



145, Not betrayers but their contrivance is debarred from guidance.

Khaineen (خَائِنِينَ) is originally the object of la Yahdi

(لَا يَهْدِي). But stress is laid on the meaning by adding kayd (كَيْدٌ) to it as another object.

Preventing contrivance from guidance means its non-execution or it means that the betrayers are not granted guidance on account of their artful schemes. (Aalusi)

THE WORLD ISLAMIC FORUM

OBJECTIVES, PROGRAMME AND COURSE OF ACTION

OBJECTIVES

The **WORLD ISLAMIC FORUM** is an ideological forum established with the following objectives:

- i) To monitor and to rebut on a scientific basis negative propaganda in the Western media concerning the Islamic System and the movements of religious wakefulness.
- ii) To level the ground and theory promote co-

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141, They unequivocally called a spade a spade and bore testimony that they perceived no ill of him.

142, When the state of affairs reached the culmination where no other alternative was left for the wife of Aziz, she publicly confessed her guilt in unabiguous words.

These words provide a clear evidence, rather the most authenticated testimonium of his innocence. This verse dispels the fog of every blame from the fair name of Joseph who stands preserved with an unspecked character.

143, (Sending back the messenger, demanding a thorough probe in to the matter whereas the king keenly wished to release unconditionally and delaying the meeting with the king).

144, There should not be the slightest shadow of doubt in the mind of the Aziz about my moral conduct.

Some outstanding authorities like Ibn-i-Taymia, Ibn-i-Kathir and Rashid Ridha Regard it as the speech of the wife of the Aziz. They argue that no presumption prevents the Continuity of her confession; but a considerable majority of the Commentators, the classical as well as the modern, attribute the speech, most becomingly, to Joseph.

In fact, in this context such glorious,concise and meaningful words befit an innocent prophet and not a seducing woman intent upon betraying the trust of her own husband.



Confident as he was of his innocence, at the very outset he reminded them of the years back mishap that was a slur on his fair name and flawless character. He sent the envoy back asking the king to hold an inquiry in to the matter regarding the ladies who cut their hands. He did not bother about his imprisonment and was not anxious to be released. All his tension was for the blot blurred on him for no fault of his. It is noticeable that due to his pre-eminent moral distinction he did not pinpoint his mistress, the root cause of his trial. It really befits the high moral conduct of a Prophet.

The Bible and Talmud are devoid of this important part of the narration.

On the other hand the Bible mentions his hasty release.

"The Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. (Gen, 41, 14)

It is educed very easily that the place of accusation must be avoided.

139, I wish their contrivance to be proved through a thorough probe and known puliblicly to all and sundry.

The nobility of character plays the pivotal role in the life of a pious man and not the accidental weal or woe.

140, The King was sure of their enticement, that is why he addressed them with full certainty. All that he wanted to ask them was whether they too perceived him inclined towards them or not.



much crops the next year. As famine was not confined to Egypt only the rainfall must have been widespread in far flung areas and the neighbouring lands.

136, (a symbol of plentifulness)

"And in it they shall take or collect, the produce of the earth: or the meaning is, and in it they shall press grapes, or olives or the like: or they shall milk the udders," (Lane).

It must be noted that the butler was being addressed whose professional duty was to squeeze juice out of grapes and present the beverage to the King.

What a relevant and eloquent expression! It is also worth noticing that Joseph was asked to interpret the dream of the king but he not only informed them of the interpretation but also proposed an expedient and judicious solution of the problem to save them from the horrible famine. Besides this he gave them glad tidings of the coming plentiful year. Well-known Commentators like Zamakhshari, Razi and Nasfi opine that he was informed of the year of abundant produce through Divine revelation,

137, Pharaoh eagerly wished to see such a youth of extraordinary qualities of head and heart. So he ordered his officers to fetch Joseph.

138, Joseph made no haste to be set at liberty. He already preferred prison to freedom with a blemished career, (12:33)



does not bless with His guidance the Contrivance of the treacherous. (145)

COMMENTARY

134, Then seven years of famine will follow the previous seven years of abundance and opulence. This dreadful famine will eat-up all stores and will exhaust all corn-heaps. But you should be judicious enough to save a small quantity for seed to sow in the near future. "And let them gather all the food of these good years that are coming, and lay up grain under the authority of Pharaoh for food in the cities and let them keep it. That food shall be a reserve for the land against the seven years of famine which are to befall the land of Egypt, so that the land may not perish through the famine (Gen, 41: 35, 36)

135, (Or delivered from distress)

The word Yughathu يُغَاثُ may be presumed the derivative of ghauth (غَاوٍ) Which means delivering from distress. At the same time ghaith

(غَيْثٍ) meaning thereby 'rain' has been commonly acknowledged as the derivation of this word.

Both the possibilities are acceptable in this context.

After the gruesome were to drought people get rid of distress by invoking their Lord. The plenteous showers were to swell the Nile to its alluvial soil to grow

Al - Sharia 45



press (grapes and olives). (136)

وَقَالَ الْمَلِكُ اسْتَوْفِ بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ
ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي
قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكُدِّهِنَّ عَلِيمٌ ۝

50, And the king said: Bring him unto me. (137) So when the messenger came to him, he (Joseph) said: Return to your lord and ask him what about the women who cut their hands, (138) verily my Sustainer is fully cognizant of their guile. (139)

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُكُمْ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ
لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ لَأَنْ
حَصَصَ الْحَقُّ أَنَا رَأَوْهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ۝

51 He (the king) said, (O women) What was the affair you desired (140) when you sought to seduce Joseph from his self? "Allah Preserve (us)"! they said, "We know no evil against him, (141) The wife of Aziz exclaimed: Now the truth has become manifest. It was I who sought to seduce him from his self (142) where as he is indeed of the truthful ones.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي
كَيْدَ الْخَائِبِينَ ۝

52, That (I did) 143 in order that he may know that I betrayed him not in (his) absence, (144) and that Allah



In the name of Allah, the most
Beneficent the most Merciful.

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SURA YUSUF

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Prof: Ghulam Rasul Adeem.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُنْ مَا قَدْ مَسَّكُمْ لَهُمْ
الْأَقْلِيلَ مَا خَصَّنُوتَ ه

48, Then thereafter will
come seven hard years
which will devour all that
you shall have laid up
before hand for them,
except a little that which
you shall have preserved.
(134)

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ
يَغَارُ النَّاسُ وَفِيهِ يُمْصَرُونَ ه

49, Then thereafter will
come a year in which
people shall have rain (135)
and wherein they shall

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