

locking them up.

59 Make haste ! (Bahr)

It is verbal noun, indeclinable with fatha فتحه like ayna (أَيْنَ) "And after a time his master's wife cast here eyes upon Joseph, and said : lie with me. " (Gen, 39 : 7)

It seems that this filthiest and most sinful idea did not come to her mind all of a sudden.

She might have conceived it long before and cast her eyes on this innocent youth with carnal cravings.

What a tragic situation!

What an arduous test!

At first he fell prey to jealousy and spiteful hatred of step brothers.

Now he is being enticed in a romantic trap by a love - lorn amorist woman.

60 Like other dignified members of this line Joseph faced every odd situation with probity and rectitude of his flawless character. Imagine the grave situation. The locked up doors, a perfect seclusion, an atmosphere wining and dining in a big palace and voluptuous desires of an all in all mistress! On the other hand what a discouraging and rebutting onanner! The prophetic dignity is manifest from every word of the reply.

1, Seeking refuge with Almighty Allah is the best source to escape every kind of perversion; Undoubtedly narrow escape it is!

None can shun the risk of being captured by biabolical whims. Sinful yearnings can be shunned only by seeking shelter with Allah.

ii, Sexual immorality is in itself a heinous and abominable sin. Its graveness becomes hundred times bigger when one indulges in this misconduct with his benefactors wife.

Here is an allusion to the fact that Aziz has become

maturity as gives guidance of rectitude of Conduct or course of life" (lane) encompasses the meaning to a large extent. According Imam Malik it conveys the sense of enlightenment and prudence.

55 The word hukm (حُكْم) is so Comprehensive that it denotes judgement, wisdom and power while Ilm (عِلْم) alludes to innate knowledge of revealed truths and prophetic vision.

56 Here is a golden rule that whosoever does good deeds is destined to be recompensated with goodly reward.

At the same time the Qureysh of Makka, the direct addressees of these verses were being reminded of their misfortune in near Future. They might peep through this narrative their dreadful doom and the brilliant future of Muhammad (peace and blessings of Allah be upon him)

57 Rawadtuhu (رَاوَدْتُهُ) is derived from Raudun (رَوْدٌ) which mean, to explore or seek, and rawada an nafsihi (رَاوَدَعَنْ نَفْسِهِ)

according to Lisanul Arab, means to seduce or endeavor for copulation fi Baitiha (فِي بَيْتِهَا)

indicates that it was most difficult to avoid the sin in a house where a wicked aristocratic lady, his master's wife, was overruling the home affairs and a stranger in an alien land was under her complete subordination.

Potiphar and his wife Forsterd quite different expectations concerning the youngman. The former adopted him as a son and took him as a harbinger of glory while the latter glanced at the handsome youth with lustful eyes. There lurked a sexual urge in her blandishing him. Thus she left no stone unturned to leave him in the lurch. He was in a difficult situation.

58 The verb ghallaqat (عَلَقَتْ) depicts more emphatic mode of meaning than aghlaqat (أَعْلَقَتْ) The higher degree of fastening the doors alludes to

scheme of Almighty Allah. A high ranking dignitary of Egypt bought him and kept him in an excellently furnished lodging. He judged his merits physiognomically and was ready to adopt him as a son.

The difference between the dark depth of well and the palatial environment is noteworthy. The Quran eliminates the details of the names unwarranted in the narrative.

50 Qitfeer was impotent and issueless (Zamakhshari). It has also been said that he was eunuch. "Cases are on record, in both ancient and modern times of eunuchs being married" (Dictionary of Bible).

51 As We saved him from (The ordeal of) the well harmlessly) (Razi)

52 Interpretation of dreams or sayings (تأويل الاحاديث) comprises all kinds of prefigurements which were to be manifested in near future.

Although Joseph was primarily brought up in a beduin way of life he was endowed with the capabilities of running a Government badly hit by an economic crisis. As the accomplishment can not be gained without power and knowledge, he was simultaneously gifted with authority in the land and the knowledge of interpreting sayings. He won the Egyptian rulers over to his side by dint of his administrative dexterity and sophisticated ways of superintendence.

53 He is the Sovereign Doer of whatever He wills because His is the scheme of affairs that prevails over the universe. cf. 2 : 53, 3 : 40, 11 : 107, 22 : 14, 85 : 16

54 Ashudd (أَشُدَّ)

has been interpreted in more the one ways. Various age limits as from 17 to 60 years have been determined. But "puberty together with such

gives the meaning of loss or diminution with the exception of this place where it means unlawful (Razi).

47 Brethren of Joseph rushed to the Caravan and claimed that Joseph was their run away slave. The traders might have wrangled with his so-called masters, but as strangers in the land they might have yielded to buy him after a brawling controversy. Consequent upon this altercation the brethren gave the consent for the sale of Joseph. As they were bent upon getting rid of him at all cost the bargain was settled at a very mean price viz 20 shekels, even those not of full weight.

Conventionally less than a ooqia (أوقية) (40 dirhams) were counted and more than an a ooqia were weighed (Zamakhshari)

48 They had no lucrative motives in selling him. They only desired to keep him out of sight never to turn up, alive or dead Here comes to an end the first phase of Josephs afflictions.

49 Now begins another phase of Josephs life. The first turbulation is over and an interim period of happy life leads to a longer and more hazardous entanglement. He reaches Egypt and is bought by Potiphar or Qitfeer, a high ranking officer of Pharaoh, "An officer of pharaoh, the captain of the guard", (Gen, 38 : 36) Or "An officer of the royal treasure". (Ibn-i-Abbas)

He was rightly delighted to buy such a handsome youth of fascinating disposition and surpassing qualities of head and heart. He instructed his wife to provide him with every possible facility. The Quran, the Hadith and even the Torah are silent about the name of his wife It is the Talmude that mentions it as Zalicha or some call her Raeel.

It must be kept in mind that it was not an accidental happening but a part of well- planned

He was astonished to the extent that he exclaimed with mingled feelings of delight and amazement, "O good news"!

Some commentators are of the view that bushra (بُشْرَى) is a proper noun and is used for the companion of the water - drawer. His real name has also been mentioned as Malik bin Zur Khuzaee (مالك بن ذر خزاعي)

(Jassas) But the former version is more appealing. Here taking hold of the cord and bucket is not mentioned to avoid the unnecessary and unwarranted details of the story.

44 The third person plural pronoun in Asarruhu () stands for the travellers and not for the brethren of Joseph. They took the fair- seeming youth as a stock - in - trade and thought of a lucrative offering for sale in some lively market of Egypt. Besides gloating over the quixotic gains they were overshadowed by an apprehension that he might be a fugitive and his master might overtake them claiming his possession. So they were much meticulous in exposing the lad in public. As they were accustomed to deal in slaves, they were well- informed of the pros and cons of its marketing.

45 The aggrieved father, the fraudulent brethren, the profiteering caravan and the oppressed Joseph all of them had different shades of thoughts but Almighty, All - Cognizant Allah was well aware of their purposes. The affairs were to be settled according to his scheme and not according to their self-supposed longings.

46 Bukhs (بُخْس) implies to deficient, defective and unjust. "They sold him for a deficient or defective price -- for an unjust price becomes the sale of man that has been found is unlawful" (Lame). It has been said on the authority of Ibn-i-Abbas that at every place in the Quran bakhs (بُخْس)

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Correspondence

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