

## **Yusuf (Joseph) [12:42]**

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ

ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

And of the two, to that one whom he considers about to be saved, he said: "Mention me to your lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*And he said to one whom he knew to be saved: "Mention me to your Lord." But Satan made him forget to mention it to his Lord; to forget the remembrance to his Lord as to ask for his help instead. So (he) stayed in prison for a few years.*

Hazrat Yusuf told the man who was to be released, "Mention me to your Lord so that he could release me from prison too."

It was through his faith that Hazrat Yusuf had guessed that the man would be freed but he had confirmed it through his certitude and had also stressed that God had given him the power to interpret dreams and this too with certainty. Such examples are found elsewhere in the Qur'an, hence the Book says in Surah Baqarah verse 46, " (they are those) who are certain that they are going to meet their Lord, and unto Him they are going to return."

Some say that Hazrat Yusuf's guess was based on his own enlightenment. This is denied by the people of the past and we have already mentioned Yusuf had told them the interpretation through the knowledge that was bestowed upon him by God. "This is the case judged concerning which you both did enquire." It may also be assumed that this guess was by one of the two prisoners who thought he would be released.

"But Satan made him forget to mention it to his Lord". It means that Satan made the released prisoner forget to mention Hazrat Yusuf to his Lord or king so Yusuf had to stay a few years more in prison, a period less than ten years.

The other assumption is that Hazrat Yusuf forgot to remember his Lord, hence had to stay a few years more in prison as chastisement.

This assumption is opposed to the Book because God had already made it clear that Yusuf (AS) was one of righteous people and such people are beyond the reach of Satan. More over it is also explained that a righteous person never forgets to remember His Lord. Then God says, "Then the man who was released at length remembered." And this proves that the man who forgot was the cup bearer not Hazrat Yusuf.

### **MIR AHMED ALI (AR)**

Iblis Verse 29

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

The Arabic word/ zann/ is employed with several different meanings. In certain circumstances it is used to mean 'belief' and 'knowledge', because Yusuf had explicitly and decisively foretold the forthcoming release of one prisoner, and the execution of the other. Therefore, the word/ zann/ does not mean 'suspicion' in this verse, which is the usual meaning of the term.

The Arabic term/ bid '/ refers to any number less than one, which has led most commentators to believe that the number of years of Yusuf imprisonment had amounted to 7 years.

In some commentaries, the Qur'anic sentence/ fa'ansah- u- ayt anu/ has been interpreted to mean that Satan took Allah out of the mind of Yusuf when he took recourse to the king's cup bearer for assistance instead of turning to Allah and therefore, he had forgotten Allah, which was a 'leaving the better' for Yusuf and he had to stay in prison for several more years for that. The verse says:

" And he said to him whom he knew would be saved of the two: 'Mention me to your lord. ' However, Satan caused him to forget to mention him to his lord, so he( Yusuf)remained in prison a few years. "

The writer of Al Mizan, however, writes that such narrations are in contradiction to the Qur'an for the Qur'an considers Yusuf as one of the 'sincere' and true believers whom Satan has no influence over. Moreover, in the next two verses, we see that the person who had forgotten about Yusuf was finally reminded, thus it becomes clear that the question of forgetfulness concerned the cup-bearer and not Yusuf.

Imam Sadiq (a.s.) has been quoted to have said that Gabriel at the moment came up to Yusuf and said: *Who is it that made you the most beautiful of all people ?*

Yusuf answered: *My Lord.*

Gabriel asked: *Who is it that made you the most favored among all your brothers with your father?*

Yusuf answered: *My Lord.*

Gabriel asked: *Who is it that sent the caravan of camels to rescue you from the bottom of the well ?*

Yusuf answered: *My Lord.*

Gabriel: *Who is it that kept away the stone thrown at you ?*

Yusuf: *My Lord.*

Gabriel: *Who is it that took you out from the well ?*

Yusuf: *My Lord.*

Gabriel: *Who kept the lusts of those women which were targeted at you from reaching you ?*

Yusuf: *My Lord.*

Gabriel: Your Lord puts this question to you: *Then what caused you to take your problem to a creature and not to Me, the Creator? In order for the retribution of the word you said and for what you have done, you must remain in the prison for several more years.*

Tafsir Abu Hamid Muhammad al Ghazali; Tafsir Majma'- ul- Bayan, Tafsir Burhan, Tafsir Safi

It is important, however, to note that in different kinds of circumstances, in order to repel the harms and avoiding some difficulties, it is permitted to take recourse to some mortals and it is not a vile. On many occasions, this cannot be avoided, and sometimes it is even absolutely necessary, or it becomes compulsory. Our Prophet used to ask for assistance of the emigrants, and companions, as well as others in matters where he needed their help. If seeking assistance from other than Allah were not permissible and were a vile, he would not have done it.

Thus if these narrations are correct, one must say that Yusuf's blameworthiness and the punishment imposed on him were due to the possibility that he might have abandoned that admirable habit he had which made him wait patiently for Allah's decree to manifest, and made him trust only in Allah, the Glorified, in all catastrophes and hardships.

This story teaches us to seek Allah's support and assistance when hardships and calamities befall us. We must seek to find shelter in Him alone, while at the same time it is permissible to seek the support of others in these circumstances knowing that it is because of His will others are there to help us.

Imam Sadiq(a.s.) has been quoted to have said that Gabriel taught Yusuf the following supplication to recite after he finished each set of prayers for his freedom from prison:

*O Allah, provide me with the means of relief and deliverance and provide me with my sustenance from where I know and where I do not know.*

And Shu'ayb Aqarquti, quoting Imam Sadiq (a.s.) , says that when the period of Yusuf's imprisonment came to an end and the day of his freedom had arrived, he placed his cheeks on the ground (in humility)and said: "O Allah! if my sins have besmeared my honour when I face You, so I call upon You by the combined honour of my meritorious ancestors, 'Ibrahim, Isma'il, Is- haq, and Ya'qoub. "

After this prayer, Allah provided him with the means for his freedom. Shu'ayb, the narrator of the tradition, asked the Imam if they could say the same prayer. The Imam replied: You can also say something similar in this way; "O Allah, my sins have besmeared my honour when I face You, so I come to You and I call upon You by the combined honour of Your Prophet (S), Ali, Fatima, Hasan, Husain, and the Imams (a.s.)

(Tafsirs: Majma' ul Bayan, vol. 5, p. 235 and Safi, vol. 3, p. 23)