


BAIDĀWĪ'S
COMMENTARY
ON SŪRAH 12
OF
THE QUR'ĀN

*Text, accompanied by an interpretative rendering
and notes by*

A. F. L. BEESTON

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Baiḍāwī's commentary on the Qur'ān, while not the greatest of the classical *tafsīr* works, is a representative specimen of this type of literature and perhaps the most generally useful. But the student of Arabic who is approaching this literature for the first time needs considerable help in getting accustomed to its highly condensed and allusive style. For this purpose he needs not so much a straightforward translation, as one expanded by explanatory interpolations and equipped with fairly ample notes dealing with some of the difficulties he is likely to encounter. The objective of this publication is to provide both these aids, accompanied by a facsimile reproduction of Fleischer's text.

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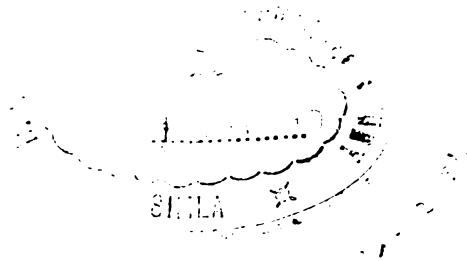
OXFORD
AT THE CLARENDON PRESS

1963


Oxford University Press, Amen House, London E.C.4

GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
BOMBAY CALCUTTA MADRAS KARACHI LAHORE DACCA
CAPE TOWN SALISBURY NAIROBI IBADAN ACCRA
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PRINTED IN GREAT BRITAIN
AT THE UNIVERSITY PRESS, OXFORD
BY VIVIAN RIDLER
PRINTER TO THE UNIVERSITY

PREFACE

THE European student who aspires to anything more than the most superficial understanding of the Qur'ān will naturally want to know what traditional Islam itself has to say about the meanings of God's Book. Generations of Muslim scholars have devoted an immense amount of effort to the study of it, and have evolved an extensive literature of *tafsīr*, the science of Qur'ān interpretation. Among the many writers on this subject, three names stand out above all: Ṭabari, the first to codify the scattered interpretative traditions into a systematic commentary on the whole Book; Zamakhsharī in his *Kashshāf*; and Baiḍāwī in the *Anwār al-Tanzīl*. Others have their own individual contribution to make, but it is of these three that one thinks first when *tafsīr* is mentioned. There is no doubt that Zamakhsharī was a considerably more acute thinker than Baiḍāwī, yet it is on the whole Baiḍāwī's commentary that has enjoyed the greatest measure of popularity. For this there are, I think, two reasons. One is that Zamakhsharī is, in the eyes of orthodox Muslims, tainted with the Mu'tazilite heresy. The other is that, while he expatiates at some length on selected passages in the sacred text, there are many others on which he has nothing to say; Baiḍāwī, however, has on the one hand summarized Zamakhsharī's commentary, but on the other hand has expanded it by inserting comment on the passages not dealt with by Zamakhsharī, in such a way as to make the *Anwār al-Tanzīl* practically a line-for-line interpretation of the whole text. If therefore one is seeking the interpretation of a particular Quranic phrase, one has somewhat more chance of finding what one wants in Baiḍāwī than in Zamakhsharī. For these reasons, Baiḍāwī has generally been regarded as the best introduction to *tafsīr* literature.

For the European student, however, the initial approach to this literature is beset with difficulty. It has developed its own style, a style of great conciseness full of technical terms and allusive, abbreviated expressions. Once one has mastered the idiosyncrasies of the style, it will not be difficult to make use of any of the classical *tafsīr* works (which is no doubt why no full translation of a *tafsīr* work into a European language has ever been

attempted); but the difficulty is the initial step of mastering the style and technique.

It was as an introduction for students to this literature that D. S. Margoliouth planned his translation of the commentary on Sūrah 3, published in 1894. The drawbacks to this are, (a) that the book has now been long out of print; (b) Sūrah 3 is somewhat over-lengthy to form the students' first 'bite' at this type of writing; (c) the notes, though extremely scholarly, are a little too advanced for the beginner, who needs rather a simpler sort of notes, explaining some of the more elementary problems; (d) the work is designed as a straightforward translation, whereas, in my estimation, the concise and abbreviated style of *tafsīr* demands, for the beginner, to be expanded into a rendering fairly liberally provided with explanatory interpolations.

It is under these last two headings that the translation of Sūrah 12 by Bishop and Kaddal, published in 1957, also fails to be a satisfactory students' tool. Here, practically no explanatory notes at all are given; the scanty footnotes are almost wholly concerned with citing parallels from the versions of the Joseph story as presented by Kisā'i, Tha'labī, and Jāmī, interesting in themselves but irrelevant to the problem of understanding what Baiḍāwī has to say. Further, the translation is of so literal a character as to become (in view of the inimitable conciseness of the Arabic) in many places quite unintelligible in English. Add to this, that the translators have occasionally seriously misunderstood Baiḍāwī; it would be ungracious to labour this point, but one is obliged to admit that, for instance, their rendering of Baiḍāwī's words (in the comment on verse 6) *kalām musta'naf khārij 'an al-tashbīh* as 'the predicate of a subject outside the range of ambiguity' can only lead to baffled bewilderment on the part of a student endeavouring to comprehend Baiḍāwī. For these reasons, I have been emboldened to make this fresh attempt, bearing in mind the beginner's requirements as mentioned above.

The text reproduced here, and used as the basis of the translation, is that of Fleischer (Leipzig, 1846). The Cairo editions contain a few unimportant extra sentences, but do not differ substantially from it. The following technical details should be noticed.

1. Editions of Baiḍāwī normally incorporate the entire Quranic text; in Fleischer's edition this is distinguished by overlining. But since Baiḍāwī's

comments often deal only with a particular word or phrase in a Quranic passage, I have thought it probably helpful not to reproduce, in the translation, the full text but, as far as practicable, only those words and phrases on which Baiḍāwī is actually commenting.

2. In a work of this character, it seems to me unsuitable to translate the Quranic text as such. One can with propriety say that 'Arabic X may mean English A or English B', but it would be absurd to say 'English A may mean English A or English B'. Previous translators have attempted to surmount this difficulty by trying to find a neutral English term C, and say 'English C may mean English A or English B'; but the ingenuity expended in this attempt seems ill-repaid. It is surely better to treat this work straightforwardly as what for European readers it is: a commentary on a foreign-language text.

3. This work is intended for those who know sufficient Arabic to read an ordinary Arabic text, and who are acquainted with the basic notions and technicalities of Arabic grammar (without which, *tafsīr*, which devotes considerable attention to grammatical points, must in any case be unintelligible). Hence it seems best to retain certain characteristic Arabic grammatical terms such as *mubtada'*, *ḥāl*, and *ḍamīr al-sha'n*, which have no satisfactory European equivalent, rather than attempt to translate them.

4. Translations and paraphrases of the Quranic text are enclosed in double-quotes, " ". Half-brackets, [], enclose explanatory additions of my own which are not in Baiḍāwī's text; though in a few cases where I have simply expanded an Arabic pronoun into the explicit noun to which it refers, it has not seemed worth while using brackets.

5. In Quranic references, I have followed the practice of Blachère in his translation: namely, that where the verse-numbering of Flügel's edition differs from that of the Egyptian edition, both numbers are given, separated by /, with Flügel's numeration first.

Occasional use has been made of the glosses to Baiḍāwī's text by Abū al-Faḍl al-Kāzarūnī, printed on the margin of the Cairo, 1330, edition of Baiḍāwī. W. Wright's *Arabic Grammar* is cited in the 3rd edition (repr., 1951). The following English and French translations of the Qur'ān are from time to time referred to:

A. J. Arberry, *The Koran Interpreted*, Cambridge, 1955.

R. Bell, *The Qur'ān*, Edinburgh, 1937.

R. Blachère, *Le Coran*, Paris, 1957.

N. J. Dawood, *The Koran, a new translation*, London (Penguin Classics), 1956.

M. Pickthall, *The Meaning of the Glorious Koran*, London, 1930.

The student will do well, before embarking on this work, to familiarize himself with some of the general problems of the Qur'ān, and particularly the question of the canonical readings and readers, from some such work as R. Bell's *Introduction to the Qur'ān* (Edinburgh, 1953; see pp. 49–50 there for a summary account of the 'readers').

A. F. L. B.

BAIḌĀWĪ'S COMMENTARY ON SŪRAH 12

1 tilka āyātu l-kitābi l-mubīni. *tilka* is a demonstrative referring to the verses of the sūrah, and the sūrah itself is what is meant here by *al-kitāb*. The meaning therefore is “those verses are the verses of the sūrah of which the matter is obvious in incomparability”, or alternatively “is plain in meaning”, or alternatively “the sūrah which makes plain, to anyone who ponders over it, that it is from God”, or alternatively “the sūrah which makes plain to the Jews that which they asked”. For in regard to this last explanation it is recorded that their learned men said to the chiefs of the polytheists, ‘Ask Muḥammad why Jacob’s family moved from Syria to Egypt, and about the story of Joseph’, whereupon this sūrah was revealed.

2 innā anzalnāhu. The pronoun *-lu* means *al-kitāb*.

qur’ānan ‘arabīyan. This portion of the total revelation is here called *qur’ān*, for this word is in origin a generic noun and thus equally applicable to the whole or the part.¹ It then developed into a proper name for the whole revelation, which is “the recitation” *par excellence*. It is in the accusative of the *ḥāl*. But in itself it may be either i) introductory to the *ḥāl* proper which is the word ‘*arabīyan*’; or ii) itself a *ḥāl*, inasmuch as it is an infinitive having the meaning of a passive participle,² with ‘*arabīyan*’ in that case being either a qualifying adjective to it, or a subsidiary *ḥāl* dependent on the pronoun implied in it;³ or iii) the two accusatives may be two parallel *ḥāls*. There is a difference of opinion on all these alternatives.⁴

la’allakum ta’qilūna. This phrase adduces the reason for its revelation in this particular form, and by ‘form’ is to be understood either ‘a collected discourse in your own tongue’ or ‘a thing recited in your own tongue’ in order that you may understand it and comprehend its meanings, or exercise your wits on it so as to come to realize that its relation like this by a person who has never learnt storytelling is a miracle which cannot be supposed to have occurred otherwise than by divine inspiration.

3 aḥsana l-qaṣaṣi. Either “the best sort of storytelling” because it is related in the finest of styles; or “the best kind of thing related” because it

includes marvels and aphorisms and signs and instructive examples. 'In the latter hypothesis *qaṣaṣ* is an example of the form' *fa'al* used in the sense of a passive participle, as it is in *naqad*⁵ and *salab*.⁶ 'In either case' the derivation of *qaṣaṣ* is from 'the verb *qaṣṣa* as used in the expression' *qaṣṣa atharahu* 'he followed him'.

bimā auḥainā ilaika. 'The *mā* is here *maṣḍariyah* so that the whole expression is' equivalent to "by Our inspiring you with".

hādhā l-qur'āna meaning the sūrah. However, a possible alternative⁷ analysis is that *hādhā l-qur'āna* is the direct concrete object of *naquṣṣu*, in which case *aḥsana* would be 'not the direct object of it, but' a cognate infinitival accusative.⁸

wa'in kunta min qablihi la-mina l-ghāfilīna. '*ghāfilīn*, i.e. "unaware' of this story, inasmuch as it had never occurred to your mind nor struck your hearing". The phrase adduces the reason for the thing being 'regarded as' inspired. *in* here is the abbreviated form of *inna*, and *la* is the particle which distinguishes 'the predicate of this *in*'.⁹

4 idh qāla yūsufu. 'This expression can be taken as either' a *badal* of *aḥsana l-qaṣaṣi*, provided that the latter is made a direct object accusative,¹⁰ the *badal* being 'inclusive';¹¹ or alternatively as direct object of the verb 'recall' understood. *Yusuf* is a Hebrew word; if it were Arabic it would be fully declined. There are alternative readings *Yūsafu* and *Yūsifu*, but these variations are arbitrary and not dictated by any theory of the form being based on the imperfect passive or active of the 'IVth stem' verb *āsafa*; because the generally accepted reading, 'with *u* as second vowel,'¹² testifies to its foreignness.

li-abīhi. 'His father was' Jacob son of Isaac son of Abraham. A tradition of the Prophet refers to 'the four generations of noble ones, Joseph son of Jacob son of Isaac son of Abraham'.

yā abati. This form has its origin in *yā abī*, but the *y* termination has been changed into the feminine *-t* ending,¹² because *t* and *y* resemble each other in being letters of augmentation.¹³ For this reason¹⁴ Ibn Kathīr, Abu 'Amr, and Ya'qūb change the *t* into *h* in pause. The vocalization of the *t* with *kasrah* is because the *t* has been put in place of a letter, 'namely *y*,' which has a phonetic affinity with *kasrah*. But Ibn 'Āmir vocalizes the *t* with *fathah* throughout the Qur'ān; 'this vocalization is based on the view' that *yā*

abata is 'either' the original form of this expression, or derived from *yā abatā* by shortening the *ā* to *ạ̄*. And *yā abatā* could be regarded as legitimate, but not *yā abati*, because 'this last form' would constitute as it were a simultaneous use of both the substituted *t* and the *i* for which it is a substitution.¹⁵ There is also a reading *abatu*, treating the word like 'ordinary' nouns made feminine by the *t* termination, without regard to 'the occurrence of' the substitution. But the *t* is never unvowelled like the final *y* of the original form 'abi', because *t* is a strong letter being used in place of a personal pronoun, so that it needs to be vocalized just as much as the *k* of the second person pronoun affix.¹⁶

innī ra'aitu. The verb is used in the sense of mental vision not of physical sight, 'as is evident' because of the words 'later on', "Do not relate your vision" 'verse 5' and "This is the interpretation of my vision" 'verse 100'.

aḥada 'ashara kaukaban, &c. Jābir tells a story to the effect that a Jew came to the Prophet and said, 'Tell me, Muḥammad, about the stars which Joseph saw'. The Prophet was silent, then Gabriel descended and gave him this information, so he said, 'If I tell you, will you become a Muslim?' 'Yes', replied the Jew. So he said, 'They were' . . .¹⁷ . . . Joseph saw these and the sun and moon descending from heaven and bowing down to him'. And the Jew said, 'Yes indeed, these are their names'.

ra'aituhum li sājidīna. A new sentence describing their state in which he saw them. There is consequently no tautology 'in the use of the second *ra'aitu*'. The stars are here treated as rational beings 'in being referred to by the pronoun *hum* rather than *hā*' because they have attributed to them here characteristics of rational beings, 'namely 'bowing down'.

5 yā bunayyi. Diminutive of *ibn*, used affectionately or because of his actual youth, for he was twelve years old. Ḥafṣ reads it here and in sūrah xxxvii '101/102' with *faḥah* on the *y*.¹⁸

lā taqṣuṣ "do not relate your vision to your brethren' so that they should contrive a device for your destruction". Jacob understood from Joseph's vision that God would choose him out for his apostolate, and would raise him up above his brethren, and therefore he feared on Joseph's account their envy and hatred. *ru'yā* is like *ru'yatun* except that the former is specially appropriate to what occurs in sleep. The distinction between the two forms is effected by means of the two 'alternative' feminine affirmatives, as in *qurbatun* and *qurbā*. *ru'yā*, 'vision', is the

impression of an image which is communicated from the realm of the imagination to the *sensus communis*.¹⁹ Truthful visions occur only by means of a contact of the soul with the supernatural world due to the mutual affinity which exists between the two when the soul is to any extent freed from preoccupation with the control of the body, so that it is impressed with an image of concepts which exist there in the supernatural world, in so far as these are adapted to that soul's capacity. Thereafter, the imaginative faculty embodies the concept in an image appropriate to it, and communicates this image to the *sensus communis*, and the image becomes 'as it were' 'observed'. Moreover, if the image bears so strong a resemblance to the concept that they are differentiated from each other by no more than the general and the particular, the vision needs no interpretation. Otherwise, it will need it. *kāda*, although it is 'normally' a verb governing a direct accusative, is here made to govern with the preposition *li* because it contains the sense of a verb which governs with that preposition.²⁰ 'This is done' in order to heighten its meaning. For the same reason, 'i.e. to heighten the meaning,' it has been strengthened by the infinitive 'kaidan'. The cause 'of their plotting' is given in the following words, 'namely, "The Devil is . . . , &c."'.

'*adūwun mubīnun* "obviously inimical", by reason of what he did with Adam and Eve, so that he would not spare any pains in deluding Joseph's brethren and stirring up envy among them so as to incite them to treachery.

6 *wa-ka-dhālika*, i.e. "in the same way as He singled you out by a vision of this sort" which points to honour and glory and perfection of soul.

yajtabika rabbuka. "Does your Lord single you out" for prophethood and kingship; or, for mighty destinies. The verb-form *ijtabā* is derived from the usage *jabaita l-shai'a* meaning 'you acquired the thing for yourself'.

wa-yu'allimuka. This is an independent proposition, not included in the comparison 'implied by the 'thus''. It is as if the sentence had run *wa-luwa yu'allimuka*.²¹

min ta'wīli l-aḥādīthi "somewhat of dream-interpretation";²² for a dream is angelic narratives if it is true, and human or satanic ones if false. Alternatively, "somewhat of the interpretation of the obscurities in God's books and 'in' the practices of the prophets and 'in' the sayings

of wise men". *aḥādīth* is a plural of *ḥadīth* similar to *abāṭil* the plural of *bāṭil*.

wa-yutimmu ni'matahu 'alaika "and He perfects His grace upon you" by means of prophethood, or by His joining grace in this world to grace in the next.

wa-'alā āli ya'qūba, meaning either the rest of Jacob's sons, "in which case" Jacob possibly inferred their prophethood from the light of the stars; or alternatively it means his descendants.

atammahā "perfected it" by means of apostleship. Some say that "the grace was perfected" on Abraham by his being called to be 'Friend of God' and by his salvation from the fire;²³ and on Isaac by his deliverance from the sacrifice and his ransoming by a mighty victim.

min qablu "before your time" or "before this moment".

ibrāhīma wa-ishāqa. Explanatory apposition to "the word" *abawaika*.

'alīmun "knows well" who is worthy to be singled out.

ḥakīmun, i.e. "doing things as is fitting".

7 fī yūsufa wa-ikhwatihi, i.e. in the story about them.

āyātun "evidences of God's power and wisdom"; or else, "signs of your "Muḥammad's" prophethood".²⁴

līl-sā'ilīna, i.e. for anyone who inquires about their story.

By *ikhwatihi* is meant his ten²⁵ half-brothers, who were Judah, Reuben, Simeon, Levi, Zabulon, Issachar, and Dinah, born of his maternal cousin Leah, who was Jacob's first wife, and after whose death he married her sister Rachel, and she bore him Benjamin and Joseph, "though" according to another account both sisters were Jacob's wives simultaneously, for this practice had not at that time been prohibited²⁶—and four other sons, namely Dan, Naphthali, Gad, and Asser, who were born from two concubines named Zilpah and Bilhah.

8 la-yūsufu wa-akhūhu. "His brother" means Benjamin. The reason why he is specially termed 'his' "i.e. Joseph's" brother is that Joseph was specially related to Benjamin by the fact of full brotherhood.

aḥabbu. "The text" has put this in the singular form because the relative followed by "comparative" *min* carries no distinction in form between the singular and higher numbers, or between the masculine and its contrary,

unlike 'e.g.' *akhawaihi*. To distinguish 'between singular, dual, and plural, and between masculine and feminine,' is obligatory in the form 'of the relative' endowed with the definite article, and permissive in the construct.

wa-naḥnu 'uṣbatun 'implying' "whereas the situation is that we are numerous and strong, and more entitled to love than two young lads with no manly skill in them". 'The noun' *'uṣbah*, as well as *'iṣābah*, is applicable to groups of ten or more. Such groups are so named because affairs are 'tied up' by means of them.

inna abānā la-fi ḍalālin mubīnin "'in manifest error'" because of his preferring that which is inferior; or because of his unfairness in loving. There is a tradition that Joseph was dearer to Jacob because of the tokens which Jacob saw in him and his brothers envied him; so when Joseph had seen the vision, Jacob's love for him increased to such an extent that he could not bear to be parted from him, and their envy was intensified until it impelled them to make an attempt on him.

9 uqtulū yūsufa. Part of the reported speech following the words *idh qālū*, as though they 'all' made an agreement on this matter 'and so addressed each other with these words', except for the one who said 'Don't kill' '(verse 10)'. But according to another tradition, the only one who actually said 'Kill Joseph' was Simeon or Dan, while the rest simply assented.

arḍan "'somewhere' unknown, remote from human habitation". This is the point of the noun being undetermined and *mubham*,²⁷ in view of which fact it is in the accusative as is the case with other adverbial expressions of place which are *mubham*.

yakhlū lakum. Apodosis to the 'preceding' imperative. The meaning is "your father's face will shine upon you, and he will incline towards you with his whole being, and will not turn aside from you to anyone else, and nobody will be able to rival you in his affection".

takūnū. Jussive by reason of being co-ordinate with *yakhlū*, or subjunctive with *an* understood.²⁸

min ba'dihi "after Joseph", or "'after it", i.e. after' disposing of him or killing him or casting him away.

qauman ṣāliḥīna "penitents towards God for what you have done"; or "honest 'in your relations' with your father" inasmuch as relations between you and him will be repaired by means of some fair excuse which

you will have prepared beforehand;²⁹ or “honest in the eyes of the world”, since your worldly status will be set right for you after Joseph’s removal¹ by the restoration of your father’s countenance.

10 qā’ilun minhum, that is, Judah, who was the best disposed of them to Joseph; but others say it was Reuben.

lā taqtulū “Do not kill¹, for murder is a serious thing”.

ghayābati l-jubbi “in the bottom of the pit”. *ghayābah*¹ is so termed from its remoteness from the beholder’s eye. Nāfi’ reads the plural *ghayābāt* in both places, ¹here and in verse 15 below,¹ as though that particular pit had several bottoms. There are other alternative readings *ghaibat* and *ghayyābāt*.

yaltaqīthu “will take him up”.

ba’ḍu l-sayyārati “some of those who travel about the earth”.

in kuntum fā’ilīna “if you act¹ by my advice”; or, “if you are disposed to do what will separate him from his father”.

11 mā laka lā ta’mannā ‘alā yūsufa “why do you fear us over Joseph?” **wa-innā lahu la-nāṣiḥūna** “when we are anxious for him and desire for him good?” They wished by this to make Jacob abandon his opinion about ¹the necessity of¹ guarding Joseph from them because of their envy which he sensed.

The generally accepted reading is *ta’mannā* with coalescence ¹of the two *n*’s¹ accompanied by lip-rounding.³⁰ Omission of the lip-rounding is ¹allowed¹ by the authority of Nāfi’, but it is a solecism to omit the coalescence of the two *n*’s on the ground of their belonging to two separate words;³¹ and ¹there is also a reading¹ *tīmannā*.³²

12 arsilhu ma’anā ghadan “Send him with us tomorrow¹ into the wilderness”.

narta’ “and we shall be well-off” in eating fruits and the like. ¹The verb is¹ from *rat’a* which means ‘fertility’.

wa-nal’ab “and we shall play¹ at running races and archery”.

Ibn Kathīr reads the ¹previous¹ verb as *narta’i*, assuming it to be derived from the VIII form of *ra’ā*. Nāfi’ also reads it as the VIII form of *ra’ā*, but with both verbs in the third person singular. The Kufans and Ya’qūb have the third person singular and the ¹first¹ verb *yarta’* ¹from *rata’a*¹. ¹With

the third person singular⁷ the verb has Joseph as subject. Other readings are *nurti*⁶, the IV form of *rata'a* in the sense 'he pastured his flocks'; and *yarta'i* followed by the indicative *yal'abu*, taking the 'latter'⁷ as the beginning of an independent sentence.

wa-innā lahu la-ḥāfiḏūna "and we will be his protectors"⁷ against the occurrence to him of anything untoward.

13 innī la-yaḥzununī an tadhhabū bihi "it grieves me that you should take him away⁷ because it bears hard on me to be parted from him, and I can ill endure his absence".

wa-akhāfu an ya'kulahu l-dhi'bu "and I fear that the wolf may eat him"⁷, because the land was infested with wolves. It is said that he had a dream in which the wolf seized on Joseph, and used to warn Joseph about it. 'dhi'bu' is pronounced with full *hamzah* according to its original form³³ by Ibn Kathīr and Nāfi' in the tradition of Qālūn and in that of Yazīdī; Abu 'Amr⁷ reads the pausal form 'dhi'b', while 'Āṣim and Ibn 'Āmir and Ḥamzah have the context form 'dhi'bu'. The word is derived from³⁴ 'the verb-form of the expression' 'the wind *tadha*'abat', i.e. 'blew from every direction'.

wa-antum 'anhu ḡhāfilīna "while you are neglectful of him⁷ because of your preoccupation with eating and sporting"; or, "because of your paying little attention to looking after him".

14 la-in akalahu l-dhi'bu. *la* is the 'lām preparatory to the oath',³⁵ and the apodosis 'of the oath' is 'in the words which follow, namely—'

innā idhan la-khāsirūna. 'The last word means⁷ "weak and deluded", or alternatively, "deserving to be cursed with loss". The *wa-* preceding *nahnu* is the *waw* of the *ḥāl*.

15 ajma'ū an yaj'alūhu fī ḡhayābati l-jubbi "resolved to throw him into 'the bottom of the well'". The well in question was that of Jerusalem, or a well in the land of Jordan, or one between Egypt and Midian, or one three leagues from Jacob's dwelling. The main clause 'which would ordinarily follow' 'when' is here omitted, 'but would be' something like 'they did to him such harm as they did do'. For it is related that when they got out with him into the desert they began hurting and beating him until they well-nigh killed him, and he began crying out and calling for help, and Judah said 'Did you not covenant with me that you would not kill him?' So they took

him to the well and lowered him down into it, and since he clung on to the lip of the well they tied his hands; and they stripped off his shirt in order to smear it with blood and therewith practice a deceit on his father; and he said, 'Brothers, give me back my shirt, to cover myself with', but they answered, 'Call on the eleven stars and sun and moon to clothe you and befriend you'. When he was half-way down, they let him go. There was water in the well, and he sank down, but then scrambled on to a rock which was there, and stood on it weeping. But Gabriel brought him an inspiration, as is stated in the following words—

wa-auḥainā ilaihi. He was seventeen years old; or according to other accounts, just approaching puberty, and had been receiving inspiration during his boyhood as was the case with John 'the Baptist' and Jesus. There is a legend that when Abraham was thrown into the fire,³⁶ he was stripped of his clothes, but Gabriel brought him a shirt of paradise-silk and put it on him. Abraham handed this on to Isaac, and Isaac to Jacob, who put it into an amulet which he hung on Joseph, and Gabriel brought it out and clothed Joseph with it.

la-tunabbi'annahum bi-amrihim hādhā "you will surely tell them what they did to you".³⁷

wa-hum lā yash'urūna "they being unaware that you are Joseph, because of your exalted rank, and of the difference between that rank and anything they would have expected, and because of the lapse of time which alters personal appearances and shapes". The expression is an allusion to what he said to them in Egypt when they came into his presence to buy corn, and he recognized them while they failed to recognize him. God gave Joseph good tidings 'beforehand' of what the outcome of his affair would be, in order to console him and comfort his heart. According to another interpretation, "they being unaware" goes closely with "we inspired", so that the meaning would be "we consoled him with inspiration, while the brothers were unaware of this fact".

16 'ishā'an "at the end of the day". Also read '*ushayyan* which is the diminutive of '*ashiyun* 'in the same meaning'; also, '*ushan* with *alif maqṣūrah*, being the plural of *a'shā*, i.e. "near-blinded" with weeping.

yabkūna "pretending to weep". The tradition is that when he heard their weeping he was alarmed and said, 'What is the matter with you, my sons? Where is Joseph?'

17 *nastabiqu* “competing with each other” in running and shooting. For the VI and VIII verb-stems may share the same meaning, as is the case with *intaḍala* and *tanāḍala* ‘compete in archery’.

bi-mu'minina lanā “thinking us to be telling the truth”.

wa-lau kunnā ṣādiqīna “however truthful we were, you would not be inclined to credit us,⁷ because of your bad opinion of us and your excessive love for Joseph”.

18 *kadhibin* ‘equivalent to’ “that which is possessed of lying”, in the sense of ‘a thing about which a lie is told’. It is legitimate to take it as an adjectival ‘idea’ expressed by means of the verbal noun for rhetorical emphasis.³⁸ It is also read in the accusative as a *ḥāl* dependent on the subject-pronoun ‘of the sentence’, i.e. “they came lying”. Also as *kadibin* with undotted *d* meaning either ‘muddied’ or ‘fresh’; and this is said to be originally the white ‘membrane’ coming out over the nails of the young, to which is compared the blood sticking on to the shirt. ‘*alā qamīṣihi* is a virtual accusative ‘either’ by way of being an adverbial expression equivalent to *fauqa qamīṣihi*, or by way of being a *ḥāl* dependent on ‘blood’,³⁹ provided that it is regarded as legitimate to place the *ḥāl* in front of its noun when the latter is governed by a preposition.⁴⁰

The tradition is that when Jacob heard the news about Joseph, he cried out aloud, and asked for his shirt, and threw it over his face and wept until his face was stained by the blood from the shirt; and he said, ‘Never yet have I seen a wolf so clever as this one⁴¹—he has eaten my son but has not rent his shirt upon him’. For which reason “he spoke” ‘the following words, namely—’

bal sawwalat lakum anfusukum amran “‘your souls’ have made a monstrous affair easy and negligible in your eyes”. The verb is from *sawal* equivalent to ‘slackness’.

fa-ṣabrun jamīlun. Either “my duty is fair patience”, or “fair patience is best”.⁴² There is a tradition⁴³ that ‘Fair patience is that in which there is no complaint made to any created being’.

wa-llahu l-musta'ānu 'alā mā taṣifūna “‘God is He whose aid is sought’ against the supposition of Joseph’s being destroyed as you describe”.

This offence took place before their elevation to prophetic status, if ‘this elevation’ did in fact take place.⁴⁴

19 *sayyāratun*. “A company travelling” from Midian to Egypt. They halted near the pit, and this was three days after his being thrown into it.

wāridahum “the person who used to go down to water and draw water for them”. He was Mālik b. Dhu'r al-Khuzā'i.

adlā dalwahu “he let down his bucket into the well in order to fill it”, and Joseph clung on to it, and when he saw Joseph—

qāla yā bushrā “he cried out ‘Good luck’”, [either] as congratulation to himself (or to his folk,) as much as to say, ‘Come along, here is your opportunity’.⁴⁵ According to another interpretation, *Bushrā* is the name of a companion of his whom he called to help in getting Joseph out. Readers other than the Kufans read *bushrāya* “my good luck” with genitive [pronoun] attached. Ḥamza and Kisā'i pronounce *imālah*⁴⁶ of the *ā*; Warsh reads a pronunciation intermediate [between *imālah* and *tafkīm*]. There is also a reading *bushrayya* with assimilation [of the *alif* of prolongation into the following *y*], but this is dialectal. A further reading is *bushrāy*, with the intention of producing a pausal form.

asarrūhu. [They, i.e.] the water-drawer and his companions, “hid him from the rest of the caravan”. An alternative interpretation is that they concealed the fact of [finding] him, and said to the others, “The owners of the well handed him over to us, in order that we might sell him on their behalf in Egypt”.⁴⁷ Another interpretation is that the pronoun ‘they’ refers to Joseph’s brethren, because Judah used to bring him food each day, and came to him on that occasion and did not find him in the well, and told his brothers, and they approached the caravan and said, “This is our servant who has run away from us, so buy him”, and Joseph kept silent for fear they would kill him.

biḍā'atan. Accusative of the *ḥāl*, i.e. they hid him to serve as trade goods. The derivation is from the verbal notion *baḍā'a* ‘cut [a piece off a thing]’, because [biḍā'a] is what is ‘cut off’ from [one’s] property for trading purposes.

wa-llahu 'alīmun bimā ya'malūna “their secrets are not concealed from God”; or alternatively, “the act perpetrated by Joseph’s brethren against their father and brother [is not concealed]”.

20 *wa-sharauhu* “they bartered him”. Both the parties [to the transaction] are visualized in the reference of the pronoun ‘they’. Or, “they, [i.e. the travellers,] purchased him from his brothers”.

bi-thamanin bakhshin “for a price which was defective”, either on account of it being counterfeit coin, or on account of the inadequacy of it.

darāhima. badal of the word ‘price’.

ma’dūdatin “counted out”, i.e. “few”, because it was the practice to weigh sums amounting to an *ūqiyah*, but to count out the coins for sums less than that. The price is said to have been twenty dirhams, or alternatively twenty-two.⁴⁸

fīhi “in respect of Joseph”.

mina l-zāhidīna “indifferent to him”. If the pronoun in “they were” refers to the brethren, the point is obvious. If it refers to the travellers and they were intending to sell Joseph, then their indifference about him was due to their having picked him up by chance, and anyone who picks up a thing by chance sets little store by it and fears to have it snatched away from him again, and so is in a hurry to sell it. While if they bought him for themselves, their indifference was because they regarded him as a runaway.⁴⁹ The expression “in respect of him” depends on *al-zāhidīn*, if the article in the latter word is taken as used for specification, but if it is used in the sense of ‘he who is indifferent’ then “in respect of him” depends on something to be understood which is subsequently explained by *al-zāhidīn*, because anything dependent on a relative clause may not be put in front of the relative copula.⁵⁰

21 wa-qāla lladhī shtarāhu. He was al-‘Azīz⁵¹ who was in charge of the treasuries of Egypt, and his name was Qiṭfir or Iṭfir. The king at that time was Rayyān ibn al-Walīd the Amalekite. He believed in Joseph and died during Joseph’s life. But according to another account he was the Pharaoh of Moses, and lived 400 years; this is based on the Quranic statement⁵² “about Moses’ Pharaoh”, “Joseph came to you previously with clear signs”. The commonly accepted view is that Moses’ Pharaoh was one of the descendants of Joseph’s Pharaoh, and that the verse just cited is an example of descendants being addressed in terms appropriate to their ancestors’ circumstances. It is related that al-‘Azīz bought Joseph when the latter was seventeen years old, and he stayed in his house thirteen years, and Rayyān made him his vizier at the age of thirty-three, and he died at the age of 120. Various opinions are held about the price for which he bought Joseph, by those who hold his sale on this occasion to be different from the earlier sale⁵³; some say it was twenty dinars and two pairs of

sandals and two white robes, others that it was his bulk in gold or 'alternatively' in silver.

li-mra'atihi. Rā'il or Zulaikhā.

akrimī mathwāhu "make his place of lodging with us honourable", i.e. "fine". The implication is, "give him a good reception".

'asā an yanfa'anā "he may profit us' in our estates and property, and we will enlist his help in our interests".

au nattakhidhahu waladan "or adopt him" (for Qiṭfir was childless) because of the probity he detected in Joseph. It is said that three people showed themselves pre-eminently skilled in judging men: 'Azīz of Egypt, Shu'aib's daughter who said 'Father, hire him',⁵⁴ and Abū Bakr when he appointed 'Umar as his successor.

wa-kadhālika "like as We have established the love of Joseph in the heart of al-'Azīz" or "like as We have established Joseph in the house of al-'Azīz", or "like as We have delivered Joseph and made al-'Azīz to favour him' so We have established him in the earth".

wa-li-nu'allimahu. The 'and' joins this sentence on to something which has to be understood, of which the implication is, "in order that he might conduct himself on the earth with justice, and in order that We might teach him". That is to say, the object of delivering and establishing him was that he should promote justice and direct men's affairs and know the meanings of God's books and laws so as to put them into effect. Alternatively, "teach him' the interpretation of dreams which give notice of events to come" so that he might make preparation for such events and occupy himself with planning for them before they actually occur; as Joseph did for his years 'of dearth'.

wa-llāhu ghālibun 'alā amrihi "nothing can turn Him back or strive against Him in what He wills"; or the pronoun of *amrihi* refers to Joseph, "God is omnipotent over Joseph's affair" in which his brothers willed one thing but God another, and only that which God willed befell.

lā ya'lamūna "do not understand' that everything rests in His hand"; or alternatively, "do not understand' the subtleties of His providence and the secrets of His grace".

22 ashuddahu "the extreme point of his physical development and strength", which is the age of maturity⁵⁵ between thirty and forty; or,

according to others, the age of adolescence which begins with the attainment of puberty.

ḥukman "wisdom" which is knowledge backed up by action; or, "authority" among men.

wa-'ilman "knowledge" of the interpretation of dreams.

ka-dhālika. An indication that God only gave him those gifts as a reward for his probity in conduct and his godfearingness in the first flower of his career.

23 wa-rāwadathu "she asked him and intrigued that he should lie with her". From *rāda yarūdu* 'go to and fro in search of a thing', from which also comes *rā'id* 'scout'.

wa-ghallaqati l-abwāba. It is said that there were seven doors. The II form is used either to denote repeated action, or for rhetorical emphasis on the idea of 'making fast'.

haita laka, i.e. "come on and make haste", or "I am ready". In either case, *haita* is a verbal noun, with an indeclinable ending in *-a* as in *aina*. The *la* 'of *laka*' is for clarification, like the one in *suqyā laka* 'Good watering! to you'.⁵⁶ Ibn Kathīr reads *haitu*, thus making the form resemble *ḥaiṭhu*. Nāfi' and Ibn 'Āmir read *hīta* like '*īta*'.⁵⁷ Hishām the same, but with *hamza*, *hi'ta*; and in a reading attributed to him by another tradition, *hi'tu*. There is another reading *haiti* like *jairi* 'yea, truly'; and *hi'tu*, like *jī'tu*, from the verb *hā'a yahī'u* in the same meaning as *tahayya'a* 'be prepared'; and a further reading *huyyi'tu* 'I am made ready'. On this basis,⁵⁸ the *la'ka* is a genuine dependent expression to the verb.⁵⁹

ma'ādha llahi "I take refuge in God".

innahu "verily the fact is".⁶⁰

mathwāya "my lord Qiṭfīr treated me well, since he said to you about me, 'Give him honourable lodging', and what sort of a recompense would it be that I should betray him with his wife? ". Others take the pronoun 'which is the subject of *aḥsana*' as referring to God, i.e. "My Creator has made for me a fine dwelling by inclining Qiṭfīr's heart towards me, so I will not disobey Him 'by sinning'".

al-zālimūna "those who requite good with evil"; or alternatively, "adulterers", for adultery is a wrong both against the partner in adultery and against the cuckold.

24 la-qad hammat bihi wa-hamma bihā “She desired to have intercourse with him and he desired it with her”. *hamma bi-* means ‘to aim at and resolve on’ a thing. From it comes *humām* ‘hero’, one who, when he plans a thing, carries it out. What is meant by Joseph’s desiring her is natural propensity and the struggling of carnal feelings, not a rationally chosen purpose. Such feelings do not fall within⁶¹ the sphere of moral responsibility. But the person who truly deserves praise and the heavenly reward is the one who restrains himself from acting when this sort of impulse arises or is about to arise; as when you say ‘I was on the verge of killing him, had I not feared God’.⁶²

laulā an ra’ā burhāna rabbihi “‘the evidence of His Lord’ about the vileness of adultery and its ill consequences”. ‘Were it not for that’ he would have had intercourse with her, by reason of the lustfulness of a youth’s sensual desire and the excess of immoderate behaviour. It is not permissible to take *hamma bihā* as the apodosis of *laulā* ‘and thus to render ‘he would have desired her’ because *laulā* has the same status as conditional particles, which may not be preceded by the apodosis. Rather, the apodosis of *laulā* is left to be understood, but can be inferred from the expression *wa-hamma bihā*.⁶³ Some say that he saw Gabriel, others that a mental picture of his father biting his fingers came before him, others ‘a mental picture of’ Qiṭfīr, others that a voice cried to him, ‘Joseph, you are written down among the prophets, and ‘yet’ you are doing the deed of fools’.

ka-dhālika “in that manner We made you steadfast”; or alternatively, “the situation is thus”.

al-sū’a “treachery towards his lord”.

wa-lfaḥshā’a “adultery”.

al-mukhlaṣīna “those whom God has caused to be sincerely devoted to obeying Him”. But Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, and Ya‘qūb read the word throughout the Qur’ān as *mukhliṣ* wherever it is preceded by the article, meaning “those who have rendered their faith sincere towards God”.

25 wa-stabaqā l-bāba “they raced each other towards the door”, with the preposition ‘towards’ omitted. Or the verb has been made to include the sense of *ibtadara* ‘hasten towards’ ‘which governs an accusative’. The point here is that Joseph fled from her to get out, and she hastened after him to prevent him from getting out.

wa-qaddat “she grasped at him from behind and his shirt was torn”. *qadd* is to rend a thing lengthwise, and *qatṭ* is to rend it breadthwise.

wa-alfayā sayyidahā “and they came unexpectedly on her husband”.

qālat mā jazā'u . . . ‘She said this’ in order to create the impression that she had fled from Joseph, so as to clear her honour in her husband’s opinion and make him jealous of Joseph, and incite him against Joseph, by way of getting her revenge on Joseph. *mā* can be taken either as negative, ‘i.e. “nothing but imprisonment is his requital”’; or as interrogative with the sense “what thing save imprisonment is his requital?”

26 rāwadatnī ‘an nafsī “she demanded compliance of me”. He only said this to avert ‘the threat of’ imprisonment or painful punishment to which she had exposed him. If she had not lied against him, he would not have said it.

wa-shahida shāhidun. Some say it was her paternal cousin, others her maternal cousin, he being then a child in the cradle. There is a tradition that the Prophet said, ‘Four people spoke as infants—the son of Pharaoh’s ‘daughter’s’ hairdresser, Joseph’s witness, the companion of Juraij, and Jesus’.⁶⁴ God put the testifying into the mouth of ‘one of’ her family in order that it might be more binding on her.

in kāna qamīshuhu qudda min qubulin fa-ṣadaqat. Because this would prove that she had torn his shirt at the front in self-defence; or alternatively that he had hurried after her and stumbled over the hem of the shirt so that the breast of it tore.

27 wa-in kāna qamīshuhu qudda min duburin fa-kadhabat. Because this would prove that she had followed him and grasped at his garment and torn it.

The conditional sentence ‘in each case’ is reported speech, on the basis that either the verb of speaking is to be understood, or that the action of ‘testifying’ forms part of ‘the general category of’ speech. It is here called ‘testifying’ because it had the same effect as giving ‘legal’ testification. The use of *in* plus *kāna* is based on the implication ‘if it is known that this was so’ or something similar.⁶⁵ A parallel case is your saying ‘If you do good to me, I have done good to you previously’, of which the meaning is ‘If you boast to me of your beneficence, I will boast to you of my previous beneficence’.⁶⁶ *min qubulu* and *min duburu* are ‘also’ read, with *u* at the end,

because they have been deprived of their dependent genitive; the case is similar to *qablu* and *ba'du*.⁶⁷ They are also read *qubula*, *dubura* as though they were treated as proper names denoting the two directions⁶⁸ and made diptote. 'There is' also a reading with no vowel on the middle radical.

28 *innahu* '“it is”, the ‘it’ meaning either “your ‘Rā’īl’s’ saying ‘What is the requital of one who desired to do evil with your family?’ ”; or else “evil”; or else “this affair”.

min kaidikunna “of your craftiness”. The plural pronoun is addressed to her and those like her, or to women as a whole.

inna kaidakunna 'azīmun. Because the craftiness of women is subtler, more insinuating and with greater effect on the mind, and because by it they outface men and by it Satan whispers stealthily.

29 *yūsufu*. The vocative particle is omitted because he was nearby and already paying attention to the conversation.⁶⁹

a'riḍ 'an hādhā “conceal it and do not mention it”.

wa-staghfirī. Addressed to Rā'īl.

mina l-khāṭi'īna “of the folk who commit sins”. The verb is *khaṭi'a* meaning ‘he sinned wilfully’. 'The participle is' masculine because 'the masculine form' is given the preference 'whenever there is a comprehensive reference to both males and females'.

30 *niswatun*. A noun denoting the plurality of *imra'atun*. Viewed in this light its feminine status is not intrinsic, which is why the 'preceding' verb has the form without the feminine termination.⁷⁰ *nuswatun* is a dialectal variation thereof.

fī l-madīnati. An adverbial expression of place dependent on 'said', i.e. “the women disseminated the tale in Egypt”; or else an attributive expression dependent on 'women'. There were five of the women, the wives of the chamberlain, butler, baker, prison-keeper, and head groom.

imra'atu l-'azīzi turāwidu fatāhā 'an nafsīhi “desires her servant to lie with her”. 'Azīz in Bedouin language means 'king'. The origin of *fatan* is *fatayun*, as one can see from 'the dual form' *fatayāni*; the form *futuwwah* is anomalous.⁷¹

qad shaghafahā ḥubban “he has pierced the *shaghaf* of her heart, which is its membrane, until he has penetrated to her inmost heart with love 'for

him⁷¹". *ḥubban* is accusative of specification, used because the verb has been diverted away from its logical subject, which is 'love'.⁷² There is also a reading *sha'afa* from the verb as applied to a camel meaning 'he smeared the beast with tar' and 'thereby' caused it a burning pain.

fī ḍalālin mubīnin. In straying from the right way and remoteness from proper conduct.

31 bi-makrihinna "their backbiting". He has called it 'wile' because they concealed it as a wily person 'normally' conceals his wile; or alternatively 'because' they said it with the object of her showing Joseph to them; or because she had asked them to keep her secret hidden, but they spread it abroad against her.

arsalat ilaihinna "she sent to them⁷³ to invite them". It is said that she invited forty women, including the five.

muttaka'an "cushions on which they would recline".

wa-ātat In order that they might recline with the knives in their hands and when Joseph came out to them they would be astonished and forget themselves, so that their hands 'holding the knives' would fall on each other's hands and cut them, and they would stand rebuked by this proof 'of the irresistible nature of Joseph's charms'; or else Joseph would be alarmed at her guile when he came out alone before forty women with knives in their hands. It is also said that *muttaka'an* here means 'food' or 'feast',⁷³ since people used to recline to eat and drink, out of luxuriousness, which is why this practice has been forbidden. Jamīl⁷⁴ writes, 'we remained ever in comfort, and reclined and drank permitted liquor from cups thereof'. It is also said that *muttaka'* is 'food which is cut', because the carver 'leans over' it with the knife. There is a reading *muttakkan* with suppression of the *hamzah*; and *muttakā'an* with lengthening of the *a* as in *muntazāh* 'for *muntazah* 'remote'⁷⁴; and *mutkan* which means either 'oranges',⁷⁵ or 'that which is cut' from the verb *mataka* 'he cut a thing' equivalent to *bataka*; and *matka'an* from the verb *taki'a yatka'u* meaning 'recline'.

akbarnahu "they thought him marvellous" and were awed at his superlative beauty. There is a tradition of the Prophet, saying, 'I saw Joseph on the night of the Ascension 'looking' like the moon at its full'. It is also said that the effulgence of his face could be seen on the walls. Another interpretation is that *akbarna* has the sense here of 'menstruated', since

one says of a woman *akbarat* meaning 'she menstruated' because a woman enters on adulthood with 'the beginning of' menstruation. 'In this case' the *-hu* 'attached to the verb' is a pronoun representing a verbal noun,⁷⁶ or refers to Joseph with omission of the preposition 'for', i.e. they menstruated because of him out of the violence of lust. Compare Mutanabbī, 'Fear God and cover that beauty with a veil, for if you appear plainly the maidens in their chambers will menstruate'.⁷⁷

waqaṭa'na "they wounded their hands with the knives by excess of astonishment".

wa-qulna ḥāsha lillāhi. By way of declaring Him free of the attributes of weakness, and of admiring His power to create such a one as Joseph. Originally it is *ḥāshā* (as Abu 'Amr reads it) in context-position, but the final *alif* has been omitted to lighten the pronunciation. It is a particle which conveys the meaning of 'regarding as immune', among the exceptive particles, and is used in place of 'an expression of' 'regarding as immune'.⁷⁸ The preposition in *lillāh* is for clarification as in the phrase *suqyā laka*.⁷⁹ It is also read *ḥāsha llāhi* without the preposition, in the meaning of 'God's faultlessness';⁸⁰ and *ḥāshan lillāhi* 'with *tanwīn*', on the basis of treating the first word as an ordinary verbal noun. Another hypothesis is that *ḥāshā* is a III-form 'finite' verb derived from *al-ḥashā* which is 'the direction', and in this case the subject of the verb is a pronoun referring to Joseph, so that the implication of the phrase is "He turned in a Godward direction from the 'crime' of which he was being accused".

mā hādhā basharan. Because this perfection is not a customary attribute of mankind. It is a Hijazi dialectal feature to make the negative *mā* have the same government, 'i.e., here, the accusative,' as *laisa* because of their both sharing in the property of negating a present-tense statement. It is also read *basharun* which is the Tamimi usage. Also, *bi-shiran* 'with preposition *bi-* plus *shiran* meaning' a 'contemptible bought slave'.

in hādhā illā malakun. For to possess at the same time marvellous beauty, superlative perfection and extreme sinlessness is a quality of the angels; or because his beauty was superior to mortal beauty and only an angel could surpass him in it.

32 fa-dhālikunna lladhī lumtunnani fīhi "he is that Canaanite slave in respect of whom you blamed me with being infatuated before you had any true conception of him, and if you had visualized him as you now have

seen him to be, you would have pardoned me". Or alternatively, "This is the person in respect of whom you blamed me", with 'however' 'that' substituted for 'this' in order to enhance the dignity of the person indicated by the demonstrative.⁸¹

fa-‘taṣama "he refrained out of a desire for sinlessness". She confesses to them 'her guilty conduct' now that she realizes that they pardon her 'as shown by their exclamation 'he is an angel'', in order that they may assist her in softening his attitude.

mā āmuruhu "that which I command", 'the *-hu* in this case being the referential pronoun to the *mā*' with omission of the preposition 'bi-'.⁸² Or alternatively "my command to him", i.e. "the requirement of my command", in which case the pronoun 'hu' refers to Joseph.

al-ṣāghirīna "the ignoble ones", from *ṣaghira* with verbal nouns *ṣughrun* and *ṣaghārūn*; whereas *ṣaghīr* 'in the sense 'small, young'' is from *ṣaghura* with verbal noun *ṣigharūn*. There is also a reading *wa-la-yakūnan* with the final *n* expressed in writing 'as in normal orthography', although this contradicts the traditional Quranic orthography in which the *n* 'sound' is in this passage written with *alif*, like *nasfa'an*,⁸³ according to the rule for pause-form 'in the accusative of undefined triptote nouns';⁸⁴ this phenomenon occurs in the short form of the energetic owing to its similarity to the 'accusative' *tanwīn* in nouns.

33 al-sijnu "the prison"; but Ya'qūb reads *sajnu* 'imprisonment'.

aḥabbu, i.e. "preferable in my eyes to complying with her in adultery", in view of the outcome 'in the future life', even in a case where the latter is what one's 'natural' spirit desires and the former is what it hates. The verb 'invite' has 'them' collectively as subject because 'they tried to intimidate him out of opposing her 'wishes', and to make obedience to her attractive to him. Or alternatively they invited him to themselves. It is said that he was subjected 'by God' to the trial of imprisonment because of his saying this, for it would have been more proper for him to ask God for safety 'from trials'; and for this reason the Prophet objected to a person who had been asking for 'strength to endure'.⁸⁵

wa-illā taṣrif 'annī "if You do not avert from me".

kaidahunna "their guile in trying to render that act delightful to me and glorifying it in my eyes, by 'Your' strengthening 'me' in innocence".

aṣbu ilaihinna “I will incline to their side” (or, “to their persons”) “by reason of my natural feelings and the demands of my physical desire”. The root *ṣbw* means ‘incline towards passion’, and from it is derived the noun *ṣabā*. For⁸⁶ the hearts of men ‘by nature’ regard passion as good and incline towards it. There is also a reading *aṣabba* from ‘the verb which has as its’ verbalnoun *ṣabābah* ‘yearning’, equivalent to ‘love’.

al-jāhilīna “the fools, by committing that to which they invite me”; for the wise man does not commit a vile action. Alternatively, “those who do not act according to what they know”; ‘for’ both kinds of person are equally ‘ignorant’.

34 fa-stajāba. God answered his prayer, of which the contents were ‘indicated by the words’ ‘If you do not avert, ‘&c.’’.

fa-ṣarafa . . . “and strengthened him in innocence, so that he acclimatized himself to the rigours of prison, and preferred those rigours to pleasure involving disobedience ‘to God’”.

al-samī‘u “‘hearkening’ to the prayer of those who have recourse to Him”.

al-‘alīmu “‘aware’ of their circumstances and of what will correct them”.

35 thumma . . . “then it appeared good to al-‘Azīz and his household, after they had seen the evidences proving Joseph’s innocence”, such as the testimony of the infant and the rending of the shirt and the women’s cutting their hands and his keeping himself aloof from them. The subject of ‘appeared’ is a pronoun of which the reference is explained by ‘what follows, namely’ **la-yasjununnahu**. This was because she beguiled her husband and persuaded him to imprison Joseph for a time, in order that she might see what became of him, or ‘in order that’ people might suppose him to be the guilty party. He remained in prison seven years. It is also read in the second person ‘as *tasjununnahu*’ on the supposition that some of them thus addressed al-A‘zīz ‘using the plural’ out of respectfulness ‘to him’, or ‘because they were addressing’ al-‘Azīz and his entourage. ‘*ḥattā* is’ also read as ‘*attā* according to the Hudhail dialect form.

36 wa-dakhala. Joseph was placed in prison, and it so happened that at that time two others were placed there from among the king’s servants, namely his butler and his baker, on suspicion of their desiring to poison the king.

aḥaduhumā, namely the butler.

arānī “‘I beheld myself’ in a dream”. It is a narrative present tense describing a past event.

khamran, i.e. “grapes”, which are here alluded to by what results from them.

al-ākharu, i.e. the baker.

ta’kulu minhu “pecking at it”.

min al-muḥsinīna “of those who are good at the interpretation of visions”. Or, “of those who know”; they said this because they had seen him in the prison exhorting people and interpreting their visions. Or, “of those who do good to the prison-folk, so do good to us by interpreting what we have seen if you can understand it”.

37 bi-ta’wīlihi “the interpretation of what you have related to me”; or, “the interpretation of the food”, that is to say an explanation of its essence and modality, since the explanation of that resembles the solving of a problematical point. This is as if he wanted to call them to a monotheistic outlook⁸⁷ and guide them into the right path before coming on to the question they had asked him; as is the method of prophets and such learned men as have the same status as prophets in respect of giving spiritual guidance and direction. He has therefore put first a thing which is a miracle vouchsafed on his account,⁸⁸ consisting in the giving of information about the supernatural, in order to lead them to have confidence in him in the matter of the call ‘to monotheism’ and the interpretation.

dhālikumā “that interpretation”.⁸⁹

‘allamanī. By inspiration and revelation, not by such methods as divination and astrology.

innī . . . kāfirūna. All this cites the cause for what has preceded, i.e. ‘He taught me that thing because I forsook the religion of those folk’.

38 wa-ttaba’tu. ‘This is either part of the citation of the cause for God’s teaching Joseph’ or a fresh sentence paving the way for the call ‘to monotheism’ and the demonstration of the fact that he belonged to the family of the prophets, in order to strengthen their willingness to listen to him and rely on him. For this reason it was made legitimate for the humble man to praise himself, so that he might be known and his example imitated. The repetition of the pronoun *hum* is to indicate that it is they pre-eminently ‘who are unbelievers’ and ‘thus’ emphasize their unbelief in the next world.⁹⁰

mā kāna lanā "it was not suitable for us, the company of the prophets".

min shai'in, i.e. "anything that has ever existed".

dhālika, i.e. "belief in monotheism".

'alainā "unto us" by inspiration".

wa-'alā l-nāsi "and" unto the rest of mankind by means of our being sent to guide them and confirm them in it".

akthara l-nāsi "most" of those to whom the message is sent".

lā yashkurūna "are not thankful" for this grace, but turn away from it and pay no attention". Alternatively, the words *min faḍli llāhi 'alainā wa-'alaihim* "imply" "by means of the establishment of proofs and the revelation of signs, yet people will not look at the signs or draw inference from the proofs, but neglect them like one who slights a favour and is not grateful for it".

39 yā ṣāhibayī l-sijni "you two dwellers in the prison"; or "my two companions in it", with 'the prison' made the genitive *per extensionem*, as when one says 'Oh night-robber of the housefolk'.⁹¹

mutafarriqūna "various and numerous, "but" all of like status".

al-wāḥidu "unique in His godhead".

al-qahhāru "the Victorious, whom no other can counterbalance or withstand".

40 mā ta'budūna. Addressed to the two prisoners together with the other Egyptians belonging to their faith.

illā asmā'an "save things tantamount to "mere" names, which you have applied to those things without any proof indicating the entitlement of the bearers of the names to those names. Thus it is just as if you only worshipped the mere names". The implication is that "you have called 'gods' that whereof neither reason nor authority indicates the entitlement to divinity; and then you have begun worshipping them on the score of the designation which you apply to them".

ini l-ḥukmu "authority in the matter of worship does not belong".

illā lillāhi "except to God" because He is the one essentially entitled to it, inasmuch as He is by His own essence necessarily existent and the prime cause of all "else", and possessor of His command.⁹²

amara "He has commanded" by the mouth of His prophets".

illā iyyāhu “‘save Him⁷ to whom the proofs point’”.

al-qayyimu “‘straightforward, i.e.⁷ true; but you do not distinguish between the crooked and the straight’”. This is ‘an example of’ rhetorical climax in the call ‘to monotheism’ and cogency of argument. For first he has explained to them the preferability of monotheism over polytheism by way of oratorical address. Next he has shown that the things they call gods and worship are not entitled to be regarded as divine; for entitlement to worship depends either on the essential being ‘of the object of worship’ or on something else, and both these alternatives are excluded in the case of those things.⁹³ Finally he prescribes what is the straightforward truth and upright faith: reason demands nothing else than that, nor can knowledge be satisfied with anything short of it.

walākinna akthara . . . “‘but stumble on in their ignorant ways’”.

41 ammā aḥadukumā, namely the butler.

fa-yasqī rabbahu khamran “‘he will pour wine for his master⁷ as he used to pour it previously, and will return to his old position’”.

al-ākharu “‘the baker’”.

fa-yuṣlabu . . . But ‘on hearing this’ they both said ‘He has lied to us’;⁹⁴ so ‘Joseph’ spoke ‘as follows—’

quḍiya l-amru . . . “‘the matter about which you two were seeking a decision has been settled’”; the ‘matter’ being the fate of both of you, which is why ‘the matter’⁷ is put in the singular, for although they asked for a decision about two matters, what they desired was an explanation of the ultimate result of the situation in which both were involved.

42 ḡanna. The person who ‘supposed’ is Joseph, if he mentioned this detail as a result of his private judgement. If he mentioned it as a result of inspiration, then the person who ‘supposed’ must be the one who would escape. Unless indeed *ḡanna* is here interpreted in the sense of ‘know for certain’.

udhkurnī “‘mention my condition to the king in order that he may release me’”.

fa-ansāhu “‘the Devil caused the butler to forget to mention him to his lord’”. ‘His lord’ is made the genitive to the verbal noun because of the intimate connection between the two;⁹⁵ or else on the basis that the expression implies ‘the recollection of notifying his lord’ ‘with ‘notifying’

omitted but to be understood⁷. Alternatively, it may mean that the Devil made Joseph forget to make mention of God, with the result that he sought aid from someone else than God. The latter hypothesis is supported by the Prophet's saying, 'God have mercy on my brother Joseph: had he not said "remember me to your lord",⁹⁶ he would not have stayed in prison seven years over and above the five'. To seek help from mortal men for the relief of troubles, though commendable in general, is not appropriate to the status of prophets.

biḍ'a means any number between three and ten. It is derived from the verb *baḍa'a* 'cut'.

43 wa-qāla l-maliku. When 'Joseph's' deliverance was at hand, the king saw seven fat cows which had emerged from a dry river-bed and seven lean ones; and the lean ones ate up the fat ones.

khuḍrin "green, i.e.⁷ whereof the grain had just formed".

wa-ukhara yābisātin "seven other dry ones which had reached full maturity", and the dry ones twined over the green ones until they had gained the upper hand over them. The full situation is not described here since it has been considered sufficient to relate what happened in the case of the cows. The 'adjective' 'fat' is grammatically attached to the specifying term 'cows'⁷ and not to the numeral⁹⁷ because specifying force resides in 'fat'⁷; but the second 'seven' has 'lean' attached to it as a qualifying term 'and not as a specifying term'⁷ because it is impossible to specify the numeral by 'lean' in the absence of the qualified noun 'cows' from this second phrase⁷, for it is the qualified noun which would properly have the function of explaining the category 'to which the objects numbered belong, and so being a proper 'specificative'⁷⁹⁸. According to ordinary analogical formation, the word 'lean' would have been '*ujf*', since it is the plural of '*ajfā*'; but because it here stands in rhetorical antithesis to *simān*, its structure has been modified to accord with the structure of *simān*.

aftūnī fi ru'yāya "interpret it".

in kuntum . . . "if you are knowledgeable in dream-interpretation", which is the transition from the figures of the imagination back to the spiritual meanings of which those figures are representations.⁹⁹ The verb is derived from the root '*br*' which means 'going over'. With 'vision' as object, the ground-stem '*abara*' is more correct than the stem '*abbara*'.¹⁰⁰ The *li-* is either explanatory, 'i.e. "if in respect of dreams you are

interpreters”⁷; or to strengthen the governing force of the verb, because when the verb is postponed after its direct object its governing force is weakened and it has to be strengthened with *li-* in the same way as the active participle is;¹⁰¹ or “as a third alternative” on account of *ta’burūna* including the meaning of some verb which normally governs with *li-*, as if it had been said, “if you are accredited for the interpretation of dreams”.

44 *aḍghāthu aḥlāmin*, i.e. “these are phantasies of dreams”, that is to say, ‘confused ones’. *aḍghāth* is the plural of *ḍighth*, which originally means ‘that which is gathered of all sorts of various plants and bundled up together’, and hence it comes to be used metaphorically for ‘a lying dream’. The plural is for rhetorical emphasis when applied ‘as here’ to the single dream which is being characterized as false, so that it is like when you say ‘so-and-so rides horses’.¹⁰² Or alternatively, the plural is used because the dream ‘in question’ included various matters.

wa-mā nahnu bi-ta’wīli l-aḥlāmi bi-’ālimīna. By ‘dreams’ here they imply the specialized meaning ‘irrelevant sleep-phantasies’, i.e. “we have no interpretation to offer for those”, for ‘interpretation’ is applicable only to truthful dreams. This is as it were a second ground advanced in excuse for their ignorance of its interpretation.

45 *minhumā* “of the two prison-companions”, he being the butler.

wa-ddakara ba’da ummatin “he bethought himself of Joseph after a comprehensive gathering of time”, i.e. ‘after a long while’. There is also a reading *immatin* ‘favour’, i.e. “after the favour of deliverance had been bestowed on him”; and a reading *amahin* ‘forgetfulness’, for *amiha ya’mahu amahan* means ‘forget’. This clause is parenthetical, and the content of the actual speech ‘begins with the following words—’

fa-arsilūni “send me”, i.e. to the person who knows about it, ‘i.e. dream-interpretation’; or, to the prison.

46 *yūsfu* so he was sent to Joseph, and came to him and said to him ‘Oh Joseph, ‘&c.’. The adjective *ṣiddīq*, which is an intensive form connoting truthfulness, is used here because he had tested Joseph’s qualities and come to recognize his truthfulness in the interpretation of his own dream and that of his companion ‘the baker’.

aftinā . . ., i.e. “‘give us a decision’ about the dream concerning all that ‘subject-matter’”.

arji'u ilā l-nāsi “return to the king and those with him”; or alternatively, “to the townsfolk”, for it is said that the prison was not in the town.

la'allahum ya'lamūna “recognize the interpretation of the dream”; or else, “recognize your superiority and your rank”. The statement is put in the dubitative form “perhaps . . .” in both clauses because he was not fully confident of returning (since he might possibly have been cut off by death before doing so) nor, consequently, confident of their knowing.

47 da'ban “according to your constant custom”. The accusative is of the *ḥāl*, since *da'ban* is equivalent to *dā'ibīn*; or else an internal accusative to a suppressed finite verb, e.g. *tad'abūna da'ban*, and “in that full form” the clause “consisting of these two words” would have been a *ḥāl*. Ḥafṣ reads *da'aban*. Both *da'b* and *da'ab* are verbal nouns of “the verb as used in the expression *da'aba fī l-'amali*” ‘he was assiduous in work’. It has been suggested that *tazra'ūna* is an imperative cast in the form of a statement for rhetorical effect;¹⁰³ “this suggestion being” due to the following phrase—

fa-mā ḥaṣadtum fa-dharūhu fī sunbulihi. “This was” in order that weevils might not eat it. According to the first hypothesis mentioned above “whereby *tazra'ūna* is a plain future statement” this would be a piece of advice not forming part of the dream-interpretation.

ta'kulūna “you shall eat” during those years.

48 ya'kulna mā qaddamtum lahunna, i.e. “the people living in those years will eat what you have stored up for those years”. The years have been made the subject of the verb “*ya'kulna*” metaphorically, by way of assimilating the thing symbolized “by the dream” to the dream-symbol.¹⁰⁴

tuḥṣinūna “you will save up” for seed-corn.

49 yughāthu means “they will receive rain”, from the root *ghyṯh*; or alternatively “they will be delivered from famine”, from the root *ghwṯh*.

ya'ṣirūna “they will press” such things as are pressed, e.g. grapes and olives, by reason of the plenteousness of the crops. Alternatively the verb ‘press’ means that they will milk the udders. Ḥamzah and al-Kisā'i read it in the second person, referring *par excellence* to the inquirer.¹⁰⁵ There is also a reading in the passive form, from the use of *'aṣara* with accusative of person in the sense of ‘succour’; and it could be visualized as being in the active form in the same sense, meaning that God would succour them and

they would succour each other. Alternatively, it might be 'a passive' from the expression *a'ṣarat al-saḥābatu 'alaihim* 'the clouds poured down 'rain' upon them', with the verb made directly transitive either by the discarding of the preposition 'alā',¹⁰⁶ or because it is equivalent in meaning to the 'directly transitive' verb *maṭara*. This is a piece of good news which he announced to them after he had interpreted the fat cows and the green ears as symbolizing fruitful years, and the lean cows and dry ears as years of dearth, and the swallowing up of the fat ones by the lean ones as the eating up, during the famine years, of what had been gathered in the fruitful years. He may have known this either by inspiration; or by reason of the fact that the termination of dearth comes about by 'the advent of' fertility; or by the fact it is God's way to be lavish with His servants after He has been harsh towards them.

50 *wa-qāla* 'said' after the messenger had brought him the interpretation.

jā'ahu 'came to him' to release him.

qāla rji He hesitated to come out of prison, and gave priority to the inquiry about the women and 'a call for' an investigation into their case, in order that his innocence¹⁰⁷ might be apparent and that it might be known that he had been imprisoned unjustly, and the envious might not be able to use 'his imprisonment' as a means of blackening his reputation. This passage contains an indication that it is appropriate that one should employ one's best efforts to repel accusations, and that occasions for suspicion should be avoided. There is a saying of the Prophet, 'Had I been in his place, and remained in prison as long as he did, I would have lost no time in agreeing 'to come out'. It was in order to incite 'the king' to search out and check the facts that Joseph said, 'Ask him what was the matter with the women', although he did not 'in so many words' say, 'Ask him to investigate the case in which they were involved'. But out of generosity and courtesy he made no allusion to his mistress, in spite of the way she had treated him. For *al-niswati* there is an alternative reading *al-nuswati*.

kaidihinna "'their guile' when they said to me, 'Obey your mistress' ". The 'phrase' implies a sense of horror at their guile and an attestation of God's knowledge of it and of the fact that Joseph was innocent of the charge made against him, and a threat to the women on account of their guile.

51 *qāla mā khaṭbukunna* “the king said to them, What is your case?” The word *khaṭbun* means a matter on which it is proper that the person concerned in it should be ‘addressed’.¹⁰⁸

hāsha lillāhi. ‘A phrase’ declaring ‘God’s’ ‘immunity’¹⁰⁹ and ‘an expression of’ wonder at His power to create a being so chaste as Joseph. *min sū’in* “any crime”.

haṣḥaṣa “is settled and confirmed”. From the verb *haṣḥaṣa* used of a camel, meaning that it dropped its knees in order to kneel. The poet¹¹⁰ says, ‘He pressed his knee-pads down against the hard stones of the smooth rocks and staggered heavily up with Salma, then forged ahead’. Alternatively, “has appeared”, from *haṣṣa sha’rahu* meaning ‘he shaved his hair all off in such a way that his scalp appeared’. Also read in the passive.

ṣādiqīna “truthful” in his saying, ‘She seduced me’.

52 *dhālika li-ya’lama*. This is what Joseph said when the messenger returned to him and told him of the women’s statement; the meaning is “that confirmation is in order that ‘Azīz may recognize ‘the truth of Joseph’s account’”.

bil-ghaibi ‘either’ “in absence”, as a *ḥāl* referring to the subject or to the object, implying, ‘if it refers to the subject’, “I did not betray him while I was absent from him”, or, ‘if referring to the object’, “while he was absent from me”; or else it is an adverbial prepositional phrase implying “in the unseen place behind the curtains with the doors locked”.¹¹¹

lā yahdī kaida “does not permit ‘the guile of the deceitful’ to succeed and does not direct it”; or, “does not guide the deceitful in their guile”, in which ‘latter’ case ‘guile’ is made the ‘direct’ object of the verb, ‘instead of ‘the deceitful’,’ by a rhetorical trope. The passage contains an oblique reference to Rā’īl in connexion with her having deceived her husband, and an affirmation of Joseph’s own faithfulness; which is why it is followed up by the next words, viz.—

53 *wa-mā ubarri’u nafsī* “I do not clear myself”, ‘said’ as an indication that he did not wish by that ‘preceding remark’ to clear himself or to be vain over his condition; but rather to show forth the innocency and grace with which God had favoured him. There is a tradition going back to Ibn ‘Abbās that when Joseph said, ‘In order that he may know that I did

not betray him', Gabriel said to him, 'Not 'even' when you were minded to do so',¹¹² so Joseph added this 'further' remark.

inna l-nafsa la-ammāratun bil-sū'i '“the soul is wont to command evil”' inasmuch as it is naturally inclined to the lusts of the flesh, and preoccupies itself with them, and employs the faculties and bodily members in pursuit of them at all times.

illā mā raḥima rabbī “except at the times of God's mercy”, or “except for such souls as God has mercy on and keeps them innocent of 'evil'”. Or, alternatively, it is said that the exception is dissociative,¹¹³ implying 'but it is God's mercy that dissuades from evil'. According to some commentators the phrase represents what Rā'il said, and the thing-excepted is the soul of Joseph and those like him. Ibn Kathīr and Nāfi' have a reading *bil-suwwi*, with the *hamzah* changed into *waw* and assimilation 'of the two resulting *w's*'.

ghafūrun raḥimūn “He forgives the intention of the soul, and mercifully bestows immunity from sin on whomsoever He wishes”. Alternatively, “He forgives anyone who prays for forgiveness for his crime and confesses his fault, and has mercy on him whenever he asks His forgiveness and mercy for what he has committed.”

54 astakhlīshu “and I will make him 'a servant' exclusively for myself”.

fa-lammā kallamahu “when they had brought him and he had talked to him and observed in him 'the qualities of' probity and sagacity”.

makīnun “possessed of rank and dignity”.

amīnun “trusted in everything”. It is related that when he came out of the prison, he washed and cleaned himself and put on new clothes, and when he entered the king's presence, he said, 'Oh God, I ask Thee for somewhat of his good and I take refuge in Thy glory and power from his evil'. Then he greeted the king and prayed for him in Hebrew. So the king said, 'What is this language?' and he replied, 'The language of my fathers'. Now the king was acquainted with seventy languages, and addressed Joseph in them, and Joseph replied to him in all of them so that the king was amazed at him and said, 'I wish to hear my vision from you'. So Joseph related it and described to him the cows and ears of corn and their meanings,¹¹⁴ according as the king had seen them. So the king placed him on the throne and deputed his business to him. There is also a tradition that Qitfir died about that time, and the king appointed Joseph to his office, and

married Joseph to Rā'il, and Joseph found her a virgin, and there were born to him from her Ephraim and Manasseh.

55 *qāla j'alnī 'alā khazā'ini l-arḍi* "appoint me as governor over 'the store-houses of the land'", the 'land' being the land of Egypt.

ḥafīzun "a guardian" of them from persons not entitled to them.

'alīmun "knowledgeable" of the proper methods of disposing of them. Perhaps Joseph, when he saw that the king was going to employ him on the royal business, necessarily chose a sphere of action of which the benefits would be general and the results substantial. The passage contains an indication that it is legitimate to seek appointment to office, or announce one's readiness to take it, and to accept appointment at the hand of an unbeliever, if it be known that there is no way to establish justice and control the populace except with the backing of the unbeliever. 'Though' there is a tradition going back to Mujāhid¹¹⁵ that the king accepted Islam through Joseph's agency.

56 *al-arḍi* "the land of Egypt".

yatabawwa'u minhā ḥaithu yashā'u "settling wheresoever he desired in the country thereof". Ibn Kathīr reads 'the last verb' in the first person plural 'making God the subject, "We desire"'.
nuṣību bi-rahmatinā "We visit with Our mercy" in this world and the next.

wa-lā nuḍī'u ajra l-muḥsinīna ". . . but rather do we pay their wages in full, both now and hereafter".

57 *yattaqūna* "are fearful" of polytheism and mortal sins. 'The reward of the next world is better' because of its splendour and permanence.

58 *wa-jā'a ikhwatu Yūsufa*. It is said that when the king had made Joseph his vizier, Joseph established justice and strove to make the harvests more abundant and regulate the revenues 'therefrom', until the years of scarcity arrived, and famine was general throughout Egypt and Syria and the adjoining regions. The people had recourse to him and he sold the crops first for money, until they had none left; then for ornaments and jewellery; then for animals; then for estates and landed property; then for their personal freedom, until he had enslaved them all. Then he reported the matter to the king, who said, 'Do as you think fit'. So Joseph freed them and

returned to them their property. Canaan was afflicted with the same disaster as other lands, and Jacob sent his sons, with the exception of Benjamin, to him to buy corn.

'**arafahum wa-hum lahu munkirūna** "Joseph recognized them, but they did not recognize him" because of the length of time that had elapsed, and their having parted from him when he was young, and their forgetting him and supposing him to have perished; and because of the divergence between the state in which they now saw him and his state when they parted from him; and because they did not observe his personal characteristics closely, on account of 'their' awe and respect.

59 jahhazahum bi-jahāzihim "put them straight with their provisions for the journey and loaded their beasts with that for which they had come". *jahāz* means all such gear as is prepared for transportation, like provisions for a journey, goods carried from one town to another, and a bride's paraphernalia with which she is conducted to her husband. Also read *jihāz*.

qāla. It is related that when they entered Joseph's presence, he said, 'Who are you and what is your business? Perhaps you are spies', but they replied, 'God forbid; we are the sons of a single father, who is an old man, truthful, and one of the prophets, whose name is Jacob'. He said, 'How many are you?' They replied, 'We were twelve, but one of us went into the desert and perished'. He said, 'How many are you here?' They said, 'Ten'. He asked, 'Then where is the eleventh?' They replied, 'With our father, for him to console himself with for the 'loss of the' one that perished'. He said, 'Who testifies for you?' They answered, 'Nobody here knows us who can testify for us'. He said, 'Then leave one of yourselves with me as a hostage and bring me your brother from your father in order that I may believe in your honesty'. So they cast lots, and the lot fell on Simeon. Another account is that Joseph was in the habit of giving each individual 'of those who came for corn' one load, but they asked him for an extra load for a brother of theirs born of their father. This he gave them, but stipulated to them that they should bring him their brother, that he might know their truthfulness.

ūfi¹¹⁶ "'that' I give full 'measure'".

al-munzilīna "'those who entertain' guests and show hospitality to them". For he had given them excellent entertainment and hospitality.

60 *lā taqrabūni* “not come near me nor enter my dwellings”. It is either a negative imperative, “do not . . .”, or alternatively a negative statement, “you shall not . . .”, co-ordinate with the apodosis, *lā kaila lakum*, of the conditional clause.

61 *sa-nurāwidu ‘anhu abāhu* “we will strive to demand him from his father”.

la-fā’ilūna “I will surely do that without being remiss therein”.

62 *li-fityatihi*, i.e. to his servants who did the measuring. It is plural of *fatan*. It is read by Ḥamzah, al-Kisā’ī, and Ḥafṣ *fityānihi* in the ‘plural of multitude’ in order to suit the following words—¹¹⁷

ij’alū. For he had appointed one servant for each load, to stow away in it their merchandise with which they had bought the corn, which was sandals and leather. Joseph did this out of liberality and generosity towards them, and out of disdain to take the price of the corn from them, and for fear that their father should have nothing left with which they could return again.

la’allahum ya’rifūnahā “perhaps they will know the truth about the return of the merchandise”; or, “in order that they may know the truth”.¹¹⁸

idhā nqalabū “when they return to their folk and open their saddle bags”.

la’allahum yarji’ūna “perhaps this knowledge of theirs of the truth about the return of the merchandise will induce them to come back again”.

63 *muni’a minnā l-kailu* “it has been decided to withhold the quota hereafter if we do not produce Benjamin”.

naktal “we will get the embargo on our quota removed and receive what we need”. Ḥamzah and al-Kisā’ī read it in the third person sing., the subject in that case being the brother Benjamin, i.e. he will receive his quota for himself, so that his entitlement will be added to ours.

la-ḥāfiẓūna “guardians against the possibility of any ill befalling him”.

64 *amintukum . . . min qablu* “I trusted you previously when you had said about Joseph, ‘We are guardians for him’”.

fa-llahu khairun ḥifẓan “so I rely on Him and entrust my affair to Him”.

wa-huwa arḥamu l-rāḥimīna “and I hope that He will have mercy on me by protecting Benjamin, and will not cause two disasters to befall me”.

ḥifẓan is in the accusative of *tamyīz*. The reading *ḥāfiẓan* adopted by Ḥamzah, al-Kisā'ī, and Ḥafṣ is susceptible 'also' of that explanation, or alternatively of being taken as a *ḥāl*. The same is the case with the expression *lillāhi darruhu fārisan* 'how splendid is he as a horseman'. There are also readings *khairu ḥāfiẓin* and *khairu l-ḥāfiẓin*.

65 ruddat. Also read as *riddat*, with the *i* of the assimilated *d*, 'i.e. the second root letter,' thrown back on to the 'first radical letter' *r*, as happens in the case of *bi'a* and *qīla*.

mā nabghī "what do we seek? Is there something more than what we have experienced? He has honoured us and given us excellent lodging, and purchased 'our merchandise' from us, and then returned our goods to us 'so what more could we ask?'" Alternatively, "we do not seek any beneficence beyond that"; or, "we do not exceed the bounds in what we say, and do not exaggerate in what we have related to you of his beneficence". It is also read in the second person singular, implying "What do you wish for beyond this in the way of beneficence?" or, "... in the way of indication of our truthfulness".

hādhihi. A fresh sentence explaining 'what is implied in' *mā nabghī*.

wa-namīru. Co-ordinate with something omitted, e.g. "'our merchandise' has been returned to us, and we can use it for our support and buy corn for our family by returning to the king".

naḥfaẓu "'safeguard our brother' from dangers on our outward and return journeys".

kaila ba'irin "'we will get in addition' the load of a camel, by taking this brother of ours with us". 'This interpretation is valid' if *mā* 'in *mā nabghī*' is interrogative. If it is negative, that 'interpretation' is 'equally' possible, or alternatively the 'three' clauses 'from *wa-namīru* down to *ba'irin*' may be co-ordinate with *mā nabghī*, i.e. "we are not exceeding the bounds in what we say, and we can get corn for our family, and we will safeguard our brother".

kailun yasīrun "a small measure, such as would not suffice us". They here speak deprecatingly of what was 'on the first occasion' measured out to them, and they wished to double it by returning to the king, and 'furthermore' to add to it what would be measured out for their brother. There is an alternative possibility that the allusion is to a camel-load 'as such, and

not the specific amount they had already received¹, i.e. “that is a small thing over which the king will not be stingy, nor regard it as of much importance”. According to another view, these words are part of what Jacob said, meaning that a camel-load is an insignificant thing for the like of which a child should not be risked.

66 *lan ursilahu* “‘I will not send him¹ since I have experienced from you what I have’”.

ḥattā . . . “until you give me that on which I can rely from God”, i.e. a pledge confirmed by the naming of God.

la-ta'tunnaṇī. Complement of the oath;¹¹⁹ the meaning being, “until you swear by God to the effect that you will surely bring him to me”.

illā . . . “unless you are constrained by force and have not the power to do so”; or else, “except in the event of your all perishing together”. The exceptive is of the type called *mufarragh* ‘‘voided’’, ‘‘the exception being made¹ from either the most general concept of circumstance, in which case the virtual sense is “you will surely bring him to me under all circumstances except the circumstance of your being overwhelmed’’;¹²⁰ or from the most general concept of causation, on the assumption of the word *lata'tunnaṇī* being taken in the sense of the negative ‘‘of its antithesis’’, i.e. “you will not refrain from bringing him back, save by reason of your being overwhelmed’’; a similar ‘‘negative implication¹ is found in *aqsamtu billāhi illā fa'alta* meaning ‘I do not ask anything save your doing ‘so and so’’.¹²¹

mauthiqahum “‘their guarantee’”.

mā naqūlu “‘‘what we are saying¹ in the way of ‘my¹ demanding a guarantee and ‘your¹ producing it’”.

wakīlun “‘an informed watcher’”.

67 *wa-dkhulū min abwābin*. ‘‘He advised this¹ because they were men of fine and splendid appearance, and well known in Egypt for their intimacy with the king and honourable treatment by him, so Jacob feared, on their account, that they should enter in a single group¹²² and so be subject to the evil eye. He probably did not give them this advice on the former occasion because they were at that time unknown. Alternatively, the motive of this advice was his fear for Benjamin. Effects may be brought about by psychological causes, one of which is the evil eye. A proof of this lies in the

Prophet saying in his prayer for protection, 'O God, I take refuge in God's perfect words from every evil eye¹²³ and from every Satan and creeping thing'.¹²³

wa-mā ughnī . . . "I cannot avail you against God in respect of anything¹, i.e. in respect of what He has decreed for you, by means of¹²⁴ what I suggest to you; for prudence cannot avert what is fated".

ini l-ḥukmu illā lillāhi "He will smite you, without possibility of evasion, if He has decreed evil for you, and that¹²⁵ will not avail you¹ by preventing it¹".

wa-'alaihi falyatawakkal. The two particles *wa* and *fa*¹ are here used simultaneously for joining the one sentence to the other, because of¹ the presence of¹ the prepositional complement *'alaihi*¹ preceding¹ its verb¹ for special emphasis; in effect, the *wa* serves to join the sentences, while the *fa* conveys the notion of a cause-and-effect sequence, since the behaviour of the prophets is a reason for one's imitating them.¹²⁶

68 min ḥaithu amarahum, "i.e.¹ "by different gates in the city".

mā kāna yughnī "there did not avail them¹ Jacob's opinion and their following it".

min allāhi min shai'in "against God in any way, i.e.¹ against His decree for them, just as Jacob had said". For they were in fact treated as thieves and Benjamin was taken because of the finding of the cup in his baggage, and the double misfortune¹²⁷ befell¹²⁸ Jacob.

illā ḥājatan. An exceptive of the type called *munqaṭi'* "dissociated"¹²⁹, the implication being "but¹ it was to satisfy¹ a need in Jacob's soul", namely his solicitude for them and his anxiety lest they should be subjected to the evil eye.

qaḍāhā "which he evinced and for which he made his recommendation".

li-mā 'allamnāhu "what We taught him¹ by inspiration and by the setting up of evidential proofs"; which is why Jacob said, 'I cannot avail you against God in any way' and was not led astray in his counselling.¹³⁰

lā ya'lamūna "do not know¹ the secret of¹ God's¹ decree and the fact that prudence cannot avail against it".

69 āwā ilaihi akhāhu "he annexed Benjamin to himself" at table, or in lodging. It is related that Joseph gave them a feast, and sat them two by two, so that Benjamin remained over by himself. At which Benjamin wept

and said, 'Were my brother Joseph alive, he would have sat with me'. So Joseph caused Benjamin to sit with him at his own table. Later on, Joseph said, 'Let each pair of you occupy one room, and this one has no partner so he shall be with me'. So Benjamin passed the night with Joseph. And Joseph said to him, 'Would you like me to be your brother in place of your brother who has perished?' To which Benjamin replied, 'Who will find a brother like you? But you are not born of Jacob or Rachel.'

fa-lā tabta'is "so do not grieve": eighth form of root *b*'s.

kānū ya'malūna "「have done⁷ in respect of us”.

70 al-siqāyata "the drinking-cup".

fī raḥli akhīhi. The tradition goes that the drinking-cup was used as a vessel to measure 「the corn⁷ with. Or according to another account, the camels were watered with it and it was also employed for the measuring. In one tradition it was of silver, in another of gold. A variant reading inserts *wa* before *ja'ala* 「whereby *ja'ala* becomes part of the *lammā* clause and⁷ the main clause to which *lammā* is subordinate is left unexpressed; the virtual sense of such an unexpressed main clause would have been 'he delayed 「doing anything to⁷ them until they had departed'.

adhhana mu'adhhinun "a crier proclaimed".

ayyatuḥā Possibly the crier did not say this by Joseph's order.¹³¹ Or the stowing away of the cup and the hue-and-cry for it were done with the connivance of Benjamin. Other suggestions are that the phrase means 'You are the stealers of Joseph from his father', or that it is interrogative, 'Are you thieves?' The word '*ir* means 'caravan'. Properly speaking it is a term for 'camels which have loads on them', inasmuch as these perform the action denoted by the verbal root '*yr* 'travel back and forth'. The noun '*ir* is then transferred to meaning 'camelteers', just as the Prophet said, 'Oh horse 「sc. horsemen⁷ of God, mount'. Another explanation is that it is the plural of '*air* 'an ass', and that its original 「plural form⁷ would have been of the pattern *fu'ul* like *suquf*, 「plural of *saqf*,⁷ but has been modified in the same way as *bīd* 「with change of *ḍamma* to *kasra* by the influence of the *y*, since *bīd* is of the pattern *fu'l*⁷; it is used by extension for a caravan of asses, and then tropically for any caravan.¹³²

71 mā dhā tafqidūna "what thing have you lost?" *fqd* is the absence of a thing from physical perception, in such a way that its place is unknown.

The verb is also vocalized as a fourth form *ṭufqidūna* meaning 'discover a thing to be missing'.

72 *ṣuwā'a*. Also read as *ṣā'* and *ṣau'* and *ṣū'*, and with either 'ain or *ghain*. *ṣuwāgh* is from *ṣiyāghah* 'goldsmith's work'.

ḥimlu ba'irin "a camel's-load of grain, by way of reward for him".

za'imun "a guarantor who will pay the reward over to the person who brings the cup back". This passage contains a proof of the licitness of giving a reward, and of guaranteeing the reward before the actual performance of the deed for which the reward is offered.

73 *tallāhi*. An oath containing the notion of surprise. The *ta* of swearing is a substitute for *bi*, employed exclusively with the name of God.

laqad 'alimtum . . . The brethren appealed to their interlocutors' knowledge of them as testimony to their own innocence, on account of what the Egyptians knew about them on the two occasions of their coming and having audience with the king: i.e. things which they knew such as were indicative of their perfect trustworthiness, like the returning of the goods which had been placed in their baggage, and the muzzling of their beasts so that these should not get at any crops or food belonging to anyone.

74 *jazā'uhu* "the penalty of the thief", or "the penalty of the theft", or "the penalty for the theft of the cup"; in the last case with omission of the construct word, 'theft', which logically governs 'cup'.

kādhībina "lying in your claiming to be innocent".

75 *jazā'uhu man wujida fī raḥlihi fa-huwa jazā'uhu* "the penalty for the theft of the cup is the seizure of anyone in whose baggage it is found, and the selling of him as a slave". Thus it was in the law of Jacob. The last two words are a reaffirmation of the rule and in order to emphasize its validity.¹³³ Or alternatively, they are either the predicate of the *man* clause, with an introductory *fa* because the *man* contains a conditional meaning; or an apodosis to the *man* clause on the supposition that it is a straightforward conditional. Under both these latter hypotheses the whole sentence as it stands from *man* onwards is a predicate of which the *mubtada'* is the *jazā'uhu* at the beginning of the statement, while the normal referential pronoun referring back to the *mubtada'* has been replaced by an explicit repetition of the *mubtada'*, in the shape of the second *jazā'uhu*, so it is

as though one had said, 'using the normal referential pronoun,' (As for) the penalty: whoever's baggage the cup is found in, he is it'.¹³⁴

al-ẓālimīna '“those who do wrong”' by theft.

76 bada'a 'the crier began'; or according to another interpretation Joseph, since they had 'by now' been brought back to Egypt.

qabla wi'ā'i akhīhi '“before Benjamin's sack”', in order to avoid suspicion.¹³⁵

thumma stakhrajahā. The feminine pronoun refers to the word *siqāyah* 'v. 70' or to *ṣuwā'* 'v. 72' which admits of being treated either as masculine or feminine.

wi'ā'i. Also read as *wu'ā'i*, or 'also' with *hamzah* substituted for the *w*, 'i'ā'i'.

ka-dhālika 'with a contrivance like this'.

kidnā li-yūsufa '“did We contrive for Joseph by teaching him it and inspiring him with it”'.

al-maliki. The king of Egypt; for the Egyptian king's practice was to beat 'a thief' and fine him double what was taken, and not enslavement. The words are an explanation for the contrivance.

illā an yashā'a llāhu '“except on the supposition of His making that practice the practice of the king”', so that the exception is from the most general concept of circumstance.¹³⁶ Alternatively, the exceptive may be *munqati'* '“dissociative”', yielding the sense “but he took him with God's will and permission”.

narfa'u '“We exalt by knowledge, as We exalted Joseph's status”'.

wa-fauqa . . . '“above every possessor of knowledge is One more exalted in degree of knowledge than him”'. This passage is used as evidence by those who assert that God is a 'Knower' in His own essence since 'they say' if He were 'merely' 'possessed of knowledge' there would be 'according to this text' above Him one more knowledgeable than Him. The answer 'to this' is, that the meaning 'of *dhū 'ilmīn*' is 'every creature endowed with knowledge', because the context concerns created beings, and because *al-'alīm* is God, and the proper lexical sense of this form is 'He who has unlimited knowledge', and because there is no difference between this expression and one saying 'above all learned men there is a Knower who is pre-eminently so'.¹³⁷

77 in yasriq “[‘if’ Benjamin ‘is a thief’]”.

fa-qad saraqā akhun lahu. They mean Joseph. For it is said that his aunt inherited from her father Abraham’s girdle; and she used to nurse Joseph and love him, and when he grew up to be a youth, Jacob wished to withdraw him from her influence, so she tied the girdle round his waist and then proclaimed that it had been lost; so a search was made for it, and it was found tied round Joseph, and thereby she became the most entitled to him according to their law.¹³⁸ Another story is that Joseph’s mother’s father had an idol which Joseph stole, broke, and threw among the carrion. Another, that there was in the house a young she-kid (or, a hen) which he gave away to a beggar.

fa-asarraḥā “hid it and did not disclose it to them”. The pronoun ‘it’ refers to the reply, or to the speech [‘of the brethren’], or to the imputation of theft to him. Alternatively, it is a [‘forward’] alluding pronoun conditioned by a [‘subsequent’] explanation, and it is explained by the [‘following’] phrase, *qāla antum sharrun makānan*, for this is a *badal* of *asarraḥā*, the meaning of it being “he said within himself, you are worse off in position”, i.e. “in position as regards theft, on account of your having stolen your brother”, or alternatively “[‘worse off in position’] as regards evil behaviour than you were before”. [‘According to this view, whereby the *-ḥā* is a forward-looking allusion,] the feminine gender of the pronoun is in reference to [‘the concept of’] ‘word’ or ‘sentence’. This, however, is disputable, since the only sort of pronoun explained [‘subsequently’] by a sentence is the *ḍamīr al-sha’n*.¹³⁹

wa-llāhu a’lamu “and He knows that the matter is not as they describe”.

78 **kabīran** “[‘great’] in age or in rank. They here mention [‘Jacob’s’] condition in order to win Joseph’s sympathy for him.

makānahu “instead of him, for his father is [‘already’] bereaved of his dead brother, and deeply attached to him”.

al-muḥsinīna “[‘those who do good’] to us, so make your goodness complete”; or, “[‘those who habitually do good’], so do not alter your custom”.

79 **qāla ma’ādha llāhi . . .** “for the taking of another would be wrong, according to your own dictum, so that if we were to take [‘another’] one of you in his place, then—”

innā idhan la-zālimūna “‘we would then indeed be wrongdoers’ by your code”. Furthermore, ‘Joseph’s’ implication is, ‘God has permitted the taking of the one in whose baggage we found the cup, for the sake of his advantage and His own good-pleasure in him; so that if I were to take another, I would be a wrong-doer’.

80 fa-lammā stai’asū “‘when they’ despaired of ‘rebutting’ Joseph and the way he answered them”. The tenth form is used for rhetorical emphasis.

khalasū “they departed and retired”.

najīyan “whispering together”. The singular is used because it is a *maṣḍar*; or by virtue of its structural pattern ‘fa’il’, as one says *hum ṣaḍīqun* ‘they are friends’.¹⁴⁰ The ‘ordinary’ plural of it is *anjīyah*, like *nadī: andīyah*.

kabīruhum “‘senior of them’” in age, who was Reuben. Alternatively, ‘senior’ in good sense, who was Simeon; or according to others, Judah.

mauthiqan “a firm undertaking”. The oath they swore by God is here called a ‘guarantee *from* Him’ because it occurred with permission from Him and confirmation on His part.

min qablu mā farattum fī yūsufa. ‘The verb means’ “you transgressed in connexion with him”. ‘The analysis of the sentence-structure is:’

(I) ‘either’ the *mā* is otiose;

(II) or it is possibly the *mā maṣḍariyah*, standing

(a) ‘either’ in place of an accusative ‘which is’

(aⁱ) ‘either’ co-ordinate with the first object of ‘you know’, ‘namely the sentence *anna . . .*’, since there is no objection to interposing the temporal expression ‘*min qablu*’ between the two co-ordinate terms;

(aⁱⁱ) or ‘co-ordinate’ with the subject following *anna* ‘thus making the *mā* clause depend on the *anna*’, in which case the predicate ‘of *mā farattum = tafrītakum*’ is

(a^{ii/1}) ‘either’ ‘in respect of Joseph’,

(a^{ii/2}) or, ‘aforetime’;

(b) or, in place of a nominative, being the subject of a fresh sentence, with ‘aforetime’ as its predicate; but this is questionable, because *qabl*, if it is a predicate or verbal complement, ought

not to be divorced from its dependent genitive, so as not to be defective;^{141, 142}

(III) or, it is the relative *mā*, giving the sense 'that wherein you have transgressed', equivalent to 'the crime you previously committed in respect of him'; 'in this case' its position 'in relation to the whole sentence' is the same as has been described above 'under II, the case of the *mā* being taken as *maṣdarīyah*'.

fa-lan abraha l-arḍa "I will not leave the land of Egypt".

ya'dhana li "'permit me' to return".

au yaḥkuma llāhu "or decrees for me 'either' departure from it, or the release of my brother from them, or a struggle with them for his release". It is related that they spoke to al-'Azīz about freeing 'Benjamin' and Reuben said, 'Oh king, by God you shall let us go, or I will raise a clamour such as will cause pregnant women to give birth prematurely', and the hairs of his body stood on end and protruded through his clothes. So Joseph said to his son, 'Go up beside him and stroke him'; for whenever one of the sons of Jacob was angry and another stroked him, his anger would vanish. Then Reuben said, 'Who is this? Surely there is in this land one of the seed of Jacob.'

khairu l-ḥākimīna since His decree is always with justice.

81 *saraqa* "'has stolen' according to what we have observed of the apparent facts". There is a variant reading *surriqa*, i.e. "has been accused of theft".

shahidnā "'witnessed' against him".

illā bi-mā 'alimnā "'except in what we have known' inasmuch as we saw that the cup was produced from his baggage".

lil-ghaibi "the inner truth of the matter".

ḥāfiẓīna "'we were not aware of the facts,' so that we do not know that he stole"; or, "'that he' was 'falsely' accused of theft and the cup was planted in his baggage".¹⁴³ Or, "we were not aware of the outcome, so that we did not know, when we gave you the pledge, that he would steal"; or, "that you would be afflicted in him as you were in Joseph".

82 *al-qaryata*. They mean Egypt, or else some town nearby, in which the crier caught up with them. The implication is, 'Send to the people of the town and ask them about the story'.

wa-l-‘īra . . . “and the camelteers among whom we travelled and with whom we were”.

wa-innā la-ṣādiqūna. Reinforced statement in place of the oath.

83 qāla bal . . ., i.e. when they returned to their father and told him what their brother had said to them, he rejoined, “Nay, ‘your souls’ have made attractive and facile to you—

amran “‘a matter’ which you have desired and determined on; otherwise how did the king know that the thief would be taken with his stolen property?’”¹⁴⁴

fa-ṣabrun jamīlun, i.e. “my course is fair patience” or “fair patience is best”.

bihim. ‘Them’ means Joseph and Benjamin and their brother who stayed behind in Egypt.

al-‘alīmu “‘aware’ of my condition and theirs”.

al-ḥakīmu “‘wise’” in His disposing.

84 wa-tawallā ‘anhum “he turned away from them in disgust at what he had met with from them”.

yā asafā, i.e. “Oh grief, come on, for this is thy time”. The root *’sf* denotes the severest kind of grief and sorrow. The ‘terminal’ *alif* stands in place of the first person pronoun affix.¹⁴⁵ His grieving over Joseph, to the exclusion of his two brothers, although the occurrence was a calamity for them ‘too’, was because the calamity which ‘originally’ overtook Joseph was the root cause of ‘all’ the misfortunes and ‘because’ Joseph was a tender youth, deeply entrenched in his ‘father’s’ affections; moreover because he felt sure of the ‘other’ two being still alive, but not of Joseph’s still living. In the corpus of tradition is ‘the saying’, ‘No community has been given ‘the formula expressing sorrowful resignation in misfortune’, “We belong to God and to Him we return”, except the community of Muḥammad’; for notice that Jacob, when he suffered his misfortune, did not use the ‘return’ formula, but said, ‘Oh grief’.

wa-byaḍḍat. By reason of his frequent weeping for grief, so that it was as though the tears had obliterated the pupil of the eyes. Another explanation is that his vision became dim, or according to others, blind. An alternative reading is *min al-ḥazani*. This passage contains an indication that it is legitimate to grieve and weep when in distress. For such manifestations of

feeling are probably not to be included in the sphere of moral responsibility, since so few men can restrain themselves in adversity. Indeed, the Prophet wept over 'the death of' his son Ibrahim, and said, 'The heart aches and the eye weeps yet we do not speak 'any word' which would incur God's wrath, though we are grieved for you, oh Ibrahim'.

kaẓīmūn "full of wrath" against his sons, but restraining it in his heart and not making it manifest. The form is *fa'īl* in the passive sense, as in the Quranic passage 'S. lxxviii. 48' *wa-huwa makẓūmun* "he being full of suppressed emotion" based on the expression *kaẓama l-siqā'a* meaning 'he fastened up the waterskin on its full contents'; alternatively in the active sense, as in 'S. iii. 128/134' *al-kāẓimīna l-ghaiẓa*, based on the expression *kaẓama l-ghaiẓa* meaning 'he swallowed down his wrath', of which the origin is the phrase 'the camel *kaẓama* his cud' meaning 'he turned it over in his stomach'.

85 tallāhi tafta'u tadhkuru yūsufa, i.e. "you will not give over nor cease mentioning him, out of distress over him". The negative is omitted, as in 'I said, surely by God, I will 'not' cease sitting', because 'this form of expression' cannot be confused with the affirmative form, since the oath always has the negative meaning unless it is accompanied by the mark of the affirmative 'la-'.¹⁴⁶

ḥaraḍan "sick and nigh unto death". It is also said that *ḥaraḍ* means the person whom worry or sickness has wasted away. The word is originally a *maṣḍar*, for which reason it has no 'distinctive' feminine or plural form. The adjectival form is vocalized *ḥariḍ* (compare *danaf* and *danif*) which is a variant reading in the Quranic text here. Another alternative reading is *hurud*.

al-hālikīna "the dead".

86 baththī "my anxiety which I cannot endure". From *baththa* meaning 'disperse'.¹⁴⁷

ilā llāhi "not to anyone of you nor to any 'human being' other than you; so leave me alone with my complaining 'to God'".

mina llāhi "from His providence and mercy and the fact that He will not disappoint one who prays to Him nor desert one who takes refuge in Him". Alternatively, "from God by a species of inspiration".

mā lā ta'lamūna "'what you do not know'" about Joseph's being alive.

For it is said that he saw the angel of death in a dream and asked him about Joseph and the angel said, 'He is alive'. Another account is that he knew from Joseph's 'original' dream that Joseph would not die until his brothers fell down before him in prostration.

87 *taḥassasū min yūsufa wa-akhīhi* "inquire for them and discover their present condition". *taḥassasa* means 'to seek out concrete evidence'.

wa-lā tai'asū min rauḥi llāhi "don't despair of His deliverance and consolation". There is an alternative reading *min rūḥi llāhi*, i.e. "of His mercy with which He invigorates mankind".

al-kāfirūna "'those who disbelieve' in God and His attributes"; for one who recognizes 'them' will not despair of God's mercy in any circumstances.¹⁴⁸

88 *lammā dakhalū* "after they had returned to Egypt a second time".

al-ḍurru "the extremity of hunger".

muzjātin "worthless", or "scanty", such as is refused and rejected out of aversion from it; it is from the fourth form *ajzā* with accusative, meaning 'he repelled it'. From the same root comes the second form used in the expression *tazjīyat al-zamān* 'passing the time away'. It is said that the 'wares' in question were spurious dirhams;¹⁴⁹ or alternatively wool and fat; or alternatively pine-nuts and vegetable seed; or alternatively cheese and *dom*-fruit cake.¹⁵⁰

aufi "give us full measure".

wa-taṣaddaq "'be generous'" by returning our brother to us; or, by behaving kindly and accepting the worthless scanty 'wares'; or, by giving more than they are worth. There is a difference of opinion as to whether the religious sanction on the subject of giving *ṣadaqah* applied generally to the prophets, or only particularly to our Prophet.¹⁵¹

yajzi "'requites' with the best of requital". *taṣadduq* means 'originally' 'beneficence' in the widest sense; hence the Prophet's remark, on the subject of shortening the prayer-ritual,¹⁵² 'This is a benefit which God has conferred on you, so accept His beneficence'. But it has acquired in common usage the specialized meaning of 'something in exchange for which one desires God's reward'.

89 *hal 'alimtum . . .* "do you realize the vileness of 'what you did to Joseph and his brother', and repent of it?" What they did with his brother

was to separate him from Joseph and humiliate him to such an extent that he could only speak to them with submission and humbleness.

jāhilūna “ignorant of its vileness, which was why you committed it”. Or, “ignorant of its outcome”. This he said by way of exhortation to them and encouragement to repentance, and of pity for them because of what he saw of their wretchedness and destitution; not by way of reproach and upbraiding. It is said that they handed him Jacob’s letter asking for the release of Benjamin, and described to him Jacob’s sorrow over the loss of Joseph and his brother; whereupon Joseph uttered the words in the text to them. He spoke of them as ignorant because their deed was the deed of ignorant persons, or because they had been, at that time when they sold Joseph, irresponsible youths.

90 a’innaka la-anta yūsufu. Interrogative form implying an assertion,¹⁵³ which is why it is confirmed with the use of *inna* and the insertion of the *la-*. But Ibn Kathīr reads it as a simple affirmation.¹⁵⁴ It is said that they recognized him by his features and disposition when he made this speech to them. According to others, he smiled, and they recognized him by his teeth. Others say, he removed the diadem from his head and they saw a mark on his temple resembling a white mole, and Sarah and Jacob had had a similar one.

akhī “my full-brother”. He mentioned him in order both to make himself known, and to add dignity to Benjamin’s status, and in order to include Benjamin in his next following words—

qad manna llāhu ‘alainā “God has been gracious to us” by deliverance and honour.

yattaqi “fears God”.

yaşbur “is patient” in the face of trials; or, in acts of obedience and the avoidance of acts of rebellion against Him.

al-muḥsinīna. The explicit word *muḥsinīna* is put instead of a referential pronoun going back to *man* in order to indicate that the ‘well-doer’ is he who is at the same time God-fearing and patient.

91 ātharaka llāhu ‘alainā “God has chosen you in preference to us” in respect of beauty of form and perfection of character.

wa-in kunnā la-khāṭī’īna “the fact is that our position is that we were sinners in what we did with you”.¹⁵⁵

92 *lā tathrība* 'alaikum "there is no reproach against you". 'It is' a second form verb derived from *tharb* which is 'the fat covering the stomach'; 'the second form here being used' for a privative sense as in *tajlid* 'skinning', 'the removal of the *jild* 'skin'. '*tathrib*' is then used metaphorically for reproach which rends one's honour and destroys one's dignity.

al-yauma. Dependent 'either, i' on 'reproach'; or 'ii' on the implied 'verbal notion' belonging to the preposition '*alā*' which stands as predicate to *lā tathrība*; the meaning being 'I do not reproach you today, when it would be most expected, so how much less 'would I do so' at other times'; or 'iii' on the following verb '*yaghfiru*'.¹⁵⁶

yaghfiru llāhu lakum.¹⁵⁷ 'Joseph said this' because he pardoned their crime at that time and they had confessed it.

wa-huwa arḥamu l-rāḥimīna "for He forgives both lesser and greater sins and is gracious to the penitent". It is 'an instance of' Joseph's generous nature that when they had recognized him they sent to him saying, 'You invite us morning and evening to eat with you, but we are shy of you because of our transgression in respect of you'. But he replied, 'The Egyptians used to look at me at first and say, "Good God!¹⁵⁸ That He should have brought a slave who was sold for twenty dirhams to this position!" But 'now' I have been honoured by you and been made to seem important in their eyes because they realize that you are my brothers and that I am 'consequently' one of the offspring of Abraham.'

93 *qamiṣi hādhā*. The shirt which he was wearing; or, the shirt which he had inherited and which was in the amulet.¹⁵⁹

ya'ti baṣīran "he will once again become possessed of sight".

wa-'tūnī. 'Addressed to' "you and my father".

ajma'īna "along with your women, children, and adherents".

94 *lammā faṣalat* "when the caravan left' from Egypt and went out from its territory".

qāla abūhum "their father said' to those who were with him".

ajidu riḥa yūsufa. God caused him to scent that of Joseph's smell which attached to his shirt, when Judah brought it to him, from 80 leagues away.

tufannidūni "ascribe dotage to me". 'Dotage' is deficiency of intellect arising from old age. Consequently, one does not talk about a 'doting old woman' because deficiency of intellect is an essential characteristic of a

woman.¹⁶⁰ The apodosis of *laulā an* 'were it not that' is suppressed,¹⁶¹ but the implied apodosis is 'you would believe me' or 'I would say that Joseph is near by'.

95 *qālū* "those who were present 'said'".

la-fī ḍalālīka l-qadīmi "in your divagation from correctness as of old", in excessive love of Joseph and overmuch remembering of him and expectation of meeting him.

96 *al-bashīru*. Judah. There is a story that he said, 'As I grieved him by bringing to him the shirt smeared with blood, so I will rejoice him by bringing him this'.

alqāhu "the messenger threw the shirt over Jacob's face"; or, Jacob himself 'did so'.

fa-rtadda baṣīran "and he became again possessed of sight" by reason of the strength which was freshly infused into him.

97 *mā lā ta'lamūna*. About Joseph being alive and 'God's' 'sending down of joy. Alternatively, *innī a'lamu* is a fresh independent statement, while the utterance 'to which Jacob refers in his words 'Did I not say?'' was 'Do not despair of God's spirit' or 'I perceive the smell of Joseph'.

98 *qālū* One who acknowledges his fault has the right of being pardoned 'by the person to whom he acknowledges it' and of having 'God's' forgiveness asked for 'by that person' on his behalf.

99 *saufa astaghfiru*. 'The explicit future implied in *saufa* indicates that' Jacob postponed the asking of forgiveness until the morning, or until the night prayer, or until the 'next' Friday eve, looking for the time when prayer is 'most likely to be' answered. Alternatively, 'he postponed it' until he could seek sanction from Joseph for this action on their behalf; or, 'he postponed it until' he should know that Joseph had pardoned them; for the pardon of the wronged person is a condition of divine forgiveness. This last view is supported¹⁶² by the story that Jacob stood up to pray facing the *qiblah*, and Joseph stood behind him saying 'Amen', and the brothers stood behind the two of them in humble submissiveness, until Gabriel descended and said, 'God has answered your prayer in respect of your sons, and has covenanted with them for 'their' prophethood after

you'. If this is true, it is a proof of their prophetic status, and of the fact that 'the crime' they had committed was before their elevation to that status.

100 fa-lammā dakhalū. It is related that Joseph sent Jacob riding beasts and equipment with which to furnish himself and those with him for the journey to him; and Joseph and the king, with the people of Egypt, welcomed him. Jacob's children who entered Egypt with him were 72 persons, men and women. When they went out with Moses they were 600,570 odd men, apart from children and aged folk.

āwā ilaihi "Joseph clasped and embraced his father and maternal aunt".¹⁶³ The latter he treated as a mother 'either' in the same way as an uncle is treated as a father in the Quranic text 'S. ii. 127/133' "and the God of your fathers Abraham, Ishmael, and Isaac"; or else because Jacob married her after Joseph's own mother. 'Furthermore', any woman who brings up a child may be addressed as 'mother'.

āminīna "safe" from famine and all sorts of misfortune. The 'if God will' formula depends on 'the idea of' entering modified by 'in safety'.¹⁶⁴ The first entry was at a place outside the town, when he welcomed them.¹⁶⁵

101 sujjadan "bowing down" in greeting and honour to him; for prostration by their custom served for that purpose. Alternatively, the meaning is "they fell down on his account prostrate to God in thanks". Alternatively, the pronoun 'in 'to him'' refers to God. The plural subject 'of 'they fell down'' refers to Joseph's parents and brothers. The 'raising up' came later 'in time' than the 'falling down', although it is placed in front of it in word-order, because the main concern 'of the passage' is with his honouring them both.

ru'yāya "my dream" which I saw in boyhood days".

ḥaqqan "truth".

idh akhrajani mina l-sijni. Joseph made no mention of the 'deliverance from the' pit, lest it should be 'taken as' a reproach to them.

mina l-badwi "from the desert", because they had been cattle owners and desert folk.

naza'a "caused dissension between us and exacerbated our relationship". 'This use of the verb' *naza'a* comes from the expression 'the breaker-in *naza'a* the beast', meaning that he goaded it and urged it on to run.

laṭifun li-mā yashā'u "subtle in disposing what He wills"; for there is nothing so difficult but that He executes His will in it and it becomes pliant to His will.

al-'alīmu "having knowledge of all kinds of providential orderings and dispositions".

al-ḥakīmu "who does everything in its right time in a manner such as wisdom dictates". It is said that Joseph took his father round his treasury, and when Jacob saw the storehouse of papyri, he said, 'My son, how undutiful you are: you have these papyri in your possession yet you never wrote to me at a distance of 'only' eight days' journey'. Joseph replied, 'Gabriel bade me 'not to'. 'Will you not ask him 'why'? 'inquired Jacob. 'You are easier 'in approach' to him than I', said Joseph. So Jacob asked him, and Gabriel said, 'God commanded me so, because of your saying "I fear that the wolf will eat him"; God said, "Why did you not fear Me?"'.¹⁶⁶

102 mina l-mulki "somewhat of kingship", namely kingship of Egypt.

al-aḥādīthi "books", or "vision 'of dreams'". The *min* 'before *ta'wil*' is partitive 'meaning 'somewhat of' as well 'as the one before *al-mulki*', since Joseph was not vouchsafed the whole of dream interpretation.

fāṭira l-samawāti wal-arḍi "Creator" of them both. The accusative is 'used' because it is an epithet to a vocative 'namely *rabbī*'; or it is a vocative in its own right.¹⁶⁷

waliyī "my helper and the supporter of my whole being".

fī l-dunyā wa-l-ākhirati "He supports me with grace in both of them".

tawaffanī "take me 'to Thyself'".

wa-alḥiqnī bi-l-ṣāliḥīna "with the just ones' among my ancestors", or, "with the whole company of the just, 'join me' in rank and honour". It is said that Jacob stayed with him twenty-four years and then died, and directed that he should be buried in Syria beside his father; so Joseph took him and buried him there, then returned and survived after him for twenty-three years, after which his soul yearned for the eternal kingdom, and he desired death, and God gathered him righteous and pure to Himself. And the Egyptians disputed about his burial-place until they were on the verge of fighting, so they decided to place him in a marble sarcophagus and bury him in the Nile in such a way that the water would

pass over him and thereafter reach 'all' Egypt so that they should 'all' be on an equal footing in regard to him.¹⁶⁸ Later Moses transported him to the burial-place of his ancestors. His age was 120. There were born to him, from Rā'il, Ephraim and Manasseh, who was the ancestor of Joshua son of Nun and of Rahmah wife of Job.

103 dhālika. A reference to what has been mentioned of the tale of Joseph. The person addressed is the Apostle. The word is a *mubtada'* of 'the predicates expressed in the following words, viz.—'

min . . . ilaika. 'These words constitute' two 'parallel' predicates to the word *dhālika*, 'one being *min anba'i l-ghaibi*, the other *nūḥihi ilaika*, where the *-hi* is the referential pronoun to the *mubtada'*, *dhālika*'.

wa-mā kuntum This constitutes as it were a proof of the two 'preceding predicative statements'; for the meaning is "this tale is a hidden thing about which you did not know otherwise than by revelation, since you were not present with Joseph's brethren when they decided on what they proposed to do with him, namely that they should put him in the bottom of the pit, 'thereby' plotting against him and against his father in order that the latter might send him with them; for it is a well-known fact, not concealed from the people who call you a liar, that you never met anyone who had heard that tale so that you could have learnt it from him". But this 'latter' portion 'of the chain of argument' has been omitted as being superfluous in view of its having been mentioned elsewhere than in this particular narrative, as in 'S. xi. 51/49' "Neither you nor your people knew it heretofore".

wa-lau ḥaraṣta "'even if you were to be anxious' for their faith, and be strenuous in displaying the signs to them".

bi-mu'minīna "'are not believers' because of their hardheartedness and intransigence in unbelief".

104 'alaihi "for the information", or, "for the Qur'ān".

min ajrin "'you do not seek' any reward as do 'professional' storytellers".

dhikrun "a warning from God".

li-l-'ālamīna "'to the worlds' in general".

105 wa-ka-ayyin min āyatin "how many a sign". The meaning is, "Whatever number you choose of conclusive proofs to the Creator's existence and wisdom and the perfection of His power and unity".

yamurrūna 'alaihā "「they pass」 by the signs and observe them”.

wa-hum 'anhā mu'riḍūna "paying no attention to them and not regarding them”.

There is 「also」 a reading with *al-arḍu* in the nominative, taking it as a *mubtada*' of which the predicate is *yamurrūna*, in which case the pronoun in 'alaihā would refer back to *al-arḍu*. Another alternative reading is *al-arḍa* in the accusative, implying 'they tread the earth'.¹⁶⁹ And another, *wal-arḍu yamshūna 'alaihā*. 「All these imply,」 "they go to and fro on the earth and behold the traces of the peoples who have perished”.¹⁷⁰

106 wa-mā yu'minu "「do not believe」 in respect of their confessing His existence and His status as Creator”.

mushrikūna "「polytheists」” by virtue of worshipping others than Him 「as do the pagans」, or by taking the Doctors of the Law as lords 「as the Jews」, or attributing to Him the begetting of offspring 「as the Christians」, or by believing in the 「principles of」 light and darkness 「as the Zoroastrians」, or by looking for causes 「as the Hellenistic philosophers」, &c. Some say the verse alludes to the polytheists of Mecca, others to the Hypocrites 「of Medina」, others to the People of the Book, 「Jews and Christians」.

107 ghāshiyatun "a punishment which will come suddenly upon them and include them all”.

baghtatan "unexpectedly, without previous intimation”.

lā yash'urūna "「unaware」 of its coming and unprepared for it”.

108 hādhihi sabīlī implying, the summons to monotheism and the preparation for the latter end. Consequently, the 'way' is explained by the following phrase, namely *ad'ū ilā llāhi*, though an alternative view is that this is a *ḥāl* of which the *ṣāhib* is the first person pronoun affix 「in *sabīlī*」.

baṣīratin "logical demonstration and clear proof, not blind 「dicta」”.

anā. Emphasizing the subject-pronoun implied in *ad'ū*, or 「the pronoun implied in」 '*alā baṣīratin*, because this phrase is a *ḥāl* depending on *ad'ū*.¹⁷¹ Alternatively, *anā* is a *mubtada*' of which the predicate is '*alā baṣīratin*」.

wa-man. Co-ordinate with *anā*.

wa-mā anā mina l-mushrikīna "and I declare Him to be absolutely devoid of partners”.

109 wa-mā arsalnā . . . illā rijālan. A refutation of their saying 「S. xxiii. 24」

“Had our Lord wished, He would have sent down angels”. Others say it implies a denial of the employment of women as prophets.

yūḥā ilaihim “just as inspiration has been granted to you; whereby they have been distinguished from other men”. Ḥafṣ read this expression as *nūḥī* ‘We inspire’ throughout the Qur’ān; Ḥamzah and al-Kisā’ī agree with him in reading it in S. xxi. 7.

ahli l-qurā. Because the people of towns are better instructed and more civilized than the desert dwellers.

alladhīna min qablihim “consisting in those who treated the apostles and signs as lying”, i.e. “Have they not observed the latter end of such people¹ and consequently been chary of calling you a liar?” Alternatively, “consisting in those who are wrapped up in worldly affairs and passionately addicted to them [—have they not observed the latter end of such¹ and consequently given up the love of the world?]”.

dāru l-ākhirati “the dwelling of the state (or hour, or life) to come”.

ittaḡau “have feared¹ polytheism and rebellious acts”.

ya’qilūna “employ their intellects in order to realize that the life to come is better”. Nāfi’ and Ibn ‘Āmir and ‘Āṣim and Ya’qūb read it in the second person, in conformity with ‘Say, this is my path’, i.e. “Say to them, Will you not understand?”

110 ḥattā idhā. [This ‘until’ indicates¹ the terminal point of a [process of which the description is¹ omitted, to [the sense of¹ which the context points; i.e. “Let their length of days not deceive them, for peoples before them have been granted long respite [from destruction¹ until the prophets despaired of overcoming them in this world, or of their believing, [a despair¹ due to these people’s being deeply sunk in unbelief, luxuriating and persevering in it without anyone to restrain them”].

qad kudhibū “their souls had deceived them in telling them that they would be victorious”; or, “the folk had deceived them in promising to believe”. According to another view, the [subject-¹pronoun [of *ḡannū*¹ refers to the people to whom the message was sent, i.e. those to whom the message was sent thought that the prophets had lied to them in the call and the monition. Another view is that the first [verb¹ refers to those to whom the message was sent and the second [verb¹ to the prophets, i.e. “they thought that the prophets had been deceived and frustrated of the victory

promised to them, and 'that' their ideas were confused'. If the interpretation cited on the authority of Ibn 'Abbās,¹⁷² that the prophets thought they had been frustrated of God's promise of victory to them, is correct, then the text means by *ẓann* something that occurs to the mind by way of 'the devil's' insinuation.¹⁷³ At all events, the expression implies an extreme degree of dejection and sense of hope deferred, depicted under the form of an illustration. Readers other than the Kufans read 'kudhḏhibū' in the second form, i.e. "the prophets thought that the folk regarded them as liars in the monitions they addressed to the folk". There is yet another reading in the active of the first form, *kadhabū*, i.e. "Men thought that the prophets had lied in what they related to their people, when 'the fulfilment of the prophetic message' was delayed in coming to them and they could not detect its having any effect".

man nashā'u, i.e. "the prophets and the believers". They are not specifically named, 'which serves' as an indication¹⁷⁴ that they are the ones who deserve that their salvation should be desired, without anyone else participating along with them in this quality. Ibn 'Āmir, 'Āṣim, and Ya'qūb read 'nujjiya 'was saved' in the passive perfect tense form. Others read *fa-najā* "reached salvation".

ba'sunā "Our rigour when it has come down on them". This is an explanatory expression defining 'per exclusionem' those whose salvation is willed.

111 fī qaṣaṣihim "in the stories of the prophets and their peoples"; or, "in the story of Joseph and his brethren".

li-ūlī l-albābi "for those who are possessed of understandings 'which are' unclouded by the defects involved in adherence to and reliance on sense-data".

mā kāna ḥadīthan muftaran "the Qur'ān was not a tale invented".

alladhī baina yadaihi "of that which was before it" consisting in the divine books 'of the pre-Islamic ages'.

kulli shai'in "everything' that is needed in religion". For there is no aspect of religion that is not either directly or indirectly attested in the Qur'ān.

hudan "guidance' from erring".

raḥmatan "a mercy' whereby the best of both worlds is attained".

yu'minūna "who believe in it".

There is a tradition of the Prophet, 'Teach your slaves the Sūrah of Joseph, for if any Muslim studies it and teaches it to his household and to those whom he owns, God will lighten for him the pains of death and give him the power not to envy any 'other' Muslim'.

NOTES

1. i.e. it is an abstract like *ḥuzn*, which is equally applicable to grief as a total concept and to any more limited and particular instance of grief.
2. An infinitive in its pure abstract sense cannot be a *ḥāl*, but (when in the undefined accusative) can only be an object accusative of one sort or another to a verb. Hence if one adopts the doctrine that *qur'ānan* is the real *ḥāl* here, it has to be taken in the more concrete sense 'thing recited', and not the abstract sense 'act of recitation'. Such a sense-development is a common phenomenon; cf. English abstracts ending in -tion, e.g. 'donation' meaning either 'act of donating' or 'thing donated'.
3. Under this hypothesis, *qur'ān* is taken as equivalent to *mā yuqra'u* 'what is recited', where the subject-pronoun contained in the verb is the *ṣāhib* of this subsidiary *ḥāl*.
4. The commentators agree that the two words between them (*qur'ānan 'arabīyan*) contain a *ḥāl* accusative of which the *ṣāhib* is the *-hu* of *anzalnāhu*. But they differ, in that some think (1) that the true *ḥāl* to the *-hu* is the second word to the exclusion of the first; others (2) that the true *ḥāl* to *-hu* is the first word to the exclusion of the second; others (3) that both words are parallel and correlative *ḥāls* to *-hu*. Hypothesis (2) admits two subsidiary alternatives: '*arabīyan* is either (2a) an adjective to *qur'ānan*, or (2b) a secondary *ḥāl*, of which the *ṣāhib* is the pronoun implied in *qur'ānan* as explained in note 3 above. Kāzarūnī points out that hypothesis (1) has its special appropriateness if *qur'ān* is taken as alluding to 'this sūrah', as Baiḍāwī does at the beginning of his note; because the *-hu* also refers to 'this sūrah', and to make *qur'ānan* the *ḥāl* to *-hu* would be tautologous (implying 'He revealed this sūrah as this sūrah!'); hence *qur'ān* should be taken as merely 'preparatory' to the real *ḥāl*, '*arabīyan*, and to all intents and purposes a *badal* of *-hu*.

The rendering of the text under the four hypotheses will be:

1. We have revealed to you it, namely a portion of the revelation, in Arabic.
 - 2a. We have revealed to you it, by way of an Arabic Qur'ān.
 - 2b. We have revealed to you it, by way of a thing to be recited in Arabic.
 3. We have revealed to you it, it being a thing to be recited (and) it being in Arabic.
 5. *naqaḍ* 'untwisted part of a fabric', a passive participial sense from the root meaning 'unravel'.
 6. *salab* 'booty' = 'things plundered'.
 7. Alternative to what has been said in this and the two preceding comments of Baiḍāwī.
 8. By this analysis, the verse would have to be rendered 'We relate to you this sūrah, in the finest style of relation by means of Our inspiring you (therewith)'.
 9. *in* in place of *inna* is a sporadic phenomenon in the Qur'ān. For the most part it is followed by a nominal sentence, on which it exercises no régime (and does not, as *inna* does, require a following accusative). But for another example of it being followed by *kāna* see S. x. 30/29 *in kunnā* 'verily we were', and below, verse 91 in this sūrah.
- Observe that *in* must not be mistaken here for the conditional particle 'if'; for were it so, *wa-in kuntum* would mean 'even if you are', which is plainly unsuitable to the context, with

its phrase *min qablihi. la-* (called in this case *lām al-fāriqah*) in front of the predicate of this abbreviated *in* is necessary in order to distinguish it from the predicate of a negative *in*. See Ibn Hishām, *Qaṭr al-nadā*, transl. by A. Goguyer under the title *La Pluie de rosée* (Leiden, 1887), p. 166.

10. Since this hypothesis will not be possible if one takes the view that the previous verse means 'we relate to you this sūrah in the finest style of relation', with *hādhā l-qur'āna* functioning as the direct object accusative of *naquṣṣu*.

11. The *badal al-ishitimāl* is where the *badal* is a quality or circumstance of the *mabdūl*. A stock example is S. ii. 214/217 *sa-yas'alūnaka 'anī l-shahri l-ḥarāmi qitālin fihi* 'they will question you about the sacred month, namely about fighting in it'. Logically, there is little difference between this and the *badal al-ba'd min al-kull*, but the latter term is mostly restricted to cases where the *badal* is physically part of the *mabdūl* (*akaltu l-raghīfa thulthahu*).

The text will under this view be rendered, "We relate to you the best of storytelling, namely when . . .".

12. 'The feminine *t*' is here used simply as a convenient term for the *-t* ending of nouns (which becomes *-h* in pause), to distinguish it from verbal affirmatives, &c. It is not intended to imply that words containing this 'feminine *-t*' are necessarily feminine themselves: it being well-known that many are not (as '*allāmatun, rāwiyatun, &c.*).

13. Faced with the fact that one has a *t* where one would have expected *y*, the grammarians could do no better than point out that *t* and *y* both belong to the letters used as affirmatives, *hurūf al-ziyādah* (and Kāzarūnī adds, both *t* and *y* are feminine affirmatives, the latter as in *kubrā, &c.*), and to that extent the substitution of one for the other is more understandable than if the change were to some letter of the alphabet having nothing in common with the *y*.

14. Because the *t* is regarded as a noun-termination analogous to the 'feminine *t* ending' (not because of the 'resemblance' between *t* and *y* as letters of augmentation).

15. A 'substitution' by definition excludes the simultaneous appearance of the thing substituted and the thing for which it is substituted.

16. Kāzarūnī's gloss indicates that *al-ism* here means 'personal pronoun'. Baiḍāwī's extremely obscure remark can be clarified by reference to Zamakhsharī's *Kashshāf*. From this it is apparent that the chain of argument is as follows: (1) *t* is here a substitute for a personal pronoun affix; (2) every personal pronoun affix belongs to the category of *ism*; (3) the principles of *i'rāb* require every *ism* to end in a vowel (since *jasm* is peculiar to the verb); (4) the first person pronoun affix is no exception since it is properly *-iya*; (5) the abbreviation of *-iya* to the common form *-ī* (with *sukun* of the *y*) is only allowable because *y* is a weak letter; (6) since *t* is a strong letter, such an abbreviation is not permissible. This argument would appear to be somewhat faulty at stage (5), for *-hum* and *-kum* are likewise abbreviations of the more ancient forms *-humu* and *-kumu*, yet *m* is not normally reckoned a weak letter.

17. The list of star-names is corrupt and it is not possible to be certain what stars are meant.

18. With *kasrah* it is the normal vocative short form of *bunayyī*; with *fathah* it represents *bunayy + ya*.

19. The mental faculty which collects and records the sense-data transmitted to it by the five external senses of sight, hearing, smell, touch, and taste. See A. M. Goichon, *Lexique de la langue philosophique d'Ibn Sina* (Paris, 1938), p. 70.

20. Namely, *ihtāla*, by which *kāda* has been glossed above.

21. The point here involved is this. *kadhālika* 'like what (= in the way that) has previously been mentioned' is appropriate with *yajtabika* because Joseph's vision (already mentioned) was evidence of God's choosing him out; but it is not appropriate with *yu'allimuka* because nothing has previously been said about the gift of *interpretation* of dreams. Hence Baiḏāwī wishes to point out that the force of the *kadhālika* does not extend to *yu'allimuka*, and the latter is an wholly independent sentence. In a strict analysis, *kadhālika* is a *mubtada'* of which the *khobar* is *yajtabika*, and prima facie *wa-yu'allimuka* could be either a fresh sentence or an additional *khobar* to *kadhālika*; the introduction of a new *mubtada'*, *huwa*, would have shown that we are dealing with an independent fresh statement, so that the *wa* connects not with *yajtabika rabbuka* alone but with the whole expression *kadhālika yajtabika rabbuka*. This is why Baiḏāwī says: 'It is as though the sentence had run *wa-huwa . . .*'.

22. The context seems to require us here to take the article in *al-ru'yā* as generic.

23. According to Muslim tradition, Abraham mutilated the idols of his native town, as a punishment for which he was thrown into a lime-kiln, or a furnace, but emerged unharmed after some days.

24. In accordance with the dogma that the miracle of the Qur'ān constituted a proof of Muḥammad's divine mission.

25. Granted that Joseph had eleven brothers (as is clearly visualized in the biblical narrative), of whom only Benjamin was his full brother, the half-brothers would naturally number ten. Yet the following enumeration names seven half-brothers by Leah and four by concubines. It may be noted that Zamakhsharī lists the thirteen sons of Jacob as named here, but without any reference to 'ten' as the number of the half-brothers.

The confusion arises from discrepancies in the Bible narrative itself in those parts which deal with the 'tribes of Israel' who partitioned Palestine in the pre-exilic period, and who were theoretically descended from the sons of Jacob. The JE layer of narrative (the one we are most familiar with, since it is the basis of the enumeration of the tribes in the Apocalypse) does not include Dinah. But (to quote the *Encyclopaedia Biblica*, s.v. Tribes) 'There are evident traces in J of an earlier arrangement which included Dinah and excluded Benjamin'. It is the confusion of these two sources, and the inclusion of both Dinah and Benjamin in the same list, that has caused the numerical incongruity here.

26. Forbidden in S. iv. 27/23.

27. For the use of this technical term see Ibn Mālik's *Alfīyah*, lines 303-5. There it is explained that any noun of time, whether indeterminate or determined, can be used as a *maf'ūl fīhi* (adverbial accusative of time or place) with a sense equivalent to *fī* + the noun. So one can say both *zirtuhu dhāta yaumin* and *zirtuhu al-yauma*. But nouns of place can only be so used in the accusative provided that they are 'vague' in meaning. *ibhām* 'vagueness' is not, however, the same concept as *tankīr* 'indefiniteness', but resides in the intrinsic meaning of the noun itself: a noun like *madīnah*, whether in its defined or undefined form, is not in its intrinsic meaning 'vague', and hence one cannot replace *fī madīnatīn* by *madīnatan* (as one can replace *fī ṣabāḥīn* by *ṣabāḥan*). Nor would *arḍun* if used in the sense of 'ground' (opposed to sea, air, &c.) be 'vague'; but *arḍun* used in the sense of 'some locality' is 'vague'. Hence Baiḏāwī's point is that the use of the accusative here shows that the latter meaning is intended.

28. This hypothesis raises the question, what in that case governs the *an*? Kāzarūnī cites Tibrizī as saying that the expression is equivalent to *ma'a kaunikum* (thus making the *an* dependent on an understood *ma'a*), yielding the sense 'while nevertheless you can be thereafter honest'. This seems difficult grammatically, but gives a better sense, viz. 'Commit this one crime, the consequence of which will be that you will have no rivals in your father's affection, and thereafter (in spite of this one crime) you may live honestly'. The other hypothesis, with *takūnū* co-ordinate with *yakhlu*, is grammatically the most obvious one, but involves the considerable difficulty that it presents 'living honestly in the future' as the direct consequence of a crime. What one really needs for the sense is not 'and you *will* live honestly' but 'and you *may* live honestly', which suggests that *wa-takūnū* is a brachylogy for *wa-yumkin* (jussive, co-ordinate with *yakhlu*) *an takūnū*.

29. This second hypothesis is evidently dictated by the difficulty alluded to above, of supposing 'honest living' in the true sense to be the direct result of a crime.

30. The vowel *u* comports two separate phonological elements: a sound produced in the throat and cavity of the mouth, plus rounding of the lips. *ishmām* is to use lip-rounding without the throat and buccal sound appropriate to *u*. The term originates in the expression *ashamma l-kasra l-damma* 'he caused *kasr* to have a smell of *damm*', which describes the sound produced by adding lip-rounding to the sound of the vowel *i*, thus producing *ü*. The production of this sound is for brevity called simply *ishmām*. This technical term is further also applied to a pronunciation of the pausal forms of words ending (in their non-pausal forms) in short *u*, in which although the vowel-resonance is omitted, the lip-rounding remains. The relevance of the term in the present context is now plain: just as the elision of short final *u* in *ta'manu* gives (with *ishmām*) the pause-form *ta'man^w*, so the elision of the vowel-sound of the short unaccented *u* between the two *n*'s allows them to coalesce, but leaves its trace in the retention of the lip-rounding employed concurrently with the pronunciation of the double *n*: *ta'man^wnā*.

31. If two *n*'s come together in different words, as in *idhan naqūlu*, coalescence normally takes place, but it is admissible to omit it and pronounce them clearly as two separate letters. But to apply this latter pronunciation to the present case, thus treating the pronoun-affix as a separate word, would according to Baiḍāwī be wrong. Nevertheless, Zamakhsharī records the reading with *iḡhār al-nūnain* without unfavourable comment.

32. Wherever classical Arabic imperfects had *a* as the two first vowels of the word, all dialects except the Hijazi group had *i* as first vowel unless preceded by *y* (C. Rabin, *Ancient West-Arabian* (London, 1951), §§ 6 *i* and 12 *p*). Hence, in all non-Hijazi dialects: *yarkabu*, *tirkabu*, *irkabu*, *nirkabu*, *yasta'īnu*, *nista'īnu*, &c. This very widespread dialectal feature, of using *i* as first vowel of the imperfect, has the special name *taltalah*. The reading *tīmannā*, which combines *taltalah* with 'lightening' of the *hamzah*, accords with the assertion made in Wright i. 74 D that 'those who used the form *ti'lamu* also said *tīthamu* for *ti'thamu*'. This is a puzzling statement; for while *taltalah* was mainly found in the Eastern dialects, 'lightening' of the *hamzah* was essentially a Western feature. One suspects that we might have to conclude that the assertion quoted in Wright applies not to all *taltalah* dialects, but only to certain border-line dialects between East and West which may have shared both features. Alternatively, one might interpret the assertion as meaning that, despite the Eastern dialects' normal preference for preserving *hamzah*, they yet lightened it just in this one special case of the *taltalah* forms of verbs beginning with *hamzah*; but this hardly seems very probable.

33. For Zamakhsharī records that some readers ‘lightened’ the *hamzah* and read *dhibu*.
34. Historically speaking, the reverse is the case. Obviously, *tadha’aba* is a derivative of *dhib* and means ‘to behave wolfishly’.
35. Wright, i. 283 A; Vernier, *Grammaire arabe* (1891), para. 975. Conditional sentences preceded by an oath have a slightly different structure from normal ones. In the protasis, only the perfect tense is allowable; the apodosis may be a negative clause, or a nominal sentence beginning with *inna*, but in neither case here is *fa-* used (unlike the rule for ordinary conditionals); an affirmative apodosis may also consist of an energetic introduced by *la-*, which is here termed *lāmu jawābi l-qasami*. In addition, the protasis may also be introduced by *la-*, and in this case the actual oath-formula is often omitted; and this *la-* is the ‘*lām* preparatory to the thing-sworn’.
36. See above, note 23.
37. This ‘telling’ takes place at the end of the story, when Joseph is ruling in Egypt; see verse 89.
38. For the use of a *maṣdar* adjectivally in the sense of a passive participle, Fakhr al-Dīn Rāzī in his commentary compares expressions such as *dirhamun darbu l-amīri* ‘a dirham of the amir’s coinage’ = ‘a dirham struck by the amir’, and *thaubun nasju l-yamani* ‘a garment of Yemeni weave’ = ‘a garment woven in Yemen’.
39. The first alternative envisages the interpretation, “They put false blood onto his shirt”, and Bell’s translation of this passage follows this interpretation. The second alternative envisages, “They brought [to Jacob] false blood, [it being] on his shirt”. The translations of Blachère, “Ayant présenté [à Jacob] une tunique tachée d’un sang qui n’était pas celui de Joseph”, and of Arberry, “They brought his shirt, with false blood on it”, are both paraphrases based on the second alternative (for naturally neither of these two scholars thinks that *jā’ū ‘alā qamiṣihi* means literally “they brought his shirt”); while Pickthall has rendered the second alternative quite literally, “They came with false blood on his shirt”.
40. The normal rule is that the *ḥāl* may precede its *ṣāhib* only when the latter is nominative or accusative, not when it depends on a preposition (Wright, ii. 119 B); but there are poetical instances of this rule being broken.
A *ḥāl* may have an undefined *ṣāhib* if the *ḥāl* precedes it, and also if the *ṣāhib* is semi-defined by the addition of a qualifying term. These two circumstances are both present here, and either would be sufficient to justify the use of *damīn* as a *ṣāhib ḥāl*.
41. Note this idiomatic use of the relative plus *min* when following the phrase *mā ra’aitu ka-l-yami*. It seems to represent a conflation of two modes of expression, namely, ‘I have never seen anyone more so-and-so than this’, and ‘I have not seen anyone so much so-and-so as (the one I have seen) today’.
42. The two undefined words can only constitute a *lafẓ* ‘phrase’ consisting of noun plus attributive epithet; they cannot constitute a *kalām* ‘complete statement’, and *jamīlun* cannot be a predicate. The *kalām* can only be constituted by the supplying of something to be understood: either the phrase is the predicate of an understood *mubtada’* (as in Baiḍāwī’s first explanation), or it is the *mubtada’* to an understood predicate (as in the second).
43. This tradition contains an allusion to verse 86.

44. Cf. Baiḍāwī's commentary on verse 99, at end.
45. The feminine forms here refer to the feminine word *nafsihī*.
46. The ending *-ā* spelt with *y* poses special problems; in such words there was a difference between the pronunciation of the western and the eastern dialects. The classical Arabic rule that the ending is to be pronounced *-ā* reflects the eastern pronunciation; for Hijazi, the generally accepted theory is that the pronunciation was *é*. This special 'Hijazi *imālah*' is an independent phonetic phenomenon and its appearance is not conditioned (as is the eastern *imālah*) by the phonetic character of the neighbouring sounds. The reading of this word with *imālah* is hence a Hijazi characteristic. *tafkīm* is the 'open' pronunciation of *fathah* without *imālah*.
47. The objective in both cases being to avoid having the rest of the caravan claim a share in the price to be got for Joseph.
48. The canonical *ūqīyah* was 40 dirhams (Hinz, *Islamische Masse und Gewichte*, 1955, p. 35).
49. And liable to repeat his running away.
50. The theory of 'something understood and subsequently explained' is a favourite device of the Arabic grammarians for explaining distortions of normal word-order. The best-known example is that of the accusative preceding its governing verb (*zaidan qataltu*), where the theory is that the accusative, *zaidan*, is really governed by a verb to be understood, while the explicit verb, *qataltu*, serves merely as an explanatory addition to clarify the sense of the omitted verb. This hypothesis is by no means as artificial as it might at first sight seem. In some circumstances at least it is unquestionably the true linguistic analysis. If one says, 'My finger! you're pinching it', the exclamation 'my finger' is an independent *kalām* in itself, with an understood governing verb, equivalent to 'something is happening to my finger'; the phrase 'you're pinching it' serves merely as a non-essential clarificatory addition, specifying the precise sort of thing that is happening to the finger.
- The relevance of this principle to the present passage lies in this, that in so far as *al-zāhidūna* is equivalent to *al-ladhīna zahidū*, it would be a distortion of the normal word-order to place a complement of the verb in front of the expression, since no part of a relative clause can precede the relative copula. This is the point of view advanced by Zamakhsharī, who states without any qualification that *fīhi* is not directly governed by *al-zāhidūna*, for this reason; and that it must be explained on the theory of 'something understood and subsequently explained'. But Baiḍāwī's attempt to justify the alternative possibility is mystifying. *al-zāhidūna* in this context is plainly a generic concept, and it is difficult to see how the article could here be 'specifying'. Moreover, even if it were in a context where the article was used for specification, it would still be equivalent to *al-ladhīna yashadūna*, since *al-ladhī* is, like the article itself, both generic and specifying.
51. In the Quranic narrative, al-'Azīz is visualized as the title of Pharaoh's chief minister, and when at the end of the tale Joseph reaches this position, it is applied to him. Qitfir and Iffir are corruptions of the Hebrew Potiphar.
52. S. xl. 36/34.
53. That is, those who hold that Joseph was first sold by his brethren to the Midianites, and then by the latter in Egypt. The alternative to this view would seem to be that the merchants

were not acting as independent traders, but only as agents of al-'Azīz, so that no second sale would have taken place, and the price paid for Joseph can only have been that paid to the brethren, which has already been specified in the text as *darāhim ma'dūdah*.

54. The tale of Jethro's daughter asking her father to hire Moses; see S. xxviii. 26-27.

55. In organisms which show growth and decay, the *wuqūf* is the 'maximum' which comes between the phase of growth and the phase of decay.

56. Zamakhsharī makes the point more simply by glossing the expression as 'I am saying to you, come on!' That is to say, the 'clarification' involved is a clarification of the person addressed, as one might say in English, 'Fiddlesticks to you!' Cp. below, note 79, at end.

57. An exclamation said to be used in the intoxication of drink or victory; though most lexicographers vocalize it as 'īti.

58. With the readings *hi'tu* and *huyyi'tu*.

59. *ṣilah* is here the grammatical term for indirect complements of a finite verb; i.e. "I am ready for you".

60. *sha'n* here glosses the pronoun *-hu*, which is thus visualized as the *ḍamīr al-sha'n*. The basic analysis of this phenomenon is that this pronoun is a *mubtada'*, and everything that follows is its predicate, i.e. 'the fact (or, the situation) is (so-and-so)'. Hence if we accept this interpretation of the *-hu*, the phrase constitutes all one sentence, 'The fact is, my lord has treated me well'. In so interpreting it, Baiḍāwī agrees with Zamakhsharī; the latter, however, seems in adopting this interpretation to have broken new ground, since all the authorities cited by Ṭabari quite plainly take the *-hu* as having a personal reference and the phrase as consisting of two sentences, 'He is my lord; he has treated me well'.

61. Fleischer's text needs here to be emended from *tnḥt* to *tḥt* (*taḥt*).

62. This passage is a specimen of inept condensation on Baiḍāwī's part. Zamakhsharī makes two independent points. One, that a temptation must be experienced in order that merit may be gained by resisting it. Secondly, that *laulā an ra'ā* is a protasis with suppressed apodosis, the implied apodosis being 'he would have succumbed to the temptation'; the expression *qataltuhu lau lam akhfi llāha* is then cited as a parallel case where the apodosis is suppressed and the first verb has to be taken in the sense of 'being on the point of killing', since the implication of the total expression is 'I was on the point of killing him, [and] if I had not feared God [I would have killed him in fact]'.

The objection to making *hamma bihā* the apodosis of the *laulā* clause is explained in Baiḍāwī's next following comment.

63. i.e. it is 'he would have succumbed to the temptation described by *hamma bihā*'.

64. This *ḥadīth* is to be found in the *Musnad* of Aḥmad ibn Ḥanbal (Cairo, 1313, i. 310). The story about the hairdresser is as follows. The hairdresser of Pharaoh's daughter (thus in the original *ḥadīth*) professed belief in the one God, and for this, Pharaoh condemned her and her children to be burnt in a brazen cow. The children were thrown in one by one until it came to the youngest, an infant at the breast, whereupon she showed signs of weakening; but the infant miraculously spoke, encouraging her to be steadfast in her martyrdom.

For the Juraij story, see the *Encyclopaedia of Islam*, s.v. Djuraydj.

The tale of Jesus speaking in the cradle is alluded to in S. xix. 30-31/29-30.

65. Of course, *in kāna dhahaba* is the only means Arabic has of expressing a condition set in past time, 'if he has gone'. Baiḍāwī's remark, however, illustrates how this construction comes about: it has to be analysed as 'if it *is* the case (or, as Baiḍāwī puts it, if it *is* a known thing) that he *did* go'.

66. The parallelism here suggested by Baiḍāwī requires perhaps a little explanation. In the sentence quoted, *qad aḥsantu ilaika* expresses a concrete fact not conditioned by the validity or otherwise of the protasis clause. Hence it is not a true apodosis; the strictly logical formulation of the conditional sentence would require the insertion of an understood middle term, e.g. 'If, in a case where you have in fact done good to me, [you boast of this, I retort by pointing to the concrete fact that] I have already done good to you'; the true logical apodosis here is unexpressed. The parallelism between this and the Quranic text resides in the fact that the latter also requires the addition of something unexpressed in order to make it a true conditional sentence: in this case, 'If [on investigation it turns out to be the case that] his shirt was torn in front, [we shall then know that] she is telling the truth'.

67. *qabl* and *ba'd* being fully declined when they have a dependent genitive, but if they have not, they are indeclinable in *-u*.

68. See Wright, i. 178 B Rem.: 'The names of the quarters or directions may be treated as feminine following the gender of *jihatun*.' Were one at the same time to 'treat such a word as a proper name', it would automatically be diptote, as are all feminine proper names.

69. And so did not need to have his attention drawn by the use of a vocative particle.

70. i.e. the word is treated as a collective noun, *ism al-jam'* (see Wright, i. 181 A), and collective nouns denoting rational beings and not forming a *nomen unitatis* admit either a masculine or a feminine concord. The reason for making this point is to account for the departure from normal usage whereby nouns denoting feminine persons require a feminine singular verb preceding.

71. According to Baiḍāwī, therefore, the root has *y* as last radical and not *w*. But most lexicographers cite both forms.

72. The logical subject of a verb is sometimes replaced by a term more extensive in connotation, which either includes the logical subject or to which the logical subject belongs as an appurtenance. In such a case one may add a *tamyīz* accusative to specify what the verb logically applies to; e.g. *kathura mālan* 'he was abundant in wealth', of which the strictly logical form would be *kathura māluhu* 'his wealth was abundant'. So here, it was not strictly speaking Joseph who pierced her heart, but 'love for Joseph'.

73. For the connexion between 'cushions to recline on' and 'feast' cf. English 'banquet' which originally meant 'bench'.

74. Jamīl b. 'Abd Allah al-'Udhri, the romantic Umayyad poet, commonly known as Jamīl Buthainah, from the name of his lady-love Buthainah.

75. Hence the iconographic convention whereby this scene is depicted in Islamic miniature art with the women holding oranges.

76. i.e. a cognate accusative, *maf'ūl muṭlaq*.

77. From the panegyric on Ḥusain b. Ishāq al-Tanūkhī beginning *huwa l-bainu ḥattā mā ta'annā l-ḥazā'iqu*. The printed editions of Mutanabbī normally replace the offensive word 'menstruate' by *dhābat* 'melt'.

78. *ḥāshā* is one of the exceptive particles and means 'apart from'; see Lane's exhaustive treatment of it under the root *ḥshy*. It can be treated either as a noun governing the genitive, or a verb governing the accusative. Under the latter view it is a defective verb of which the implicit subject is the *maṣdar* of the verb of the preceding statement; so by this theory, *qāma l-qaumu ḥāshā zaidan* is to be analysed as 'the people stood, but the standing did not involve Zaid' or 'left Zaid uninvolved'. It is this concept of 'non-involvement' to which Baiḍāwī and the grammarians refer by the term *tanzīh* 'regarding as immune'. It is also allowable to say *ḥāshā li-zaidin*, on which see the following note. The expression *ḥāsha lillāh* ('exception made for God!') is used absolutely as a formula of wonder and admiration. The psychological background of this is that, faced with some phenomenon that gives one a sense of inferiority, the involuntary reaction is 'we are all poor weak things, except for God who created this marvel'. It belongs to the same realm of ideas which leads *allāhu akbar* to be used as an exclamation of astonishment or dismay.

79. Incorrectly vocalized by Fleischer here: the first word has *u* in the first syllable and no *tanwīn* (nouns of this pattern being diptote—Wright, i. 240 c); it is also more usual to write the *maṣṣūrah* vowel with *alif* and not *y* after a preceding *y*. The phrase should appear here in the same form as it has been correctly printed in the comment on *haita laka* in verse 23. On the '*li* for clarification' see above, note 56. In this context, too, Zamakhsharī is more explicit, saying '*lillāh* is added to explain to whom the exclamation implying "Immunity!" refers'.

80. See the latter part of note 78.

81. Though this may seem artificial, it has a certain linguistic validity, for 'near' demonstratives often have a slightly pejorative flavour; *yā ḥādhā* is often used as a familiar form of address, and Latin *iste* is sometimes used with a contemptuous nuance.

82. Since *amara* normally governs the 'thing commanded' with *bi-*, and an accusative of the person.

83. S. xcvi. 15 "We shall seize (him) by the forelock"; written in the traditional orthography with final *alif*, as if it were an accusative ending.

84. The point involved here is that the standard orthography for the accusative ending of undefined triptote nouns reflects not the context form *-an* but the pausal form *-ā*.

85. This seems at first sight strange. But the 'tough' attitude which was what the pre-Islamic Bedouin meant by *ṣabr* was frequently strongly tinged with a personal vaingloriousness and self-sufficiency incompatible with what Islam would regard as a proper attitude to God.

86. The logical force of the 'for' goes back to Joseph's statement that he would yield to his natural desires.

87. An allusion to the method adopted in the early sūrahs of the Qur'ān, of leading men to monotheism by an appeal to the wonders of nature.
88. In Muslim theology, miracles are acts performed by God for a particular individual as an evidence to the rest of mankind of that individual's holiness.
89. i.e. "before that which my interpretation forecasts comes to pass". This is what is implied by Blachère's translation of the Quranic text. Dawood, though his rendering is very compressed and paraphrased, seems to visualize the same interpretation. The translations of Bell ("There will not come to you any food . . . but before it comes to you I shall tell you the interpretation thereof") and of Arberry ("No food shall come to you . . . but ere it comes to you I shall tell you its interpretation"), would both lead the ordinary reader to suppose that these scholars think *dhālikumā* refers to the food. This surely does not yield nearly such good sense as Baiḍāwī's interpretation.
90. This sentence is a comment on the last phrase of the preceding verse. For Baiḍāwī has here so manipulated his phraseology that the Quranic words *wa-ttaba'tu . . . Ya'qūb* are not treated as a fresh heading to a new paragraph, but incorporated into the structure of Baiḍāwī's own words. Consequently the whole passage from *innī taraktu* down to *bi-l-ākhirah* is a single paragraph.
91. If *ṣāhibai* is taken in the sense "[my] two companions", then the genitive relationship implied in *al-sijni* is a loose one meaning 'companions in prison', just as one says 'robber of the night' meaning 'robber in the night'. Thus one might render the text, on this assumption, "Oh you two prison-companions [of mine]", or "fellow-prisoners". Cf. note 95.
92. See the article *Amr* in the new edition of the *Encyclopaedia of Islam*, where it is remarked that in some schools of Islamic theology, 'the *amr* is one of the designations of the word (*kalimah*) of God, also called His will, which is an intermediary between the Creator and the first intelligence and the immediate cause of the latter. In a certain sense it can be qualified as the cause of causes.' The latter statement explains why *amr* is mentioned here.
93. They are not worshipful in their own essence, nor does anything outside them (i.e. reason or authority) demand that they should be worshipped.
94. The correct vocalization is *kadhabanā*; the *sukūn* over the *b* in the printed text is a mistake.
95. *mulābasah* is the technical term for the meaning of the 'bi- of concomitance' or 'close relationship' (as in *al-khubz bil-milh* 'bread with salt'). What Baiḍāwī means is that the genitive here denotes simply a close relationship between the two nouns, a relationship which would, however, be more fully and exactly expressed by a preposition, in this case 'inda (so that *dhikru rabbihi* is equivalent to *al-dhikru 'inda rabbihi*). A precise parallel to such a genitive use is furnished in English by the biblical expression 'the death of the cross', meaning 'death on the cross'. Cf. also note 91.
96. i.e. if he had asked for God's help instead of the butler's.
97. Since it is genitive, in case-agreement with 'cows', and not accusative in agreement with 'seven'.
98. We have here an interesting example of the way in which the doctrine of the ideal linguistic perfection (*i'jāz*) of the Qur'ān has influenced grammatical thought. Faced with

two different constructions, Baiḍāwī attempts to show that each one is ideally appropriate to its own context. In this attempt, however, he uses a logically inverted argument, in which the cause is substituted for the effect.

The numerals in Arabic are not adjectives (as they are in most European languages) but substantives, which either stand by themselves (*sab'un* 'seven objects') or are followed by another substantive which has the function of a specifier (*mumayyiz*) of the category (*jins*) to which the objects belong (*sab'u baqarātīn* 'seven objects belonging to the category of cows'). If one wishes to add a descriptive or qualifying word (*wasf*), one can make it a *wasf* to the *mumayyiz*, as here, resulting in the analysis 'seven objects belonging to the category of fat cows'; but there is no objection to attaching the *wasf* to the numeral (the 'thing specified', *mumayyaz*) and saying *simānun* 'seven fat objects belonging to the category of cows'. All that one can logically say about the structure of the text here is that because *simānun* agrees with *baqarātīn*, one can deduce that it is being thought of as part of the specifying concept. And this is indeed all that Zamakhsharī does say. Baiḍāwī inverts this and asserts that because 'fat' is necessarily [*sic*] part of the specifying concept, it must be made a *wasf* to *baqarāt*.

The second case is slightly different, because of the omission of the word 'cows'. Here, Zamakhsharī argues that since 'lean' is by its nature a qualifying concept, and there is no term present in the text, other than 'seven', which it could qualify, it is appropriate to make 'lean' agree in case with 'seven' as an adjectival concept added thereto.

99. Cf. above, Baiḍāwī's comments on verse 5.

100. Although the technical term for 'dream interpretation' used by most post-classical authors is *ta'bīr*.

101. As in *al-dāribu li-zaidin* as against *al-dāribu zaidan*.

102. Baiḍāwī has here abbreviated Zamakhsharī, to the detriment of the sense. Zamakhsharī tells us that one may say *yarkabu l-khaila* 'he is a horse-rider' and *yalbasu 'amā'ima l-khazzi* 'he is a muslim turban wearer' although the person in question may only ride one horse or possess one turban. He further adds the alternative explanation that the king may have recounted other dreams besides this particular one.

It may be doubted whether either explanation penetrates to the real reason for the plural here: if one says, 'I dreamed so and so last night', and gets the reply, 'Rubbishy dreams!', the thought implied by the plural is surely 'This particular dream and all others like it are rubbishy things'.

103. The use of the imperfect indicative as a polite imperative is a common phenomenon in Arabic.

104. i.e. the thing-symbolized is spoken of in language appropriate to the dream-symbol: the cows and ears of corn. The phrase means strictly 'by way of assimilating between the symbol and the thing-symbolized', but since English usage requires one to say 'assimilate one thing to another', I have been obliged to reverse the order in which Baiḍāwī puts the terms 'symbol' and 'thing-symbolized'.

105. i.e. alluding (since it is plural) to the Egyptians in general, but addressed specifically to Pharaoh as their representative.

106. Verbs which govern with prepositions ought strictly to carry the preposition over into the passive construction, as in *ibtada'a bihi* 'he began with it', *ubtudi'a bihi* 'a beginning was

made with it'. Nevertheless, the prepositional expression is sometimes omitted as in *al-mubtada'*, which stands for *al-mubtada' bihi* 'the thing with which one begins'.

107. On this idiom see Lane, under the word '*adhiratun*'; it meant originally 'having a clean courtyard'.

108. A piece of somewhat far-fetched semasiology to account for the relationship between *khaṭbun* and *khāṭaba*. The real fact is probably simpler: *khaṭb* 'speech' has come to mean 'an affair spoken about', just as *amr* has, from *amara*, of which the original Semitic sense fluctuates between 'speaking' and 'commanding'.

109. See above, note 78.

110. Ḥumaid b. Thaur, a poet born in pre-Islamic times who died under the Caliph 'Umar.

111. If it is a *ẓarf*, it depends immediately on the verbal notion of *akhun*; in the preceding hypothesis it depends on an understood *ḥāl*-accusative *kā'inan* or an understood nominal *ḥāl*, *wa-anā/huwa kā'inun*.

112. This angelic rebuke is a reminder of what was said in verse 24, that Joseph's own inclination was to yield to her temptation, and he would have done so had it not been for God's grace.

113. The grammarians are not fully consistent in their treatment of the 'exceptive': they adopt sometimes a bipartite division of the field, sometimes a tripartite one. It is universally agreed that the *istithnā' muttaṣil* ('associative' exception) is the case where the thing-expected-from is a defined category within which the thing-expected constitutes a sub-class, as in, 'I like all my brothers, except for the eldest two'. There is also a type of exception in which the thing-expected-from is not expressed at all, and this is sometimes called *istithnā' mufarragh* ('voided' exception), as in the example *mā jā'ā illā ẓaidun* 'there did not come save Zaid'. Here, however, the thing-expected-from is an implicit general or universal notion; the example just quoted being equivalent to 'there did not come (anyone) except Zaid'. On this point, of the *istithnā' mufarragh* containing an implicit thing-expected-from of a very general nature, see below on verse 66. There is thirdly the *istithnā' munqaṭi'* ('dissociative' exception), of which the standard definition is that it is a type in which the thing-expected belongs to a wholly different category from the thing-expected-from: the classic example is S. iv. 156/157 *mā lahum bihi mina l-'ilmi illā ttibā'a l-ẓanni* 'they have no certain knowledge of him, only the following of conjecture'; in this case, since 'conjecture' is not part of 'certain knowledge' the exceptive particle ceases to be logically an 'exceptive' at all and is virtually equivalent simply to an adversative conjunction ('they have no certain knowledge, *but* they have conjecture').

This tripartite classification, however, is not always consistently carried out, and in many passages we find the grammarians classifying as *munqaṭi'* any exception which is not *muttaṣil*. Thus Zamakhsharī, *Mufaṣṣal*, para. 88, includes in his examples of the *istithnā' munqaṭi'* a sentence like *mā naḥa'a illā mā ḍarra* 'nothing is beneficial except what can also be harmful'—which clearly could have been labelled an *istithnā' mufarragh*.

In the present passage, Baiḍāwī's first interpretation, "except at the time of God's mercy", takes the exception as *mufarragh*, the implied general thing-expected-from being 'at all times'. With this interpretation, the *mā* is the *mā* of *daimūmah*, meaning 'while'. His second interpretation, "except for such souls as God has mercy on", takes the exception as *muttaṣil*, in

which case the *mā* is the pronominal relative, and the thing-excepted-from is *al-nafsu* 'the whole category of souls' which has been explicitly mentioned in the main clause. In the third interpretation, which he here cites as an example of *istithnā' munqaṭi'*, he correctly glosses the *illā* by the adversative conjunction *walākinna*, the *mā* in that case being *maṣdarīyah*; thus the implication is "the human soul is naturally prone to evil, but God is merciful (and will divert the soul from its natural propensity)", or "the soul is naturally prone to evil, apart from the fact that God is merciful (and will, &c.)".

114. Zamakhsharī: '(Joseph) said, "You saw cows", and then described their colour and their circumstances and the place of their emergence (*makāna khurūjihinna*), and he described the ears of corn and all that was to do with them, in the exact manner in which the king had seen them'. In this passage, it is evident that 'the place of their emergence' alludes to the dry river-bed from which, as described earlier (in the commentary on verse 43), the cows emerged. But what does Baiḍāwī mean by the *makān* of the ears of corn? No tradition tells us anything of this. It looks as if Baiḍāwī, while picking up the word *makān* from Zamakhsharī, has employed it in a different sense, namely 'point, meaning, import'.

115. Mujāhid b. Jabr, died shortly after 100 A.H., a pupil of 'Abd Allah b. 'Abbās (the father of Qur'ān-interpretation), was a Meccan traditionist of high repute. He is remarkable for the fact that some of his Quranic interpretations showed a distinctly rationalistic tendency, though he was in no way a Mu'tazilite. Goldziher puts it by saying (*Richtungen der Koran-Auslegung*, p. 110) that the characteristic of Mu'tazilism was to elevate such sporadic fore-runner-interpretations into a regular system.

116. The Egyptian 'Royal' edition of the Qur'ān has *ūfi* here; the reading *ūfi* adopted by Fleischer is that of the Flügel edition. See Nöldeke, *Geschichte des Qorans*, Teil 3 (2nd ed., 1938), p. 28, on these phonetic spellings with final *-ī*, *-ū* shortened from *-ī*, *-ū*, by reason of a following *waṣl*, in order to prevent a long vowel preceding an unvowelled consonant.

117. Since, as is stated in the next comment, there was one servant to each load, there would have been eleven servants in all, which being a number greater than ten strictly requires a 'plural of multitude'.

118. *la'alla* is, of course, not merely a particle denoting pure factual dubitation; it may imply, as the Arabic grammarians express it, 'the anticipation of something hoped or feared', and the former implication brings it very close to the usage of a 'final' particle.

119. The *qasam* is the oath-formula itself, and its *jawāb* is the assertion which is affirmed by the oath. In the present case, the oath-formula is omitted, being implicit in the preceding expression *mauthiqan mina llāhi*.

120. See above, note 113.

121. The reason for interpreting the affirmative 'you will bring' as a virtual negative, 'you will not refrain from bringing', is that the *istithnā' mufarragh* (as in *mā jā'a illā Zaidun*) normally follows a negative. But to adduce (and in this Baiḍāwī is copying Zamakhsharī) *aqsamtu billāhi illā fa'alta* as a comparable case of an affirmative preceding a 'voided' exception, is a piece of unreal formalism. For there can be little doubt that the true analysis of this idiom, meaning 'I adjure you by God to do so', is 'I swear by God, if you will not do so (something terrible will happen)': *illā* is here a true conditional particle (hence the use of the perfect tense *fa'alta*) with an unexpressed apodosis.

122. Literally 'constellation'; said in the lexica to be used metaphorically for a group of distinguished men.

123. '*ain lāmmah* is literally 'an eye which catches (like an infection)'. *hawāmm* is the generic term for reptiles and insects.

124. This depends on 'avail': 'I cannot be of use to you by means of . . .'.

125. The reference of the 'that' is either to 'prudence' or 'my suggestion'.

126. The point made here is that, while the *wa-* serves as the formal connective between the two sentences, the *fa-* implies a thought progression or logical sequence between them; a comparable effect in English would be obtained by rendering "and on Him *then* let men rely".

On the use of *fa-* to introduce a main verb when a complement (accusative or prepositional expression) of that verb has been placed in front of it, see Reckendorff, *Arabische Syntax*, § 164. 5. It is worth noting that in all the instances of this usage cited, the main verb has an imperative sense (as here); and in justification of the observation made in the comment, it can be stated that such imperatives are normally visualized as consequential on a previous statement.

127. Of losing Benjamin on top of Joseph.

128. Although the use of the masculine verb form is legitimate, with the non-rational subject *al-maṣībatu* following, one may suspect that Baiḍāwī has been influenced by the phraseology of Zamakhsharī, who drafts this passage as follows: *aṣābahum mā sā'ahum min idāfati l-saraqati ilaihim . . . wa akhdhi akhīhim . . . wa taḍā'ufi l-maṣībati . . .*

129. See above, note 113. One would prima facie have classified the exceptive here as *muttaṣil*, inasmuch as the thing-excepted, *ḥājāh*, must surely be allowed to belong to the category of *ashyā'*. Or perhaps better, as *mufarragh*, inasmuch as *shai'* is too vague and general an idea to serve as a true thing-excepted-from, and indeed its only function is to reinforce the negative; so that the thing-excepted-from is, in the words of the grammarians, 'an unexpressed very general notion'. On this basis, the interpretation of the text would be "it did not at all avail save (to satisfy) a need" or "it only served (to satisfy) a need".

But when we are told that the exceptive is *munḡati*, and are given *lākinna* as a gloss to it, we must conclude that Baiḍāwī takes *shai'an* to imply *ighnā'an ḥaḡiqīyan* "any practical and concrete advantage", a category to which Jacob's psychological need does not belong; and that he interprets the text as meaning "The advice was of no practical use to them, but it did satisfy Jacob's (psychological) need".

130. Jacob's advice not to enter by a single gate was from the worldly point of view sound advice in itself; by adding the proviso that it would be unavailing if God's decree were otherwise, he made it sound from the spiritual point of view also. To all this he was led both by direct inspiration and by the exercise of reason, both of which are God's methods of teaching mankind.

131. This and the following remarks are attempts to exonerate Joseph from the imputation of having preferred a false charge against his brothers, which would have been inconsistent with his prophethood.

132. The exact distinction here made between an 'extended' use (one in which the range of sense covers a wider area within the same category of ideas as the original meaning) and a

'tropical' use (in which the range of sense shifts over into a different category of ideas) is not always made, and many writers on rhetoric use *majāz* in a sense hardly differing at all from *isti'ārah*.

133. In this case, *fa-huwa jazā'uhu* is a separate sentence co-ordinate with the preceding and simply restating it.

134. The thief's own personal freedom is the forfeit which constitutes the penalty.

135. For if the searcher had gone straight to the bag where the cup was, the brothers might have suspected that a trap had been laid.

136. *illā an* in the sense of 'except on the supposition of so-and-so being true' is quite common in Arabic; and it is, of course, a case of the *istiṭhnā' mufarragh* (see note 113), since the thing-excepted-from is a completely general term, the implication being 'x is true on all suppositions except the supposition of y being the case'. Taken in this sense, the exception is a formal expression of God's overriding will, namely, 'Joseph could not legally take his brother by Egyptian law, except on the supposition of God's seeing fit to make that law different'.

137. Kāzarūnī explains that this piece of polemic is directed against those 'philosophers' who, under Greek influence, asserted that 'God's knowledge is identical with His own being' ('ilmuhu 'ainu dhātihi'); see on this point *Encyclopaedia of Islam*, new ed., under Abu 'l-Hudhayl al-'Allāf.

138. See the statement made in the comment on verse 75, that Israelite law enslaved the thief to the person from whom the object was stolen.

139. Two points are involved here: (a) what does the pronoun *-hā* refer to, and (b) why is it feminine? It is in reference to the latter point that the various feminine terms *ijābah*, *maqālah*, *kalimah*, and *jumlah* are used in the comment. Though it may be noted that Ibn Mas'ūd reads it as *-hu*, in which case, according to Zamakhsharī, the noun envisaged is *kalām* or *qaul*. On point (a), Baiḍāwī advances two alternatives: it refers either to what the brothers said in the immediately preceding paragraph, or to what Joseph thought as expressed in the immediately following words. Zamakhsharī cites only the latter of these two alternatives. Baiḍāwī's added comment that this latter alternative is disputable seems to be based on the fact that the *ḍamīr al-sha'n* is ordinarily a *mubtada'* either in the nominative (*raf' al-ibtidā'*) or in the accusative governed by *inna* or *anna*; but not functioning as an accusative governed by a verb, as is the case here. On purely grammatical grounds, this observation seems to have some force; but from the point of view of sense, Baiḍāwī's first alternative seems extremely difficult: how could Joseph conceal from his brethren an imputation which *they* had made? It appears to me that Zamakhsharī is basically right: the pronoun refers to Joseph's reactions to the brethren's remark, and these reactions are defined by the words *qāla antum . . .*, where *qāla* means 'thought', as often in Arabic and as rendered in Dawood's translation.

140. The form *fa'ilun* is capable of being used invariably for both singular and plural.

141. By 'defective' here is meant the use of *qabl* (and *ba'd*) as 'indeclinable in *-u*' when deprived of their genitive (see note 63). The doctrine is here expressed that it is only permissible to use this indeclinable form when the expression is a *zarf* (a temporal specification

added to an otherwise complete sentence), and not when it is an indispensable part of the sentence, e.g. the predicate of a nominal sentence or the complement of a verb of which the sense is such as to require a complement. This objection applies equally to hypothesis II ($a^{11/2}$).

142. The translations of the text which will result from the hypotheses under II are:

(a^1) "Do you not realize that your father obtained a divinely sanctioned pledge from you, and, aforesaid, that you had transgressed in respect of Joseph?"

($a^{11/1}$) "Do you not . . . [as above] . . . pledge from you and that your erstwhile transgression was in respect of Joseph?"

($a^{11/2}$) "Do you not . . . pledge from you and that your transgression in respect of Joseph was aforesaid?"

(b) "Do you not . . . pledge from you? And your transgression in respect of Joseph was aforesaid."

143. Logic requires here "*whether he stole, or whether he was (falsely) accused and the cup was planted on him*": which is in fact what Zamakhsharī says.

144. The fact that the Egyptian authorities took it into their heads to search the baggage and promptly found the cup, suggests to Jacob that it was a put-up job on the part of the brethren in collusion with the Egyptians.

145. Baiḍāwī here confuses two functions of *yā*. In the first place, it serves as a vocative particle (*ḥarf al-nidā'*), in which case the construction is well known: (a) the noun following (*al-munādā'*) is in the accusative *unless* it is a specifically addressed person with no qualifying term attached, in which case it has *ḍammah* but no *tanwīn*; (b) if it has a first person pronoun affix, this is often shortened to *ī*. Consequently, if 'grief' here were a vocative, the only acceptable vocalizations would be *asafan*, *asafī*, or *asafī*.

It is, however, also used as a substitute for the 'particle of lamentation' (*ḥarf al-nudbah*), *wā*. In this case, the thing-lamented usually has *-ā* (or in pause *-āh*) affixed; and if it already has a first person affix, this may be either rejected altogether or retained in the form *-iyāh* (Wright, ii. 94 A).

When, therefore, Zamakhsharī laconically comments, '*asaf* is *muḍāf* and the *alif* (added to it) replaces the genitive affix *-ī*', he clearly visualizes the *yā* as the *ḥarf al-nudbah*, yielding the interpretation, "Alas for my grief". But Baiḍāwī's addition of the words 'Come on, for this is thy time' would be appropriate only if the *yā* were the *ḥarf al-nidā'*.

146. An affirmative proposition asserted with an oath must be introduced by *la-*, except that, when the proposition is in a nominal form, *inna* followed by *la-* may replace the introductory *la-* (e.g. *wallāhi la-aḍribannaka* 'By God, I will smite you', *wallāhi la-qad kadhabta* 'By God, you have lied', *wallāhi innakum la-fi ḍalālin* 'By God, you are in error'). Without this 'mark of the affirmative', the oath negatives the following proposition (*wallāhi aḍribuka* 'By God, I will not smite you'); though it is also permissible to insert an explicit negative particle after the oath: see examples in Wright, ii. 176 B. Traces of the negating force of an oath are found in the modern colloquials: e.g. Egyptian *wallah wāḥid* 'no one'.

147. The semasiology here involved depends on the fact that the concept of 'gathering', *jam'*, in general is associated with a state of well-being, tranquillity, or satisfactory organization (cf., for example, *jama'a llāhu shamlahum* 'God brought them into a good, well-ordered state'). Hence the antitheses of *jam'* are associated with anxiety, disturbance, &c.

148. The word following 'ārīf is misprinted in Fleischer's text; it should be *lā*, not *illā*.

149. This evidently belongs with the glossing of *muzjāt* as "worthless".

150. *muql* is the fruit of the *dom*-tree or 'Theban palm', a desert bush producing a berry used as cattle fodder, and (in times of famine) for human consumption. The berries can also be pounded up and compressed into a *sawīq*, which in this connexion indicates a substance somewhat similar to what we should call cattle-cake. See Lane under the word *ḥatīyun*, which is the special name for *sawīq al-muql*.

151. In early Islam, the distinction between *ṣadaqah* and *zakāt* was not strictly observed, and the term *ṣadaqah* is sometimes applied to what would more strictly be called *zakāt* (see the *Shorter Encyclopaedia of Islam*, s.v. *Ṣadaqa*). The allusion here is to the Islamic doctrine that the Prophet and the Prophet's family were not entitled to any share in the distribution of the proceeds of the *zakāt*. If this doctrine were applicable to the pre-Islamic prophets, Joseph's brethren could not have been recipients of *ṣadaqah*, taken in the narrow sense as equivalent to *zakāt*, but only in the broad sense of 'beneficence'.

152. On a journey the normal routine of canonical prayer is abbreviated, and this is *qaṣr/taqṣīr al-ṣalāt*.

153. Cf. the English combination of query and assertion in 'So you're really Joseph?' where the syntactic structure is assertive but the phrase is uttered in a tone of voice appropriate to a question. So in the Arabic, the sense is basically assertive, but the syntactic structure has prefixed to it the interrogative *a-*, which fulfils the same function as the English vocal inflexion.

154. By omitting the *a-*.

155. Cf. note 9, on *in al-mukhaffafah*, the *in* standing for *inna*.

156. The statement of hypothesis (ii) perhaps lacks something in clarity. It is based on Zamakhsharī, who puts this hypothesis thus: 'today' qualifies the virtual sense of a statement implied in '*alaihim*'. The point is that *lā tathrība 'alaihim* is the negative form of the statement (*istiqrār*) 'they are subject to reproach' '*alaihim tathrībun*, and by this hypothesis 'today' qualifies that statement: i.e. 'they are today subject to no reproach'.

The gloss 'I do not reproach you today, when it would be most expected, so how much less . . .' appears to be equally applicable to hypotheses (i) and (ii).

157. Note that Ṭabarī and Zamakhsharī both take this phrase as expressing a prayer, "May God forgive you!" So too Dawood's translation.

158. The Egyptians, before they knew that Joseph was of noble stock, despised him as being a mere bought slave; this is apparent from Zamakhsharī's phraseology, 'The Egyptians, *even though* I have been made ruler over them, look at me, &c.'. Joseph therefore delicately assuages his brothers' shyness by pointing out that their presence had resulted in making him respected by those who had previously despised him.

subhān allāh is an exclamation regularly implying dismay or disapproval. In Ireland, 'Glory be to God' is sometimes used similarly as an exclamation of surprise and dismay; but the English 'Praise be to God' is not so used, and is wholly unsuitable as a rendering of *subhān allāh*. The equivalent English expression is 'Good God!'; this entails recasting the following clause as an exclamatory one, although in the Arabic it is a relative clause replacing the word *allāh*.

159. Cf. the commentary on verse 15.
160. Cf. Zamakhsharī: 'A woman even when young is not endowed with wits, so her wits cannot be said to "fail" in old age'.
161. Since the apodosis cannot, by the theory of the grammarians, precede the protasis, they are obliged to suppose that an unexpressed apodosis follows the protasis *lau lā*
162. Since the story visualizes the prayer for forgiveness taking place with Joseph actually present and echoing 'amen' to it.
163. Zamakhsharī tells us that Abu Ishāq held that Joseph's own mother was still alive. But in the biblical narrative (Gen. xxxv. 18 sqq.) she was by this time dead: hence the explanations given here.
164. i.e. the qualification *in shā'a llāh* applies not to 'enter' alone, but to the total concept of 'entering in safety'.
165. This remark is a confused and barely intelligible condensation of Zamakhsharī, who says, 'If you ask what is the meaning of their entering in unto him before their entry into Miṣr, I reply, it suggests that when he welcomed them he halted for them in a camp or tent, and they there entered in unto him and he clasped and embraced his parents, and then said, Enter Miṣr, &c.'. Miṣr here implies the capital city of Egypt.
166. In these words, Jacob had failed in his duty of submission to God; he should have feared God instead of the wolf.
167. Epithets to a vocative may be put in the accusative even when the vocative itself is nominative (Wright, ii. 91 D); and of course vocatives in their own right, if *muḍāf*, as this is, are regularly accusative.
168. And all have a share in the *barakah*, the beneficent influence, of the tomb of the holy man.
169. The phenomenon of the accusative preceding the verb, as in *zaidan qataltu(hu)*, has already been discussed in note 49. A verbal complement placed thus in front of the verb remains in the accusative even in a case where, as here, the verb in fact governs by means of a preposition. Hence the grammarians assume that this accusative is governed by an understood verb governing the accusative which is subsequently 'explained' by a verb of similar meaning but governing with a preposition. Here, an appropriate verb governing the accusative is *waṭi'a*, subsequently 'explained' by *mashā 'alā*.
170. 'Ād, Thamūd, &c., who perished for their rejection of God's message.
171. '*alā baṣīratin* has the function of a *hāl* because it implies 'I issue a call to God, I being (at the time) in possession of sure knowledge'.
172. See *Encyclopaedia of Islam*, new ed., under 'Abd Allah b. al-'Abbās.
173. Thus making the prophets subject of both verbs. But in this case *ẓamm* cannot mean full mental conviction, since a prophet could not seriously and consistently believe such a thing.
174. The fact that they are not named shows that it is taken as axiomatic that nobody else could be referred to by such a statement.

ARABIC TEXT
FACSIMILE REPRODUCTION FROM
FLEISCHER'S EDITION
OF 1846

سورة يوسف

مكية وآياتها مائة واحدى وعشرون آية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٠

(١) اگر تِلْكَ آيَاتُ الْكِتَابِ الَّذِينَ تِلْكَ آيَاتُ السُّورَةِ وَهُوَ الْإِزْدَاجُ بِالْكَتَابِ اى تِلْكَ آيَاتِ آيَاتِ رُكُوعِ ۱۱
 السُّورَةِ الظَّاهِرِ أَمْرُهَا فِي الْإِجْزَاءِ أَوْ الْوَارِثَةِ مَعَانِيهَا أَوْ الْمَبِينَةِ لَمْ تَدْرُهَا أَتَى مِنْ عِنْدِ اللَّهِ أَوْ لِلْيَهُودِ
 مَا سَأَلُوا إِذْ رَوَى أَنْ عَلَيْهِمْ قَالُوا لِكِبْرَاءِ الْمُشْرِكِينَ سَلُوا حَيْثُ لَمْ يَنْتَقِلْ آلُ يَعْقُوبَ مِنْ الشَّامِ إِلَى مِصْرَ
 وَعَنْ قِصَّةِ يُوسُفَ فَنَزَلَتْ (٢) أَنَا أَنْزَلْنَاهُ إِلَى الْكِتَابِ قُرْآنًا عَرَبِيًّا سَمِيَّ الْعَرَضِ قُرْآنًا لَاتَّةً فِي الْأَصْلِ اسْمُ
 جِنْسٍ يَفْعُ عَلَى الْأَكْلِ وَأَبْعَضُ وَصَارَ عَلَمًا لِلْأَكْلِ بِالْعَرَبِيَّةِ وَنَصَبَهُ عَلَى الْحَالِ وَهُوَ فِي نَفْسِهِ أَمَّا تَوَطُّعٌ لِلْحَالِ
 أَتَى هُوَ عَرَبِيًّا أَوْ حَالًا لِأَنَّ مَصْدَرَ بَعْضٍ مَفْعُولٌ وَعَرَبِيًّا صَفَةً لَهُ أَوْ حَالًا مِنْ التَّصْبِيرِ فِيهِ أَوْ حَالًا بَعْدَ حَالٍ
 وَفِي كُلِّ ذَلِكَ خِلَافٌ تَعَقُّلُونَ عِلَّةً لِأَنَّهُ يَهْدِيهِ الْعِلْمَةُ أَيْ أَنْزَلْنَاهُ جَمْعًا أَوْ مَقْرُونًا بِغَضَائِكُمْ كَيْ
 تَفْهَمُوهُ وَتَحْكُمُوا بِهِمَا عَرَبِيًّا أَوْ تَسْتَعْمِلُوا فِيهِ عَقُولَكُمْ فَتَعْلَمُوا أَنَّ اقْتِصَاعَهُ كَذَاكَ مَتَى لَمْ يَتَعَلَّمِ الْقِصَصَ
 مَعْرِضٌ لَا يَنْصَوِّرُ إِلَّا بِالْإِجْمَاعِ (٣) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقِصَصِ احْسَنِ الْاِقْتِصَاصِ لِأَنَّ اقْتِصَاصَ عَلَى الْإِدْبَاحِ
 ٢. الْإِسْلَابِ أَوْ احْسَنِ مَا يُقْصُ لاشْتِمَالَهُ عَلَى الْعَرَجَاتِ وَالْجُكَمِ وَالْأَبْيَاتِ وَالْعَبْرَ فَعَلٌ بِمَعْنَى مَفْعُولٌ
 كَالْقِصَصِ وَالسَّلْبِ وَاشْتِمَالُهُ مِنْ قِصِّ انْفِرَ إِذَا اتَّبَعَهُ جَمًّا أَوْ حِينَمَا الْيَكُ أَيْ بِإِحْكَامِنَا هَذَا الْقُرْآنَ بِعَنَى
 السُّورَةِ وَيَجُوزُ أَنْ يَجْعَلَ هَذَا مَفْعُولَ نَقُصُّ عَلَى أَنْ أَحْسَنَ نَصَبٌ عَلَى الْمَصْدَرِ وَأَنْ كُنْتُ مِنْ قَبْلِهِ أَيْ الْغَضَائِفِ
 عَنْ هَذِهِ الْقِصَّةِ لَمْ تَخْطُرْ بِبَالِكَ وَلَمْ تَفْرَحْ سَمْعَكَ قَطُّ وَهُوَ تَعْيِيلٌ لِكُونِهِ مَوْحِيًّا ، وَأَنْ هُوَ الْمَخْصُفَةُ مِنْ
 التَّقْيِيلَةِ وَاللَّامُ هُوَ الْفَارِقَةُ (٤) أَيْ قَالَ يُوسُفُ بِدَلٍّ مِنْ أَحْسَنِ الْقِصَصِ أَنْ يَجْعَلَ مَفْعُولًا بِدَلِّ الْاِسْتِثْمَالِ
 أَوْ مَنْصُوبٌ بِاصْتِمَالِ إِذْ كَرُّهُ وَيُوسُفَ عِبْرِيٌّ وَلَوْ كَانَ عَرَبِيًّا أَنْصَرَفَ وَتَرَى بِفَتْحٍ الْاِسْمِينَ وَكَسْرَهَا عَلَى الْاِنْتِقَابِ ٢٥

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جزء ١٣ به لا على أنه مضارع بنى للمفعول أو الفاعل من آسَفَ لأن المشهورة شَهِدَتْ بِجُحْمِنَةِ لِأَبِيهِ يَعْقُوبَ بن ركوع ١١ اسْحَفَ بن ابراهيم وعنه عم الكريم بن الكريم بن يوسف بن يعقوب بن اسحق بن ابراهيم يَا أَيَّتِ اصِلَهُ يَا أَيُّ فَعَوَّصَ عَنِ الْبِيَاءِ تَاءُ التَّنَائِيثِ لِنَتَنَاسِبِهِمَا فِي الْبِيَاءِ وَلِذَلِكَ قَلْبُهَا هَاءٌ فِي الْوَقْفِ ابْنِ كَثِيرٍ وَأَبُو عَمْرٍو وَيَعْقُوبُ وَكَسَرُهَا لِأَنَّهَا عَوَّصَ حَرْفٌ يَنَاسِبُهَا وَفَتْحُهَا ابْنِ عَامِرٍ فِي كَلِّ الْقُرْآنِ لِأَنَّهَا حَرَكَةٌ اصِلُهَا أَوْ لِأَنَّه كَانَ يَا أَبْنَا فَحَذَفَ الْاَلِفَ وَبَقِيَ الْفَتْحُ وَأَمَّا جَازَا يَا أَبْنَا وَلَمْ يَجْزُ يَا أَيَّتِ لِأَنَّه ٥ جَمَعَ بَيْنَ الْعَوَّصِ وَالْمَعَوَّصِ وَقُرِئَ دَالِضَمًّا اجْرَاءً لَهَا مَجْرَى الْأَسْمَاءِ الْمُؤَنَّثَةِ بِالتَّاءِ مِنْ غَيْرِ اعْتِبَارِ التَّعْوِيضِ وَأَمَّا لَمْ تَسْكُنْ كَأَصْلِهَا لِأَنَّهَا حَرْفٌ صَحِيحٌ مَنْزِلٌ مَنْزِلَةَ الْأَسْمِ فَيَجِبُ تَحْرِيكُهَا كَكُفِّ الْحَطَابِ أَنِّي رَأَيْتُ مِنْ الرُّوْيَا لَا مِنَ الرُّوْيَةِ لِقَوْلِهِ لَا تَقْضُصْ رُؤْيَاكَ وَلِقَوْلِهِ هَذَا تَأْوِيلُ رُؤْيَايَ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَوَى عَنْ جَابِرِ أَنَّ يَهُودِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اخْبِرْنِي يَا مُحَمَّدُ عَنِ النَّجْمِ الَّتِي رَأَى يَوْسُفَ فَسَكَتَ فَنَزَلَ جَبْرِيلُ فَخَبَّرَهُ بِذَلِكَ فَقَالَ إِنَّ اخْبِرْتِكَ هَلْ تَسْلِمُ قَالَ نَعَمْ قَالَ جَبْرِيلُ وَالطَّارِقُ وَالذِّيَالُ ١٠ وَقَابَسٌ وَعَمُودَانِ وَالْقَلْبِيفُ وَالْمَصْبِجُ وَالضَّرُوحُ وَالْقَرْعُ وَوَقَاتٌ وَذُو الْكَنْتِفَيْنِ رَأَى يَوْسُفَ وَالشَّمْسَ وَالْقَمَرَ نَزَلَ مِنَ السَّمَاءِ وَسَجَدَ لَهُ فَقَالَ الْيَهُودِيُّ أَيُّ وَاللَّهِ إِنَّهَا لِأَسْمَاؤُهَا رَأَيْتَهُمْ لِي سَاجِدِينَ اسْتِيفَانِ بَيَانِ حَالِهِمُ الَّتِي رَأَى عَلَيْهِمْ فَلَا تَكْرِيْرَ، وَأَمَّا أُجْرِيَتْ مَجْرَى الْعُقْلَاءِ لَوْصَفُهَا بِصِفَاتِهِمْ (٥) قَالَ يَا بَنِيَّ تَصْغِيرِ ابْنِ صَغْرَةٍ لِلشَّفَقَةِ أَوْ لِصَغْرِ السَّنِّ لِأَنَّه كَانَ ابْنُ عَشْرَةِ سَنَةٍ، وَقُرَأَ حَفْصٌ هُنَا فِي الصَّاقَاتِ بِفَتْحِ الْبِيَاءِ لَا تَقْضُصْ رُؤْيَاكَ عَلَى اخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا فَيَجْتَالُوا لِأَهْلَاكَ حَيْلَةً فَهَمَّ يَعْقُوبُ مِنْ رُؤْيَاهُ أَنَّ ١٥ اللَّهُ يَصْطَفِيهِ لِرِسَالَتِهِ وَيَفُوقَهُ عَلَى اخْوَتِهِ فَخَافَ عَلَيْهِ حَسْدهُمْ وَبَغْيَهُمْ، وَالرُّوْيَا كَالرُّوْيَةِ غَيْرَ أَنَّهَا مَخْتَصَّةٌ بِمَا يَكُونُ فِي انْتِزَامِ فُرْقٍ بَيْنَهُمَا بِحَرْفِي التَّنَائِيثِ كَالْقُرْبَةِ وَالْقُرْبَى وَفِي انْتِزَاعِ الصُّورَةِ الْمُنْحَدِرَةِ مِنْ أَفْقِ الْمُنْتَخِيْلَةِ إِلَى الْحَسِّ الْمَشْتَرِكِ وَالصَّادِقَةِ مِنْهَا أَمَّا تَكُونُ بِاتِّصَالِ النَّفْسِ بِالْمَلَكُوتِ لَمَّا بَيْنَهُمَا مِنَ التَّنَاسُبِ عِنْدَ فَرَاغِهَا مِنْ تَدْبِيرِ الْبَدَنِ إِذْ فِي فَرَاغٍ فَتَتَصَوَّرُ بِمَا فِيهَا مِمَّا يَلِيْفُ بِهَا مِنَ الْمَعَانِي الْحَاصِلَةِ هُنَاكَ ثُمَّ أَنَّ الْمُنْتَخِيْلَةَ تَحَاكِيهِ بِصُورَةٍ تُنَاسِبُهُ فَتُرْسَلُهَا إِلَى الْحَسِّ الْمَشْتَرِكِ فَتَصِيرُ مَشَاهِدَةً ثُمَّ أَنَّ كَانَتْ شَدِيدَةً الْمُنَاسِبَةَ لِذَلِكَ الْمَعْنَى بِحَيْثُ لَا يَكُونُ التَّفَاوُتُ إِلَّا بِالْكَاتِبَةِ وَالْجَزْئِيَّةِ اسْتِغْنَتْ الرُّوْيَا عَنِ التَّعْبِيرِ وَإِلَّا احْتِاجَتْ إِلَيْهِ، وَأَمَّا عُدِّي كَادَ بِاللَّامِ. وَهُوَ مُتَعَدِّ بِنَفْسِهِ لِتَضَمُّنِهِ مَعْنَى فَعَلٍ يَعْدَى بِهِ تَأْكِيدًا وَلِذَلِكَ أَكَّدَ بِالْمَصْدَرِ وَعَدَّلَ بِقَوْلِهِ إِنَّ الشَّيْطَانَ لِلدُّنْسَانِ عَدُوٌّ مُبِينٌ ظَاهِرُ الْعِدَاوَةِ لَمَّا فَعَلَ بِأَنَّهُمْ وَحَوَاءَ فَلَا يَأْلُو جَهْدًا فِي تَسْوِيلِهِمْ وَإِنَارَةِ الْحَسَدِ فِيهِمْ حَتَّى يَحْمِلَهُمْ عَلَى الْكَيْدِ (٦) وَكَذَلِكَ أَيُّ وَكَمَا اجْتِنَابًا بِمِثْلِ هَذِهِ الرُّوْيَا الدَّالَّةِ عَلَى شَرَفٍ وَعِزٍّ وَكَمَالِ نَفْسٍ يَجْتَنِبُكَ رَبُّكَ لِلنَّبُوَّةِ وَالْمُلْكِ أَوْ لِأُمُورِ ٢٥ عِظَامٍ وَالْاجْتِنَابُ مِنَ جَمِيْعِ الشَّيْءِ إِذَا حَصَلَتْهُ لِنَفْسِكَ وَيَعْلَمُكَ كَلَامٌ مُبْتَدَأٌ خَارِجٌ عَنِ التَّشْبِيهِ كَأَنَّهُ قِيلَ وَهُوَ يَعْلَمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ مِنْ تَعْبِيرِ الرُّوْيَا لِأَنَّهَا أَحَادِيثُ الْمَلِكِ إِنْ كَانَتْ صَادِقَةً وَإِحَادِيثُ النَّفْسِ أَوْ الشَّيْطَانِ إِنْ كَانَتْ كَاذِبَةً أَوْ مِنْ تَأْوِيلِ غَوَامِضِ كُتُبِ اللَّهِ وَسُنَنِ الْأَنْبِيَاءِ وَكَلِمَاتِ الْحُكَمَاءِ

وهو اسم جمع للحديث كأباطيل اسم جمع للباطل وَيَنْتُمْ نِعْمَتَهُ عَلَيْكَ بالنبوة أو بأن يصل نعمة الدنيا جزء ١٣
بنعمة الآخرة وَعَلَى آلِ يَعْقُوبَ يريد به سائر بنبيه ولعله استدل على نبوتهم بضوء الكواكب أو نسله ركوع ١١
كَمَا آتَمَّهَا عَلَى آبَوَيْكَ بالرسالة وقيل على ابراهيم بالخلة والانجاء من النار وعلى اسحاق بانقاذه من
الدبح وفدائه بذبح عظيم مِنْ قَبْلُ من قبلك أو من قبل هذا الوقت ابراهيم واسحاق عطف بيان
٥ لابيوك لِمَنْ رَبَّكَ عَلِيمٌ بمن يستحق الاجتباء حكيم يفعل الاشياء على ما ينبغي (٧) لَقَدْ كَانَ فِي يُوسُفَ ركوع ١٢
وَآخُوْتِهِ اى في قصتهم آيات دلائل قدرة الله وحكمته أو علامات نبوتك للسائلين لمن سأل عن قصتهم
والمراد باخوته بنو عذته العشرة وهم يهوذا ورؤبيل وشمعون ولاوى وزبالون وبشخر ودينه من بنت
خالته ليا تزوجها يعقوب أولا فلما توفيت تزوج اختها راحيل فولدت له بنيامين ويوسف وقيل جمع
بينهما ولم يكن الجمع محرما حينئذ واربعة آخرون دان ونفتالى وجاد وآشر من سرتين زلفة وبلهنة
١ (٨) اِنْ قَالُوا لِيُوسُفَ وَأَخُوهُ بنيامين وتخصيصه بالاضافة لاختصاصه بالأخوة من الطرفيين أَحَبُّ اِلَى آيِينَا مِنَّا
وَحَدُّهُ لَانْ أَفْعَلُ مِنْ لَّا يَفْرُقُ فِيهِ بَيْنَ الْوَاحِدِ وما فوقه والمذكر وما يقابله بخلاف اخوته فان الفرق
واجب في المحلى جائز في المضاف وَحَسْبُ عَصَبَةٍ وَالْحَالُ أَنَا جماعة اقوياء احق بالحببة من صغيرين لا كفاية
فيهما والعصبة والعصابة العشرة فصاعدا سموا بذلك لان الامور تعصب بهم اِنْ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ
لتفضيله المفضول أو لتكره التعديل في المحبة روى انه كان احب اليه لما يرى فيه من المخايل وكان
١٥ اخوته يحسدونه فلما رأى الرويا ضاعف له المحبة بحيث لم يصبر عنه فتبالغ حسدهم حتى حملهم
على التعرض له (٩) اَتُّنَلُوا يُوسُفَ من جملة المحكى بعد قوله ان قالوا كأنهم اتفقوا على ذلك الامر الا من
قال لا تقتلوا وقيل انما قاله شمعون او دان ورضى به الآخرون أو اَطْرَحُوهُ اَرْضًا منكورة بعيدة من
العمران وهو معنى تنكبرها وابهامها ولذلك نصبت كالظروف المهمة يَخْلُ لَكُمْ وَجْهٌ اَبِيكُمْ جواب
الامر والمعنى يَصِفُ لَكُمْ وَجْهٌ اَبِيكُمْ فيقبل بكليته عليكم ولا يلتفت عنكم الى غيركم ولا ينازعكم في
٢٠ محبته احدًا وَتَكُونُوا حِزْمًا بالعطف على ياخل أو نصب باضمار اَنْ مِنْ بَعْدِهِ بعد يوسف أو الفراغ من
امره او قتله او طرحه قَوْمًا صَالِحِينَ تائبين الى الله عما جنيتهم او صالحين مع ابيكم يصلح ما بينكم
وبينه بعد تهمته او صالحين في امر دنياكم فانه ينتظم لكم بعده باخلو وجه ابيكم (١٠) قَالَ
قَائِلٌ مِنْهُمْ يعنى يهوذا وكان احسنهم فيه رأيا وقيل رؤبيل لا تقتلوا يوسف فان القتل عظيم
وَالْقُوَّةُ فِي غِيَابَتِ الْجَبِّ في قعره سُمِّيَ بها لغيبوبته عن عين الناظر وقرأ نافع غِيَابَاتٍ في الموضعين
٢٥ على الجمع كانه لتلك الجب غيايات وقرئ غِيَبَةً وغيابات بالتشديد يَلْتَقِطُهُ يأخذه بعض السبارة بعض
الذين يسبرون في الارض اِنْ كُنْتُمْ فَاعِلِينَ بمشورتي أو ان كنتم على ان تفعلوا ما يفرق بينه وبين ابيه
(١١) قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ لِمَ تَخَافُنَا عَلَيْهِ وَأَنَا لَهُ لِنَاصِحُونَ ونحن نشفق عليه ونريد

- جزء ١٢ له الخبير ارادوا به استنزاله عن رأيه في حفظه منهم لما تنسّم من حسدهم ، والمشهور تأمنا بالادغام
 ركوع ١٢ باشمام وعن نافع ترك الاشمام ومن الشواذ ترك الادغام لانهما من كلمتين وتيمنا بكسر التاء
 (١٢) أرسله معنًا غدًا الى الصحراء ترتع تنتع في اكل الفواكه ونحوها من الرتعة وهى الخصب وتلعب
 بالاستنباق والانصال وقرأ ابن كثير ترتع بكسر العين على انه من ارتعى يرتعى ونافع بالكسر والياء فيه
 وفي يلعب وقرأ الكوفيون ويعقوب بالياء والسكون على اسناد الفعل الى يوسف وقرأ ترتع من ارتع
 ماشيته وترتع بكسر العين ويلعب بالرفع على الابتداء وانا له لخاصون من ان يناله مكروه (١٣) قال
 انى ليجزنى ان تدهبوا به لشدة مفارقتة على وقلة صبرى عنه وأخاف ان يأكله الذئب لان الارض
 كانت مدابة وقيل رأى في المنام ان الذئب قد شد على يوسف وكان يحذره عليه وقد نثرها على
 الاصل ابن كثير ونافع في رواية قالون وفي رواية البيهقي وابو عمرو وقفا وعاصم وابن عامر وحمزة
 درجا واشتقاقه من تذابت الريح اذا هبت من كل جهة وانتم عنه غافلون لاشتغالكم بالرتع واللعب
 او لقلة اهتمامكم بحفظه (١٤) قالوا لئن آكله الذئب ونحن عصبة اللام موطنة للقسم وجوابه
انا اذا لخاسرون ضعفاء مغبونون او مستحقون لان يدعى عليهم بالخسار ، والواو في ونحن للحال
 (١٥) فلما ذهبوا به واجمعوا ان يجعلوه في غيابة ألجب وعزموا على القائه فيها والبئر بئر بيت
 المقدس او بئر بارض الأردن او بين مصر ومدين او على ثلاثة فراسخ من مقام يعقوب ، وجواب لما
 محذوف مثل فعلوا به ما فعلوا من الأذى فقد روى ائمه لما برزوا به الى الصحراء اخذوا يوذونه
 ويضربونه حتى كادوا يقتلونه فجعل يصيح ويستغيث فقال يهودا اما عاهدتموني ان لا تقتلوه فأنوا به الى
 البئر فدلوه فيها فتعلف بشفيرها فربطوا يديه ونزعوا قميصه ليلطخوه بالدم ويحتالوا به على ابيهم
 وقال يا اخوتاه ردوا على قميصي اتوارى به فقالوا ادع الاحد عشر كوكبا والشمس والقمر يلبسوك
 ويؤنسوك فلما بلغ نصفها القوة وكان فيها ماء فسقط ثم ارى الى صخرة كانت فيها فقام عليها يبكي
 فجاءه جبريل بالوحى كما قال وأوحينا اليه وكان ابن سبع عشرة سنة وقيل كان مرافقا أوحى اليه
 في صغره كما اوحى الى يحيى وعيسى وفي القصص ان ابراهيم عم حين ألقى في النار جرد عن ثيابه فأتاه
 جبريل عمر بقميص من حرير الجنة فألبسه آياه فدفعه ابراهيم الى اسحق واسحق الى يعقوب فجعله في
 تميمة علقها بيوسف فأخرجه جبريل وألبسه آياه لتنتبئهم بأمرهم هذا لحدثتهم بما فعلوا بك
 وهم لا يشعرون انك يوسف لعلو شأنك وبعده عن اوهامهم وطول العهد المغير للحلى والهيئات وذلك
 إشارة الى ما قال لهم بمصر حين دخلوا عليه متارين فعرفهم وهم له منكرون بشره بما يؤل اليه امره
 ليناسا له وتطيبيا لقلبه وقيل وهم لا يشعرون متصل بأوحينا اى آسنسناه بالوحى وهم لا يشعرون ذلك
 (١٦) وجاءوا آباهم عشاء آخر النهار وقرأ عشيا وهو تصغير عشي وعشى بالصم والقصر جمع أعشى
 اى عشوا من البكاء يبكون متباكين روى انه لما سمع بكاءهم فزع وقال ما لكم يا بني ابنى يوسف

(١٧) قَالُوا يَا أَبَانَا أَنَا نَذِيرُهُمْ فَتَسْتَيْفِتُنَا بِمَن نَدْعُوهُ أَوِ الرَّعْمَىٰ وَقَدْ بَشَّرْنَاكَ بِالْأُنْفُسِ الَّتِي نَدْعُوهُ بِهَا بَلْ كُذِّبَتْ لَنَا بِهَدْمِ الَّذِي كُنَّا صَادِقِينَ ۚ رُكوع ١٣

لسوء ظنك بنا وفرط محبتك ليوسف (١٧) وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ أَي ذِي كَذِبٍ بِمَعْنَى مَكْدُوبٍ فِيهِ وَيَجُوزُ أَنْ يَكُونَ رِصْفًا بِالْمَصْدَرِ لِلْمَبَالِغَةِ وَتُرَى بِالْمَنْصِبِ عَلَى الْحَالِ مِنَ الْوَارِثِ إِذْ جَاءُوا كَالَّذِينَ وَكَيْبٍ بِالسَّالِ غَيْرِ الْمَجْمَعِ أَي كَكَبِيرٍ أَوْ حُرِّيٍّ وَتَبِيلُ أَمَلَةٍ الْبِيضِ الْخَارِجِ عَلَى أَضْفَارِ الْأَحْدَاثِ فَشَبَّهَ بِهِ الدَّمُ الْأَلْمَقَ عَلَى الْقَمِيصِ ، وَعَلَى قَمِيصِهِ فِي مَوْضِعِ الْمَنْصِبِ عَلَى الظَّرْفِ أَي خَرَفَ قَمِيصَهُ أَوْ عَلَى الْحَالِ مِنَ الدَّمِ أَنْ جُوزَ تَقْدِيمُهَا عَلَى الْجُرُورِ ، رَوَى أَنَّهُ لَمَّا سَمِعَ خَيْرُ يَوْسُفَ صَاحِحَ رِسَالِ قَمِيصِهِ فَأَخَذَهُ وَالْقَاهُ عَلَى وَجْهِهِ وَبَكَى حَتَّى خَضِبَ وَجْهَهُ بِدَمِ الْقَمِيصِ وَقَالَ مَا رَأَيْتُ كَالْيَوْمِ ذُنُوبًا أَحْلَمَ مِنْ هَذَا أَكَلِ أَبِي وَلَمْ يَحْتَقِ عَلَيْهِ قَمِيصَهُ ، لِذَلِكَ قَالَ بَلَّ سَوَّلْتُ لَكُمْ أَنْفُسَكُمْ أَمْرًا أَي سَهَّلْتُ لَكُمْ وَهَوَّنْتُ فِي أَعْيُنِكُمْ أَمْرًا عَظِيمًا مِنَ السُّؤْلِ وَهُوَ الْأَسْتِرْخَاءُ فَصَبَّرَ جَبِيلٌ أَي فَأَمَرُوا صَبْرَ جَبِيلٍ أَوْ فَصَبَّرَ جَبِيلَ أَجْمَلٍ وَفِي الْحَدِيثِ الصَّبْرُ الْجَبِيلُ الَّذِي لَا يَشْكُرُ فِيهِ إِلَى الْخَلْفِ وَاللَّهُ الْمُسْتَعْلَى عَلَى مَا تَصِفُونَ عَلَى احْتِمَالِ مَا تَصِفُونَهُ مِنْ هَلَاكِ يَوْسُفَ ، وَهَذِهِ الْجُرُومَةُ كَانَتْ قَبْلَ اسْتِنْبَاتِهِمْ أَنْ صَخَّ (١٩) وَجَاءَتْ سَيَّارَةٌ رُفْقَةً بِسَبْمِ وَنَ مِنْ مَدْيَنَ إِلَى مِصْرَ فَنَزَلُوا قَرِيبًا مِنَ الْجَبِّ وَكَانَ ذَلِكَ بَعْدَ ثَلَاثِ مِنَ اللَّفَاقَةِ فِيهِ فَأَرْسَلُوا وَارِدَهُمْ الَّذِي يُوَدُّ الْمَاءَ وَيَسْتَقِي لَهُمْ وَكَانَ مَالِكُ بْنُ ذَكْرَانَ خِزَّائِي قَادِرٌ ذُرَّةً فَارْسَلَهَا فِي الْجَبِّ لِيَمْلَأَهَا قَنْدَرًا بِهَا يَوْسُفَ فَلَمَّا رَأَاهُ قَالَ يَا بَشَرِي هَذَا غُلَامٌ نَادَى الْبَشَرِي بِشَاةٍ لِنَفْسِهِ أَوْ لِقَوْمِهِ كَأَنَّهُ قَالَ تَعَالَى فَبَدَأَ أُرَاكَ وَأَقْبَلَ هُوَ اسْمٌ صَاحِبٌ لَهُ نَادَاةٌ لِيُعِينَهُ عَلَى اخْرَاجِهِ وَقُرَّ غَيْرِ الْكُوفِيِّينَ يَا بَشَرَايَ بِالْإِصْفَانَةِ وَأَمَالَ قَنْدَحَةَ الْأُرَاءِ حِجْرَةَ وَالْكَسَائِيَّ وَقُرَّ وَرِشَ بَيْنَ الْفُلْطَيْنِ وَقُرَّ يَا بَشَرِي بِالْإِصْفَانِ وَهُوَ لُغَةٌ وَبَشَرَايَ بِالْمَسْكُونِ عَلَى قَصْدِ التَّوَقُّفِ وَالسَّرُورَةِ أَي الْوَارِثِ وَاحْتِاجُهُ مِنْ سَائِرِ الرُّفْقَةِ وَقَبْلَ اخْرَاجِ أَمْرِهِ وَقَالُوا لَهُمْ دَفَعْنَا إِلَيْنَا أَهْلَ الْمَاءِ لِنَبِيعَهُ لَهُمْ بِعَمْرٍ وَقَبْلَ الصَّعِيرِ لِأَخُوتهِ يَوْسُفَ وَذَلِكَ أَنْ يَهْوَذَا كَانَ بِأَنْبِيَةِ كُلِّ يَوْمٍ بِالطَّعَامِ فَأَتَاهُ يَوْمَئِذٍ فَمَلَمَ بِجَدِّهِ فِيهَا فَأَخْبَرَ أَخُوتهِ ، فَأَتُوا الرُّفْقَةَ وَقَالُوا هَذَا غُلَامٌ أَبَقَ مِمَّا فَايَسَّرْتُمُوهُ فَسَكَتَ يَوْسُفَ مَخَافَةَ أَنْ يَقْتُلُوهُ بِصَافَةِ نَصَبِ عَلَى الْحَالِ أَي اخْفَوْهُ مَنَاعًا لِلتَّاجِرَةِ وَاسْتِنْفَاقَهُ مِنَ الْبَصِيعِ فَأَلَقَهُ مَا بَصِيعٌ مِنَ الْمَالِ لِلتَّاجِرَةِ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ لَمْ يَخْفَ عَلَيْهِ إِسْرَارُهُمْ أَوْ صَنِيعُ أَخُوتهِ يَوْسُفَ بِأَبِيهِمْ وَأَخْبَاهِهِمْ (٢٠) وَشَرُّهُ وَبَاعُوهُ وَفِي مَرْجِعِ الصَّعِيرِ أَوْجُهَانِ أَوْ اشْتَرُوهُ مِنْ أَخُوتهِ بِبَنِي بَنِيهِ مَبْخُوسَ لُرَيْقَةَ أَوْ تَقْصَانَةَ دَرَاهِمَ بِحَدِّ مِنْ الشَّمْسِ مَعْدُودَةً قَابِلَةً فَأَتَيْهِمْ كَانُوا يَبْرُتُونَ مَا بَالِغَ الْأَوْثِنَةِ وَيَحْتَدُونَ مَا دُونَهَا قَبْلَ كَانِ عَشْرِينَ دِرْهَمًا وَقَبْلَ اثْنَيْنِ وَعَشْرِينَ وَكَانُوا فِيهِ فِي يَوْسُفَ مِنْ أَيْرَاهِدِيِّينَ الرَّاعِمِينَ عَنْهُ وَالصَّعِيرُ فِي رُكُوتِهَا أَنْ كَانَ لِلْأَخُوتهِ فُظَاهِرٌ وَأَنْ كَانَ لِلرُّفْقَةِ وَكَانُوا بِأَعْيُنِ خُرُودِهِمْ فِيهِ لِاتِّهَمِ الْبَنْطَطُوهُ وَالْمَسْبُطُ لِلشَّيْءِ مِنْهُارُونَ بِهِ خَاطَفٌ مِنْ انْتِرَاعِ مَسْتَحْجِلٍ فِي بَيْعِهِ وَأَنْ كَانُوا مِنْبَاعِينَ فَلَاتَيْهِمْ اعْتَقَدُوا أَنَّهُ آيِفٌ ، وَفِيهِ

- جزء ١٢ متعلق بالزاعدين ان جعل اللام للتعريف وان جعل بمعنى الذى فهو متعلق بمحذوف بيئته ركوع ١٣ الزاعدين لان متعلق الصلة لا يتقدم على الموصول (٢١) وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ وهو العزيز الذى كان على خيراتن مصر واسمه قَطْفِيرُ او اِطْفِيرُ وكان الملك يومئذ رِيَان بن الوليد العليقي وقد آمن بيوسف عمر ومات في حياته وقيل كان فرعون موسى عاش اربعمائة سنة لقوله تعالى ولقد جاءكم يوسف من قبل بالبينات والمشهور انه من اولاد فرعون يوسف والآية من قبيل خطاب الاولاد بأحوال الآباء روى انه اشتراه العزيز وهو ابن سبع عشرة سنة ولبت في منزله ثلاث عشرة سنة واستوزره الريان وهو ابن ثلاث وثلاثين سنة ونسوق وهو ابن مائة وعشرين واختلف فيما اشتراه به مَنْ جعل شراه غير الاول فقيل عشرون ديناراً وزوجاً نعل وثوبان ابيضان وقيل ملوهُ فضةً وقيل ذهباً لِامْرَأَتِهِ راعيل او زَلِيخَا أَكْرَمِي مَثْوَاهُ اجعل مقامه عندنا كريماً اى حسناً والمعنى احسنى تعهده عَسَى أَنْ يَنْفَعَنَا في ضياعنا وأموالنا ونستظهر به في مصالحنا أَوْ نَتَّخِذَهُ وَلَدًا ننتبهاه وكان عقيماً لما تفرس فيه من الرشد .
ولذلك قيل افرس الناس ثلاثة عزيز مصر وابنة شعيب التي قالت يا ابنت استأجره وابو بكر حين استأخلف عمر وكذلك مكنا ليوسف في الأرض وكما مكنا محبته في قلب العزيز او كما مكناه في منزله او كما انجيناها وعطفنا عليه العزيز مكنا له فيها ولنعلمه من تأويل الأحاديث عطف على مضر تقديره لينصرف فيها بالعدل ولنعلمه اى كان القصد في انجائه وتمكينه الى ان يقمير العدل ويدبر امور الناس ويعلم معاني كتب الله تعالى واحكامه فينفذها او تعبير المنامات المنبهة على الحوادث ١٥ الكائنة ليستعد لها ويشتغل بتدبيرها قبل ان تحل كما فعل لسينيه وآله غالب على امره لا يردّه شيء ولا ينازعه فيما يشاء او على امر يوسف اراد به اخوته شيئاً واراد الله غيره فلم يكن الا ما اراده ولكن أكثر الناس لا يعلمون ان الامر كله بيده او لطائف صنعه وخفايا لطفه (٢٢) وَلَمَّا بَلَغَ أَشُدَّهُ مَنَّهُى اشْتَداد جسمه وقوته وهو سن الوقوف ما بين الثلاثين والاربعين وقيل سن الشباب ومبدأه بلوغ الحلم آتيناها حكماً حكمة وهو العلم المؤيد بالعمل او حكماً بين الناس وعلماً يعنى علم تأويل الاحاديث وكذلك ناجزي ٢٥ المتحسين تنبيهه على انه سبحانه وتعالى انما آناه ذلك جزاء على احسانه في عمله واتقائه في عنفوان امره (٢٣) وَرَأَوْنَهُ الَّذِي هُوَ فِي بَيْنِنَا عَنْ نَفْسِهِ طَلِبَتْ مِنْهُ وَتَحَلَّتْ اِنْ يَواقِعُهَا مِنْ رَادٍ يَرُودُ اِذَا جَاءَ وَذَهَبَ لَطِبَ شَيْءٌ وَمِنْهُ الرَّائِدُ وَغَلَقَتْ الْاَبْوَابُ قِيلَ كَانَتْ سَبْعَةَ وَالتشديد للتكثير او للمبالغة في الايتان وَقَالَتْ هَيْبَتُ لَكَ اى اقبل وبادر او تهيات والكلمة على الوجهين اسم فعل بنى على الفتح كائِن واللام للتعيين كالتي في سقيا لك وقرأ ابن كثير بالصمّ وفتح الهاء تشبيهاً له بحيت ونافع وابن عامر بالفتح ٢٥ وكسر الهاء كعيط وقرأ هشام كذلك الا انه يهمز وقد روى عنه ضمّ التاء وقرئ هَيْبَتُ كَجَبْرٍ وَهَيْبَتُ كَجَيْبَتُ مِنْ هَاءٍ يَهِيءُ اِذَا تَهَيَّأَ وقرئ هَيْبَتُ وعلى هذا فاللام من صلته قَالَ مَعَاذَ اللَّهِ اَعُوذُ

بإلته معادا أَنَّهُ أَنْ الشَّانَ رُبِّي أَحْسَنَ مَثَوَاتِي سَيِّدِي تَطْفِيرِ أَحْسَنَ تَعْبُدِي أَنْ قَدَلْ لَكَ فِي الْكَرْمِي جِرْه ١٢
 مثواه فما جرأوه أن اخرونه في أهله وقيل الصمير لله أي أنه خالقي أحسن منزلي بأن عطف على قلبه ركوع ١٣
 فلا اصصيه أَنَّهُ لَا يَفْلُحُ الْفَالِقُونَ الْمُحَارُونَ الْحَسَنَ بِالْحَسَبِي وَقِيلَ الرُّنَاةُ فَاثْنُ الرُّنَا ضَامِرٌ عَلَى الرُّرَاقِ
 وَالرُّرِي جَاءَهُ (١٢) وَقَدْ هَمَّتْ بِهِ وَقَمَّ بِهَا قَصَدَتْ خِجَالِطِنَهُ وَقَصَدَتْ خِجَالِطِنَهَا وَالْهَمَّ بَانِشِي قَصَدَهُ وَالْعَرَمُ
 عَلَيْهِ وَمِنَهُ الْهَمَامُ وَهُوَ الَّذِي إِذَا هَمَّ بِشَيْءٍ اَصْغَاهُ وَالرَّادُ بَيْتُهُ مِمِلَ الطَّبَعِ وَمِنَارِعَةُ الشَّهِيرَةُ لَا الْقَصْدُ
 الْاِخْتِيَارِي. وَذَلِكَ مِمَّا لَا يَدْخُلُ تَحْتِ النِّكَالِيفِ بَلِ الْحَقِيفُ بِاللَّحِجِّ وَالْاَجْرُ الْجُرَيْلُ مِنَ اِنْتَهٍ مِنْ يَكْفٍ
 نَفْسَهُ عَنِ الْفَعْلِ عِنْدَ قِيَامِ هَذَا الْهَمِّ اَوْ مَشَارَفَةِ الْهَمِّ كَقَوْلِكَ قَدَلْتَهُ لَوْ لَمْ اَخْفَ اِنْتَهٍ لَوْلَا اَنْ رَأَى يُرْقَانُ رَبِّهِ
 فِي قَبْحِ الرُّنَا رَسُوهُ مَعْتَبَهُ لَخَالِطَهَا لَشَيْفِ الْعُلْمَةِ وَكَثْرَةُ الْمَبَالِغَةِ وَلَا يَجُوزُ اَنْ يُجْعَلَ وَهَمَّ بِهَا جَوَابٌ لَوْلَا
 فَانَّ حِكْمَهَا حَكَمَ اِدْرَاتِ الشَّرْطِ فَلَا يَتَقَدَّمُ عَلَيْهَا جَوَابُهَا بَلِ الْجَوَابُ لِحَدْرَفِ يَدَلُّ هُوَ عَلَيْهِ ، وَقِيلَ
 ١. رَأَى جِرَيْلٍ وَقِيلَ يَمْتَلِ لَهُ يَعْقُوبُ عَاقِبًا عَلَى اِنْمَالِهِ وَقِيلَ قَطْفِيهِ وَقِيلَ نُوْدِي بِاِ يَرْسُفُ اَنْتَ مَكْتُوبٌ
 فِي الْاَنْبِيَاءِ وَتَعْمَلُ عَمَلِ السَّفَهَاءِ كَمَا لَنْكَ مِثْلُ ذَلِكَ التَّشْبِيهِتِ قَبْتِنَاهُ اَوْ الْاَمْرُ مِثْلُ ذَلِكَ لِنَعْرُفِ عِنْدَ السُّرْمَةِ
 خِيَانَةَ السَّيِّدِ وَالْفَحْشَاءَةَ الرُّنَا أَنَّهُ مِنْ عِبَادِنَا اَلْمُخْلِصِيْنَ اَلَّذِيْنَ اَخْلَصَهُمُ اَللَّهُ لَطَاعَتِهِ وَقَرَأَ اَبْنُ كَثِيْرٍ
 وَاَبُو عَمْرٍو وَابْنُ عَامِرٍ وَيَعْقُوبُ بِالْكَسْرِ فِي كُلِّ الْقُرْآنِ اِذَا كَانَ فِي اَوَّلِهِ الْاَلْفُ وَاللَّامُ اِى اَلَّذِيْنَ اَخْلَصُوا
 دِيْنَهُمْ لِلَّهِ (١٥) وَاسْتَيْقَ اَنْبِيَاءُ اِى تَسَابَقُوا اِلَى الْبَابِ فَحَدَفَ الْجَزْرُ اَوْ صَوَّتِ الْفَعْلُ مَعْنَى الْاِخْتِدَارِ وَذَلِكَ اَنْ
 ١٥. يَرْسُفُ عَمَّرَ مِنْهَا لِيُخْرِجَ وَاسْرَعَتْ وَرَاعَهُ لِنَمْنَعَهُ الْخُرُوجَ وَقَدَّتْ قَبِيصَةً مِنْ ذُبُرِ اجْتِنْدِيْبَتِهِ مِنْ وِرَاقِهِ
 قَانَقَتْ قَبِيصَتَهُ وَالْفَلَقُ الشَّقُّ طَوْلًا وَالْفَلْطُ الشَّقُّ عَرْضًا وَالْقَوِيَّةُ سَيِّدَتُهَا وَصَادَفَا زَوْجَهَا لَدَا اَبْوَابِ قَالَتْ مَا
 جَزَاءَهُ مِنْ اَرَادَ بِاَهْلِكَ سَوْءًا اَلَا اَنْ يَسْجَنَ اَوْ عَذَابٍ اَرْبَهْرَ اِيْمَا بِاَتْبَاقِهَا قَرَّتْ مِنْهُ تَبْرِيَّةٌ لِسَاحَتِهَا عِنْدَ
 زَوْجِهَا وَتَغْيِيْرُهُ عَلَى يَرْسُفٍ وَاعْرَافُهُ بِهِ اِنْتِقَامًا مِنْهُ ، وَمَا نَافِيَةٌ اَوْ اِسْتِفْهَامِيَّةٌ بِمَعْنَى اِى شَيْءٍ جِرَآءُ اَوَّلِ
 اَلْسَجْنِ (١٦) قَالَتْ فِي رَاوْدَتِي عَنْ نَفْسِي طَالِبِيْنِي بِالْوَرَاةِ وَاقْبَا قَالَ ذَلِكَ دَفْعًا لِمَا عَرَضَتْهُ لَهُ مِنَ اَلْسَجْنِ
 اَوْ الْعَذَابِ الْاَلِيْمِ وَلَوْ لَمْ تَكْذِبْ عَلَيْهِ لَمَا قَالَهُ وَشَهِدَ شَهِدٌ مِنْ اَقْبَلِهَا قَبِيْلُ اَبْنِ عَمَّهَا وَقَبِيْلُ اَبْنِ خَالِهَا
 صَبِيًا فِي الْهَدْيِ وَعَنِ اَلنَّبِيِّ صَلَعَمَرُ تَكَلَّمَ اَرْبَعَةً صَغَارًا اَبْنِ مَاشِطَةَ فِرْعَوْنَ وَشَآهَدَ يَرْسُفُ وَصَاحِبُ جُرُوجِجٍ
 وَعَبَسِيٌّ وَاقْبَا اَلْقَى اَللَّهُ اَلشَّهَادَةَ عَلَى لِسَانِ اَعْلِيَا لَنْتَكُونَ اَلرَّوْمَ عَلَيْهِمْ اَنْ كَانَ قَبِيصَةً قَدَّ مِنْ قَبْلِ
 قَصَدَتْ وَهُوَ مِنْ اَلْاَكْبَادِيْنَ لِأَنَّهُ يَدَلُّ عَلَى اَتْيَا قَدَّتْ تَقْبِيصَتَهُ مِنْ قَدَامِهِ بِاللَّدْفِ عَنِ نَفْسِهَا اَوْ اَنَّهُ اَسْرَحَ
 خَلْفَهَا فَتَعَتَّرَ بِذَيْلِهِ فَاَنْقَدَتْ جِيْبَهُ (١٧) وَكَانَ يَخِيصُهُ قَدَّ مِنْ ذُبُرِ فَكَذَّبَتْ وَهُوَ مِنْ اَتْمَادِيْتِيْنَ لِأَنَّهُ يَدَلُّ
 ٢٥ عَلَى اَتْيَا تَبَعْتَهُ فَاجْتِنْدِيْبَتِ ثَوْبِهِ فَقَدَّتْهُ ، وَالشَّرْطِيَّةُ مَحْكِيَةٌ عَلَى اِرَادَةِ الْقَوْلِ اَوْ عَلَى اَنْ فَعَلَ اَشْهَادَةً مِنْ
 الْقَوْلِ وَتَسْمِيْنِيهَا شَهَادَةٌ لِأَنَّهَا اَدَّتْ مَوْتَهَا ، وَالْوَجْعُ بَيْنَ اَنْ وَكَانَ عَلَى تَأْوِيلٍ اَنْ يُعَلِّمَ أَنَّهُ كَانَ وَخِرُوهُ
 وَنَفْيُهُ قَوْلُهُ اَنْ اِحْسَنْتُ اَنِّي فَقَدْ اِحْسَنْتُ اَبْرَاهِمَ مِنْ قَبْلِ فَانَّ مَعْمَا اَنْ تَمْنَى عَلَى جَاحِسَانِكَ اَمْنِيْ

جاءه ١٢ عليك باحسانى السابق ، وثرى من قبل ومن دبر بالضم لآتهم قطعاً عن الاضافة كقول وعد وبالفتح ركوع ١٣ كاتهما جعلاً علمين للحيثيتين فمنها الصرف ويسكون العين (٨) قلما رأى قبيصة قد من دبر قال آثم ان قولك ما جاء من اراد جاهلك سوءاً او ان السوء او ان هذا الامر من كبدك من جيلتك والخطاب لها ولا مثالها او لسائر النساء ان كبدن عظيم فان كبد النساء اطف وأعطف بالقلب واشتد تأثراً في النفس ولا تبت يراجهن به الرجال والشيطان يوسوس به مساقاة (١١) يوسف حذف منه حرف النداء لقرينه وتلقينه للحيثية اعرض عن هذا الكنبه ولا تذكره واستغفري لذنبك يا راعيل اذك ركوع ١٤ كنت من الخاضعين من القوم المذنبين من خجلت اذا اذنب متعبدا والتذكير للتغليب (١٣) وقال نسوة

هـ اسم لجمع امرأة وتأنيبه بهذا الاعتبار غير حقيقى ولذلك جرد فعله وضم النون لئلا يقع فيها في المدينية شرف لقال اى استعنى الحكاية في مصر او صفة نسوة وكن خمسا زوجة الحاحب والساق والجاز والسجان وصاحب الدواب امرأت العزير تراءد فتأها عن نفسه تطلب موافقة غلامها آياها ، والعزير بلسان العرب المبلد ، وأصل قتي قتي لغولهم قتيان والفتوة شاة قد شغفها حباً شغاف قلبها وهو حجابها حتى وصل الى قوادها حباً ونمبه على التمييز لمعرف الفعل عنه وثرى شغفها من شغف البعير اذا هنأ بالاطران فأحرقه انا نترأف في ضلال مبين في ضلال عن الرشيد وبعده عن الصواب (١٣) قلما سمعت ببعكهن باغبائوت وانما ستمه مكر لآتين اخفيته كما يخفى الماكر مكره او قلن ذلك لئلهن يوسف او لآنها استنكمتنهن سرها فاشبهته عليها أرسلت آلهن تدعوهن قيل دعوت اربعين ١٥ امرأة فيهن الخمس واعتدت لهن منكاً ما يتكفن عليه من الوسائد وانت كل واحدة منهن سكيناً حتى يتكفن والسكاكين بايديهن فاذا خرج عليهن يبهن ويشتعلن عن نفوسهن فتقع ايديهن على ايديهن فيقطعنها فيبيكن بالحجارة او يهاب يوسف مكرها اذا خرج وحده على اربعين امرأة في ايديهن الخناجر وقيل منكاً طعاماً او يجلس طعام فاتهم كانوا يتكتمون للطعام والشراب ترقاً ولذلك نهى عنه قال جميل

فقلنا بنعة وآتانا وشرونا الحلال من قائله

وقيل اليتكأ طعام يحتر حراً كان الفاطح يتكى عليه بالسكين وثرى منكاً بحذف الهمزة ومثكاً باشباع الفتححة كمنزح ومنكاً وهو الاثرح او ما يقطع من منك الشى اذا بنته ومثكاً من تكى يثك اذا اتكأ وقالت آخر عليهن قلما رأية اكبركة عظيمة وهن حسنة الفائق وعن النبي صلعم رأيت يوسف ليلة العراج كالقمر ليلة البدر وقيل كان يرى تالاً وجهه على الجدران وقيل اكبرن ١٥ بمعنى حصن من اكبرت المرأة اذا جاضمت لآتها تدخل الكبر بالجيش واليهاء ضمير المصدر او ليوسف على حذف اللام اى حصن له من شدة الشيف كما قال النبي

خَيْفَ آلَةِ وَاسْتَوَىٰ ذَا الْجِبَالِ يَرْفَعُ ۗ خَانَ لُحُوتَ حَاصِنَتٍ فِي الْخُدُورِ الْعَوَارِفِ

ر ك و ح ١٢

جزء ١٢

وَقَطَعْنَ أَيْدِيَهُنَّ جَرَحْنَهَا بِالسَّكَاكِينِ مِنْ فِرطِ الدَّهَشِيَّةِ وَقُلْنَ خَاشَ لِلَّهِ تَنْزِيهَا لَهُ مِنْ صِفَاتِ الْعَجِيزِ وَتَخَيُّبًا مِنْ قُدْرَتِهِ عَلَى خَلْقِ مِثْلِهِ وَأَسْمُهُ كَانْنَا كَمَا قَرَأَهُ أَبُو عَمْرٍو فِي الدَّرَجِ فَخُدْرَتِ الْعَهْ الْأَخْيَرَةُ تَخَفِيهَا وَهُوَ حَرْفٌ يَفِيدُ مَعْنَى التَّنْزِيهِ فِي بَابِ الِاسْتِثْنَاءِ فَوَضَعَ مَوْضِعَ التَّنْزِيهِ وَاللَّامُ لِلْيَبَانِ كَمَا فِي قَوْلِهِ سَقِيًّا لَكَ وَتَرَى خَاشَ آلَتَهُ بِغَيْرِ لَامٍ بِمَعْنَى بِرَاءَةِ اللَّهِ وَخَاشًا لِلَّهِ بِالْمَنْتَوِيْنَ عَلَى تَنْزِيهِهِ مِنْزِلَةَ الْمَصْدَرِ وَقِيلَ حَاشَا قَاعَلٌ مِنْ الْجَشَا الَّذِي هُوَ النَّاسِجِيَّةُ وَفَاعِلُهُ صَمِيرٌ يُوَسِّفُ أَي صَارَ فِي نَاحِيَةِ اللَّهِ مِمَّا يُتَوَقَّمُ فِيهِ مَا هَذَا بَشَرًا لَآنَ هَذَا الْجِبَالِ غَيْرُ مَعْرُودٍ لِلْبَشَرِ وَهُوَ عَلَى لُغَةِ الْجَحَازِ فِي إِصْحَالٍ مَا عَمِلَ لَيْسَ لِمُشَارَكَتَيْهِمَا فِي نَفْيِ الْجِبَالِ وَتَرَى بَشَرًا بِالرَّفْعِ عَلَى لُغَةِ تَمِيمٍ وَيَشِيرُ أَي بِعَبْدٍ مُشِيرٍ لَتَمِيمٍ أَنْ هَذَا إِلَّا مَلَكَ كَرِيمٌ فَإِنَّ الْجَمْعَ بَيْنَ الْجِبَالِ الرَّائِفِ وَالْكَمَالِ الرَّائِفِ وَالْعَمَمَةِ الْبَالِغَةِ مِنْ خَوَاصِّ الْمَلَائِكَةِ أَوْ لَآنَ جَمَالَهُ فَوْقَ جَمَالِ الْبَشَرِ لَا يَفُوقُهُ فِيهِ إِلَّا الْمَلَكُ (٣١) قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ أَي نَبِيٌّ ذَلِكَ الْعَبْدُ الْكَامِلُ الَّذِي لُمْتُنِّي فِيهِ بِالِاتِّسَانِ بِهِ قَبْلَ أَنْ تَتَمَوَّرَهُ حَقٌّ تَمَوَّرَهُ وَلَوْ تَمَوَّرْتَهُ بِمَا عَابَيْتَنِي لَعَذَّبْتُنِي أَوْ فَيَذَا هُوَ الَّذِي لُمْتُنِّي فِيهِ فَوَضَعَ ذَلِكَ مَوْضِعَ هَذَا رُفْعًا لِنَزْلَةِ الْمَشَارِ الْيَهُ وَقُلْنَا رَاوُدُنَهُ عَنْ تَفْسِيهِ فَاسْتَعْصَمَ فَامْنَبِيعَ طَلِبَا لِلْعَمَمَةِ أَقْرَبَتْ لَيْتُنَّ حِينَ عَرَفْتِ أَتَيْتَنَّ بِعَذْرَتِهَا صَكِي بِعَارِئِهَا عَلَى الْإِنْتِ عَوِيكُنَّ وَلَيْتُنَّ لَمْ يَفْعَلْ مَا أَمَرَهُ أَي مَا أَمَرَ بِهِ فَخُدْرَتِ الْجَارِ أَوْ أَمْرِي أَيَّاهُ بِمَعْنَى مُوجِبِ أَمْرِي فَيَكُونُ الصَّمِيرُ لِيُوسِفَ لَيْسَ جَسَدِي وَيَكُونُ مَا وَرَى وَأَسَانُ الدَّعْوَةِ الْيَهُتِ جَمِيعًا لِأَتَيْتِ خَوْفَنَهُ عَنِ تَخَالُفِهَا وَرَيْتُ لَهُ مَحَارَعَتَهَا أَوْ دَعْوَنَهُ إِلَى انْفُسَتِي وَتَمِيلُ أَي تَمِيلُ أَيْدِيَهُنَّ لِقَوْلِهِ هَذَا وَإِنَّمَا كَانَ الْأَوَّلِيُّ بِهِ أَنْ يَسْأَلَ اللَّهَ الْعَاقِبِيَّةَ وَلِنَدَاكَ رَدَّ رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ عَلَى مَنْ كَانَ يَسْأَلُ الصَّمِيرَ وَالْأَلَّ تَصْرُفٌ عَنِّي وَإِنْ لَمْ تَصْرُفْ عَنِّي كَيْدًا فَنِي فِي تَخْيِيْبِ ذَلِكَ الَّذِي وَتَحْسِينِهِ عِنْدِي بِالِاتِّبَاعِ عَلَى الْعَمَمَةِ أَصْبُ الْيَهُتِ أَيْ إِلَى جَانِبَيْتِ أَوْ إِلَى انْفُسَتِي بِجَانِبَيْتِ وَمَقْتَضَى شَهَوَتِي وَالصَّبْرُ الْمِيلُ إِلَى الْهُوَى وَمِنْهُ الصَّبَا لِأَنَّ الدَّفُوسَ تَسْتَطْبِئُهَا وَتَمِيلُ إِلَيْهَا وَتَرَى أَصْبُ مِنَ الصَّبَابَةِ وَهِيَ الشَّرْقُ وَأَكْبُ مِنَ الْإِحْجَالِيَّتِ مِنْ السُّهُبَاءِ بَارِكَابُ مَا يَدْعُوْنِي إِلَيْهِ فَإِنَّ الْحَكِيمَ لَا يَفْعَلُ الْفَبِيحَ أَوْ مِنَ الَّذِينَ لَا يَحِلُّونَ بِمَا يَعْلَمُونَ فَأَتَمُّ وَاجْتِهَالُ سَوَاءِ (٣٢) فَاسْتَجَابَ لَهُ رُودَهُ فَاجَابَ إِلَيْهِ دَعَاةَ الَّذِي تَضَمَّنَتْهُ قَوْلُهُ وَالَّا تَصْرُفْ قَصْرٌ عَنهُ كَيْدًا فَنِي بِالْعَمَمَةِ حَتَّى وَطِنَ نَفْسَهُ عَلَى مَشَقَّةِ السَّجَنِ وَأَثَرَهَا عَلَى اللَّائِيَّةِ وَالْمَضْمُونَةِ لِلْعَمَمِيَّانِ أَنَّهُ هُوَ السَّمِيحُ لِدَعَاةِ الْمُنْتَجِحِينَ إِلَيْهِ الْعَالِمِينَ وَمَا جُحِلَّ لَهُمْ (٣٥) ثُمَّ يَذَّأ

- جزء ١٣ لَهُمْ مِنْ بَعْدِ مَا رَأَوِا آيَاتِ ثَمَّ ظَهَرَ لِلْعَزِيزِ وَأَهْلِهِ مِنْ بَعْدِ مَا رَأَوِا الشَّوَاهِدَ الدَّالَّةَ عَلَى بَرَاءَةِ يَوْسُفَ رُكُوع ١٤ كَشَاهِدَةَ الصَّبِيِّ وَقَدْ الْقَمِيصَ وَقَطَعَ النِّسَاءَ أَيْدِيَهُنَّ وَاسْتَعْصَمَهُ عَنْهُنَّ ، وَفَاعِلٌ بَدَأَ مَضْمَرٌ يَفْسِّرُهُ لَيْسَ جُنُنُهُ حَتَّى حِينٍ وَذَلِكَ لِأَنَّهَا خَدَعَتْ زَوْجَهَا وَجَمَلَتْهُ عَلَى سِجْنِهِ زَمَانًا حَتَّى تَبَصَّرَ مَا يَكُونُ مِنْهُ أَوْ يَحْسَبُ النَّاسُ أَنَّهُ الْمُجْرِمُ فَلَبِثَ فِي السِّجْنِ سَبْعَ سِنِينَ وَقُرِئَ بِالنِّسَاءِ عَلَى أَنْ بَعْضُهُمْ خَاطَبَ بِهِ الْعَزِيزَ
- رُكُوع ١٥ عَلَى التَّعْظِيمِ أَوْ الْعَزِيزِ وَمِنْ يَلِيهِ وَعَتَّى بِلُغَةِ هَذَا (٣٦) وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ أَيْ أُدْخِلَ يَوْسُفَ السِّجْنَ وَاتَّفَقَ أَنْ أُدْخِلَ حِينَئِذٍ آخِرَانِ مِنْ عِبِيدِ الْمَلِكِ شَرَابِيهَ وَخَبَّازَهُ لِأَنَّهَا بَاتَهُمَا يَرِيدَانِ أَنْ يَسْتَأْهَ قَالَ أَحَدُهُمَا يَعْنِي الشَّرَابِيهَ إِنِّي أَرَانِي فِي الْمَنَامِ وَهُوَ حِكَايَةُ حَالِ مَاضِيَةٍ أَعْصَرَ حَمْرًا أَيْ عُنْبًا وَسَمَّاهُ بِمَا يُوَلِّئُ إِلَيْهِ وَقَالَ الْآخَرُ أَيْ الْخَبَّازُ إِنِّي أَرَانِي أَوْفَى رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ تَنْهَسُ مِنْهُ تَبَسُّمًا بِنَأْوِيلِهِ أَنَا فَرَأَاكَ مِنَ الْمُحْسِنِينَ مِنَ الَّذِينَ يَحْسِنُونَ تَأْوِيلَ الرُّؤْيَا أَوْ مِنَ الْعَالَمِينَ وَأَمَّا قَالَا ذَلِكَ لِأَنَّهَا رَأَتْهَا فِي السِّجْنِ يَذْكَرُ النَّاسَ وَيُعْتَبَرُ رُؤْيَا عَمٍ أَوْ مِنَ الْمُحْسِنِينَ إِلَى أَهْلِ السِّجْنِ فَاحْسِنُوا إِلَيْنَا بِتَأْوِيلِ مَا رَأَيْنَا أَنْ كُنْتَ تَعْرِفُهُ (٣٧) قَالَ لَا يَأْتِيكُمْ طَعَامٌ تَرُزِقَانَهُ إِلَّا نَبَأْتُكُمْ بِتَأْوِيلِهِ أَيْ بِتَأْوِيلِ مَا قَصَصْنَا عَلَى أَوْ بِتَأْوِيلِ الطَّعَامِ يَعْنِي بَيَانِ مَا حَيْثُ وَكَيْفِيَّتِهِ فَاتَّهَ يَشْبَهُ نَفْسِ الْمَشْكَلِ كَأَنَّهُ أَرَادَ أَنْ يَدْعُوهُمَا إِلَى التَّوْحِيدِ وَيُرْشِدُهُمَا إِلَى الطَّرِيقِ الْقَوِيمِ قَبْلَ أَنْ يُسْعَفَ إِلَى مَا سَأَلَا مِنْهُ كَمَا هُوَ طَرِيقَةُ الْأَنْبِيَاءِ وَالنَّازِلِينَ مَنَازِلَهُمْ مِنَ الْعُلَمَاءِ فِي الْهَيْدَايَةِ وَالْإِرْشَادِ فَتَقَدَّمَ مَا يَكُونُ مَعْجَزَةً لَهُ مِنَ الْإِخْبَارِ بِالْغَيْبِ لِبِدَائِهِمَا عَلَى صِدْقِهِ فِي الدَّعْوَةِ وَالنَّعْبِيرِ قَبْلَ أَنْ يَأْتِيَكُمْ ذَلِكُمْ ذَلِكَ التَّأْوِيلُ مِمَّا عَلَّمَنِي رَبِّي بِالْإِلْهَامِ وَالْوَحْيِ وَلَيْسَ ١٥ مِنْ قَبِيلِ النَّكْهَةِ وَالنَّعْجِيمِ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ تَعْلِيلٌ لِمَا قَبْلَهُ أَيْ عَلَّمَنِي ذَلِكَ لِأَنِّي تَرَكْتُ مِلَّةَ أَوْلَئِكَ (٣٨) وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَأَسْحَفَ وَيَعْقُوبَ أَوْ كَلَامٌ مُبْتَدَأٌ لِمَهْيِدِ الدَّعْوَةِ وَإِظْهَارِ أَنَّهُ مِنْ بَيْتِ النَّبُوَّةِ لِيَقْوَى رَغْبَتُهُمَا فِي الْاسْتِمَاعِ إِلَيْهِ وَالْوُثُوقِ عَلَيْهِ وَلِذَلِكَ جُوزَ لِلخَامِلِ أَنْ يَصِفَ نَفْسَهُ حَتَّى يُعْرَفَ فَيُقْتَنَسَ مِنْهُ ، وَتَكَرَّرَ التَّصْمِيرُ لِلدَّلَالَةِ عَلَى اخْتِصَاصِهِمْ وَتَأْكِيدِ كُفْرِهِمْ بِالْآخِرَةِ مَا كَانَ لَنَا مَا صَحَّحَ لَنَا مَعْشَرَ الْأَنْبِيَاءِ أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ أَيْ شَيْءٍ كَانَ ذَلِكَ أَيْ التَّوْحِيدِ مِنْ فَضْلِ اللَّهِ عَلَيْنَا بِالنُّوحِ وَعَلَى النَّاسِ وَعَلَى سَائِرِ النَّاسِ بِبِعْتِنَا لِإِرْشَادِهِمْ وَتَبْيِينِهِمْ عَلَيْهِ وَلَكِنَّ أَكْثَرَ النَّاسِ الْمُبْعُوثِ أَيْهِمْ لَا يَشْكُرُونَ هَذَا الْفَضْلَ فَيُعْرِضُونَ عَنْهُ وَلَا يَتَنَبَّهُونَ أَوْ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَيْهِمْ بِنَصَبِ الْإِدْلَالِ وَأَنْزَالِ الْآيَاتِ وَنَكْنَ أَكْثَرَهُمْ لَا يَنْظُرُونَ إِلَيْهَا وَلَا يَسْتَنْدِلُونَ بِهَا فَيُلْغَوْنَهَا كَمَنْ يَكْفُرُ النِّعَةَ وَلَا يَشْكُرُهَا (٣٩) يَا صَاحِبِي السِّجْنِ أَيْ يَا سَاكِنِيهِ أَوْ يَا صَاحِبِي فِيهِ فَأَضَافِيهَا إِلَيْهِ عَلَى الْإِتْسَاعِ كَعَوْلِهِ • يَا سَارِقَ اللَّيْلَةِ أَهْلَ الْبَدَارِ • أَرَجَابٌ مُتَفَرِّقُونَ شَتَّى مُتَعَدِّدَةٌ مُتَسَاوِيَةٌ الْأَقْدَامِ ٢٥ خَيْرٌ أَمَّ اللَّهُ الْوَاحِدُ الْمَتَّوِّحِدُ بِاللَّوْهِيَّةِ الْقَفَّارِ الْغَالِبِ الَّذِي لَا يَعَادِلُهُ وَلَا يَقَاوِمُهُ غَيْرُهُ (٤٠) مَا تَعْبُدُونَ

١٣ من ذوبية خطاب لهما ومن على دينهما من اهل مصر أَلَّا أَسْمَاءُ سَمِيَّتُهُمْ فَأَنبَأَ كُمْ مَا آتَوْنِ أَلَّا تَجِبَا جِوهُ رُكُوع ١٥

من سُفْلَانِ اى آلا اشياء باعتبار اسم اطلاقهم عليها من غير حجة تدل على تحقق مسمياتها فيها فكأنكم لا تعبدون آلا الاسماء الجردة والمعنى اكم سميتم ما لم يدل على استحسانه الالهية عقل ولا نقل آية ثم اخذتم تعبدونها باعتبار ما تظنون عليها ان أَلْحَكُم ما الحكم في امر العباداة أَلَّا لَلَّغَ لَاتَهُ الْمُسْتَحَقَّ لها بالذات من حيث انه الراجب لدانته الموجد للكل والمالك لامره امر على لسان انبيائه أَلَّا تَعْبُدُوا أَلَّا آيَةَ أَنَّى أَنَّى دَلَّتْ عَلَيْهِ الْحُجُجُ ذَلِكَ الَّذِينَ الَّذِينَ الَّذِينَ الْحَقُّ وانتم لا تميزون المعوج عن القويم وهذا من التدرج في الدعوة والرأى الحجة بين لهم أَوَّلًا رُحْمَانُ الْمُرْجِدِ عَلَى اتِّخَاذِ الْآلِهَةِ عَلَى طَرِيقِ الْخَطَايَةِ ثُمَّ جِئْنَا عَلَى أَنَّ مَا يَسْمُونَهَا آيَةً وَيَعْبُدُونَهَا لَا تَسْتَحِقُّ الْإِلَهِيَّةَ فَأَنَّ الْمُسْتَحَقَّ الْعِبَادَةَ أَمَّا بِالذَّاتِ وَأَمَّا بِالغَيْرِ وَكَلَّا الْفُحْسِيِّينَ مَنْبَغٍ عِنْدَهَا ثُمَّ نَحْنُ عَلَى مَا هُوَ الْحَقُّ الْقَوِيمِ وَالَّذِينَ الْمُسْتَقِيمِ الَّذِينَ لَا يَهْتَسِبُ

١٠ العقل غيره ولا يرتضى العلم دونه وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ فَيَتَّبِعُونَ فَيَتَّبِعُونَ فِي جَهَالَتِهِمْ (٢١) يَا صَاحِبِي اسْتَسْجِنِي أَمَّا أَتَّخَذُكُمْ بِعَنَى الشَّرَائِي فَيَسْقَى رَبِّهِ خَيْرًا كَمَا كَانَ يَسْهَبُهُ فَبَلَّ وَيَعُودُ إِلَى مَا كَانَ عَلَيْهِ

وأما الآخر يريد به الخيار فبصلم فتأكل الظئير من رأسه ففلا كذبنا فقال فَضَيَّ الْأَمْرَ الَّذِي فِيهِ تَسْتَفْتِيَانِ أَي تقطع الأمر الذى تستفتيان فيه وهو ما يؤول إليه امركما ولذلك وحده فأتيتها وان استفتيا في امرون لكتهما ارادا استنباط عاقبة ما نزل بهما (٢٢) وَقَالَ الَّذِي فَتَى أَنَّهُ نَاجٍ مِنْهُمَا إِنَّمَا أَنْطَانَ يُوسُفُ أَنَّ ذَكَرَ ذَلِكَ عَنِ اجْتِهَادِ وَأَنَّ ذَكَرَهُ عَنْ رُحَى فَهُوَ النَّجَاحِي أَلَّا أَنَّ يُرْوَى الطَّبَقُ بِالْبَقِيَّةِ أَذْكُرُنِي عِنْدَ رَبِّكَ أَذْكُرُ حَالِي عِنْدَ الْمَلِكِ كَيْ يُحَاطَى فَانَسَاةَ الشَّيْطَانِ ذَكَرَ رَبِّهِ فَانَسَى الشَّرَائِي أَنَّ بِذِكْرِهِ لِرَبِّهِ فَأَضَافَ إِلَيْهِ الصدر لِلْإِبْسَةِ لَهُ أَوْ عَلَى تَقْدِيرِ ذِكْرِ إِخْبَارِ رَبِّهِ أَوْ أَنَسَى يُوسُفُ ذَكَرَ اللَّهِ حَتَّى اسْتَعَانَ بِغَيْرِهِ وَبَدَّلَهُ قَوْلَهُ عَمَّ رَحِمَ اللَّهِ أَخِي يُوسُفُ لَوْ لَمْ يَقُلْ أَذْكُرُنِي عِنْدَ رَبِّكَ لَمَا لَبِثَ فِي السَّجْنِ سَبْعًا بَعْدَ الْخَمْسِ وَالْإِسْتِعَانَةَ بِالْعِبَادَةِ فِي كَشْفِ الشَّدَائِدِ وَأَنَّ كَانَتْ مَحْمُودَةً فِي الْجِلْمَةِ لِكِتَابَتِهَا لَا تَبْلِغُ بِمَنْصَبِ الْأَنْبِيَاءِ

١٢ قَلْبَتِ فِي السَّجْنِ بِضَعِّ سِنِينَ ابْتِغَاءَ مَا بَيْنَ انْتِزَاعِ مِنَ النَّسِيعِ وَهُوَ الْقَطْعُ (٢٣) وَقَالَ الْمَلِكُ إِنِّي رُكُوع ١١

أرى سبع بقرات سمان يَأْكُلْنَ سَبْعَ جِحَافٍ نَمَّا دَنَا فَرَجَهُ رَأَى الْمَلِكُ سَبْعَ بَقَرَاتٍ سَمَانَ خَرَجْنَ مِنْ نَهْرٍ يَابِسٍ وَسَبْعَ بَقَرَاتٍ مَهَارِزِلٍ فَابْتَلَعَتْ الْمَهَارِزِلُ النَّحْنَ وَسَبْعَ سَبَلَّاتٍ خَصِي قَدْ انْعَقَدَ حَيْثَا وَأَخَّرَ يَابِسَاتٍ وَسَبْعًا أَخْرَ يَابِسَاتٍ قَدْ أَذْرَكَتْ فَالنَّوْتُ بِالْيَابِسَاتِ عَلَى الْخَصْرِ حَتَّى غَلِبَتْ عَلَيْهَا وَأَمَّا اسْتَعْنَى عَنْ بَيَانِ حَالِهَا بِمَا قَصَّ مَنْ حَالَ الْبَقَرَاتِ ، وَأَجْرَى السَّمَانَ عَلَى الْمِيزِ دُونَ الْمِيزِ لِأَنَّ التَّسْمِيَةَ بِهَا وَرُصِفَ بِهَا السَّبْعُ النَّانِي بِالْجِحَافِ لِتَعَدُّ التَّسْمِيَةَ بِهَا جُرْدًا عَنْ الْمُوصُوفِ فَقَدَّ لِبَيَانِ الْجِنْسِ وَقِيَاسُهُ جُحْفٌ لِأَنَّهُ جَمِيعٌ

١٥ جَاءَهُ لِكَتَبَةِ حُلِّ عَلَى سَمَانَ لِأَنَّهُ تَقْبِصُهُ يَا أَيُّهَا الْمَلِكُ أَتَمُّونِي فِي رُبَائِي عَمَّوَهَا أَنْ كَتَبْتُمْ لِلرُّوِيَا تَعْمُرُونَ أَنْ كَتَبْتُمْ عَالِمِينَ بَعِيَاةَ الرُّوِيَا وَهُوَ الْإِنْتِهَالُ مِنَ النَّمُورِ الْخِيَابِيَّةِ إِلَى الْعَالِي الْمَقَسَاتِيَّةِ الَّتِي هِيَ مِثَالُهَا مِنَ

- ١٣ العبورر وهو الجوارزة وصبرت الرويا عبارة آتيت من عبرتها تعبيرا ، والامر للبيان او لتقوية العامل فان
 ركوع ١٢ الفعل لها آخر عن مفعوله ضعف فلقى بالامر كاسم الفاعل او لتعني تعبرون معنى فعل يعبدى
 باللام كانه قيل ان كنتم تتدبرون لعبارة الرويا (٢٢٤) قالوا انفقنا احلام اى هذه اصغيات احلام وهى
 تخالطها جمع صغيت وأمله ما جمع من اخلاط النبات وحرم فاستعير للرويا الكناية وانما جمعوا
 للبعالعة في وصف الخمر بالباطلان كقولهم فلان يركب الخيل او لتضمنه اشياء مختلفة وما تحن
 يتأويل الآخلام يعالين يريدون بالاحلام الملمات الباطلة خاصة اى ليس لها تأويل عندنا وانما
 انسابول للملمات الصادقة كانه مقدمة ثانية للعذر في جعلهم يتأويله (٢٥) وقال اللى نجا منهما
 من صاحى السجى وهو الشراى وآذكر بعد آمة ونذكر يوسف بعد جماعة من البرهان بجمعة اى
 مدة طوباة وقرى آمة بكسر الهمزة وهى البعة اى بعد ما انعم عليه بالاجاة وآمة اى نسيان يقال
 آمة يامة آمةا اذا نسى والجملة اعترافى ومقول القول آنا انبيكم يتأويله فارسون اى الى من عنده ١٠
 علمه او الى السجى (٢١) يوسف آيما الصديق اى فارس الى يوسف فجاءه فقال يا يوسف وانما
 وصفه بالصديق وهو البائع فى الصدى لانه جرب احواله وعرف صدقه فى تأويله ورواه ورويا صاحبه
 اقتنا فى سبع بقرات سمان بأكلهن سبع حجاب وسبع سنبلات خضر وأخر بابسات اى فى روبا ذلك تعلى
 أرجع الى الناس اعود الى الملك ومن عنده او الى اهل البلد ان قيل ان السجى لم يكن فيه تعلم يعلمون
 تأويلها او فضلك ومكانك وانما لم يبت الكلام فيهما لانه لم يكن جازما بالجمع فربما اخبرم ١٥
 درونه ولا بعلمهم (٢٧) قال ترعون سبع سنين دأبا اى على عادتكم المستمرة وانتصابه على الحال بمعنى
 دائبين او المصدر باصهار فعله اى تدأبون دأبا وتكون الجملة حالا وقرأ حفص دأبا يفتح الهمزة وكلاهما
 مصدر دأب فى العمل وقيل ترعون امر اخرجته فى صورة لكسر مبالغة لقوله فما خصتم قدره فى سنبله
 لئلا ياكله السوس وهو على الآول نصيحة خارجة عن العبارة ألا قايلا بما تأكلون فى تلك السنين
 (٢٥) ثم ياتي من بعد ذلك سبع شداد بأكلن ما قدمتم لهن اى يأكل اعلهن ما اخبرتم لاجلتن ٢٠
 فاستد البهتت على الجار تطبيقا بين المعبر والمعبر به ألا قايلا مما نخمصون فحيززون ليندور الرائة
 (٢٤) ثم ياتي من بعد ذلك عام فيه يفت الناس يمضون من العيث او يعانون من الفاخص من الغوث
 وقيه يعصرون ما يعصر كالعنب والريثون لكثرة انتشار وقيل ياكل حرة والكساتى
 جالنا على تغليب المستغنى وقرى على بناء الفعول من عصرة اذا انجاه ويكمل ان يكون المبنى
 للفاعل منه اى يعيئهم الله ويعيث بعصم او من اعصرت السكابة عليهم فعلى بترع الخافص ٢٥
 او بضمينه معنى أظكر وهذه بشارة بشئهم بها بعد ان آول البقرات السمان والسنبلات اخص بسين
 تخصبة والحجاب واليابسات بسين تجديدة وابتلاع الحجاب السمان بأكل ما جمع فى السنين المخصصة
 فى السنين الجديدة ولعله علم ذلك بالوحى او بان انتهاء الجذب بالجذب او بان السنة الالهية على ان

يوسع على عباده بعد ما صيِّف عليهم (٥٠) وَقَالَ الْمَلِكُ انْتَبِي يَا بَعْدَ مَا جَاءَهُ الرَّسُولُ بِالْتَعْبِيرِ فَلَمَّا جَاءَهُ جِوء ١٢

كوع ١٧

أَرْسُولٍ لِيخْرِجَهُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَالَ الْمُسْرِءَ الَّذِي فَتَقَعَنِ آيْدِيَّتَيْنِ آمَنَّا تَأْتِي فِي الْخُرُوجِ وَقَدْ مَتَّ سَوَّالُ الْمُسْمُوعِ وَفَحَسْ حَالَهُنَّ لَنْظَرِهِ جِرَاءَةً سَاحَتَهُ وَيَعْلَمُ أَنَّهُ سَجِنٌ ظَلَمًا فَلَا يَقْدِرُ الْكَاسِدُ أَنْ يَتَوَسَّلَ بِهِ إِلَىٰ تَقْلِيحِ امْرُءٍ وَفِيهِ دَلِيلٌ عَلَىٰ أَنَّهُ يَبْتَغِي أَنْ يُجَنَّبَهُ فِي نَفْسِ الْأَيْمِ وَيُتَّقِي مَوَاعِيَهَا وَعَنِ النَّبِيِّ صَلَّعُمَ ٥ لَوْ كُنْتُ مَكَانَهُ وَلَبِثْتُ فِي السَّجَنِ مَا لَبِثْتُ لَأَسْرَعْتُ الْجَابِةَ وَأَمَّا قَالَ فَسَأَلَهُ مَا بَالَ الْمُسْمُوعِ وَلَمْ يَقُلْ فَسَأَلَهُ أَنْ يَهْتَشَّ عَنْ حَالِيَّتِي تَهَيَّبِي جَا لَهْ عَلَى الْاِحْتِ وَتَحْقِيقِ الْحَالِ وَأَمَّا لَمْ يَتَعَرَّضْ لِسَيِّدَتِهِ مَعَ مَا صَنَعَتْ بِهِ كَرِيمًا وَمِرَاعَاةَ الْأَدَبِ ، وَقَرَىٰ التَّنْسُوَّةَ بِصَمْتِ النَّمْرِ أَنْ رُبِّي بِكَيْبِدِهِمْ عَلِيمٌ حِينَ قَلَىٰ لِي أَفْلَحَ مَوْلَانِكَ وَفِيهِ تَعْظِيمٌ كَيْدِهِمْ وَالاسْتِشْهَادُ بِعِلْمِ اللَّهِ عَلَيْهِ وَعَلَىٰ أَنَّهُ بَرِيءٌ مِمَّا فَذَفَ بِهِ وَالرَّوْعِيذُ لَيْتِي عَلَىٰ كَيْبِدِهِمْ (٥١) قَالَ مَا خَطْبُكَ قَالَ أَلَمَّا لَمْ يَقُلْ مَا شَأْنُكَ وَالْخَطْبُ امْرُءٌ مِثْلِي لَا يَخْطُبُ فِيهِ صَاحِبَةٌ ١٠

أَنَّ رَأْدَاتِي يُوَسِّفُ عَنْ نَفْسِي فَلَنْ حَاشَ لِلَّهِ تَنْبِيهِ لَهْ وَتَجَبُّ مِنْ قَدْرَتِهِ عَلَىٰ خَلْفِ عَقِيفٍ مِثْلَهُ مَا عَلِمْنَا عَلَيْهِ مِنْ سَوْءٍ مِنْ ذَنْبٍ قَالَتْ أَمْرَاتُ الْعَوْرِي الْأَنْ حَمَحَصَ الْأَخْفُ ثَبِتْ وَاسْتَقْرِ مِنْ حَمَحَصِ الْبَعْبِرِ إِذَا الْفِي مَبَارَكِهِ لِيَبَاحٍ قَالَ فَحَمَحَصَ فِي صَمْتِ الصَّفَا تَقْبَانِيَةً وَنَاءً بَسَلْتِي تَوْءَةً تَمَرٌ صَمَمَا

- ١٠ أو ظهر من حص شعرة إذا استأمله بحيث ظهر بشرة رأسه وقرى على البناء للمفعول آتَا رَأْدَاتِهِ عَنْ نَفْسِي وَأَنَّهُ لَيْتِي لَيْتِي الصَّادِقِينَ فِي قَوْلِهِ هُوَ رَأْدَاتِي عَنْ نَفْسِي (٥١) ذَلِكَ لِيَعْلَمَ قَالَهُ يُوَسِّفُ لَهَا عَادَ الْبِيءَ الرَّسُولِ وَآخِرُهُ بِكَلَامِهِمْ أَيْ ذَلِكَ الْاِنْتِثَبَ لِيَعْلَمَ الْعَوْرِي أَيْ لَمْ أَخْتَمِ بِالْغَيْبِ بِظَهْرِ الْغَيْبِ وَهُوَ حَالٌ مِنَ الْفَاعِلِ أَوْ الْمَفْعُولِ أَيْ لَمْ أَخْتَمِ وَإِنَّا غَائِبٌ عَنْهُ أَوْ هُوَ غَائِبٌ عَنِّي أَوْ طَرَفٌ أَيْ بِمَكَانِ الْغَيْبِ وَرَأَى الْاِسْتِئَارَ وَالْاَبْرَابَ الْمَغْلَقَةَ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ لَا يَغْفِزُهُ وَلَا يَسْتَدِينُهُ أَوْ لَا يَهْدِي الْخَائِبِينَ بِكَيْدِهِمْ خَارِجَ الْفِعْلِ عَلَى الْكَيْدِ مِبَالِغَةً وَفِيهِ تَعَرُّضٌ بِرَأْعِيلَ فِي جِبَانَتِهَا وَرَجَحَهَا وَتَوَكَّيْدَ نَفْسِهِ وَالْعَاجِبُ بِحَالِهِ جِوء ١٣ يَقُولُهُ (٥٢) وَمَا أُبْرَى نَفْسِي أَيْ لَا أَنْزَعَهَا تَنْبِيهِمَا عَلَىٰ أَنَّهُ لَمْ يَرِ بِذَلِكَ تَرْكِيبَةً نَفْسَهُ وَالْعَاجِبُ بِحَالِهِ جِوء ١٣ دَلَّ اِخْتِيَارَ مَا أَنْعَمَ اللَّهُ عَلَيْهِ مِنَ الْعَصْمَةِ وَالْتَوْفِيقِ وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لِيَعْلَمَ أَنَّ لَمْ أَخْتَمِ إِلَىٰ قَالَ لَهُ جَبْرِيلُ وَلَا حِينَ هَمَّتْ فَظَالَ ذَلِكَ أَنَّ النَّفْسَ لَأَمَارَةً بِالْسَوْءِ مِنْ حَيْثُ أَتَاهَا بِالطَّبِيعِ مَائِلَةٌ إِلَى الشَّهَوَاتِ فَتَبْتَمُّ بِهَا وَتَسْتَعْمَلُ الْفُورَى وَالْجَوَارِحَ فِي الْاَبْرَابِ كُلِّ الْاَبْرَابِ أَلَّا مَا رَجَمْتُ رَجْمَةً رَقِي أَوْ أَلَّا مَا رَجَمَهُ اللَّهُ مِنَ النَّفْسِ فَعَصَمَهُ عَنْ ذَلِكَ وَقَبِلَ الْاِسْتِئْنَاءَ مِنْطَعٌ أَيْ وَرَكْنَ رَجْمَةً رَقِي هُوَ الَّذِي تَتَّصِفُ بِهِ الْاَسَاءَةُ وَقَبِلَ الْاَيَّةَ حِكْمَانِيَّةَ قَوْلِ رَأْعِيلَ وَالْمُسْتِثْنَى نَفْسُ يُوَسِّفُ وَأَضْرَابُهُ ، وَعَنِ ابْنِ كَثِيرٍ وَذَلَعُ بِالْسَوْءِ عَلَى قَلْبِ الْهَمْرَةِ وَإِنَّا تَمَرُ الْاَبْرَابِ أَنَّ رَقِي عَفُورٌ رَجَمَهُمْ يَغْفِرُ هَمُّ النَّفْسِ وَيُرْحَمُ مِنْ يَشَاءُ بِالْعَصْمَةِ أَوْ يَغْفِرُ نَلْسْتَعْفُو نَذَابِيهِ الْمَعْتَرِفِ عَلَى نَفْسِهِ وَيُرْحَمُهُ مَا اسْتَعْفُوهُ وَاسْتَرْحَمَهُ مِمَّا ارْتَكَبَهُ (٥٢) وَقَالَ الْمَلِكُ انْتَبِي يَا

- جزء ١٣ استخْلَمَهُ يَنْفُسِي اَجْعَلْهُ خَالصًا لِنَفْسِي قَلْبًا كَكَلِمَةٍ اى قَلْبًا اِنورا به ككلمته وشاهد منه الرشيد والذهاء
 ركوع ١ قَالَ اِنَّكَ اَلْيَوْمَ لَدَيْنَا مَكِينٌ ذُو مَكَانَةٍ وَمِنْ اَيْنَ مَوْتِنِمْ عَلَى كُلِّ شَيْءٍ رَوَى اَنَّهُ لَمَّا خَرَجَ مِنَ الْمَسْجِدِ
 اغْتَسَلَ وَتَنَطَّفَ وَلَيْسَ ثِيَابًا جَدِيدًا فَلَمَّا دَخَلَ عَلَى الْمَلِكِ قَالَ اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ خَيْرِ وَاعُوذُ بِعَوْنِكَ
 وَقَدَرَتِكَ مِنْ شَرِّهِ ثُمَّ سَأَمَ عَلَيْهِ وَدَعَا لَهُ بِالْعِبْرِيَّةِ فَقَالَ مَا هَذَا اللِّسَانُ قَالَ لِسَانُ اَبَاتِي وَكَانَ الْمَلِكُ
 يَعْرِفُ سَبْعِينَ لِسَانًا فَكَلِمَةً بِنِهَا فَاجَابَهُ بِجَمِيعِهَا فَتَنَجَّبَ مِنْهُ فَقَالَ اُصْبِّ اَنْ اَسْمَعَ رَوِّىْكَ مِنْكَ فَحَكَاهَا ٥
 وَنَعَمْتَ لَهُ الْبُقْعَاتِ وَالسَّابِلِ وَاِمَّا كُنِيَهَا عَلَى مَا رَأَاهَا فَاجْلَسَهُ عَلَى السَّرْوِ وَفَوَضَ اِلَيْهِ امْرُءًا وَقَبِلَ تَوَقُّىْ فَحَفِيْبٌ
 فِى ذَلِكِ الْبِلَادِ فَتَنَصَّبَهُ مُنْصَبِهِ وَرَوَّجَ مِنْهُ رَاعِبًا فَوَجَدَهَا عَذْرَاءً وُوَلِدَ لَهُ مِنْهَا اِفْرَاتِيْمَ وَمِنْهَا (٥هـ) قَالَ
 اَجْعَلْنِيْ عَلَى خَزَائِنِ الْاَرْضِ وَاِذْنِيْ اَمْرِهَا ، وَالْاَرْضُ اَرْضُ مِصْرَ اَتَى حَفِيْبٌ لَهَا مَتَمَّنْ لَا يَسْتَحْقِقُهَا عَلَيْهِمْ بِوَجْهِهِ
 الْمَعْسُوقِ فِيهَا ، وَلَعَلَّهُ عَمَّ لَمَّا رَأَى اَنَّهُ يَسْتَعْمَلُ فِي امْرُءٍ لَا يَحْكُمُهَا اَنَّى مَا تَعْمَمُ فَرَاثِدُهُ وَتَجَلُّ عَوَاثِدُهُ ، وَفِيهِ
 دَلِيْلٌ عَلَى جَوَازِ طَلْبِ التَّوْبَلِيَّةِ وَاطْهَارِ اَنَّهُ مَسْتَعْمَلٌ لَهَا وَالنُّوْقَى مِنْ يَدِ الْاَكَاكِرِ اِذَا عَلِمَ اَنَّهُ لَا سَبِيْلَ اِلَى اِقَامَةِ ١
 الْحَقِّ وَسِبَاسَةِ الْخَلْفِ اِلَّا بِالْاَسْتِظْهَارِ بِهِ وَحَى مُجَاهِدٌ اَنَّ الْمَلِكَ اَسْلَمَ عَلَى يَدِهِ (٥هـ) وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ
 فِى الْاَرْضِ اَرْضَ مِصْرَ يَبْنُوْا مِنْهَا حَيْثُ يَشَاءُ يَبْرُلُ مِنْ بِلَادِهَا حَيْثُ يَبْهَوَى وَقَرَأَ ابْنُ كَتَيْبٍ تَشَاءُ بِالنُّونِ
 نَصِيْبٌ يَبْرَحْتَنَا مِنْ نَشَاءُ فِى الدُّنْيَا وَالْآخِرَةِ وَلَا نُنْصِبُ اَجْرَ الْمُحْسِنِيْنَ بِلِ نُوْقَى اَجْرِهِمْ عَاجِلًا وَاَجَلًا
 رُكْعٌ ٢ (٥هـ) وَلَا اَجْرَ الْآخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ الشُّرْكَ وَالْفِرَاقِشَ لِعِظْمَةِ وَدِرَامِهِ (٥هـ) وَجَاءَهُ اٰخِرَةٌ
 يُوسُفَ رَوَى اَنَّهُ لَمَّا اسْتَوْرَزَهُ الْمَلِكُ اِقَامَ الْعَدْلَ وَاجْتَهَدَ فِى تَكْتِيْبِ الرِّضَاعَاتِ وَصَبَطَ الْعَقْلَانَاتِ حَتَّى دَخَلَتْ ١٥
 الْمَسْنُونِ الْمُحْجَبِيَّةِ وَعَمَّ الْفَاحِطُ مِصْرَ وَالشَّمَامُ وَنَوَاحِيْهَا وَتَوَجَّهَ اِلَيْهِ فَبَاعَهَا اَوَّلًا بِالذَّرَاهِمِ وَالذَّنَانِيْرِ
 حَتَّى لَمْ يَبْقَ مَعَهُمْ شَيْءٌ مِنْهَا ثُمَّ جَازَلَتْ وَاجْرَاهُ ثُمَّ بِالذَّرَاهِمِ ثُمَّ بِالصَّبِيْعِ وَالْعَقَارِ ثُمَّ بِرِفَاتِهِمْ حَتَّى
 اسْتَرْقَبْتُمْ جَمِيْعًا ثُمَّ عَرَضَ الْاَمْرَ عَلَى الْمَلِكِ فَقَالَ الرَّأْيُ رَايُكَ فَاقْبَعْتَهُمْ وَرَبَّ عَلَيْهِمْ اَمْوَالَهُمْ وَكَانَ قَدَ اَصَابَ
 كِنَعَانَ مَا اَصَابَ سَائِرَ الْبِلَادِ فَارْسَلْ بِعَقُوبِ ذَهَبِهِ غَيْرِ ذَهَبِيْنَ اِلَيْهِ لِلْمِيْرَةِ فَذَخَلُوْا عَلَيْهِمْ فَعَرَّفُوْهُمْ وَهُمْ لَمْ
 يُكْرِوْا اى عَرَّفْتُمْ يُوْسُفَ وَلَمْ يَعْرِفُوْهُ لَطُوْلَ الْعَهْدِ وَمَعَارِفَتِهِمْ اِيَّاهُ فِى سَمِّ الْحَدِثَةِ وَنَسِيَانَتِهِمْ اِيَّاهُ وَتَوَقُّهِمْ ٢٥
 اَنَّهُ هَلَاكٌ وَبَعْدَ حَالِهِ اَلَّذِيْ رَاُوْهُ عَلَيْهِا مِنْ حَالِهِ حِيْنَ فَارَقُوْهُ وَثَلَّةٌ تَأْمَلُهُمْ فِى حَالِهِ مِنَ التَّهْتِيْبِ وَالْاَسْتِعْظَامِ
 (٥هـ) وَهَمَّا جَهْرُهُمْ بِجَهْرِهِمْ اَصْلَحْتَهُمْ بَعْدَ تَهْتِهِمْ وَارْتَرَ كَاتِبُهُمْ بِمَا جَاءُوا لِاجْلِهِ وَاجْتَبَاهُ مَا يَعْتَدُ مِنْ
 الْاَلْمُنْعَةِ الْمُنْقَلَةِ كَعَدَدِ السُّفْرِ وَمَا يُحْتَمَلُ مِنْ بَدَلَةِ اِلَى اٰخَرَى وَمَا تَوَقُّ بِهُ الْاَرَاةُ اِلَى زَوْجِهَا وَتَوَقَّى بِجَهْرِهِمْ
 بِالْاِكْسَرِ قَالَ اَتُنُوْقِيْ بِاَيْحَ نَكُمُ مِنْ اَيْبِكُمْ رَوَى اَنَّهُمْ لَمَّا دَخَلُوا عَلَيْهِ قَالَ مِنْ اَنْتُمْ وَمَا اَمْرُكُمْ لَعَلَّكُمْ عِيُونَ
 ثَمَّاسًا مَعَانِ الْاَللهُ نَحْنُ ذَمُّوْا ابَ وَاحِدٌ وَهُوَ شَيْخٌ صَدِيْقٌ نَبِيٌّ مِنَ الْاَبِيَاءِ اِسْمُهُ يَعْقُوبُ قَالَ كَمْ اَنْتُمْ قَالُوْا ٢٥
 كُنَّا اَتْنِيْ عَشْرًا فَذَعَبَ اِحْدَانًا اِلَى الرَّبِّيَّةِ فَمَدَّهَا قَالَ فَكَمْ اَنْتُمْ هَهُنَا قَالُوْا عَشْرَةٌ قَالَ فَتَأْنِ اَلْحَادِيْ عَشْرًا قَالُوْا
 عَدَدُ اَيْبِنَا يَنْسَلِيْ بِهِ مِنَ الْهَيْلَاكِ قَالَ مِمَّنْ يَشْهَدُ لَكُمْ قَالُوْا لَا يَعْرِفُنَا هَهُنَا مِنْ يَشْهَدُ لَنَا قَالَ فَذَعَبُوا بِعَضْمِكُمْ

عندي رهينة وانتوني باخبيكم من ايكم حتى اصداكمهم فانفزعوا فاصابت شمعون وقيل كان يوسف جزء ١٣ يعطى لكل نفر حُملاً فسألوه حملاً زائدا لاخ لهم من ايئيم فاعطاهم وشروط عليئهم ان يأتوه به ليعلم ركوع ٢ صدقئهم أَلَا تَرَوْنَ أَنِّي أُوتِي الْكَيْلَ أُتَمَّهُ وَأَنَا خَيْرُ الْمُنزِلِينَ لِلصَّيْفِ وَالْمُصْبِفِينَ لَهُمْ مَكَانٌ أَحْسَنُ مِنْ أَرَاكِمِهِمْ وصيافئهم (١١) قَالَن لَم تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُم عِنْدِي وَلَا تَقْرَبُونِي ولا تقربوني ولا تدخلوا ديارى وهو ٥ إنما نهي ار نفى معطوف على الجراء (١١) قَالُوا سَتَرُوا عَنَّا آيَاتِنَا سَنَجْتَدُهُمْ فِي ضَلَالٍ مِّنْ أَيْبِهِ وَأَنَا نَفَعَالُونَ ذلك لا تتروا فيهِ (١٢) وَقَالَ لِفَتِيئِهِ لَعَلَّكُمْ تَعْلَمُونَ الكياليين جمع فتى وَقَرَأَ حِجْرَةَ وَالْكَسَائِيَّ وَحَفِصَ لِفَتِيَانِهِ على جمع الكثره ليرافق قوله أَجْعَلُوا بِضَاعَتَهُمْ فِي رَحَالِهِمْ فانه وكل بكل رحل واحدا يعنى فبه بضاعتهم التى شروا بها الطعام وكانت نعالا وآتما فعل ذلك توسيعا وتفصيلا عليئهم وترقعا من ان يأخذ ثمن الطعام منهم وخوفا من ان لا يكون عند اييه ما يرجعون به لَعَلَّكُمْ يَعْرِفُونَهَا لَعَلَّكُمْ يَعْرِفُونَ حَقَّ رَدِّهَا ار لكى يعرفوها اذا انْقَابُوا إِلَىٰ أَهْلِهِمْ وفتحوا اوعيتئهم لَعَلَّكُمْ تَرْجِعُونَ لعل معرفئهم ذلك تدعوهم الى الرجوع (١٣) قَالُوا رَجِعُوا إِلَىٰ آبَائِهِمْ قَالُوا يَا آبَانَا بُنِعْ مَنَا الْكَيْلُ حُكْمٌ بِهِمَّةٌ بَعْدَ هَذَا ان لم نذهب بينامين فإرسئ معنا أَخَانَا نَكْتُمَلُ نَرْفَعُ الْمَانِعَ مِنْ الْكَيْلِ ونحتاج اليه وَقَرَأَ حِجْرَةَ وَالْكَسَائِيَّ والياء على اسماده الى الاخ اى يكتمل لنفسه فيصمم اكنياله الى اكنياله وَأَنَا نَهْ لَأَكْفِظُونَ عن ان يناله مكره (١٤) قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ وقد قلنم في يوسف وآنا له لِحَافِظُونَ ١٥ قَالَهُ خَيْرَ حِفْظًا فَانْرَكَل عَلَيْهِ وَأَفْوَصَ أَمْرِي إِلَيْهِ وَهُوَ أَرْحَمُ الرَّاحِمِينَ فأرجو ان يرجعنى بحفظة ولا يجمع على مصيئين، وانصاب حفظا على التميمير وَحَافِظًا فِي تِرَاةٍ حِجْرَةَ وَالْكَسَائِيَّ وحفص يكتمله وَأَلْحَانَ كَقَوْلِهِمْ لله دُرَّةٌ فَارِسًا وَثَرَىٰ خَيْرَ حَافِظٍ وَخَيْرَ الْحَافِظِينَ (١٥) وَلَمَّا فَتَنَحُوا مِنْهُمْ وحدثوا بضاعتئهم رَدَّتْ إِلَيْهِمْ وَثَرَىٰ وَثَرَىٰ رَدَّتْ بِهَلْ كَسْرَةَ الدَّالِ الْمَدْمُجَةِ الى الراء تَقَالَهَا فِي بَيْعٍ وَتَقِيلُ قَالُوا يَا آبَانَا مَا نَبْغِي ما ذا نطلب هل من مريد على ذلك أَكْرَمْنَا وَأَحْسَنَ مَثْوَانًا ورجعنا مناعنا او لا نطلب وراء ذلك احسانا ار لا نبغى فى القول ولا نريد فيها حكيما لك من احسانه وَوَثَرَىٰ مَا تَبْغِي على الخصاب اى اى شىء تطلب وراء هذا من الاحسان او من اللذيل على صدقنا هَذِهِ بِضَاعَتُنَا رَدَّتْ إِلَيْنَا استيناف موصح لقوله ما نبغى وَرَضِينَاهُمْ معطوف على محذوف اى ردت اليها فنسئظهم بها ونمير اهلبا بالرجوع الى الملك وَنَحْفَظُ آخَانًا عن المخاروف فى ذهابنا وايابنا وَنُزْنَانُ كَيْلٍ يعيرى وسف يعير باستصحاب اخينا هذا اذا كانت ما استنهامية فاما اذا كانت نافية احتتمل ذلك واحتتمل ان تكون أَجْمَلُ معطوفة على ما ٢٥ نبغى اى لا نبغى فيها نقول ونمير اهلبا وحفظ اخانا لُذَلِكَ كَيْلٌ يَسِيرٌ اى مكيل قابل لا يكهينا استنقروا ما كيل لهم فارادوا ان يصاعفوه بالرجوع الى الملك ويزنواوا اليه ما يكال لاخبيهم ورجوز ان

- جزء ١٣ تكون الأشارة الى كيد يعبر اى ذلك شيء قليل لا يضايقنا فيه الملك ولا يتعاضده وقيل انه من كلامه ركوع ٢ يعقوب ومعناه ان حمل بعير شيء يسير لا يحاظر لملكه بالولد (١١) قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ اذ رايت منكم ما رايت حتى توثقوا من آلله حتى تعططو حتى اترثف به من عند الله اى عهدا مؤكدا بنكر الله لتأنتني به جراب انفسه ان المعنى حتى تحلفوا بالله لتأنتني ألا أن يحاظ بهم ألا ان تتأبوا فلا تطبقوا ذلك او ألا ان تتكلموا جميعا وهو استثناء مفرغ من اعم الاحوال والتقدير لتأنتني به على كل حال ألا حال الاحاطة بكم او من اعم العمل على أن قوله لتأنتني به في تأويل النفي اى لا تتنصرون من الايمان به ألا الاحاطة بكم كقولهم انقسمت بالله ألا فعلت اى ما اطلب ألا فعلك فلما اتوه موثقهم عهدهم قال آلله على ما تقول من طلب الموثق وانبيانه وكيد رقيب مقلع (١٧) وَقَالَ يَا بَنِي آءِ تَدْخُلُوا مِنْ بَابٍ وَّاحِدٍ وَآءِخُلُوا مِنْ آءِبْوَابٍ مُنْفَرِقَةٍ لآتهم كانوا ذرى جمال وربة مشتهرون في مصر بالقزينة والكرامة عند الملك فخاف عليهم ان يدخلوا كركبة واحدة فيعانوا ولعلهم لم يوصيهم بذلك في الكزة الاوى لآتهم كانوا مجهولين حينئذ او كان الداعى اليها خوفه على بنيامين وللتقس آثار منها العيون وآذى يذل عليه قوله عم في عزوة آللهم اى اعوز بكلمات الله النامة من كل عين لآمنة ومن كل شيطان وهامة وما اغني عنكم من آلله من شيء مما قضى عليكم بما اشرت به اليكم فان الحدر لا ينجع القدر ان الحكرم ألا لله يصيبكم لا محالة ان قضى عليكم سوعا ولا يدفعكم ذلك عليه تزكيت وعليه فلينصك المتوركون جمع بين الحرفين في عطف اليلة على اليلة لتقدم الصلة للاختصاص كان الورد ١٥ للعطف والفاء الافادة الانتسب فان فعل الانبياء سبب لأن يقتدى بهم (١٨) وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهم مِنْ آءِبْوَابٍ مُنْفَرِقَةٍ فِي الْبَلَدِ مَا كَانَ يُعْنِي عَنْهم رَأَى يعقوب واتباعهم له من آلله من شيء مما قصاه عليهم كما قال يعقوب فسوقوا وأخذ بنيامين بوجدان الصراخ في رحله وتضاعف الصيبة على يعقوب ألا حاجة في نفس يعقوب استثناء منقطع اى ولكن حاجة في نفسه وهى شفقتة عليهم وجرارة من ان يعانوا فصانها اطهرها ووصى بها وآنه لآذو علمه لما علمناه بالوحى ونصب الخجج ولناك قال ٢٠ وما اغني عنكم من آلله من شيء ولم يعتد بدينيرة ولكن أكثر الناس لا يعلمون سبر القدر وآنه لا ركوع ٣ يعنى عنه الحدر (١٩) وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوى آبيه أخاه صهر اليه بنيامين على الطعام او فى المنزل روى آءه اصنافهم فاجلسهم منى منى فبقى بنيامين وحيدا فبكى وقال لو كان اخى يوسف حيا فجلس معى فاجلسه معه على ماأمدتة ثم قال لينزل كل اثنين منكم بيننا وهذا لا ثاق له فيكون منى فبات عنده وقال له اناصب ان اكون اخاك بدل اخيك الهالك قال من يجد اخا مثلك ولكن لم يلدك ٢٥ يعقوب ولا راحيل قال آتى آنا آخوك فلا تبتمس فلا تاحزن انفعال من الئوس بما كانوا يعملون فى

- حقنا (v.) فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ الْمَشْرِيقِيَّةَ فِي رَحْلِ أَخِيهِ قَبِيلَ كَانَتْ مَشْرُوبَةً جُعِلَتْ صَاعًا جِزَاءً ١٣
يُكَالُ بِهِ وَقَبِيلَ كَانَتْ تَسْقَى الدَّوَابَّ بِهَا وَيُكَالُ فِيهَا وَكَانَتْ مِنْ فِضَّةٍ وَقَبِيلَ مِنْ ذَهَبٍ وَقُرَى وَجَعَلَ رُكُوعًا ٣
على حذف جوابٍ فلما تقدیره امهلهم حتى انطلقوا ثم اذن مؤثنا نادى مناد آتينا أعبير أنكم لسارقون
لعله لم يقله بأمر يوسف أو كان تعبئة السقاية والنداء عليها برضا بنيامين وقيل معناه أنكم لسارقون
يوسف من ابيه أو أنكم لسارقون ، والعبير القافلة وهو اسم الابل التي عليها الاحمال لانها تعبیر اى تتردد
فقيل لاحبابها كقوله عمر يا خييل الله أركبي وقيل جمع عبير وأصله فَعَلَ كَسَقَفَ ففعل به ما فعل
بييض تُجَوِّزُ بِهِ لِقَائِلَةَ الْحَمِيرِ ثُمَّ اسْتَعْبِرَ لِكُلِّ قَائِلَةٍ (١٦) قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ أَيْ شَيْءَ ضَاعَ
عنكم والفقْد غيبة الشئ عن الحس بحديث لا يعرف مكانه وَقُرَى تَفْقَدُونَ مِنْ أَفْقَدْتَهُ إِذَا وَجَدْتَهُ
فَقَبِيحًا (٧٢) قَالُوا نَفَقِدُ صَوَاعَ الْمَلِكِ وَقُرَى صَاعٌ وَصَوْعٌ بِالْفَتْحِ وَالصَّمْرُ وَالْعَيْنُ وَالغَيْنُ وَصَوَاعٌ مِنَ الصَّبَاغَةِ
١. وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ مِنَ الطَّعَامِ جُعِلَ لَهُ وَأَنَا بِهِ زَعِيمٌ كَقَبِيلِ أَوْدِيهِ إِلَى مِنْ رَدِّهِ ، وَفِيهِ دَلِيلٌ عَلَى
جواز الجعالة وضمان الجعل قبل تمام العمل (٧٣) قَالُوا تَاللَّهِ قَسَمَ فِيهِ مَعْنَى التَّعَجُّبِ وَالتَّاءُ بَدَلٌ مِنَ الْبَاءِ
مَخْتَصَّةٌ بِاسْمِ اللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ اسْتَشْهَدُوا بِعِلْمِهِمْ عَلَى بَرَاءَةِ
انفسهم لما عرفوا منيهم في كرتي مجيئهم ومداخلتهم للملك مما يدل على شرط امانتهم كرت البصاعة التي
جُعِلَتْ فِي رِحَالِهِمْ وَكَعْمَرُ الدَّوَابِّ لَثَلًا تَتَنَاوَلُ زُرْعًا أَوْ طَعَامًا لِاحِدٍ (٧٤) قَالُوا فَمَا جَزَاؤُهُ فَمَا جَزَاءُ
١٥ السَّارِقِ أَوْ السَّرِيفِ أَوْ الصَّوَاعِ عَلَى حَذْفِ الْمُصَافِ إِنْ كُنْتُمْ كَادِبِينَ فِي ادِّعَاءِ الْبَرَاءَةِ (٧٥) قَالُوا جَزَاؤُهُ
مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ أَيْ جِزَاءُ سَرِقَتِهِ أَخَذَ مِنْ وَجِدَ فِي رَحْلِهِ وَاسْتَرْفَافُهُ وَهَكَذَا كَانَ شَرْحُ
يعقوب عم وقوله فهو جزاؤه تقرير للحكم والزاهر له أو خبر من والفاء لتضمينها معنى الشرط أو جواب
لها على أنها شرطية والجملة كما ه خبر جزاؤه على اقامة الظاهر فيها مقام الضمير كانه قبيل جزاؤه من
وجد في رحله فهو هو كذلك نحوي الظالمين بالسرقه (٧٦) فَبَدَأَ بِأَوْعِيَّتِهِمْ فَبَدَأَ الْمُؤْتَنَ وَقَبِيلَ يَوْسُفَ
٢. لِأَنَّهُمْ رَدُّوا إِلَى مِصْرَ قَبْلَ وَعَاءِ أَخِيهِ بَنِيَامِينَ نَفِيًا لِلتَّهْمَةِ ثُمَّ اسْتَأْخَرَجَهَا أَيْ السَّقَايَةَ أَوْ الصَّوَاعَ لِأَنَّهُ
يَذَكَّرُ وَيؤنث من وعاء أخيه وقُرَى بضم الواو وبقلبها هزة كذلك مثل ذلك الكيد كدنا ليوسف
بأن علمناه آياه واوحينا به اليه ما كان ليأخذ أخاه في دين الملك ملك مصر لأن دينه الضرب وتغريم
ضعف ما أخذ دون الاسترقاق وهو بيان الكيد إلا أن يشاء الله ان يجعل ذلك الحكم حكماً للملك
فلاستثناء من أمر الاحوال ويجوز ان يكون منقطعا اى لكن اخذه بمشبهة الله وانذه نرفع
٢٥ دَرَجَاتٍ مَنْ نَشَأَ بِالْعِلْمِ كَمَا رَفَعْنَا دَرَجَتَهُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِمُ أَرْفَعُ دَرَجَةً مِنْهُ ، وَاحْتِجَّ بِهِ مِنْ
زعم أنه تعالى عالم بذاته ان لو كان ذا علم لكان فوقه من هو اعلم منه والجواب ان المراد كل ذي علم

جزء ١٣ من الخلف لان الكلام فيهم ولان العليم هو الاله سبحانه وتعالى ومعناه الذي له اعلم الباطخ لغةً والانه
 ركوع ٣ لا فرق بينه وبين قولنا فرق كل العلماء عليهم وهو بخصوص (٧٧) قَالُوا اِنْ يَسْرُقْ بِيَمِينِ فَقَدْ سَرَقَ اَخٌ
 لَهُ مِنْ قَبْلِ يَعْنُونَ يوسف قيل ورثت عمته من ابيها منقطة ابراهيم وكانت تخصص يوسف وتكفيه
 فلما شب اراز يعقوب ابتاعه منها فشدت المنطقة على وسطه ثم اظهرت ضياعها ففحص عنها فوجدت
 مخرومة عليه فصارت احق به في حكمهم وقيل كان الابن امة منهم فسرقة وكسره والقاه في الجيف ه
 وقيل كان في البيت غنق او دجاجة فاعطاها السائل فاسرها يوسف في نفسه ولم يبد لها اهم اكلها
 ولم يظهرها لهم والصبير الالجابة او القالا او نسبة السرقة اليه وقيل انها كناية بشروطة النفسير
 ويفسرها قوله قال انهم شئ مكانا فانه بدل من اسرها والمعنى قال في نفسه انهم شئ مكانا اى منبرة
 في السرقة لسرقتكم احاطكم او في سوء الصنيع مما كنتم عليه وتأنيبها باعتبار الكلمة او الالفة وفيه
 نظري ان النفس بالالفة لا يكون الا صبير البشران والالفة اعلم بما يتفون وهو يعلم ان الامر ليس كما
 تفنون (٧٨) قَالُوا يَا أَيُّهَا الْعَزِيزُ اِنَّ لَهُ آيَا شَيْحًا كَبِيرًا اى فى السن او القدر ذكر والة حاله استعطافا
 له عليه فاحذنا احذنا مكانة بدله فان اباه تكلان على اخيه الهالك مستانس به انا تراك من الامحسين
 ابينا فاتهم احسانك او من المتعورين الاحسان فلا تغير علاذك (٧٩) قَالَ مَعَاذَ اللَّهِ اَنْ نَأْخُذَ اِلَّا مِنْ
 وَحْدِنَا مَتَاعًا عَمْدَةً فانه اخذ غيره فلم على فتراكم فلو اخذنا احدكم مكانه انا اذا لقالمون
 فى مذهبيكم هذا وان مراده ان الاله ان فى اخذ من وجدنا الصاع فى رحله لصلحته ورضاه عليه فلو ه
 ٤ اخذت غيره كنت طالما (٨٠) قَالُوا اسْتَيْسَاسُوا مِنْهُ بِسَوْسَا مِنْ يَوْسُفَ واجابته اياهم وزيادة السجين والناء
 للسبالغة خالصوا انفردوا واعتزلوا نجيا مناجين واتما وحده الاله مصدر او بوزنه كما قيل هم صديق
 وجمعه انجبية كندى واندية قال كبيرهم فى السن وهو روييل او فى الرأى وهو شمعون وقيل يهوذا
 اأم تعلموا ان اباكم قد اخذ عليكم موتفكم من الاله عهدا وثيها واتما جعل خلفهم باللة موتفكم منه
 لانه بان منه وتأكيد من جهته ومن قبل ما قوتيم فى يوسف قسرتهم فى شأته وما مريدة ويجوز ه
 ان تكون مصدرية فى موضع النصب بالعطف على مفعول تعلموا ولا بأس بالفصل بين العاطف والعطف
 الطرف او على اسم ان وخبره فى يوسف او من قبل او الرفع بالابتداء والخبر من قبل وفيه نظري لان قيل
 اذا كان خبرا او صلة لا يقطع عن الاضافة حتى لا ينقص وان تكون موصولة اى ما قوتيموه بعضى
 ما قاتمنموره فى حقه من الجبابرة وحكمه ما تقاتم قلن اهرج الارض فلن افارق ارض مصر حتى يأتان لى ابي
 فى الرجوع او يحكمهم الاله لى او يقتضى لى باخروج منها او يخالص اخى منهم او بالمائة معهم ه
 لئلا يصبه روى اتهم كاتموا العزيز فى اصالته فقال روييل ايها الملك واللة لتتركنا او لتصيح صيحة
 تضع مرجها الكرامل وقتت شعور جسمه فخرجت من ثيابها فقال يوسف لانه تم الى جنبه فمسسه وكان

بنو يعقوب إذا غضب احدهم فتمسه الآخر ذهب غضبه فقال روئيل من هذا ان في هذا البلد نيرا من بور جوه ١٣
يعقوب وَهُوَ خَيْرُ الْأَخْيَارِ كَيْبَتِ لَان حِكْمَهُ لَا يَكُونُ إِلَّا بِالْحَقِّ (٨١) إِرْجِعُوا إِلَىٰ آبَائِكُمْ فَمَوْلَايَا أَبَانَا أَنْ أَبَانَا ٤
سَرَفٌ عَلَىٰ مَا شَاهَدْنَا مِنْ ظَاهِرِ الْأَمْرِ وَفَرَىٰ سَرَفٌ أَيْ نَسَبٌ إِلَىٰ السَّرَفَةِ وَمَا شَيْهَدْنَا عَلَيْهِ إِلَّا بِمَا عَلِمْنَا بِأَنْ
رَأَيْنَا أَنْ الصَّرَاحَ اسْتُخْرِجَ مِنْ وَجْهِهِ وَمَا كُنَّا لِلْغَيْبِ لِباطِنِ الْحَالِ حَافِظِينَ فَلَا نَدْرِي أَنَّهُ سَرَفٌ أَوْ سَرَفٌ
وَدَسُّ الصَّرَاحِ فِي رَحْلِهِ أَوْ مَا كُنَّا لِلْعَوَاقِبِ عَالِينَ فَلَمْ نَدْرِ حِينَ اعْطَيْنَاكَ الْمُرْتَفَ أَنَّهُ سَبِيْسَرَفٌ أَوْ أَنَّكَ
نُصَابٌ بِهِ كَمَا أَصْبَتَ يُوْسُفَ (٨٢) وَأَسْأَلُ الْقُوَّةَ الَّتِي كُنَّا قَبِيْنَا يَعْنُونَ مَصْرٌ أَوْ قُوَّةٌ بِقُوَّتِهَا لِحَقِّهِمُ الْإِنْدَادِي
فِيهَا وَاللَّعْنَةُ وَالْعَبْرُ الَّتِي أَقْبَلْنَا فِيهَا وَاحْتَابَ الْعَبِيرَ الَّتِي تَوَجَّهْنَا فِيهِمْ
وَكُنَّا مَعَهُمْ وَأَنَا نَتَنَادُونَ تَأْكِيْدِي فِي مَحَلِّ الْقِسْمِ (٨٣) قَالَ بَلْ سَرَفْتُ أَيْ فَلَمَّا رَجَعُوا إِلَىٰ آبَائِهِمْ وَقَالُوا
لَهُ مَا قَالَ لَهُمْ إِخْوَاهُمْ قَالَ بَلْ سَوَّلَتْ أَيْ زَيَّنَتْ وَسَوَّلَتْ لَكُمْ أَنْفُسَكُمْ أَمْرًا أَرْدْتُمُوهُ فَفَقَدْتُمْ رَتْمَهُ وَأَلَّا فَمَا أَرَىٰ
إِلَّا أَنِّي جَانِبِي بِهِمْ جَمِيْعًا يُوْسُفَ وَذِيْنَآئِمِينَ وَخِيْبَتُهُمَا الَّذِي تَوَقَّفَ بِهِمْ أَنَّهُ فَوَّاعِلِيْمٌ بِحَالِ وَحَالِهِمْ
الَّذِيْكُمْ فِي تَنْدِيْبِيهَا (٨٤) وَتَوَقَّفَ عَلَيْهِمْ وَأَعْرَضَ عَنْهُمْ كَرَاهِيَةً لِمَا صَادَفَ مِنْهُمْ وَقَالَ يَا أَسْفَا عَلَىٰ يُوْسُفَ
أَيْ يَا أَسْفَا تَعَالَىٰ خَيْبَتَا أَوْرَاكُ وَالْأَسْفُ اسْتَدَّ الْخَيْرَ وَالْكَسْرَةُ وَالْأَلْفُ بَدَلٌ مِنْ بَاءِ الْمُنْكَتَمِ وَأَنْتُمْ تَأْتَسَفُ
عَلَىٰ يُوْسُفَ دُونَ إِخْوَيْهِ وَالْحَادِثُ رَزْمُهُمَا لَأَنَّ رَزْمَهُ كَانَ قَاعِدَةُ الْعَمِيَاتِ وَكَانَ عَصَا آخِذًا بِمَجَاجِعِ
هَذَا قَلْبِهِ وَأَلَّا كَانَ وَأَنْتُمْ بِحَيَاتِنِيْمَا دُونَ حَيَاتِهِ ، وَفِي الْحَدِيثِ لَمْ تُعْطَ أُمَّةٌ مِنْ الْأُمَمِ إِلَّا لَلَّهِ وَأَنَا إِلَيْهِ
وَأَجْعُونَ عِنْدَ الْمَصِيْبَةِ إِلَّا أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَصَابَهُ مَا أَصَابَ لَمْ يَسْتَرْجِعْ وَقَالَ
يَا أَسْفَا وَابْيَضَّتْ عَيْنَا مِنْ الْخَيْرِ لَكُنْتُ بِكَ كَأَنَّكَ مِنَ الْخَيْرِ كَانَ الْعَبْرَةُ مَحْقُوقَتِ سَوَادِهَا وَقَبِيْلُ صَعْفِ
بَصْرَةَ وَقَبِيْلُ عَمِي ، وَقَسْرَىٰ مِنَ الْخَيْرِ ، وَفِيهِ دَبِيْلٌ عَلَىٰ جَوَازِ النَّسْفِ وَالْبِكَاءِ عِنْدَ الْفَتْحِ وَلَعَلَّ امْتِنَالِ
ذَلِكَ لَا تَدْخُلُ تَحْتِ الْبِكْلِيْفِ فَاتَّهَ قَوْلٌ مِنْ يَمْلِكُ نَفْسَهُ عِنْدَ الشُّدَا إِذْ وَلَدَ بَكِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَىٰ وَلَدِهِ أَبُوْهِمْ وَقَالَ الْقَلْبُ بِحَرْجِ الْعَيْنِ تَدْمَعُ وَلَا تَقُولُ مَا يُسْخِطُ الرَّبَّ وَأَنَا عَلِيَاكُ يَا أُبْرِيْهِمْ
لُخْرُونَ فَهُوَ كَثِيْمٌ مَمْلُوءٌ مِنَ الْعَبِيْطِ عَلَىٰ أَرْوَاحِهِ مَسْمُوكٌ لَهُ فِي قَلْبِهِ لَا يَطْهَرُ فَعَبِيْلٌ بِمَعْنَى مَفْعُولٌ كَقَوْلِهِ
تَعَالَىٰ وَهُوَ مَكْظُومٌ مِنْ كَلِمِ السَّقَاةِ إِذَا شَدَّ عَلَىٰ مَائِهِ أَوْ بِمَعْنَى فَاعِلٌ كَقَوْلِهِ وَإِنَّا نَظْمِيْنَ الْعَبِيْطَ مِنْ كَلِمِ
الْعَبِيْطِ إِذَا اجْتَرَعَهُ وَأَمْلَهُ كَلِمِ الْعَبِيْرِ جَرِيْتَهُ إِذَا رَدَّهَا فِي جَوْفِهِ (٨٥) قَالُوا قَالَهُ تَقِيْمُوْهُ تَذَكَّرَ يُوْسُفَ أَيْ
لَا تَنْفَرُوا وَلَا تَوَرَّلُوا تَذَكَّرُوا فَتَجَمَّعَ عَلَيْهِ فَخَذَفَ لَا كَمَا فِي تَوْرِيهِ • فَكَلَّمَ يَمِيْنَ اللَّهِ أَمْرًا فَاعْتَدَا • لَأَنَّه لَا
٢٥ يَلْبِيْسُ بِالْإِتْبَاتِ فَاتَّ الْقِسْمُ إِذَا لَمْ يَكُنْ مَعَهُ عَلَامَةُ الْإِتْبَاتِ كَانَ عَلَىٰ النَّهْيِ حَتَّىٰ تَكُونَ خَرَضًا مَرِيصًا
مُسْقِيًّا عَلَىٰ الْهَالِكِ وَقَبِيْلُ الْحَرَضِ الَّذِي إِذَا بِهِ هَمٌّ أَوْ مَرَضٌ وَكَوْنُهُ فِي الْأَصْلِ مَصْدَرٌ وَالذَّلَالُ لَا يُوْقِفُ وَلَا

جزء ١٣ يجمع والنعوت بانكسر كدنف وذنف وقد قرئ به وصفتين كجنب أو تكون من الهالكين من ركع ٤ اليتيم (١٦) قَالَ أَنَا أُشْكُو بَنِيَّ وَحِزْنِي هُمِ الَّذِينَ لَا إِتْقَانَ الصِّبْرَ عَلَيْهِ مِنَ الْبَيْتِ بِمَعْنَى النِّشْرِ إِلَى اللَّهِ لَا إِلَى أَحَدٍ مِنْكُمْ وَمِنْ غَيْرِكُمْ فَخَلَّنِي وَشَكَابِي وَأَعْلَمَ مِنَ اللَّهِ مِنْ صُنْعِهِ وَرَحْمَتِهِ وَأَنَّهُ لَا يَخْتِيبُ دَافِعِهِ وَلَا يَدْبَحُ الْمُنَاجِيَّ إِلَيْهِ أَوْ مِنَ اللَّهِ ذَمُّهُ مِنَ الْإِلْهَامِ مَا لَا تَعْلَمُونَ مِنْ حَبِوَةِ يَوْسُفَ قَبْلَ رَأْيِ مَلِكِ الْمَوْتِ فِي الْمَمَارِ فَسَأَلَهُ عَنْهُ فَقَالَ هُوَ حَتَّى وَقَبِلَ عِلْمَهُ مِنْ رَبِّهَا يَوْسُفَ أَنَّهُ لَا يَمُوتُ حَتَّى يَدْخِيَ لَهُ آخِرَتُهُ سَجْدًا ٥ (١٧) يَا بَنِيَّ أَتُخْبِرُونَ قَدْ خَسِسُوا مِنْ يَوْسُفَ وَأَخْبِيهِ فَمَعْرِفُوا مِنْهَا وَتَفَكَّرُوا عَنْ حَالِهَا وَالْخَسِيسُ تَطْلُبُ الْإِحْسَاسَ وَلَا تَبْتَاسُوا مِنَ رُوحِ اللَّهِ لَا تَفْهَمُوا مِنْ فَرْجِهِ وَتَنْفِيسِهِ وَتَرَى مِنْ رُوحِ اللَّهِ أَيْ مِنْ رَحْمَتِهِ آتَى بِحِكْمِي بِهَا الْعِبَادَ أَنَّهُ لَا يَبْتَاسُ مِنَ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ بِاللَّهِ وَصِفَاتِهِ فَاتَّقِ الْعَارِفَ الْإِيقِظَ مِنْ رَحْمَتِهِ فِي شَيْءٍ مِنَ الْأَحْوَالِ (١٨) فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ بَعْدَ مَا رَجَعُوا إِلَى مِصْرَ رَجَعَةً ثَانِيَةً مَسْنَا وَأَعْلَنَّا الصِّرَاطَ شَدِيدًا لِمَنْ جَمَعْنَا بِيضَاعَهُ مِرْجَاةً رَدِيَّةً أَوْ قَلِيلَةً تُرْتَدُّ وَتُدْفَعُ رَدِيَّةً رَضِيَّةً عَلَيْهَا مِنْ أَرْجَبِيَّةٍ إِذَا دَفَعْتَهُ وَمِنْهُ تَرْجِيبةُ الرِّمَانِ قَبْلَ كَانَتْ دِرَاهِمَ زَبُوفًا وَقَبْلَ صَوْفًا وَسَمْنَا وَقَبْلَ الصَّنَوْبِ رَحِيبةُ الْخَضِرَاءِ وَقَبْلَ الْأَنْطِ وَسُوفِ الْمُقَلِّ قَارُفَ لَنَا الْكَبِيلُ وَتَصَدَّقَتْ عَلَيْهَا بَرَّةُ أَخِيهَا أَوْ بِالْمَسَاحِيَةِ وَقَبْلَ الْمَرْجَاةِ أَوْ بِالرِّيَادَةِ عَلَى مَا يَسَارِبُهَا ، وَخْتَلَفَ فِي أَنَّ حُرْمَةَ التَّمَتُّقِ تَعْمُرُ الْأَنْبِيَاءِ أَوْ تَخْتَصُّ بَيْنَنَا صَلَاحَهُ أَنَّ اللَّهَ يَجْرِي الْأَمْتَمَلَقِينَ إِحْسِنِ الْإِجْرَاءَ ، وَالنَّمَتُّقِ التَّمَتُّقِ مَطْلَقًا وَمِنْهُ قَوْلُهُ عَمْرِي الْقَطْرُ هَذِهِ صَدَقَةٌ تَصَدَّقُ اللَّهُ بِهَا عَلَيْكُمْ فَاتَّيَلُوا صَدَقَتَهُ لَكِنَّهُ اخْتَصَّ عَرُفًا بِمَا يُبْتَغَى بِهِ ثَرَابٌ مِنَ اللَّهِ ١٥ (١٩) قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْنَا بِيَوْسُفَ وَأَخْبِيهِ أَيْ هَلْ عَلِمْتُمْ فَجَعَلْنَا مِنْهُمْ عَمَةً ، وَقَعَلْهُمْ بِأَخْبِيهِ إِذْ رَأَاهُ عَنِ يَوْسُفَ وَإِذْ لَالَ حَتَّى كَانَ لَا يَسْتَطِيعُ أَنْ يَكْتَلِمَهُمْ إِلَّا بِعَجْرٍ وَذَلِكَ أَنَّ الْأَنْبِيَاءَ جَاهِلُونَ فَجَعَلَهُ فَلَمَّا لَكَ إِقْدَامَتُهُ عَلَيْهِ أَوْ عَائِبَتُهُ وَأَتَمَّا قَالَ ذَلِكَ تَنَصَّحًا لَهُمْ وَتَحَرُّصًا عَلَى التَّوْبَةِ وَشَفَقَةً عَلَيْهِمْ لَمَّا رَأَى مِنْ عَجْرِهِمْ وَتَمَسَّكْتَهُمْ لَا مَعَانِيَّةً وَتَثْرِيبًا وَقَبْلَ اعْطَاةِ كِتَابِ يَعْقُوبَ فِي تَخْلِيبِ بَنِيَامِينَ وَذَكَرَ مَا لَهُ مَا هُوَ فِيهِ مِنَ الْحَزَنِ عَلَى فَعْلٍ يَوْسُفَ وَأَخْبِيهِ فَقَالَ لَهُمْ ذَلِكَ وَأَتَمَّا جَهْلَهُمْ لِأَنَّ فَعْلَهُمْ كَانَ فَعْلَ الْجَهَالِ أَوْ لَدَيْهِمْ كَانُوا حَيَمِينَ صَبِيحًا طَيِّبِينَ (٢٠) قَالُوا أَتَمَّاكَ لَأَنْتَ يَوْسُفَ اسْتَفْهَمُ تَقَرُّرٌ وَلِذَلِكَ حَقَّقَ بِلَانِ وَدُخُولِ اللَّامِ عَلَيْهِ وَقَرَأَ ابْنُ كَثِيرٍ عَلَى الْأَجَابِ قَبْلَ عَرُوفَةِ نَهْرَاتِهِ وَشَمَاتِلِهِ حِينَ كَلَّمَهُمْ بِهِ وَقَبْلَ تَسْمِيرِ نَعْرَتِهِ بِشَمَاتِيَاهُ وَقَبْلَ رَفْعِ النَّسَاجِ عَنْ رَأْسِهِ فَرَأَى عِلْمَهُ بِقُرْنِهِ تَشْبِيهُ الشَّمَاةِ الْبَيْضَاءِ وَكَانَتْ لِسَارَةً وَيَعْقُوبُ مِنْهَا قَالَ أَنَا يَوْسُفُ وَهَذَا أَخِي مِنْ أَيْ وَاتَمَّى ذِكْرَهُ تَعْرِيفًا لِنَفْسِهِ وَتَفَكُّيًّا لِشَمَاتِهِ وَإِدْخَالَ لَهُ فِي تَوَلَّاهُ قَدْ مِنَ اللَّهِ عَلَيْهِمَا أَيْ بِالْإِسْلَامَةِ وَالْكَرَامَةِ أَنَّهُ مِنْ بَيْتِ اللَّهِ وَيُصْبِرُ عَلَى الْبَلِيَّاتِ أَوْ عَلَى الطَّاعَاتِ ٢٥ وَعَنِ الْعَارِفِ فَإِنَّ اللَّهَ لَا يُصْبِحُ أَحَدٌ الْمَكْسُوبِينَ وَضِعَ الْكَسْبِينَ مَوْضِعَ الصَّامِرِ لِلْمَنْبِيَةِ عَلَى أَنَّ الْكَسْبَ

- من جمع بين النهوى والصبر (٩١) قَالُوا تَاللَّهِ لَأَنَّكَ آتِيَنَا عَلَيْهِمْ اجْتِنَارَ عَلَيْنَا بِحَسَنِ الصُّورَةِ وَكَمَالِ جِوهِهِ انسيرة وَأَنَّ كُنَّا لَنَخَاطِبُهُنَّ وَالْحَالُ أَنَّ شَيْئَنَا أَنَا كَمَا مَذْمُوبِينَ بِمَا فَعَلْنَا مَعَكَ (٩٢) قَالَ لَا تَتَّزِبْ عَلَيْكُمْ رُكُوعَ ٤ لا تَتَّزِبْ عَلَيْكُمْ تَعْقِيلَ مِنَ التُّزْبِ وَهُوَ الشُّحْمُ الَّذِي يَغْشَى الْكُرْشَ لِلإِرَالَةِ كَالنَّجِيلِيدِ فَاسْتَعْيِرَ لِلتَّفْرِيعِ الَّذِي يَهْرَقُ الْعُرْضَ وَيُذْهِبُ مَاءَ الْوَجْهِ الْيَوْمَ مُتَعَلِّقٌ بِالتُّزْبِيبِ أَوْ بِالْقُدْرِ لِلحَاجِرِ الرَّاحِغِ خَيْرًا لَّا تَتَّزِبُ مِنَ وَالْعَيْ لَا التُّزْبِكُ الْيَوْمَ الَّذِي هُوَ مُشْتَبَهٌ فَمَا ظَنُّكُمْ بِسَائِرِ الْآيَاتِمِ أَوْ يَقُولُهُ يُعْفَرُ اللَّهُ لَكُمْ لِأَنَّهُ صَفَحٌ عَنِ جِرِيرَتِهِمْ حِينَئِذٍ وَاجْتَرَفُوا بِنَا وَهُوَ أَرْحَمُ الرَّاحِمِينَ فَآتَهُ يَغْفِرُ الصَّغَائِرَ وَالْكِبَائِرَ وَيَتَفَقَّطُ عَلَى الْبَائِغِ ، وَبِئْسَ لَوْمَ يُوَسِّفُ أَتَاهُمْ لَمَّا عَرَفُوهُ أَرْسَلُوا إِلَيْهِ وَقَالُوا آتَاكَ تَدْعُونَنَا بِالْبُكْرَةِ وَالنَّعْشِيَّ إِلَى الطَّلَعِ وَكَيْنَ نَسْتَحْيِي مِنْكَ لَمَّا فَرَطَ مَتَا فِيكَ فَقَالَ إِنَّ أَهْلَ مَعْرٍ كَانُوا يَنْظُرُونَ إِلَيْيَ بِالْعَيْنِ الْأُولَى وَيَقُولُونَ سِحْرَانِ مِنْ بَلَّغَ عِبَادًا يَبِيعُ بَعِثَرَيْنِ دَرَاهِمًا مَا بَلَّغَ وَلَقَدْ شُرِّقَتْ بِكُمْ وَعُظِّمَتْ فِي عَيْونِهِمْ حَيْثُ عَلِمُوا أَنَّكُمْ إِخْرَقِي وَأَنَّ مِنْ حَقِّدَةِ إِبْرَاهِيمَ (٩٣) إِذْ هُمَا يَفْقِهُيْنِي هَذَا الْفَهْمِصِ الَّذِي كَانَ عَلَيْهِ وَقِيلَ الْفَهْمِصُ التَّنَوُّزَاتِ الَّذِي كَانَ فِي النَّعْمُونِ قَافِوَةً عَلَى وَجْهِ أَبِي بَاتٍ بِصَبْرٍ أَيْ يَرْجِعُ بِصَبْرٍ أَيْ ذَا بَصَرٍ وَأَلْوَنِي أَنْتُمْ وَإِلَى يَا هَلَّاكُمْ أَجْمَعِينَ بِنِسَائِكُمْ وَذَرَارِكُمْ وَمَوَالِكِكُمْ (٩٤) وَتَمَّا قَضَيْتُ الْعَيْبُورَ مِنْ مَعْرٍ وَخَرَجْتُ مِنْ عَمْرَانِهَا رُكُوعَ ٥ قَالَ أَبُوهُمْ لِمَنِ حَصْرَةٌ آتِيَتْ لَأَجْدُ رِبْحٌ يُوَسِّفُ أَوْجَدَهُ اللَّهُ رِبْحٌ مَا عَيْفٌ بِفَهْمِصِهِ مِنْ رِبْحِهِ حِينَ إِقْبَلَ بِهِ إِلَيْهِ يَهْمُونَ مِنْ ثَمَانِينَ فَرَسَخًا لَوْلَا أَنَّهُ تَفَنَّدُونَ تَسْمُونِي إِلَى الْفَنْدِ وَهُوَ تَفْعَلٌ عَقْلٌ يَحْدَثُ مِنْ هَوْمٍ وَلَا تَنَّاكَ لَا يَقَالُ حُجْرٌ مَفْتَدَةٌ لِأَنَّ تَفْعَلَانَ عَقْلَانِ ذَاتَانِي ، وَحُرَابٌ لَوْلَا حَضْرَتُهُ تَقْدِيرُهُ أَمَّا تَقْتَمُونِي أَوْ لَقَلْتُ أَنَّهُ قَرِيبٌ (٩٥) قَالُوا أَيْ الْخَاصِرُونَ تَتَّالِعُ أَذْكَ لَفِي صَلَالِكِ الْعَلْدِيمِ لَفِي ذَهَابِكَ عَنِ الصَّرَابِ قَدْ مَّا بِالْخَطْرَاتِ فِي حَبَّةٍ يُوَسِّفُ وَاسْتَكْرَارَ ذِكْرِهِ وَالتَّنَوُّعِ لِلتَّافَةِ (٩٦) قَالَمَّا أَنَّ جَاءَ الْبَشِيرُ يَهْمُونَ رَوَى أَنَّهُ قَالَ كَمَا احْرَزْتَهُ كَمَلِ تَمِصِهِ الْمَطْلُحِ بِالْإِدْمِ إِلَيْهِ فَأَقْرَحَهُ بِحَمَلِ هَذَا إِلَيْهِ أَلْقَاءُ عَلَى وَجْهِهِ طَرِحَ الْبَشِيرُ الْفَهْمِصِ عَلَى وَجْهِهِ يَعْقُوبُ أَوْ يَعْقُوبُ نَفْسَهُ فَأَرْتَدَ بِصَبْرًا عَادَ بِصَبْرٍ لَمَّا اتَّعَشَ فِيهِ مِنَ الْقُوَّةِ (٩٧) قَالَ أَلَمْ أَقُلْ لَكُمْ أَنِّي ٢٠ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ مِنَ حَبِوَةِ يُوَسِّفُ وَانزَالِ الْفَرْحِ وَقِيلَ أَيْ اعْلَمْ كَلَامٌ مُبْتَدَأً وَالْقَوْلُ لَا تَبْهَسُوا مِنَ رُوحِ اللَّهِ أَوْ أَيْ لِأَجْدِ رِبْحٌ يُوَسِّفُ (٩٨) قَالُوا يَا أَبَانَا اسْتَعْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِبِينَ وَمَنْ حَقَّقَ الْمَعْتَرِفَ بِذَنْبِهِ أَنْ يُصَفِّحَ عَمَهُ وَيَسْأَلَ لَهُ الْعَفْوَ (٩٩) قَالَ سَوْفَ اسْتَعْفِرُ لَكُمْ رَبِّي أَنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ إِخْرَهُ إِلَى السَّحْرِ أَوْ إِلَى صَلْوَةِ اللَّيْلِ أَوْ إِلَى لِيَابَةِ الْجَعَةِ تَحْتِياً لَوْفَتِ الْأَجَابَةِ أَوْ إِلَى أَنْ يَسْتَحِلَّ لَهُمْ مِنْ يُوَسِّفُ أَوْ يَعْلَمُ أَنَّهُ عَفَا عَنْهُمْ فَإِنَّ عَفْوَ الْمُظْلَمِ شَرْطُ الْعَفْوَ وَتَوْحِيدُهُ مَا رَوَى أَنَّهُ اسْتَقْبَلَ الْقَبِيلَةَ قَائِمًا ٢٥ يَدْعُو وَقَامَ يُوَسِّفُ خَلْفَهُ يُوَسِّفُ وَقَامُوا خَلْفَهُمَا أَلَّا خَاشِعِينَ حَتَّى نَزَلَ جِبْرِيلُ وَقَالَ إِنَّ اللَّهَ قَدْ أَجَابَ دَعْوَتَكَ فِي وُلْدِكَ وَعَقَدَ مَوَازِينَهُمْ بِعَدْلِكَ عَلَى الْأَنْبِيَةِ وَهُوَ أَنْ صَحَّ فِدْلِيلٌ عَلَى نَبُوَّتِهِمْ وَأَنَّ مَا صَدَرَ عَنْهُمْ

- جزء ١٣ كان قبل استنباثهم (١٠) فلما دخلوا على يوسف روى أنه وجه إليه واصل وأموالاً لينتجهر إليه بمن معه واستقبله يوسف والمالك بأهل مصر وكان اولاده الذين دخلوا معه مصر اثنين وسبعين رجلاً وامراًة وكانوا حين خرجوا مع موسى ستمائة الف وخمس مائة وبعصة وسبعين رجلاً سوى الذرية والهرمي روى الأبيج أبوؤيه صنم إليه أباه وخالته واعتنقتهما نزلها منزلة الأم تنزيلاً العم منزلة الاب في قوله والله آياتك إلههم وأسجبل وأسحف أو لأن يعقوب تزوجها بعد أمه والراية تدعى أما وقال أن دخلوا مصر أن شاء الله آمين من الفحط وأمناف الكاره ، والمشبهة متعلقة بالدخول المكيف بالاس ، والدخول الاوّل كان في موضع خارج البلد حين استقبلهم (١١) ووقع أبوؤيه على العرش وخروا له سجداً تلبيةً وتكرمة له فان السجود كان عندهم بحرى مجراها وقيل معناه خروا لأجله سجداً لله وشكراً وقيل التصهير لله والروا لأبوؤيه واخوته ، والرفع مؤخر عن الخروا فان لفظاً للاهتمام بهنظيمه لهما وقال يا آبت هذا تأويل روي من قبل التي رأيتها أيام الصبي قد جعلها ربي حطاً صدقاً وقد أحسن بي إذ أخرجني من السحبي .
- ولم يذكر أحب لئلا يكون تنزيها عليهم وجاء بكلم من البندو من البداية لانهم كانوا احباب المواقبي واهل البندو من بعد أن تزغ الشيطان بيني وبين اخوتي افسد بيننا وحشش من تزغ الرائض الدابة اذا نكسها وحملها على الجرى أن ترى ليلهم لما يشاء لطيف التدبير له ان ما من صعّب إلا وينفذ فيه مشيئته ويتيسل دونها أنه هو الغلبير بوجوه الصالح والتدابير التي يفعل كل شيء في رفته على وجه يقتضيه الحكمة روى أن يوسف طاف بابيه في خزانة الفراعيس قال يا بني ما اعقلك عندك هذه الفراعيس وما كئبت التي على ثمان مراحل قال امرني جبريل قال اوما تسأله قال انت أبسط متى اليه فسأله فقال جبريل الله امرني بذلك للفرار واخاف ان يأكله الذئب قال فهلا خفني (١٢) رب قد آتيتني من الملك بعض الملك وهو ملك مصر وعلمتني من تأويل الآيات الكئب أو الرويا ومن ايضا للنبعيص لانه امر بوث كل الناول قاطر الآسموات والأرض مبدعها وانصاه على أنه صفة الهادي أو منادي برأسه أنت ربي ناصرى ومتوت امرى في الدنيا والآخرة يتولاني بالبيعة فيهما ٢٠
- توتى عملها اقتضى وأحفظني بالصالحين من آياتي أو بعامة الصالحين في الرتبة والكرامة روى أن يعقوب اقام معه اربعاً وعشرين سنة ثم توفى وأوصى ان يدفن بالشام الى جنب ابيه فذهب به ودفنه ثمة ثم عاد وعاش بعده ثلاثاً وعشرون سنة ثم توفت نفسه الى الملك الماخذ فتمتى الموت فتوقاه الله طيباً طاهراً فتخاصم اهل مصر في مدفنه حتى هموا بالدفن فأرأ ان يجعلوه في صندوق من مرمر ويدفنوه في النيل فكيف يتم عليه الماء ثم يصل الى مصر ليكفونوا شراً فيه ثم نقله موسى عمر الى مدفن آباته ٢٥ وكان عمره مائة وعشرون وقد ولد له من راعيل اثراً مبر ومبشاً وهو جث يوشع بن نون ورحمة امرأة

- أيوب (١٣) ذنك إشارة الى ما ذكر من نيا يوسف والخطاب فيه لترسل صلعم وتم مبتدأ من الأنساء جزء ١٣
- أعْيِبُ نُوحِيهِ أَيَبُكْ خَيْرَان لَه وَمَا نُنِتْ لَدَيْهِمْ أَنْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَكْفُرُونَ كالتأنيب عليها والمعنى ركوع ٥
 أَنَّ هَذَا أَنبِيَا غَيْبٍ لَمْ تَعْرِفْهُ إِلَّا بِالْوَحْيِ لِأَنَّكَ لَمْ تَحْتَسِرْ إِخْوَةَ يَوْسُفَ حِينَ عَرَفْتُمَا عَلَى مَا هُمَا بِهِ مِنْ
 أَنْ يَجْمَعُوهُ فِي غِيَابِهِ الْجَبِّ وَمَ يَكْرُونَ بِهِ وَبِأَيِّهِ لِيُرْسَلَهُ مَعَهُمْ وَمَنْ الْمَعْلُومُ الَّذِي لَا يَخْفَى عَلَى مَكْتَدِيهِكَ
 أَذْكَ مَا لَقَيْتَ أَحَدًا سَمِعَ ذَلِكَ فَتَعَلَّمْتَهُ مِنْهُ وَأَتَمَّا حَذَفَ عَذَا الشَّقِّ اسْتِغْنَاءً بِذَلِكَ فِي غَيْرِ هَذِهِ انْقِصَاءً
 كَقَوْلِهِ مَا كُنْتَ تَعَلَّمْتَهَا أَنْتَ وَلَا تَوَدَّكَ مِنْ قَبْلِ هَذَا وَمَا أَكْثَرَ النَّاسِ وَكَلِمَاتٍ عَلَى إِيْمَانِهِمْ وَيَالِغَتِ
 فِي أَخْبَارِ الْآيَاتِ عَلَيْهِمْ يَوْمَئِذٍ نَعْنَانُهُمْ وَتَحْمِيهِمْ عَلَى الْكُفْرِ (١٤) وَمَا تَسْتَأْتِمُ عَلَيْهِ عَلَى الْإِنْبَاءِ أَوْ الْقِرَانِ
 مِنْ أَجْرِ جُعِلَ كَمَا يَفْعَلُ حَمَلَةُ الْأَخْبَارِ أَنْ هُوَ الْأَنْزِلُ مِنْ اللَّهِ لِلْعَالَمِينَ عَامَّةً (١٥) وَكَأَيِّنْ مِنْ آيَةٍ رَكِعَ ١
 وَكَمْ مِنْ آيَةٍ وَالْمَعْنَى وَكَأَيِّنْ حَلَّتْ شَمْتٌ مِنْ أَنْدَالِ الْمَلَائِكَةِ عَلَى وَجُودِ الصَّانِعِ وَحُكْمَتِهِ وَكَمَالِ قُدْرَتِهِ
 ١. وَتَوَحُّدِهِ فِي آسْمَوَاتِ الْأَرْضِ يَهْرُونَ عَلَيْهَا عَلَى آيَاتٍ وَيَشَاعُرُونَ بِهَا وَهُمْ عَنْهَا مُعْرِضُونَ لَا يَنْفَكُونَ
 فِيهَا وَلَا يَعْتَبِرُونَ بِهَا ، وَقَرَى وَالْأَرْضِ بِالرَّفْعِ عَلَى أَنَّهُ مَبْتَدَأٌ خَبْرُهُ يَهْرُونَ فَيَكُونُ لَهَا الصَّهْبِيرُ فِي عَلَيْهَا
 وَبِالنَّصْبِ عَلَى وَيَسْتَوُونَ الْأَرْضِ وَقَرَى وَالْأَرْضِ يَمْشُونَ عَلَيْهَا أَيْ يَتَرَدَّدُونَ فِيهَا فَيَهْرُونَ آثَارَ الْأَمْرِ الْهَالِكَةِ
 (١٦) وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِآلِهَةٍ فِي أَوْرَاهِمَ بِوَجُودِهِ وَخَالِقِيهِ إِلَّا وَهُمْ مُشْرِكُونَ بِعِبَادَةِ غَيْرِهِ أَوْ بِاتِّخَاذِ
 الْأَخْبَارِ أَرْبَابًا وَنِسْبَةَ الْإِنْبِيَاءِ إِلَيْهِ تَعَالَى أَوْ الْقَوْلَ بِالنُّورِ وَالظُّلْمَةِ أَوْ الْمُنْظَرِ إِلَى الْأَسْبَابِ وَخَوْذِكَ وَقَبْلِ الْآيَةِ
 فِي مُشْرِكِي مَكَّنَ وَقَبِلَ فِي الْمُنَافِقِينَ وَقَبِلَ فِي أَهْلِ الْكُتَابِ (١٧) أَفَأَمَرُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ
 عَظِيمَةٍ تَخْشَعَمُ وَتَشْمَلُهُمْ أَوْ تَأْتِيَهُمْ أَسْفَاطٌ بَعْضُهَا نَجَاتٌ مِنْ غَيْرِ سَابِقَةٍ عَلَامَةٌ وَهُمْ لَا يَشْعُرُونَ بِأَنْبِيَانِهَا غَيْرِ
 مُسْتَعْتَبِينَ لَيْسَ (١٨) قُلْ هَذِهِ سَبِيلِي أَعْنَى السَّعْوَةِ إِلَى التَّوْحِيدِ وَالْإِعْمَادِ لِلْمَعَادِ وَلِلذَلِكَ فَتْسِرُ السَّبِيلَ
 بِقَوْلِهِ أَذْعُو إِلَى آلِهَةٍ وَقَبِلَ هُوَ حَالٌ مِنَ الْبَاءِ عَلَى بَصِيرَةٍ بَيَانٌ وَحِجَّةٌ وَخَبْرٌ عَمِيَاءَ أَنَّا تَأْكِيذٌ لِلْمُسْتَسْتَرِ
 فِي ادْعُوا أَوْ عَلَى بَصِيرَةٍ لِأَنَّ حَالٌ مِنْهُ أَوْ مَبْتَدَأٌ خَبْرُهُ عَلَى بَصِيرَةٍ وَمَنْ اتَّبَعَنِي عَطَفَ عَلَيْهِ وَسَجَّحَ اللَّهُ وَمَا
 أَنَا مِنَ الْمُشْرِكِينَ وَأَتْرَهه تَبْرِيهَا مِنَ الشَّرْكَاءِ (١٩) وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا رَدُّ لِقَوْلِهِمْ لَوْ شَاءَ
 رَبُّنَا أَنْزَلَ مَلَائِكَةً وَقَبِلَ مَعْنَاهُ نَفَى اسْتِنْبَاءِ النِّسَاءِ نُوحِيهِ إِلَيْهِمْ كَمَا نُوحِي إِلَيْكَ وَتَمْتِزُوا بِذَلِكَ عَنْ
 غَيْرِهِمْ وَقَرَأَ حَفْصٌ نُوحِي فِي كُلِّ الْقُرْآنِ وَوَارَفَقَهُ حَمزة وَالْكَسْبَانِي فِي سُوْرَةِ الْأَنْبِيَاءِ مِنْ أَهْلِ الْقُرْآنِ لِأَنَّ
 إِخْلَافَهَا الْعِلْمَ وَأَحْلَمَ مِنْ أَهْلِ الْبَدْوِ أَقْلَمَ يَسْتَبْرُوا فِي الْأَرْضِ فَيَبْطُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ مِنْ
 الْمَلَائِكِينَ بِالنُّزُولِ وَالآيَاتِ فَجَعَلُوا تَكَذِّبِيكَ أَوْ مِنَ الْمَشْعُوفِينَ بِالذَّبَابِ الْبَهَائِكِينَ عَلَيْهَا فَيَقُولُوا عَنْ حَيْثُهَا
 ٢٥ وَكَأَنَّ الْأَخْبَرَ وَالْمَارَ الْجِالِ أَوْ السَّاعَةِ أَوْ الْكَبِيرَةِ الْأَخْرَجَةَ خَيْرٌ لِلَّذِينَ اتَّقَوْا الشَّرْكَ وَالْمَعَاصِيَ أَفْكَالٌ يَقُولُونَ
 يَسْتَعْمِلُونَ عَقُولَهُمْ نَبَعُرُوا أَنَّهُا خَيْرٌ وَقَرَأَ نَافِعٌ وَابْنُ عَامِرٍ وَعَامِرٌ وَيَعْقُوبُ بِالنِّسَاءِ جَلَّ عَلَى قَوْلِهِ قُلْ هَذِهِ

- جزء ١٣ سببى اى قل لهم افلا تعقلون (١١٠) حَتَّىٰ اِذَا اسْتَبَاسَ الرُّسُلُ غَايَةً مَّحْذُوفٌ دَلَّ عَلَيْهِ الْكَلَامُ اِى لَا يَغْرَهُمْ
 ركوع ٦ تمامى آياتهم فان من قبلهم اُمهلوا حَتَّىٰ اَيَسَّ الرِّسْلَ عَنِ النِّصْرِ عَلَيْهِمْ فِي الدُّنْيَا اَوْ عَنِ اِيْمَانِهِمْ
 لانهما كهم في الكفر مترقيين متمادين فيه من غير وازع وَضُّوْا اَنْهُمْ قَدْ كَذَبُوا اِى كَذَبْتَهُمْ اَنْفُسُهُمْ
 حين حدتتهم بانهم يُنصرون اَوْ كَذَبِيْمَ اَنْقَوْمٍ بِوَعْدِ الْاِيْمَانِ وَقِيلَ الصِّمِرُ لِلْمُرْسَلِ الْبِيْهِمْ اِى وَضَّنَ
 الْمُرْسَلُ الْبِيْهِمْ اَنْ الرِّسْلَ قَدْ كَذَبُوْهُمْ بِالْدَّعْوَةِ وَالْوَعْدِ وَقِيلَ الْاَوَّلُ لِلْمُرْسَلِ الْبِيْهِمْ وَالثَّانِي لِلرِّسْلِ اِى وَضُّوْا ٥
 اَنْ الرِّسْلَ قَدْ كَذَبُوا وَاخْلَفُوا فَيَمَّا وَعَدَ لِيْمَ مِنَ النِّصْرِ وَخَلَطَ الْاَمْرَ عَلَيْهِمْ وَمَا رَوَى عَنِ ابْنِ عَبَّاسٍ رَضِيَ
 اَنْ الرِّسْلَ ضُنُّوْا اَنْهُمْ اُخْلَفُوا مَا وَعَدَهُمُ اللّٰهُ مِنَ النِّصْرِ اِنْ صَدَّحَ فَقَدْ ارَادَ بِالظَّنِّ مَا يَهْجَسُ فِي الْقَلْبِ
 عَلَى طَرِيْقِ الْوَسْوَسَةِ عَذَا وَاَنْ الْمُرَادُ بِهِ الْمُبَالَغَةُ فِي التَّرَاخِي وَالْاِمْتِهَالِ عَلَى سَبِيْلِ التَّمْتِيْلِ وَقَرَأَ غَيْرُ الْكُوفِيِّينَ
 بِالنَّشْدِيْدِ اِى وَضَّنَ الرِّسْلَ اَنْ الْقَوْمَ قَدْ كَذَبُوْهُمْ فَيَمَّا اَوْعَدُوْهُمْ وَقَرَأَ كَذَبُوْا بِالْتَّخْفِيْفِ وَبِنَاءِ
 الْفَاعِلِ اِى وَضُّوْا اَنْهُمْ قَدْ كَذَبُوا فَيَمَّا حَدَّثُوا بِهِ عِنْدَ قَوْمِهِمْ لَمَّا تَرَاخَى عَنْهُمْ وَلَمْ يَرَوْا لَهُ اَثْرًا ١٠
 جَاءَهُمْ نَصْرُنَا فَنُنَاجِي مَنْ نَشَاءُ النَّبِيَّ وَالْمُؤْمِنِيْنَ وَاِنَّمَا لَمْ يَعِيْنَهُمْ لِلدَّلَالَةِ عَلَى اَنْهُمْ الَّذِيْنَ يَسْتَأْعَلُوْنَ
 اِنْ يَشَاءُ نَجَاتِهِمْ لَا يَشَارِكُهُمْ فِيْهِ غَيْرُهُمْ وَقَرَأَ ابْنُ عَامِرٍ وَعَاصِمٌ وَيَعْقُوبٌ عَلَى لَفْظِ الْمَاضِي الْمُبْتَدِىِّ لِلْمَفْعُولِ
 وَقَرَأَ فَنَجَا وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمَاجْرِمِيْنَ اِذَا نَزَلَ بِهُمْ وَفِيْهِ بَيَانٌ لِلْمَشِيْئِيْنَ (١١١) لَقَدْ كَانَ فِيْ
 قَصَصِهِمْ فِيْ قِصَصِ الْاَنْبِيَاءِ وَاَمِيْمِهِمْ اَوْ فِيْ قِصَّةِ يُوْسُفَ وَاخْوَتِهِ عِبْرَةً لِأُولِي الْأَلْبَابِ لِنُورِ الْعُقُولِ الْمُبْرَأَةِ عَنِ
 شَوَائِبِ الْأَلْفِ وَالرِّكْوَنِ اِلَى الْحَسِّ مَا كَانَ حَدِيْثًا يُفْتَرَى مَا كَانَ الْقُرْآنَ حَدِيْثًا يُفْتَرَى وَلَكِنْ تَصْدِيْقٌ ١٥
 الَّذِي بَيَّنَّ يَدِيْهِ مِنَ الْكُتُبِ الْاَلِيْمَةِ وَتَفْصِيْلٌ كُلِّ شَيْءٍ يَحْتَاجُ اِلَيْهِ فِي الدِّيْنِ اِنْ مِمَّا مِنْ اَمْرِ دِيْنِيَّ الْاَوْلَى
 سَنَدٌ مِنَ الْقُرْآنِ بُوَسْطِ اَوْ بِغَيْرِ وَسْطٍ وَهُدًى مِنَ الضَّلَالِ وَرَحْمَةٌ يُنَالُ بِهَا خَيْرُ الدَّارِيْنَ لِقَوْمٍ يُؤْمِنُوْنَ
 يَصْدَقُوْنَ ، وَعَنِ النَّبِيِّ صَلَّى عَلَیْهِمْ وَسَلَّمَ اَرْقَاءُكُمْ سُورَةُ يُوْسُفَ فَانَّهُ اَيُّمَا مُسْلِمٍ تَلَاهَا وَعَلِمَهَا اَهْلَةً وَمَا مَلَكَتْ
 بَيْنَهُ هُوْنَ اللّٰهُ عَلَيْهِ سَكَرَاتُ الْمَوْتِ وَاَعْطَاهُ الْقُوَّةَ اِنْ لَا يَحْسُدُ مُسْلِمًا •

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