

15. Interpretation of sayings implies various shades of meaning. Every shade is variegated in itself.

i. Interpretation of dreams --- an obvious meaning --- as has been depicted latter in verse 47, 48 and 49 in this very chapter.

ii. Insight in to the revealed Scriptures of the past and the quality of understanding problems and dealing with them successfully.

iii. Visualising the Consequences of various happenings through Prophetic vision. In this way (Hadith) will be translated as a " new thing" " or event. The particle (of) shows that ultimate and perfect knowledge is with Allah only and with none else. That is why the attributes of (All - Knowing) and (All - Wise) follow closely.

LESSONS FROM HADEETH

Life with Vitue is a Blessing
by

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Abu Bakrah radhiyallahu anhu narrates that someone said to the Prophet sallallahu alayhi wasallam, "O Apostle of Allah! Who is better among men (i.e. what kind of a man will be successful in the Hereafter)?" The Prohphet sallallahu alayhi wasallam replied. "He who lived long and did good deeds." The same person then asked, "Who is bad to a greater degree among men (i.e., what kind of man will be a loser in the Hereafter)?" The Prophet sallallahu alayhi wasallam replied, "He who lived long and did evil deeds."

(Musnad - i - Ahmad)

Commentary ___ The longer a person who leads a virtuous life lives, the more will he develop to a higher religious state. In a similar way, the bondsman whose deeds are such as to make him removed from

prognosticated the apprehended mischief of his sons.

The Biblical way of narrating this story is below the dignity of a Prophet father. "But what he told to his father and to his brothers, his father rebuked him, and said to him, "What is the dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"

(Genesis 37 : 10)

The interpretation of the dream predicted by Jacob can not be taken as a desire of Joseph. But it was the Decree of Allah and the Prophet of Allah merely foretold it through his Prophetic insight. How could he feel ill on the bright future of his loving son?

A Study in anthropology clarifies the fact that in every socio - Cultural set up, every outgoing generation earnestly desires the better and brighter future for the generations to come what to speak of a father about his affectionate son!

12, Here plot or contrivance has been attributed to Satan. See verse 16 of Al-Aa'raf (7) Where he determines to lie in ambush for them all along God's straight path. The privilege of being among the progeny of prophets does not guarantee innocence or infallibility.

The Biblical version as recorded in Genesis 37 : 2" and Joseph brought an ill report of them to their father," seems far beyond the rectitude of a Prophet even though he may be of a very tender age. The real cause of their Jealousy is mentioned in verse 8. It was their feeling that he was loved by their father. Moreover his extraordinary fairness, intellect, nobility, flawlessness of character and praiseworthy capabilities of head and heart made his person acceptable, preferable and impressing.

13, You are to prosper and future events of your superiority, hegemony and leadership are sure to make you an apple of every eye.

14, (As an apostle).

moral bankruptcy.

vi, The life of Joseph (peace be upon him) is a mirror in which reflects the life of Muhammad (peace and blessings of Allah be upon him). Both lives are, to a great extent, identical. The antagonistic powers of Joseph, his brothers and that of Quraysh of Makka are similar in their contrariety to the prophets of Allah.

vii, The precision in which this story of the past is narrated, especially by an unlettered person, is a strong argument and a clear proof of his apostleship.

viii, It can be easily concluded that jealousy leads to utter loss while patience is consequent upon deliverance.

To be brief, as compared with previous narratives in religious literature this story is unique in its eloquent style, rhetoric magnitude, admonishing manner and preceptive tenor.

The word truly befits the account.

8, (Unaware of the Book and of the faith) you knew not what revelation was nor the faith,

As-shura (42) : 52

9, This word is derivative of رؤيا (Ruya) which implies prefiguring the coming events in dream and not of رؤيت (Ru'yat) which means seeing during wakefulness. Here it gives the meaning of a dream. The next verse is a convincing argument for it.

10, Joseph was a lad of 17 years at that time. Eleven stars denotes his ten half brothers and one real brother, Benjamin the sun and the moon symbolize his father, Jacob and his step mother, Leah. Ru'yat is again mentioned, not as a repetition but as a recommencing sentence, an answer to the deleted question,

"In which state did you dream them?" (Zamakhshari) The Biblical account runs thus: "Behold I have dreamed another dream; and behold the sun the moon, and eleven stars were bowing down to me".

(Genesis 37 : 9)

11, It seems that through his Prophetic vision Jacob

concocted by the Holy Prophet (peace and blessing of Allah be upon him) as the unbelievers blamed him so. " He is but a man who forged a lie against Allah and we are not going to believe him. (Almu'minoon(23:38)

5, All Peoples of any region, origin or time are addressed and not alone of the contemporaries of the Holy Prophet (peace and blessings of Allah be upon him).

6, Here the word (Qasas), according to Lane on the authority of Al-Qamus and Tajul-Arus, is the infinitive noun and not the plural form of (Qissa) story or narrative) which is (Qisas)

With reference to this verse Al-Qamus gives its explanation in the words,

Distniguated commentrators like Zamakhri, Razi, Baidhawi and Nasfi are of the Same view.

Hence, (Qasas) is either an infinitive giving its own meaning or an infinitive standing for an objective.

7, The word Quran is a gender which denotes the whole book as well as aspecific portion of it. Here it means this particular chapter.

This chapter is unique narrative in many ways:

i, It presents the best ethical and moral teachings.

Altohugh the warp and weft of every narrative in the holy Quran is admixtured with a didactical fringe, however the account in view is unique in its texture,

ii, The desired preceptive conclusions of other stories are pooled here in toto.

iii, Various aspects of human psyche are dealt with at full length.

iv, The narrative elucidates that neither bounties of Allah nor his Decree can be barred.

v, charcter, possessing opposite charactristics are presented with an appreciative mode of expression.

Jacob and Joseph (peace be upon them) are the respectable symbols of all moral and spiritual elevation, while the step brothers of Joseph and wife of Aziz are detestable symbols of impiety, vice and

of the interpretation of sayings, (15)
 and will perfect His favour upon you
 and on the descendants of Jacob
 as He perfected it
 aforetime, in the Case of two ancestors of
 yours, Abraham and Issac.
 Surely your Sustainer is All - Knowing,
 All - Wise.

وَيَتِمُّ نِعْمَتَهُ عَلَيْكَ

وَعَلَىٰ آلِ يَعْقُوبَ

كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ

أَنَّ رَيْكَ عَلِيمٌ حَكِيمٌ -

1, (Arabic alphabets symbolising sublime and mystic verities) It has been reported on the authority of Ibn-i-Abbas (God be pleased with him) that it means "I am Allah, I watch"

As no such report, whose authenticity is above board, has been narrated in this regard, hence God knows better the real connotation of Such letters occuring in twenty nine Suras of the Holy Quran.

(The detailed note on the abbreviated letters occurs in the beginning of Sura Al-Baqra)

2, The word "Mubeen" occurs here as an adjective. Its infinitive mood contains the meanings of both transitive and intransitive verbs. Thus it means manifest and clear in itself as well as manifesting and clarifying realities of life, distinguishing truth from falsehood.

3, (Eloquent and articulate Arabic language according to E.W. Lane, Qatada says that the tribe of Qureysh used to call, or select, what was most excellent in the dialects of the Arabs, (in the doing of which they were aided by the Confluence of Pilgrims from all parts of the Country,) so that their dialect became the most excellent of all, and the Quran was therefore revealed in that dialect.

4, Quran denotes a, recitation b, the whole revealed Book or a part of it.

The verse shows that it is Allah alone and none else who revealed this conspicuous book, It is not

In the name of Allah the most beneficent the most merciful
SURA YUSUF, REVEALED AT MAKKA
VERSES 111, SECTIONS 12

Prof : Ghulam Rasul Adeem

(Section 1)

- 1, Alif . Lam . Ra(1)
 These are the verses of the manifest book(2)
- 2, We have sent it down
 as an Arabic (3) Quran(4) that
 you(5) may understand.
- 3, (O Prophet) We explain unto you
 the best of the narratires (6) by
 our having revealed unto you this,
 Quran (7) , though you were before this,
 Certainly of those who are
 unaware (8) (of the revelational
 implications)
- 4, (Recall) When Joseph spoke unto
 his father : O my father!
 I saw (9) eleven stars, the sun
 and the moon; I saw them
 Prostrating (10) themselves before me
 (in a reverential manner).
- 5, He said : O my dear son!
 do not relate your dream
 to your brothers,(11)
 lest they contrive a
 strategem(12) for you;
 certainly the Satan is an open
 enemy of man.
- 6, And thus (13) your Sustainer
 will choose you(14)
 and impart you the knowledge

الر-

تلك ايت الكتاب المبين

انا انزلنه

قرا نا عربيا "

لعلكم تعقلون -

نحن نقص عليك

احسن القصص بما

اوحينا لك هذا القران

وان كنت من قبله لمن

الغفلين -

اذ قال يوسف لا بيديا بت

اني رايت احد عشر كوكبا

والشمس والقمر

رايتهم لي سجدين

قال بيني

لا تقصص

رعاك على اخوتك

وكرلك يجتبيك ربك

ويعلمك من تاويل الاحاديث