

mission which is not alluded at all in the Biblical version of the story .

As such that is no match to the "best of the narratives" of the holy Quran. Truly it is the best of the stories. The authority of all-powerful God is argued in the Sura in a splendid manner. Problems faced by human Societies are dealt with matchlessly.

Triumph of virtue over vice is explicitly express--ed.

Above all, Political, economic and admisist-rative reforms of a welfare Islamic state are illustrated in a marvellous manner.

HADITH

JANNAH AND ITS RESIDENTS

1. Hazrat Abu Hurairah R.A reports that the Apostle of Allah P.B.U.H says, Almighty Allah said,

"I have prepared for my righteous servants that which no eye hath seen, no ear hath heard and no heart of man hath conceived.' And read if you desire:-" *So no soul knows what is hidden for them which will refresh the eyes.*" (Quraan 32:17) (Bukhari, Muslim)

2. Hazrat Jabir R.A narrates that the Messenger of Allah P.B.U.H said,

"Verily the inmates of paradise will take food and drink but will neither spit, nor pass urine, nor pass stool, nor draw dirt from the nose."

They (the Sahabah) asked,

"What will happen to the food?"

He replied, "(The food will become) Belch and sweat like the fragrance of musk, They will be inspired with Tasbeeh and Tahmeed as you are inspired with breath." (Muslim)

3. Hazrat Abu Hurairah R.A narrates that the messenger of Allah P.B.U.H said,

"Whosoever enters Paradise shall be in bliss and will not be distressed and neither his clothes will get old nor his youth will end," (Muslim)

4. Hazrat Abu Saeed R.A reports that the messenger of Allah P.B.U.H said.

"There are one hundred ranks in Paradise. Had all the worlds gathered together within one of them, it would have sufficed them." (Tirmizi)

who fell in love with him and stood firm like a rock against the violent typhoons of her sinful cravings. He preferred incarceration to a hazardous situation full of lustful looks on him.

He got an opportunity of preaching the true faith to his fellow-detenus in the prison. After a prolonged and unjustified imprisonment he was released on king's, own desire to interpret his dream. His trial came to an end. His most sterling character brought him good name and prosperous days. He was raised to dignified post of Finance and Food minister of the Egyptian Government. The next fourteen eventful years, fraught with drought awaited him for another test. By his administrative abilities he enforced the Islamic economic system in the land. He stored sufficient food-stocks to meet the requirements during the crop failures due to inclemencies of the weather. He accumulated wheat stores in such a large quantity that during the famine the state was not only able to fulfil the requirements of the land of Egypt but also supplied food grains to other famine-hit countries lying in the vicinity of Egypt.

His spiteful half brothers who tried their utmost to get rid of him had to solicit the benevolence of this all in all dignitary of Egyptian Government. He treated them with full benignity and generosity. Their pettiness boomeranged at the time when he disclosed his identity. Thus truth proved triumphant in the long run.

The Sura explicitly indicates that the Holy Prophet (peace and blessings of Allah be upon him) would attain to glory and his opponents would lose the game and their haughtiness would come to a bitter end. Joseph was raised to eminence and his malvolent half brothers were reduced to sheer ingnominy. The holy Prophet (peace and blessings of Allah be upon him) was also destined to be raised to the highest rung of honour as the head of Islamic state of Madina and his rancorous enemies were doomed to be thrown at his feet with their injured Pride. The holy Prophet (Peace and blessings of Allah be upon him) could well- conceive this change through his prophetic vision.

The Biblical version of the story of Joseph is similar to the Quranic account but not identical with it at large.

The former is devoid of spiritual touch which is the real theme of the latter.

The Bible charges Joseph with backbiting (Gen: 37/2) He is rebuked by his father for the dream dreamt by him (Gen: 37/10) His arduous test of escaping evil designs of his "Master's wife" is tainted with a romantic sort of affair (Gen : 39/ 7-40 He Blames his half brothers with espionage (Gen : 42/51) and swears by the life of Pharaoh. During the tough time of famine his attitude towards the famine-hit people was that of a cruel Shylok and merciless ruler who snatched all properties from the Public and at last strangled them with the Shackles of slavery. (Gen : 47:13-20)

During his imprisonment he had an opportunity of his prophetic

In the name of Allah, the Most Beneficent, the Most Merciful

Sura Yusuf

Introduction

Prof. Ghualm Rasul Adeem

The title of the Sura has been derived from oft-repeated name of Joseph, son of Jacob (peace be upon them), whose story has been narrated in the most befitting manner in the Sura. The word Yusuf occurs 27 times in this Sura and twice in Suras Ana'm and Ghafir, as a passing reference.

It was revealed during the late Makkan period preferably just after the preceding chapter, Hud.

The holy prophet (peace and blessings of Allah be upon him) was passing through turbulent surges of tough time. Approximately three years of detention and boycott in sh-i-bi, Abi Talib passed wearily. Soon after the removal of this ban he was bereft of his most near and dear ones khadija, (Allah be pleased with her), his most faithful wife and abu Tablib, his dear uncle who always encouraged him with moral support, passed away during the same year.

Thus he was deprived of his two ardent supporters who stood by him through thick and thin. He himself called this sorrowful year, "the year of grief". Psychologically he was in much distress at the time of the revelation of this Sura. The Preceding Sura, Hud deals with the histories of several well-known prophets which are a source of consolation and inspiration for every preacher. This Sura is unique in its warp and woof. It deals with a single story in its entirety not mentioned anywhere else in the holy Quran.

It is also an admitted fact that the holy Quran does not give the accounts of the Prophets as folk-stories, but they comprise deep spiritual and admonishing themes. At the same time they are persuasive to resolution, endurance and fortitude. "So be patient, as the messengers possessed of constancy were also patient (46 : 35) Same is the case with this "best of the narratives" (12 : 2) The brief gist of the story runs thus:-

Joseph, a chap of winning ways dreamt a queer dream. His vision infuriated his half brothers. They hatched a heinous plot against him out of jealousy and intended to do away with him by throwing him in to a forlorn well. They executed this evil plan of theirs. Luckily a Caravan, bound for Egypt, happened to pass that way. The water fetchers of the caravan pulled him out of that deserted well. His half brothers rose to the occasion. Dubbed him as their fugitive and sold him to the Caravan. The caravan escorted him to Egypt. The first test was over, yet a harder ordeal-the worst of its kind- was in the offing. He was sold once again as a staple commodity. He stunned all baser temptations of his master's wife