

Surah Yusuf – Verses 50 - 53

Learning Objectives:

- To provide an explanation of verses 50-53
- To memorise Surah Yusuf up to verse 53

P YUSUF (AS) ACQUITTED

VERSES 50 – 53:

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

50. The king said, “bring him to me!” When the messenger came to him (to Yusuf), he said, “Go back to your master, and ask him about the affair of women who cut their hands. My Lord is indeed well aware of their stratagems.”

قَالَ مَا خَطْبُكُمْ إِذْ رَاودْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاودْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ

51. The king said, “What was your business, women, when you solicited Joseph?” They said, “Heaven be praised! We know of no evil in him.” The prince’s wife said, “Now the truth has come to light! It was I who solicited him, and he is indeed telling the truth.”

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

52. (Yusuf said), (I initiated) this (inquiry), that he may know that I did not betray him in his absence, and that Allah does not further the schemes of the treacherous.

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

53. Yet I do not absolve my (own carnal) soul, for the (carnal) soul indeed prompts (men) to evil, except in as much as my Lord has mercy. Indeed my Lord is all-forgiving, all-merciful.

The King and his courtiers were impressed by P Yusuf (AS)’s logical interpretation of the dream. The pharaoh wished to meet with him when he found out that he was innocent and wrongly imprisoned and realized that he was much more than just a slave prisoner. The cupbearer was sent to the prison by the king to bring P Yusuf (AS) to meet him. P Yusuf (AS) should have been overjoyed but instead he wanted the king to understand that he was innocent and wanted to be freed of all charges in the eyes of the people. If he were to be exposed to the evils of the women again, then he was better off staying in prison. To him nobleness of character was of greater importance than to have a high position with the minister.

The saying of Ameer al-Mumineen (AS) in this regard is: *"Surely the soul incites (man) toward evil and indecency. Then, he who entrusts (his soul), it will betray him. He who complies with it, it will destroy him. He who is pleased with it, he will arrive at the worst of destinations."* Gurar al-Hikam, a compilation of the sayings of Imam 'Ali (AS), no. 3491

Therefore he asked the cupbearer to go back and ask the king *"...what was the case of the woman who cut their hands?"*

It is interesting to note here that P Yusuf (AS) did not mention Zulaikha here, though she was the principal cause of the troubles and his imprisonment.

When the king saw P Yusuf (AS)'s reluctance, he was more fascinated by his character. He called the women who had cut their hands and asked them: *"What was your affair when you sought to entice Yusuf?"*

They all testified that Yusuf was not guilty. Even the king's wife Zulaikha, whom he had also called, acknowledged her own guilt and said: *"Now is the turn of truth, which has already come to light. I solicited him. I sought to seduce and entice him, and he is completely guiltless, and is indeed a truthful man!"*

Upon hearing these confessions, the king summoned Yusuf (AS) after realizing that he had been imprisoned unfairly.

They then further discussed the interpretation of his dream. From the king's discussions he was impressed by Yusuf (AS) and found his knowledge, reasoning and character to be honorable. He was convinced that he was not a fortune-teller, nor a magician, like his own advisors.

Undoubtedly, there is another lesson to be taken from the story of Yusuf (AS). Although he was imprisoned unjustly by the system, which was known to be brutal and corrupt, he took this as an opportunity to serve people. It is narrated that he looked after the sick and preached to raise the consciousness in God Almighty to his fellow inmates.

After he was freed, he bore no grudges towards the king (as the owner of the prison) or towards any individuals who were involved in the process, like Zulaikha. His character is a testament to his faith in God, the Mighty and Majestic.

She then disclosed to Yusuf that in his absence she was certain of her love and devotion for him. She added: *"I confessed that, in order to make known to Yusuf that; I have never been false to him in his absence, and I know that Allah will never guide the guile and trick of betrayers. True that I accused him with a false charge, but I did that in a state of blind passion, and to his face. Yet I do not acquit myself of blames, because the carnal soul of human incites to evil, unless the Lord who is Forgiving and Merciful, may bestow His Mercy upon us."*

Her speech was in order to ask for forgiveness and mercy.

IMPORTANT LESSONS

- 1) Truth always prevails. With patience the right time will come when the truth will be seen

- 2) Always be with the truth under any circumstances and Allah will be with you.
- 3) We all have desires but we need to control them.

REFERENCES

1. Commentary on Surah Yusuf - Compiled by : 'Ali 'Abdur-Rasheed
2. The Holy Quran, Text Translation & Commentary B Ayatullah Nasir Makarem Shirazi