²⁶ After this conversation steward brought Simeon out to them³²⁷ and gave them water to wash their feet.³²⁸ Then they made present ready for giving Hażrat Yūsuf ('Alayhy Salām) and also their

³¹⁸ (Genesis, 43:12)

³¹⁹ (Genesis, 43:14)

³²⁰ Genesis, 43:15)

³²¹ (Genesis, 43:16)

³²² (Genesis, 43:17)

³²³ (Genesis, 43:18)

³²⁴ (Genesis, 43:19-21)

³²⁵ (Genesis, 43:22)

³²⁶ (Genesis, 43:23)

³²⁷ (Genesis, 43:23)

³²⁸ (Genesis, 43:24)

selves for dining at noon as they heard that they would dine there at Hażrat Yūsuf's ('Alayhy Salām) home.³²⁹

So, when Hażrat Yūsuf ('Alayhy Salām) came home they brought presents for him and bowed down and made obeisance before him.³³⁰ Hażrat Yūsuf ('Alayhy Salām) asked about their circumstances and said: "Is your father well, the old man of whom you spoke? Is he still alive?"³³¹ They replied that yes he is, our father is well and still alive.³³² When Hażrat Yūsuf ('Alayhy Salām) saw Benjamin his real brother, he asked his brothers "is he your youngest one to whom you left home first time with your father?"³³³ He gave pray to his brother that God be gracious to you my son!³³⁴ But with this he felt affection for his real brother so, he went into his house and start weeping, then he washed his face and came out, he controlled his feelings and ordered his servants to serve the meal.³³⁵ At meal, his brothers serve them by themselves because Egyptians feel abomination to serve them and to eat with them.³³⁶ Hażrat Yūsuf ('Alayhy Salām) ordered them to be seated according to their age.³³⁷ So, he gave place Benjamin near to him because he was the youngest one, so he sat close to him. Everyone was eating from his portion but Benjamin was given five times more than others portion.³³⁸ This distinction for Benjamin made brothers so amazed but they all enjoyed the meal.

³²⁹ (Genesis, 43:25)

³³⁰ (Genesis, 43:26)

³³¹ (Genesis, 43:27)

³³² (Genesis, 43:28)

³³³ (Genesis, 43:29)

³³⁴ (Genesis, 43:29)

³³⁵ (Genesis, 43:30-31)

³³⁶ (Genesis, 43:32)

³³⁷ (Genesis, 43:33)

³³⁸ (Genesis, 43:34)

2.8. Hāzrat Yūsuf's ('Alayhy Salām) Final Test of His Brothers

After meal Hāzrat Yūsuf ('Alayhy Salām) commanded his steward of the house to fill the grains into the saddle bags of these brothers, as much as they can carry.³³⁹ Then again put their money back into the top of their sacks and also put the dining cup of silver into the youngest bag with money.³⁴⁰ His steward did as he ordered. On next day, as the day brightened and these brothers went out for their land³⁴¹ and when they had gone hardly a short distance from the city of the Egypt. According to the instructions of Hāzrat Yūsuf ('Alayhy Salām) the steward overtook them and called up, stop you men, you returned evil to good and you have stolen the dining cup of my Lord and he repeated these words to them.³⁴² The brothers replied that how it happened? Did you not see that we brought back the money from Canaan, which we found from our saddle bags? So, now how would we steal the gold and the silver from your Lord's belongings? If it will be found with anyone of us, let him die and the rest of us you can enslave.³⁴³ The steward replied, if according to your words, the silver cup will be found with any one of you, he will be enslaved but the rest of you can go back to your land.³⁴⁴ So, they quickly loaded off their sacks and every one opened his sack.³⁴⁵ The steward started checking from the eldest to the youngest and found the cup from Benjamin's sack.³⁴⁶

Then, they all came back to Hāzrat Yūsuf's ('Alayhy Salām) house and bowed down before him. Hāzrat Yūsuf ('Alayhy Salām) spoke to them that "what deed you

³³⁹ (Genesis, 44:1)

³⁴⁰ (Genesis, 44:2)

³⁴¹ (Genesis, 44:3)

³⁴² (Genesis, 44:4-6)

³⁴³ (Genesis, 44:7-9)

³⁴⁴ (Genesis, 44:10)

³⁴⁵ (Genesis, 44:11)

³⁴⁶ (Genesis, 44:12)

have done?"³⁴⁷ Judah replied that we have no words to clarify ourselves as the guilt founded from us.³⁴⁸ Hażrat Yūsuf ('Alayhy Salām) ordered that "only the one in whose possession the cup was found shall be my slave; but as for you, go up in peace to your father."³⁴⁹ After hearing this order Judah stepped forward to Hażrat Yūsuf ('Alayhy Salām) and requested to release Benjamin.³⁵⁰ He told Hażrat Yūsuf ('Alayhy Salām) that his father was not giving permission to let Benjamin come with them. So, he took promise from us to bring Benjamin back to home otherwise this grief will make him die as our father's life is bound up in this boy.³⁵¹ So, let Benjamin go with my brothers and remain me your slave instead of Benjamin.³⁵² I fear to see the suffering that would come upon my father with this grief.³⁵³

2.9. Hażrat Yūsuf ('Alayhy Salām) Makes Himself Known To His Brothers

This apology filled Hażrat Yūsuf's ('Alayhy Salām) heart with emotions because his soul was touched by sibling's love;³⁵⁴ he ordered his servants that everyone go out from this place because he wanted to do personal conversation with these brothers.³⁵⁵ When only his brothers left he started crying so loudly that the Egyptians and the Pharaoh listened it clearly in their rooms.³⁵⁶ Then Hażrat Yūsuf

³⁴⁷ (Genesis, 44:15)

³⁴⁸ (Genesis, 44:16)

³⁴⁹ (Genesis, 44:17)

³⁵⁰ (Genesis, 44:18)

³⁵¹ (Genesis, 44:19-31)

³⁵² (Genesis, 44:33)

³⁵³ (Genesis, 44:34)

³⁵⁴ "Joseph Biblical Figure."

³⁵⁵ (Genesis, 45:1)

³⁵⁶ (Genesis, 45:2)

(‘Alayhy Salām) said to his brothers ‘I am Joseph. Is my father still alive?’³⁵⁷ When brothers listened to him they did not give any answer because they were in front of Hażrat Yūsuf (‘Alayhy Salām) whom they threw into the pit and who at the moment was the Lord of the land of Egypt.³⁵⁸

Subsequently, Hażrat Yūsuf (‘Alayhy Salām) required them to come closer to him, when they came nearer to him he said: “I am Yūsuf (‘Alayhy Salām), your brother whom you sold to Ishmaelites, not be distressed because it is God who made all these circumstances, He send me in Egypt to save your life and the life of the other people of the world as the famine is so severe. He made me the ruler and the Lord of the whole Egypt. Went back quickly to my father and give him the glade tiding of his apparently dead son ‘Yūsuf’ to whom God bestowed great honoured and He made him the Lord of the land of Egypt. Come down to me, I shall settle down you and all of your children and also their family in the land of Goshen. Bring also here your flocks and herds and everything which you possessed because still there are five more years of famine which will come onto the world. Do not delay in conveying my message to my father and when you accomplished your task came back to me.”³⁵⁹

Then Hażrat Yūsuf (‘Alayhy Salām) proceeded towards Benjamin, embarrassed him with love and affection with tearing eyes, and then embarrassed all his brothers, kissed them, wept and conversed with them.³⁶⁰ When Pharaoh came to know that Hażrat Yūsuf’s (‘Alayhy Salām) rejoined with his brothers, he and his servants also felt relief with satisfaction.³⁶¹ Pharaoh commanded Hażrat Yūsuf (‘Alayhy Salām) to not only provide them the grains but also facilitate them with

³⁵⁷ (Genesis, 45:3)

³⁵⁸ (Genesis, 45:3)

³⁵⁹ (Genesis, 45: 4-15)

³⁶⁰ (Genesis, 45:14-15)

³⁶¹ (Genesis, 45:16)

wagons for bringing their wives, families and the father.³⁶² He further added that leave no room for the grief of their possessions that they would leave in the Canaan as he will settle them in the best land of Egypt.³⁶³ Ḥaẓrat Yūsuf ('Alayh Salām) did as Pharaoh said to him and gave them provision for the journey.³⁶⁴ He also gave everyone, one set of garment but to Benjamin he gave five set of garments and three hundred pieces of silver.³⁶⁵ To his father he gave the best things of Egypt on ten donkeys and ten female donkeys loaded with grains, the provision for his journey.³⁶⁶ Then he sent his brothers on their way to Canaan and advised them not to quarrel on the way as he knows their nature very well.³⁶⁷

When Ḥaẓrat Yūsuf's ('Alayh Salām) brother reached their homeland Canaan, they rushed to their father to tell him that they found their apparently dead brother Ḥaẓrat Yūsuf ('Alayh Salām) who is still alive and now he is the ruler of the land of Egypt.³⁶⁸ For Ḥaẓrat Ya'qūb ('Alayh Salām) it was unbelievable news which made him stunned.³⁶⁹ For giving evidence his sons told him all which Ḥaẓrat Yūsuf ('Alayh Salām) said to them and when Ḥaẓrat Ya'qūb ('Alayh Salām) saw the wagons which Ḥaẓrat Yūsuf ('Alayh Salām) had sent to carry him and his whole family, he started believing what his sons said and became happy and said: "Enough! My son Joseph is still alive. I must go and see him before I die."³⁷⁰

³⁶² (Genesis, 45:17-19)

³⁶³ (Genesis, 45:20)

³⁶⁴ (Genesis, 45:21)

³⁶⁵ (Genesis, 45:22)

³⁶⁶ (Genesis, 45:23)

³⁶⁷ (Genesis, 45:24)

³⁶⁸ (Genesis, 45:25-26)

³⁶⁹ (Genesis, 45:26)

³⁷⁰ (Genesis, 45:27-28)

Before setting out for Egypt Ḥaẓrat Ya‘qūb (‘Alayhi Salām) came to Beer-Sheba for offering sacrifices to his forefather’s God.³⁷¹ At night in vision God said to him that do not hesitate to go to Egypt, for He will make of him a great nation there.³⁷² He will with him everywhere and Ḥaẓrat Yūsuf (‘Alayhi Salām) will close his eyes by his hands.³⁷³ This was the good news which assured Ḥaẓrat Ya‘qūb (‘Alayhi Salām) that he was going to meet his beloved son. After coming from Beer-Sheba, Ḥaẓrat Ya‘qūb’s (‘Alayhi Salām) sons carried his father and their offspring in wagons which Pharaoh had sent for them and also took their livestock with them.³⁷⁴ They were all seventy in number.³⁷⁵

2.10. Ḥaẓrat Ya‘qūb’s (‘Alayhi Salām) Family Settles In the Land of Egypt

When Ḥaẓrat Yūsuf (‘Alayhi Salām) came to know that his father had reached the land of Goshen³⁷⁶, he went up to meet him in his chariot which he already prepared for this purpose.³⁷⁷ He reached before his father and wept on his father’s neck for a long time.³⁷⁸ His father said “I can die now, having seen for myself that you are still alive.”³⁷⁹ Then Ḥaẓrat Yūsuf (‘Alayhi Salām) said to his father and his brothers that: “now I should go to Pharaoh to tell him that my family has reached Egypt.”³⁸⁰ So, when Pharaoh will call you and ask you about your occupation tell him

³⁷¹ (Genesis, 46: 1)

³⁷² (Genesis, 46:2-3)

³⁷³ (Genesis, 46:4)

³⁷⁴ (Genesis, 46:5-7)

³⁷⁵ (Genesis, 46:27)

³⁷⁶ See Figure: 7.

³⁷⁷ (Genesis, 46:29)

³⁷⁸ (Genesis, 46:29)

³⁷⁹ (Genesis, 46:30)

³⁸⁰ (Genesis, 46:31)

that you are shepherd from the time of your forefathers, May Pharaoh bestowed you the land of Goshen, because the Egyptians feel abhorrent to live with shepherds in the city.³⁸¹

Then, Ḥaẓrat Yūsuf ('Alayhi Salām) took five of his brothers to present before Pharaoh, and said to king that: "my brothers and father came from Canaan with their herds, flocks and all the things they possessed."³⁸² Pharaoh asked them about their occupation they replied as Ḥaẓrat Yūsuf ('Alayhi Salām) taught them that: "we your servants are shepherd as our ancestor were. We brought our flocks with us for pasture as the famine is severe. Let us ask you to reside us in the land of Goshen."³⁸³ Pharaoh became pleased to meet Ḥaẓrat Yūsuf's ('Alayhi Salām) brothers, he said to Ḥaẓrat Yūsuf ('Alayhi Salām) that: "settles your father and your brothers in the best of the land of Egypt which is Goshen and also give the charge to the best men from your brothers over my livestock."³⁸⁴ Ḥaẓrat Yūsuf ('Alayhi Salām) also presented his father before Pharaoh and Ḥaẓrat Ya'qūb ('Alayhi Salām) blessed Pharaoh.³⁸⁵ Then, Ḥaẓrat Yūsuf ('Alayhi Salām) did as Pharaoh instructed him and settled his family in the land of Goshen and also gave them the food to survive.³⁸⁶

At the time when family of Ḥaẓrat Yūsuf ('Alayhi Salām) reached Egypt, the severe famine made the whole land and the neighbouring countries languished.³⁸⁷ In first two years all the money of the people was taken by Ḥaẓrat Yūsuf ('Alayhi Salām) in exchange of grains.³⁸⁸ When third year started people came to Ḥaẓrat Yūsuf ('Alayhi Salām) and said "Give us food, why we should die before your eyes, as our

³⁸¹ (Genesis, 46:33-34)

³⁸² (Genesis, 47: 1-2)

³⁸³ (Genesis, 47:3-4)

³⁸⁴ (Genesis, 47:5-6)

³⁸⁵ (Genesis, 47:7)

³⁸⁶ (Genesis, 47:11-12)

³⁸⁷ (Genesis, 47:13)

³⁸⁸ (Genesis, 47:14)

money is already yours.”³⁸⁹ Hazrat Yūsuf (‘Alayhī Salām) replied if your money had gone, give me your livestock in exchange of food.³⁹⁰ So people brought their all horses, herds, flocks and donkeys to get food from Hazrat Yūsuf (‘Alayhī Salām).³⁹¹ In the following year people again came to Hazrat Yūsuf (‘Alayhī Salām) as their food finished.³⁹² They said to Hazrat Yūsuf (‘Alayhī Salām) that now only our body and the lands have left take from us these things and make ourselves slaves to Pharaoh, but give us grains for our food and seeds to plough, otherwise we shall die before your eyes and the whole land will become desolate.³⁹³ So Hazrat Yūsuf (‘Alayhī Salām) bought whole land of Egypt for Pharaoh and made people slaves of Pharaoh from one end of the Egypt to the other.³⁹⁴ Only the land of the priests left as they lived on that allowance which was given by Pharaoh to them, so he didn’t buy their land.³⁹⁵ Hazrat Yūsuf (‘Alayhī Salām) provided seeds to people and said to them: “Now that I have this day bought you and your land for Pharaoh, here is seed for you; sow the land. And at the harvests you shall give one-fifth to Pharaoh, and four-fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones.”³⁹⁶ The people became very grateful to Hazrat Yūsuf (‘Alayhī Salām) for he supplied them food and seeds for one year.³⁹⁷ Hazrat Yūsuf’s (‘Alayhī Salām) acquisition of grains supplies enabled Egypt to withstand a famine.³⁹⁸ Hazrat Yūsuf’s (‘Alayhī Salām) wise management for famine

³⁸⁹ (Genesis, 47:15)

³⁹⁰ (Genesis, 47:16)

³⁹¹ (Genesis, 47:17)

³⁹² (Genesis, 47:18)

³⁹³ (Genesis, 47:18-19)

³⁹⁴ (Genesis, 47:20-21)

³⁹⁵ (Genesis, 47:22)

³⁹⁶ (Genesis, 47:23-24)

³⁹⁷ (Genesis, 47:25)

³⁹⁸ “Joseph,” in *Britannica Encyclopedia of World Religions* (Singapore: Encyclopedia Britannica Inc., 2006).

served as “law for Jew’s court” throughout ages, and also for the people in power, as model to rescue and help for their people.³⁹⁹

2.11. ჰაჟრათ ია‘კüb’s (‘Alayhy Salām) Death

After getting possession in the land of Goshen, ჰაჟრათ ია‘კüb (‘Alayhy Salām) lived seventeen years in this land with his family that multiplied manifolds.⁴⁰⁰ When time of ჰაჟრათ ია‘კüb’s (‘Alayhy Salām) death came nearer he called ჰაჟრათ იუსუფ (‘Alayhy Salām) and asked him for an oath by swearing God that Canaan will be his burial land where his ancestors were buried.⁴⁰¹ ჰაჟრათ იუსუფ (‘Alayhy Salām) swore that: “I will do as you have said”⁴⁰² to give affirmation to his father that he will accomplish his father’s last wish.

After some days, ჰაჟრათ იუსუფ (‘Alayhy Salām) came to know that his father was ill; he brought his both sons Ephraim and Manasseh with him to see his father.⁴⁰³ ჰაჟრათ ია‘კüb (‘Alayhy Salām) blessed ჰაჟრათ იუსუფ’s (‘Alayhy Salām) sons and adopted them as his sons. Result in, they both became the ancestor of two tribes of Israel⁴⁰⁴ whose names were derived from their names respectively. At that time ჰაჟრათ ია‘კüb (‘Alayhy Salām) told ჰაჟრათ იუსუფ (‘Alayhy Salām) that Almighty God envisioned and foretold him that he will not only increase his progeny multifold but also gave his children the prestige in their own land (Canaan) on the footsteps of

³⁹⁹ “Joseph,” in *Encyclopaedia Britannica Ultimate Reference Suite* (Chicago2010).

⁴⁰⁰ (Genesis, 47:27-28)

⁴⁰¹ (Genesis, 47:29-30)

⁴⁰² (Genesis, 47:30)

⁴⁰³ (Genesis, 48:1)

⁴⁰⁴ “Israel,” in *Encyclopædia Britannica* (2006), 330. (Genesis 41:50-52) (Joshua 17:17, 18:5)

(Judges 1:23, 35).

their ancestors.⁴⁰⁵ He further prayed that: "May Almighty God be with you my son where ever you might be and said I am blessing you an extra portion of my estate and giving you more than your brothers. So, he blessed Hazrat Yūsuf ('Alayhy Salām) more than that of his other sons."⁴⁰⁶

Then he called up his all sons and blessed them one by one according to their suitable blessings.⁴⁰⁷ After it he drew up his feet on his bed and breathed his last breath.⁴⁰⁸ Then Hazrat Yūsuf ('Alayhy Salām) put his lips on his face and kissed him and he was unable to stop his tears on this great loss.⁴⁰⁹ He commanded his physicians to embalm his father, so they embalmed him forty days as it was required.⁴¹⁰ And Egyptians wept seventy days over him.⁴¹¹

Hazrat Yūsuf ('Alayhy Salām) took permission from Pharaoh to bury his father in that tomb which his father hewed for his self in the land of Canaan, to fulfil that swear which he made with his father.⁴¹² Pharaoh gave permission to do accordingly as Hazrat Ya'qūb ('Alayhy Salām) said.⁴¹³ So, Hazrat Yūsuf ('Alayhy Salām) went up on chariots to bury his father with the great company of the servants of Pharaoh, all the elders of country, his and his brothers' households.⁴¹⁴ When they reached the place of Atad which is beyond the Jordan, Hazrat Yūsuf ('Alayhy Salām) made a great lamentation for seven days even the inhabitants of that place said that it

⁴⁰⁵ (Genesis, 48:3-4)

⁴⁰⁶ (Genesis, 48:21-22)

⁴⁰⁷ (Genesis, 49:1-28)

⁴⁰⁸ (Genesis, 49:33)

⁴⁰⁹ (Genesis, 50:1)

⁴¹⁰ (Genesis, 50:2-3)

⁴¹¹ (Genesis, 50:3)

⁴¹² (Genesis, 50:4-5)

⁴¹³ (Genesis, 50:6)

⁴¹⁴ (Genesis, 50:7-8)

is the grievous requiem on the earth.⁴¹⁵ After this, they reached Canaan and buried him where his father instructed, then they all came back to Egypt.⁴¹⁶

Now Hażrat Yūsuf's ('Alayhy Salām) brothers repented over their unforgiveable deed which they had done with Hażrat Yūsuf ('Alayhy Salām) in his childhood.⁴¹⁷ After reaching Egypt they said to him that his father gave instruction before his death, to ask forgiveness from his beloved son that: "Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you."⁴¹⁸ So, they pleaded forgiveness from Hażrat Yūsuf ('Alayhy Salām) and bowed down before him as his slaves.⁴¹⁹ This admission and confession of his brother made Hażrat Yūsuf ('Alayhy Salām) weep that he spoke kindly to them, saying: "Do not fear from me, you meant evil against me; but God meant it for good."⁴²⁰

2.12. Hażrat Yūsuf's ('Alayhy Salām) Death

Then Hażrat Yūsuf ('Alayhy Salām) lived one hundred and ten years and saw his third generation.⁴²¹ Before death he said to his brothers that: "God will come to you to bring you up out from the land of Egypt and will give you the land of your forefathers. So, when that time will reach, carry up my bones with you to the land of promise and bury near my forefathers."⁴²² Then he died and was embalmed and put in the coffin in the Egypt. So, tradition shows that his trust in his brothers was fulfilled

⁴¹⁵ (Genesis, 50: 10-11)

⁴¹⁶ (Genesis, 50:12-14)

⁴¹⁷ (Genesis, 50:15)

⁴¹⁸ (Genesis, 50:16-17)

⁴¹⁹ (Genesis, 50:17-18)

⁴²⁰ (Genesis, 50:19-20)

⁴²¹ (Genesis, 50:22-23)

⁴²² (Genesis, 50:24-26)

by Moses,⁴²³ he buried Ḥaẓrat Yūsuf's ('Alayhy Salām) bones in the oldest of the northern shrines of Shechem.⁴²⁴ At that time the descendants of Israelites multiplied and were departed from Egypt to Canaan.⁴²⁵

According to Holy Bible Ḥaẓrat Yūsuf ('Alayhy Salām) was a dreamer and wanted to reign over his family. Even though, he was the second last among twelve brothers but got the birth right (which should has been given to the eldest son according to Ḥaẓrat Ya'qūb's ('Alayhy Salām) family law), the reason is he was the son of beloved wife. So, Ḥaẓrat Yūsuf ('Alayhy Salām) faced brothers' jealousy which threw him into pit and later on, he was sold by them. He had to tolerate all this with patience to achieve his goal of life which was 'becoming superior over his family'. In Egypt due to his honesty he became chief steward in Potiphar's home where he also had to save his self from his mistress's temptation. Resultantly, he was thrown into pit where he gave interpretation to his two prison fellows, which became true. Later on, for giving interpretation to king's dream he came out from prison and became the prime minister of the kingdom of Egypt. So, he managed the whole economy of Egypt to save the country from the disasters of famine and filled the Pharaoh's treasury with wealth by selling cereals to the people of Egypt and to other countries. He took revenge from his brothers when they came in Egypt for buying food by putting them into prison for three days. He became happy to see them bowing down before him that his boyhood dream came true, it was the time when he became superior over them. At the end, he called all Israilies to Egypt and setteled down in best of the land of Egypt.

⁴²³ "Joseph."

⁴²⁴ "Joseph."

See also;G. R. H. Wright, "Joseph's Grave under the Tree by the Omphalos at Shechem" *Vetus Testamentum* 22(1972), <http://www.jstor.org/stable/1517198>. p-477

⁴²⁵ "Joseph."

CHAPTER 3

“THE DESCRIPTION OF ḤAZRAT YŪSUF (‘ALAYHY SALĀM) IN LIGHT OF THE HOLY QUR’ĀN”

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Allah Almighty enlightened the human beings through the guidance of Holy Prophets by revealing on them his sacred revelation. Among these revelations the Holy Qur’ān is the last word of Allah Almighty and He by Himself has taken the responsibility of the preservation of its text intact to its original form. “This text deals with the range of topics from ‘Ilm al-*Aḥkām* (علم الأحكام)⁴²⁶, ‘Ilm al-*Mukhāsmah* (علم مخasmah) ⁴²⁷ ‘Ilm *Tadhkīr bil A’ Allah* (علم التذكير بآلاء الله)⁴²⁸, and ‘Ilm *Tadhkīr bi Ayyām Allah* (علم التذكير ب أيام الله)⁴²⁹ to ‘Ilm *Tadhkīr bi al-Mawt wamā ba’dahu* (علم التذكير بالموت)⁴³⁰. Among these topics the one important topic is; ‘Ilm ‘Tadhkīr bi Ayyām Allah’ (علم التذكير ب أيام الله) which deals with the stories of the Holy Prophets (‘Alayhymus Salām). The reasons behind describing these stories is to show the high human characteristics of these Holy Prophets, their obedience to Allah Almighty, their way of preaching people, the reverted behaviour of people, Prophets’ great

⁴²⁶ The Qur’āic orders related to religious rites (Ibadāt), social relation and matters (Mu’amilāt).

⁴²⁷ This kind of study is related to the information lies in the Holy Qur’ān about the refutation of four apostate creeds: Jews, Christians, Polytheists and Munāfiqīn.

⁴²⁸ The knowledge related to the creation of the universe and the things which indicate the characteristics of the Creator ‘Allah Almighty’.

⁴²⁹ The stories of the past nations and the description of their actions due to which they had gotten rewards and punishments.

⁴³⁰ It relates the information about life after death, the details about the Judgment and the information about Paradise and Hell.

⁴³¹ Khūrshīd Aḥmad Qāsmī Faizābādī, *al-Faūz al-‘azīm Urdu Sharrah al-Fawz al-Kabīr* (Karachi: Qadūmī Kutub Khānāh, n.d.), 20-24.

patience and their devotions to their duties. These stories also elucidate the consequences that appeared due to the disobedience of the Prophets' nations in the form of Allah's wrath and punishment which had even vanished and demolished these nations from the face of the earth. Prophets' account also recalled man's mind to see Allah's Will, Plans and Working in human affairs. Among these stories the one is about the detail account of the life of Hażrat Yūsuf ('Alayhy Salām).

The story of Hażrat Yūsuf ('Alayhy Salām) is selected for the comparison of his personality described in two revealed texts: the Holy Qur'ān and the Holy Bible. The description of the great Prophet of Allah Almighty, Hażrat Yūsuf ('Alayhy Salām), the forefathers of Jews, is elaborated in Sūrah Mū'min: (34), Sūrah In'ām: (40,84) but Sūra Yūsuf is fully revealed to tell the longest sustained narrative. This twelfth Sūra of Holy Qur'ān, chronologically, revealed on fifty-third place and is the fortieth part of the Holy Qur'ān, it consist of 111 āyāt. As Hażrat Yūsuf's ('Alayhy Salām) is the central figure of this sūrah, so that is the reason that this sūrah is given the name "Yūsuf".

The Holy Qur'ān has praised his ('Alayhy Salām) story in these words:

نَحْنُ نَعْصُنَ عَلَيْكَ أَخْسَنَ الْفَصْنَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنُ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمْ يَنْعَذْنَ الْغَافِلِينَ

{٢٤}

"We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Holy Qur'ān: before this, thou too was among those who knew it not."⁴³²

Allah Almighty by Himself called the story (أَخْسَنَ الْفَصْنَصِ) "the most beautiful of the stories"⁴³³ for many reasons; 1-) The story is full of human vicissitudes and concealed

⁴³² (al-Qur'ān, 12:3)

⁴³³ (al-Qur'ān, 12:3)

in it the best lessons for every class of society. 2-) The story shows the highest characteristics of **Hażrat Yūsuf**'s ('Alayhy Salām) personality i.e. his patience over his brothers' persecution, his forgiveness after offensive behaviour of his brothers even when his authority enabled him to take revenge multiple times from them, his chastity in attractive atmosphere, his strong faith in Allah Almighty, his intellectual power, determination and contentment of heart etc. 3-) The story contains the description about the prophets, the pious men, angels, shows the characteristics of kings, circumstances of different countries, trade, scholars, illiterates, men, women and their strategies and tricks, etc. 4-) It also describes Monotheism, the knowledge of interpretation, Religious Law, International Law, the matter of state and administration, sociology, politics, economics, the history of past nations, the events which demarcated the evil from good. Thus story contains such wisdom from which man can get lessons for this world and also for the hereafter.

The Holy Qur'ān does not tell us such a long description about any other prophet as it describes about **Hażrat Yūsuf** ('Alayhy Salām) due to the reason that once the learned men of Jews said to the chiefs of *Qura'ish* to ask from the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) "Why **Hażrat Ya'qūb**'s family moved from Syria to Egypt, and about the story of **Hażrat Yūsuf** ('Alayhy Salām)".⁴³⁴ These Jews wanted to check the knowledge of Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) who never learned to read and write, the person who always told

⁴³⁴ Muḥammad bin Ahmad al-Qurtubī, *al-Jāma'y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* trans. et al Mawlānā Malik Muhammed Bostān, vol. 5 (Lāhore: Idāra Dīyā' al-Qu'rān Publishers, 2012), 67.

the renowned stories of Arabian Nations i.e. of *'Ād* and *Samūd*, cannot be able to tell this story of the Bible which Makkians had never listened to before.⁴³⁵

Thus, this sura is revealed by Allah Almighty in greatly detailed account and includes that information not known from earlier revealed texts to give response to this challenge and also to give conformation that the Holy Prophet Muhammad (Sallallahu Alayhay Wasallam) is the true Prophet of Allah Almighty and he did not hear it from the earlier books. Although the Holy Qur'ān relates the description of Ḥaẓrat Ya'qūb ('Alayhy Salām) in different places but the detailed history of his family was told only in the 'Sura Yūsuf'.

3.1. HAŻRAT YŪSUF'S ('ALAYHY SALĀM) EARLY AGE

Haẓrat Ya'qūb ('Alayhy Salām) the son of Haẓrat Ishāq ('Alayhy Salām) and the grandson of Haẓrat Ibrāhīm ('Alayhy Salām) was blessed by a child named Haẓrat Yūsuf ('Alayhy Salām) who was also one of the Prophets of Allah Almighty. This child was born in the family of noble Prophets to continue the work of his forefathers which they did for the guidance of human beings. The Holy Prophet Muhammad (Sallallahu Alayhay Wasallam) said about Haẓrat Yūsuf ('Alayhy Salām):

الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ يُوسُفُ بْنُ يَتَّقُوبَ بْنُ إِسْخَاقَ بْنُ إِبْرَاهِيمَ عَلَيْهِمُ السَّلَامُ.⁴³⁶

At the time of his birth Haẓrat Ya'qūb's ('Alayhy Salām) family was settled in Can'aān.⁴³⁷ Haẓrat Yūsuf ('Alayhy Salām) was the eleventh son of Haẓrat Ya'qūb

⁴³⁵ 'Abdul Ḥaq al-Ḥaqqānī, *Tafsīr Fathul Mannān al-Mash'hor Bihī Tafsīr al-Ḥaqqānī*, vol. 2 (Karachi: Mīr Muhammad Kutub Khānah Markaz-ē-'Ilmu Adab, n.d.), 581.

⁴³⁶ Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī al-Musammā al-Jām' y al-Musnad Min Ḥadīth Rasūl Allah Wa Sunannahu Wa Iyyāmahu*, ed. Muḥammad Zāhir bin Nāsir al-Nāsir, 1 ed., Kitāb Āḥādīs al-Anbiyā, Bāb Qa'ūl Allah Ta'ala: Laqad Kāna Fi Yūsuf Wa Ikhwatihi Āyāt Lis Sāliḥin, Ḥadīth No. 3390 (Kitāb Āḥādīs al-Anbiyā: Dār Tūq al-Nījāh, 1422Hijrī).

⁴³⁷ Muḥammad Karam Shah al-Āzharī, *Dīyā' al-Qur'ān*, vol. 2 (Lahore: Dīyā' al-Qur'ān Publishers, 1981), 401.

(‘Alayhy Salām) and the first one of Rāhīl who was the second wife of Ḥaẓrat Ya‘qūb (‘Alayhy Salām).

3.1.1. Ḥaẓrat Yūsuf (‘Alayhy Salām) Told His Dream To His Father

The Holy Qur’ān starts the description of Ḥaẓrat Yūsuf (‘Alayhy Salām) with the dream which he saw in the age of twelve⁴³⁸. That was the night of Friday⁴³⁹ and also of Laylatul Qadar⁴⁴⁰. While he was sleeping by putting his head in the lap of his father Ḥaẓrat Ya‘qūb (‘Alayhy Salām), he flinches.⁴⁴¹ His father asked him with love and care, what happened to you my son. He told “O my father, I saw (in dream) eleven stars, and the sun and the moon; I saw them prostrating themselves unto me.”⁴⁴²

3.1.2. Father’s Advice To Ḥaẓrat Yūsuf (‘Alayhy Salām)

The father replied: “O my son! Recount not thine vision unto thy brothers, lest they plot an evil scheme against thee; verily, Satan is man’s open foe.”⁴⁴³ Father also said it is a disperse matter to which Allah Almighty will bring together in future.⁴⁴⁴ Actually Ḥaẓrat Ya‘qūb (‘Alayhy Salām) knew very well that his this son is

⁴³⁸ ‘Abdur Raḥmān Ibn al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, trans. Ḥakīm Aḥmad Ḥusain Alah Ābādī, vol. 1,2 (Karachi: Nafīs Acadamy, 2003), 67.

See also: al-Qurtubī, *al-Jāma‘y al-Ayhkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 142.

⁴³⁹ Sānā’ul Allah Pānipatī, *Tafsīr Mażharī*, trans. Mawlānā Malik Muḥammad Bostān et al, vol. 5 (Lahore: Ḫiyā’ al-Qur’ān Publishers, 2002), 173.

⁴⁴⁰ Jalālud Dīn ‘Abdur Raḥman bin Abī Bakar al-Siūtī, *Tafsīr Durray Mansūr*, trans. Mawlānā Muḥammad Anwar Maghalwī Mawlānā et al, vol. 4 (Lahore: Ḫiyā’ al-Qur’ān Publishers, 2006), 16.

⁴⁴¹ Iqtidār Aḥmad Khān Nāīmī, *Tafsīr Nāīmī*, vol. 12 (Lahore: Nāīmī Kutub Khānah, 2006), 339.

⁴⁴² (al-Qur’ān, 12:4)

⁴⁴³ (al-Qur’ān, 12:5)

⁴⁴⁴ al-Siūtī, *Tafsīr Durray Mansūr*, 15.

also the prophet of Allah Almighty⁴⁴⁵, and the interpretation of the dream clearly tells about the exaltedness of his rank above his brothers that Ḥaẓrat Yūsuf ('Alayh Salām) will be given Prophethood as his forefathers had been given⁴⁴⁶ and these eleven stars are giving indication towards eleven brothers and the shining objects are showing the light (*Nūr*) of their belief (*Eimān*).⁴⁴⁷

In fact, Ḥaẓrat Ya'qūb ('Alayh Salām) knew that the dream of the prophet is not merely dream but a revelation⁴⁴⁸ which contains Allah Almighty's secrets, knowledge, good news and prediction about future. So, as precaution he forbade Ḥaẓrat Yūsuf ('Alayh Salām) not to tell his dream unto his brothers, as he wanted the dream comes true⁴⁴⁹ and also for the reason that his elder brothers may be saved from the emulation which can be the cause of the inducement of Satan for prejudice.⁴⁵⁰

Ḥaẓrat Ya'qūb ('Alayh Salām) knew that his sons were from the house of prophets but Satan is the open foe of the Prophets and their followers. Satan does not want anybody to get honour of nearness of Allah Almighty,⁴⁵¹ as Satan envied Ḥaẓrat Aādām ('Alayh Salām) and Ḥaẓrat Hawwa' and brought them out from Paradise⁴⁵² he will also try his best to fill the hearts of his brothers with prejudice⁴⁵³ for Ḥaẓrat

⁴⁴⁵ Muhammad Na'im al-Dīn Murādābādī, 'khazā'in al-'īrfān Fi Tafsīr al-Qur'ān (Lahore Qudratullah Company, n.d.), 305.

⁴⁴⁶ 'Imād al-Dīn Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, trans. Muhammad Akram al-Azharī et al, vol. 2 (Lahore: Diya al-Qur'ān Publishers, 2004), 810.

⁴⁴⁷ Ghulām Rasūl Sa'īdī, *Tibyān al-Qur'ān*, vol. 5 (Lahore: Farīd Book Stall 2000), 681.

⁴⁴⁸ al-Siūtī, *Tafsīr Durray Mansūr*, 15.

⁴⁴⁹ Holy Prophet (peace be upon him) said not to tell your dream to foe only tell to your lover (because lover always is your well-wisher) so he will spoke good words as interpretation. As the dream is like a bird in trap, the interpretation makes him fly (give way to happen according to interpretation). See: Pānipatī, *Tafsīr Mazhārī*, 176.

⁴⁵⁰ Abul Ḥasnāt Muhammad Aḥmad Qādrī, *Tafsīr al-Ḥasnāt*, vol. 3 (Lahore: Diyā' al-Qur'ān Publishers, 2001), 226.

⁴⁵¹ Amīr 'Alī Ma'lūhābādī, *Mawāhib al-Rahmān*, vol. 4 (Lahore: Maktābah Rāshīdiyyah, 1919), 164.

⁴⁵² (al-Qur'ān, 2:36)

⁴⁵³ (al-Qur'ān, 12:5)

Yūsuf ('Alayhy Salām) to kill him⁴⁵⁴. The dream is giving indication towards the future of Ḥaẓrat Yūsuf ('Alayhy Salām) that Allah Almighty will bestow upon him His great blessings. The patrimonial love of Ḥaẓrat Ya'qūb ('Alayhy Salām) wanted Ḥaẓrat Yūsuf ('Alayhy Salām) to get all the blessings without any sorrow, pain and effort, even he knows that no one could get exaltedness in this world without any effort. And he also knew that the decision of fate was opposite to what he wished.⁴⁵⁵

As Ya'qūb ('Alayhy Salām) knew that Ḥaẓrat Yūsuf ('Alayhy Salām) was one of the links of the chain of the prophets which started from his forefathers. So, he said to Ḥaẓrat Yūsuf ('Alayhy Salām): "And Thus will thy Lord choose thee and teach thee of the interpretation of discourses (the knowledge of interpreting dream), and perfect His blessing upon thee (by giving you the prophet hood, the wisdom and the knowledge) and upon the house of Ya'qūb; as He perfected it upon thy forefathers, Ibrāhīm and Ishāq ('Alayhim-u- Salām), surely thy Lord is All-Knowing, All-wise".⁴⁵⁶

This dream augmented the affection of Ḥaẓrat Ya'qūb ('Alayhy Salām) with Ḥaẓrat Yūsuf ('Alayhy Salām) that he could not live without him even a moment.⁴⁵⁷ When Ḥaẓrat Yūsuf's ('Alayhy Salām) half brothers saw that their father loved him more than them, they started feeling prejudice, so they spoke to one another; "Surely Joseph and his brother are dearer to our father than us, though we are a band (goodly body and strong enough to serve our father) Verily our father is plunged in their manifest love".⁴⁵⁸ They thought their father should love them more than their two

⁴⁵⁴ Isma'īl Haqqī, *Fiṭūz al-Rāḥmān Urdu Tarjumah Rōḥ al-Bayān*, trans. Muḥammad Fēyz Aḥmad (Bahawalpur: Maktabah Awaisiyyah Rīzwiyyah, 1992), 280.

⁴⁵⁵ Ibid., 279.

⁴⁵⁶ (al-Qur'ān, 12:6)

⁴⁵⁷ Qādī, *Tafsīr al-Hasnāt*, 236.

⁴⁵⁸ (al-Qur'ān, 12:8)

brothers as they were week and smaller enough to take care of their father than them. They thought that the one who was more beneficial and also stronger in worldly matters, should have been given more importance and love.⁴⁵⁹ But they could not understand that the prophet does not have worldly objectives to love, the prophet has very special aim of life, and he spends every moment of his whole life for guidance of mankind and to make connection of men with Allah Almighty. So, this great love of Hażrat Ya‘qūb (‘Alayhy Salām) also had some reasons:

1-The first and main reason is he was waiting for him before his birth because he was told that a prophet will be born in his house who will continue that work which he is doing and which his forefathers (Ibrāhīm and Ishāq (‘Alayhim-u- Salām) ‘Alayhymu Salām) did.

2-Hażrat Yūsuf (‘Alayhy Salām) and Binyameen’s mother died in childhood and now it was only he who could give them parental love.⁴⁶⁰

3- Hażrat Ya‘qūb (‘Alayhy Salām) was watching some characteristics, as; auspiciousness, graciousness, submissiveness and righteousness in both⁴⁶¹ of them which other brothers did not have.⁴⁶²

⁴⁵⁹ Sa‘dī, *Tibyān al-Qur‘ān*, 687.

⁴⁶⁰ Ibid., 688.

⁴⁶¹ Binyameen and Hadrat Yūsuf (peace be upon him) was real brother, and as a prophet’s brother Binyameen also possessed very high qualities. Now here a question arise that why others are not as good as Binyameen as they were also the sons and the brothers of prophet. The answer is there is no doubt that, they also had very close relation with prophets but their prejudice with a prophet enclosed their good qualities which they genetically received.

As Holy Prophet (peace be upon him) said: Restrain from prejudice because it burns your good deeds.

⁴⁶² Sa‘dī, *Tibyān al-Qur‘ān*, 688.

3.1.3. Half Brothers' Plot Against Ḥaẓrat Yūsuf ('Alayhy Salām)

Haẓrat Yūsuf ('Alayhy Salām) kept the dream a secret but anyone⁴⁶³ of his household listened to the conversation between Ḥaẓrat Ya'qūb ('Alayhy Salām) and Ḥaẓrat Yūsuf ('Alayhy Salām) about dream secretly and told it to the half brothers of Ḥaẓrat Yūsuf ('Alayhy Salām).⁴⁶⁴ Subsequently, the bigotry of brothers amplified too much that they could not bear Ḥaẓrat Yūsuf ('Alayhy Salām) any more,⁴⁶⁵ they concocted a plan and said to each other; "Slay ye Joseph or cast him out to some land, so that your father's countenance may be for you alone, and after this you will be righteous once again."⁴⁶⁶ They wanted to remove that obstacle for getting their father's whole attention and love.⁴⁶⁷ "Said a speaker⁴⁶⁸ from among them; kill not Joseph and fling him into the dark depth of the pit, some of the caravan will take him up, if ye must be doing".⁴⁶⁹ They all agreed with this suggestion because they could easily get their aim without doing any effort by their own selves.⁴⁷⁰

3.1.4. Brothers' Complaint to Feign Brotherly Affection

They all came to their father and said: "Our father! Wherefore thou intrustest us not with Yūsuf, whereas verily we are his well-wishers. Let him (Haẓrat Yūsuf) go with us tomorrow that he may eat fruits and frolic; and verily we shall guard him

⁴⁶³ According to Ibny Khuldun his mother in Law 'Layya' told them. al-Khuldūn, *Tārīkh Ibni-ē-Khuldūn*, 68.

⁴⁶⁴ Murādābādī, 'khazā'īn al-'īrfān Fī Tafsīr al-Qur'ān, 306.

⁴⁶⁵ al-Qurtubī, *al-Jāma' y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 146.
⁴⁶⁶ (al-Qur'ān, 12:9)

⁴⁶⁷ Ibn-ē-Kasīr, *Tafsīr Ibni Kathīr*, 811.

See also: Murādābādī, 'khazā'īn al-'īrfān Fī Tafsīr al-Qur'ān, 376.

⁴⁶⁸ Qatādah and Ibn Ishaq said he was "Rūbil", Mujāhid said he was "Sham'ūn", and it is to be said he is "Dān", and also it is said "Yahūdah". Qādī, *Tafsīr al-Hasnāt*, 237.

⁴⁶⁹ (al-Qur'ān, 12:10)

⁴⁷⁰ al-Qurtubī, *al-Jāma' y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 148.

well.”⁴⁷¹ Then their father replied: “Verily it grieveth me that ye should take him away, and I fear lest a wolf may devour him, while ye are negligent of him.”⁴⁷² And be engrossed in your play and forgot Hażrat Yūsuf (‘Alayhy Salām) that might be any of wolf devours him because wolves live in that land in great numbers.⁴⁷³ He also knew that his sons prejudiced against Hażrat Yūsuf (‘Alayhy Salām) for this he expressed his fear to them that may be they will not do his care well.⁴⁷⁴ When the brothers listened to this answer they said: “If the wolf eats him, and we a band, then are we otiose”.⁴⁷⁵ So, Hażrat Ya‘qūb (‘Alayhy Salām) gave permission and it was written in the fate.⁴⁷⁶

Before sending him with brothers he dressed the Heavenly Shirt⁴⁷⁷ to Hażrat Yūsuf (‘Alayhy Salām) for benediction, which Jibrail (‘Alayhy Salām) brought on earth for Hażrat Ibrāhīm (‘Alayhy Salām) to save him from immense flames, which ‘Namrūd’ made to burn him, after this Hażrat Ibrāhīm (‘Alayhy Salām) gave it to Hażrat Ishāq (‘Alayhy Salām) and Hażrat Ishāq (‘Alayhy Salām) gave it to Hażrat Ya‘qūb (‘Alayhy Salām).⁴⁷⁸ After dressing the shirt to his son, he cuddled his loving son and prayed to Allah for him.⁴⁷⁹ So, brothers brought Hażrat Yūsuf (‘Alayhy Salām) with immense insistence and pretended that they have great love and affection for him. They picked him up on their shoulders as if they respected him a lot⁴⁸⁰. Their father came out with them for valediction and watched them till they

⁴⁷¹ (al-Qur’ān 12:11-12)

⁴⁷² (al-Qur’ān, 12:13)

⁴⁷³ Murādābadī, ‘khazā’in al-‘irfān Fi Tafsīr al-Qur’ān, 306.

⁴⁷⁴ Pānipatī, Tafsīr Mazharī, 182.

⁴⁷⁵ (al-Qur’ān, 12:14)

⁴⁷⁶ Murādābadī, ‘khazā’in al-‘irfān Fi Tafsīr al-Qur’ān, 306.

⁴⁷⁷ This shirt was made of the silk of Paradise ‘Harir-ē-Jannat’.ibid.

⁴⁷⁸ al-Qurtubī, al-Jāma‘y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī 159.

⁴⁷⁹ Ibn-ē-Kasīr, Tafsīr Ibn Kathīr, 812.

⁴⁸⁰ Pānipatī, Tafsīr Mazharī, 184.

disappeared from his eyes.⁴⁸¹ When brothers saw, now they are out of the reach of their father's eyes, they threw ჰażrat Yūsuf ('Alayhy Salām) in the wilderness and started showing their hatred, by using bad words and beating him.⁴⁸² ჰażrat Yūsuf ('Alayhy Salām) asked mercy and refuge from whomever, the same one starts beating him, their inward animosity was manifested now.⁴⁸³ Even, when ჰażrat Yūsuf ('Alayhy Salām) could not find sympathy from any one of them, he started calling his father; "O my father! May you know that in which condition I am, you would get grief if you come to know, what my brothers are doing with me, they forgot very quickly their promises which they made with you and your guidance which you had given to them before sending me with them."⁴⁸⁴ But they all beat him enough that he became nearly dull, and brothers were about to kill him with knife. When Yahūdah saw this, he stopped his brothers and said: "Did you not promise me, not to kill him; Yahūdah felt a little soft corner for ჰażrat Yūsuf ('Alayhy Salām)."⁴⁸⁵

3.1.5. ჰażrat Yūsuf ('Alayhy Salām) Was Thrown Into The Pit

So, they agreed to heave him into the depth of the pit so that any of the caravans may take him away to the far off land. They put off his shirt for putting on it false blood to give their father proof that wolf had eaten him.⁴⁸⁶ They tied his hands and back with rope.⁴⁸⁷ He requested them not to put off his shirt, because it will cover

⁴⁸¹ al-Qurtubī, *al-Jāma'y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 157.

⁴⁸² Ibid.

⁴⁸³ Murādābādī, *'khazā'in al-'irfān Fi Tafsīr al-Qur'ān*, 306.

⁴⁸⁴ al-Siūtī, *Tafsīr Durray Mansūr*, 18.

See also: Qādīnī, *Tafsīr al-Hasnāt*, 240.

⁴⁸⁵ al-Qurtubī, *al-Jāma'y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 157.

⁴⁸⁶ Ibid., 158.

⁴⁸⁷ Ibn-ē-Kaśīr, *Tafsīr Ibn Kathīr*, 812.

See also: al-Siūtī, *Tafsīr Durray Mansūr*, 18.

his body in the pit but they were not listening to anything.⁴⁸⁸ He also asked: "O brothers will you left me alone in it?" They replied: "Now you should ask for the help and company of those stars which you saw in the dream"⁴⁸⁹ and flung him into the dark pit which's mouth was narrow and the bottom was wide⁴⁹⁰ and used by shepherds. When he reached in the middle of the pit they left the rope so that he may be kill with the smack of the bottom of the well.⁴⁹¹ But Allah Almighty saved him by sending Jibraīl to take Ḥaḍrat Yūsuf ('Alayhi Salām) in his feathers, so, Jibraīl procured him and put him on the rock in the pit⁴⁹² and untied his hands.⁴⁹³ The water of the pit became saccharine when he fell in the pit.⁴⁹⁴ After throwing him into the pit the brothers could not see him because of darkness, so to know that whether he was alive or dead, 'Tughtālī'⁴⁹⁵ called his name, when Ḥaḍrat Yūsuf ('Alayhi Salām) listened to his name he replied "Yes my brothers. He thought that his brothers might have felt soft corner for him and wanted to take him out from the pit."⁴⁹⁶ But on the other hand when his brothers listened to his voice, they took one big stone for throwing it upon Ḥaḍrat Yūsuf ('Alayhi Salām) with the intention of killing him, at that time once again Yahūdah strictly stopped them and reminded that they did

⁴⁸⁸ al-Śiūtī, *Tafsīr Durray Mānṣūr*, 18.

⁴⁸⁹ Qādīrī, *Tafsīr al-Ḥasnāt*, 241.

See also: Pānipatī, *Tafsīr Maẓharī*, 184.

See also: al-Śiūtī, *Tafsīr Durray Mānṣūr*, 18.

⁴⁹⁰ Muṣṭafā b. Ḥasan al-Ḥadīthī, *Khazā'īn al-īrfān* Fī *Tafsīr al-Qur'ān*, 306.

⁴⁹¹ al-Śiūtī, *Tafsīr Durray Mānṣūr*, 18.

⁴⁹² Haqqī, *Fuūz al-Rahmān Urdu Tarjumah Rōh al-Bayān*, 299.

⁴⁹³ Muṣṭafā b. Ḥasan al-Ḥadīthī, *Khazā'īn al-īrfān* Fī *Tafsīr al-Qur'ān*, 835.

⁴⁹⁴ al-Qurtubī, *al-Jāma' y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 158.

See also: Qādīrī, *Tafsīr al-Ḥasnāt*, 241.

⁴⁹⁵ Nāīmī, *Tafsīr Nāīmī*, 367.

⁴⁹⁶ Ibid.

promise not to assassinate him.⁴⁹⁷ Yahūdah also brings food for him and guard him till three days of his stay in pit.⁴⁹⁸

3.1.6. In The Pit He Solaced Through Inspiration

Allah Almighty sent Jibrīl to give him company in the terrifying milieu of pit to strengthen his sad and miserable heart and for giving him the good news from Allah Almighty about his safety of life that one day Allah Almighty will give him high status above his brothers in both worlds and the day will come when he will remind them what they did to him.⁴⁹⁹ Jibrīl also told him the prayer for praying in this difficult situation, which was:

“O helper of appellants! O Redress of plaintiffs! O who take away the anguish of dismal! You know in which place I am, and in which state I am and nothing is invisible to you about my situation. When Ḥaḍrat Yūsuf (‘Alayhī Salām) prayed it, angels came and covered his environs to give him compassion. He also prayed:

“O! Spectator, who is not absent and O nearer who is not far, gives me respite from the place where I am. The Holy Prophet Muḥammad (Sallallāhu Alayhi Wasallam) said: when Joseph was flung in the pit, Jibrīl came to him and said, 'O boy who threw you in this pit, "my brothers" he replied, Jibrīl asked: "For what reason?" he said: "My father loved me more so they prejudiced against me" He asked: "Do you want to get out of here" he said: "It depends on the will of Allah Almighty." So, Jibrīl said pray this prayer: "O Allah, I am asking you by your High names, O Creator of the heavens and the earth, O! The Glorious and the Honourable! Forgive me and put your mercy onto me, make respite and a way out for me and give

⁴⁹⁷ al-Šūtī, *Tafsīr Durray Mansūr*, 18.

⁴⁹⁸ Qādrī, *Tafsīr al-Hasnāt*, 241.

⁴⁹⁹ (al-Qur’ān, 12:15)

me food from that way which I knew and knew not." When he prayed Allah Almighty made respite for him and a way out from the pit, and gave him the sovereignty of the Egypt."⁵⁰⁰

3.1.7. Brothers' False Tale

After throwing Hażrat Yūsuf ('Alayhi Salām) into the pit the brothers spent the whole day on lands and came to their father at nightfall (to hide their false mourn), weeping loudly and lamenting.⁵⁰¹ When Hażrat Ya'qūb ('Alayhi Salām) listened to their voices, he came out in bewilderment and asked: "what became wrong with you? Is anything happened with goats?" And his eyes started searching Hażrat Yūsuf ('Alayhi Salām) then he asked: "where is Yūsuf?"⁵⁰² They replied: "even though we are trustworthy and truthful near you, you will accuse us of liars because you love Hażrat Yūsuf ('Alayhi Salām) intensively",⁵⁰³ So, it happened that: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him... But thou wilt never believe us even though we tell the truth"⁵⁰⁴ and we have no witness to that event.⁵⁰⁵ They made this false statement because about Hażrat Yūsuf's ('Alayhi Salām) protection, it was the clearest suspicion near their father.⁵⁰⁶

⁵⁰⁰ Qādri, *Tafsīr al-Hasnāt*, 241-42.

⁵⁰¹ (al-Qur'ān, 12:16)

⁵⁰² al-Qurtubī, *al-Jāma'y al-Ayhkām al-Qur'ān al-Ma'rūf Bihī Tafsīr Qurtubī* 160.

⁵⁰³ Ibid., 163.

⁵⁰⁴ (al-Qur'ān, 12:17)

⁵⁰⁵ Murādābādī, 'khazā'in al-'irfān Fi Tafsīr al-Qur'ān, 835.

⁵⁰⁶ al-Qurtubī, *al-Jāma'y al-Ayhkām al-Qur'ān al-Ma'rūf Bihī Tafsīr Qurtubī* 163.

3.1.8. ჰაჟრათ ია'კიბ (‘Alayhy Salām) Acquaintance with Grief

When ჰაჟრათ ია'კიბ (‘Alayhy Salām) listened to this he took a cold sigh with patience and controlled his tears of sorrow, and then he started looking the faces of his sons one by one.⁵⁰⁷ The sons thought perhaps there is any imperfection in fictitious weeping which is making uncertainty about our claim.⁵⁰⁸ So, for giving proof they presented ჰაჟრათ იუსუფის (‘Alayhy Salām) shirt to their father, which they put off from his body to show false⁵⁰⁹ blood⁵¹⁰. When ჰაჟრათ ია'კიბ (‘Alayhy Salām) saw this he became numb with extreme grief, the brothers of ჰაჟრათ იუსუფ (‘Alayhy Salām) thought that their father may have died of grief, they checked his breath and pulse that it was not working. So, they started weeping truly and said: Alas on us till the Day of Judgment! We wasted our brother and killed our father.⁵¹¹ After some time when ჰაჟრათ ია'კიბ (‘Alayhy Salām) came into his senses he put ჰაჟრათ იუსუფის (‘Alayhy Salām) shirt on his face and smelled it,⁵¹² he started weeping, and said: “By Allah! I never saw such a strange and an intelligent wolf which eaten up my child but didn’t torn up his shirt.”⁵¹³ So he said: “Nay! Your selves have embellished for you an affair; (as for me) patience is most goodly! And Allah is to be implored for help in that which ye ascribe.”⁵¹⁴ The shirt was clearly showed him that ჰაჟრათ იუსუფ

⁵⁰⁷ ნაიმი, *Tafsīr Na’īmī*, 374.

⁵⁰⁸ Ibid.

⁵⁰⁹ Ibn Jareer narrated from Mujahid that: They slaughter a goat and dip Hadrat Yūsuf’s shirt in it to show that wolf has eaten him and this blood is of Hadrat Yūsuf (‘Alayhy Salām). al-Siūtī, *Tafsīr Durray Mansūr*, 31.

⁵¹⁰ (al-Qur’ān, 12:18)

⁵¹¹ Qādīrī, *Tafsīr al-Hasnāt*, 245.

See also: Nāīmī, *Tafsīr Na’īmī*, 374.

⁵¹² al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 69.

⁵¹³ Nāīmī, *Tafsīr Na’īmī*, 367.

See also: Qādīrī, *Tafsīr al-Hasnāt*, 245.

See also: Pānipatī, *Tafsīr Mażharī*, 186.

See also: al-Siūtī, *Tafsīr Durray Mansūr*, 32.

⁵¹⁴ (al-Qur’ān, 12:18)

(‘Alayhy Salām) was alive and the brothers were telling lie⁵¹⁵ and the reality was different to their statement.⁵¹⁶

3.1.9. Hażrat Yūsuf (‘Alayhy Salām) Sale to The Ishmaelites

After throwing Hażrat Yūsuf (‘Alayhy Salām) into the pit the brothers came everyday to see now what will happen to him. After three days Allah Almighty made a way to bring him out from the pit.⁵¹⁷ This pit was very far from inhabited place,⁵¹⁸ a caravan lost the way while going toward Egypt from Madāyn⁵¹⁹ and by chance it encamped near this pit. For fetching water they sent their water-drawer,⁵²⁰ when he let down his bucket to take water out from the pit Allah Almighty sent the message to Hażrat Yūsuf (‘Alayhy Salām) to hold the bucket that was coming to put him out from the pit⁵²¹. So, Hażrat Yūsuf (‘Alayhy Salām) held the bucket quite firmly. And when this water-drawer fetched the bucket out a gorgeous boy came out instead of water. Water-drawer became astounded to see such an attractive beauty,⁵²² so, he called out his friend and exclaimed with joy: “glad tidings! Here is a Youth (paragon of beauty). And they hid him (so that others could not participate in this treasure) as merchandise, and Allah was the knower of that which they worked.”⁵²³

On the same day Yahūdah brought food for him and he didn’t find Hażrat Yūsuf (‘Alayhy Salām) in the pit, he went back to his brothers and told them about

⁵¹⁵ al-Qurtubī, *al-Jāma’y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 164.

⁵¹⁶ Murādābādī, ‘khazā’īn al-‘irfān Fi Tafsīr al-Qur’ān, 385.

⁵¹⁷ Ibid., 835.

⁵¹⁸ al-Qurtubī, *al-Jāma’y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 167.

⁵¹⁹ Murādābādī, ‘khazā’īn al-‘irfān Fi Tafsīr al-Qur’ān, 835.

⁵²⁰ His name was “Mālik bin Za’ar bin Da’īn bin ‘Ifā bin Madā’yn” and he was from Madā’yn. al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 70.

⁵²¹ Haqqī, *Fiūz al-Rāhīnān Urdu Tarjumah Rōh al-Bayān*, 309.

⁵²² The Holy Prophet Muhammad (Salallaho Alayhay Wassalam) said: Hażrat Yūsuf (‘Alayhy Salām) got 1/3 part of whole beauty which he got from his grandmother ‘Sarah (mother of Hażrat Ishāq (‘Alayhy Salām))’. Mustadrak lil hakim.

⁵²³ (al-Qur’ān, 12:19)

him,⁵²⁴ so, they started searching him and found the signs of a caravan, they discovered him with Mālik bin Za‘ar in the caravan and said to him: “he is our fugitive slave; he is a liar and also thief, and for all these reasons we want to sell him.”⁵²⁵ Mālik agreed to buy him⁵²⁶ “And they sold him for a miserable price, for a few⁵²⁷ dirham counted out: in such low estimation did they hold him!”⁵²⁸ Actually they were not interested in his price; they only wanted him to be far away from their father in any condition otherwise their lie, they thought, will be revealed.⁵²⁹ And before settling down the price they brought Hażrat Yūsuf (‘Alayhi Salām) aside and said to him: “Accept before them that you are our slave and if you exposed the reality we will kill you”.⁵³⁰

But before the agreement was settled down, the reality became doubted to Mālik the boy seemed very honourable, so he asked the brothers that “By Allah! There are no sign of servitude on him”⁵³¹, they replied: “he has been brought up in our arms for this he has been embellished with our ethics and manners.”⁵³² To clarify the matter he also asked Hażrat Yūsuf (‘Alayhi Salām); are you their slave? He asked him because there was no one other than he from whom he could have known the truth. To save his life Hażrat Yūsuf (‘Alayhi Salām) replied: “Yes, they are

⁵²⁴ Pānipatī, *Tafsīr Mazhārī*, 188.

⁵²⁵ Qādīrī, *Tafsīr al-Hasnāt*, 247.

⁵²⁶ Because he was very beautiful so, he thought that he will easily earn an enormous amount by selling him in the market of the Egypt.

⁵²⁷ There are different narrations about his price; Ibn Ms’ood said: they sold him in twenty dirhams which they distributed among them. Mujahid said: in twenty-two dirhams they sold and according to Akrimah this amount was of forty dirhams. Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 816.

⁵²⁸ (al-Qur’ān, 12:20)

⁵²⁹ Pānipatī, *Tafsīr Mazhārī*, 188.

⁵³⁰ Sa’īdī, *Tibyān al-Qur’ān*, 722-23.

See also: Qādīrī, *Tafsīr al-Hasnāt*, 247.

See also: Nāimī, *Tafsīr Nā’imī*, 376.

⁵³¹ al-Qurtubī, *al-Jāma’y al-Ayhākām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 169.

⁵³² Ibid.

telling truth that they are my Honourables, I have been brought up in their arms.”⁵³³ When Mālik asked his price; they started thinking that in how much they should sell him. Then Mālik told them, “I have only these twenty impure dirāhim.”⁵³⁴ Brothers thought if we refused this amount then we will have to bring him back to home, and in this way their all plan of sending Ḥaẓrat Yūsuf (‘Alayhī Salām) away will go astray,⁵³⁵ so they accepted this amount and sold Ḥaẓrat Yūsuf (‘Alayhī Salām). On the demand of buyer brothers gave written statement that such persons sold this slave named Ḥaẓrat Yūsuf (‘Alayhī Salām) in twenty dirham to Mālik.⁵³⁶ After selling him, brothers said merchants tie up this boy tightly otherwise he will run away, after saying this they turned back toward home.⁵³⁷ Then Ḥaẓrat Yūsuf (‘Alayhī Salām) started weeping with extreme sorrow, the travellers became astounded that the fugitive slave never weeps on the separation with their lords, why he was weeping.⁵³⁸ They called him and tide his hands on his back with rope and put fetters on his feet according to his brothers’ advice⁵³⁹. When Ḥaẓrat Yūsuf (‘Alayhī Salām) turned back to see his brothers, he saw that they all were standing and watching him. Ḥaẓrat Yūsuf (‘Alayhī Salām) asked Mālik to meet his Honourables, he gave permission. When he went near to brothers they started weeping to see Ḥaẓrat Yūsuf (‘Alayhī Salām) because they never thought to see their brother in this miserable condition, they only wanted to send him away to get whole attention of their father.⁵⁴⁰ Ḥaẓrat Yūsuf (‘Alayhī Salām) came near to them and said: “O Brothers! May Allah be merciful with you even you did not do clemency with me, may Allah give you dignity even

⁵³³ Ibid.

⁵³⁴ Ibid., 171.

⁵³⁵ Ibid., 170.

⁵³⁶ Ibid., 173.

⁵³⁷ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 816.

⁵³⁸ Nāīmī, *Tafsīr Nāīmī*, 382.

⁵³⁹ al-Siūtī, *Tafsīr Durray Mānsūr*, 34.

⁵⁴⁰ Nāīmī, *Tafsīr Nāīmī*, 382.

you degraded me and put me in affliction, may Allah helped you even you did not do it with me, may Allah protects you even you sold me.”⁵⁴¹ In the meanwhile, when he was weeping, one of the slaves of Mālik came and brought Hażrat Yūsuf (‘Alayh Salām) back to the caravan.⁵⁴²

After this, caravan set forth towards Egypt, whole night they travelled, Hażrat Yūsuf (‘Alayh Salām) was on the camel. On the way he passed by the graveyard of the descendants of Canaanites, he saw his mother’s grave in moonlight. He fell down from camel and cuddled with his mother’s grave and said: O, my mother! Brothers separated me from father, they beat me and wanted to kill me. They put off my shirt and threw me into the pit. They sold me as a slave; I am tied up in ropes. Wake up mother and see me I am in which condition, verily you would have set me free if you had seen me in this condition. Please mother release me from these ropes I am feeling pain in my wrists.⁵⁴³ After listing to this painful complaint the grave shivered and a voice came from the grave: O, my sweet heart! O my son! Be patient, keep patience for Allah. After listening this he bowed down before Allah to say gratitude to Him and then went back towards caravan which stopped at a distance, when they listened to the voice of Malīh (the servant of Mālik) that Hebrew slave ran away. When Malīh saw Hażrat Yūsuf (‘Alayh Salām) coming back he caught him and started beating him and saying that your lords said truth that you are fugitive.⁵⁴⁴ Hażrat Yūsuf (‘Alayh Salām) replied don’t beat me I didn’t run away I was coming back to caravan, don’t beat me I am oppressed one, on the way I saw my mother’s grave, so, I fell down on her grave to do complaint about myself. But this slave was not listening

⁵⁴¹ al-Qurtubī, *al-Jāma’y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 173.

⁵⁴² Nāimī, *Tafsīr Nā’imī*, 383.

⁵⁴³ al-Qurtubī, *al-Jāma’y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 174.

⁵⁴⁴ Nāimī, *Tafsīr Nā’imī*, 383.

to Hazrat Yūsuf ('Alayh Salām) and was continuously beating him to please his chief.⁵⁴⁵ After putting him again on the camel the caravan set forth again but suddenly a black cloud came and it started hailing.⁵⁴⁶ Everyone became harassed because the men and animals were becoming injured. Then the chief of caravan announced that who did the sin adjure otherwise everyone will be die.⁵⁴⁷

At that time Malīh told him that I did sin I drag and beat the Hebrew slave, even he said I am oppressed. When Mālik listened this he came hastily and requested Hazrat Yūsuf ('Alayh Salām) to forgive Malīh and pray to Allah to remove this punishment. Hazrat Yūsuf ('Alayh Salām) prayed and at the same time the hail stopped.⁵⁴⁸ Now, Mālik was impressed by him so, quickly he opened the ropes and the fetters, and then once again the caravan set forth.⁵⁴⁹ On the way they reached a city called 'Tablistan' now called 'Bayr-a-Shaby' when the people saw Hazrat Yūsuf ('Alayh Salām) they astounded to see such a conspicuous beauty, they asked him: "who created you such a beautiful?"⁵⁵⁰ Hazrat Yūsuf ('Alayh Salām) told them: "Allah Almighty created me who is the only God."⁵⁵¹ They all replied: "we all accepted and believed the God who created you."⁵⁵² And they devastated the sculptures which they used to worship.⁵⁵³ After three days stay, the caravan set forth and reached in the city called 'al-Quds'.⁵⁵⁴ The king of that place ordered in dream to receive a person who is the best of the men. So, when caravan reached near the city the king came out for receiving them and gave them a very good meal which he

⁵⁴⁵ Ibid.

⁵⁴⁶ Ibid.

⁵⁴⁷ Ibid.

⁵⁴⁸ al-Qurtubī, *al-Jāma' y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 174.

⁵⁴⁹ Nāīmī, *Tafsīr Nāīmī*, 384.

⁵⁵⁰ Ibid.

⁵⁵¹ Ibid.

⁵⁵² Ibid.

⁵⁵³ Ibid.

⁵⁵⁴ Ibid.

already prepared for them according to the order in dream. So, king brought Hażrat Yūsuf ('Alayhy Salām) aside and asked: "who are you?" He replied: "the same one towards whom you are directed in dream."⁵⁵⁵ King became surprised and said: "who told you about my dream?" He replied: "who told you about me in the dream He also told me about your dream, only He is the true Lord of every creature."⁵⁵⁶ Then this king also became the believer of Allah Almighty, and accepted that there is only one Lord of the Heavens and the Earths.⁵⁵⁷

3.2. HAŻRAT YŪSUF ('ALAYHY SALĀM) IN EGYPT

At last when caravan reached at the city of Egypt⁵⁵⁸, Hażrat Yūsuf ('Alayhy Salām) took bath in the Nile River and Allah Almighty removed his tiredness of journey.⁵⁵⁹ Caravan entered in Egypt in this condition that the reflection of the light of Hażrat Yūsuf's ('Alayhy Salām) face was putting on the walls.⁵⁶⁰

3.2.1 Hażrat Yūsuf ('Alayhy Salām) Was Brought In Opulent Slave Market For Sale

The news spread everywhere that a gorgeous slave has been brought for selling in market.⁵⁶¹ Now everyone wanted to see him and after watching such a striking beauty, everyone wanted to become the buyer of Hażrat Yūsuf ('Alayhy

⁵⁵⁵ Ibid., 385.

⁵⁵⁶ Ibid.

⁵⁵⁷ Ibid.

⁵⁵⁸ At that time Egypt was situated at the bank of the Nile River. This ancient castle of Egypt has four gates and it consist of different towns, the capital of Egypt situated in the eastern town which called Mumfas, now it called Munaf. The king's palace, courts and royal families were inhabited in this town.Ibid., 71.

⁵⁵⁹ Ibid., 385.

⁵⁶⁰ al-Qurtubī, *al-Jāma' y al-Ayhām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 174-75.

⁵⁶¹ Naimī, *Tafsīr Na'imī*, 385.

Salām).⁵⁶² Mālik announced that the auction will take place for three days and who will pay the highest price can buy Ḥaẓrat Yūsuf ('Alayhī Salām).

3.2.2. Ḥaẓrat Yūsuf ('Alayhī Salām) Was Bought By A Great Egyptian Court Dignitary

So, gradually his price increased, at last 'Qatfir', some said his name was 'Itfir',⁵⁶³ bought him by giving Mālik the gold, the silver, the fragrance, the pearls and the silk according to the weight of Ḥaẓrat Yūsuf ('Alayhī Salām).⁵⁶⁴ After selling, when Mālik scrutinized in the whole journey and in the market of Misr that Ḥaẓrat Yūsuf ('Alayhī Salām) was not like others and had been given special honour and veneration he asked from Ḥaẓrat Yūsuf ('Alayhī Salām): "now tell me who are you?" That every where people gave you great honour.⁵⁶⁵ When Ḥaẓrat Yūsuf ('Alayhī Salām) told him his name with his father's name, then, he understood why he has such value. So, he said to Ḥaẓrat Yūsuf ('Alayhī Salām): "if you told me before, I would never sell you."⁵⁶⁶ Now kindly pray for me" and Ḥaẓrat Yūsuf ('Alayhī Salām) prayed to Allah Almighty for him.⁵⁶⁷ It is said that with the prayer of Ḥaẓrat Yūsuf's ('Alayhī Salām) Allah Almighty gave him twenty-four children.⁵⁶⁸

⁵⁶² Murādābādī, 'khazā'īn al-'īrfān Ft Tafsīr al-Qur'ān, 307.

⁵⁶³ Ma'līhābādī, Mawāhib al-Rahmān, 195.

⁵⁶⁴ Na'īmī, Tafsīr Na'īmī, 249.

⁵⁶⁵ Ibid., 387.

⁵⁶⁶ Ibid.

⁵⁶⁷ Ibid.

⁵⁶⁸ al-Sīūtī, Tafsīr Durray Mansūr, 36.

3.2.3. Hazrat Yūsuf ('Alayhy Salām) Was Adopted By Aziz

Qatfir who possessed the title of 'Aziz-ē-Misr' was the prime minister of the king⁵⁶⁹ of Egypt and all the departments of whole Egypt were running under his administration.⁵⁷⁰ At that time the king was from the family of 'Amālikah' named 'Rayān bin Walīd bin Doma' called 'Pharaoh'.⁵⁷¹ Aziz-ē-Misr was impotent and has no child⁵⁷² so he bought Hazrat Yūsuf ('Alayhy Salām) for his wife. Her name was 'Ra'īl bint-ē-Ra'ābil'.⁵⁷³ and 'Zulaykhā' was her surname.⁵⁷⁴ She was the daughter of the king of the West named 'Taymūs' who was the king of 3/4 world, she was also one of the most beautiful of the women of her age.⁵⁷⁵ When Aziz-ē-Misr brought Hazrat Yūsuf ('Alayhy Salām) his home "he said unto his wife: make his dwelling honourable: belike he may profit us or we may take him as a son."⁵⁷⁶ He perspicaciously understood that Hazrat Yūsuf ('Alayhy Salām) has some hidden abilities he may be helpful for us because of his intelligence therefore he was not like others.⁵⁷⁷ So, she should take care of him with special honour, his food should be exquisite, garments and accommodation should be impeccable, he should not be treated like a slave.⁵⁷⁸ Ibn Mas'ūd (Raḍī Allah 'Anhu) narrated: three persons had intense discernment ability: 1) Aziz-ē-Misr; who said to his wife "make his dwelling honourable: belike he may profit us or we may take him as a son."⁵⁷⁹ 2) The lady

⁵⁶⁹ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 816.

⁵⁷⁰ Murādābādī, 'khazā'in al-'īrfān Fī *Tafsīr al-Qur'ān*, 307.

⁵⁷¹ The Egyptians of that age were idolaters and the "Pharaoh" was worshiped as a god. But later on that king accepted the religion of Hadrat Yūsuf (peace be upon him) and became monotheist. al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 70.

⁵⁷² al-Qurtubī, *al-Jāma'y al-Ayhkām al-Qur'ān al-Ma'rūf Bihī Tafsīr Qurtubī* 175.

⁵⁷³ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 816.

⁵⁷⁴ Qādrī, *Tafsīr al-Hasnāt*, 252.

⁵⁷⁵ Nāīmī, *Tafsīr Nāīmī*, 388.

⁵⁷⁶ (al-Qur'ān, 12:21)

⁵⁷⁷ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 816.

⁵⁷⁸ Murādābādī, 'khazā'in al-'īrfān Fī *Tafsīr al-Qur'ān*, 307.

⁵⁷⁹ (al-Qur'ān, 12: 21)

who came to Ḥaẓrat Müsa ('Alayhi Salām) and then said to his father Ḥaẓrat Shu'ayb ('Alayhi Salām): "O my father! Hire him! For the best (man) that thou canst hire is the strong, the trustworthy."⁵⁸⁰ 3) Abu Bakkar Siddīq (Raḍī Allāh 'Anhu) who appointed Umar (Raḍī Allāh 'Anhu) as caliph.⁵⁸¹

3.3. ḤAẒRAT YŪSUF ('ALAYHY SALĀM) TRAIL

The second phase of the Ḥaẓrat Yūsuf life ended with the beginning of his full maturity and he became the most handsome man in the world. On the other hand, Zulaykhā's love increased day by day, so, she was made a special home inside her palace which had seven doors⁵⁸² and was beautifully constructed. When the construction was completed she called Ḥaẓrat Yūsuf ('Alayhi Salām) to visit this home.⁵⁸³ Ḥaẓrat Yūsuf ('Alayhi Salām) went inside to obey the order; she locked up all the seven doors behind him.⁵⁸⁴ She fully decorated herself with jewels.⁵⁸⁵ The Holy Qur'ān described that event in these words: "And she in whose house he was, solicited him against himself; and she fastened the doors, and said: come on, O thou!"⁵⁸⁶

⁵⁸⁰ (al-Qur'ān, 28: 26)

⁵⁸¹ al-Siūtī, *Tafsīr Durray Mansūr*, 37.

See also: Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 816.

⁵⁸² al-Qurtubī, *al-Jāma' y al-Ayhām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 178.

⁵⁸³ Nāīmī, *Tafsīr Nā'īmī*, 399.

⁵⁸⁴ *Ibid.*

⁵⁸⁵ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 817.

⁵⁸⁶ (al-Qur'ān, 12:23)

3.3.1. Hazrat Yūsuf ('Alayhi Salām) Refused The Temptation

He said: "Allah be my refuge: verily he is my lord; he hath made me a goodly dwelling; verily the wrong-doers fare not well."⁵⁸⁷ Hzrat Yüsuf ('Alayhy Salām) felt disgust and prayed to Allah to save him from this perversion, towards which she was calling for. He forbidden her and said: "your husband is my beneficent who gave me honour and care in his home; I can't betray him because the infidelity to his benefactor is against Allah Almighty's order."⁵⁸⁸ You should also be conscious of your status.⁵⁸⁹ But she was blinded in her demand, so, when she saw that Hzrat Yüsuf ('Alayhy Salām) is not giving importance to her demand, she started praising his beauty which he continuously kept on rejecting by saying this; soon it will go away. Then Holy Qur'an describes: "She verily desired him, and he would have desired her if it had not been that he saw the argument of his lord. Thus it was, that We might ward off from him evil and lewdness. Verily, he was one of Our servants, sincere and purified."⁵⁹⁰

So, when **Hażrat Yūsuf** ('Alayhy Salām) saw that it was useless to argue with her as he already tried to advise her, he left her in the room and ran towards the door. Sayyad Amīr 'Alī wrote in his *Tafsīr "Mawāhib al-Rahmān"* with the reference to Ka'ab Ahbār who narrated through Israelite narration that there were locks in the doors which were fastened by Zulaykhā but when **Hażrat Yūsuf** ('Alayhy Salām) reached near these doors they opened with the order of Allah⁵⁹¹ and their locks fall

⁵⁸⁷ (al-Qur'an, 12:23)

⁵⁸⁸ Murādābādī, 'khazā'īn al-'īrfān Fi Tafsīr al-Qur'ān, 307.

⁵⁸⁹ 'Abdullah Yusuf 'Ali, *The Holy Qur'an Translation and Commentary* (Islamabad: Da'wah Academy International Islamic University Islamabad, 2004), 624.

⁵⁹⁰ (al-Qur'ân, 12:24)

⁵⁹¹ *Ma'lîhâbâdî, Mawâhib al-Râhmân*, 210. see also: *Pânipâtî, Tafsîr Mazhârî*, 195.

down⁵⁹². And the twain raced towards the door, Zulaykhā ran behind him to detain him, in this struggle she could only hold his shirt from above side⁵⁹³ and it rented near the neck⁵⁹⁴ but Ḥaẓrat Yūsuf ('Alayhī Salām) hurled away quickly. It was by chance that when he opened the last door both of them met her husband at the door who was standing with her cousin and they were negotiating with each other.⁵⁹⁵ The scene was surprising for Aziz-ē-Misr that his wife was coming behind Ḥaẓrat Yūsuf ('Alayhī Salām) and was dressed in full attractive garment and makeup.

3.3.2. Courtier's Wife False Accuse On Ḥaẓrat Yūsuf ('Alayhī Salām)

When she saw her husband and cousin, she filled with consternation⁵⁹⁶ and with guilt that everything might be open by Ḥaẓrat Yūsuf ('Alayhī Salām), she spoke immediately to her husband: "What is the meed of him who intended evil toward thy house hold except that he be imprisoned, or a torment afflictive?"⁵⁹⁷ She made this lie to hide her guilt, to justify her selfish self and to take revenge from Ḥaẓrat Yūsuf ('Alayhī Salām) who had scorned her worldly love but on the other hand she feared that his husband might killed Ḥaẓrat Yūsuf ('Alayhī Salām) in rage.⁵⁹⁸ So, she suggested the punishment by herself because she didn't want her beloved one to be

⁵⁹² Murādābādī, *'Khazā'īn al-'Irfān Fi Tafsīr al-Qur'ān*, 835.

⁵⁹³ 'Abdul Haq bin 'Atīyyah al-Undlāsī, *al-Muhārūr al-Wajīz Fi Tafsīr al-Kitāb al-'azīz*, vol. 7 (Qatar: Mū'sasah Dār al-Ulūm li Tabā'ah wa al-Nushūr wa al-Tawdī', 1984), 482.

⁵⁹⁴ al-Qurtubī, *al-Jāmī' y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 186.

⁵⁹⁵ Nāīmī, *Tafsīr Nāīmī*, 407.

⁵⁹⁶ Pānipatī, *Tafsīr Mažharī*, 195.

⁵⁹⁷ (al-Qur'ān, 12:25)

⁵⁹⁸ Murādābādī, *'Khazā'īn al-'Irfān Fi Tafsīr al-Qur'ān*, 308.

killed or she thought that the pain which he will get through punishment would make him accept her demand⁵⁹⁹.

3.3.3. Hazrat Yūsuf's ('Alayhi Salām) Defence Reply

But Hazrat Yūsuf ('Alayhi Salām) was also on the noblest position and had dignity in him. There was no sign of guilt on his face because he had done nothing, he was standing tranquilly. He had no need to recriminate but he had to clarify the situation. So, he spoke truth courageously in simple way as he knew that truth always dominates the wickedness, thus, without having care of it that his master will believe him or not, He said: "It is she who solicited me against myself."⁶⁰⁰ She wanted the abominable act from me, I refused and ran away." Aziz-ē-Misr said: "What is the witness over the credibility of your words."⁶⁰¹

3.3.4. Allah Almighty Made A Witness For Hazrat Yūsuf's ('Alayhi Salām) Chastity

Thus Allah Almighty helped him and made a witness⁶⁰² from one of Zulaykhā's own household who gave manifest witness to remove the blame from him. Hazrat Yūsuf ('Alayhi Salām) replied: "At home, there is a four months child which is the cousin of Zulaykhā we should ask him."⁶⁰³ Aziz-ē-Misr said: "How a four

⁵⁹⁹ Maṭīḥābādī, *Mawāhib al-Rahmān*, 210.

⁶⁰⁰ (al-Qur'ān, 12:26)

⁶⁰¹ Murādābādī, 'khazā'in al-'īrfān Fī Tafsīr al-Qur'ān, 308.

⁶⁰² Ibny Abbas narrated: He was a child of cradle and Allah Almighty gave him ability to talk. See: Ahmad bin 'Alī bin Hajar al-'Asqalānī, *Fath al-Bārī Bī Sharrah Ṣabīḥ al-Imām al-Hāfiẓ Abī 'abdullah Muḥammad Bin Isma'īl al-Bukhārī*. Kitab Ahadith al-Anbiya'

See also: al-Qurtubī, *al-Jāma'y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 188.

⁶⁰³ Murādābādī, 'khazā'in al-'īrfān Fī Tafsīr al-Qur'ān, 308.

months child can talk and have knowledge about the event.”⁶⁰⁴ Ҳаҷрат Үүсүф (‘Аlaysы) Қалам) replied: “Allah Almighty can give him the ability to talk and bear testimony for me.”⁶⁰⁵ So, Aziz-ә-Misр asked from the child and he gave the witness for the truthfulness of Ҳаҷрат Үүсүф (‘Аlaysы Қалам).⁶⁰⁶ He spoke “If his shirt be rent in front, then she speaketh the truth and he is of the liars. And if his shirt be rent from behind, then she lieth, and he is of the truth-teller”⁶⁰⁷ Hence, her husband went behind Ҳаҷрат Үүсүф (‘Аlaysы Қалам) as from front the shirt had no sign, and he saw his shirt was rented from his back.⁶⁰⁸ The torn shirt showed that Zulaykhä tugged Ҳаҷрат Үүсүф’s shirt from behind to detain him from running and in this struggle she tore his shirt as he retreated to save himself from her snare. And if Ҳаҷрат Үүсүф (‘Аlaysы Қалам) had that awful intention then Zulaykhä had no need to run behind him to detain him from running, and the shirt should not be rented from his back, it should be rented from the front while saving herself from Ҳаҷрат Үүсүф (‘Аlaysы Қалам). The second evidence was that Zulaykhä had not denied Ҳаҷрат Үүсүф’s (‘Аlaysы Қалам) assertion⁶⁰⁹ and while blaming she didn’t said Ҳаҷрат Үүсүф (‘Аlaysы Қалам) had the intention of fornication she only said he intended evil to your wife. Now the fact was clear to Aziz-ә-Misр that it was Zulaykhä who outwitted Ҳаҷрат Үүсүф (‘Аlaysы Қалам) and Ҳаҷрат Үүсүф’s (‘Аlaysы Қалам) dignity, innocence and loyalty became more prominent before him and to the people who had been present at the moment. So, Aziz-ә-Misр said to his wife: “verily it is of the guile of ye women; verily the guile of ye women is mighty.”⁶¹⁰

⁶⁰⁴ Ibid.

⁶⁰⁵ Ibid.

⁶⁰⁶ Ibid.

⁶⁰⁷ (al-Qur’ān, 12:26-27)

⁶⁰⁸ al-Qurtubī, *al-Jāma’ y al-Ayhākām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 188.

⁶⁰⁹ Pānipatī, *Tafsīr Mazharī*, 195.

⁶¹⁰ (al-Qur’ān, 12:28)

But for making decision Aziz-ē-Misr was on difficult position, on the one hand now Ḥaẓrat Yūsuf ('Alayh Salām) became more valuable for him but on the other hand Zulaykhā was her wife, and he was fond of her and his marriage with a high-born princess made his rank elevated among the high officers of the state. If he punished her it would make his wife undignified before the people of the state and it will also lessen his own honour and status⁶¹¹. So, he took no serious action against his wife, only apologized to Ḥaẓrat Yūsuf ('Alayh Salām) to forgive her false charge which she made against his spotless character and said to him that he should further not think about what had been done to him.⁶¹² He wanted incident to remain in secret. So, for reducing the pain from Ḥaẓrat Yūsuf's ('Alayh Salām) heart he said to Zulaykhā to beg pardon from him for her malice. He said: "Ask forgiveness for thy sin; verily thou hast been of the guilty."⁶¹³

3.3.5. Zulaykhā's Affair Became Talk of the City

Even Aziz-ē-Misr wanted to close this episode but this news spread like a fire in the city through the women⁶¹⁴ of his palace. The ladies of higher officers started gossip⁶¹⁵ that Aziz-ē-Misr's wife wanted to seduce her slave through herself⁶¹⁶ and

⁶¹¹ 'Ali, *The Holy Qur'ān Translation and Commentary*, 626.

⁶¹² (al-Qur'ān, 12:29)

⁶¹³ (al-Qur'ān, 12:29)

⁶¹⁴ Ibny Abbas said: among these women were: the wife of butler, the second was the wife of king's portfolio, the third was of sheriff's wife the fourth was chief baker's wife, and Maqatil said: the fifth one was of military officer's wife. Sa'īdī, *Tibyān al-Qur'ān*, 746.

⁶¹⁵ Ibny kaseer wrote in his tafseer with the reference of Muhammad bin Ishaq that on the other hand they also want to see the beauty of Ḥaẓrat Yūsuf ('Alayh Salām). They expected that when Zulaykhā will listen what we were saying she will call us to clear the matter and might be show to us her that slave. Ibn-ē-Kasir, *Tafsīr ibn Kathīr*, 822.

⁶¹⁶ (al-Qur'ān, 12:30)

she even did not care of her high status,⁶¹⁷ she was plunged in her lower love foolishly.

3.3.6. Zulaykhā’s Invitation to Egyptian Women To Counter Their Malicious Talk

When Zulaykhā came to know about her disparagement among these women, she called them in a royal banquet to justify herself by a stratagem. She had specially arranged a lavish and comfortable sitting with cushions on seats⁶¹⁸ for these ladies to give them honour as guest. The scandal news made the royal invitation for meal more interesting. The ladies came in palace fully dressed and decorated because it was a special occasion and they were forty in number.⁶¹⁹ They were entertained with various sorts of foods.⁶²⁰ After serving meal the fruits were presented to them with knives to cut and eat.⁶²¹ The atmosphere was very comfortable and free gossip was flowing, they were also talking about the scandal.⁶²² The hostess was watching them, she ordered them to cut fruit and eat, while they were cutting, in the midst of the scene she called Hażrat Yūsuf (‘Alayh Salām) among them.⁶²³ The stratagem was to show them the beauty of Hażrat Yūsuf (‘Alayh Salām) to clarify the matter of love. On the other hand, she already dressed him in white colour garment to enhance his beauty.⁶²⁴

⁶¹⁷ Murādābādī, ‘khazā’ in *al-‘Irfān Fi Tafsīr al-Qur’ān*, 836.

⁶¹⁸ (al-Qur’ān, 12:31)

⁶¹⁹ al-Qurtubī, *al-Jāma’ y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 193.

⁶²⁰ Murādābādī, ‘khazā’ in *al-‘Irfān Fi Tafsīr al-Qur’ān*, 836.

⁶²¹ (al-Qur’ān, 12:31)

⁶²² Ali, *The Holy Qur’ān Translation and Commentary*, 627.

⁶²³ Ibn-ē-Kaśīr, *Tafsīr Ibn Kathīr*, 822.

⁶²⁴ al-Siūtī, *Tafsīr Durray Mansūr*, 50.

3.3.7. Hz̄rat Yūsuf's ('Alayh Salām) Beauty Made Astonished the Participants

When he entered the room, they saw him and havoc played with their hearts, they were so overwhelmed that they could not stop staring; the beauty was before them with full youth that they never saw or listened about it before.⁶²⁵ In the condition of consternation, the women forgot that they were cutting the fruit.⁶²⁶ The knife reached their fingers and cut them but they did not feel any pain, his beauty obliterated their senses but their hearts were busy in Hz̄rat Yūsuf's ('Alayh Salām) beauty.⁶²⁷ At that moment Zulaykhā ordered Hz̄rat Yūsuf ('Alayh Salām) to return back so that the women could see him properly also from his back.⁶²⁸ They started saying: "Allah Blameless! This is not a human being. This is no other than some gracious angel"⁶²⁹. They said him angel because the angels are said to be beautiful and Satan to be ugly.⁶³⁰ And on the other hand by nature the only angels have no interest towards woman and they observed that they came here in full decoration but Hz̄rat Yūsuf ('Alayh Salām) had not put on them even a sight for a moment.⁶³¹ His dignity, sanctity and innocence resembled him to angels, his abstention from the pleasure of sin, from the beauty of women, from the comfort of wealth and from respectful status in palace all the things had made him higher in the eyes of these women.⁶³²

⁶²⁵ Ibn-ē-Kasır, *Tafsır Ibn Kathır*, 822.

⁶²⁶ Sa'idi, *Tibyān al-Qur'ān*, 749.

⁶²⁷ Pānipatī, *Tafsır Mazhārī*, 199.

⁶²⁸ Ibn-ē-Kasır, *Tafsır Ibn Kathır*, 822.

⁶²⁹ (al-Qur'ān, 12:31)

⁶³⁰ Sa'idi, *Tibyān al-Qur'ān*, 749.

⁶³¹ Qādri, *Tafsır al-Hasnāt*, 266.

⁶³² al-Qurtubī, *al-Jāma'y al-Ayhākām al-Qur'ān al-Ma'rūf Bihi Tafsır Qurtubī* 197-98.

3.3.8. Zulaykhā Openly Owned Her Passion And Threatened Hazrat Yūsuf ('Alayhy Salām)

When he went out, they started feeling pain and crying to watch their fingers, the injury caused bleeding.⁶³³ At that time Zulaykhā started saying: "So, now you see, this is he, you were reproaching me for,⁶³⁴ for my love with him, what is your situation that you lost your own self-control only in first sight, which made you senseless that you had cut your own fingers. Now it is not only me but you also had done the same thing"⁶³⁵. And I am who was watching him all the time and brought him up before my eyes. He is such a personality to be loved as his internal exquisiteness which restrains him from adultery, is as beautiful as you saw his physical appearance.⁶³⁶

The brut passion of Zulaykhā still rose higher, and overpowered by her tragic guilt. The mistress must obey in every condition and Hazrat Yūsuf ('Alayhy Salām) was merely the slave of her. So, with this feeling of superiority she spoke again; "Yes, I solicited him, but he abstained",⁶³⁷ he resisted my demand. After this, she threatened before these women in these words "Yet if he will not do what I command him, surely be imprisoned and he shall surely be of the degraded"⁶³⁸. And instead of the comfort and care of palace, he will have to live with the company of vilest and have to bear the difficulties and punishment of prison.⁶³⁹

Now the women who were participants of the banquet were impressed by the patience of Zulaykhā, they came out from Zulaykhā's presence to convince Hazrat

⁶³³ Ibn-ē-Kasir, *Tafsīr Ibn Kathīr*, 822.

⁶³⁴ (al-Qur'ān, 12:32)

⁶³⁵ 'Ali, *The Holy Qur'ān Translation and Commentary*, 628.

⁶³⁶ Ibn-ē-Kasir, *Tafsīr Ibn Kathīr*, 823.

⁶³⁷ (al-Qur'ān, 12:32)

⁶³⁸ (al-Qur'ān, 12:32)

⁶³⁹ Ahmad Yār Khān Nā'īmī, *Tafsīr Nūr al-īrfān* (Lahore: Pīr Bhāī Company, 1990), 380.

Yūsuf ('Alayhy Salām) to do as his mistress order, i.e. enjoy the beauty and wealth of Zulaykhā⁶⁴⁰. And it is also to be said that these women started convincing him towards their own selves for adultery⁶⁴¹.

3.4. HAZRAT YŪSUF ('ALAYHY SALĀM) WAS SENT IN PRISON FOR A TIME

When Hazrat Yūsuf ('Alayhy Salām) saw the collective guile of women he took Allah Almighty's refuge and prayed to him: "O my Lord! Prison is dearer than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish"⁶⁴²." Allah Almighty, who is always nearer to his men, heard his prayer and fended off women's wiles from him.⁶⁴³ The consequence of the prayer has been shown that the selfish motives of women were clearly exposed to all and Hazrat Yūsuf's ('Alayhy Salām) character was clearly vindicated before Aziz-ē-Misr and before the men of the city, and now they all knew about the honesty, truthfulness and nobleness of Hazrat Yūsuf ('Alayhy Salām).⁶⁴⁴ His chastity had been getting famed in the city and people started reproaching Zulaykhā. On the other hand when the Egyptian women became hopeless from fulfilling their desire, they gave suggestion to Zulaykhā to imprison Hazrat Yūsuf ('Alayhy Salām) for two or three days so that, he may experience the difficulties and hardships of prison and may accept your demand.⁶⁴⁵ Zulaykhā accepted their suggestion and said to her husband that if you will not restrain Hazrat Yūsuf ('Alayhy

⁶⁴⁰ Malīḥābādī, *Mawāhib al-Rahmān*, 225.

⁶⁴¹ Sa'īdī, *Tibyān al-Qur'ān*, 751.

⁶⁴² {al-Qur'ān, 12:33}

⁶⁴³ {al-Qur'ān, 12:34}

⁶⁴⁴ Pānipatī, *Tafsīr Mažharī*, 201.

⁶⁴⁵ Murādābādī, 'khazā'īn al-'irfān Fī Tafsīr al-Qur'ān, 836.

Salām) in prison people will give corroboration for his innocence and will give accusation of evil to me all the time.⁶⁴⁶ So, Aziz-e-Misr sent Hażrat Yūsuf ('Alayh Salām) into prison for a time,⁶⁴⁷ in order that people forget this incident and think that it was Hażrat Yūsuf ('Alayh Salām) who did wrong and for this he deserved punishment, they also wanted to stop the consternation which Hażrat Yūsuf's ('Alayh Salām) beauty had caused among the women that they were becoming enamoured of him one by one.⁶⁴⁸ With all these purposes they sent Hażrat Yūsuf ('Alayh Salām) into prison which was eight miles far from the palace.⁶⁴⁹

Now the Planner has had another hidden Plan, to save the Egyptians and the people of the world from a disaster. And the higher plan was to guide people towards the righteous path which leads men to Allah Almighty. It was not difficult for Him to bring out good from bad. So, the two young men who were the officers of king, entered into the prison with him,⁶⁵⁰ had incurred king's wrath.⁶⁵¹ One was the chief butler whose name was 'Nabwah'⁶⁵², he had the duty to prepare the king's wine and drinks, the other was chief baker whose name was 'Majlas'⁶⁵³, according to one narration his name was 'Majlab'⁶⁵⁴ he had the duty to prepare king's bread.⁶⁵⁵

⁶⁴⁶ al-Siūtī, *Tafsīr Durray Mansūr*, 54.

⁶⁴⁷ (al-Qur'ān, 12:35)

⁶⁴⁸ Pānipati, *Tafsīr Mażharī*, 201.

⁶⁴⁹ Nāimī, *Tafsīr Nā'īmī*, 467.

⁶⁵⁰ (al-Qur'ān, 12:36)

⁶⁵¹ According to Imam Baghwi the cause of king's anger upon them was they both accepted the bribe from one group to put poison into king's food to kill him. But the secret was opened by chief butler at the time when king was about to take meal. He said don't take this food was poisoned, when baker saw butler opened his secret he told king that don't take wine as it was also poisoned. The king ordered both of them to eat the food and drink wine which they brought for king. The butler took wine but baker refused to do so. The food was given to one of the pit of the palace who died by eaten that food. So they both sent to the prison until the whole matter will be inquired. Pānipati, *Tafsīr Mażharī*, 202.

See also: Nāimī, *Tafsīr Nā'īmī*, 434.

⁶⁵² Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 824.

⁶⁵³ Ibid.

⁶⁵⁴ al-Siūtī, *Tafsīr Durray Mansūr*, 56.

⁶⁵⁵ Ibid., 55.

3.4.1. ჰაჟრატ იუსუფის ('ალაჟი სალამი) მოვალეობა და მოვალეობის მიზანი

In prison, ჰაჟრატ იუსუფი ('ალაჟი სალამი) became famous for his prestigious ethical behaviour and high characteristics; kindness, benevolence, beneficence, generosity, honesty, truthfulness, politeness, urbanity, affability, worship of Allah all the night, knowledge of interpretation, etc. he took care of the prisoners and whenever any of them got wound he dressed it and gave consolation to him.⁶⁵⁶ The prison became sanctuary because of his presence.⁶⁵⁷ The prisoners were started feeling close association and love for ჰაჟრატ იუსუფი ('ალაჟი სალამი). Once, these two prisoners who came into prison with him told him, they loved him very much from the day when they saw him first time⁶⁵⁸, ჰაჟრატ იუსუფი ('ალაჟი სალამი) replied: "Allah put upon you His blessings, but be aware of it, who ever loved me his love became harmful to me. My aunt's love created jealousy in my brother's heart, my father's love sent me into pit, and Zulaykhā's love sent me into prison." They replied: "we have no control over our love for you."⁶⁵⁹ It is not only the condition of these two men's heart, all the prisoners have the same feeling of love and respect for him, the hopeless and troublesome hearts got pleasure and comfort because of ჰაჟრატ იუსუფი ('ალაჟი სალამი) company.⁶⁶⁰ Even the in-charge of the prison said him: "I might let you free if I have power over it, but now I will do good to you and will give you good company in jail, you can live any of the room of the prison, you have liberty for it."⁶⁶¹

⁶⁵⁶ Ibn-ე-Kasir, *Tafsir Ibn Kathir*, 824.

See also: Sa'idi, *Tibyān al-Qur'ān*, 752.

⁶⁵⁷ al-Qurtubī, *al-Jāma' y al-Ayhākām al-Qur'ān al-Ma'rūf Bihi Tafsir Qurtubī* 203.

⁶⁵⁸ al-Siūtī, *Tafsir Durray Mansūr*, 56.

⁶⁵⁹ Ibn-ე-Kasir, *Tafsir Ibn Kathir*, 824-25.

⁶⁶⁰ al-Qurtubī, *al-Jāma' y al-Ayhākām al-Qur'ān al-Ma'rūf Bihi Tafsir Qurtubī* 203.

⁶⁶¹ al-Siūtī, *Tafsir Durray Mansūr*, 57.

3.4.2. The Two Prisoners Asked Ḥaẓrat Yūsuf (‘Alayhi Salām) To Interpret Their Dreams

Later on, these two young men told their dreams to Ḥaẓrat Yūsuf (‘Alayhi Salām) one by one because Ḥaẓrat Yūsuf (‘Alayhi Salām) told the prisoners that he had the knowledge of interpreting dreams.⁶⁶² The chief butler was impressed by his dignity and honour⁶⁶³ he told Ḥaẓrat Yūsuf (‘Alayhi Salām): “verily I saw myself pressing wine”⁶⁶⁴ and the chief baker told him: “verily I saw myself carrying upon my head bread whereof the birds were eating. Declare unto us the interpretation thereof; verily we see thee of the well-doers.”⁶⁶⁵ They observed Ḥaẓrat Yūsuf (‘Alayhi Salām) that he was benevolent and kind with everyone. He looked after the patients and served any one whenever he needed, he solaced to hopeless and distressed ones to do patience so that Allah Almighty will give good reward of it.⁶⁶⁶ They thought that he was the one who could give interpretation to their dreams even they were strangers to him because his mercy was for all.

3.4.3. Ḥaẓrat Yūsuf (‘Alayhi Salām) Foretold The Meal

Ḥaẓrat Yūsuf (‘Alayhi Salām) did not deny that he did not know the interpretation and replied “I will tell you the interpretation before the meal of the day came”⁶⁶⁷; very soon. And he said not only the interpretation but also will tell you about the kind of meal, its quantity, its colour, its taste and at which time it will be

⁶⁶² Murādābādī, ‘khazā’in al-‘Irfān Fī Tafsīr al-Qur’ān, 836.

⁶⁶³ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 827.

⁶⁶⁴ (al-Qur’ān, 12:36)

⁶⁶⁵ (al-Qur’ān, 12:36)

⁶⁶⁶ Actually many of these prisoners were in the prison for a long time and king was not making decision about them, now they became hopeless of getting justice.al-Qurtubī, *al-Jāma’y al-Ayhkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 203.

⁶⁶⁷ (al-Qur’ān, 12:37)

given to you.⁶⁶⁸ This was his miracle like Ḥaẓrat ‘Isa (‘Alayh Salām) as he said: “and I declare to you what you eat, and what you store in your houses.”⁶⁶⁹ So, he showed them this miracle with the intention that prisoners can accept belief in oneness of Allah Almighty precipitately.⁶⁷⁰ The prisoner asked him from where he got this knowledge, are he magician or astrologer? He replied; “No I am not a magician or astrologer, you are assessing me on the basis of my ostensible actions but my inward qualities and knowledge is far higher than these one”.⁶⁷¹ “This knowledge is of that which my Lord, my Sustainer has taught me through revelation”.⁶⁷²

Ḩaẓrat Yūsuf (‘Alayh Salām) did not like to tell them the interpretation of their dreams directly⁶⁷³ because he came to know through revelation⁶⁷⁴ that one of them will be slain⁶⁷⁵ he wished to save him from repudiation of oneness of Allah Almighty.⁶⁷⁶ Imam Baydhāwī said that Ḥaẓrat Yūsuf (‘Alayh Salām) firstly intended to preach them the oneness of Allah and teach them the righteous path as it was the method of the Prophets (‘Alayhym-u- Salām) so that they may get contentment in the Paradise. Before preaching his religion he firstly showed unto them his miracle which was the evidence on the truthfulness of his preach and his interpretation of dream.⁶⁷⁷

⁶⁶⁸ al-Qurtubī, *al-Jāma’ y al-Ayḥkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 205.

⁶⁶⁹ (al-Qur’ān, 3:49)

⁶⁷⁰ Ḥaqqī, *Fiżl al-Rahmān Urdu Tarjumah Rāḥ al-Bayān*, 383.

⁶⁷¹ Qādri, *Tafsīr al-Ḥasnāt*, 274.

⁶⁷² Pānipatī, *Tafsīr Maẓharī*, 204.

⁶⁷³ al-Siūtī, *Tafsīr Durray Mansūr*, 58.

⁶⁷⁴ Sa’īdī, *Tibyān al-Qur’ān*, 765.

⁶⁷⁵ al-Siūtī, *Tafsīr Durray Mansūr*, 59.

⁶⁷⁶ Murādābādī, *’khazā’in al-’Irfān Fī Tafsīr al-Qur’ān*, 310.

⁶⁷⁷ Pānipatī, *Tafsīr Maẓharī*, 204.

See also: Ḥaqqī, *Fiżl al-Rahmān Urdu Tarjumah Rāḥ al-Bayān*, 386.

3.4.4. **Hażrat Yūsuf ('Alayhy Salām) Preached Monotheism To Prisoners**

He was solicitous to do his duty and when he saw them that they were paying attention to him and listening what he was saying. He carried on his speech because he was watching in their nature the acceptance of the righteous belief.⁶⁷⁸ He told them that Allāh Almighty had given him the knowledge of interpretation, because he had abandoned the creed of the people who believe not in Allāh and who are disbelievers of the punishment and reward of the Hereafter.⁶⁷⁹ And he have followed the creed of his forefathers who were the noble men, Ibrāhīm, Ishāq and Ya'qūb ('Alayhymu Salām), who were renowned in the world for wisdom, truth and for their high status of prophet,⁶⁸⁰ he have the heritage of them: it is not for them to associate aught with Allāh⁶⁸¹ because their elevated position and dignity is beyond this disdain faith,⁶⁸² they intrinsically believe in the oneness of Allāh Almighty⁶⁸³ as they are co-religionist in this faith.⁶⁸⁴ It is He who unalloyed them from the contamination of polytheism.⁶⁸⁵ This is of the grace of Allāh Almighty unto them that He chosen them for His propinquity and unto mankind His grace is that He sent guidance to them through the Holy Prophets;⁶⁸⁶ but most men give no thanks⁶⁸⁷ and instead of worshiping Him as their Lord their ignorance made them wonder here and there.⁶⁸⁸ Hażrat Yūsuf ('Alayhy Salām) introduced himself to increase their concentration in

⁶⁷⁸ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 827.

⁶⁷⁹ (al-Qur'ān, 12:37)

⁶⁸⁰ Murādābādī, 'khazā'in al-'irfān FT *Tafsīr al-Qur'ān*, 310.

⁶⁸¹ (al-Qur'ān, 12:38)

⁶⁸² Sa'īdī, *Tibyān al-Qur'ān*, 760.

⁶⁸³ Pānipatī, *Tafsīr Mažharī*, 205.

⁶⁸⁴ Māliḥābādī, *Mawāhib al-Rahmān*, 230.

⁶⁸⁵ Sa'īdī, *Tibyān al-Qur'ān*, 760.

⁶⁸⁶ al-Siūtī, *Tafsīr Durray Mansūr*, 59.

⁶⁸⁷ (al-Qur'ān, 12:38)

⁶⁸⁸ Qādri, *Tafsīr al-Hasnāt*, 274.

listening so that people can get the guidance which he has for them, and he knew that people always listen carefully to one who is respectful for them.⁶⁸⁹

His conversation was still going on, with sympathy he talked again: "O my two companions of the prison: are sundry lords better of Allah, the One, and the Omnipotent."⁶⁹⁰ "Do you not think about the conflict of the heterogeneous gods"⁶⁹¹ as "if there were therein gods beside Allah Almighty, and then there would have been disordered in both the heavens and the earth, but glory be to Allah, the Lord of the Throne: (High is He) about what they attributed to Him."⁶⁹² After telling them the greatness of Allah Almighty he gave demonstration on the falseness of their gods in gentle and benevolent way to make his advice more affective.⁶⁹³ He said "you worship not, beside Him, but names you have named, you and your fathers: Allah have not sent down for them any warranty (through revelation) to be worshiped"⁶⁹⁴ because the belief should be authenticated through Prophets⁶⁹⁵ ('Alayhym-u- Salām). Judgment is but Allah's because He is the only One who created everything of the universe. Who have supreme and irresistible power; He hath commanded that you worship not except Him. That is the right religion, but most of the mankind knows not."⁶⁹⁶

Imam Baydhāwī said: "Hażrat Yūsuf's ('Alayh Salām) way of speech is based on gradual principal of preaching with disputation. Firstly he exonerated the oneness of Allah Almighty from the worship of several gods by giving address to

⁶⁸⁹ Murādābadī, 'khazā' in al-İrfān Fī Tafsīr al-Qur'ān, 310.

⁶⁹⁰ (al-Qur'ān, 12:39)

⁶⁹¹ At that time in Egypt people worshiped stars, stones and trees. There was no Monotheistic there, Hađrat Yūsuf (peace be upon him) was the first who preached the oneness of Allah Almighty in Egypt. Na'imī, Tafsīr Nūr al-İrfān, 382.

⁶⁹² (al-Qur'ān, 21:22)

⁶⁹³ Haqqī, Fiūz al-Rāḥmān Urdu Tarjumah Rōḥ al-Bayān, 387.

⁶⁹⁴ (al-Qur'ān, 12:40)

⁶⁹⁵ Na'imī, Tafsīr Nūr al-İrfān, 382.

⁶⁹⁶ (al-Qur'ān, 12:40)

them. Then he told them that to whom you said gods and before whom you bent on are not worthy of worship. Then he told them that Islam is the righteous religion that intellect does not like anything except it.”⁶⁹⁷

After fulfilling his great duty of preaching the righteous religion, Hażrat Yūsuf (‘Alayhi Salām) directly came to the things about which both of the prisoners were interested, that was interpretation of their dreams even they did not repeat their question.⁶⁹⁸ He said: “O my two companions of the prison! As to one of you, he will pour out wine for his lord”⁶⁹⁹ after three days and will be appointed on his previous rank, the three bunch of grapes are three days that after three days he will be free from prison; “and as for the other, he will be crucified, and the birds will eat from off his head,”⁷⁰⁰ and it will happen after three days.⁷⁰¹ When he prognosticated their futures, the chief baker said I did not saw any dream I only made a joke.⁷⁰² Actually he spoke lie and made it by his self to test Hażrat Yūsuf’s (‘Alayhi Salām) knowledge and for making jest of him. Hażrat Yūsuf (‘Alayhi Salām) replied: “O thus is decreed according to my interpretation (by Allah Almighty about) the affair whereof you twain enquired.”⁷⁰³ “Even you saw it or not it will happen now, it is not the interpretation of magicians, the wise, soothsayers, it is the interpretation of a prophet.”⁷⁰⁴ And because baker made jest, for this the evil was written for him.

⁶⁹⁷ Nāsir al-Dīn ‘Abdullah bīn Umar al-Bayḍāwī, *Tafsīr al-Bayḍāwī al-Musammā Anwār al-Tanzīl Wa Isrār al-Tāwīl* (Beirut: Dār al-Fiqr, 1982), 315.

⁶⁹⁸ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 827.

⁶⁹⁹ (al-Qur’ān, 12:37)

⁷⁰⁰ (al-Qur’ān, 12:37)

⁷⁰¹ al-Qurtubī, *al-Jāma’ y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 207.

⁷⁰² al-Siūtī, *Tafsīr Durray Mānṣūr*, 60.

See also: Pānipatī, *Tafsīr Māzharī*, 206.

See also: Sa’īdī, *Tibyān al-Qur’ān*, 755.

⁷⁰³ (al-Qur’ān, 12:37)

⁷⁰⁴ al-Qurtubī, *al-Jāma’ y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 208.

3.5. THE INTERPRETATION CAME TRUE

It happened as Hażrat Yūsuf ('Alayhy Salām) interpreted and it was the evidence that he was a true prophet of Allah Almighty.⁷⁰⁵ King called the chief butler from prison and gave him more honour than before because the king ascertained that butler was honest with the majesty.⁷⁰⁶ And for chief baker he ordered to crucify⁷⁰⁷. So, when he crucified the black birds came and firstly ate his head and then his other body.⁷⁰⁸ And he said to one of them who he considered saved because he was too much impressed by Hażrat Yūsuf ('Alayhy Salām) when he saw interpretation came true,⁷⁰⁹ he said: "mention me in the presence of thy lord"⁷¹⁰ and tell him my subdued condition that I had been sent in prison iniquitously.⁷¹¹ Tell him my status and dignity and tell him about the knowledge given to me. He asked help to get latitude from straitness.⁷¹² Then the Satan caused him to forget to mention him to his lord, (as Satan didn't like Hażrat Yūsuf ('Alayhy Salām) to get released from prison and preach people about the oneness of Allah Almighty)⁷¹³ so that he tarried seven⁷¹⁴ more years in prison.⁷¹⁵ It all happened according to Allah Almighty's will otherwise no one can go beyond His plans. Hażrat Abu Hurayrah (Razi Allah-u-‘Anhu) narrated that Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) said: "May!

⁷⁰⁵ Ibid.

⁷⁰⁶ Haqqī, *Fiūz al-Raḥmān Urdu Tarjumah Rōh al-Bayān*, 391.

⁷⁰⁷ This king was the first whoever gave the punishment of crucifying. (Ibid.)

See also: Na'imī, *Tafsīr Nūr al-İrfān*, 382.

⁷⁰⁸ Haqqī, *Fiūz al-Raḥmān Urdu Tarjumah Rōh al-Bayān*, 391.

⁷⁰⁹ Maṭīḥābādī, *Mawāhib al-Rahmān*, 235.

See also: Na'imī, *Tafsīr Nūr al-İrfān*, 383.

⁷¹⁰ (al-Qur'ān, 12:42)

⁷¹¹ al-Qurtubī, *al-Jāma' y al-Ayhākām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 209.

⁷¹² Sa'īdī, *Tibyān al-Qur'ān*, 776.

⁷¹³ Ibn-ē-Kaśīr, *Tafsīr Ibn Kathīr*, 828.

⁷¹⁴ Muṣādābādī, 'khazā'īn al-īrfān Fi Tafsīr al-Qur'ān, 311.

⁷¹⁵ There are different narrations about the total years he spent in prison: 1- Wahab bin Manbah said: he lived seven years in prison. 2- Ibny Abbas said: he spent twelve years in prison. 3- Dhahak said: he lived fourteen years in prison.al-Siūtī, *Tafsīr Durray Mansūr*, 62.

Allah Almighty put his mercy upon ჰażrat Yūsuf ('Alayh Salām) that if he did not said which he said (mention me in the presence of thy lord), he may not stay as long in the prison as he stayed in it.”⁷¹⁶

Qāzī 'Abdullah bin Umar Baydhāwī⁷¹⁷ said in 'Anwār al-Tanzīl', Imām Fakhrudīn⁷¹⁸ said in 'Tafsīr Kabīr' and 'Allamah Āalūsī⁷¹⁹ said in 'Ruhul al-Ma'ānī' that do not think from ჰażrat Yūsuf's ('Alayh Salām) detention on taking help from men that may be there is any objection in religion about asking for help from men, it is approbative to obtain help for deliverance from injustice, extortion and affliction. ჰażrat Yūsuf ('Alayh Salām) asked help because of natural tendency of man. It was not a sin because Allah Almighty didn't forbid from such kind of action but for prophets ('Alayhym-u- Salām) it is better to obstruct from taking help from men because of their dignity and high rank and because their hearts have close association and close relation with Allah Almighty, He does not like any action from them other than the superior one.⁷²⁰ Actually Allah Almighty's Will is opposite to which ჰażrat Yūsuf ('Alayh Salām) desired. He didn't want that His prophet became under obligation of the king.⁷²¹

⁷¹⁶ Ibid., 61.

⁷¹⁷ Abdullāh ibn Umer ibn Muhammād Nasiruddīn al-Baidāwī, he was the famous Judge (Qāzī) and Muffasir, he was born in al-Baida' the city of Faaris. His famous writings are Anwār-u-Tanzīl wa Asrār al-Ta'wil, known as Tafsīr Baidawī, Tawāl' Anwār, Nizām al-Tawārikh. He was died in 1286 (685 Hijrī). See: Kharudīn bin Mahmūd al-Zarkalī al-Damīshqī, *al-Ālām* vol. 4 (Dār al-Āilm, 2002).

⁷¹⁸ Muhammād ibn Umer Abu Abdullāh Fakhrudīn al-Rāzī al-Qurshī, he belongs to Tabrīstan, born in 1150 (544 Hijrī). His was a great mufassir, famous for his *tafsīr* "Tafsīr al-Kabīr" also called "Mafatīhul ghaib". He was very good in Persian language. People started reading his books during his life. He died in 1210 (606 Hijrī) in Herat. See: ——, *al-Ālām*, 15 ed., vol. 6 (Dār al-Āilm, 2002), 313.

⁷¹⁹ Shāhabuddīn Mahmūd ibn Abdullāh al-Husainī al-Ālūsī, he was born in 1217 Hijrī in Baghdad, he was a great Muffassir and Muhaddis. His best known *tafsīr* is "Rūh al-Ma'ānī". He died in 1270 Hijrī. See: ——, *al-Ālām*, 15 ed., vol. 7 (Dār al-Āilm, 2002), 176.

⁷²⁰ Sa'īdī, *Tibyān al-Qur'ān*, 775-76.

⁷²¹ Ibid., 781.

3.5.1. The King Perturbed By His Double Dreams

The training of Ḥaẓrat Yūsuf ('Alayhi Salām) was completed. Now the time came for putting Divine mercy upon mankind, to give guidance to them through His Prophet. So, Eternal Planner had planned to bring Ḥaẓrat Yūsuf ('Alayhi Salām) out from prison. The great emperor of Egypt saw a strange dream which made him terrified and disquieted.⁷²² He thought that may be any mischief and wickedness will come upon him and unto his state.⁷²³ He called for a council consisted of the renowned soothsayers, clairvoyant, seers, the wise and the interpreters of dream; his confidential servant 'the chief butler' who released from the prison according to Ḥaẓrat Yūsuf's ('Alayhi Salām) interpretation, was also present there.⁷²⁴ The king related his double dream to them "I saw seven fat kine which seven lean ones are devouring and seven green corn ears and seven others dry"⁷²⁵, which twined around the green one and made them also dry.⁷²⁶ "O, ye chiefs! Expound to me my vision if it be that you are able to interpret dreams."⁷²⁷ The dream made council perplexed, they answered as the Holy Qur'ān stated: "a confused medley of dreams: we know nothing of the interpretation of nightmares."⁷²⁸

3.5.2. Awakening Of Cup-Bearer's Conscience

At that time the chief butler recollected Ḥaẓrat Yūsuf ('Alayhi Salām) after a long period of time that he was the only one who could interpret the dream truly. He knew him by personal experience. When he saw that others became incapable of

⁷²² Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 829.

⁷²³ Haqqī, *Flūz al-Rahmān Urdu Tarjumah Rōh al-Bayān*, 400.

⁷²⁴ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 829.

⁷²⁵ (al-Qur'ān, 12:43)

⁷²⁶ Mu'redābādī, 'khazā'īn al-'Irfān Fī Tafsīr al-Qur'ān, 311.

⁷²⁷ (al-Qur'ān, 12:43)

⁷²⁸ (al-Qur'ān, 12:44)

telling interpretation, he said to king as the Holy Qur'ān narrated: "I, even I, shall declare unto you the interpretation thereof; so send me forth (into prison so that I can bring the interpretation for you)." ⁷²⁹ "As in prison a man of great knowledge who can give interpretation of dreams, he is very pious and spent his most of time in prayers. We asked him interpretation and it happened with us according to his sayings." ⁷³⁰ "If you want to know the true interpretation sends me in prison." ⁷³¹ The king gave him permission. He came to Ḥaẓrat Yūsuf ('Alayh Salām) and said to him as the Holy Qur'ān stated: "Yūsuf! O man of truth!" ⁷³² Exound to us in regard to seven fat kine which seven lean ones are devouring and seven green corn-ears and seven others dry; that I may return unto the people, and that they may understand." ⁷³³

3.5.3. Ḥaẓrat Yūsuf's ('Alayh Salām) Interpretation of King's Dream

Ḥaẓrat Yūsuf ('Alayh Salām) immediately told him the interpretation and did not say a word to scorn him that he forgot to mention him into King's presence. ⁷³⁴ He even did not put any condition to release himself from prison in requite of interpretation. ⁷³⁵ He concealed nothing and honestly expounded dream in these words to which Holy Qur'ān stated: "(Joseph) said: For seven years you shall diligently

⁷²⁹ (al-Qur'ān, 12:45)

⁷³⁰ Maṭīḥābādī, *Mawāhib al-Rahmān*, 405.

⁷³¹ Fakhrud Din Muhammad bin Umar al-Rāzī, *al-Tafsīr al-Kabīr Āw Mafātīh al-Ghayb*, vol. 17,18 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1990), 119.

⁷³² The person who steadfastly speaks truth, his outward and inward qualities should have no difference. Maṭīḥābādī, *Mawāhib al-Rahmān*, 245.
The person who said according to the event called 'Saadiq' and when the event occurs according to one's saying that person called 'Siddeeq.Nāīmī, *Tafsīr Nāīmī*, 465-67.

⁷³³ (al-Qur'ān, 12:46)

⁷³⁴ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 829.

⁷³⁵ *Ibid.*

sow as usual”⁷³⁶ it will rain abundantly to fertilize your lands and will make you prosperous through bumper crops, it is the elucidation of seven fat kine and also of the seven green corn-ears.⁷³⁷ Then he gave him a strategy that should be adopted to save the copious harvest for famine to which Holy Qur’ān narrated: “and the harvests that ye reap, ye shall leave them in the ear, except a little, of which ye shall eat.”⁷³⁸ For your sustenance take a little and the rest store in the ears to preserve it from pests so that you can deal with the calamity when it comes.⁷³⁹ After giving suggestion he came to the other part of the dream, he said seven lean cows are alluded to the seven hard years of dreadful famine which will eat the stored food of seven years, seven dry corn-ears also indicated towards the same interpretation, the Holy Qur’ān described it in these words: “Then there after will come seven hard years which will devour that which ye have laid up beforehand for them except a little which ye shall preserve”⁷⁴⁰ After giving the interpretation he gave him glad tidings from the Divine knowledge which he had from Allah Almighty that after these drought years, will follow a year full of blessings and plenitude to which Holy Qur’ān relates: “Then thereafter will come a year wherein mankind will have rain and wherein they will press.”⁷⁴¹ “And will get plenteous food consists of grains, oil, juices of fruits and drinks and will enjoy prosperity.”⁷⁴² And these blessings will for the reason that Allah Almighty always gives repose after difficulty.⁷⁴³ Qatāda said: “Allah Almighty gave Hazrat

⁷³⁶ (al-Qur’ān, 12:47)

⁷³⁷ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 829.

⁷³⁸ (al-Qur’ān, 12:47)

⁷³⁹ Haqqī, *Fi’l-Rahmān Urdu Tarjumah Rōh al-Bayān*, 406.

⁷⁴⁰ (al-Qur’ān, 12:48)

⁷⁴¹ (al-Qur’ān, 12:49)

⁷⁴² Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 829.

⁷⁴³ Pānipatī, *Tafsīr Mazhārī*, 211.

Yūsuf ('Alayhy Salām) the knowledge of one more year about which king didn't ask and was for the reason to show his eminent knowledge"⁷⁴⁴

After getting the interpretation, the chief butler came before king and reported him all, which Ḥaẓrat Yūsuf ('Alayhy Salām) expounded to him. The king became pleased and contented and became assured of the truthfulness of Ḥaẓrat Yūsuf ('Alayhy Salām) interpretation⁷⁴⁵ because the interpretation was lucid and eloquent. Now king impressed by Ḥaẓrat Yūsuf's ('Alayhy Salām) dignity, knowledge, expertness in interpretation of dreams, good ethical behaviour, benevolence, well-wishing and sympathy with Egyptian people.⁷⁴⁶

3.5.4. King's Summon to Fetch Ḥaẓrat Yūsuf ('Alayhy Salām) And Ḥaẓrat Yūsuf's ('Alayhy Salām) Refusal to Come Out From Prison

Like the kings who are the lover of knowledgeable persons,⁷⁴⁷ he also became eager of meeting Ḥaẓrat Yūsuf ('Alayhy Salām). So, he ordered to fetch Ḥaẓrat Yūsuf ('Alayhy Salām) unto him at this instant. When the messenger came to bring him, Ḥaẓrat Yūsuf ('Alayhy Salām) replied as the Holy Qur'ān stated: "return to thy Lord, and ask him, what about the women who cut their hands! Verily my Lord is the knower of their guile."⁷⁴⁸ He denied going and sent messenger back towards the king until he will not investigate Zulaykhā's false accusation and acquitted him from this matter that he imprisoned unjustly and tyrannously. Because if king will not

⁷⁴⁴ al-Qurtubī, *al-Jāma' y al-Ayḥkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 219.

⁷⁴⁵ Murādābādī, 'khazā'īn al-īrfān Fi Tafsīr al-Qur'ān, 312.

⁷⁴⁶ Ibn-ē-Kasir, *Tafsīr Ibn Kathīr*, 830.

⁷⁴⁷ Iqtidār Aḥmad Khān Nāīmī, *Tafsīr Nāīmī*, vol. 13 (Lahore: Nāīmī Kutub Khānāh, n.d.), 23.

⁷⁴⁸ (al-Qur'ān, 12:50)

investigate it he will consider Hazrat Yūsuf ('Alayhi Salām) a criminal and will regard Aziz-ē-Misr as a truth teller⁷⁴⁹.

3.5.5. Ladies' Acknowledgement Of Hazrat Yūsuf's ('Alayhi Salām)

Innocence

The king immediately called for the women who had been invited into Zulaykhā's palace for banquet, Zulaykhā was also among them. The king asked from these women; as the Holy Qur'ān narrated it: "He said: What was the matter with you when ye solicited Yūsuf against himself! They said: how perfect is God! We knew not of any evil against him."⁷⁵⁰ They all acknowledged Hazrat Yūsuf's ('Alayhi Salām) innocence.

3.5.6. Zulaykhā's Proof For His Chastity

Then Zulaykhā's consciousness could not stop her from telling truth, she also admitted her own guilt⁷⁵¹ to which the Holy Qur'ān described: "The wife of the Aziz-ē-Misr said: how hath the truth come to light, even I, solicited him against himself, and verily he is of the truth-tellers."⁷⁵² Now Hazrat Yūsuf ('Alayhi Salām) exonerated from false blame and his chastity became assured before the king and to the people of Egypt and his virtuous personality was now proved and confirmed by Zulaykhā and the other women.⁷⁵³ The king gave great respect and esteem to Hazrat

⁷⁴⁹ Qādī, *Tafsīr al-Hasnāt*, 281.

⁷⁵⁰ (al-Qur'ān, 12:51)

⁷⁵¹ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 831.

⁷⁵² (al-Qur'ān, 12:51)

⁷⁵³ Qādī, *Tafsīr al-Hasnāt*, 285.

Yūsuf ('Alayhy Salām).⁷⁵⁴ He was much impressed by his circumspection, innocence, patience and steadfastness in affliction, truthfulness, dignity and honesty.⁷⁵⁵ He sent summons and the aristocracies to fetch Ḥaẓrat Yūsuf ('Alayhy Salām) from prison with great honour.⁷⁵⁶ He became more trustworthy for king, the Holy Qur'ān described it in these words: "and the king said: bring him onto me, I will single him out for myself (my confidential Wazīr)."⁷⁵⁷

Now Ḥaẓrat Yūsuf ('Alayhy Salām) accepted the king's summons and before coming out from prison he said "I wanted that Aziz-ē-Misr should know I never became disloyal to him in his absence and also didn't play false with his wife",⁷⁵⁸ to which Holy Qur'ān relates: "he said: that I did in order that he may know that I betrayed him not in secret, and that Allah guideth not the guile of betrayers."⁷⁵⁹ Ḥaẓrat Yūsuf ('Alayhy Salām) being high in status and also the one who was from the family of prophets could not do such action which was against chastity. Allāma Jarīr Tibrī wrote in his book 'Tārīkh Tibrī' with reference to Sa'dī, he said; Ibn-Abbās (Raḍī Allah 'Anhu) narrated "If Ḥaẓrat Yūsuf ('Alayhy Salām) came out without acquitted himself from false blame, Aziz-ē-Misr will always consider him criminal that he solicited her wife."⁷⁶⁰

Ḥaẓrat Yūsuf ('Alayhy Salām) spoke again that even though man is liable to do err but not those who are precluded from doing sin by the grace of Allah Almighty, My honesty was only because of that impeccability which is bestowed upon me and to all Prophets ('Alayhym-u- Salām). The Holy Qur'ān stated his saying in these words:

⁷⁵⁴ Ibid.

⁷⁵⁵ Ibid.

⁷⁵⁶ Ibid.

⁷⁵⁷ (al-Qur'ān, 12:54)

⁷⁵⁸ al-Qurtubī, *al-Jāma' y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 223.

⁷⁵⁹ (al-Qur'ān, 12:52)

⁷⁶⁰ Muḥammad Bin Jarīr Tabrī, *Tārīkh-ē-Tabrī*, trans. 'Aāsim Maḥmūd, vol. 1 (Lahore: al-Faṣīl Nāshrān wa Tājrān-ē-Kutub, n.d.), 393.

"Nor I acquit myself; verily the self ever urgeth to evil except that self on Whom my Lord hath mercy; verily My Lord is Forgiving, Merciful."⁷⁶¹

Hażrat Yūsuf ('Alayhy Salām) said this because he did not like his own admiration of his virtuous deed.⁷⁶² As, Allah Almighty said:

فَلَا تُرْكُوا أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنْ أَنْتُمْ (٣٢)

"Therefore justify not yourselves: He knows best who it is that guards against evil."⁷⁶³

Afterwards he took bath and put on robe of honour which king sent for him.⁷⁶⁴

Before parting from prison he said goodbye to prisoners and prayed for them: "O Allah Almighty! Put the love of prisoners in the hearts of righteous people of the government and not make them ignorant from their condition."⁷⁶⁵ And when he came out he wrote on the door of the prison: "It is the place where calamities descend, it is the grave for alive, vilification of foe the place of assessment for true friends."⁷⁶⁶

After arriving on the palace he prayed to Allah Almighty: "O Allah! I asked the goodness of this place along with your kindness, and seek Your refuge from any evil of this place."⁷⁶⁷

3.5.7. Hażrat Yūsuf ('Alayhy Salām) In King's Presence

Hażrat Yūsuf ('Alayhy Salām) was brought towards the palace with great honour but there was no sign of pride on his face.⁷⁶⁸ When he came forth the king, he

⁷⁶¹ (al-Qur'ān, 12:53)

⁷⁶² al-Qurtubī, *al-Jāma' y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 224.

⁷⁶³ (al-Qur'ān, 53:32)

⁷⁶⁴ Qādī, *Tafsīr al-Hasnāt*, 287.

⁷⁶⁵ Ibid.

⁷⁶⁶ Ibid.

⁷⁶⁷ Ibid.

⁷⁶⁸ Na'imī, *Tafsīr Na'imī*, 23.

said greeting in Arabic.⁷⁶⁹ The king asked him “what language is this?” he told him “it is Arabic the language of my uncle Ismaīl (‘Alayhy Salām),” then he gave good wishes to king in Hebrew, he asked him “what language is this?” Ḥaẓrat Yūsuf (‘Alayhy Salām) replied “it is Hebrew the language of my father.”⁷⁷⁰ The king knew seventy languages and he was proud of being linguistian but Arabic and Hebrew were new for him.⁷⁷¹ To examine Ḥaẓrat Yūsuf’s (‘Alayhy Salām) knowledge, king spoke to him in all languages which he knew and Ḥaẓrat Yūsuf (‘Alayhy Salām) replied him in each of them.⁷⁷² At that time Ḥaẓrat Yūsuf (‘Alayhy Salām) was thirty years old, the king was astonished to see immense knowledge of Ḥaẓrat Yūsuf (‘Alayhy Salām) in this age.⁷⁷³

The king made place for Ḥaẓrat Yūsuf (‘Alayhy Salām) on his throne and said him to tell the interpretation of his dream once again as he wanted to listen it from him directly.⁷⁷⁴ Thus, Ḥaẓrat Yūsuf (‘Alayhy Salām) firstly told him his dream in detail even it was described to him briefly.⁷⁷⁵ The king became greatly impressed and surprised, he said: “the dream was strange but your description is stranger than the dream, that you told the dream same as i saw it.”⁷⁷⁶ And then he told king its interpretation, the same as he was told it before⁷⁷⁷. After telling interpretation Ḥaẓrat Yūsuf (‘Alayhy Salām) gave suggestion to king to cultivate crops abundantly and took one fifth from people as tax and save it in ears.⁷⁷⁸ So that, he can able to cope with the calamity because people will come across the country to buy grains from you

⁷⁶⁹ al-Qurtubī, *al-Jāma’y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 225.

⁷⁷⁰ *Ibid.*

⁷⁷¹ Na’īmī, *Tafsīr Na’īmī*, 23.

⁷⁷² al-Qurtubī, *al-Jāma’y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 225.

⁷⁷³ *Ibid.*

⁷⁷⁴ *Ibid.*

⁷⁷⁵ Qādrī, *Tafsīr al-Hasnāt*, 287.

⁷⁷⁶ Murādābādī, ‘khazā’in al-‘Irṣād Fi Tafsīr al-Qur’ān, 836.

⁷⁷⁷ Qādrī, *Tafsīr al-Hasnāt*, 287.

⁷⁷⁸ al-Qurtubī, *al-Jāma’y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 226.

and will also come from the neighbouring countries and you will collect the money which your forefathers never collected before.⁷⁷⁹ After listing the interpretation the king said Ḥaẓrat Yūsuf ('Alayhī Salām) that from today you are my confidential attendant, the Holy Qur'ān relates it: "verily thou art to-day with us placed high, entrusted."⁷⁸⁰

The king asked who will do all this arrangement for famine stricken people because only wise, ambitious and courageous person can do all this.⁷⁸¹ He already know about the unjust decision of his prime minister 'Aziz-ē-Misr' in the matter of women, how can he honestly manage this great task of saving people from calamity, now he became no more reliable.⁷⁸² So, Ḥaẓrat Yūsuf ('Alayhī Salām) said to king: "set me over the store houses of the land; verily I shall be a keeper knowing."⁷⁸³ Ḥaẓrat Yūsuf ('Alayhī Salām) knows that to cope with the inevitable disastrous situation it is needed to handle it wisely and vigilantly, for this, he could not keep patience on wasting a moment for doing arrangements. He knew that only he has absolute abstinence and honesty to supervise the king's treasury to save people from hunger and death.⁷⁸⁴ He also has the divinely order to do this work and the prophet always wants Allah Almighty's Will in every step of his life and obeys Him.⁷⁸⁵ So, for doing affection on mankind it became necessary to ask the king this status and to tell him about his abilities.⁷⁸⁶

⁷⁷⁹ Murādābādī, 'khazā'īn al-'irfān Fi Tafsīr al-Qur'ān, 836.

⁷⁸⁰ (al-Qur'ān, 12:54)

⁷⁸¹ al-Qurtubī, al-Jāma' y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī 226.

⁷⁸² Na'imī, Tafsīr Na'imī, 26.

⁷⁸³ (al-Qur'ān, 12:55)

⁷⁸⁴ Sa'īdī, Tibyān al-Qur'ān, 795.

⁷⁸⁵ Ibid., 796.

⁷⁸⁶ Ibid., 799.

The king accepted Hażrat Yūsuf's ('Alayhy Salām) suggestion and said to him: "there is no one else you who are capable of doing such a wise arrangement."⁷⁸⁷ He thought him the blessing of Allah Almighty for his kingdom; he knew that the person who was as wise as Hażrat Yūsuf ('Alayhy Salām) will also skilful enough to do these arrangements. Moreover, his honesty was also lucid unto king as Zulaykhā and the women of Egypt had already given evidence about him.

3.6. KING TOOK HAŻRAT YŪSUF ('ALAYHY SALĀM) AS HIS PRIME MINISTER 'AZIZ-Ē-MISR'

After one year of accepting Hażrat Yūsuf's ('Alayhy Salām) demand the king transferred all his authorities by rendering him his stamp bearing ring, his sword and placed him on his throne which was studded with jewels and the precious stones.⁷⁸⁸ He discharged Aziz-ē-Misr from his service and appointed Hażrat Yūsuf ('Alayhy Salām) on his place.

The drum has been struck in the whole Egypt that from today Hażrat Yūsuf ('Alayhy Salām) will be king's Caliph.⁷⁸⁹ The king also gave him the judiciary along with Treasury, and his every decision was accepted as a last decision.⁷⁹⁰ Even the king did not interfere in Hażrat Yūsuf's ('Alayhy Salām) matters.⁷⁹¹ Ibn-ē-Jarir Tabrī⁷⁹² wrote in his book *Tārikh al-Tābrī* with reference to Ibn-e-Sa'ad that the king assigned

⁷⁸⁷ Murādābādī, 'khazā'in al-'irfān Fī Tafsīr al-Qur'ān, 836.

⁷⁸⁸ al-Qurtubī, *al-Jāma'y al-Ayħkām al-Qur'ān al-Ma'rūf Bihī Tafsīr Qurtubī* 227.

See also: Murādābādī, 'khazā'in al-'irfān Fī Tafsīr al-Qur'ān, 836-37.

⁷⁸⁹ al-Siūtī, *Tafsīr Durray Mansūr*, 71.

⁷⁹⁰ Ibid., 73.

⁷⁹¹ Murādābādī, 'khazā'in al-'irfān Fī Tafsīr al-Qur'ān, 837.

⁷⁹² Muhammad Ibn al-Jarīr Ibn Yazīdīlbn kasīr abu Ja'far al-Tabrī, he was born in 224 Hijri.

His famous writings are *Tafsīr al-Tabrī* and *Tārikh al-Umam wa al-Malūk* also known as *Tārikh al-Tabrī*. See: Shamsuddin Abu 'Abdullah Muhammad bin Ahmad al-Zahbi, *Ṣa'īr al-A'lam al-Nabī'*, ed. Shū'b al-'arnawut, 3 ed., vol. 14 (Mu'assasa al-Risalah 1985), 267.

Hażrat Yūsuf ('Alayhy Salām) not only the treasury of corns but also every repository which he had.⁷⁹³

3.6.1. King Married Hażrat Yūsuf ('Alayhy Salām) With Zulaykhā

After some time Aziz-ē-Misr died, and king arranged the marriage of Hażrat Yūsuf ('Alayhy Salām) with Zulaykhā.⁷⁹⁴ When Hażrat Yūsuf ('Alayhy Salām) met Zulaykhā after marriage, he asked her: is it not better than that which you wanted before? She replied: O man of truth! Don't charge me because at that time I was unable to control myself. I was beautiful, wealthy and had high rank and position in society but my husband was not interested in women.⁷⁹⁵ On the other hand you are the most beautiful of men. Hażrat Yūsuf ('Alayhy Salām) found her virgin.⁷⁹⁶ From Zulaykhā he got two sons; 'Afra'im' and 'Mi'sha' and one daughter 'Rayhmat' who became the wife of Hażrat Ayyub ('Alayhy Salām). Afra'im became the father of Hażrat Noon ('Alayhy Salām) who was the father of Hażrat Yashu' ('Alayhy Salām).⁷⁹⁷

3.6.2. Hażrat Yūsuf ('Alayhy Salām) Excellent Arrangements To Meet Calamity

Hażrat Yūsuf ('Alayhy Salām) established an ideal and just system in the country.⁷⁹⁸ He has been constructed gigantic store houses by masons and architects

⁷⁹³ Tabrī, *Tārīkh-ē-Tabrī*, 395.

⁷⁹⁴ al-Siūtī, *Tafsīr Durray Mansūr*, 73.

⁷⁹⁵ Ibid.

⁷⁹⁶ Ibid., 74.

⁷⁹⁷ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 832.

⁷⁹⁸ al-Qurtubī, *al-Jāma'y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 232.

for collecting abundance stock of grains in it.⁷⁹⁹ He ordered villagers not to leave the place from cultivation even of the length of half-a-yard.⁸⁰⁰ He also stored the crops gained from the lands of the royal.⁸⁰¹ All the stock of grains brought to store houses and divided into two parts. One was saved with ears in storehouses and the other was sold to everyone even to farmers, the farmers were appointed for doing the work for government⁸⁰² but they still were the owner of their lands.⁸⁰³ All the persons who were engaged in this work were given wages.⁸⁰⁴ He had forbidden people from wasting grains other than their needs. In this way Ḥaẓrat Yūsuf ('Alayh Salām) could able to collect immense grains in his land. Which was enough for the people of Egypt for seven years and also for the people of neighbouring countries, he came to know by revelation that they will also come to purchase grains because they didn't have the knowledge about this coming disaster. For this, he carefully examined all arrangements by himself, he went on weekly tours in whole country and every six weeks he sat in the court to know the complaints, anxiety and difficulties of people and to assess the arrangements.⁸⁰⁵ In short, the life was running with toil and trouble but there was no change in Ḥaẓrat Yūsuf's ('Alayh Salām) behaviour, he dealt every one with courtesy and cooperation.⁸⁰⁶ He was a benevolent Ruler, this social interaction gave him the chance to invite people towards the oneness of Allah Almighty and people accepted his preaching, every man and women started loving

⁷⁹⁹ Ibid.

⁸⁰⁰ Haqqī, *Fiż-ż-rahmān Urdu Tarjumah Rōh al-Bayān*, 439.

⁸⁰¹ Ibid., 440.

⁸⁰² Na'imī, *Tafsīr Na'imī*, 33.

⁸⁰³ The government cannot take the land of farmers from their possession by force. This is the reason that Communism and Socialism are cruel systems.

⁸⁰⁴ Na'imī, *Tafsīr Na'imī*, 33.

⁸⁰⁵ Ibid.

⁸⁰⁶ Ibid.

him⁸⁰⁷ and his majesty governed over the hearts of the people. This is the reason that everyone was ready to take his order and to obey him devotedly.⁸⁰⁸

3.7. ARRIVAL OF FAMINE

Because of his excellent arrangements, his preparations to meet calamity were ample. One day at noon the king did complaint to Hażrat Yūsuf ('Alayhy Salām) of extreme hunger, he replied: today is the first day of famine.⁸⁰⁹ Now, the years of prosperity passed by, famine spread over the whole land of Egypt and even it holds the neighbouring countries in its grip. Hażrat Yūsuf ('Alayhy Salām) forbade people to stop cultivation because the grains will be wasted.⁸¹⁰ First year people had finished their food which they had collected for themselves and the markets become empty with food very soon.⁸¹¹ So, people were coming to purchase grains from Hażrat Yūsuf ('Alayhy Salām) which was sold to them with hospitality and according to judicious measures. He gave grains of one camel load to each person for whole year even to poor and rich equally.⁸¹² So that, much people can take benefit from this opportunity. The wisdom behind selling the item is also that, people would not spend it extravagantly.⁸¹³ These all arrangements were for the emergency period.⁸¹⁴ He by himself stood in the market to check the measurement.⁸¹⁵ He fixed only one meal for a day to each of the person of the royal family and by himself not ate fully that once, Hażrat Yūsuf ('Alayhy Salām) has been asked that you remain hungry even you are

⁸⁰⁷ al-Qurtubī, *al-Jāma' y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 232.

⁸⁰⁸ Na'imī, *Tafsīr Na'imī*, 33.

⁸⁰⁹ Pānipatī, *Tafsīr Mazhārī*, 218.

⁸¹⁰ al-Qurtubī, *al-Jāma' y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 233.

⁸¹¹ *Ibid.*

⁸¹² Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 834.

⁸¹³ Maħħabatī, *Mawāhib al-Rahmān*, 21.

⁸¹⁴ Na'imī, *Tafsīr Na'imī*, 54.

⁸¹⁵ *Ibid.*, 34.

the owner of the treasures of the land, he replied; I feared that if I eat fully, perhaps I forget the hungry people.⁸¹⁶

People passed the first year of it by hook or by crook, next year mankind ceased to live, their stock of food finished. Now, they had no money to buy food because they spent it already in first year and there was no cultivation, so they brought their ornaments and jewellery to buy food. Third year they brought their cattle for getting food. Forth year, they brought their slaves and maids to buy food. Fifth year they sold their houses and lands to get food. On sixth year they had nothing to give in exchange of food so they sold their children to **Hażrat Yūsuf ('Alayhy Salām)**. Seventh year they sold their own selves to keep them alive.⁸¹⁷ Now every man and the women became his slave and maid. It all happened according to Allah Almighty's will and the wisdom behind this stratagem was no one could say that **Hażrat Yūsuf ('Alayhy Salām)** came in Egypt as a slave. Now all Egyptians became his slaves.⁸¹⁸ It was the reward for his patience after suffering a lot of afflictions.⁸¹⁹ Allah Almighty bestowed **Hażrat Yūsuf ('Alayhy Salām)** the high status and great honour in Egypt that he became an autocrat after king.

At that time **Hażrat Yūsuf ('Alayhy Salām)** said to the king: "You see Allah Almighty has given to me such a high rank and grandeur, that he made all people my slave. Now what should we do with these people."⁸²⁰ He replied: "I will accept your will; you can do what you want."⁸²¹ **Hażrat Yūsuf ('Alayhy Salām)** said: "I am

⁸¹⁶ al-Şiūti, *Tafsīr Durray Mānṣūr*, 72.

⁸¹⁷ al-Qurtubī, *al-Jāma'y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 233.

⁸¹⁸ Murādābādī, *'khazā'īn al-'īrfān Fi Tafsīr al-Qur'ān*, 837.

⁸¹⁹ Ibid.

⁸²⁰ al-Qurtubī, *al-Jāma'y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 233.

⁸²¹ Ibid.

making you and Allah Almighty the witness upon the matter that I set all of these people free and returning their belongings to them.”⁸²²

Everyone was astonished that no one ever listened such kind of arrangements before. All the kings acknowledged that they never saw and heard before about such a wise, intelligent and respectable administrator.⁸²³ Allah Almighty’s blessings are always with His true men, He does not leave them alone, as He said in the Holy Qur’ān: “Thus We established Yūsuf in the land so that he might settle therein wherever he listed. We bestow of Our mercy on whomsoever We will, and We waste not the hire of the well-doers and surely the reward of the Hereafter is better for those who believe and ever fear.”⁸²⁴

3.7.1. The Famine Spread Over The Neighbouring Countries Of Egypt

Very soon, the famine wrapped up neighbouring countries of Egypt in its grip. Now everywhere there was inexcusable famine.⁸²⁵ When these people heard that the just, kind and benevolent Aziz-ē-Misr (Hazrat Yūsuf ‘Alayhi Salām) was giving food to everyone. They started coming Egypt in group after group to buy corn. The dreadful famine also enfolded Canaan and Syria (Sham). Hazrat Ya’qūb (‘Alayhi Salām) and his family were also suffering the same affliction. His home was in ‘Gharmāt’ the place in Palestine, on the boarder of Syria (Sham).⁸²⁶ They were settled in village for the food of their cattle, they also started farming for their means of

⁸²² Ibid.

⁸²³ Haqqī, *Fiżūz al-Rahmān Urdu Tarjumah Rōh al-Bayān*, 440.

⁸²⁴ (al-Qur’ān, 12:56-57)

⁸²⁵ al-Qurtubī, *al-Jāma’y al-Ayhkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 235.

⁸²⁶ Pānipatī, *Tafsīr Mažharī*, 219.

living.⁸²⁷ When Hażrat Ya‘qūb (‘Alayhy Salām) heard that Aziz-ē-Misr is selling corn, he sent his sons except the ‘Binyamin’ who became the beloved one after Hażrat Yūsuf (‘Alayhy Salām).⁸²⁸

3.7.2. Hażrat Yūsuf’s (‘Alayhy Salām) Brothers Were Driven By Famine In Egypt

So, the ten brothers of Hażrat Yūsuf (‘Alayhy Salām), came Egypt to bring food for survival of their family, they have had to present their selves in front of Hażrat Yūsuf (‘Alayhy Salām) in every condition,⁸²⁹ the Holy Qur’ān described about them: “And the brethren of Yūsuf came and entered unto him, and he recognized them, while they recognized him not.⁸³⁰ Hażrat Yūsuf (‘Alayhy Salām) recognised them in first sight but the brothers could not recognise him. The reason for this was, for these jealous brothers, a boy who was sold in a miserable price as a slave might pass away or became a slave anywhere, they could not think that the forty years old man with this powerful status is their brother.⁸³¹

On the other hand Hażrat Yūsuf (‘Alayhy Salām) was putting the veil on his face to save the women of Egypt from nuisance.⁸³² Hażrat Yūsuf (‘Alayhy Salām) was known to be a mighty Egyptian administrator with the highest and significant rank after the king. He was the most handsome man in the world with the dignity of Prophethood, and dressed in beautiful Egyptian gown and was sitting on the place of

⁸²⁷ Haqqī, *Fiūz al-Rahmān Urdu Tarjumah Rōḥ al-Bayān*, 532.

⁸²⁸ Murādābādī, *khazā'in al-‘īrfān Fī Tafsīr al-Qur'ān*, 837.

⁸²⁹ Qādrī, *Tafsīr al-Hasnāt*, 293.

⁸³⁰ (al-Qur’ān, 12:58)

⁸³¹ 'Ali, *The Holy Qur'ān Translation and Commentary*, 641.

⁸³² Maṭīḥābādī, *Mawāhib al-Rahmān*, 22.

king on the throne with mighty presence.⁸³³ Thus, when brothers came, they could not recognise him.⁸³⁴

3.7.3. Hażrat Yūsuf ('Alayhy Salām) Treated His Brothers As Strangers But Gave Them Great Honour

Hażrat Yūsuf ('Alayhy Salām) treated them with great sympathy and hospitality and provided them full measurement. He was most interested to know about his great and poor father and his dear brother; who were lost their loved one many years ago. So, he asked from them their circumstances in the same way as for him they were strangers.⁸³⁵ Sham'un⁸³⁶ came forth and told him: "we were twelve sons of our father one of us who was dearer to our father than all of us, was eaten by a fox."⁸³⁷ Hażrat Yūsuf ('Alayhy Salām) interrupted Sham'un's words and asked: "then after lost brother, from whom your father get pacification."⁸³⁸ Sham'un replied: "from deceased's younger brother, now he became the beloved one and it is the reason of not sending him with us."⁸³⁹

3.7.4. Hażrat Yūsuf ('Alayhy Salām) Imposed The Condition On Brothers For Next Trip

When Hażrat Yūsuf ('Alayhy Salām) heard this answer from his brother he said: "Bring unto me a brother of you from your father behold ye not that i gives full

⁸³³ al-Qurtubī, *al-Jāma'y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 235.

⁸³⁴ (al-Qur'ān, 12:58)

⁸³⁵ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 834.

⁸³⁶ Hażrat Yūsuf's ('Alayhy Salām) brother.

⁸³⁷ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 75.

⁸³⁸ *Ibid.*

⁸³⁹ *Ibid.*

measure and that are the best of entertainers.”⁸⁴⁰ “I am relying on your statement and giving you more grains of two camel loads, one for your old father who could not come and the other for your brother who is taking care of him. I want to check the truthiness of your account”⁸⁴¹ so, “ if ye bring him not unto me, there shall be no measuring for you from me, and ye shall not approach me.”⁸⁴² They said: “we will surely entice away his father from him; and verily we are doers.”⁸⁴³ And he said to his pages: “place their goods in their saddle-bags (secretly), haply they will recognize them when they reach back to their household: haply they will return.”⁸⁴⁴

He knew that these sons of Prophet will not consider it good to keep such money with them which was not theirs and their honesty will inevitably bring them back to return this amount.⁸⁴⁵ He was eager to meet his real brother ‘Binyamin’.

3.7.5. Brothers Returned To Canaan

On their return, Ḥaẓrat Yūsuf’s (‘Alayhi Salām) brothers told their father which transpired to them.⁸⁴⁶ They praised ʿAziz-ē-Misr before their father that we were coming from the generous man who put his graciousness on us and gave great owner to us that if someone would be from your adherents can not do this.⁸⁴⁷ He only gave one camel load of grains to each person and if famine will not over soon then we have to go again to get more grains. Ḥaẓrat Ya‘qūb (‘Alayhi Salām) said: ‘Next time when you will go unto king say my compliments to him and also say him that

⁸⁴⁰ (al-Qur’ān, 12:59)

⁸⁴¹ Maṭḥābādī, *Mawāhib al-Rahmān*, 23.

⁸⁴² (al-Qur’ān, 12:60)

⁸⁴³ (al-Qur’ān, 12:61)

⁸⁴⁴ (al-Qur’ān, 12:62)

⁸⁴⁵ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 835.

⁸⁴⁶ al-Qurtubī, *al-Jāma’y al-Ayhkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 238.

⁸⁴⁷ Muṣṭafādādī, *‘Khazā’īn al-‘Irfān Fi Tafsīr al-Qur’ān*, 341.

our father who is prophet of Allah Almighty, prays before Allah for your safety and betterment.”⁸⁴⁸ Then, the sons told his father that “this time Aziz-ē-Misr gave the grains for you and for Binyamin but the corn will not given to us next time if we will not bring Binyamin along us because Aziz-ē-Misr wants to check the truthiness of our statement.”⁸⁴⁹ The Holy Qur’ān describes: “they said: our father: the measuring hath been denied us, wherefore send thou with us our brother, and we shall get our measure; and verily we shall be his guards.”⁸⁵⁰ But Ya‘qūb (‘Alayh Salām) didn’t give importance to their demand because he already experienced the pain given by his sons in Ḥaṣrat Yūsuf’s (‘Alayh Salām) matter; he has had no more trust on them.⁸⁵¹ So, he said to them to which Holy Qur’ān describes: “(Jacob) replied: Shall i trust you with him in the same way as i trusted you with his brother (Joseph) afore time: (Nay) but Allah is the best guardian (than yours) and He is the most merciful of the merciful!”⁸⁵²

3.7.6. The Money Had Been Returned

After this, when they opened their saddle-bags they found that the price which they paid for grains had been returned to them, the food was provided them for free. They became assure of getting one more camel’s load from this kind Aziz-ē-Misr if they pleased him by bringing their brother unto him.⁸⁵³ They stated all this to their father that benevolent Aziz-ē-Misr put his favour that he returned our money to us and it gave evidence that if we will fulfil his demand, he will confer more favour upon

⁸⁴⁸ Maṭīḥābādī, *Mawāhib al-Rahmān*, 29.

⁸⁴⁹ Na’īmī, *Tafsīr Na’īmī*, 52.

⁸⁵⁰ (al-Qur’ān, 12:63)

⁸⁵¹ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 76.

⁸⁵² (al-Qur’ān, 12:64)

⁸⁵³ Ḥaqqī, *Fiṭūz al-Rahmān Urdu Tarjumah Rōḥ al-Bayān*, 455.

us, as Holy Qur'an stated: "They said: our father! What more can we desire! Here are our goods returned to us; We Shall get provision for our family and shall guard our brother and shall obtain an extra load of a camel: this is only a small measure."⁸⁵⁴ So, we will take full care of our brother on the whole journey and this time they were sincere and veracious in their intention.⁸⁵⁵

3.7.7. Father Took Solemn Oath

Ha'zrat Ya'qub ('Alayhy Salam) was not ready to send Binyamin with them but this time he saw they did not wove any worst scheme like before and they also had no more chance to betray because the urgent need of grains in severe famine will compel them to be faithful with his father.⁸⁵⁶ So, he sent Binyamin with his brothers. But he took a solemn oath to Allah's witness with them. Holy Qur'an describes it: "He said: I will by no means send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded,"⁸⁵⁷ (and the matter become out of your power). "And when they gave him their undertaking he said: Allah is the Warden over what we say."⁸⁵⁸ Ha'zrat Ya'qub ('Alayhy Salam) advised his sons that trust in Allah Almighty even after fixing the matters⁸⁵⁹ as Holy Qur'an said:

قَدْ أَعْزَمْتَ فَتْرَكَنَ عَلَى اللَّهِ ۝ إِنَّ اللَّهَ يُحِبُّ الْمُتَرْكِلِينَ {١٥٩}

⁸⁵⁴ (al-Qur'an, 12:65)

⁸⁵⁵ Na'imî, *Tafsîr Nûr al-Îrfân*, 387.

⁸⁵⁶ Ibn-é-Kasîr, *Tafsîr Ibn Kathîr*, 837.

⁸⁵⁷ (al-Qur'an, 12:66)

⁸⁵⁸ (al-Qur'an, 12:66)

⁸⁵⁹ (al-Qur'an, 12:67)

"Then, when thou hast taken a decision, put thy trust in Allah, for Allah loves those who put their trust (in Him)."⁸⁶⁰

3.7.8. Hazrat Ya‘qūb’s (‘Alayhy Salām) Advice For His Sons

Then, for doing compassion with his sons, he peremptorily enjoined a strict advice,⁸⁶¹ he said: "O my sons! Do not enter (the city all) by one gate, but enter by different gates. Yet (even so,) I can be of no avail whatever to you against (anything that may be willed by) God: judgment (as to what is to happen) rests with none but God. In Him have I placed my trust: for, all who have trust (in His existence) must place their trust in Him alone."⁸⁶² They all had attractive personalities as they were heighthed, beautiful and healthy,⁸⁶³ they were the sons of one father and were abound.⁸⁶⁴ In first journey they were unknown to the people of Egypt but next time they grab the attention of people because they became agreeable in Aziz-ē-Misr’s eye in their very first meeting.⁸⁶⁵ So, he wisely advised them to take precautions because he was endued with the knowledge by Allah Almighty that the malevolent eye of people effects.⁸⁶⁶ As, our Holy Prophet Muhammad (Sallallahu Alayhay Wasallam) also said about evil eye: "If anything can proceed from fate, is only malignant eye".⁸⁶⁷ So, Hazrat Ya‘qūb (‘Alayhy

⁸⁶⁰ (al-Qur’ān, 3:159)

⁸⁶¹ Pānipati, *Tafsīr Mažharī*, 225.

⁸⁶² (al-Qur’ān, 12:67)

⁸⁶³ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 837.

⁸⁶⁴ al-Qurtubī, *al-Jāma‘y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 240.

⁸⁶⁵ Pānipati, *Tafsīr Mažharī*, 225.

⁸⁶⁶ Qādri, *Tafsīr al-Hasnāt*, 296.

⁸⁶⁷ Sunan Ibn Mājah: 3510, Sunan-al-Tirmazi:2059

Salām) warns them to take only refuge of Allah Almighty that human precaution cannot work if it is contrary to Allah's Will.⁸⁶⁸

3.7.9. Hazrat Yūsuf (‘Alayhi Salām) Identified Benyamin And Received His Brothers Hospitably

These eleven brothers reached unto Hażrat Yūsuf ('Alayhy Salām) from different gates⁸⁶⁹ of the city as their father had enjoined them. Hażrat Yūsuf ('Alayhy Salām) recognised Binyamin and received all of them hospitably, even more so than before because they fulfilled his demand of bringing Binyamin.⁸⁷⁰ They said to Hażrat Yūsuf ('Alayhy Salām) that this is our brother about whom you are asking for.⁸⁷¹ Hażrat Yūsuf ('Alayhy Salām) replied: "you did good job, very soon i will give its reward to you."⁸⁷² He settled them in the royal guest house of his palace with great honour, open countenance and cheerful heartedness.⁸⁷³ At the time of meal he had seated them two by two⁸⁷⁴ who were the brothers from same mother on one dish.⁸⁷⁵ Only Binyamin remained, when he saw that he left alone, he thought of Hażrat Yūsuf ('Alayhy Salām) that if my brother was alive he would also sit with him but Alas! His remembrance made him wept.⁸⁷⁶ When Hażrat Yūsuf ('Alayhy Salām) saw him sad,

⁵⁶⁸ Pānipatī, *Tafsīr Mazhārī*, 224-25.

⁸⁵ The city had four gates. *al-Qurtubī*, *al-Jāma' y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 240.

⁶⁷⁰ Ibn-é-Kasîr, *Tafsîr Ibn Kathîr*, 837.

⁸⁷¹ Qādī. *Tafsīr al-Hasnāt*, 299.

⁸²² al-Husain bin Mas'ud al-Baghwi, *Mu'ālim al-Tanzil Fi al-Tafsīr Wa al-Tāwil*, vol. 3 (Beirut: Dār al-Fikr li al-Tabā'ah wa al-Nashr wa al-Tūzī', 1985), 304.

⁸⁷³ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 76.

⁸⁴ 'Abdurrahmān bin 'Alī al-Jawzī, *Zād al-Masīr Fi 'Ilm al-Tafsīr*, vol. 4 (Beirut: al-Kutub al-islāmī li Tabā'ah wa al-Nashr, 1965), 255.

⁸⁷⁵ Haqqī, *Fiżż al-Rahmān Urdu Tarjumah Rōh al-Bayān*, 471.

⁸⁷⁶ al-Qurtubi, *al-Jāma' y al-Ayhkām al-Qur'ān al-Ma'rūf* Bihi *Tafsīr Qurtubī* 244.

he took him to his table besides him and said to his brothers that because this brother of you left alone so i am giving him place to my table.⁸⁷⁷

3.7.10. **Hażrat Yūsuf ('Alayhy Salām) Has Revealed His Identity To Benyamin In Privacy**

At night he accommodated them again two by two and Binyamin was the odd one. The wise Aziz-ē-Misr took him with himself to get the chance of privacy for talking with him and to disclose his self unto him that he is his real brother.⁸⁷⁸ Hażrat Yūsuf ('Alayhy Salām) said to him: "would you like that i become your brother in place of your died brother?"⁸⁷⁹ Binyamin replied: "Certainly! No one can as good with his brother as you are with me but the difference is that you are not from Hażrat Ya'qūb and Rābīl (born of the same mother)",⁸⁸⁰ Hażrat Yūsuf ('Alayhy Salām) could not bear this answer form his real brother as his heart already suffused with the love of his real brother, he wept and embraced his brother and told him that I am Yūsuf ('Alayhy Salām) your real brother⁸⁸¹, Holy Qur'ān relates it in these words: "and when they entered unto Yūsuf, he betook his full brother unto himself, and said: verily i am thine own brother (Yūsuf), so sorrow not over that which they have been working."⁸⁸²

⁸⁷⁷ Ibid.

⁸⁷⁸ 'Ali, *The Holy Qur'ān Translation and Commentary*, 646.

⁸⁷⁹ Pānipatī, *Tafsīr Mazhārī*, 226.

⁸⁸⁰ Ibid.

⁸⁸¹ al-Jawzī, *Zād al-Masīr Fi 'ilm al-Tafsīr*, 256.

⁸⁸² (al-Qur'ān, 12:69)

3.7.11. ჰაჟრათ იუსუფ (‘ალაიჰი სალამ) დეტაინ ბინიამინ ინ ეგიპტ

Now, Binyamin don't want to depart from his brother in any condition.⁸⁸³

ჰაჟრათ იუსუფ (‘ალაიჰი სალამ) said to him: you know that father is already grieved for me, your absence will increase his sadness. But Binyamin was not ready to go back.⁸⁸⁴ Then ჰაჟრათ იუსუფ (‘ალაიჰი სალამ) said it will not be possible until he will relate with you something despicable.⁸⁸⁵ But everything was acceptable for Benyamin.⁸⁸⁶ So, Allah Almighty guided ჰაჟრათ იუსუფ (‘ალაიჰი სალამ) towards a plane to detain him.⁸⁸⁷ He told about this plane to Binyamin that i will place my cup into your pack⁸⁸⁸ and he was agreed with that stratagem.⁸⁸⁹ On next day “and when he had provided them with their provision: he placed the drinking-cup in his brother's pack.”⁸⁹⁰ The courtiers did not know the whole matter, when they did not find the cup⁸⁹¹ for measurement of grains, they went behind the caravan.⁸⁹² They suspected theft on the people of caravan as they departure right now,⁸⁹³ so, they went behind it and one of them shouted: “O caravan! Verily ye are thieves.⁸⁹⁴ They said while they

⁸⁸³ Pānipati, *Tafsīr Mažharī*, 227.

⁸⁸⁴ Ibid.

⁸⁸⁵ al-Qurtubi, *al-Jāma'y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 244.

⁸⁸⁶ al-Baghwī, *Mu'ālim al-Tanzīl Fī al-Tafsīr Wa al-Tāwīl*, 305.

⁸⁸⁷ (al-Qur'ān, 12:76)

⁸⁸⁸ al-Baghwī, *Mu'ālim al-Tanzīl Fī al-Tafsīr Wa al-Tāwīl*, 305.

⁸⁸⁹ Na'imī, *Tafsīr Na'imī*, 82.

⁸⁹⁰ (al-Qur'ān, 12:70)

⁸⁹¹ It was made of gold and studded with precious stones and jewels. Murādābādī, *'khazā'in al-'irfān Fī Tafsīr al-Qur'ān*, 314. At the time of famine it was in use for measurement of grains. It had the capacity to measure four kilo grams. See: Na'imī, *Tafsīr Na'imī*, 82.

⁸⁹² Murādābādī, *'khazā'in al-'irfān Fī Tafsīr al-Qur'ān*, 314.

⁸⁹³ Ibid.

⁸⁹⁴ (al-Qur'ān, 12:70)

turned toward them: what is it that ye miss!⁸⁹⁵ They said: we miss the king's cup: and for him who bringeth it shall be a camel-load; and thereof i am a guarantor."⁸⁹⁶

The brothers shivered with the title of thieves which was given to them after royal hospitality, they could not think that they will be abused by this suspicion,⁸⁹⁷ so they said: "by Allah! Assuredly ye know that we came not to work corruption in the land, nor we have been thieves."⁸⁹⁸ They said this because they returned the amount this time which they found in their saddle-bags after coming back from Egypt.⁸⁹⁹ And it was also renowned in Egypt that these men of the caravan were very pious and did not infuriate others.⁹⁰⁰ They also covered the mouths of their camels to prevent animals to eat from the trees of the city.⁹⁰¹ So, Ḥaẓrat Yūsuf's ('Alayh Salām) men asked about them the punishment for themselves if they were liars, they said: "what shall be the meed of him, if ye are found liars!"⁹⁰² They said: his meed shall be that he, in whose saddle-bag it is found, shall himself be recompense thereof. Thus we recompense the wrong-doers.⁹⁰³ This absurdity made them stunned that they could not able to clear this suspicion from their brother by saying this that Aziz-ē-Misr 's men sealed their saddle-bags by themselves, may be they by mistake left it in their bags as it happened before⁹⁰⁴ But now, in spite of exoneration they told the punishment according to their own religious law. The courtiers brought them before Ḥaẓrat Yūsuf ('Alayh Salām) so, "he began with their sacks before the sack of his brother; and then he brought it forth from his brother's sack in this wise We contrived for Ḥaẓrat

⁸⁹⁵ (al-Qur'ān, 12:71)

⁸⁹⁶ (al-Qur'ān, 12:72)

⁸⁹⁷ Haqqī, *Frīz al-Rahmān Urdu Tarjumah Rōh al-Bayān*, 475.

⁸⁹⁸ (al-Qur'ān, 12:73)

⁸⁹⁹ Pānipatī, *Tafsīr Mazhārī*, 228.

⁹⁰⁰ al-Qurtubī, *al-Jāma' y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 249.

⁹⁰¹ Na'imī, *Tafsīr Na'imī*, 91.

⁹⁰² (al-Qur'ān, 12:74)

⁹⁰³ (al-Qur'ān, 12:75)

⁹⁰⁴ Na'imī, *Tafsīr Na'imī*, 92.

Yūsuf. He was not one to take his brother by the law of the king, except that Allah willed We exalt in degrees whomsoever We will, and above every knowing one is a Knower.”⁹⁰⁵ Allah Almighty taught Hażrat Yūsuf (‘Alayhy Salām) this stratagem to detain Binyamin that if he did not ask the punishment of theft from his brothers afore time, he could not restrain him according to Egyptian’s rule.⁹⁰⁶ Hażrat Ibn-ē-Abbās (Razi Allah-u-‘Anhu) said: “In the law which revealed on Hażrat Ya‘qūb (‘Alayhy Salām) every thief became enslaved as punishment and it was equal to cutting hand” and in the king’s law the thief should be beaten by stick and also paid fine in double, according to the value of stolen thing.⁹⁰⁷

3.7.12. Brothers’ False Accusation on Hażrat Yūsuf (‘Alayhy Salām) of Theft

Now, the ten brothers felt embarrassment because after given royal honour, this matter created shameful absurdity for them. So, their hatred for Hażrat Yūsuf (‘Alayhy Salām) and Binyamin came out,⁹⁰⁸ brothers were not only ready to accept that Binyamin did sin but they also put the blame of theft on Hażrat Yūsuf (‘Alayhy Salām) to which the Holy Qur’ān depicts:

“They said: if he stealth, then surely a brother of him hath stolen afore.”⁹⁰⁹

From this, they wanted to tell that they were unaccountable from this absurdity as Binyamin was their brother in law and he and his brother are same in nature.⁹¹⁰ This false charge injured Hażrat Yūsuf (‘Alayhy Salām) but he pretended as he didn’t hear

⁹⁰⁵ (al-Qur’ān, 12:76)

⁹⁰⁶ Murādābādī, ‘Khazā’īn al-‘Irfān Fi Tafsīr al-Qur’ān, 316.

⁹⁰⁷ al-Rāzī, al-Tafsīr al-Kabīr Āw Mafātīh al-Ghayb, 144.

⁹⁰⁸ Qādīnī, Tafsīr al-Ḥasnāt, 302.

⁹⁰⁹ (al-Qur’ān, 12:77)

⁹¹⁰ Ibid., 303.

it.⁹¹¹ Holy Qur'an describes it: "Yūsuf concealed it in himself and discovered it not unto them. He said to himself ye are in evil place and Allah is the Best Knower of that which ye ascribed."⁹¹² Courageous Hażrat Yūsuf ('Alayh Salām) didn't open the secret that you were in Hażrat Yūsuf's ('Alayh Salām) power and telling lie before him, because it was still not in Allah's Will to open it.⁹¹³

3.7.13. Half Brothers' Failure To Take Binyamin Back

Now, when they saw Aziz-ē-Misr took Binyamin, they became afraid of their old age father's sorrow and wrath upon them for not bringing him back safely.⁹¹⁴ They started imploring before Hażrat Yūsuf ('Alayh Salām) to let Binyamin go with them and praising him of his honesty, just, piousness that he had an old age father who gets satisfaction only from him after his beloved Yūsuf ('Alayh Salām).⁹¹⁵ They said this to get his sympathy for their father that in result he might set Binyamin free. Holy Qur'an describes it: "they said: Aziz-ē-Misr! Verily he hath a father of old aged; So take one of us in his stead; verily we behold thy to be of the well-doers."⁹¹⁶ He said: Allah forbid that we should take anyone but him with whom we found our stuff; verily then we should be the wrong-doers."⁹¹⁷ Hażrat Yūsuf ('Alayh Salām) remained strict with the words they had given to him according to their creed and didn't return Binyamin back to them or replaced him with any of the other brother who had done no crime.⁹¹⁸

⁹¹¹ Pānipatī, *Tafsīr Mažharī*, 231.

⁹¹² (al-Qur'an, 12:77)

⁹¹³ Na'imī, *Tafsīr Na'imī*, 102.

⁹¹⁴ Ma'lihābādī, *Mawāhib al-Rahmān*, 58.

⁹¹⁵ Pānipatī, *Tafsīr Mažharī*, 232.

⁹¹⁶ (al-Qur'an, 12:78)

⁹¹⁷ (al-Qur'an, 12:79)

⁹¹⁸ Qādrī, *Tafsīr al-Hasnāt*, 303.

When they have had no hope of yielding before Ḥażrat Yūsuf ('Alayh Salām), they separated and took a conference privately.⁹¹⁹ They all became sorrowful due to this incident. They feared of their father's wrath upon them.⁹²⁰ The eldest of them reminded others about the solemn oath which they took with their father and it is shameful for them to go back without Binyamin.⁹²¹ He said: "know ye not that your father hath taken an assurance from you before Allah: and afore time ye have been remiss in your duty in respect of Yūsuf; i so will by no means go forth from the land until my father giveth me leave of Allah judgeth for me, and He is the Best of judges.⁹²² Return unto your father, and say: our father! Verily thy son hath stolen, we bear witness only to what we know, and of the unseen we could not be guards.⁹²³ And inquire those of the city where we have been and of the caravan with whom we have travelled hither; and verily we are truth-tellers."⁹²⁴

The eldest one advised them to tell father that at the time of promise we didn't know that this event will happen only Allah Almighty knows the best about the reality that how the cup was put into Binyamin's bag.⁹²⁵ We honestly tried to secure Binyamin but we didn't know that he had accused only or he had stolen, we had no witness on Binyamin's actions which he did secretly and we don't know that this claim is right or wrong.⁹²⁶ For assurance he can ask from caravan and the people of the city where they went.⁹²⁷

⁹¹⁹ al-Qurtubī, *al-Jāma'y al-Ayḥkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 256.

⁹²⁰ Amīr 'Ali Ma'lūḥābādī, *Mawāhib al-Rahmān*, vol. 5 (Lahore: Maktabah Rashīdīyyah, 1919), 58.

⁹²¹ Sa'īdī, *Tibyān al-Qur'ān*, 838.

⁹²² (al-Qur'ān, 12:80)

⁹²³ (al-Qur'ān, 12:81)

⁹²⁴ (al-Qur'ān, 12:82)

⁹²⁵ Murādābādī, 'khazā'in al-'irfān Fī Tafsīr al-Qur'ān, 317.

⁹²⁶ Qādrī, *Tafsīr al-Hasnāt*, 309.

⁹²⁷ Ibid.

3.7.14. ჰაჟრათ ია'კუბ (‘Alayhy Salām) Denied Accepting The Shocking News

So, the eldest one didn't went home with his brothers because he felt shame to go before his father.⁹²⁸ When the remaining brothers reached unto their father, they transpired the circumstances of journey to their father according to their elder brother.⁹²⁹ For ჰაჟრათ ია'კუბ it was a stunning story. He denied to accept all this and thought it similar to that which happened with ჰაჟრათ იუსუფ (‘Alayhy Salām) before.⁹³⁰ The grief-stricken heart of ჰაჟრათ ია'კუბ (‘Alayhy Salām) augmented with sorrow. “He said: nay! Your selves have embellished for you an affair; so seemly patience! Belike Allah may bring them all unto me; verily He! Only He is the Knowing, the Wise.”⁹³¹ ჰაჟრათ ია'კუბ (‘Alayhy Salām) said to them that why they didn't take precautionary step that might be anybody put king's cup again in their saddle-bags same as it happened before.⁹³² So, he turned away his face from his sons because they suffered him second time.⁹³³

3.7.15. ჰაჟრათ ია'კუბ (‘Alayhy Salām) Lost The Colour Of His Eyes With Severe Grief

The new grief restored the memory of previous grief.⁹³⁴ His sorrow for his beloved and lost ჰაჟრათ იუსუფ (‘Alayhy Salām) reinstated to which the Holy Qur'ān describes: “and he turned away from them, and said: “O my grief for ჰაჟრათ იუსუფ!

⁹²⁸ Pānipatī, *Tafsīr Mažharī*, 234.

⁹²⁹ Ibid.

⁹³⁰ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 842.

⁹³¹ (al-Qur'ān, 12:83)

⁹³² Ma'lihābādī, *Mawāhib al-Rahmān*, 64.

⁹³³ Pānipatī, *Tafsīr Mažharī*, 235.

⁹³⁴ al-Qurtubī, *al-Jāma'y al-Ayħkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 262.

And his eyes whitened with grief, while he was filled with suppressed sorrow.”⁹³⁵ The old father’s unshared, indescribable grief reached on its peak but he confiscated on it. The tears could not help relief his deep sorrow but there was nothing to do accept weeping before Allah Almighty, his patience and complain was only before Him and the lamentation before Him was not against the patience.⁹³⁶ He wept for a long time but never said a word of impatience.⁹³⁷ His feebleness increased due to sadness and tears took the colour of his eyes and made his eyesight weak.⁹³⁸ When his children saw the severe condition of their father they also felt great sorrow for him,⁹³⁹ so they said to him as Holy Qur’ān describes it: “they said: by Allah! Thou wilt not cease remembering Hażrat Yūsuf until thou art wizened or thou be of the dead.”⁹⁴⁰ He said: “I only bewail my cogitation and grief unto Allah, and I know from Allah that which ye know not.”⁹⁴¹ Hażrat Ya‘qūb’s (‘Alayh Salām) silent sorrow for his missing beloved son ‘Hażrat Yūsuf (‘Alayh Salām)’ could not break his faith in Allah Almighty, he didn’t distrust from Him.⁹⁴² He knew from the knowledge given by Allah that the dream of little Hażrat Yūsuf (‘Alayh Salām) will come true because it was the dream of a Prophet so, Hażrat Yūsuf (‘Alayh Salām) was certainly alive.⁹⁴³

⁹³⁵ (al-Qur’ān, 12:84)

⁹³⁶ Maṣīḥābādī, *Mawāhib al-Rahmān*, 64.

⁹³⁷ Ibid.

⁹³⁸ Muṣādābādī, ‘*khazā’in al-‘irfān* Fi *Tafsīr al-Qur’ān*, 317.

⁹³⁹ Maṣīḥābādī, *Mawāhib al-Rahmān*, 70.

⁹⁴⁰ (al-Qur’ān, 12:85)

⁹⁴¹ (al-Qur’ān, 12:86)

⁹⁴² al-Siūtī, *Tafsīr Durray Mansūr*, 95.

⁹⁴³ Muṣādābādī, ‘*khazā’in al-‘irfān* Fi *Tafsīr al-Qur’ān*, 317.

3.7.16. Hāzrat Ya‘qūb (‘Alayhy Salām) Sent His Sons Again For The Search Of Hāzrat Yūsuf (‘Alayhy Salām) And Binyamin

Saddi said when sons told him about the good qualities and behaviour of Aziz-ē-Misr, he felt him as it was only his Hāzrat Yūsuf (‘Alayhy Salām) who possessed these qualities.⁹⁴⁴ For this, Hāzrat Ya‘qūb (‘Alayhy Salām) said to them to go in search of Hāzrat Yūsuf (‘Alayhy Salām) and Binyamin in Egypt that might be they all were there in same place and advised them not to leave the hope of Allah’s mercy because only those give up hope who have no faith in Allah Almighty.⁹⁴⁵ He said to them: “O My sons! Go and ascertain about Yūsuf and his brother, and despair not of the comfort of Allah; verily none despair of the comfort of Allah except a people disbelieving.”⁹⁴⁶ Hāzrat Ya‘qūb’s (‘Alayhy Salām) sons were already distressed by famine, so they went again to Egypt.⁹⁴⁷

3.8. HĀZRAT YŪSUF’S (‘ALAYHY SALĀM) BROTHERS CAME TO EGYPT ONCE AGAIN

This time when their stock of grain became low again and their capital to purchase the grain was also scanty.⁹⁴⁸ But they knew the merciful nature of the Aziz-ē-Misr, even though he detained their brother. They came unto him and told him that distress reached to their father due to losing his sons.⁹⁴⁹ They also told him about intricacies of their pains; lack of food, their miserable condition made by famine and now they need full measures of grains in charity as Allah always gives reward to

⁹⁴⁴ Haqqī, *Fiūz al-Rāhmān Urdu Tarjumah Rōh al-Bayān*, 501.

⁹⁴⁵ al-Qurtubī, *al-Jāma‘y al-Ayħkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 266.

⁹⁴⁶ (al-Qur’ān, 12:87)

⁹⁴⁷ Maħħabādī, *Mawāhib al-Rāhmān*, 74.

⁹⁴⁸ Sa‘dī, *Tibyān al-Qur’ān*, 847.

⁹⁴⁹ 'Ali, *The Holy Qur’ān Translation and Commentary*, 653.

charitable.⁹⁵⁰ The Holy Qur'ān describes it: "then, when they came (back) into (Joseph's) presence they said: "O exalted one! Distress has seized us and our family: we have brought but poor goods so pay us full measure, and be charitable unto us: for Allah doth reward the charitable."⁹⁵¹

3.8.1. Ḥaẓrat Yūsuf ('Alayh Salām) Exposed His Self To His Brothers

All this touched to Ḥaẓrat Yūsuf's ('Alayh Salām) heart; he could not tolerate this more, the feeling of pity, sympathy and mercy for his family made him wept.⁹⁵² Now the time came to reveal himself before his brothers to shake their conscience so that, they could do repentance of their wrong doings it was also because this time they came with humility and lowness.⁹⁵³ He lifted the veil from his face which, he was taken to hide his beauty from the time when the women of Egypt wove a snare against him.⁹⁵⁴ He removed his crown from his forehead⁹⁵⁵ to show the mole (black spot)⁹⁵⁶ and to introduce himself before his brothers and smiled the light (Nūr) reflected from his tooth⁹⁵⁷ he said: "Are you aware of what you did with Joseph and his brother, when you were ignorant?"⁹⁵⁸ That you beaten him and threw him into pit and then sold him. He talked to them kindly, In spite of scolding and punishing them, even he had full power on them, and he saved them from immense embarrassment by

⁹⁵⁰ Qādī, *Tafsīr al-Ḥasnāt*, 313.

⁹⁵¹ (al-Qur'ān, 12:88)

⁹⁵² Maṭīḥābādī, *Mawāhib al-Rahmān*, 79.

⁹⁵³ 'Alī, *The Holy Qur'ān Translation and Commentary*, 654.

⁹⁵⁴ Ḥaqqī, *Flūz al-Rahmān Urdu Tarjumah Rōḥ al-Bayān*, 510.

See also: Maṭīḥābādī, *Mawāhib al-Rahmān*, 23.

⁹⁵⁵ Ḥaqqī, *Flūz al-Rahmān Urdu Tarjumah Rōḥ al-Bayān*, 510.

⁹⁵⁶ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 844.

⁹⁵⁷ Na'īmī, *Tafsīr Nūr al-İrfān*, 391.

⁹⁵⁸ (al-Qur'ān, 12:89)

giving an apology of their deeds by himself that they were ignorant at that time.⁹⁵⁹ Now, his brothers saw him meticulously, they started recognizing him that he was Hażrat Yūsuf ('Alayhy Salām),⁹⁶⁰ "they said: art thou Yūsuf indeed! He said: I am Yūsuf and this is my brother; Allah hath surely been gracious unto us; verily whosoever feareth and endureth, then verily Allah wasteth not the hire of the well-doers."⁹⁶¹ (The brothers) said: "By God! Verily has God raised thee high above us, and we were indeed but sinners!"⁹⁶² Allah Almighty has given you this honour because of your patience over our bad behaviour. After exposing himself before his brothers he came down from his throne and embraced with them.⁹⁶³ They were astonished that they could not recognise him even they have been coming for previous two years to buy grains and met Hażrat Yūsuf ('Alayhy Salām) every time.⁹⁶⁴

3.8.2. Hażrat Yūsuf ('Alayhy Salām) Forgave His Brothers

They all became shameful and recognized their low deeds. They confessed their sins freely and also accepted the exaltedness of Hażrat Yūsuf ('Alayhy Salām) upon them in good nature, high rank, his power and wealth.⁹⁶⁵ But the generous Hażrat Yūsuf ('Alayhy Salām) forgave their all bad treatment as a true prophet of Allah Almighty and said it all happened according to Allah Almighty's Will. He wanted them to be good "he said; no reproach upon you today. May Allah forgive you; and He is the Most Merciful of the merciful."⁹⁶⁶ Our Holy Prophet Muḥammad

⁹⁵⁹ al-Śiūtī, *Tafsīr Durray Mansūr*, 99.

⁹⁶⁰ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 77.

⁹⁶¹ (al-Qur'ān, 12:90)

⁹⁶² (al-Qur'ān, 12:91)

⁹⁶³ Haqqī, *Fiūz al-Rahmān Urdu Tarjumah Rāḥ al-Bayān*, 511.

⁹⁶⁴ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 845.

⁹⁶⁵ *Ibid.*

⁹⁶⁶ (al-Qur'ān, 12:92)

(Sallallahu Alayhay Wasallam) also praised his forgiveness while forgiving idolaters (*kuffār*) of Makkah at the time of conquered the city in these words: “I will say to you, as Ḥaẓrat Yūsuf (‘Alayhy Salām) said to his brothers: “No reproach upon you today. May Allah forgive you; and He is the Most Merciful of the merciful.”⁹⁶⁷ He not only forgave them but also prayed to Allah Almighty for their forgiveness.⁹⁶⁸

3.8.3 Ḥaẓrat Yūsuf (‘Alayhy Salām) Sent His Shirt To His Father And Ordered His Brothers To Bring Whole Family in Egypt

After this he asked them about his father and about their households, they told that our father’s eyes became white with the grief of losing you.⁹⁶⁹ When he heard this, he gave his shirt which he acquired as an heirloom to one of his brothers to restore his father’s eye sight and to remove his grief by giving him proof that Ḥaẓrat Yūsuf (‘Alayhy Salām) was alive,⁹⁷⁰ he said to them, Holy Qur’ān describes it: “go with this shirt of mine and cast it upon my father’s face; he shall recover his sight; and bring unto me all your family.”⁹⁷¹ Ḥaẓrat Yūsuf (‘Alayhy Salām) didn’t go by himself that might be his father loses his senses by getting this coincidental news.⁹⁷²

⁹⁶⁷ (al-Qur’ān, 12:92)

⁹⁶⁸ Aḥmad bin al-Ḥusain al-kharāṣānī al-Bayhqi, *Kitab al-Sunan al-Kubrā Bāb Fataḥ Makkah Ḥarrasahā Allah Ta’alā*

⁹⁶⁹ Qādī, *Tafsīr al-Ḥasnāt*, 315.

⁹⁷⁰ Ibid.

⁹⁷¹ (al-Qur’ān, 12:93)

⁹⁷² Maṭīḥābādī, *Mawāhib al-Rahmān*, 88.

3.8.4. ჰაჰრათ ია'კუბ (‘ალაიჰი სალამ) ფელთ არომა ი ჰაჰრათ იუსუფის (‘ალაიჰი სალამ) შერი

At the same moment when ჰაჰრათ იუსუფის (‘ალაიჰი სალამ) brothers departed from Egypt, ჰაჰრათ ია'კუბ (‘ალაიჰი სალამ) felt the sweet-smell of ჰაჰრათ იუსუფ (‘ალაიჰი სალამ) in Canaan, at that time the caravan was at eight nights distance,⁹⁷³ approximately twenty-four hundred miles⁹⁷⁴ far from Egypt, ჰაჰრათ ია'კუბ (‘ალაიჰი სალამ) said to his households, i.e. grand-sons who were sitting near him that i am feeling ჰაჰრათ იუსუფ (‘ალაიჰი სალამ) smell, the Holy Qur’ān described this event in these words: “and when the caravan had departed, their father said: surely i feel the smell of ჰაჰრათ იუსუფ (‘ალაიჰი სალამ), if ye think not that I am doting.”⁹⁷⁵ But those who were around him didn’t acknowledge it because they did not feel it, so, they said to ჰაჰრათ ია'კუბ (‘ალაიჰი სალამ), Holy Qur’ān relates it: “By Allah, Lo! Thou art still in thine old aberration.”⁹⁷⁶ ჰაჰრათ ია'კუბ (‘ალაიჰი სალამ) kept quite at that moment.⁹⁷⁷ But after few days the caravan arrived Canaan, იაჰუდა entered home with the shirt of ჰაჰრათ იუსუფ (‘ალაიჰი სალამ) along with good news about his beloved son.⁹⁷⁸ He put ჰაჰრათ იუსუფის (‘ალაიჰი სალამ) shirt on his father’s face his eyes become as bright as it had nothing happened to them before, his all sorrow had gone,⁹⁷⁹ Holy Qur’ān describes this event in these words: “when the bearer of good

⁹⁷³ Muhammad bin Jarīr al-Tibrī, *Jām’ay al-Bayān ‘an Tq’wīl Āay al-Qur’ān*, vol. 8 (Beirut: Dār al-Fiqr, 1984), 57-59.

⁹⁷⁴ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 78.

⁹⁷⁵ (al-Qur’ān, 12:94)

⁹⁷⁶ (al-Qur’ān, 12:95)

⁹⁷⁷ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 78.

⁹⁷⁸ Ibid.

⁹⁷⁹ Ibid.

tidings came (with Joseph's shirt), he laid it over his face; and he regained his sight.”⁹⁸⁰

Hażrat Ya‘qūb (‘Alayhy Salām) always had belief that Hażrat Yūsuf (‘Alayhy Salām) was living and was not eaten up by fox, he knew that soon he will meet him⁹⁸¹ as he said to his sons: “(And) exclaimed: ‘Did I not tell you, ‘Verily, I know, from Allah, something that you do not know?’”⁹⁸² Now the sons felt great shame, their eyes hang down with embarrassment, they realised that their father was on the right opinion to love Hażrat Yūsuf (‘Alayhy Salām) as he deserved it for his higher rank in all aspects,⁹⁸³ so, they said: “O our father: Ask forgiveness of our sins for us, verily we were sinners.”⁹⁸⁴ He said: “Soon I shall ask my Sustainer (Lord) to forgive you; Verily He! Only He is the Forgiving, the Merciful.”⁹⁸⁵ So, at the time of dawn he prayed to Allah Almighty for the forgiveness of his sons, his prayers were accepted. Allah Almighty sent revelation to him that his sons were forgiven.⁹⁸⁶

After this Hażrat Ya‘qūb (‘Alayhy Salām) asked Yahūdah “in which condition you left Hażrat Yūsuf?” he replied: “He is ruling over Misr”, Hażrat Ya‘qūb (‘Alayhy Salām) asked again with agitation: “I have no concern with his governance, on which religion you left him?” Yahūdah replied: “he was adhering to religion Islam.” Hażrat Ya‘qūb became very happy to hear this because only prophet knows the true value of belief (*Eemān*), he bowed down his head on the floor before Allah Almighty for thanksgiving, and said after this “Now Allah Almighty fulfilled his

⁹⁸⁰ (al-Qur’ān, 12:96)

⁹⁸¹ Murādābadī, ‘khażā’in al-‘irfān Fi Tafsīr al-Qur’ān, 317.

⁹⁸² (al-Qur’ān, 12:96)

⁹⁸³ al-Khuldūn, Tārīkh Ibn-ē-Khuldūn, 78.

⁹⁸⁴ (al-Qur’ān, 12:97)

⁹⁸⁵ (al-Qur’ān, 12:98)

⁹⁸⁶ Murādābadī, ‘khażā’in al-‘irfān Fi Tafsīr al-Qur’ān, 319.

blessings on us.”⁹⁸⁷ Hassan said: “when shirt bearer came with good tiding, Ḥaẓrat Ya‘qūb had nothing to give the reward of bringing that news. So, he said to him: By Allah! I have nothing to give you as we ate nothing from seven nights, but for its reward many Allah remove the intricacies of your death.”⁹⁸⁸

3.8.5. Arrival Of Ḥaẓrat Ya‘qūb’s (‘Alayhy Salām) Family In Egypt And Received With Great Honour

In short, Ḥaẓrat Ya‘qūb (‘Alayhy Salām) and his family departed after preparing for journey to fulfil Ḥaẓrat Yūsuf’s (‘Alayhy Salām) desire of reunion.⁹⁸⁹ After covering a day’s journey they reached near Egypt. They were seventy two or seventy three in numbers.⁹⁹⁰ When Ḥaẓrat Yūsuf (‘Alayhy Salām) got the news that the caravan of Israelites is coming near Egypt, he came out with the aristocracies and confidential of Egypt to welcome his father.⁹⁹¹ The people of Egypt had also great respect for Ḥaẓrat Yūsuf (‘Alayhy Salām) in their hearts, for this, they all came out and joined the royal succession to receive Ḥaẓrat Ya‘qūb (‘Alayhy Salām).⁹⁹²

When Ḥaẓrat Ya‘qūb (‘Alayhy Salām) saw the royal procession; he could not recognize Ḥaẓrat Yūsuf (‘Alayhy Salām) among them. He asked from Yahūdah: “Is Pharaoh of Misr coming?” he replied: “Not, but he is your son Ḥaẓrat Yūsuf (‘Alayhy Salām).”⁹⁹³ Ḥaẓrat Ya‘qūb (‘Alayhy Salām) was watching the magnificence of procession amazingly, so, Ḥaẓrat Jibrāīl (‘Alayhy Salām) came and stated to him

⁹⁸⁷ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 78.

See also: Maṭīḥābādī, *Mawāhib al-Rahmān*, 92.

⁹⁸⁸ al-Qurtubī, *al-Jāma‘y al-Ayhkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 276.

⁹⁸⁹ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 847.

⁹⁹⁰ Muṭādābādī, ‘khazā‘in al-īrfān Fi Tafsīr al-Qur’ān, 319.

⁹⁹¹ Qādrī, *Tafsīr al-Hasnāt*, 320.

⁹⁹² Na‘īmī, *Tafsīr Nūr al-īrfān*, 393.

⁹⁹³ al-Qurtubī, *al-Jāma‘y al-Ayhkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 283.

humbly put your sight towards the firmament, the angels of heavens who were weeping with you in your sorrow were also came to celebrate your happiness.⁹⁹⁴ Hazrat Ya‘qūb (‘Alayhy Salām) asked from Hazrat Jibrāīl (‘Alayhy Salām) “who is my Yūsuf among them?” He replied: “That one who was under umbrella”.⁹⁹⁵ Hazrat Ya‘qūb (‘Alayhy Salām) was spontaneously coming down from the horse, so, when sons saw this they took him down and in his avidity for meeting Hazrat Yūsuf (‘Alayhy Salām) he advanced towards him on foot with the support of Yahūdah by putting his hand on his shoulder.⁹⁹⁶

3.8.6. The Separated Ones Met Once Again

When Hazrat Yūsuf (‘Alayhy Salām) saw this from a distance, he also came down from his carriage and briskly proceeded towards his father.⁹⁹⁷ So, they both impatiently and swiftly came near to each other.⁹⁹⁸ While, Hazrat Yūsuf (‘Alayhy Salām) was intended to say salutation to his father, Hazrat Jibrāīl (‘Alayhy Salām) said to him that today you should give first chance to your father to say salutation to you⁹⁹⁹ as he is more venerable than you.¹⁰⁰⁰

So, Hazrat Ya‘qūb went forward and said greetings to Hazrat Yūsuf (‘Alayhy Salām) “O! Remover of grief, May you live in peace and mercy of Allah Almighty”.¹⁰⁰¹ Hazrat Yūsuf (‘Alayhy Salām) answered the greeting and asked his father: “Dear father! You wept for me that you lost your eyesight even you knew that

⁹⁹⁴ Ibid.

⁹⁹⁵ Nā‘imī, *Tafsīr Nā‘imī*, 167.

⁹⁹⁶ Haqqī, *Fi‘l-Rahmān Urdu Tarjumah Rōh al-Bayān*, 526.

⁹⁹⁷ Ibid.

⁹⁹⁸ Ibid.

⁹⁹⁹ Qādrī, *Tafsīr al-Hasnāt*, 321.

¹⁰⁰⁰ al-Qurtubī, *al-Jāma‘y al-Ayhkām al-Qur‘ān al-Ma‘rūf Bihi Tafsīr Qurtubī* 283.

¹⁰⁰¹ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 78.

on the Day of Judgment we will get together?" His father replied: "Yes I know this but I feared that your belief in Allah Almighty might not be taken away, and it becomes the obstruction between both of us to become unite."¹⁰⁰² Then, both of them cuddled and wept because the separated ones met after a long time.¹⁰⁰³ As a poet said:

What a blessed moment is it that	چہ خوش حالیست رونے دو ست دین
I saw the face of my sweet-heart,	پس از عمرے بیک دیگر رو سیدن
After a long-time we separated	بکام دل زمانے ارمیدن
ones meet each other,	بہم گفتن سخن و زبم شنیدن ¹⁰⁰⁴
The desire of our heart fulfilled,	
And we get the chance to talk	
with each other.	

This scene made angels weep and the cavalcade was also in strange condition of happiness and sorrow.¹⁰⁰⁵ After this, the drums of gladness had been beaten, the horses neighed with happiness and angles said the glory of Allah Almighty.¹⁰⁰⁶ These separated ones met each other on tenth of Muharam al-Harām.¹⁰⁰⁷ In the long period of separation¹⁰⁰⁸, Ḥaẓrat Ya'qūb ('Alayhy Salām) shed tears for his beloved son continually and his grief never discontinued for a moment.¹⁰⁰⁹

And when they reached near the gate of the city Ḥaẓrat Yūsuf ('Alayhy Salām) said to all his family to enter in the city as Egypt was more secure for them

¹⁰⁰² Niẓām al-Dīn al-Ḥasan bin Muḥammad al-Naysābūrī, *Tafsīr Ghara'b al-Qur'ān Wa Raghā'ib al-Fuqā'ān*, vol. 4 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1996), 124-25.

¹⁰⁰³ Qādī, *Tafsīr al-Hasnāt*, 321.

¹⁰⁰⁴ Haqqī, *Fiūz al-Raḥmān Urdu Tarjumah Rōḥ al-Bayān*, 527.

¹⁰⁰⁵ *Ibid.*

¹⁰⁰⁶ *Ibid.*

¹⁰⁰⁷ Mu'rādābādī, 'khazā'in al-'īrfān Fi Tafsīr al-Qur'ān, 838.

¹⁰⁰⁸ Ibn al-Jūzī described seven different narrations in his *Tafsīr* about the separation period of Ḥaẓrat Ya'qūb and Ḥaẓrat Yūsuf (peace be upon them), which are: forty years, twenty-two years, eighty years, thirty-six years, thirty-five years, seventy years or may be of eighteen years long. al-Jawzī, *Zād al-Masīr Fi 'Ilm al-Tafsīr*, 290-91.

¹⁰⁰⁹ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 850-51.

especially in the time of famine and also Ḥaẓrat Yūsuf ('Alayhī Salām) could do better care of his parents and family before his eyes.¹⁰¹⁰ Ḥaẓrat Yūsuf ('Alayhī Salām) inhabited his family in the place of 'Bālbālīs' in Misr.¹⁰¹¹

3.8.7. The Earlier Dream of Ḥaẓrat Yūsuf ('Alayhī Salām) Came True

In his palace he made his parents sat on the throne besides him to give them great honour and dignity.¹⁰¹² As the Holy Qur'ān describes it; "Then when they entered unto Ḥaẓrat Yūsuf, he betook his parents unto himself." Then his parents and all brothers bowed down before him for prostration because in previous Law of Prophets prostration for giving respect was allowed before the high rank persons.¹⁰¹³ Qatāda said: "In that time, they did complements by prostration before kings but to the nation (Ummah) of Holy Prophet Muḥammad (Sallallahu Alayhī Wasallam) Allah Almighty bestowed the complements of 'The Heavens' which is 'Assalamu Alykum'".¹⁰¹⁴ The Holy Qur'ān depicts this event in these words: "And said: enter Misr, if Allah will, in security and he raised his parents to the throne, and they fell down before him prostrate, and he said: O my father! This is the interpretation of my vision aforetime; My Lord hath now made it come true; and surely He did well by me when he took me forth from the prison, and hath brought you from the desert after the Satan had stirred strife between me and my brethren; verily my Lord is subtilel unto whosoever He will. Verily He! Is the Knowing, the

¹⁰¹⁰ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 78.

¹⁰¹¹ Ibid., 79.

¹⁰¹² Qādī, *Tafsīr al-Hasnāt*, 321.

¹⁰¹³ Mu'rādābādī, 'khazā'īn al-'īrfān Ft Tafsīr al-Qur'ān, 838.

¹⁰¹⁴ al-Qurtubī, *al-Jāma' y al-Ayħkām al-Qur'ān al-Ma'rūf Bihī Tafsīr Qurtubī* 280.

Wise.”¹⁰¹⁵ He transpired to his father, which he suffered but he did not relate him the behaviour of his brothers with him and threw him into pit because he forgave their all deeds and it was to put his benevolence upon them.¹⁰¹⁶

3.8.8. Hazrat Ya‘qūb’s (‘Alayhy Salām) Death

Now the hearts of Hazrat Ya‘qūb and Hazrat Yūsuf (‘Alayhy Salām) were contented. Hazrat Ya‘qūb (‘Alayhy Salām) lived with his beloved son twenty-four years in prosperity and happiness.¹⁰¹⁷ At his death bed, Hazrat Ya‘qūb (‘Alayhy Salām) advised Hazrat Yūsuf (‘Alayhy Salām) to bury him near his forefathers. So, after Hazrat Ya‘qūb’s (‘Alayhy Salām) death, Hazrat Yūsuf (‘Alayhy Salām) brought his father’s dead body in teak wood coffin to bury him in Syria near his forefathers’ i.e. Hazrat Ibrāhīm and Hazrat Ishāq (‘Alayhym-u-Salām) graves.¹⁰¹⁸

3.8.9. Hazrat Yūsuf (‘Alayhy Salām) Prayed To Allah Almighty

After returning from Canaan¹⁰¹⁹ Hazrat Yūsuf (‘Alayhy Salām) prayed to Allah Almighty that took my life in the condition, my heart surrendering to Islam,¹⁰²⁰ the Holy Qur’ān describes his words: “O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, O Thou Creator of the heavens and the earth! Thou art my Patron in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a

¹⁰¹⁵ (al-Qur’ān, 12:99-100)

¹⁰¹⁶ Na’īmī, *Tafsīr Na’īmī*, 169.

¹⁰¹⁷ Murādābādī, *khazā’īn al-‘irfān Fī Tafsīr al-Qur’ān*, 320.

¹⁰¹⁸ al-Naysābūrī, *Tafsīr Gharā’ib al-Qur’ān Wa Raghā’ib al-Furqān*, 126.

¹⁰¹⁹ Murādābādī, *khazā’īn al-‘irfān Fī Tafsīr al-Qur’ān*, 320.

¹⁰²⁰ al-Naysābūrī, *Tafsīr Gharā’ib al-Qur’ān Wa Raghā’ib al-Furqān*, 127.

Muslim), and unite me with the righteous.”¹⁰²¹ Every word of the prayer of Hażrat Yūsuf (‘Alayhy Salām) was for the betterment of the life in this world and also for hereafter. This prayer shows his humbleness before Allah Almighty and also for teaching his followers the way of praying that they should pray for their ending on Islam.¹⁰²²

3.8.10. Hażrat Yūsuf’s (‘Alayhy Salām) Death

When the time of his death came he called his brothers and said to them: “O my brothers! I did not take revenge of others bad behaviours which they did with me. I always wanted to hide the sins of others and to open the virtues of others it was my provision of life. I always remained co-religionist with my forefathers in every deed so, accompany me with their graves.”¹⁰²³ Hażrat Yūsuf (‘Alayhy Salām) died at the age of 107.¹⁰²⁴ After his death everyone wanted to bury him in his street to get blessing from his presence, the quarrelling was about to turn into fighting so, they settled down the matter by putting his dead body in the marble coffin and then buried him in the Nile River so that, when the water will pass by his grave, will spread through whole Egypt, in this way everyone will get the blessing.¹⁰²⁵ After four hundred years, when Hażrat Müsa (‘Alayhy Salām) was taking Israelites out from Egypt to Palestine, he also took out Hażrat Yūsuf’s (‘Alayhy Salām) dead body from Nile and buried him near his forefathers Hażrat Ya‘qūb, Hażrat Ishāq and Hażrat Ibrāhīm (‘Alayhym-u-Salām) in Bayt al-Muqaddas.^{1026,1027}

¹⁰²¹ (al-Qur’ān, 12:101)

¹⁰²² Murādābadī, ‘khazā’in al-‘irfān Fī Tafsīr al-Qur’ān, 320.

¹⁰²³ al-Siūtī, *Tafsīr Durray Mansūr*, 113.

¹⁰²⁴ al-Qurtubī, *al-Jāma’ y al-Ayhām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 285.

¹⁰²⁵ al-Jawzī, *Zād al-Masīr Fi ‘ilm al-Tafsīr*, 292.

¹⁰²⁶ al-Qurtubī, *al-Jāma’ y al-Ayhām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 285.

The Holy Qur'ān presented Hażrat Yūsuf ('Alayh Salām) as a prophet who faced trial and temptations of his life with great patience. He was inspired by symbolic dream in childhood and was solaced by revelation in pit where his brothers threw him because of jealousy with him. He abstained himself from the temptation of Aziz's wife in Egypt even after having chance. He sacrificed the luxurious life of palace over prison to save himself from fornication but in tough times of prison he did not leave his duty of Prophethood and preached prisoners monotheism. His great knowledge of dreams' interpretation and future events become known at the time when he interpreted the dreams of two prisoners and also of the king, which became true later on. Allah Almighty blessed him with exaltedness in Egyptian kingdom. He used his power for the betterment of mankind and did his job honestly. He showed his best management skills and saved the people of Egypt and other countries from great disaster. He entertained his brothers when they came to buy grains and honoured them. He did not take revenge of their misdeed even though he had power to take it multiple times. He gave honour to his parents at the time of their advent to Egypt and settled down his family in the country where he was ruling (Egypt). His Qur'ānic story contains lessons for the entire mankind.

¹⁰²⁷ Also called Jerusalem (in Hebrew), see Figure: 4.

CHAPTER 4

“PERSONALITY OF ȆAZRAT YŪSUF (‘ALAYHY SALĀM) IN LIGHT OF THE HOLY QUR’ĀN AND THE HOLY BIBLE”

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“PERSONALITY OF HAZRAT YŪSUF (‘ALAYHY SALĀM) IN LIGHT OF THE HOLY QUR’ĀN AND THE HOLY BIBLE”

About the story of the great prophet Hażrat Yūsuf (‘Alayhy Salām) Allah Almighty said in the Holy Qur’ān: “the best of the stories” due to the messages present in his narration.

لَقَدْ كَانَ فِي يُوسُفَ زِلْخَرِيَّةٌ آيَاتٌ لِّلْمَتَّلِقِينَ (٧)

“Indeed, in (the story of) Joseph and his brothers there are messages for the inquirers.”¹⁰²⁸

The Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) praised the nobleness of Hażrat Yūsuf (‘Alayhy Salām) in these words:

إِنَّ الْكَرِيمَ أَبْنَ الْكَرِيمِ أَبْنَ الْكَرِيمِ يُوسُفَ بْنَ يَعْقُوبَ بْنَ إِبْرَاهِيمَ عَلَيْهِمُ السَّلَامُ
(البخاري)

“Verily, the noble son, who is son of the noble, who is son of the noble, who is son of the noble is Yūsuf, the son of Ya‘qūb, the son of Ishāq, the son of Ibrāhīm (‘Alayhim-u- Salām).”¹⁰²⁹

The Holy Qur’ān did not describe the information relevant to the life history except such events which illustrate points of guidance for human being. Whereas, the focal point of narration of Hażrat Yūsuf’s (‘Alayhy Salām) story in Genesis is his

¹⁰²⁸ (al-Qur’ān, 12:7)

¹⁰²⁹ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī al-Musammā al-Jām’ y al-Musnād Min Ḥadīth Rāsūl Allāh Wa Sunannahu Wa Iyyāmahu.*

deliverance from sufferings through his nobility and humility, which led the migration of Israelites to Egypt where Pharaoh bestowed them Ḥaẓrat Yūsuf's ('Alayh Salām) chosen land.¹⁰³⁰ This longest Biblical account only presents his figure as an important patriarch who established the destiny of Jewish nation.¹⁰³¹ As written in *Encyclopaedia Judaica*: "There are no miraculous elements, no divine revelation experienced by Joseph."¹⁰³²

The research has been conducted to explore the pertinency of Qur'ānic and Biblical characteristics of his personality and the effect of his actions on the followers. The story told God's providence to him, the importance of dreams, importance of family relationship and the human nature.

4.1. Childhood Characteristics

The character of a child cannot be build up by itself, many factors work to formulate his personality traits. The first and important factor is society in which the child is brought up. Sociological interaction influence human behaviour which creates specific belief about any situation, object and concept. This results in either positively or negatively. The first influence which encounters with child's mind starts with his family members' i.e. Parents and siblings. These closest relations influence to shape his or her behaviours, actions, attitudes and set the values and morals for him. Ḥaẓrat Yūsuf ('Alayh Salām) also grew up in the home of prophet and got the

¹⁰³⁰ Nahum M. Sarna et al., "Joseph," In *Encyclopaedia Judaica*, ed Michael Berenbaum and Fred Skolnik. (USA: Detroit: Macmillan 2007), <http://go.galegroup.com/ps/i.do?id=GALE%7CCX2587510271&v=2.1&u=imcpl1111&it=r&p=GVRL&sw=w&asid=127e9098661a72504320517ff7d9ae4f>.

¹⁰³¹ Russell Jay Hendel, "Joseph: A Biblical Approach to Dream Interpretation," *Jewish Bible Quarterly* 39(2011), <http://www.rashiyomi.com/josephsdreams.pdf>.

¹⁰³² al., "Joseph."

highest ethical values from his father, he had the beliefs of his forefathers' Ibrāhīm, Ishāq and Ya'qūb ('Alayhim-u-Salām) as the Holy Qur'ān said:

وَاتَّبَعْتَ مِلَّةَ آبَانِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۖ ذَلِكَ مِنْ

نَعْلَمِ اللَّهُ عَلَيْنَا وَعَلَى النَّاسِ وَلَكُنَّ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ (۲۸)

"And I follow the creed of my forefathers' Ibrāhīm, Ishāq and Ya'qūb. It is not conceivable that we should (be allowed to) ascribe divinity to aught beside God: this is (an outcome) of God's bounty unto us and unto all mankind- but most people are ungrateful."¹⁰³³

Moreover, some characteristics child takes genetically and inherently and besides this society also contributes to build up his character. Ḥażrat Yūsuf ('Alayhi Salām) got the quality of patience from his father which reflected in his whole life, the prophetic qualities distinguished him from his brothers. This child possessed the qualities of righteousness and rectitude which were dominant over his childhood events.

According to Biblical narration Ḥażrat Yūsuf ('Alayhi Salām), being the beloved son got "the coat of many colours"¹⁰³⁴ as the symbol of love which stands him on separate position in his household. He became the supervisor of his brothers who were the sons of maids and father used to send him for checking brothers' actions. This position affected his conscience which developed in him the dreams of superiority over his brothers. So, he saw his daydreams in vision at the age of seventeen. The first dream which he saw is:

¹⁰³³ (al-Qur'ān, 12:38)

¹⁰³⁴ The coat of many colours (very beautiful coat) became the symbol for the person elevated on his brothers by getting birth-right due to the son of loving wife Rachel. See: E. G. White, *A Plane to Save the Paradise Lost in the Beginning Patriarchs and Prophets* (U.S.A.2008), 147.

"Listen to this dream that I dreamed. There we were, binding sheaves in the field. Suddenly my sheaf rose and stood upright; then your sheaves gathered around it, and bowed down to my sheaf."¹⁰³⁵

Another dream which he told to his brothers and father as:

"Look, I have had another dream: the sun, the moon, and eleven stars were bowing down to me."¹⁰³⁶

Biblical text shows that at the time of telling his dreams he faced aversive attitude of his family because of which father reprimanded him and his brothers became jealous of him. The reason was they thought he had repressed wish to govern over his family. The same view was presented by Sigmund Freud in early 1900s that the dreams uncover the secrets of man's unconscious thoughts.¹⁰³⁷ In contrast with the biblical narration the Holy Qur'an describes that his inward beauty was not corrupted by the feeling of superiority in the atmosphere of polygamy in his home. He received spiritual insight in his childhood which was shown him to tell about his future position¹⁰³⁸ that he is elected by Allah Almighty for Prophethood with prophetic characteristics. When he told his dream to his father he interpreted it in these words:

وَكُلُّكَ يَجْتَبِيكَ رَبُّكَ وَيَعْلَمُكَ مِنْ ثَوَابِ الْأَخْدِيثِ وَتَبَّعَمْ نِفَّتَهُ عَلَيْكَ وَعَلَى الْأَيْمَنِ يَعْتَوِبُ كَمَا أَعْتَبَهَا
عَلَى أَنْوَارِكَ مِنْ قَبْلِ إِنْزَاهِهِمْ وَإِسْخَاقَ ۝ إِنْ رَبُّكَ عَلَيْهِ حَكِيمٌ (٦)

"And Thus will thy Lord choose thee and teach thee of the interpretation of discourses (the knowledge of interpreting dream), and perfect His blessing upon thee (by giving you the prophet hood, the wisdom and the knowledge) and upon the house of Ya'qūb; as He

¹⁰³⁵ (Genesis, 39:6-7)

¹⁰³⁶ (Genesis, 39:9)

¹⁰³⁷ Larry A. Hjelle, *Personality Theories Basic Assumptions, Research and Applications*, 122.

¹⁰³⁸ Which he saw at the age of twelve. See: al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 67. See also: al-Qurtubī, *al-Jāma' y al-Ayhākām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 142.

perfected it upon thy forefathers, Ibrāhīm and Ishāq ('Alayhim-u-Salām), surely thy Lord is All-Knowing, All-wise".¹⁰³⁹

The best of the blessings of Allah Almighty is Prophethood with which Hażrat Yūsuf's ('Alayhy Salām) forefathers were bestowed. These persons kept their faith undefiled and remained righteous in all adversities of life; they edified people and gave guidance to them towards the true faith. Hażrat Yūsuf's ('Alayhy Salām) aim of life was also not different from their aim. His father knew that his son was elected as a Prophet this is the reason he loved him more than other sons. He also knew that prophet possessed Prophethood before its declaration, the evidence on it is written in the Holy Qur'ān:

فَأَتَسْأَلُ إِلَيْهِ ۝ قَالُوا كَيْفَ نَكْلُمُ مَنْ كَانَ فِي الْمَهْدِ صَنِيْعًا (٢٩) قَالَ إِلَيْيَ خَنْدَ الْكِتَابِ
وَجَعَلَنِي مُبَارِكًا لَيْنَ مَا كُنْتُ وَأَزْصَانِي بِالصَّلَاةِ وَالرِّزْكَةِ مَا كُنْتُ حَيْنًا (٣١)
وَبَرِّا بِوَالدِّي وَلَمْ يَجْعَلْنِي جَبَانًا شَقِيْعًا (٣٢) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلُدُّتُ وَيَوْمَ أُمُوتُ
وَيَوْمَ أُبَعْثَرُ حَيْنًا (٣٣) ذَلِكَ عِيسَى ابْنُ مَرْيَمٍ ۝ فَلَمَّا سَمِعُوا هَذِهِ الْحَقَّةَ أَنْتَرُوْنَ (٣٤)

"But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?" He said I am indeed a servant of Allah, He hath given me revelation and made me a prophet and He hath made me blessed wheresoever I be and hath enjoined on me prayer and Charity as long as I live; (He) hath made me kind to my mother, and not overbearing or miserable. So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)! Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute."¹⁰⁴⁰

¹⁰³⁹ (al-Qur'ān, 12:6)

¹⁰⁴⁰ (al-Qur'ān, 19:29-34)

Furthermore, rather than showing abhorrence (as written in the Bible), Qur'ānic text shows that this dream increased father's love for him and he started giving him special attention. On the other side this gracious child also had the close and affectionate relationship with his father who was a prophet. Furthermore, as it was the symbolic dream in the form of "eleven stars, the sun and the moon" so it needed interpretation. Such as, with the case with the Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam), his dreams needed no interpretation because these were eloquent and came true next morning in the same way as he saw it at night, as it was narrated:

عَنْ عَلِيٍّ أَتَى الْمُؤْمِنِينَ، أَئْهَا قَالَتْ أَنْزَلَ مَا يَدْعُ بِهِ رَسُولُ اللَّهِ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَقْقَ الصُّبْحِ -

"Hażrat Aisha (Rażi Allah Ta'la Anho) "the mother of the faithful believers" told that the commencement of the Divine inspiration to Allah's Messenger (Sallallaho 'Alayhay Wassallam) was in the form of good dreams which came true (next morning) like bright daylight."

Moreover, the Biblical text shows that Hażrat Yūsuf ('Alayhy Salām) has no backhand support to get wisdom and alertness from his father about the callous natures of his brothers, so he courageously opened his dreams without caring the result. In contrast to the biblical text the Holy Qur'ān demonstrates that after listening to the dream father had forbidden Hażrat Yūsuf ('Alayhy Salām) from telling it to his brothers because this dream indicated his destiny and higher rank over them and if his brothers came to know this information they might feel jealousy and hatred for him. He knew that his little boy was unaware of his brother's feeling of guile and abhorrence for him. So, the obedient child remained strict to follow up father's instructions.

4.2. Jealousy Of Brothers And Ḥaẓrat Yūsuf ('Alayhy Salām)

According to the Bible he was a young boy of seventeen who went in fields with his step brothers for shepherding. The seventeen years old boy is strong enough and sensible to understand the matters and tricks of others. On fields, to fulfill his father's order he used to get new reports about his brothers' illicit deeds. He did not seem to stop his brothers from doing wrong in lands. Allah Almighty said in the Holy Qur'ān that:

يَا بْنَيَ اقِمُ الصَّلَاةَ وَأْمِرُ بِالْمَعْرُوفِ وَأَنْهِي عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصْبَبَكُمْ إِنَّ ذَلِكَ مِنْ
غُرْمِ الْأَمْوَارِ {١٧}

"O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs."¹⁰⁴¹

As well as, the Qur'ānic description told that Ḥaẓrat Ya'qūb's ('Alayhy Salām) elder sons were strong enough that they used to go outside for pasturing folks. Ḥaẓrat Yūsuf ('Alayhy Salām) was a child who needed care at home. Thus, he never went out with his brothers about whom his brothers did strong complaint. Father's view point was; Ḥaẓrat Yūsuf ('Alayhy Salām) had not the age to play with them or if he gives permission it might happen that the wolf eats him in their ignorance while they would be playing with each other or doing their own chores.

4.3. Patience Of Ḥaẓrat Yūsuf ('Alayhy Salām) In Pit

Here both texts do not show that Ḥaẓrat Yūsuf ('Alayhy Salām) did resistance at the time when brothers flung him into pit; perhaps he felt himself weak before them

¹⁰⁴¹ (al-Qur'ān, 31:17)

or he might have became astonished at his brothers' behaviour. Thus it might have happened to the little heart which separated from his fathers' love and care. He was scared by his brothers who indulged him in such a miserable condition, perhaps to sale or to kill him. In this entire situation he didn't use any offensive word before Allah Almighty against his brothers; he only manifested patience over their deeds.

4.4. Relation With Allah Almighty In The Childhood

At this point, the Qur'anic narration provides evidence to the relation of Allah Almighty with Hazrat Yūsuf ('Alayh Salām) that Allah Almighty was with him in all difficulties. He didn't left him alone and sent on him His revelation to solace his heart that one day his brothers will come before him in need.

فَلَمَّا ذَهَبُوا بِهِ وَأَجْنَمُوهُ أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجَبَرِ ۝ وَأَوْخَدْنَا إِلَيْهِ لِتَبَيَّنَهُمْ بِأَنْفُسِهِمْ هَذَا وَمُنْ لَا

{١٥} يَشْعُرُونَ

So when they went with him, and agreed to put him in the depth of the pit, **and We revealed to him, thou shalt tell them of this their doing when they are unaware.**¹⁰⁴²ⁿ

His heart became strengthened; he was enlightened with the knowledge of his future. He was told that he was going far from his home but We will unite you one day. This separation has happy ending. As a result, his heart filled with peace because he strongly trusted Allah Almighty's words. Brothers' treacherous acts could not affect his pure personality, he did not lose his hope. Hence, in sharp contrast, the holy Bible remained silent and didn't tell anything about this event which shows Allah's care and the close relation of Hazrat Yūsuf ('Alayh Salām) with Allah Almighty.

¹⁰⁴² (al-Qur'ān, 12:15)

4.5. Patience In Trials

The fate put him into the trials so that he could learn the darker and cruel realities of life. He had enough faith in Allah Almighty which was needed to him to face the temptations, trials and forth coming, ups and downs of life.¹⁰⁴³ The personality of this successful hero presents an attractive paradigm for the believers and the nonbelievers that Allah Almighty has assigned significant responsibilities to both men and women for which they are answerable before Him. The Biblical text shows that his own dreams were scattered to the winds and he realized that he needed faithfulness and efforts to make his place over his brothers.

4.6. The Paragon of Beauty

To fulfil His planes Allah Almighty sent a caravan to take Ḥaḍrat Yūsuf ('Alayhi Salām) out of the pit. This caravan pitched its camp near the same pit where he has been thrown. To get water when water carrier let his bucket into the pit, instead of water a gorgeous boy came out. Allah Almighty had given to him half of the beauty of the whole mankind and half He distributed among other mankind.

عَنْ أَنْبِيَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «أَعْطَيْتُ يُوسُفَ رَبِّهِ شَطْرَ الْخَيْرِ».¹⁰⁴⁴

Ans (Razi Allah-u-'Anhu) narrated: The Holy Prophet said: Yūsuf ('Alayhi Salām) and her mother had given half beauty of world (and remaining half is given to the whole world).

He resembles with Ḥaḍrat Ādām ('Alayhi Salām), with his mother Rāhīl and Grandmother Ḥaḍrat Sarah.¹⁰⁴⁵ And it is also said that when Ḥaḍrat Yūsuf ('Alayhi

¹⁰⁴³ Charles Foster Kent, "The Boyhood of Joseph," *The Biblical World* 10 (1897): 420.

¹⁰⁴⁴ Abu 'Abdullah al-Hākim al-Naysābūrī, *Al-Mustadril Lil Ḥākim Alā al-Saḥīḥayn*, ed. Mustufa 'Abdul Qādir 'Atā', 1 ed., Kitāb Tawārīkh al-Mutaqadimīn Min al-'Anbiyā' Wa al-Mursalīn, Bāb Zikr Yūsuf Bin Ya'qūb Ṣalāwat Allah 'Alayhimā, Ḥadīth:4082 (Bayrut: Dār al-Kutub al-Ālmīyah, 1990).

Salām) walked through the streets of the Egypt the brightness of his face ‘Nūr’ (light) put reflection on the walls like the reflection of sunlight on water and walls.¹⁰⁴⁶ When he grinned his tooth showed the light (Nūr)¹⁰⁴⁷, as described in ḥadīth mentioned below:

كُلَّنِ إِذَا تَبَسَّمَ رَأَيْتَ النُّورَ فِي ضَوَّاهِكَهُ، وَكَانَ إِذَا تَكَلَّمَ رَأَيْتَ شَعَاعَ النُّورِ فِي كَلَامِهِ -¹⁰⁴⁸

The Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) said about his beauty that in *May'rāj* night he saw Ḥaẓrat Yūsuf (‘Alayhy Salām), he looks like a full-moon¹⁰⁴⁹ as narrated in following ḥadīth:

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ يَصِفُ يُوسُفَ جِينَ

رَأَاهُ فِي السَّمَاءِ الْثَالِثَةِ، قَالَ: "رَأَيْتُ رَجُلًا صُورَتُهُ كَصُورَةِ الْقَمَرِ لِلَّيْلَةِ الْبَنْزِ، قَلَّتْ: يَا جِبْرِيلُ مَنْ

هَذَا؟ قَالَ: هَذَا أَخْوَافُ يُوسُفَ" -¹⁰⁵⁰

His beauty excels him on the beauty of people as the full-moon surpasses on the stars The Holy Prophet Muḥammad (Sallallahu Alayhay Wasallam) also said that every prophet was the most beautiful man of his time and also had a beautiful voice but I am the most beautiful among all the prophets and have the most beautiful voice.”¹⁰⁵¹ The matter was not merely of the beauty or youth, Ḥaẓrat Yūsuf (‘Alayhy Salām) was a Prophet of Allah Almighty with all his Prophetly characteristics of nobleness, prestigiousness, sublimity, dignity etc. Conversely, Bible only describes his beauty as using the word ‘handsome’:

“Now, Joseph was handsome and good looking.”¹⁰⁵²

¹⁰⁴⁵ Ibn-ē-Kasīr, *Tafsīr Ibn Kathīr*, 823.

See also: Ḥaqqī, *Fiūz al-Rāḥmān Urdu Tarjumah Rōḥ al-Bayān*, 357.

¹⁰⁴⁶ Pānipatī, *Tafsīr Mazharī*, 199.

¹⁰⁴⁷ al-Siūtī, *Tafsīr Durray Mansūr*, 52.

¹⁰⁴⁸ al-Naysābūrī, *Al-Mustadrīl Lil Ḥākim Alā al-Saḥīḥayn*.

¹⁰⁴⁹ Pānipatī, *Tafsīr Mazharī*, 199.

¹⁰⁵⁰ al-Naysābūrī, *Al-Mustadrīl Lil Ḥākim Alā al-Saḥīḥayn*.

¹⁰⁵¹ Ḥaqqī, *Fiūz al-Rāḥmān Urdu Tarjumah Rōḥ al-Bayān*, 358.

¹⁰⁵² (Genesis, 39:6)

The surpassing beauty of boy, havocked merchants' hearts. They thought that they can make great money by selling him into slave market of Egypt. So as precaution they hid him as a treasure so that nobody might claim for their slave. And it happened as they feared, Hazrat Yūsuf's ('Alayhy Salām) brothers came and did claim for him and sold him into a miserable price to get rid of him.

4.7. The Beauty In Egypt

Caravan took the precious and valuable acquisition to Egypt, they had not miscalculated. They reached in the ready market for him where all eyes attracted by his unrivalled beauty. His adorable presence, his innocence and purity of soul combined with integrity and intelligence also caught the attention of Aziz-ē-Misr. To acquire him every competitor wanted to win the auction by giving the highest bid, hence Aziz-ē-Misr achieved this keenest triumph.

In Egypt, Hazrat Yūsuf ('Alayhy Salām) was alone, friendless, deprived of the shelter provided by his family and tribe. Place, people, language, culture and religion everything was different from his own, but he had to adjust himself with his surroundings because he was now just a slave. No one knew the respectable family he belong to, the Abrāhamic blood is running in him and Abrāhamic faith is running in his soul, he couldn't compromise his monotheistic religion. He has to save it in any condition and Allah Almighty was with him and he had firm faith on Him because he was the Prophet. In future he will have to do the work for the guidance of people; he will have to call people towards the Ones of Allah Almighty.

4.8. His Honour In Aziz-é-Misr's (Potiphar) Home

When he reached Aziz-ē-Misr's (Potiphar) home in Egypt, Bible presented him only as an attendant of his home, honest and responsible lad; the person who prospered by Allah Almighty in his every deed, as it is stated in the Holy Bible:

“His master saw that the Lord was with him, and the Lord caused all that he did to prosper in his hands.”¹⁰⁵³

However, how he has prospered Bible didn't describe it. On contrary, the Holy Qur'an tells that Allah Almighty didn't ruin him in the place where he was unknown. He gave him respectable position in Aziz-e-Mist's heart so; he brought him to his palace with great honour and said to his wife to take care of him as their own family member that later on we might adopt him as a son. The Holy Qur'an describes it as:

وقال الذي اشتراه من مصني لامراته اذكر من متواه عسى ان يتلفعا او تنجذبه ولذا (٢١٤)

"And he who bought him in Misr said unto his wife: make his dwelling honourable: belike he may profit us or we may take him as a son." ¹⁰⁵⁴

He thought that this courteous and intelligent child might help him to increase his power and wealth in future.

4.9. Allah Almighty Bestowed ჰაჟრათ یوسف ('Alayhi Salām) Great Knowledge

When paternal love was disconnected from Hazrat Yūsuf ('Alayh Salām), Allah Almighty put upon him His blessings by saving him from his brothers, bringing him out from the pit, by putting his love in Aziz-ē-Misr's heart and also in the heart of

¹⁰⁵³ (Genesis, 39:3)

¹⁰⁵⁴ (al-Qur'an, 12:21)

the people of the Egypt, he was also blessed by the great knowledge of interpretation of discourses, about which the Holy Qur'ān said:

وَكَذَلِكَ مَكَّا لِيُوسُفَتْ فِي الْأَرْضِ فَلَمْ يَعْلَمْهُ مِنْ ثَأْوِيلِ الْأَخَابِيَّتِ ۝ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنْ

أَكْثَرُ النَّاسِ لَا يَظْلَمُونَ (٢١)

"And Thus We made a place for Yūsuf in the land, and it was in order that We may teach him the interpretation of discourses. And Allah has full power and control over His affairs; but most of men know not".¹⁰⁵⁵

Here, according to Mujāhid¹⁰⁵⁶ (Rađī Allah 'Anhu): interpretation of discourses means; interpretation of dreams and according to one narration it means elucidation of Allah's orders, divine secrets and explanation of the reality of everything with all its purposes and uses.¹⁰⁵⁷ So, Ḥađrat Yūsuf ('Alayhy Salām) possessed all these qualities about which Allah Almighty said in the Holy Qur'ān:

وَلَمَّا بَلَغَ أَشْدَدَهُ أَتَيْنَاهُ حُكْمَنَا وَعَلَّمْنَا ۝ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٢٢)

"And when he reached his full maturity, We vouchsafed unto him judgment and knowledge; and thus We recompense the well-doers."¹⁰⁵⁸

So, at the age of full maturity¹⁰⁵⁹ Allah Almighty bestowed Ḥađrat Yūsuf ('Alayhy Salām) with judgment and knowledge about which Ibn al-Jūzī said: "Here judgment

¹⁰⁵⁵ (al-Qur'ān, 12: 21)

¹⁰⁵⁶ Mujāhid ibn Jibr Abu al-Hujjāj al Makhzūmī al-Ta'bī, he was well-known mufassir of Makkah, he was the student of Ibn Abbās (Rađī Allah 'Anhu), he was died in 722. His famous Tafsīr is known as "Tafsīr Mujāhid". See: Kharudin bin Mahmood al-Zarkallī al-Damīshqī, *al-Alām*, vol. 5 (Dār al-'Aīm, 2002), 268.

¹⁰⁵⁷ Qādī, *Tafsīr al-Hasnāt*, 253.

¹⁰⁵⁸ (al-Qur'ān, 12: 22)

¹⁰⁵⁹ There are different narrations about the stage of full maturity of Ḥađrat Yūsuf ('Alayhy Salām), Ḥađrat Ibñay 'Abbas (Rađī Allah 'Anhu) said when he reached the age of 33, Ḥađrat Akrimah (Rađī Allah 'Anhu) said; when he was 25 years old, according to Ḥađrat Sadi (Rađī Allah 'Anhu) 30 years old,

means Prophethood, wisdom and understanding of different matters which should be pure from any fault and ignorance and such judgment should bring achievement.”¹⁰⁶⁰

Imām Fakhruddīn al-Rāzī added more words in its meaning: “Here judgment means governance of prophet over Allah Almighty’s creation, and the second meaning is governance of *Nafsay Muṭma’innah* over *Nafsay Amārah*, so, the power of anger and covetousness weakened and as a result, Allah Almighty put His blessings and lights (أنوار) upon that sanitized heart.”¹⁰⁶¹ The third meaning is the man prevented himself from desires and from those actions which are harmful and do patience over these desires.¹⁰⁶² Allah Almighty brought him up in the palace of idolaters but under His edification.

4.10. Chastity In Aziz-ē-Misr’s/Potiphar’s Home

To bear the behaviour of jealous brothers and Aziz-ē-Misr’s wife, endurance, chastity and patience were the chief virtues of Ḥaḍrat Yūsuf (‘Alayh Salām).¹⁰⁶³ His steadfastness helped him to face every temptation. In Aziz-ē-Misr home he was attracted by Aziz-ē-Misr’s wife but he restrained himself. His self-control and the knowledge about afterward consequences of the sin discouraged him from doing adultery especially at the time when no one was around him.

Hadrat Dahaq said; at age of 20, Hadrat Sa’īd bin Jubayr (Raḍī Allāh ‘Anhu) narrates when he was of 10 years of age. Zujjāj (Raḍī Allāh ‘Anhu) said; it means the age of 17 or 20, Hadrat Ibnay Qutaybiyah said; it is 38 years and Hasan (Raḍī Allāh ‘Anhu) said; it is 40 years of age. al-Siūtī, *Tafsīr Durray Mansūr*, 37-38.

¹⁰⁶⁰ Sa’īdī, *Tibyān al-Qur’ān*, 729.

¹⁰⁶¹ Ibid., 730.

¹⁰⁶² Ibid.

¹⁰⁶³ H. J. de Jonge Ilja M. Veldman, “The Sons of Jacob: The Twelve Patriarchs in Sixteenth-Century Netherlandish Prints and Popular Literature,” *Simiolus: Netherlands Quarterly for the History of Art* 15(1985), <http://www.jstor.org/stable/3780692>. p185.

The Holy Bible and the Holy Qur'ān similarly shows that at the time of persuasion he shows the importance of allegiance and faithfulness to his master.¹⁰⁶⁴ The basic information about the event in both texts is same that he was tempted by the mistress of prime-minister because of being handsome but the details are different.

The Holy Bible describes his words:

"My master trusted unto me too much that he kept back nothing from me of his house except yourself, as you are his wife. Then, how could I do this great wickedness, and sin against God."¹⁰⁶⁵

However, the Holy Qur'ān used the word "master" with twofold meaning; Hazrat Yūsuf ('Alayh Salām) replied to her:

وَرَأَوْدَتْهُ الْأُنْيَرُ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّتْ الْأَبْرَابُ وَقَالَتْ هَذِهِ لَكَ فَإِنْ مَعَذَ اللَّهُ إِنَّهُ
رَبِّ الْأَحْسَنِ مَلَوَى إِنَّهُ لَا يُنْلِحُ الظَّالِمِينَ (٢٢)

"And she in whose house he was, sojicited him against himself; and she fastened the doors, and said: come on, O thou! He said: Allah be my refuge: verily he is my lord; he hath made me a goodly dwelling; verily the wrong-doers fare not well."¹⁰⁶⁶

In this āyah one meaning of the word 'Lord' did indication towards Aziz-ē-Misr who cared of his good dwelling in his home and has gave honourable place to him and second meaning used for Allah Almighty that he gave him respectable place in Egypt. He knew that he will be answerable before Allah Almighty and as well as before Aziz-ē-Misr. He understood how to value Aziz-ē-Misr's kindness and courtesy and

¹⁰⁶⁴ Joshua Levinson, "An-Other Woman: Joseph and Petiphar's Wife. Staging the Body Politic" *The Jewish Quarterly Review, New Series* 87(1997).P-272

¹⁰⁶⁵ (Genesis, 39:9)

¹⁰⁶⁶ (al-Qur'ān, 12:23)

take care of his reverence. But it was all due to Allah's bounties upon him that he was protected from sin. Holy Qur'ān describes it as:

وَلَذَ هَمَّتْ بِهِ زَهْمٌ بِهَا لَوْلَا أَنْ رَأَى بِزَهَانِ رَبِّهِ كُلُّكِ لِتَصْرِفَ عَنِ الْسُّوءِ وَالْفَحْشَاءِ

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ (٤)

"She verily desired him, and he would have desired her if it had not been that he saw the argument of his lord. Thus it was, that We might ward off from him evil and lewdness. Verily, he was one of Our servants, sincere and purified."¹⁰⁶⁷

He hindered himself from fornication when he saw an argument from Allah Almighty. Imām Ja'far Sādiq (Rađī Allah 'Anhu) said: "This argument was of 'Prophethood' which Allah bore in the hearts of Prophets, subsequently, this Prophethood came between him and the sin."¹⁰⁶⁸ Such kind of knowledge is delivered through Holy Prophets to mankind. Prophets not only remember Allah all the time but also eager of His happiness. They fear from His anger and their knowledge and wisdom helps them to prevent from the desire of sins.¹⁰⁶⁹ The Holy Qur'ān describes that he did not has intention¹⁰⁷⁰ towards the sin because Allah Almighty already had shown him the argument (لَوْلَا أَنْ رَأَى بِزَهَانِ رَبِّهِ¹⁰⁷¹) to save him from evil and lewdness (كُلُّكِ لِتَصْرِفَ عَنِ الْسُّوءِ وَالْفَحْشَاءِ¹⁰⁷²) and the chastity and integrity is inseparable from the personality of Prophets. The persistence on a smaller sin makes it the bigger sin¹⁰⁷³ and the intention of a sin is also sin.¹⁰⁷⁴ Thus, due to their highest

¹⁰⁶⁷ (al-Qur'ān, 12:24)

¹⁰⁶⁸ Pānipati, *Tafsīr Mažharī*, 193.

¹⁰⁶⁹ al-Qurtubī, *al-Jāma'y al-Ayhkām al-Qur'ān al-Ma'rūf Bihi Tafsīr Qurtubī* 184.

¹⁰⁷⁰ (al-Qur'ān, 12:24)

¹⁰⁷¹ (al-Qur'ān, 12:24)

¹⁰⁷² (al-Qur'ān, 12:24)

¹⁰⁷³ Qāsmī, *Bayān al-Fawā'id Fi Ḥall-ē-Sharh al-'aqāid*, 112.

See also: Sa'ad al-Dīn Tuftazānī, *Sharḥ al-'aqāid Nasfiyyah*, *Sa'ad al-Dīn Tuftazānī* (Lahore: Maktabah Rahmāniyyah, n.d.), 135.

level of wisdom the prophets are saved from every kind of sin and also from its desire, even if it is the smaller one (*Saghīrah*) or the bigger one (*Kabīrah*), otherwise the mankind will follow a sinner who can do any kind of sin at anytime.¹⁰⁷⁵ Prophets are also saved from the Satan's whispers, which forbid man to follow Allah's order, as Qur'ān describes that Satan said to Allah Almighty:

فَلَنْ يَعْلَمَنِكَ لَا غَرِيْبَنِمْ أَجْمَيْنَ (٨٢) إِلَّا عِنْدَكَ مِنْهُمُ الْمُخْلَصِيْنَ (٨٣)

"Then, by Thy power, I will put them all in the wrong, "Except Thy Servants amongst them, sincere and purified (by Thy Grace)."¹⁰⁷⁶

4.11. Sturdiness In Accusation

The Holy Bible told that as the result of refusing his mistress's temptation, he had faced false accusation; consequently, Aziz-ē-Misr put him into jail. To some extent, the Holy Qur'ān also explains the same story however, the text didn't overlook the significant details to make him free from allegation. Yet, Bible kept silence here and didn't talk about how his chastity has been proven before the people of his time. The Qur'ānic text told that Allah Almighty was with Ḥaḍrat Yūsuf ('Alayh Salām) and helped him in going out from locked doors.

وَرَأَوْتَنِي أَلَّيْ فِي بَيْتِهَا عَنْ نَسْبِهِ وَغَلَّتِ الْأَبْرَابِ وَقَلَّتِ مِنْتَ الَّكِ ۝ فَلَنْ مَعَنِ اللَّهِ ۝ إِنَّهُ
رَبِّي أَخْسَنُ مَثَوِي ۝ إِنَّهُ لَا يُلْحِنُ الظَّالِمُوْنَ (٢٢)

"And she in whose house he was, solicited him against himself; and she fastened the doors, and said: come on, O thou! He said: Allah be

¹⁰⁷⁴ Abu Shukūr Muḥammad Bin Abdus Sa'īd Sālīmī, *Tanbīh Abu Shukūr Sālīmī* trans. Abul Barkāt Sayyad Aḥmad Qādrī (Lahore: Farīd Book Stall, 2009), 167.

¹⁰⁷⁵ Ibid.

¹⁰⁷⁶ (al-Qur'ān, 38:82-83)

my refuge: verily he is my lord; he hath made me a goodly dwelling;
verily the wrong-doers fare not well.¹⁰⁷⁷“

Allah Almighty made the witness on his chastity from Hażrat Yūsuf's ('Alayhy Salām) own shirt which was torn by Zulaykhā while she tried to detain him by grabbing him through his shirt.

4.12. Proofs on Hażrat Yūsuf's ('Alayhy Salām) Chastity

The Holy Bible didn't use any word for giving proof about his chastity except saying he ran away from home rather than obeying his mistress's order. In sharp contrast, the Holy Qu'rān describes a number of evidences to remove the calumnia from Hażrat Yūsuf ('Alayhy Salām) which verified his chastity, as the Holy Qu'rān describes:

Hażrat Yūsuf ('Alayhy Salām) gave his own testimony before Aziz-ē-Misr in these words:

فَإِنْ هِيَ زَوْنِي عَنْ نَفْسِي ۝

“It is she who solicited me against myself”¹⁰⁷⁸

Allah Almighty made witness from one of Zulaykhā's households against her:

فَإِنْ هِيَ زَوْنِي عَنْ نَفْسِي ۝ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ ذَوَّ مِنْ قُبْلٍ فَسَدِّقَتْ وَهُوَ

مِنَ الْكَاذِبِينَ (۲۱) وَإِنْ كَانَ قَمِيصُهُ ذَوَّ مِنْ بَعْدِ فَكَذَّبَتْ وَهُوَ مِنَ الصَّادِقِينَ (۲۲)

“And a witness from her own household bare witness: if his shirt be rent in front, then she speaketh the truth and he is of the liars. And if

¹⁰⁷⁷ (al-Qur'ān, 12:23)

¹⁰⁷⁸ (al-Qur'ān, 12:26)

his shirt be rent from behind, then she lieth, and he is of the truth-tellers.”¹⁰⁷⁹

Aziz-ē-Misr gave the witness in these words:

لَئَلَّا رَأَى فَيَسِّرَةً فَلَمْ يَرَ مَنْ تَبَرَّ فَلَمْ يَرَ إِلَهَ مِنْ كَيْدِكُنْ عَظِيمٌ (٢٨) يُؤْسِطُ أَغْرِضَنْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ (٢٩)

“And when (her husband) saw his shirt rent from behind, he said: verily it is of the guile of ye women; verily the guile of ye women is mighty. Yūsuf! Turn away there from; and, thou woman! Ask forgiveness for thy sin; verily thou hast been of the guilty.”¹⁰⁸⁰

The Holy Qur’ān gives the detailed account of an important event of Hażrat Yūsuf (‘Alayh Salām) life during the stay in Aziz-ē-Misr’s home to give proof about his chastity. When Zulaykhā came to know that the wives of aristocrats were talking maliciously about her affair with her slave she called them in the royal banquet to give justification of her love by a stratagem. So, she called Hażrat Yūsuf (‘Alayh Salām) at the time when women were cutting fruits. Those women were astounded to see such beauty which they had never seen and listened before so, they cut their hands instead of fruit.

When Zulaykhā saw their condition she asserted:

ذَلِكَ فَلَيْكُنَّ الَّذِي لَمْ تَشْتَرِي فِيهِ وَلَقَدْ رَأَوْنَاهُ عَنْ نَسْبِهِ فَاسْتَعْصَمُ وَلَيْسَنَ لَمْ يَقْطَعْنَ مَا أَمْرَاهُ لَيْسَنْجَنَ وَلَيْكُنُوا مِنَ الْمَشَاغِرِينَ (٣٢)

“So now you see, she said: This is he you blamed me for. Yes, I solicited him, but he abstained. Yet if he will not do what I

¹⁰⁷⁹ (al-Qur’ān, 12:26-27)

¹⁰⁸⁰ (al-Qur’ān, 12:28-29)

command him, he shall be imprisoned, and be one of the companies of the vilest!”¹⁰⁸¹

On contrary, The Holy Bible didn't vindicate Hażrat Yūsuf ('Alayhy Salām) from the false blame through Zulaykhā's own words. The Biblical text shows that Potiphar has put wrath on Hażrat Yūsuf ('Alayhy Salām) and sent him into jail because he thought him criminal. Contrary to this, the Qur'ānic text shows that even his chastity was proven by evidences he was imprisoned due to his beauty, which arose consternation in women of the Egypt.

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا أَلْيَاتٍ لِيُنْسِبُوهُ إِلَيْهِ حَتَّىٰ حِينَ {٣٥}

“Then it seemed good to them, after they had seen the signs, that they should imprison him for a while.”¹⁰⁸²

4.13. Hażrat Yūsuf ('Alayhy Salām) Took The Refuge of Allah Almighty

When Hażrat Yūsuf ('Alayhy Salām) saw the collective snare of women, he felt the strong aversion to their demand so; he took refuge of Allah Almighty to protect him from the sin towards which these women were calling him. He knew that adultery is strictly prohibited by Allah Almighty and the person who does it became one of the ignorant.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَيْهَا لَخْرٍ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْثُونَ

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثْمَانًا {٦٨} يَعْتَذِفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا {٦٩}

“Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit

¹⁰⁸¹ (al-Qur'ān, 12:32)

¹⁰⁸² (al-Qur'ān, 12:35)

fornication and any that does this (not only) meets punishment.

(But) the penalty on the Day of Judgment will be doubled to him,

and he will dwell therein in ignominy.”¹⁰⁸³

Prophets did not have inclination of sin intrinsically and their souls were sacred, innocent and unadulterated. Along with these qualities Allah Almighty also guarded them and protected them from every kind of low deed or wrongdoing and also from the Satan because the aim of sending Prophets is to guide human beings towards the righteous path.

So, at the time of temptation, he supplicated before Allah Almighty because he knew that every man is dependent upon Him all the time, either he is weak or strong.¹⁰⁸⁴ He relied not on his pure self because he knew that naturally man is weak, he said:

فَلَنْ رَبِّ الْبَيْنَ أَحَبُّ إِلَيَّ مِنَ مَا يَذْعُو نِي إِلَيْهِ ۝ وَلَا تَصْرِفْ عَنِي كُنْدَهُنْ أَصْبَرُ إِلَيْهِنْ وَلَكُنْ مَنْ

الْجَاهِلِينَ (٣٢)

“He said: my Lord: prison is dearer to me than that to which these women call me; and if Thou avertest not their guile from me should incline toward them and become of the ignorant.”¹⁰⁸⁵

Pray is the sign of humbleness, he knew that only the ignorant person does not know man’s weakness and does not rely on Him.¹⁰⁸⁶ Hazrat Yūsuf (‘Alayh Salām) preferred the tough life of prison and rejected the liberty full of importunities of evil. He has had no concern with such a luxurious life which contained Allah Almighty’s

¹⁰⁸³ (al-Qur’ān, 25:68-69)

¹⁰⁸⁴ al-Qurtubī, *al-Jāma’ y al-Ayhkām al-Qur’ān al-Ma’rūf Bihi Tafsīr Qurtubī* 200.

¹⁰⁸⁵ (al-Qur’ān, 12:33)

¹⁰⁸⁶ al-Khuldūn, *Tārīkh Ibn-ē-Khuldūn*, 73.

disobedience. He was ready to remain patient and give sacrifices for Allah Almighty's pleasure.

4.14. **Hażrat Yūsuf's ('Alayhy Salām) benevolence In The Imprisonment**

As stated in the Holy Bible, Hażrat Yūsuf ('Alayhy Salām) felt Allah Almighty's presence in jail. Even, chief jailer also perceived Allah Almighty's favour with him therefore he gave him the charge over fellow prisoners. However, the Holy Bible didn't tell about its state. On contrary, the Qur'ānic text did not elaborate such kind of event which shows him custodian over his fellow prisoners. Furthermore, the Holy Bible told that during his stay in prison two more prisoners the chief baker and chief cupbearer came under Hażrat Yūsuf ('Alayhy Salām) charge to whom he had given interpretation of dreams.

Moreover, the Holy Qur'ān presents Hażrat Yūsuf ('Alayhy Salām) skills of interpreting dreams in different perspective during his stay in prison. Qur'ānic text told that these two men came in prison at the same time when Hażrat Yūsuf ('Alayhy Salām) entered in jail. Both of them saw dream and were anxious. They shared their dreams with Hażrat Yūsuf ('Alayhy Salām) because his personality showed that he was erudite and could interpret their dreams. Furthermore, during their stay in jail both observed that Hażrat Yūsuf ('Alayhy Salām) was kind and benevolent on his fellow prisoners, the Holy Qur'ān presented it as:

وَتَخُلُّ مَعَهُ السَّرْجَنْ قَتْبَانْ ۝ قَالَ أَخْدُهُمَا إِنِّي أَرَانِي أَغْبِرُ خَمْرًا ۝ وَقَالَ الْأَخْرَى إِنِّي أَرَانِي

أَخْبَلُ فُوقَ رَأْسِي خَبْرًا تَلَكَّلَ الطَّيْرُ مِنْهُ ۝ تَبَثَّتَا بِثَارِيلِهِ ۝ إِنَّا نَرَاكَ مِنَ الْمُخْبِنِينَ (٣٦)

"Now with him there came into the prison two young men. Said one of them: "I see myself (in dream) pressing wine." Said the other: "I see myself (in dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: **for we see thou art one that doth good (to all).**"¹⁰⁸⁷

The Biblical narrative also shows his kindness with other prisoners which was the part of his duty to care his subordinates in prison. The Qur'ānic text however, shows that he was by nature benevolent and caring with his people that even in prison he was helping people by solacing them in the time of distress. He was ready to give interpretation of dreams at the time when chief baker and chief cupbearer asked about it. He didn't deny that he had not the skills of dream interpretation. Instead of this, he replied that "I will tell you the interpretation before the meal of the day came."¹⁰⁸⁸

4.15. The Preacher In The Prison

He did not like to give them interpretation directly because he had informed through revelation that one of them will be hanged up. So he intended to preach him the oneness of Allah Almighty so that he may save from the punishment in life after death. He was eager to do his prophetic duty, to preach the righteous religion at the appropriate time when the listeners are ready to hear his every word. To make the speech comprehensive he took step-by-step way of delivering message of Allah Almighty.

He continued his speech by saying that the knowledge of interpreting dreams is given to him by the Creator of the universe "Allah Almighty". He didn't give

¹⁰⁸⁷ (al-Qur'ān, 12:36)

¹⁰⁸⁸ (al-Qur'ān, 12:37)

credit to himself for the knowledge of interpreting dreams, with humbleness he acknowledged that it was Allah Almighty who blessed him with skill. It was bestowed to him because he left the belief of those people who did not accept the reality about the existence of Allah Almighty. The second reason for conferring this blessing was; he had belief in the "Day of Judgment" when everyone will get reward or punishment of his or her every deed. Through his conversation he told them that their Creator has given them special aim of life about which they will be answerable before Him in the Day of Judgment.

Then he introduced Prophets (the messengers of Allah Almighty) to them who were sent with the special task of preaching the righteous religion by telling the true aim of life to mankind. Among these prophets there were the renowned names like, Ibrāhīm, Ishāq and Ya‘qūb ('Alayhymu Salām). He said that they were my forefathers; their names were famous for their nobility. He was also from among these prophets who had granted the same task to which he was fulfilling at that moment. Their dignity and elevated position did not let them associate anything equal to Allah Almighty. Moreover, he told them that it is Allah Almighty's mercy upon mankind that He sent prophets towards them to teach them the righteous religion, otherwise man will wonder here and there to get the real aim of life. It was also because the intellectual power of man compels him to get this answer.

Moreover, to give assertion on his speech he asked his fellow prisoners that the Omnipotent God is better than a number of heterogeneous gods who if existed there would have been disorder in the universe to carry out their own orders, and as, it was not happening like this. So, it is the evidence to the reality that there are no gods other than Allah Almighty the Supreme Being. So, resultantly, to which you and your forefathers are worshiping are merely names. Allah Almighty didn't reveal any word

to give assurance on their being god. The order is only of Allah Almighty, it is He Who created the whole universe and only He has the supreme power. He commanded mankind to worship Him alone. So, they should only obey Him, it is the right religion.

Imām Baydhāwī said: "Hażrat Yūsuf's ('Alayhy Salām) way of speech is based on gradual principal of preaching with disputation. Firstly he exonerated the oneness of Allah Almighty from the worship of several gods by giving address to them. Then he told them that to whom you said gods and before whom you bent are not worthy of worship. Then he told them that Islam is the righteous religion that intellect does not like anything except it."¹⁰⁸⁹

After saying this, he directly told them the interpretation of the dreams without repeating their question. According to the interpretation the cupbearer will be restored on his position in three days and the baker will be suspended after three days. So, it happened according to the interpretation.

On sharp contrast, the Biblical text did not give description about Hażrat Yūsuf's ('Alayhy Salām) qualities of being Prophet or preacher.

4.16. Hażrat Yūsuf ('Alayhy Salām) Did Interpretation Of Kings'

Dream

Now the time came to introduce Hażrat Yūsuf ('Alayhy Salām) as the Holy Prophet before the people of Egypt and to guide them towards the righteous path. The Holy Bible and the Holy Qur'ān similarly told that Hażrat Yūsuf ('Alayhy Salām) interpreted the king's dream at the time when no one from Egyptian realm could be

¹⁰⁸⁹ al-Bayḍāwī, *Tafsīr al-Bayḍāwī al-Musammā Anwār al-Tanzīl Wa Isrār al-Tāwīl*, 315.

able to interpret it. Yet, the event is varied in its detail in both books and presents Hazrat Yūsuf's ('Alayhy Salām) characteristics differently to each other.

The Holy Bible told that when king was told about Hazrat Yūsuf ('Alayhy Salām) he summoned him at the spur of the moment to listen interpretation. On the other side Hazrat Yūsuf ('Alayhy Salām) also came quickly before king to tell him interpretation. In sharp contrast, the Holy Qur'ān stated that, the cupbearer came into prison and called him:

يُوَسْفُتُ إِلَيْهَا الصِّنْدِيقُ الْبَنَى فِي سَبْعِ بَقْرَاتٍ سِمَانٍ يَأْكُلُهُنْ سَبْعٌ عَجَلَتْ وَسَبْعُ سُبْلَاتٍ خَضْرٌ
وَأَخْرَى يَابِنَاتٍ لَطِيفٍ أَرْجَعَ إِلَى الْأَسْنَ لَظِفَمٍ يَظْلَمُونَ (٤٦)

"O! Joseph!"(he said) "O man of truth: Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."¹⁰⁹⁰

The cupbearer talked to him with great respect because he experienced that he had true knowledge of dream interpretation. After hearing the dream of king Hazrat Yūsuf ('Alayhy Salām) interpreted it and concealed nothing and even didn't put any condition to make his-self liberated from prison. He knew the severity of the issue which was going to happen in coming years with the kingdom of Egypt. He not only gave interpretation but also gave suggestions to handle the situation which shows he had the adequate knowledge of handling such circumstances. As he said:

فَلَمْ تُرْرَ غَوْنَ سَبْعَ سِنَنَ ذَابَ فَنَا حَصَدْنَمْ فَرْوَهُ فِي سَبْلَيْهِ إِلَّا قَبِيلَهُ مَمَا نَأْكُلُونَ (٤٧)

"And the harvests that ye reap, ye shall leave them in the ear (to protect grains from pests), except a little, of which ye shall eat."¹⁰⁹¹

¹⁰⁹⁰ (al-Qur'ān, 12:46)

¹⁰⁹¹ (al-Qur'ān, 12:47)

He already knew that it will be needed to preserve the grains for many years. On the contrary, the Holy Bible didn't tell anything about it. Furthermore, the Holy Qur'ān told that he gave good tidings about future event that after dreadful years of famine there will be a year of prosperity which will come with rains, food, fruits and oil etc. As it is stated in the Holy Qur'ān:

لَمْ يَأْتِيْ مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغْلَبُ الْأَنْسَ وَفِيهِ يُغْصَبُونَ {٤٩}

"Then thereafter will come a year wherein mankind will have rain and wherein they will press (oil and juices)." ¹⁰⁹²

Again, the Holy Bible didn't explain his great knowledge about the future events. Whereas, the Holy Qur'ān shows that through this interpretation Allah Almighty also wanted to show his great knowledge before the king of Egypt to increase his dignity in his eyes.

4.17. Self-Respect

The interpretation gave solace to king's heart that he summoned him, but he refused to come out before exonerated his self from false charge which was put by Zulaykhā on him. He wanted to clarify the matter because of which, he was incarcerated into prison inequitably otherwise king and Aziz-ē-Misr will consider him a criminal. So, the king interrogated from the women about which the Holy Qur'ān narrated:

قَالَ مَا حَطَبْتُ إِذْ رَأَيْتُنِيْ يُوسُفَ عَنْ تَقْسِيمِهِ ۝ قُلْنَ خَائِنَ اللَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ {٥١}

"He said: What was the matter with you when ye solicited Yūsuf against himself! They said: how perfect is God! We knew not of any evil against him" ¹⁰⁹³

¹⁰⁹² (al-Qur'ān, 12:49)

¹⁰⁹³ (al-Qur'ān, 12:51)

Thus, they proved him innocent, now the wife of the Aziz-ē-Misr also said:

فَلَمَّا نَزَّلَ الْغَيْرِ الْأَنْ خَصَّنَ الْحَقُّ أَنَا رَازِيَةٌ عَنْ نَسْبِهِ وَإِنَّهُ لِمِنَ الصَّالِحِينَ (٥١)

“How hath the truth come to light, even I, solicited him against himself, and verily he is of the truth-tellers.”¹⁰⁹⁴

The Holy Bible didn't tell about such event which proved his chastity unlike the Holy Qur'ān which gives many witnesses over it. Not only was this but even the person who had accused him was now vindicating him in her own words before the people. Moreover, the Holy Qur'ān told that Allah Almighty removed false accusation from his Holy Prophet and set his dignity as an honest person before king and it was indispensable to clarify the matter earlier than presenting him as the role model for people.

His chastity shows that he had self-control over his physical inclinations towards the opposite sex. The Qur'ānic text depicts that his actions were unwavering both in seclusion and also among public. Temptation of Egyptian women is a lucid example of this point.

4.18. ჰაჰრათ იუსუფის (‘Alayhy Salām) Great Veneration In King’s Sight

According to the Holy Qur'ān, ჰაჰრათ იუსუფის (‘Alayhy Salām) abilities illuminated before the king that even though he was foreigner in Egypt, yet, he got exaltedness over Egyptian aristocrats. When, all wise and seers failed to interpret the king’s dream it was only ჰაჰრათ იუსუფ (‘Alayhy Salām) who removed his worries. Consequently, king decided to give him honourable place in his men and he said:

¹⁰⁹⁴ (al-Qur'ān, 12:51)

وَقَالَ الْمَلِكُ اثْنَوْنَىٰ بِهِ أَسْتَخْلِصْنَاهُ لِنَفْسِي ۝ فَلَمَّا كَلَمَهُ ثَلَاثَةٌ قَالَ إِنَّكَ الْيَوْمَ لَنِيَنَا مَكِينٌ أَمِينٌ {٥٤}

“Bring him onto me; I will single him out for myself (my confidential Wazir).”¹⁰⁹⁵

In sharp contrast, the Holy Bible didn't put emphasis in such manner as the Holy Qur'ān described it. The Holy Bible told only one aspect of his personality which impressed the king i.e. his great knowledge of dream interpretation whereas, the Holy Qur'ān tells that besides his immense knowledge his chastity, honesty, steadfastness, his firm belief in Allah Almighty, his patience in affliction, his truthfulness and prudence had impressed the king that he summoned him and when he came he said to him:

وَقَالَ الْمَلِكُ اثْنَوْنَىٰ بِهِ أَسْتَخْلِصْنَاهُ لِنَفْسِي ۝ فَلَمَّا كَلَمَهُ ثَلَاثَةٌ قَالَ إِنَّكَ الْيَوْمَ لَنِيَنَا مَكِينٌ أَمِينٌ {٥٤}

“And the king said: bring him unto me I will single him out for myself then when he spake unto him, he said: verily thou art to-day with us placed high, entrusted.”¹⁰⁹⁶

4.19. Ḥaẓrat Yūsuf's ('Alayh Salām) Wisdom

Through the divine knowledge Ḥaẓrat Yūsuf ('Alayh Salām) already was aware of the coming disastrous situation in the country; he also knew that he was the only one who could handle this task wisely and vigilantly. It was needed to supervise the king's treasury with honesty to save people from starvation. There was no time to be wasted so he asked the king:

قَالَ اجْعَلْنِي عَلَىٰ خَزَانَىٰ الْأَرْضِ ۝ إِنِّي حَذِيرٌ عَلَيْهِ {٥٥}

¹⁰⁹⁵ (al-Qur'ān, 12:54)

¹⁰⁹⁶ (al-Qur'ān, 12:54)

“Set me over the store houses of the land; verily I shall be a keeper knowing.”¹⁰⁹⁷

He knew about his capabilities and had confidence in them which he utilized with Allah Almighty’s guidance. King accepted Ḥaẓrat Yūsuf’s (‘Alayh Salām) request with great reverence and set him on Aziz-ē-Misr designation and removed him from it. Whereas, the Biblical text shows strikingly different picture, the king bestowed him this designation by himself, at that time king was not assured of Ḥaẓrat Yūsuf’s (‘Alayh Salām) abilities.

4.20. Great Leadership And Management Skills

The human society can’t survive without positive moral calibre of its members, which determined through its leader by strengthening the moral fibre in society.¹⁰⁹⁸ The Egyptian society was established with the hierarchy of authorities leaded by the king (Pharaoh), where women also had power and freedom to do decisions in different affairs that men were not capable to get control over them. The true example can be seen at the time when women had intrigued Ḥaẓrat Yūsuf (‘Alayh Salām) to jail. Such kind of events shows low moral values in that society even the evidences on Ḥaẓrat Yūsuf’s (‘Alayh Salām) innocence could not work.

Thus, after getting the position of prime minister of Egypt, the Holy Qur’ān shows him as intelligent, industrious, and competent in his work, beside these desirable qualities his unsolicited advice to cope with situation shows that he had mature wisdom. ¹⁰⁹⁹ He worked as supreme commissioner and food supervisor of

¹⁰⁹⁷ (al-Qur’ān, 12:55)

¹⁰⁹⁸ Rabindra N. Kanungo Manuel Mendonca, *Ethical Leadership* (New York: Open University Press 2007), 6.

¹⁰⁹⁹ P 407, ENCYCLOPAEDIA JUDAICA, Second Edition, Volume 11

Egypt.¹¹⁰⁰ Whereas, according to the Bible he seemed as a selfish manager that he filled king's treasury with people's money despite of becoming kind and lenient to them. Moreover, the biblical narration shows that God trained him before giving him charge of national/royal store houses by giving him chance of training on the lower level; as steward of Potiphar's home. He remained faithful with Potiphar and king too. According to the Genesis the aim of giving this training is to save the Patriarchal family.¹¹⁰¹ The Holy Bible depicts it in these words:

"God sent me before you to preserve for you a remnant on earth, and to
keep alive for many survivors."¹¹⁰²

However, the Holy Qur'an didn't describe such a story, according to it he didn't serve Potiphar but lived like his son. It was the first time he had gotten this responsibility to serve the king of Egypt, his abilities given by Allah Almighty helped him to cope with the situation.

Further, the Qur'anic text shows that after taking charge of Aziz-ê-Misr, he wisely prepared the policy to face the disastrous period. To handle the disastrous situation he did appropriate and effective planning before starting his work. His exertion proves that he knew the deadline to get the best results of cultivation in abundant quantity to utilize it in seven years of famine. His strategy showed that he had strong skills of motivating people and through his adequate communication skills he conveyed his ideas to the people. He was able to do implementation of his orders through his wisdom and power. He made close interaction with his people to lead them towards one direction. Through his leadership qualities he motivates people of

¹¹⁰⁰ P 407, ENCYCLOPAEDIA JUDAICA, Second Edition, Volume 11

¹¹⁰¹ Ted Hildebrand, "Genesis Of Esources Collection,"(2004),
<https://archive.org/details/GenesisArticle>.

¹¹⁰² (Genesis, 45:7)

different backgrounds and natures as a collective unit to achieve common objective enthusiastically. His management not only made the morals of his followers high but also moulded their behaviour that they could never stop before and during disastrous period for the accomplishment of the given goal. The reason was his management aroused interest and willingness to do work in the best performance. Through his administrative quality he managed and organized the human talent with natural and fiscal resources. To get the required result in short time period he used the expertise of talented people in different fields as; architects, economists, traders and farmers. It also shows that he utilized the best farming techniques of that age to get best results. To store up the cultivation he seemed to use best construction techniques and improved the transporting system in country. He created effective coordination among different departments so that this close interaction united them closely in a network.

The most important aspect is he had impressive and attractive personality that his orders were acceptable to his society (the reason is he was Prophet of Allah Almighty) that through his wisdom he got the confidence and trust of people. The situation shows that he instilled the sense of responsibility and the awareness of the coming disastrous situation in the people of Egypt. According to the sociologist Edward A. Ross:

“Belief system becomes the source of social management than the laws imposed by administration; it controls human code of conduct and human characters by convincing them that God will be pleased in this manner.”¹¹⁰³

¹¹⁰³ Edward Alsworth Ross, "Social Control: A Survey of the Foundations of Order." (London: The Macmillan Company, 1901), <http://books.google.com.pk/books?id=oqU9AAAAYAAJ>, P145

Moreover, he induced the zeal of work in the heart of his followers rather than regulating his orders rigidly. He gave his people the safe environments for living, their belonging were saved from dacoits and robbers. To look after the grains in storehouses it seemed that he appointed special security to guard it.

He not only planned very well but he managed the work in an organized and systematic way, he distributed the task to aristocrats in different places and supervised it by himself. To monitor the progress of his work he didn't bound himself in palace, he took time to time round of his country to get awareness of current situation of the work and also check if there is any need of changing the strategy or not. Through his personal diligent actions he set the example for others.

4.21. Hzrat Yusuf's ('Alayhi Salām) Justice

His social justice shows that he raised the social norms and values of his people by giving them social rights and confidence. He treated everyone equally and developed unity in them. The Constitution of the International Labour Organization affirms that:

"Universal and lasting peace can be established only if it is based upon social justice."¹¹⁰⁴

So, to meet the emergency period he provided food to the poor and the rich on judicious measures, so that no one could leave hungry in his territory.

¹¹⁰⁴ Ebere Osieke, "Constitutional Law and Practice in the International Labour Organisation." (The Netherlands: Martinus Nijhoff Publishers, 1985), <http://books.google.com.pk/books>. p 51

4.22. International Relationship

He not only nourished the kingdom of Egypt by establishing its economy and by saving its people from starving but he also made Egypt the supreme power at international level by helping other countries in tough and toil time. This was the reason that when Hazrat Yūsuf's ('Alayh Salām) bothers came to know about the availability of food in Egypt they also drove with a caravan to obtain food, they at that time were dwelling in Palestine.

4.23. Sociological Interaction/ Family Relationship

The both Holy Scriptures elaborate that Hazrat Yūsuf ('Alayh Salām) recognised his brothers when they came to Egypt before him but they could not recognise him. But the Holy Qur'ān describes that it was foretold him through revelation at the time when these brothers threw him into pit as the Holy Qur'ān describes it:

فَلَمَّا ذَهَبُوا إِلَيْهِ رَأَيْتُمُوهُ أَنَّهُ يَجْعَلُهُ فِي غَيْرِ بَيْتِهِ فَأَرْسَلْنَا إِلَيْهِ لِتَبَيَّنَ لَهُمْ هَذَا وَهُمْ لَا يَشْعُرُونَ {١٥}

“So when they went with him, and agreed to put him in the depth of the pit, and We revealed to him, ‘Thou shalt tell them of this their doing when they are unaware.’”¹¹⁰⁵

Whereas, the Biblical text doesn't give any kind of information about his future knowledge, rather than this, it told that at the time when his brothers came before him, he thought that his boyhood dream fulfilled, to which Biblical text elaborates:

¹¹⁰⁵ (al-Qur'ān, 12:15)

“When his brothers bowed down before him¹¹⁰⁶ Hazrat Yūsuf (‘Alayhy Salām) saw that his boyhood dream fulfilled.”¹¹⁰⁷

Moreover, the Biblical text shows that instead of introducing himself he treated them as strangers and spoke to them harshly, as written in the Holy Bible:

“He suppressed the fact that he was their brother and spoke harshly to them and treated them as strangers.”¹¹⁰⁸

Furthermore, he accused them of being spy even they said they were honest men and came here only to buy grains but he didn’t consider them true. By not revealing his identity to his brothers he got the chance to take revenge to heal his injuries gotten by their inexcusable behaviour with him. So, he imprisoned them in dungeon for three days as, these brothers thrown him into pit for same time span, as the Bible describes:

“He did not accept which they said and again blamed them of spies, and said one of you go back home and bring your brother here, whereas the rest of you stay in prison, in this way I will check that as you are telling truth or not. So, he imprisoned all of them into prison for three days.”¹¹⁰⁹

In sharp contrast the Qur’ānic text elaborates that Hazrat Yūsuf (‘Alayhy Salām) took care of his brothers with great sympathy and generosity and had given them full measurement, it is stated in the Holy Qur’ān as:

وَلَمَّا جَهَزْتُم بِجَهَازِهِمْ فَلَمَّا أَتَوْنِي بِأَخَّ لَكُمْ مِنْ أَبِيكُمْ ۝ أَلَا تَرَوْنَ أَبِي أُوفِيَ الْكَيْلَ وَلَا حِنْزَرَ

الْمُنْزَلِينَ (٥٩)

¹¹⁰⁶ (Genesis, 42:6)

¹¹⁰⁷ (Genesis, 42:9)

¹¹⁰⁸ (Genesis, 42:7)

¹¹⁰⁹ (Genesis, 42:14-17)

“Bring unto me a brother of yours from your father behold ye not that I give full measure and that am the best of entertainers.”¹¹¹⁰

Additionally, the biblical text shows that he not only treated them ruthlessly but also threatened them on the third day while releasing them instead of one, that if they will bring their youngest brother they will not die to which the Holy Bible told that:

“Thus your words will be verified, and you shall not die.”¹¹¹¹

Brothers became terrified to hear this and said:

“We are suffering it as a penalty of what we did with our brother even he pleaded us but we would not listen him.”¹¹¹²

Later on Hażrat Yūsuf (‘Alayh Salām) turned away from them and started crying on remembering bad behaviour of his brothers'.¹¹¹³ When brothers returned home the found money in their sacks so they get surprised and told their father about all which happened to them. On sharp contrast the Qur’ānic text illustrates the kindness and care of Hażrat Yūsuf (‘Alayh Salām) with his family in these words:

وَلَمَّا قَرُبُوا مَنَاعَهُمْ وَجَرُوا بِضَاعَتِهِمْ رُئِثَ إِلَيْهِمْ ۝ قَالُوا يَا أَبَانَا مَا لَيْبَنِي ۝ هَذِهِ بِضَاعَتِهِ رُئِثَ
إِلَيْنَا ۝ وَتَبَرَّأَ أَهْلُنَا وَنَفَقْتُ أَهْلًا وَنَزَدَنَا كُلُّ كُلِّ بَعِيرٍ ۝ ذَلِكَ كُلُّ تَبَرُّ (٦٥)

“They said: our father! What more can we desire! Here are our goods returned to us; We Shall get provision for our family and shall guard our brother and shall obtain an extra load of a camel: this is only a small measure.”¹¹¹⁴

But their father didn’t allow Benyamin to go with them according to both texts. Next year, when the family was in need of food the only option was to send Binyamin to

¹¹¹⁰ (al-Qur’ān, 12:59)

¹¹¹¹ (Genesis, 42:20)

¹¹¹² (Genesis, 42:21)

¹¹¹³ (Genesis, 42:24)

¹¹¹⁴ (al-Qur’ān, 12:65)

Egypt according to the both texts. Now, the Holy Bible illustrates affectionate and emotional behaviour of Hazrat Yūsuf ('Alayhy Salām) with his brother Benyamin i.e. He prayed:

"God be gracious to you my son!¹¹¹⁵ But with this he felt affection for his real brother so, he went into his house and started weeping."¹¹¹⁶

Later on, when he ordered to serve food before them he treated Binyamin distinctly:

"Everyone was eating from his portion but Benjamin was given five times more than others portion."¹¹¹⁷

Contrary to the Biblical text the Holy Qur'ān relates his love with his real brother in these words:

وَلَمَّا دَخَلُوا عَلَىٰ يُوْمَنْتَ آوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَغِنْ بِمَا كَلَّوْا يَمْتَلِئُنَّ {٦٩}

"And when they entered unto Hazrat Yūsuf ('Alayhy Salām), he betook his full brother unto himself, and said: verily i am thine own brother (Hazrat Yūsuf), so sorrow not over that which they have been working."¹¹¹⁸

Afterwards, both scriptures told that Hazrat Yūsuf ('Alayhy Salām) put his dining cup into Binyamin's saddle bag secretly then accused them of its theft, because he wanted to detain Binyamin with him. So, he asked his brothers:

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُلْتُمْ كَانِبِينَ {٤} قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْبَةٍ فَهُوَ جَزَاؤُهُ ۖ كُلُّكُمْ
لِجُزِيِّ الظَّالِمِينَ {٧٥}

¹¹¹⁵ (Genesis, 43:29)

¹¹¹⁶ (Genesis, 43:30-31)

¹¹¹⁷ (Genesis, 43:34)

¹¹¹⁸ (al-Qur'ān, 12:69)

“What shall be the meed of him, if ye are found liars! They said: his meed shall be that he, in whose saddle-bag it is found, shall himself be recompense thereof. Thus we recompense the wrong-doers.”¹¹¹⁹

So, the Holy Qur’ān depicts that:

فَبَدَا بِأَزْعَمِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ ۝ كَذَلِكَ كَذَنَا لِيُوْسُفَ ۝ مَا كَانَ
لِيَأْخُذُ أَخَاهُ فِي بَيْنِ الْمَلَكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۝ تَرْفَعُ دُرْجَاتٍ مِّنْ أَشْتَاءِ ۝ وَفُوقَ كُلِّ ذِي عِلْمٍ غَلِيمٍ
(٧٧)

“Then he (Hażrat Yūsuf (‘Alayhy Salām) began the search with their bags before his brother’s bag; and then he pulled it out of his brother’s sack in this way We contrived for Hażrat Yūsuf (‘Alayhy Salām). He was not one to take his brother by the law of the king, except that Allah willed We exalt in degrees whomsoever We will, and above every knowing one is a Knower.”¹¹²⁰

On the other hand, the Holy Bible describes that:

“If according to your words, the silver cup will be founded with any one of you, he will be enslaved but the rest of you can go back to your land.”¹¹²¹

Furthermore, this matter created absurdity in brothers resultantly, their hatred for Binyamin and Hażrat Yūsuf (‘Alayhy Salām) came out and they also put accusation of theft on Hażrat Yūsuf (‘Alayhy Salām) the Holy Qur’ān describes it :

قَالُوا إِنْ يَسْرُقُ فَنَدْ سَرْقَ أَخْ لَهُ مِنْ قَلْنَ ۝ فَأَمْتَزَهَا يُوْسُفَ فِي نَفْسِهِ وَلَمْ يَبْدِهَا لَهُمْ ۝ فَلَمْ يَأْتُمْ
شَرْ مَكَانًا ۝ وَاللَّهُ أَعْلَمُ بِمَا تَصْنَعُونَ (٧٧)

¹¹¹⁹ (al-Qur’ān, 12:74-75)

¹¹²⁰ (al-Qur’ān, 12:76)

¹¹²¹ (Genesis, 44:10)

"They said: if he stealth, then surely a brother of him hath stolen afore." Hence, "Hażrat Yūsuf ('Alayh Salām) concealed it in him and discovered it not unto them. He said to himself ye are in evil place and Allah is the Best Knower of that which ye ascribed."¹¹²²

The Holy Qur'ān also describes it as:

قُلُّوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَيَا شَيْئًا كَبِيرًا فَلَمَّا أَحْتَنَا مَكَانَةً ۝ إِنَّا نَرَكُ مِنَ الْمُخْسِنِينَ (٧٨) قُلْ مَعَذِّلُ اللَّهُ أَنْ تُلْخِذَ إِلَّا مَنْ وَجَدْنَا مُنَثَّعًا عِنْهُ إِنَّا إِذَا لَطَّلَمْنَا (٧٩)

"They said: Aziz-ē-Misr! Verily he hath a father, and old man of very aged; so take one of us in his stead; verily we behold thy to be of the well-doers. He said: Allah forbids that we should take anyone but him with whom we found our stuff; verily then we should be the wrong-doers."¹¹²³

Afterwards, both books told that brothers implored before Hażrat Yūsuf ('Alayh Salām) but according to the Bible it touched Hażrat Yūsuf's ('Alayh Salām) heart that he forgave them after introducing himself to his brothers.

Whereas, the Holy Qur'ān described the matter of detaining Binyamin in Egypt in detail which had some purposes; Hażrat Yūsuf ('Alayh Salām) wanted to recall his brother's memories so that they could be able to get forgiveness from their father and also from Allah Almighty. At the time when they threw Hażrat Yūsuf ('Alayh Salām) they were young but now they became mature enough to realize the severity of the matter.

The Holy Bible depicts that in the same journey he exposed his identification before his brothers because they apologised but the Qur'ānic text shows that next time

¹¹²² (al-Qur'ān, 12:77)

¹¹²³ (al-Qur'ān, 12:78-79)

when they came with distressed heart because Binyamin's confinement reinstated father's grief of Hażrat Yūsuf ('Alayh Salām) which made his eyes white, as the Holy Qur'ān said:

وَتَوَلَّ عَنْهُمْ وَقَالَ يَا أَسْفِي عَلَىٰ بُرْسَتٍ وَالْيَمْسَتْ عَيْنَاهُ مِنَ الْخَرْنِ فَهُوَ كَظِيمٌ {٨٤}

"O my grief for Hażrat Yūsuf! And his eyes whitened with grief, while he was filled with suppressed sorrow."¹¹²⁴

So now, they implored for his sympathy and said:

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسْتَأْنَا وَلَهُمَا الضُّرُّ وَجَنَّا بِيَضْنَاعَةٍ مُّرْجَاهٍ فَأَوْفِ لَنَا الْكِلَافِ
وَتَصْنَعْنَا عَلَيْنَا ۝ إِنَّ اللَّهَ يَعْلَمُ الْمُهْمَدَيْنَ {٨٨}

"Then, when they came (back) into (Joseph's) presence they said: "O exalted one! Distress has seized us and our family: we have brought but poor goods so pay us full measure, and be charitable unto us: for Allah doth reward the charitable."¹¹²⁵

Hażrat Yūsuf ('Alayh Salām) felt pity on it, so he exposed himself before them and also reminded them of their deeds, he said:

فَلَمْ يَلْمِدْنَاهُمْ مَا فَعَلُمُوا بِيُوْسُفَ وَلِجِيَهِ إِذَا لَمْ يَأْتُهُمْ جَاهِلُونَ {٨٩}

"Are you aware of what you did with Joseph and his brother, When you were ignorant?"¹¹²⁶

He neither scolded them nor punished them even he had full power to take revenge multiple times. Inspite of this, he talked kindly to them. He reminded them what they did to Hażrat Yūsuf ('Alayh Salām); and to save them from embarrassment he gave apology from their side that actually they were ignorant at that time. Moreover, he told his brothers that Allah Almighty blessed him because he feared from His anger

¹¹²⁴ (al-Qur'ān, 12:84)

¹¹²⁵ (al-Qur'ān, 12:88)

¹¹²⁶ (al-Qur'ān, 12:89)

and he did patience over cruelties of life. The Holy Qur'ān depicts all this in these words:

فَلَمْ يَرَوْا أَنَّكَ لَأَنْتَ يُوسُفَ ۝ قَالَ أَنَا يُوسُفٌ وَهَذَا أَخِي ۝ فَذَلِكَ مِنْ أَنْعَصَاتِنَا ۝ إِنَّمَا مَنْ يَشَاءُ وَيَصْبِرُ
فَلَمْ يَرَوْا أَنَّ اللَّهَ لَا يُبْصِرُ أَخْرَىٰ مُخْسِنِينَ {٩٠}

"They said: art thou Yūsuf indeed! He said: I am Yūsuf and this is my brother; **Allah hath surely been gracious unto us; verily whosoever feareth and endureth, then verily Allah wasteth not the hire of the well-doers.**"¹¹²⁷

Hazrat Yūsuf ('Alayh Salām) kindness worked, his brothers accepted that they were the offenders and said:

فَلَمْ يَرَوْا أَنَّكَ لَأَنْتَ أَخْرَىٰ مِنْ أَنْتَ الْأَنْجَىٰ وَإِنْ كُلُّ الْخَاطِئِينَ {٩١}

"By God! Verily has God raised thee high above us, **and we were indeed but sinners!**"¹¹²⁸

Hazrat Yūsuf ('Alayh Salām) did all this because he wanted them to be good so after realising them their deeds he said:

لَمْ لَا شَرِيفٌ طَلِيقٌ لِلْيَوْمِ ۝ يَنْفَرُ اللَّهُ لِنَفْرٍ ۝ وَهُوَ أَرْحَمُ الرَّازِحِينَ {٩٢}

"**No reproach upon you today.** May Allah forgive you; and He is the Most Merciful of the merciful."¹¹²⁹

On contrary, the Holy Bible elaborates that Hazrat Yūsuf ('Alayh Salām) started crying due to siblings love as it is written in the Bible:

"When only his brothers left he started crying so loudly that the Egyptians and the Pharaoh listen it clearly in their rooms."¹¹³⁰

¹¹²⁷ (al-Qur'ān, 12:90)

¹¹²⁸ (al-Qur'ān, 12:91)

¹¹²⁹ (al-Qur'ān, 12:92)

¹¹³⁰ (Genesis, 45:2)

Moreover he put his brothers' misdeed on Allah Almighty's Will. Instead of making them repentance before Allah, the Bible told that he said:

"I am Yūsuf ('Alayhy Salām), your brother to whom you sold to Ishmaelites, not be distressed because it is God who made all these circumstances, He send me in Egypt to save your life and the life of the other people of the world as the famine is so severe."

Whereas, the true purpose of Prophets' life is to guide humankind. Hażrat Yūsuf ('Alayhy Salām) was sent by Allah Almighty towards the Egyptian nation as it was elaborated in the Holy Qur'ān:

وَيَقُولُونَ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلْنَا عَلَيْهِ أَيْمَانَهُ مِنْ رُّزْبِهِ ۝ إِلَمَا أَنْتَ مُنْذَرٌ ۝ وَلَكُنْ فَرْجُهُمْ هَذَا ۝ (٧)

"And the unbelievers say: Why is not a sign sent down to him from his Lord? But thou art truly a warner, **and to every people a guide.**"

Hence, the Holy Bible presented Hażrat Yūsuf ('Alayhy Salām) as only a leader and guardian. Afterwards, the Biblical text told that he called his whole family with all their possessions into Egypt and before their departure he sent gifts for their father as evidence over his aliveness. As, after watching the gifts Hażrat Ya'qūb ('Alayhy Salām) said:

"Enough! My son Joseph is still alive. I must go and see him before I die."¹¹³¹

In sharp contrast the Qur'ānic text shows that to recover his father's eyesight Hażrat Yūsuf ('Alayhy Salām) sent his shirt to put on his face. He said:

أَهْبِطُوا يَقْبِيصِي هَذَا فَالْقُرْبَةُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأَتُونِي بِأَهْلَكُمْ لِجَمِيعِنَ (٤٣)

"Go with this shirt of mine and cast it upon my father's face; he shall recover his sight; and bring unto me all your family."¹¹³²

¹¹³¹ (Genesis, 45:27-28)

On the other hand he wanted to solace his father's distressed heart by giving evidence over his aliveness. The Holy Qur'ān described it in these words:

وَلَمَّا فَسَلَتِ الْعِصْرُ قَالَ أَبُوهُنْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۝ لَوْلَا أَنْ شَرَّفْتُنَّ {٩٤}

“And when the caravan had departed, their father said: surely i feel the smell of Hażrat Yūsuf ('Alayhy Salām), if ye think not that i am doting.”¹¹³³

But those who were near him at that moment couldn't perceive it, so, they said to Hażrat Ya'qūb ('Alayhy Salām), to which the Holy Qur'ān relates:

قَالُوا ثَالِثُهُ إِنَّكَ لَنِي مُنْلَّاكَ الْقَبِيْعِ {٩٥}

“By Allah, Lo! Thou art still in thine old aberration.”¹¹³⁴

4.24. Hażrat Yūsuf's ('Alayhy Salām) Miracle

The Holy Qur'ān told about it that:

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ الْقَاهُ عَلَى رِجْهِهِ فَازْدَهَ بَصِيرًا ۝ فَلَمْ أَلِمْ أَنِّي أَعْلَمُ مِنَ الْأَنْهَى مَا لَا

شَطَّمُونَ {٩٦}

“When the bearer of good tidings came (with Joseph's shirt), he laid it over his face; and he regained his sight (and) exclaimed: Did I not tell you, 'Verily, I know, from Allah, something that you do not know'?”¹¹³⁵

Hażrat Yūsuf's ('Alayhy Salām) this miracle also shows that the belongings of Prophets are sacred and attributed by blessings. The Qur'ānic text shows that Hażrat Yūsuf's ('Alayhy Salām) strategy of detaining Binyamin worked out that his brothers

¹¹³² (al-Qur'ān, 12:93)

¹¹³³ (al-Qur'ān, 12:94)

¹¹³⁴ (al-Qur'ān, 12:95)

¹¹³⁵ (al-Qur'ān, 12:96)

felt regret over their misdeeds. Now they realized that they made two respectable prophets distressed by detaining the right of his father over his elevated son “Hażrat Yūsuf (‘Alayhy Salām)”. In this way, Hażrat Yūsuf (‘Alayhy Salām) saved them from Allah Almighty’s wrath which they might have faced in both worlds. Now the brothers requested his father:

ثالر يا أبا استغفِرْ لِكَ مُثُورِنَا إِنَّا كُنَّا خَاطِئِينَ (٩٧) قَالَ سَرْفَتْ أَسْتَغْفِرْ لَكُمْ رَبِّنِي إِنَّهُ مُؤْمِنٌ
الْغُورُ الرَّجِيمُ (٩٨)

“O our father: Ask forgiveness of our sins for us, verily we were sinners.” He said: “Soon i shall ask my Sustainer (Lord) to forgive you; Verily He! Only He is the Forgiving, the Merciful.”¹¹³⁶

The Holy Bible didn’t give any indication through Hażrat Yūsuf’s (‘Alayhy Salām) description that he made his brothers ready to do repentance for their malicious deeds. Even though he forgave his brothers at the end as Christ says in Bible; “Love your enemies, bless them that curse you, do good to them that hate you.”¹¹³⁷ But he looks abrasive during first meeting with his brothers that he didn’t leave the chance to take revenge from them, he accused them of spying and at last vindictively jailed his brothers for three days. After this he released them except one.¹¹³⁸

4.25. Hażrat Yūsuf (‘Alayhy Salām) Gave Respect To His Parents

The Biblical text shows that Hażrat Yūsuf (‘Alayhy Salām) came out of the city to greet his father, it was depicted as:

¹¹³⁶ (al-Qur’ān, 12:97-98)

¹¹³⁷ (Matthew 5:44)

¹¹³⁸ Samuel J. Mann, "Joseph and His Brothers: A Biblical Paradigm for the Optimal Handling of Traumatic Stress," *Journal of Religion and Health* 40(2001).

"He reached before his father and wept on his father's neck for a long while."¹¹³⁹

After receiving his family he said his brothers that at the time when Pharaoh will call you, you should tell him that you are shepherds so that he might settle you in Goshen one of the best lands of Egypt. Hazrat Yūsuf ('Alayh Salām) knew that Egyptian feel disgust to live with shepherds so he wanted to present his family as shepherds before king. As the Holy Bible said that:

"So, when Pharaoh will call you and asked from you about your occupation tell him that you are shepherd from the time of your forefathers, May Pharaoh bestowed you the land of Goshen, because the Egyptians feel abhorrent to live with shepherds in the city."¹¹⁴⁰

The Holy Qur'ān depicts quite different picture of his personality. He welcomed his parents and family members and said:

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ قَوْمَ إِلَيْهِ أَبْوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ أَمْنِينَ {٩٩} وَرَفَعَ أَبْوَيْهِ
عَلَىٰ العَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۝ وَقَالَ يَا أَبَتِي هَذَا ثَارِيلٌ رُؤْيَايِّي مِنْ قَبْلٍ فَذَجَّعَهَا رَبِّي خَطَا ۝
وَقَدْ أَخْسَنَ بِي إِذَا أَخْرَجْنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ النَّذْرِ مَنْ يَعْدُ لَنْ لَرْعَ الشَّيْطَانُ يَنْتَيْ وَيَنْ
إِخْرَتِي ۝ إِنْ رَبِّي لَطِيفٌ لِمَا يَتَنَاءَ ۝ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {١٠٠}

"And said: enter Misr, if Allah will, you shall be secure. And he raised his parents to the throne, and they fell down before him prostrate, and he said: O my father! This is the interpretation of my vision aforetime; My Lord hath now made it come true; and surely He did well by me when He took me forth from the prison, and hath brought you from the desert after the Satan had stirred strife between

¹¹³⁹ (Genesis, 46:29)

¹¹⁴⁰ (Genesis, 46:33-34)

me and my brethren; verily my Lord is gentle unto whosoever He will.

Verily He! Is the Knowing, the Wise.¹¹⁴¹

He told his father about all which happened to him inspite of his brother's awful behaviour with him because he didn't want them to be embarrassed before their father and also because he had already forgiven them. This is the reason he told his distresses from the sufferings of prison not from the pit.

At the end the Holy Qur'ān describes that he became humble and grateful before Allah Almighty and prayed to Him for his life in this world and also hereafter:

رَبِّنِيْ فَذَأْتَنِيْ مِنَ الْمُلْكِ وَعَلَمْتَنِيْ مِنْ تَارِيْخِ الْأَخَادِيْرِ فَلَمْ يَرِيْدُنِيْ أَنْتَ وَلَيْتَنِيْ فِي الْمُنْتَهِيَا وَالْأَخِرَةِ تَوْفِيْ مُسْتَلِمًا وَالْجَنْبِيْ بِالْمُصْلِحِيْنَ (١٠١)

"O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, O Thou Creator of the heavens and the earth! Thou art my Patron in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."¹¹⁴²

Prophets implicitly die in state of *Eemān* (on righteous belief), these prayers are due to their submissiveness before the highest Majesty of Allah Almighty.¹¹⁴³ Every word of this prayer is to educate the way of praying to the follower of Islam for his successful ending in Islam. He had endured all the hardships of life with patience and having trust in Allah Almighty.

¹¹⁴¹ (al-Qur'ān, 12:99-100)

¹¹⁴² (al-Qur'ān, 12:101)

¹¹⁴³ Sālmi, *Tamhīd Abu Shakūr Sālmi* 169.

4.26. Characteristics of Prophethood

Though, the trial years of accusation and prison ended and crowned him with high rank, prosperity, union with family and happiness all because of his faith in Allah Almighty and patience. Without having thought about the painful circumstances that occurred to him, he showed the true Prophetly characteristics; righteousness, faithfulness, purity, mercy, integrity and obedience to Allah Almighty. He never lost his belief in Allah Almighty in every thick and thin. Even he had to tolerate intense intricacy and temptation he remained calm and brave rather than becoming thwarted. He was cruelly threw into pit, the little heart might have hurt and petrified but he never let his spirit down, his faith in Allah Almighty was strong enough, he did not pray any word against his brothers. If any other person was on his place he would have become disappointed, angry, and vengeful and filled with self pity but **Hażrat Yūsuf** ('Alayhy Salām) never complained to Allah Almighty about his worse condition. He was allured by beautiful Egyptian woman but his intellect made the decision in no time whether to choose purity or pleasure and became saved from temptation. His compassion with his family especially with his brothers remain subsisted even he was abused, hated, betrayed, mistreated, enslaved and falsely accused of theft at the time when he had possessed enormous power and riches, his soft and grateful heart forgave them all.

Hażrat Yūsuf ('Alayhy Salām) story told us that every deed has its consequences and his personality taught us that how should we live in our worse times without losing the faith in Allah Almighty because He is always with his obedient men who do patience and gives them the best reward in both worlds. From his story there are the lessons for ones who want to follow right conduct.

CONCLUSION

The outcome of the research highlights that Biblical text presents Hazrat Yūsuf ('Alayhi Salām) as an ordinary person. He was not introduced as a Prophet and did not get divine revelation throughout his life. On the contrary, the Holy Qur'ān presents him as a prophet having Prophetly characteristics. His early life events figured him out differently in two revealed texts. According to the Holy Bible he was a boy of seventeen who started visualizing daydreams to get authoritative position over his households. Whereas, the Holy Qur'ān presented him as a child having Prophetic attributes which stands him different from his brothers even they all lived in same home. The reason behind this dissimilarity is Prophethood. According to the Holy Qur'ān his obedience, innocence, and impeccable personality were far greater than that of an ordinary child. Moreover, his dream which he saw in childhood came true at the end of the story. This shows he saw the true dream it was not influenced by the inner feeling of superiority.

Furthermore, the Holy Qur'ān presents his perfect personality traits which remained stable over his whole life as; patience in trials and difficulties, spiritual purity, honesty, truthfulness, moral steadfastness at the time of seduction by Egyptian women, integrity, self-respect, the awareness of his high status, external beauty with the purity of soul, his obedience and trust in Allah Almighty and strong relation with Him. Because of his sincere pursuit, Almighty Allah always helped him in every step of his life by giving solace to his heart in every difficult time and by exalting him in his people. His determination to accomplish his Prophetic duties, the best ways of

preaching his religion, wisdom, power of judgment, the great knowledge of dream interpretation which was given to him as a miracle. His far-sightedness, intellectual abilities which he utilized to facilitate his country in disastrous situation are indeed worth mentioning. His management skills, leadership, understanding the psychology of people having different calibres, qualities of social justice, reformation of international relationships were some of the dynamic attributes of his personality. The text also shows his kindness for mankind for he opened his doors for the people of other countries. His close relationship with his father and great respect for him, care of his father by sending his shirt to restore his eye-sight, benevolent behaviour with his brothers despite their malevolent behaviours, care for family that he settled down in Egypt are beyond any doubt the marvellous qualities of his distinct individuality.

On contrary, the Holy Bible presents him as a dreamer, who, though, is obedient to his father yet wants to reign over his family. He is shown to be chaste and honest with Aziz-ē-Misr, at the time of temptation by Aziz-ē-Misr's wife, yet he didn't seem having strong relation with Allah Almighty, he did not preach and did not show any miracle but he gave interpretation of two prisoners and also of king's dream. From his management skills he coped disastrous period but got the chance to fill kings treasury by selling grains to the people of the Egypt and to other countries. He accused his brothers of being spy, took revenge of their misdeeds by putting them into prison but cleverly got the best land of Egypt from king to settle his family in Egypt by introducing his family as shepherds.

The similarity of story in both manuscripts shows that Islam is not a new religion that was introduced with the advent of holy Prophet Ḥaḍrat Ādam ('Alayhi Salām). All prophets are on one creed and they preached the same ethic through their actions and words. The present study shows that the Qur'ānic text presents him as the great

prophet of Allah Almighty who was given the high personality traits. His personality is presented in the Holy Qur'ān as the true model for the whole humanity whether they belong to different religions, age groups and professions. Ḥaẓrat Yūsuf ('Alayh Salām) set an example of the ways whereby decisions of fate are required to be accepted patiently. He tolerated divine trials with great patience and was thus rewarded by exaltedness in both worlds. His story kindled the interest of reader to illuminate his life through the perfect example from Ḥaẓrat Yūsuf's ('Alayh Salām) personality to bring peace in his or her life.

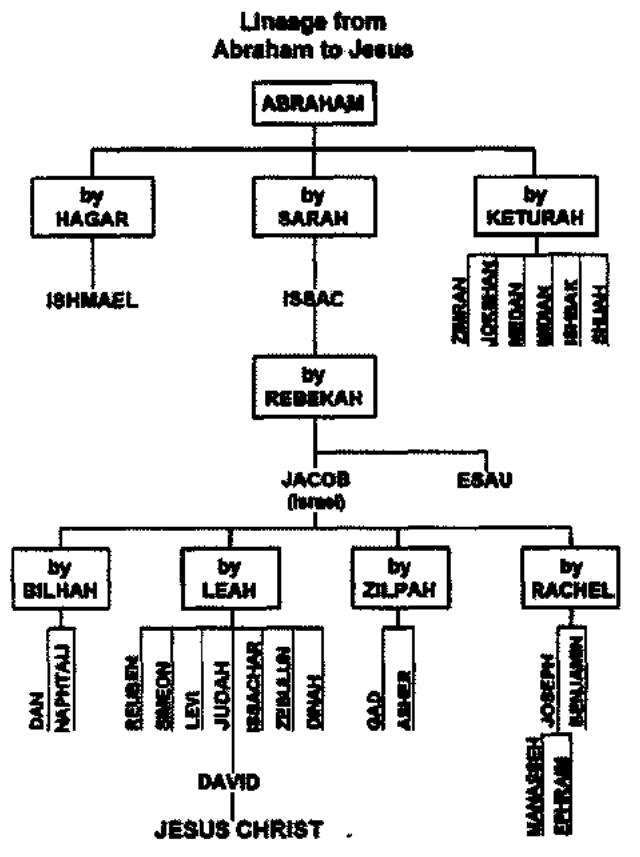


Figure 1. The Family Tree of Hażrat Yūsuf ('Alayhi Salām)

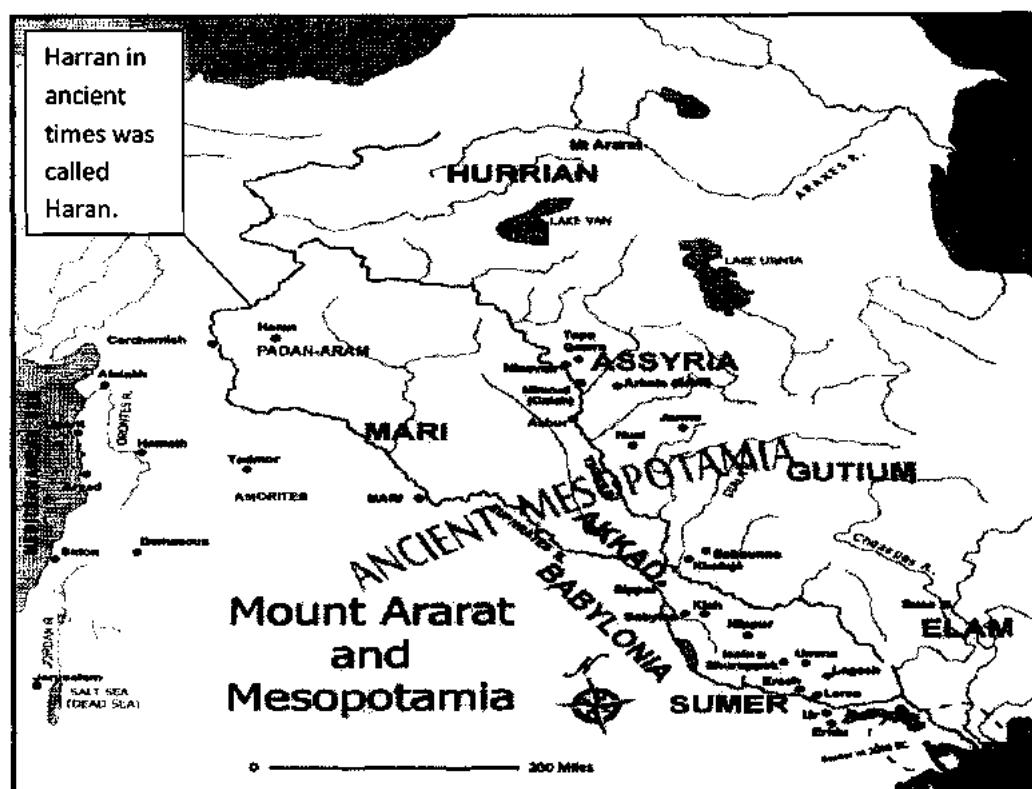


Figure 2. Haran or Paddan-Aram: The Birth place of Hażrat Yusuf ('Alayhi Salām) according to the Holy Bible.



Figure 3. Haran in the contemporary geographical location.

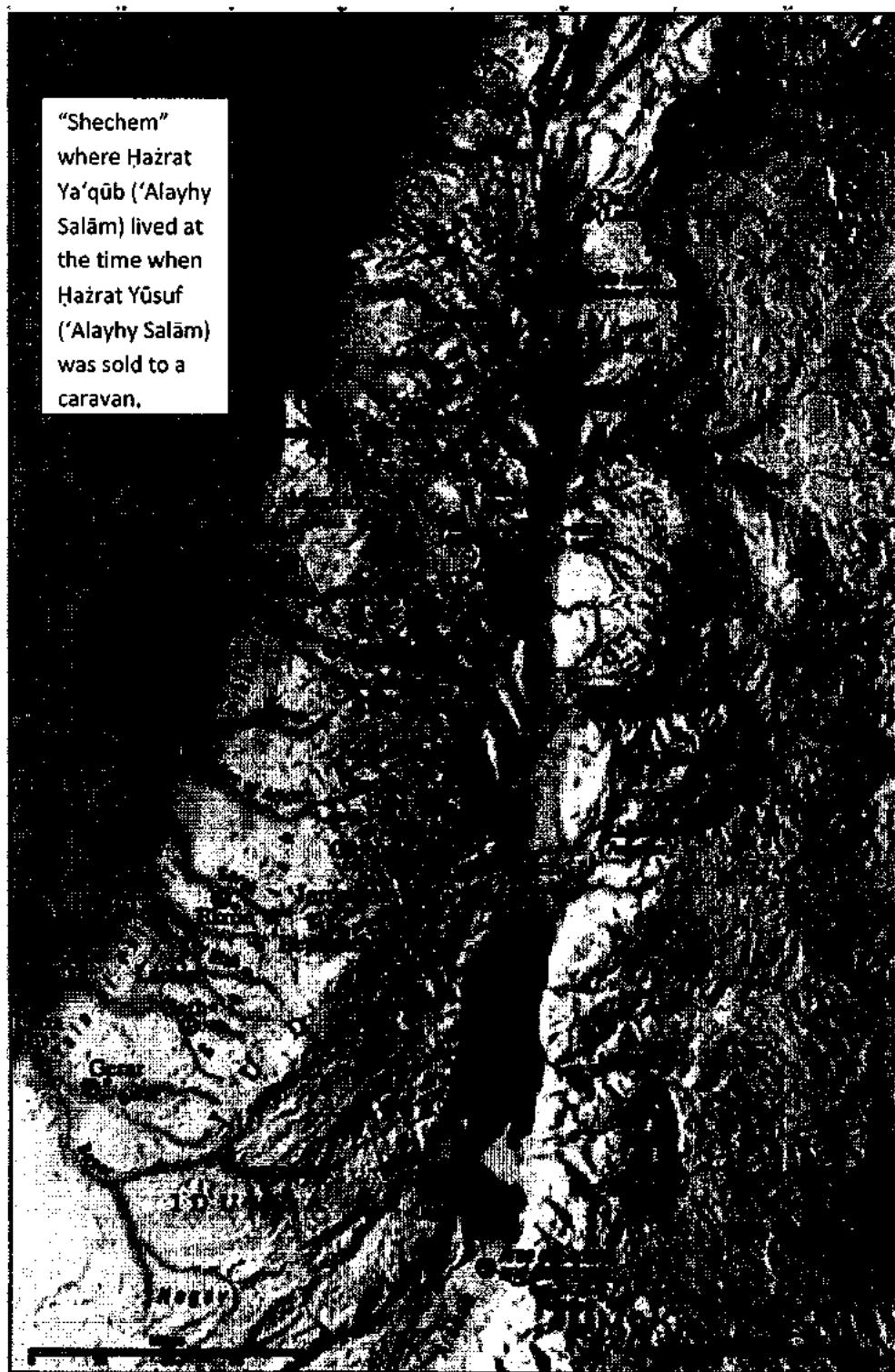


Figure 4. Canaan in Old Testament times. -

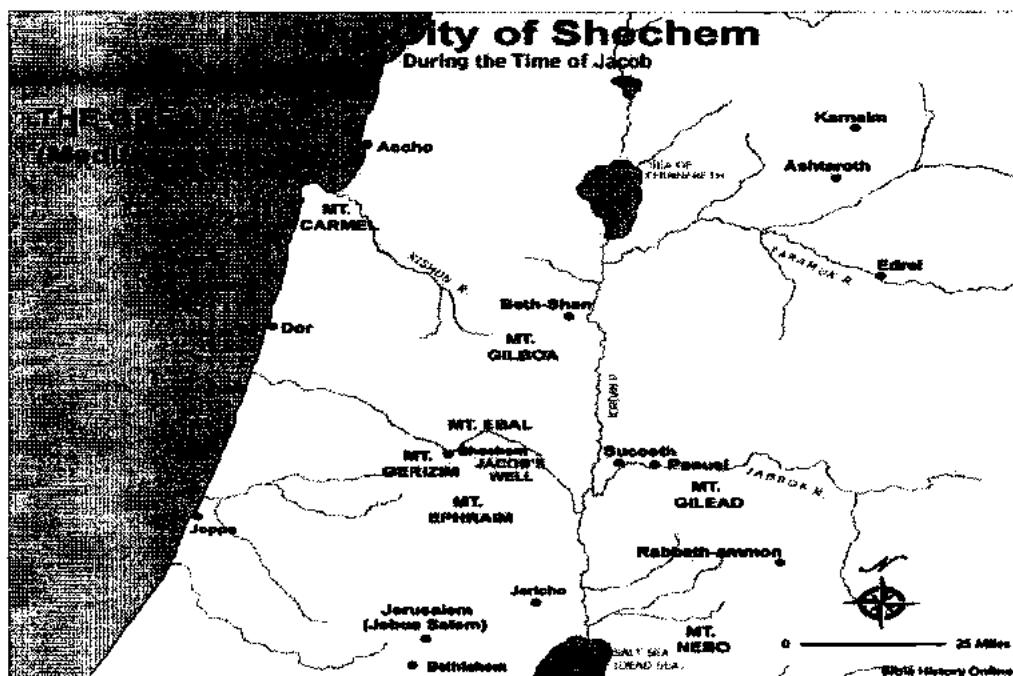


Figure 5. The city of Shechem in Old Testament times.

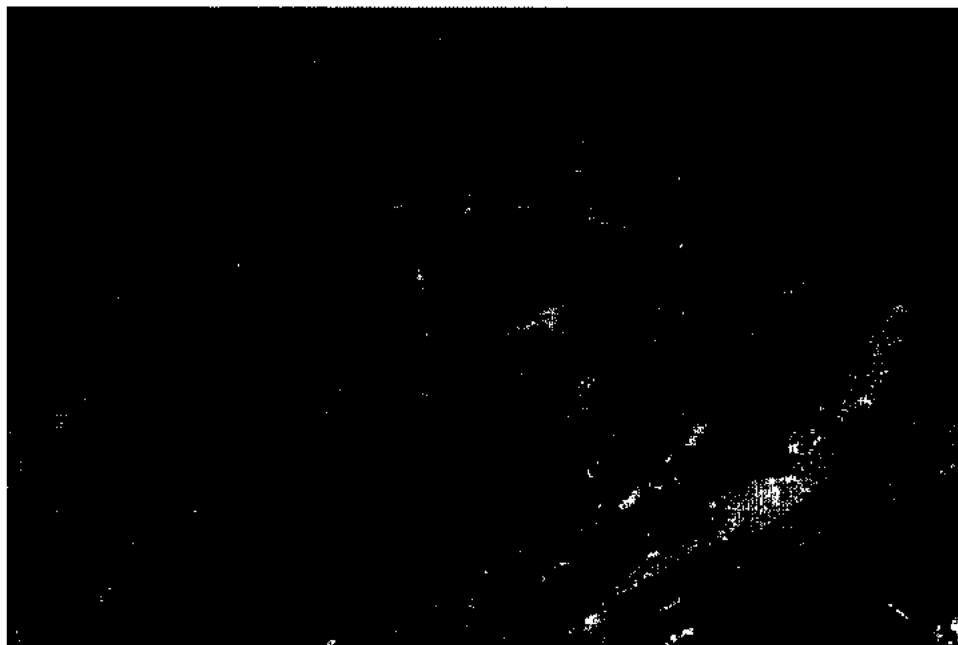


Figure 6. Aerial view of the ruins of Shechem under the stratified mound of Tell al-Balatah, just east of modern Nablus, which shows evidence of settlement from the Middle Bronze II period (c. 1900–c. 1750 bce), generally associated with the time of the biblical patriarchs.

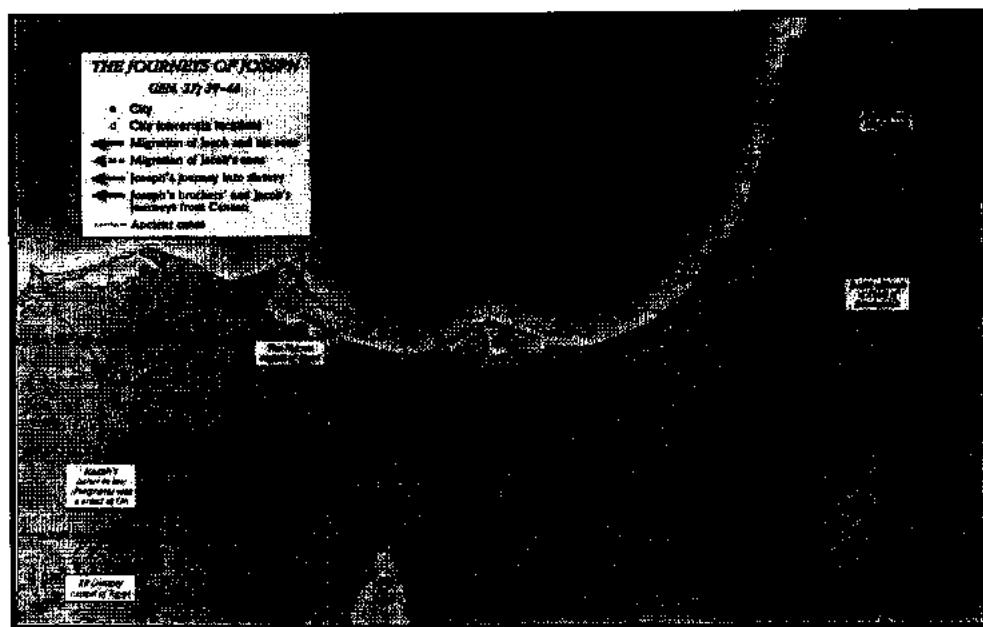


Figure 7. The Journey of Hażrat Yūsuf ('Alayhi Salām)

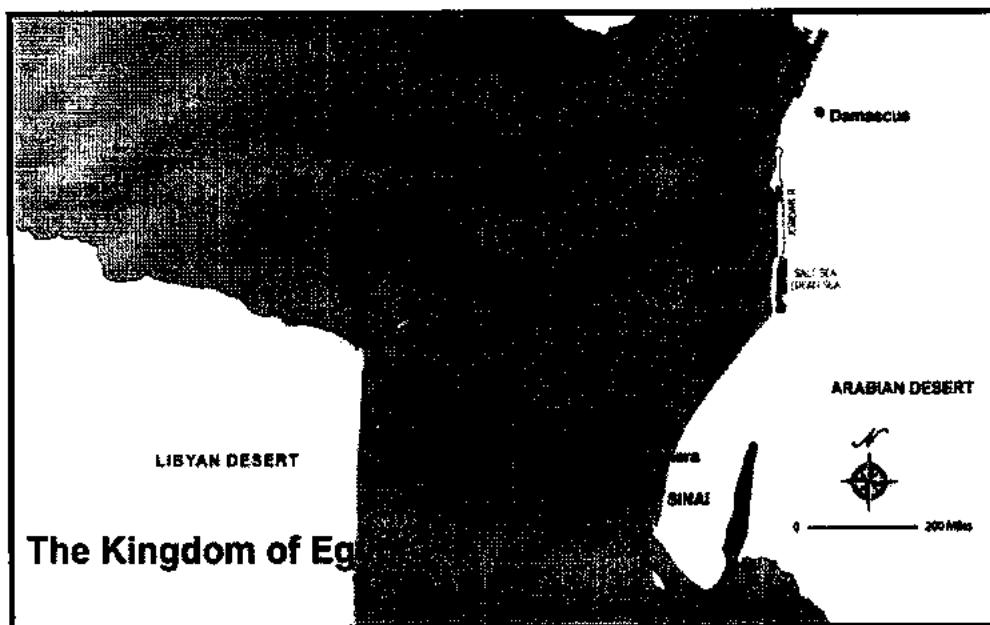


Figure 8. The Kingdom of Egypt

GLOSSARY

1. People:

‘Aād: The ‘Aād were people thought to have lived in what is now eastern Yemen and Western Oman, running from the Arabian Sea up into the Dhofar Mountains and to the edge of the Rub’ al Khali. The ‘Adid are mentioned in the Holy Qur’ān as being the people to whom the Holy Prophet ḤaZRAT Ḥud (‘Alayhī Salām) was sent by Allah Almighty, to guide them back to the righteous path of faith. According to the story, the citizens did not heed his warnings and the town was destroyed by Allah in a great storm.

Afra’im: The son of ḤaZRAT Yūsuf (‘Alayhī Salām).

Allama Jarīr Tibrī: Muḥammad Ibn al-Jarīr ibn Yazīdibn kasīr abu Ja’far al-Tabrī, he was born in 224 Hijri. His famous writings are *Tafsīr al-Tabrī* and *Tārīkh al-Umam wa al-Malūk* also known as *Tārīkh al-Tabrī*

Allamah Āalūsī: Shahabuddīn Mahmūd Ibn Abdullāh al-Husainī al-Ālūsī, he was born in 1217 Hijri in Baghdad, he was a great Muffassir and Muhaddis. His best known *Tafsīr* is “Rūh al-Ma’ānī”. He died in 1270 Hijri.

Aseneth: According to the Book of Genesis she was the wife of ḤaZRAT Yūsuf (‘Alayhī Salām).

Buddha: Born in Nepal in the 6th century B.C., Buddha was a spiritual leader and teacher whose life serves as the foundation of the Buddhist religion.

Edward Alsworth Ross: (December 12, 1866 – July 22, 1951) He was an American sociologist, one of first sociologists who pursued a comprehensive sociological theory. Regarded as a founder of sociology in the United States, he

believed that the purpose of sociology was to bring about social reform, solving problems in human society.

Ephraim: The son of Hażrat Yūsuf ('Alayhi Salām).

Fakhruddīn Rāzī: He was influenced by the systematic philosophy of Avicenna (Ibn Sīnā, d. 1037). His works were widely studied, particularly during the thirteenth and fourteenth centuries. His commentaries on Avicenna's works, in which he often keeps a critical distance to falsafa, became the subject of super-commentaries that are among the most influential texts in Arabic philosophy and Islamic theology.

Genghis Khan: Mongolian warrior and ruler Genghis Khan created the largest empire in the world, the Mongol Empire, by destroying individual tribes in Northeast Asia.

Hađrat Ibne-Mas'ūd (Razi Allah-u-'Anhu): The sixth convert, and one of the ten Companions of the Holy Prophet Muḥammad (Sallallaho 'Alayhi Wasallam) to be given the glad tidings of Paradise even while alive. He emigrated twice: both to Habasha as well as Madinah al-Munawarah. He was the Holy Prophet's self-appointed special servant helping him put on the shoes, providing cover when he bathed, walking ahead of him in campaigns etc. The Holy Prophet (Sallallaho 'Alayhi Wasallam) had told him that he had his permission to enter his house any time of the day or night. The close companionship led some people to assume that he was one of the Holy Prophet's household. A scholar of the Holy Qur'ān, Sunnah and Fiqh, specializing in Qur'ānic commentary, he was also a poet. Once the Holy Prophet (Sallallaho 'Alayhi Wasallam) ordered him to recite the Holy Qur'ān to him. He was deputed by 'Umar to take charge of the triple responsibilities of instructor, Qadi and Treasurer for the highly developed and cultured territories of Iraq basing him in Kufa.

Hađrat Ya‘qūb (‘Alayhy Salām): He was among the high ranked prophets of Allah Almighty. He has belonged to the house of prophets; i.e. he was the son of Hađrat Ishāq (‘Alayhy Salām) who was the son of Hađrat Ibrāhīm (‘Alayhy Salām). He was also the father of the great prophet Hađrat Yūsuf (‘Alayhy Salām).

Hađwa‘: It is the name of the first woman of the World in the Islamic tradition, got married with the first holy Prophet and the man of the World Hađrat Aādam (‘Alayhy Salām) in the Heavens.

Hađrat Aādam (‘Alayhy Salām): The first holy Prophet and the man of the World.

Hađrat Abu Bakkar Siddīq (Razi Allah-u-‘Anhu): A mountain of faith he was. The Holy Prophet Muḥammad (Sallallaho ‘Alayhi Wasallam) said, “There was none whom I invited to Islam but he hesitated and wavered, except Abu Bakr. He did not hesitate for a moment.”

Hađrat Abu Hurayrah (Razi Allah-u-‘Anhu): ‘Abd ar-Rahmān ibn Ṣakhr ad-Dawsī al-Azdī, but better known by the Kunyah (Teknonymy) ‘Abū Hurayrah’, he was a companion of the Holy Prophet Muḥammad (Sallallaho ‘Alayhi Wasallam) and the most prolific narrator of ḥadīth in ḥadīth compilations. It is estimated that he narrated around 5,375 ahadīth. Abu Hurairah has been described as having a photographic memory.

Hađrat Ayyūb (‘Alayhy Salām): The Holy Prophet Hađrat Ayyūb (‘Alayhy Salām) (Job in the Bible) was one of the descendants of the Holy Prophet Hađrat Ibrāhīm (‘Alayhy Salām) and a nephew of the Holy Prophet Hađrat Ya‘qūb (‘Alayhy Salām). He was sent to reform the people who lived in the desert situated in the north eastern corner of Palestine.

Hażrat Ibn-ē-‘Abbas: The grandson of ‘Abd-ul- Muttalib, a cousin of the the Holy Prophet Muḥammad (Sallallaho ‘Alayhi Wasallam) and the greatest ever commentator of the Holy Qur’ān. His mother Umm Fadhl is said to have been the second woman to embrace Islam after Khadijah. The Holy Prophet Muḥammad (Sallallaho ‘Alayhi Wasallam) has gave him the title of “Mufassir-ē-Qur’ān”. His commentary of the Holy Qur’ān entitled “Tanwir al-Miqbas fir Tafsir ibn al-‘Abbas” is the first Tafsir of the Holy Qur’ān in written form. He possessed a good knowledge of Arabic Language, poetry and linguistics. He began to pronounce religious rulings (fatawa) even from the time of second Khalifah of Islam ‘Umar. He is said to have possessed a very powerful memory.

Hażrat Ibrāhīm (‘Alayhy Salām): The great and very respectable Prophet of Allah Almighty, the forefather of a number of prophets, the ansecetr of three religions: Judaism, Charistianity and Islam. He is the father of Hażrat Ishāq (‘Alayhy Salām), the grandfather of Hażrat Ya’qub (‘Alayhy Salām) and great-grandfather of Hażrat Yūsuf (‘Alayhy Salām). The Holy Qur’ān describes him as "a man of truth, a prophet" (Qur’ān 19:41). Many aspects of Islamic worship, including pilgrimage and prayer, recognize and honor the importance of the life and teachings of this great prophet.

Hażrat Ishāq (‘Alayhy Salām): He was the second son of Hażrat Ibrāhīm (‘Alayhy Salām), from his wife Hażrat Sarah, and the father of Hażrat Ya‘qūb (‘Alayhy Salām) and Esau.

Hażrat Mūsa (‘Alayhy Salām): An Arabic name for the great Prophet Moses (Biblical name), the founder of religion ‘Judaism’.

Hitler: Adolf Hitler was the leader of Nazi Germany from 1934 to 1945. He initiated World War II and oversaw fascist policies that resulted in millions of deaths

Ibn-ē-Ksīr: Abī al-Fidā Ism'āīl Ibn-ē-Ksīr was born on 701 Hijri Year in Basra city of Syria and died in 774 Hijri in Damascus, Syria. His name is on top of the list of those Muslim Scholars who served the Holy Qur'ān via life-time scholarly efforts. He is well known for his books: "Tafsīr Ibn-ē-Ksīr" and Qaṣaṣ al-Anbiyā' (stories of the Prophets).

Ibn-e-Sa'ad: His name was Muḥammad Ibn Sa'ad ibn Mani Az Zuhree and his kunyah was Aboo Abdullah, more popularly known as Ibn Sa'ad. He was the mawala of Banu Hashim. He is one of the greatest authorities on Islamic history and Muslim biography. Ibn Sa'd is said to have been born in 148 AH in the city of Basra which is now in present day Iraq, and he died in 230 AH.

Ilm al-Aḥkām: The Qur'āic orders related to religious rites (Ibadāt), social relation and matters (Mu'amilāt).

‘Ilm al-Mukhāsmah: This kind of study is related to the information lies in the Holy Qur'ān about the refutation of four apostate creeds: Jews, Christians, Polytheists and Munāfiqīn.

Imām Baydhawī: Abdullah Ibn Umer Ibn Muḥammad Nasiruddin al-Baidawī, he was the famous Judge (Qāzī) and Muffasir, he was born in al-Baida' the city of Faaris. His famous writings are Anwār-u-Tanzīl wa Asrār al-Ta'wīl, known as Tafsīr Baidawi, Tawal' Anwār, Nizam al-Tawarīkh. He was died in 1286 (685 Hijri).

Imām Fakhrudīn al-Rāzī: Muḥammad ibn Umer Abu 'Abdullah Fakhruddin al-Rāzī al-Qurshī, he belongs to Tabristan, born in 1150 (544 Hijri). His was a great

muffasir, famous for his *tafsīr* “*Tafsīr al-Kabīr*” also called “*Mafatīhul ghaib*”. He was very good in Persian language. People started reading his books during his life. He died in 1210 (606 Hijri) in Herat.

Imām Ja`far Sādiq (Razi Allah-u-`Anhu): He is Abu `Abdullah Ja`far al-Sadiq bin Muḥammad al-Baqir bin `Ali Zayn-Al-`Abideen bin al-Hussein bin `Ali bin abi Tālib, the leader of the `Alids of his time, the name al-Sadiq was given to him for his straightforwardness. Two Imams, Abu Ḥanīfa and Malik, learnt from him.

Ishmaelites: The descendants of the great prophet Hażrat `Ismaīl (‘Alayhi Salām), the son of Hażrat Ibrāhīm (‘Alayhi Salām) and Hażrat Hajara.

Hażrat Jibrīl: Jibrīl, also spelled Jabrā'īl, in Islām, the angel who acts as an intermediary between God and man and as bearer of revelation to the prophets, most notably, to the Holy Prophet Muḥammad (Sallallahu `Alayhi Wassalam). In Biblical literature Gabriel is the counterpart to Jibrīl.

Ka'ab Aḥbār: (He is Ka'b ibn Manī' al-Himyari, from Al Dhi Ra'in, and it is said that he belongs to Dhu al-Kila'. His surname was Abu Ishaq, and he was one of the eminent rabbis of the Jews, known with the title Ka'b al-Ahbar. He embraced Islam during the time of Hażrat 'Umar (Razi Allah 'Anho). A number of *Isrāiliyāt* are narrated from him.

Lao-tzu: He was a mystic philosopher of ancient China, best known as the author of the *Tao Te Ching* (often simply referred to as Laozi). His association with the *Tao Te Ching* has led him to be traditionally considered the founder of Taoism.

Leibniz: Gottfried Leibniz was a German mathematician who developed the present day notation for the differential and integral calculus though he never thought of the

derivative as a limit. His philosophy is also important and he invented an early calculating machine.

Leonardo da Vinci: He was a leading artist and intellectual of the Italian Renaissance who's known for his enduring works "The Last Supper" and "Mona Lisa."

Manasseh: (Also called Mi'sha) He was the older son of Joseph and Asenath, daughter of Potiphera (priest of the sun god Re of heliopolis). Manasseh is the ancestor of the Tribe of Manasseh. According to 1 Chronicles 7:14, Manasseh had an Aramean concubine who bore Machir, the father of Gilead.

Michael Hart: (born April 28, 1932) He is an American astrophysicist and author, most notably of "The 100: A Ranking of the Most Influential Persons in History" and he is also the publisher of American Renaissance.

Mother Teresa: She was a Roman Catholic religious sister and missionary who lived most of her life in India.

Muḥaram-ul-Haram: The first month of Islamic calendar.

Mujāhid: Mujāhid ibn jibr Abu al-Hujjaj al Makhzūmī al-Ta'bāi, he was well-known mufassir of Makkah, he was the student of Ibn Abbās (Razi Allah Anho), he was died in 722. His famous Tafsīr is known as "Tafsīr Mujāhid".

Namrūd: Al-Namrūd was the king of Babylon, He is depicted in the Bible as a mighty one in the earth and a mighty hunter. He was also associated with the 'Tower of Babel' led to his reputation as a king who was rebellious against God.

Pharaoh: It is the common title of the kings of Ancient Egypt.

Polytheism: The belief in or worship of more than one god.

Samūd: It is the name of an ancient civilization in Hejaz towards which Allah Almighty sent the Holy Prophet Salayh to rectify their deeds and to warn them. Later on, due to disobedience they got Allah Almighty's wrath, so they punished and destroyed by one shriek (i.e., blast from the sky), and they became like the dry twig fragments of an (animal) pen.

Simeon: The name of Hażrat Yūsuf's ('Alayhy Salām) brother.

2. Places Names:

Al-Quds: The Arabic name of Jerusalem, it is located on a plateau in the Judean Mountains between the Mediterranean and the Dead Sea. It is one of the oldest cities in the world. It is considered holy to the three major Abrahamic religions: Judaism, Christianity and Islam.

Bayt-ul-Muqaddas: It is a very important city for Muslims because it was a first Qibla of Muslims. Hazrat 'Isa ('Alayhay Salam) was born in Bait-ul-Muqaddas. Its old name is Yaroshalam.

Beer-sheba: Beer-sheba was at the southern edge of permanent agricultural cultivation in ancient Palestine and represented the southern extremity of the Israelite country.

Canaan: Canaan was, during the late 2nd millennium BC, a region in the Ancient Near East, which as described in the Bible roughly corresponds to the Levant, i.e., present-day Lebanon, Israel, Palestine, western Jordan, and southwestern Syria. According to the Bible the land was named after a man called Canaan, the grandson of Noah (Genesis 10).

Gilead: The central region east of the Jordan, approximately between the river Yarmuk in the north and the northern end of the Dead Sea in the south. The name Gilead is explained in the Bible as deriving from Gal-ed, in Aramaic Yegar-Sahadutha (Gen. 31:47), and there are some scholars who relate its meaning to the Arabic Jal'ad, meaning "harsh," "rude," because of the mountainous and rocky nature of the region.

Goshen: The name of a part of Egypt where the Israelites dwelt during the whole period of their sojourn in that country. It was probably situated on the eastern border of the Nile, extending from the Mediterranean to the Red Sea.

Haran: The place where Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves. Hither came Jacob when he fled from Esau's anger (Genesis 27:43) and stayed in his uncle Lanan's home and got married with uncle's two sisters Leah and Rachel (Raḥīl the mother of Hażrat Yūsuf ('Alayhy Salām)). According to the Holy Bible it is also the birth place of Hażrat Yūsuf ('Alayhy Salām). Now it is a district of Şanlıurfa Province in the southeast of Turkey known as Harran.

Makkah: It is a city in the Hejaz in Saudi Arabia. As the birthplace of the Holy Prophet Muhammad (Sallallahu 'Alayhy Wasallam) and the site of first revelation of the Holy Qur'ān on the Holy Prophet Muhammad (Sallallahu 'Alayhy Wasallam). Makkah is regarded as the holiest city in the religion of Islam and where Muslims came from all over the World to do pilgrimage known as Hajj. The beginnings of Makkah is attributed to the descendants of the Holy Prophet Hażrat Ismail ('Alayhy Salām) Allah Almighty commanded the Holy Prophet Hażrat Ibrāhīm ('Alayhy Salām) to leave Hażrat Hajarah (the second wife of Hażrat Ibrāhīm ('Alayhy Salām)

and his baby son the Holy Prophet Isma'il ('Alayhy Salām) to a barren, uninhabited land which later to be known as Makkah.

Mesopotamia: (from the Greek, meaning 'between two rivers') It was an ancient region in the eastern Mediterranean bounded in the northeast by the Zagros Mountains and in the southeast by the Arabian Plateau, corresponding to today's Iraq, mostly, but also parts of modern-day Iran, Syria and Turkey. The 'two rivers' of the name referred to the Tigris and the Euphrates rivers and the land was known as 'Al-Jazirah' (the island) by the Arabs. In upper Mesopotamia, the area Harran is located which was the birth place of Hażrat Yūsuf ('Alayhy Salām).

Misr: The Arabic name of Egypt.

Nile: It is a major north-flowing river in northeastern Africa, generally regarded as the longest river in the world. It is 6,853 km (4,258 miles) long. The Nile is an "international" river as its water resources are shared by eleven countries, namely, Tanzania, Uganda, Rwanda, Burundi, Congo-Kinshasa, Kenya, Ethiopia, Eritrea, South Sudan, Sudan and Egypt. In particular, the Nile is the primary water source of Egypt and Sudan.

Paddan-Aram: Paddan-Aram designates the area of Harran in upper Mesopotamia. "Paddan Aram" and "Haran" and may be dialectical variations regarding the same locality as paddanū and harranū are synonyms for "road" or "caravan route" in Akkadian. The Holy Prophet Hażrat Ishāq's ('Alayhy Salām) (also Isaac in the Bible) and Rebecca's son Hażrat Ya'qūb ('Alayhy Salām) (also Jacob in the Bible) was sent there to avoid the wrath of his brother Esau. There Hażrat Ya'qūb ('Alayhy Salām) worked for Laban, fathered eleven sons and daughter, Dinah, and

amassed livestock and wealth. From there, Ḥaḍrat Ya'qūb ('Alayhi Salām) went to Shechem, where his twelfth son 'Binyāmin' was born to him.

Palastine: It is a geographic region in Western Asia between the Mediterranean Sea and the Jordan River and historically has been known as the Southern portion of wider regional designations such as Canaan, Syria, as-Sham and the Levant.

Shechem: The second name of Paddan-Aram. It was a Canaanite city mentioned in the Hebrew Bible, traditionally associated with Nablus and the first capital of the Kingdom of Israel. It is now identified with the nearby site of Tell Balata in Balata al-Balad in the West Bank. Ḥaḍrat Ibrāhīm's ('Alayhi Salām) grandson, Ḥaḍrat Ya'qūb ('Alayhi Salām), came to Shechem with his family after he returned from Padan-Aram.

Sheol: In the Hebrew Bible, is a place of darkness to which all the dead go, both the righteous and the unrighteous, regardless of the moral choices made in life, a place of stillness and darkness cut off from life and from the Hebrew God.

3. Terminologies:

Atheists: A person who denies or disbelieves in the existence of a god or gods.

Day of Judgment: Belief in the Day of Judgement, or Al Qiyamah, is compulsory on all Muslims, with the concept being part of the six articles of Islamic faith. It is the Day that will mark the end of the world, a day in which Allah will resurrect all of mankind who had ever lived on the Earth to judge them by their deeds and assign for them Paradise or the Hellfire

Dirham: It is a unit of currency in several Arab states and formerly, the related unit of mass (the Ottoman dram) in the Ottoman Empire and Persian states. The name derives from the Greek currency drachma or didracham.

Hebrew: A Semitic language of the Afroasiatic family, the language of the ancient Hebrews, which, although not in a vernacular use from 100 b.c. to the 20th century, was retained as the scholarly and liturgical language of jews and is now the national language of Israel.

Heterogeneous gods: The deities having diverse characteristics and content.

His name was Abdullah, Abu Bakr was his patronymic name (or Kuniyah). He was born in 573 A.D. at Mecca. Thus he was two years younger than the Holy Prophet Muḥammad (Sallallaho ‘Alayhi Wasallam). He was the first Khalifah of the Islam and very close companion of the Holy Prophet. His daughter got married with the Holy Prophet Muḥammad (Sallallaho ‘Alayhi Wasallam) and was the beloved wife of him. He belonged to a respectable and noble family, the Bani Tamim, a branch of Quraish Tribe. His lineage joins with that of the Holy Prophet (Sallallaho ‘Alayhi Wasallam) six generations before. After his conversion to Islam he received the title of "As-Siddiq" (The Truthful).

Idolatry: Worship of idols.

Injīl: The sacred book revealed on Ḥaẓrat ‘Isa (‘Alayhi Salām) (Biblical name 'Jesus') The New Testament.

Isra’iliyyāt: Those narrations which are taken from the Jews to learn the Biblical details about any event etc. Muslim scholars classify the narratives of the Isra’iliyyat into three categories: First, those considered to be true because the revelation of the holy Prophet Muḥammad Sallallaho alayhi wassallam confirms it. Second, those

considered to be false because revelation rejects them also these are not according to the universal principals or logics. Third, those not known to be either true or false.

Kuffar: (singular noun 'kafir') The Arabic term used for non-Muslims.

Midrash: Midrash is a form of rabbinic literature. There are two types of midrash: Midrash aggada and Midrash halakha. Midrash aggada can best be described as a form of storytelling that explores ethics and values in biblical texts. Midrash halakha more generally also refers to the "non-legal" interpretation of the Tanakh.

Monotheism: It is the belief in the existence of a single all-powerful god, or in the oneness of God; as such, it is distinguished from polytheism, the belief in the existence of many gods, and from atheism, the belief that there is no god. Monotheism characterizes the traditions of Judaism, Christianity and Islam.

Nafs: The Arabic word used to refer self, it has three kinds: First, Nafsay Ammara: The self which dominate over us to fulfil inner desire or appetite. Second, Nafsay Lawwamah: the self which repents us on doing wrong. Third, Nafsay Mutma'innah: the self which is contented and serene with the Will of Allah Almighty.

Omnipotent: The word especially used to explain the characteristic of the Deity; having unlimited or very great power.

Orthodox: The term Orthodox refers to the set of doctrines which were believed by the early Christians.

Protestant: It is a form of Christian faith and practice which originated with the Protestant Reformation, a movement against what its followers considered to be errors in the Roman Catholic. It is one of the three major divisions of Christendom, together with Roman Catholicism and Eastern Orthodoxy. Anglicanism is sometimes

considered to be independent from Protestantism. The term refers to the letter of protestation from Lutheran princes in 1529 against an edict condemning the teaching of Martin Luther as heretical.

Syria: In English, the name "Syria" was formerly synonymous with the Arabic "Al-Sham". It is officially the Syrian Arab Republic, is a country in Western Asia, bordering Lebanon and the Mediterranean Sea to the west, Turkey to the north, Iraq to the east, Jordan to the south, and Israel to the southwest. Its capital Damascus is among the oldest continuously-inhabited cities in the world. A country of fertile plains, high mountains, and deserts, it is home to diverse ethnic and religious groups, including Arabs, Arameans, Greeks, Armenians, Assyrians, Kurds, Circassian, Mandeans and Turks.

Tadhkīr bi al-Mawt wamā ba‘dahu: It relates the information about life after death, the details about the Judgment and the information about Paradise and Hell.

Tadhkīr bi Ayyām Allah: The stories of the past nations and the description of their actions due to which they had gotten rewards and punishments.

Tadhkīr bil A‘lāh: The knowledge related to the creation of the universe and the things which indicate the characteristics of the Creator 'Allah Almighty'.

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