بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Who Broke the Idols[1]?

1. The Seller of the Idols[2]

Before many days, very many.[3]

There was in a village[4] a very famous man.[5]

And the name of this[6] man was Âzar.[7]

And Azar used to/would sell idols.[8]
And there was a very large house in this town.
And there were idols in this house, very many idols.
And the people would prostrate to these idols.[9]

And Azar would prostrate to these idols.

And Azar would worship these idols.[10]

مَنْ كَسَرَ الأصنام ؟

١ – بائع الأصنام

قَبْلَ أَيَّامٍ كَثِيرَةٍ. كَثِيرَةٍ جِدّاً.

كَانَ فِي قَرْيَةٍ رَجُلٌ مَشْهُورٌ جِدّاً.

وَكَانَ اسْمُ هٰذَا الرَّجُلِ آزَرَ.

وَكَانَ آزَرُ يَبِيعُ الْأَصْنَامَ.

وَكَانَ فِي هٰذِهِ الْقَرْيَةِ بَيْتٌ كَبِيرٌ جِدّاً.

وَكَانَ فِي هٰذَا الْبَيْتِ أَصْنَامٌ، أَصْنَامٌ كَثِيرَةٌ جِدّاً.

وَكَانَ النَّاسُ يَسْجُدُونَ لِهٰذِهِ الْأَصْنَامِ.

وَكَانَ آزَرُ يَسْجُدُ لِهٰذِهِ الْأَصْنَامِ.

وَكَانَ آزَرُ يَعْبُدُ هٰذِهِ الْأَصْنَامَ.

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[1] الأصنام – "idols", has *fathah* on the end because of *nasb*: it's the object of كسر ("broke").

[2] This construction is *mudaf/mudaf ilayh* (مضاف/مضاف إليه - possessive phrase).

[3] *Qabla* – adverb of time (thus it's in *nasb*– fathah on the end). *Ayyaamin* – 'days' – is the *mudaf ilayh* of *qabla*. Adverbs of time are combined with *isms* as *mudaf/mudaf ilayh* structure, *ism* will be in *jarr*, the meaning is maybe not really possessive but it has the structure of that relationship grammatically. *Katheerah* – 'many' – it describes *ayyaam* and since nonhuman plurals are treated as feminine singular, it is in that form. *Jiddan* – 'very' – is an adverb modifying an adjective, thus it is in *nasb*.

[4] *Qaryah* – 'village' or 'town'. Notice that the phrase '*fee qaryatin*' together is the *khabar* (predicate) of *kaana* ('was') and it should thus be in the *nasb* grammatical state. However, the word '*qaryatin*' reflects *jarr* because it is the object of the preposition and that structure takes precedence in what is reflected on the end of '*qaryah*'.

[5] The *ism* (subject) of *kaana* comes after the *khabar* in this sentence.

[6] *Hadha* ('this') is not visibly reflecting its *jarr* even though it is in *jarr* because of being the *mudaf ilayh*. There are words in the language that experience grammatical states but do not reflect them in their endings. (This is a different issue than words that do not reflect changes in grammatical states because of pronunciation difficulties, like "*Musaa*".) We will study these insha-Allâh…

[7] *Ismu hadhar-rajul* is the *ism* of *kaana*; *Âzar* is the *khabar* (predicate).

[8] Whenever *kaana* couples with the *mudaari* (present tense) verb, it causes **past continuous tense** meaning: "he used to sell" or "he would sell". (Recall, *kaana* with the *maadi* (past tense) produces the past perfect tense: *Kaana baa'a* = "he had sold…")

[9] Question: Why doesn't the "*kaana*" conjugation doesn't match "*yasjudoona*"; i.e. why not "*kaanoo yasjudoona*"? Answer: Every *fi'l* needs a *fa'il* in the form of a noun of a pronoun (not both). The pronouns are the endings in the conjugation table. In this case, there is already a *faa'il* for kaana - "*an-naasu*" so it doesn't need the additional

2. Âzar's[11] Son

And Azar had a very intelligent son.[12]

And the name of this boy was Ibrahim ﷺ.[13]

And Ibrahim would see the people prostrating to the idols.
And he would see the people worshipping the idols.
And Ibrahim ﷺ would recognize that[14] the idols were stone.
And he would recognize that idols do not speak and do not listen/hear.
And he would recognize that idols do not harm and do not bring benefit.
And he would see that the fly sits upon the idols [and] then they do not defend [against it].
And he would see the mouse eating the idol's food [and] then they do not prevent [it].
And Ibrahim ﷺ would say to[15] himself: Why do the people prostrate to the idols?
And Ibrahim would ask himself: Why do the people ask the idols.[16]

٢ – ولد آزر

وَكَانَ آزَرُ لَهُ وَلَدٌ رَشِيدٌ، رَشِيدٌ جِدّاً.

وَكَانَ اسْمُ هٰذَا الْوَلَدِ إِبْرَاهِيمَ.

وَكَانَ إِبْرَاهِيمُ يَرَى النَّاسَ يَسْجُدُونَ لِلْأَصْنَامِ.

وَيَرَى النَّاسَ يَعْبُدُونَ الْأَصْنَامَ.

وَكَانَ إِبْرَاهِيمُ يَعْرِفُ أَنَّ الْأَصْنَامَ حِجَارَةٌ.

وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَتَكَلَّمُ وَلَا تَسْمَعُ.

وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ.

وَكَانَ يَرَى أَنَّ الذُّبَابَ يَجْلِسُ عَلَى الْأَصْنَامِ فَلَا تَدْفَعُ.

وَكَانَ يَرَى الْفَأْرَ يَأْكُلُ طَعَامَ الْأَصْنَامِ فَلَا تَمْنَعُ.

وَكَانَ إِبْرَاهِيمُ يَقُولُ فِي نَفْسِهِ: لِمَاذَا يَسْجُدُ النَّاسُ لِلْأَصْنَامِ؟

وَكَانَ إِبْرَاهِيمُ يَسْأَلُ نَفْسَهُ: لِمَاذَا يَسْأَلُ النَّاسُ الْأَصْنَامَ؟

Note: Conjugations #1 and #4 (singular male and female, third person) are the 'empty' conjugations, respectively – i.e. they could be considered to have an implied pronoun or not. In other words, if the subject of the verb is explicitly in the sentence, then you use these conjugations; but if the subject noun is not explicitly mentioned, then these conjugations would also be used if appropriate and you would consider them to have a hidden 'he' or 'she' pronoun in them.

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conjugated pronoun. *Yasjudoona* needs its own subject, since *an-naasu* is already used for *kaana*. So *yasjudoona* has a pronoun as its subject, reflected in its conjugation (#3).

[10] Some verbs take an object in *nasb*, others need a prepositional phrase: e.g. *yasjudu* vs. *ya'budu*.

[11] The vowel on the end of *Azara* here is *fathah*; even though it should be *kasrah* because it is *mudaf ilayh*, it is 'change restricted' and thus doesn't get a *kasrah* on its end, even if it is in the state of *jarr*. This is "Discussion 3" later insha-Allâh…

[12] More literal translation: "And Azar, there was for him, a very intelligent son."

[13] Advanced note: *Hadhal-waladu* is a demonstrative pronoun combined with the thing being referred to (it is not a noun-adjective – *mawsoof/sifat* – construction exactly.)

[14] *Anna* – 'that' – is a sister of *inna*, so the *ism* of *anna* is in *nasb* grammatical case, thus it is '*anna-l-asnaama*'.

[15] Literally, 'in himself'.

[16] Note: *Nafsahu* and *asnaama* are both in *nasb* case because they are object (*maf'ul bihi*) of the verb *yas'alu*.

3. The Advice[17] of Ibrahim[18] ﷺ

And Ibrahim ﷺ would say to his father:

O my father, why[19] do you worship these idols[20]?
And o my father, why do you prostrate to these idols?
And o my father, why do ask these idols?
Verily these idols do not speak[21] and do not hear.
And verily these idols do not harm and do not benefit.
And for what [reason][22] do you put[23] for them food and drink,
Although[24] these idols, o my father, do not eat and do not drink?
And Azar would become angry and not understand.
And Ibrahim ﷺ would advise his people.
And the people would become angry and not understand.

Ibrahim ﷺ said: I[25] will break the idols when the people go out.[26]
And thereupon the people will understand.

٣ – نَصِيحَةُ إِبْرَاهِيم

وَكَانَ إِبْرَاهِيمُ يَقُولُ لِوَالِدِهِ :
يَا أَبِي ، لِمَاذَا تَعْبُدُ هٰذِهِ الْأَصْنَامَ؟
وَيَا أَبِي لِمَاذَا تَسْجُدُ لِهٰذِهِ الْأَصْنَامَ؟
وَيَا أَبِي لِمَاذَا تَسْأَلُ هٰذِهِ الْأَصْنَامَ؟
إِنَّ هٰذِهِ الْأَصْنَامَ لَا تَتَكَلَّمُ وَلَا تَسْمَعُ !
وَإِنَّ هٰذِهِ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ !
وَلِأَيِّ شَيْءٍ تَضَعُ لَهَا الطَّعَامَ وَالشَّرَابَ؟
وَإِنَّ هٰذِهِ الْأَصْنَامَ يَا أَبِي لَا تَأْكُلُ وَلَا تَشْرَبُ !
وَكَانَ آزَرُ يَغْضَبُ وَلَا يَفْهَمُ.
وَكَانَ إِبْرَاهِيمُ يَنْصَحُ لِقَوْمِهِ ، وَكَانَ النَّاسُ يَغْضَبُونَ وَلَا يَفْهَمُونَ.
قَالَ إِبْرَاهِيمُ أَنَا أَكْسِرُ الْأَصْنَامَ إِذَا ذَهَبَ النَّاسُ ، وَحِينَئِذٍ يَفْهَمُ النَّاسُ.

Question: When does *raf'* get reflected, for example in *khabar* of *inna*?
Answer: A predicate (*khabar*) could be one word, or a phrase—two or more words. Sometimes *raf'* is reflected, sometimes it isn't. Examples:
  - *Zaydun taajirun*   (*raf'* reflected in *khabar*)

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[17] *Nasihah* – "advice", is the *mudaf*.
[18] *Ibrahima* – this is a foreign word whose ending does not change to *kasrah* to reflect *jarr*.
[19] *Limadha* = for what [reason]…? i.e. why… ?
[20] *Hadhih-il-asnaama* – is the *ism* of *inna*, so it's in *nasb*.
[21] *Mudaari* form of verb **does** experience grammatical states. By default it's in *raf'*. Some articles, like "*lan*" ("will never") are governing agents on *mudaari* and changes last letter of the verb to *fathah*. Another group of articles cause *jazm* -- sukoon on last letter of *mudaari* verb. "*Tatakallamu*" here has *dhammah*, not because it is *khabar* of *inna*, but because of absence of any particles to give any other effect, so it's *raf'* by default. In other words, it ends with dhammah because no there is no '*nasb*-giver' and no '*jazm*-giver.'
[22] *Li ayyi shayin* = for which thing….? i.e. why… ? This is a preposition *li* followed by *mudaf/mudaf ilayh*.
[23] *Tadha'u* – is a *mudaari'* verb but only two base letters are visible. It lost the first one: *waw*.
[24] The *waw* here, coming between an interrogative and declarative sentence, is translated "although".
[25] The pronoun *ana* ("I") is repeated separately for stress.
[26] *Idha dhahaba* – "will go"; *idha* converts the past tense into future.

- Zaydun taajirun ghaniyyun (*raf'* reflected in both words of the *khabar* because *mausoof/sifat*)

- Zaydun taajiru ahlihi (not all the words are reflecting *raf'* -- only the first reflects *raf'*, *mudaf*, because the *mudaf ilayh* has its own predetermined state of *jarr*; can't be something else)

- The *khabar* could also be an entire sentence: then the *raf'* is sacrificed, can't be reflected any more because that sentence itself needs to reflect its own grammatical states. e.g. *Zaydun aboohu taajirun* - *'abu'* is *raf'* because it is *mubtada* of its own sentence; *taajirun* because it is *khabar* of *'abuhu'*.

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4. Ibrahim ﷺ Breaks the Idols

And the day of *eid* (celebration) came, so the people rejoiced.
And the people left (went out) for the *eid* and the children left.
And Ibrahim's ﷺ father left and he said to Ibrahim ﷺ: Are you not leaving with us?
Ibrahim ﷺ said: I am sick.

And the people went and Ibrahim ﷺ remained in the house.
And Ibrahim ﷺ came to the idols, and he said to the idols: Do you not speak? Do you not hear?[27]
This is food and drink! Do you not eat?

And the idols remained silent[28] because they are stones and do not speak.

Ibrahim ﷺ said: What is with you [that] you do not speak.
And the idols remained silent and did not speak.
Thereupon Ibrahim ﷺ became angry and took the axe.
And Ibrahim ﷺ hit the idols with the axe and he broke the idols.
And Ibrahim ﷺ left the biggest idol and hung the axe on its neck.

٤ – إِبْرَاهِيم يَكْسِر الأَصْنَام

وَجَاءَ يَوْمُ عِيدٍ فَفَرِحَ النَّاسُ.
وَخَرَجَ النَّاسُ لِلْعِيدِ وَخَرَجَ الأَطْفَالُ
وَخَرَجَ وَالِدُ إِبْرَاهِيمَ وَقَالَ لإِبْرَاهِيمَ: أَلاَ تَخْرُجْ مَعَنَا؟
قَالَ إِبْرَاهِيمُ: أَنَا سَقِيمٌ!

وَذَهَبَ النَّاسُ وَبَقِيَ إِبْرَاهِيمُ فِي الْبَيْتِ.
وَجَاءَ إِبْرَاهِيمُ إِلَى الأَصْنَامِ، وَقَالَ لِلأَصْنَامِ: أَلاَ تَتَكَلَّمُونَ؟ أَلاَ تَسْمَعُونَ؟
هَذَا طَعَامٌ وَشَرَابٌ! أَلاَ تَأْكُلُونَ؟ أَلاَ تَشْرَبُونَ؟
وَسَكَتَتِ الأَصْنَامُ لأَنَّهَا حِجَارَةٌ لاَ تَنْطِقُ.

قَالَ إِبْرَاهِيمُ: (مَا لَكُمْ لاَ تَنْطِقُونَ).
وَسَكَتَتِ الأَصْنَامُ وَمَا نَطَقَتْ.
حِينَئِذٍ غَضِبَ إِبْرَاهِيمُ وَأَخَذَ الْفَأْسَ.
وَضَرَبَ إِبْرَاهِيمُ الأَصْنَامَ بِالْفَأْسِ وَكَسَرَ الأَصْنَامَ.
وَتَرَكَ إِبْرَاهِيمُ الصَّنَمَ الأَكْبَرَ وَعَلَّقَ الْفَأْسَ فِي عُنُقِهِ

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[27] He addresses them using masculine plural conjugation (#9) which is usually reserved for human/intelligent beings because of the presumption that if they were worthy of being worshipped, they should have been intelligent and thus addressable in speech.

[28] *Sakata* = became/remained quiet.

5. Who Did This?

And the people returned and they entered (in) the idols' house.
And the people intended to[29] prostrate to the idols because it is the day of Eid.
However the people because astonished and they were shocked.
And the people became regretful and they became angry.
They said: Who did this with our gods?
They said: We heard a youth mentioning them[30], he is called[31] Ibrahim.[32]
They said: Did you[33] do this to our gods, o Ibrahim?
He said: Rather, this big one[34] of them did it, so ask them if they can speak.

And the people were recognizing that the idols were rock.
And they were recognizing that rock does not hear nor speak.
And they were recognizing that the biggest idol was also a rock.
And that the biggest idol is not able to walk and move.
And that the biggest idol is not able to break the idols.
So they said to Ibrahim ﷺ: You know that idols do not speak.
Ibrahim ﷺ said: So how do you worship idols although they do not harm nor benefit?
And how do you ask idols although they do not speak and do not hear?
Don't you understand anything? Don't you have any sense?
And the people became quiet and they became embarrassed.

٥ – مَنْ فَعَلَ هذا ؟

وَرَجَعَ النَّاسُ وَدَخَلُوا فِي بَيْتِ الْأَصْنَامِ.
وَأَرَادَ النَّاسُ أَنْ يَسْجُدُوا لِلْأَصْنَامِ لِأَنَّهُ يَوْمُ عِيدٍ.
وَلَكِنْ تَعَجَّبَ النَّاسُ وَدَهِشُوا.
وَتَأَسَّفَ النَّاسُ وَغَضِبُوا.
قَالُوا: (مَنْ فَعَلَ هٰذَا بِآلِهَتِنَا)؟
(قَالُوا: سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ).
(قَالُوا: أَأَنْتَ فَعَلْتَ هٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ)
(قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هٰذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ).
وَكَانَ النَّاسُ يَعْرِفُونَ أَنَّ الْأَصْنَامَ حِجَارَةٌ.
وَكَانُوا يَعْرِفُونَ أَنَّ الْحِجَارَةَ لَا تَسْمَعُ وَلاَ تَنْطِقُ.
وَكَانُوا يَعْرِفُونَ أَنَّ الصَّنَمَ الْأَكْبَرَ أَيْضاً حَجَرٌ.
وَأَنَّ الصَّنَمَ الْأَكْبَرَ لَا يَقْدِرُ أَنْ يَمْشِيَ وَيَتَحَرَّكَ.
وَأَنَّ الصَّنَمَ الْأَكْبَرَ لاَ يَقْدِرُ أَنْ يَكْسِرَ الْأَصْنَامَ.
فَقَالُوا لِإِبْرَاهِيمَ: أَنْتَ تَعْلَمُ أَنَّ الْأَصْنَامَ لَا تَنْطِقُ.
قَالَ إِبْرَاهِيمُ: فَكَيْفَ تَعْبُدُونَ الْأَصْنَامَ وَإِنَّها لَا تَضُرُّ وَلَا تَنْفَعُ؟.
وَكَيْفَ تَسْأَلُونَ الْأَصْنَامَ وَإِنَّها لَا تَنْطِقُ وَلَا تَسْمَعُ؟
أَلَا تَفْهَمُونَ شَيْئاً، أَفَلَا تَعْقِلُونَ؟
وَسَكَتَ النَّاسُ وَخَجِلُوا !.

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[29] "An" (*alif noon*) particle takes the verb and changes to the *masdar* (infinitive) meaning -- removes tense.
[30] They use *hum* because they don't think of the animals as non-animate.
[31] Literally, 'it is said about him' or 'about whom it is said.'
[32] *Ibrahimu* – is the 'deputy-doer' = *na'ib fa'il* and thus in *raf'*.
[33] Separate pronoun *anta* for emphasis.
[34] "*hadhaa*" can be used primarily in two ways -- 1. on its own as mubtada. 2. in conjunction with an *ism* that comes after it. Can tell by whether the *ism* after it has '*al*' or not. So say you want to use *hadhaa* in the second way, with an

6. A Cold Fire[35]

The people gathered[36] and they said: What do we do?

Indeed Ibrahim[37] ﷿ broke the idols[38] and he disgraced[39] the gods!

And the people asked: What is Ibrahim's ﷿ punishment? What is Ibrahim's recompense? The reply was: Burn[40] him and support your gods.

And likewise it came to be: They ignited a fire and they threw in it Ibrahim ﷿.

However[41] Allah helped Ibrahim ﷿ and He said to the fire:

Oh fire! Be(come)[42] cold and peaceful upon Ibrahim ﷿.

And likewise it came to be: The fire was cold and peaceful upon Ibrahim ﷿.

And the people saw that the fire does not harm Ibrahim ﷿.

And the people saw that Ibrahim ﷿ is happy and that Ibrahim ﷿ is safe.

And the people were shocked and they became bewildered.

٦ – نَارٌ بَارِدَة

اجْتَمَعَ النَّاسُ وَقَالوا: مَاذا نَفْعَلُ؟
إِنَّ إِبْرَاهِيمَ كَسَرَ الْأَصْنَامَ وَأَهَانَ الآلِهَةَ !
وَسَأَلَ النَّاسُ: مَا عِقَابُ إِبْرَاهِيمَ؟ مَا جَزَاءُ إِبْرَاهِيمَ؟
كَانَ الْجَوَابُ: «حَرِّقُوهُ وَانْصُرُوا آلِهَتَكُمْ» .
وَهٰكَذَا كَانَ: أَوْقَدُوا نَاراً وَأَلْقَوْا فِيهَا إِبْرَاهِيمَ.
وَلٰكِنَّ اللهَ نَصَرَ إِبْرَاهِيمَ وَقَالَ لِلنَّارِ:
«يَا نَارُ كُوْنِي بَرْداً وَسَلَاماً عَلَى إِبْرَاهِيمَ» .
وَهٰكَذَا كَانَ، كَانَتِ النَّارُ بَرْداً وَسَلَاماً عَلَى إِبْرَاهِيمَ.
وَرَأَى النَّاسُ أَنَّ النَّارَ لَا تَضُرُّ إِبْرَاهِيمَ.
وَرَأَى النَّاسُ أَنَّ إِبْرَاهِيمَ مَسْرُورٌ، وَأَنَّ إِبْرَاهِيمَ سَالِمٌ
وَدَهِشَ النَّاسُ وَتَحَيَّرُوا.

---

ism, so you need to put "*al*" on the *ism*, but what if the *ism* is prevented from having "*al*" because, e.g. it is *mudaf* so it can't have "*al*". Then in this situation you invert the structure so the *hadhaa* comes after.

[35] Both words are *ism*s. There are a number of ways to recognize different types of speech. For example, *tanween*, or a rounded *taa*, or occurrence as subject (*musnad ilayh*, whether as *mubtada* or *faa'il*) or *mawsoof* are all indications that a word is an *ism*. This construction is *mawsoof-sifah*; note the femininity of the adjective reflected in the *taa marbutah*. The word "*naar*" is one of a couple dozen in the language that are deemed feminine without having any external signs thereof.

[36] *Ijtama'a* ("gathered" – intransitive) is *madhi* form. You can tell by the *fathah* on the end. The *hamzah* in front is extra for enabling pronunciation of first letter, which is *saakin*.

[37] Ibrahim is in *nasb* because it is *ism* of *inna*.

[38] *'Kasara al-asnaama'* is said to be "in the place of *raf'*" because it is *khabar* of *inna*, but it is a sentence in itself so it needs to reflect its own structure.

[39] *Ahaana* -- disgraced (base letters: *ha waw noon*), *waw* changed to *alif* – such changes may occur when one of the three base letters is a weak letter in order to help pronunciation; you learn these patterns also in *sarf*. *Ahaana* also has extra *alif* at the front for enhancement purposes.

[40] *Harriqoo* = conjugation #9of the command form of the verb. The *hu* is the pronoun "him". Normally conjugation #9 would have an extra *alif* after the *waw* pronoun – i.e. at the end of *harriqu*, see the next verb: *alqaw* – but it is not there when the *hu* pronoun is attached because that pronoun would never attach to the *waw* that means "and", so there would never be any confusion whether about which type of *waw* it is.

[41] *Laakinna* is an *inna*-sister, therefore Allâh is in *nasb*.

[42] *Koonee* = "be!" or "become!" is feminine conjugation because *naar* is feminine. *Naaru* doesn't have *tanween* because it's vocative: one word being addressed causes *tanween* to be lost but still keeps the *dhammah*. *Bardan* and *salaaman* are *nasb* because *khabar* of *kaana*. The *ya* in *koonee* is the *ism* of *kaana*.

6

7. Who is My Lord?[43]

One night,[44] Ibrahim ﷺ saw a star. So he said: This is my lord.

And when the star disappeared, Ibrahim ﷺ said: No! This is not my lord.[45]

And Ibrahim ﷺ saw the moon, so he said: This is my lord.

And when the moon disappeared, Ibrahim ﷺ said: No! This is not my lord.
And the sun rose,[46] so Ibrahim ﷺ said: This is my lord, this is biggest.[47]

And when the sun disappeared in the night, Ibrahim ﷺ said: No! This is not my lord.

Truly Allah is Living, He does not die.[48]

Indeed Allah is remaining,[49] He does not disappear.
Indeed Allah is strong, nothing overpowers Him.

٧ – مَن رَبِّي

وَذَاتَ لَيْلَةٍ رَأَى إِبْرَاهِيمُ كَوْكَباً، فَقَالَ: هٰذَا رَبِّي.
وَلَمَّا غَابَ الكَوْكَبُ، قَالَ إِبْرَاهِيمُ: لَا! هٰذَا لَيْسَ بِرَبِّي!
وَرَأَى إِبْرَاهِيمُ القَمَرَ فَقَالَ: هٰذَا رَبِّي.
وَلَمَّا غَابَ القَمَرُ، قَالَ إِبْرَاهِيمُ: لَا! هٰذَا لَيْسَ بِرَبِّي!
وَطَلَعَتِ الشَّمْسُ، فَقَالَ إِبْرَاهِيمُ: «هٰذَا رَبِّي هٰذَا أَكْبَرُ».
وَلَمَّا غَابَتِ الشَّمْسُ فِي اللَّيْلِ قَالَ إِبْرَاهِيمُ: لَا! هٰذَا لَيْسَ بِرَبِّي.
إِنَّ اللهَ حَيٌّ لَا يَمُوتُ.
إِنَّ اللهَ بَاقٍ لَا يَغِيبُ.
إِنَّ اللهَ قَوِيٌّ لَا يَغْلِبُهُ شَيْءٌ.

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[43] This is a *jumlah ismiyyah* but the *raf'* is not being reflected on either part of the sentence (*mubtada/khabar*). "*Man*" - interrogative pronoun - stays the same no matter what grammatical position it's in: referred to as *mabni*. "*Rabbi*" - *mudaaf/mudaaf ilayh* structure; the '*Ya*' is a pronoun necessitating *kasrah* before it. *Rabb* is thus in the state of *raf'* with an assumed *dhammah*.

[44] *Dhaata laylatin* – literally means 'possessor of a night'. This is a strange idiom; there's a hidden *mawsoof* which is itself 'night', thus 'a night which possesses a night.' This is a way in the language of emphasizing a very dark night: taking something, extracting an attribute, and reattributing it to it. Like in English saying, "a man's man."

[45] The *bi* in *bi-rabbi* is to emphasize the negation.

[46] The *kasrah* on '*tala'ati*' is for pronunciation: to connect it with the next word, which starts with a *sukoon*: "-sh-shamsu." Otherwise it should be *tala'at* (conj #4).

[47] *Tafseer* scholars explain that all these statements were a rhetorical argument. He wasn't saying them as if his belief was changing.

[48] *Allâh* has two *khabar*s here, not necessary for *waw* to join them. The *mudhaari'* verbs in these couple of sentences, *yamutu, yagheebu, yaghlibu* are all in *raf'* because there's no *nasb*-giver or *jazm*-giver. So, the default position for imperfect verbs is *raf'*.

[49] Question: *Hayyun, Baaqin,* and *Qawiyyun* are all *khabar* of *inna* and thus should be in *raf'*. However, *baaqin* is not reflecting a *dhammah*: why? Answer: It has an invisible *dhammah* - base letters are *ba qaf ya*, should have been *baaqiyun* but *dhammah* dropped because of irregularity rules due to weak letter. But then '*baaqiyin*' would be hard to pronounce, so dropped the *yaa* and kept *kasratayn* on the *qaf*.

And the star is weak, the morning overpowers it;

And the moon is weak, the sun overpowers it.

And the sun is weak, the night overpowers it, and clouds overpower it.

And the star will not help me,[50] because it is weak.

And the moon will not help me, because it is weak.

And the sun will not help me, because it is weak.

And Allah will help me.[51]

Because Allah is alive, He does not die.

And (He is) remaining, He does not disappear.

And (He is) powerful, nothing overpowers him.

وَالْكَوْكَبُ ضَعِيفٌ يَغْلِبُهُ الصُّبْحُ.

وَالْقَمَرُ ضَعِيفٌ تَغْلِبُهُ الشَّمْسُ.

وَالشَّمْسُ ضَعِيفَةٌ يَغْلِبُهَا اللَّيْلُ وَيَغْلِبُهَا الْغَيْمُ.

وَلَا يَنْصُرُنِي الْكَوْكَبُ لِأَنَّهُ ضَعِيفٌ.

وَلَا يَنْصُرُنِي الْقَمَرُ لِأَنَّهُ ضَعِيفٌ.

وَلَا تَنْصُرُنِي الشَّمْسُ لِأَنَّهَا ضَعِيفَةٌ.

وَيَنْصُرُنِي اللهُ.

لِأَنَّ اللهَ حَيٌّ لا يَمُوتُ.

وباقٍ لاَ يَغِيبُ.

وَقَــوِيٌّ لَا يَغْلِبُهُ شَيْءٌ.

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[50] Only the *ya* suffix is the pronoun "me." The purpose of the extra *noon* is to protect the verb from getting *kasrah* on its end, because the *ya* forces *kasrah* on the letter before it (see the footnote for the title of this section), but a verb can never get *kasrah* on its end (verbs don't experience *jarr*). This is known as the *noon al wiqaayah* (*noon* of preservation).

[51] In pronunciation, one has the option to connect over the *ya* to the next letter -- *yansuruni-llaahu* -- or you can put a *fathah* on the pronoun -- *yansuruni-**ya**l-laahu*.

8. My Lord is Allâh

And Ibrahim ﷺ recognized that Allah is
his Lord.
Because Allah is alive, He does not die.

And that Allah is remaining, He does not
disappear.
And that Allah is powerful, nothing
overpowers him.

And Ibrahim ﷺ recognized that Allah is
lord of the star.[52]
And that Allah is the lord of the moon.

And that Allah is the lord of the sun.
And that Allah is the lord of the worlds.[53]

And Allah guided Ibrahim ﷺ and He
made him a prophet[54] and a friend.
And Allah commanded Ibrahim ﷺ to
invite[55] his people and prevent them from
the worship of idols.

٨ – رَبِّيَ الله

وَعَرَفَ إِبْراهيمُ أَنَّ اللهَ رَبُّهُ .

لِأَنَّ اللهَ حَــيٌّ لَا يَموتُ .

وَأَنَّ اللهَ باقٍ لَا يَغيبُ .

وَأَنَّ اللهَ قَوِيٌّ لَا يَغْلِبُهُ شيْءٌ .

وَعَرَفَ إِبْراهيمُ أَنَّ اللهَ رَبُّ الكَوْكَبِ !

وَأَنَّ اللهَ رَبُّ القَمَرِ !

وَأَنَّ اللهَ رَبُّ الشَّمْسِ !

وَأَنَّ اللهَ رَبُّ العَالَمينَ !

وَهَدَى اللهُ إِبْراهيمَ وَجَعَلَهُ نبيًّا وَخَليلًا .

وَأَمَرَ اللهُ إِبْراهيمَ، أَنْ يَدْعُوَ قَوْمَهُ وَيَمْنَعَهُمْ مِنْ

عِبَادَةِ الأَصْنامِ .

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[52] *'Arafa* - the *fi'l*, *Ibrahim* – the *faa'il*, next 4 words are all occurring as *maf'ool bihi*.
[53] *'Aalameen* is a special form (sound masculine plural), which reflects its grammatical state via letter instead of vowel ending.
[54] *Nabiyyan* = second *maf'ool bihi*. The verb *ja'ala* (= "to make") takes two *maf'ool bihi*s.
[55] *Yad'uwa* - in *nasb* because of *'an'* – which is a *nasb*-giver; *'an'* is special particle widely used, comes at beginning of *mudaari* verb and causes *nasb*; meaningwise it removes tense and puts the verb into the infinitive (*masdar*) meaning, e.g. "to invite".

9. Ibrahim's ﷺ Invitation[56]

And Ibrahim ﷺ invited[57] his people[58] to Allâh and he prevented[59] them[60] from the worship of idols.
Ibrahim ﷺ said to his people: What[61] do you worship?
They said: we worship idols.

Ibrahim ﷺ said:
Do they hear you[62] when you call [them][63]?

Or benefit you or harm you?

They said: rather we found our[64] fathers doing likewise.
Ibrahim ﷺ: So [well], I[65] do not worship these idols.
In fact, I am an enemy for these idols.

I worship the Lord of the worlds.

٩ – دَعْوَةُ إِبْراهِيمَ

وَدَعَا إِبْراهِيمُ قَوْمَهُ إِلَى اللهِ وَمَنَعَهُمْ مِنْ عِبَادَةِ الْأَصْنامِ
قالَ إِبْراهِيمُ لِقَوْمِهِ : مَا تَعْبُدُونَ؟
« قَالُوا نَعْبُدُ أَصْنَاماً » .

قالَ إِبْراهِيمُ :
« هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ » .

« أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ » .

« قَالُوا بَلْ وَجَدْنَا آباءَنَا كذلِكَ يَفْعَلُونَ »
قالَ إِبْراهِيمُ : فَأَنَا لَا أَعْبُدُ هٰذِهِ الْأَصْنَامَ .
بَلْ أَنَا عَدُوٌّ لِهٰذِهِ الْأَصْنَامِ .

أَنَا أَعْبُدُ رَبَّ الْعَالَمِينَ .

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[56] Possessive phrase - *da'watu* is *mudhaaf* - no *al-* and no *tanween*.

[57] Base letters of *da'aa* are: *daal 'ayn waaw*; the *waaw* was changed to *alif* because of weak letter regulations of *sarf* - for the purpose of making pronunciation more natural.

[58] *Qawma* = *maf'ool bihi*.

[59] The 'he' is inside the verb *mana'a* because it's conjugation #1 and there's no noun, so the verb is considered to include a hidden pronoun.

[60] The *'hum'* ('them') is in the grammatical state of *nasb* because in the position of *maf'ool bihi*.

[61] *'maa'* here is not a *harf* -- to ask what grammatical state a *harf* is in is not a valid question. But since this *'maa'* is an interrogative pronoun, therefore falls under *ism*, so it should have a grammatical state. It is *nasb* on basis of being *maf'ool bihi*, coming first in the sentence. Nothing in Arabic says *maf'ool bihi* can't come before the verb. This is a *jumlah fi'liyyah*.

[62] *Yasma'oonakum* – contains 2 pronouns: the *waaw* is the pronoun doer (the *noon* is to show state of *raf'*; it is not part of the pronoun), *'kum'* is the *maf'ool bihi* (object of the verb).

[63] The *'them'* should be there but was dropped for purpose of rhyming.

[64] The first *'naa'* is 'we', second is in jarr - *'our'*. Pronouns have grammatical states but they are not reflected on their last letters like most *isms*.

[65] *'ana'* means "I" -- pronoun repeated separately for emphasis.

He Who created[66] me then He guides me[67].

And He Who feeds me and gives me drink.

And when I become sick, He cures me.
And He who causes me to die, then will bring me [back] to life.
And indeed idols do not create nor do they guide.
And verily they do not feed anyone nor do they give drink.
And when someone becomes sick, they do not cure.
And verily they do not cause anyone to die, nor do they give life.

« الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ » .

« وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ » .

« وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ » .

« وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ » .

وَإِنَّ الْأَصْنَامَ لَا تَخْلُقُ وَلَا تَهْدِي .

وَإِنَّهَا لَا تُطْعِمُ أَحَداً وَلَا تَسْقِي .

وَإِذَا مَرِضَ أَحَدٌ فَهِيَ لَا تَشْفِي .

وَإِنَّهَا لَا تُمِيتُ أَحَداً وَلَا تُحْيِي .

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[66] *khalaqanee* - the *noon* is to receive the *kasrah* that the *yaa* suffix necessitates, so that the verb does not get a *kasrah* on its end.

[67] The *noon* at very end should have been the one followed by *yaa*, meaning 'me' (i.e. this is *noon wiqaayah*); but the *yaa* was dropped for rhyming purposes.

10. In Front[68] of the King[69]

In the city was a very big, very oppressive king.
And the people would prostrate to the king.
And the king heard that Ibrahim ﷽ prostrates to Allah and does not prostrate to anyone [else].
So the king became angry and he requested [or, sought/called for] Ibrahim[70] ﷽.
And Ibrahim ﷽ came, and Ibrahim ﷽ would not fear anyone except Allah.[71]
The king said: Who is your lord O Ibrahim?
Ibrahim ﷽ said: My lord is Allah.
The king said: Who[72] is Allâh, O Ibrahim?
Ibrahim ﷽ said: (He) Who gives life and causes death.[73]

The king said: I give life and cause death.
The king called a man and killed him.
And he called another man and he let him go.[74]

١٠ – أمامَ الملكِ

كانَ في المَدِينةِ مَلِكٌ كَبِيرٌ جداً، وظَالِمٌ جِدًّا.

وكانَ النَّاسُ يَسْجُدُونَ للمَلِكِ.

وسَمِعَ المَلِكُ أَنَّ إبْرَاهِيمَ يَسْجُدُ للهِ ولَا يَسْجُدُ لِأَحَدٍ

فغَضِبَ المَلِكُ وطَلَبَ إبْرَاهِيمَ.

وجَاءَ إبْرَاهِيمُ، وكَانَ إبْرَاهِيمُ لَا يخَافُ أحداً إلَّا اللهَ

قَالَ المَلِكُ: مَنْ رَبُّكَ يا إبْرَاهِيمُ؟

قَالَ إبْرَاهِيمُ: رَبِّيَ اللهُ!

قال المَلِكُ: مَنِ اللهُ يا إبْرَاهِيمُ؟

قَالَ إبْرَاهِيمُ: «الَّذِي يُحْيِي ويُمِيتُ».

قَالَ المَلِكُ: «أَنَا أُحْيِي وأُمِيتُ».

ودَعَا المَلِكُ رَجُلًا وقَتَلَهُ.

ودَعَا رَجُلاً آخَرَ وتَرَكَهُ.

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[68] *Amaama* - adverb of place (*maf'ool fihi*) so *nasb*.

[69] *Maliki* - is *mudhaaf ilayh* so it is in *jarr*.

[70] *Ibrahima* is *nasb* - the object – so there's a hidden *'huwa'* ("he") subject in the verb *talaba*.

[71] *Allâha* - ends with *fathah* because of technical rules about the word following *'illa'*. The word that follows *illa* is known as *mustathna* – that which is excluded (i.e. from what came before it in the sentence).

[72] The *kasrah* on *'man'* ("who?") is a "false *kasrah*" to help pronunciation with the next word; *'man'* is in *ra'f* in the place of *mubtada*.

[73] The *maf'ool bihi* is missing here so it implies 'everyone'.

[74] The second man was one who was condemned to be executed, so the king thought he had "given him life."

وَقَالَ: أَنَا أُحيي وأُميتُ، قَتَلْتُ رَجُلاً وتركتُ رَجُلاً

And he said: I give life and cause death. I killed a man and I let go a man.

وَكَانَ المَلِكُ بَليداً جِدّاً، وَكَذَلِكَ كلُّ مُشْرِكٍ.

And the king was very ignorant [stupid] and likewise [is] every polytheist.[75]

وَأرادَ إِبراهيمُ أَنْ يَفْهَمَ المَلِكُ، ويَفْهَمَ قَوْمُهُ.

And Ibrahim ﷺ intended for the king to understand[76] and his people to understand.

فَقَالَ إِبراهيمُ للمَلِكِ: «فَإِنَّ اللهَ يَأْتِي بالشَّمْسِ مِنَ المَشْرِقِ فَأْتِ بِهَا مِنَ المَغْرِبِ».

So Ibrahim ﷺ said to the king: Then indeed Allah brings[77] the sun from the east so you bring it from the west!

فَتَحَيَّرَ المَلِكُ وَسَكَتَ.

The king was bewildered and he was silent.

وخَجِلَ المَلِكُ، ومَا وَجَدَ جَواباً.

And the king became embarrassed and he did not find an answer.

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[75] Allâh's capabilities of giving life, causing death, hearing, seeing are beyond *asbaab*; they are not like the creations' (e.g. human beings') actions to which we apply the same words.

[76] The particle *'an'* is changing the verb's meaning to the infinitive and gives *nasb*; thus *yafhama*.

[77] The verb *ya'ti* means coming, but when followed by the *'bi'* particle, the meaning changes to 'bring'.

11. Inviting the Father

And Ibrahim ﷺ intended to invite[78] his father also, so he said to him:
O my father[79]! Why[80] do you worship what does not hear nor see?
And why do you worship what does not benefit nor harm?
O my father! Do not worship[81] the shaytaan.
O my father! Worship the most merciful.
And Ibrahim's father became angry, and he said: I will beat[82] you, so leave me and do not say anything.

And Ibrahim ﷺ was forbearing, so he said to his father: Peace be upon you.
And he said to him: I[83] am going from here and I will supplicate [to] my lord.
And Ibrahim ﷺ became very regretful and he intended to go to another city and worship his lord and invite the people to Allah.

١١ – دعوةُ الوالد

وأرادَ إبراهيمُ أنْ يَدْعُوَ والدَهُ أيْضاً، فَقَالَ لَهُ :
« يا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ » .
ولِمَ تَعْبُدُ مَا لَا يَنْفَعُ ولَا يَضُرُّ .
« يا أَبَتِ لاَ تَعْبُدِ الشَّيْطَانَ » !
يا أَبَتِ اعْبُدِ الرَّحْمٰنَ !
وغَضِبَ والِدُ إبراهيمَ، وقالَ : أنا أضرِبُكَ، فاترُكْني
ولاَ تَقُلْ شَيْئاً.
وكَانَ إبراهيمُ حَليماً، فَقَالَ لِوالِدِهِ : «سَلامٌ عَلَيْكَ»
وقالَ لَهُ : أنا أذْهَبُ مِنْ هُنَا وأدْعُو رَبِّي .
وتأسَّفَ إبراهيمُ جِدًّا، وأرادَ أنْ يَذْهَبَ إلَى
بلدٍ آخَرَ، ويَعْبُدَ رَبَّهُ، وَيَدْعُوَ النَّاسَ إلَى اللهِ.

Mufti Yusuf's post from the forum regarding attached pronouns:
How to determine the state of an attached pronoun
  * The pronoun will either be attached to a verb or a non-verb.
  * **If it is attached to a verb**, it will either be from the endings you learnt in Sarf or it won't.
  * **If it is from the endings you learnt in Sarf** such as the `tu` in dharabtu, or the waw in yaf`aloona.. then the pronoun will be in the state of raf` either because of faaìl, or naaib faaìl.
  * **If it is not from the endings you learnt in Sarf**, it will be in nasb on the basis of mafùl bihi.. like dharabahu (he hit him)... the example is the *hu* at the very end.. disregard the dhammah on it.. we`re not talking about vowels right now, we`re talking about states.

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[78] *da'aa/yad'oo* = call / invite / supplicate
[79] The *taa* here adds a sense of compassion.
[80] *lima = li + maa* = for what (reason)…? *or* why….?
[81] *ta'bud* is a *nahy* verb in the state of *jazm*; the *kasrah* on the end is only to join with the *sheen* in the next word, to avoid gathering of two *saakins*. Note: Whenever gathering of two *saakins* occurs between long vowel (*alif, waw, ya*) and another letter, then the long vowel will drop. Justification is that the long vowel would be preceded by a corresponding vowel on the letter before to leave behind a trace of the letter that was dropped.
[82] Notice the *hamzah* on *'adhribuka'* is a real *hamzah*. The pronoun *'ka'* ('you') is in *nasb* because it is attached to a verb that expects a *maf'ool bihi*. The *fathah* on the *kaaf* is not significant as far as reflecting/determining the grammatical state.
[83] Pronoun *ana* is brought out in front of the verb to make the statement a little more emphatic. The technical name for this structure is: *taqdeemul musnad ilayh alal musnad-il-fi'liy* - taking the subject and bringing it before the verbal predicate (which is against the norm in Arabic). It is used for two purposes: either for (a) emphasis/stress or (b) restriction (as in "I alone…").

* **If it is attached to a non-verb** then that would either be an ism or a harf.
* **If it is an ism** then the state will be jarr on the basis of mudhaf ilayh, and you don`t even have to think about it e.g. *kitabuhu* (his book)
* **If it is attached to a harf**, the harf will either be a preposition or one of the inna sisters.
* **If it is attached to a preposition**, the state will be jarr because of coming after a preposition e.g. *fihi*
* **If it is an inna sister**, the pronoun will be in nasb because of being the ism of inna

How to pronounce certain attached pronouns

Third person attached pronouns, mansoob and majroor, non-number four (i.e. not the 3rd pers fem sing):

When they follow either a letter with a kasrah or a yaa sakinah, they will be pronounced:

hi, himaa, him, hinna

Otherwise:

hu, humaa, hum, hunna

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12. To Makkah[84]

١٢ – إلى مكة

And Ibrahim's[85] people became angry, and the king became angry and Ibrahim's father became angry.

وَغَضِبَ قَوْمُ إِبْرَاهِيمَ وَغَضِبَ الْمَلِكُ وَغَضِبَ وَالِدُ إِبْرَاهِيمَ.

And Ibrahim ﷺ intended to travel to another city[86] and to worship[87] Allah in it and to call the people to Allah.

وَأَرَادَ اِبْرَاهِيمُ أَنْ يُسَافِرَ اِلَى بَلَدٍ آخَرَ وَيَعْبُدَ فِيهِ اللهَ وَيَدْعُوَ النَّاسَ اِلَى اللهِ.

And Ibrahim ﷺ exited the city and he bid farewell to his father.
And Ibrahim ﷺ made Makkah his destination and along with him[88] was[89] his wife Haajar[90].
And Makkah, in it there was no grass nor tree.

وَخَرَجَ إِبْرَاهِيمُ مِنْ بَلَدِهِ وَوَدَّعَ وَالِدَهُ.

وَقَصَدَ إِبْرَاهِيمُ مَكَّةَ وَمَعَهُ زَوْجُهُ هَاجَرُ.

وَكَانَتْ مَكَّةُ لَيْسَ فِيهَا عُشْبٌ وَلاَ شَجَرٌ.

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[84] "*Makkata*": Makkah is one of the 'change-restricted' words: no *kasrah*, no *tanween*. Note: change-restricted is different than *mabni* (unchanging).

[85] *Ibrahima*: also 'change-restricted' like Makkah.

[86] *baladin aakhara* = *mawsoof/sifah* construction, but *aakhara* doesn't seem to be matching in grammatical state (because it has *fathah* on its end instead of *kasrah* like *baladin*) because it is also change-restricted. Both words are in the state of *jarr* but reflecting it in different ways.

[87] The *nasb* state is extended from the particle *'an'* to the other verbs in the sentence because of the *'waaw'* in between.

[88] *Ma'a hu* is *khabar*, even though it comes before the *mubtada* in the sentence, because adverbial (*ma'a* = 'along with' is an adverb) and prepositional phrases cannot be *mubtada*.

[89] Past tense of the verb *qasada* carries forward to the second part of this sentence.

[90] *Haajaru* is *raf'* because it has to match *zawjuhu*; *zawjuhu* is *raf'* because it is *mubtada*. Why do they have to match? So far we've seen matching happen with *mawsoof/sifah* and after a *waaw* extension... this is another type of extension that requires matching: let's call it the "paving the way" extension for now (this is not its real name)... *zawjuhu* "paves the way" for *Haajar*: both are referring to the same entity.

And Makkah, in it there was no well nor river.[91]

And Makkah, in it there was no animal nor human.

And Ibrahim ﷺ reached[92] Makkah and he settled down in it.

And Ibrahim ﷺ left his wife, Haajar ﷺ, and his son, Isma'il ﷺ.

And when Ibrahim ﷺ intended to go, his wife Haajar ﷺ said:

To where, o sir? Are you leaving me[93] here?

Are you leaving me, whereas/although there is no[94] water here nor food?

Did Allah command you with this?

Ibrahim ﷺ said: Yes!

Haajar ﷺ said: Then[95] he will not waste us.

وَكَانَتْ مَكَّةُ لَيْسَ فِيهَا بِئْرٌ وَلاَ نَهَرٌ.

وَكَانَتْ مَكَّةُ لَيْسَ فِيهَا حَيَوَانٌ وَلاَ بِشَرٌ.

وَوَصَلَ إِبْرَاهِيمُ إِلَى مَكَّةَ وَنَزَلَ فِيهَا.

وَتَرَكَ إِبْرَاهِيمُ زَوْجَهُ هَاجَرَ وَوَلَدَهُ إِسْمِعِيلَ

وَلَمَّا أَرَادَ إِبْرَاهِيمُ أَنْ يَذْهَبَ قَالَتْ زَوْجُهُ هَاجَرُ

إِلَى أَيْنَ يَا سَيِّدِي؟ أَتَتْرُكِني هُنَا؟

أَتَتْرُكِني وَلَيْسَ هُنَا مَاءٌ وَلاَ طَعَامٌ!

هَلْ أَمَرَكَ اللهُ بِهَذَا؟

قَالَ إِبْرَاهِيمُ : نَعَمْ!

قَالَتْ هَاجَرُ : إِذاً لاَ يُضِيعَنَا!

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[91] Note this is a sentence nested in a sentence -- one starting with *kaana* and one with *laysa*. The *khabar* of *kaana* is the entire structure from *laysa* onwards.

[92] The verb *'wasala'* (to reach) in Arabic is intransitive, doesn't take a direct object; *'reached'* in English is transitive - has to take a direct object.

[93] *Hamzah* at the beginning is a *harf*; *'tatruku'* contains a hidden *'anta'* ('you') pronoun doer; the *noon* at the end is just an extra letter for purpose of pronunciation, it does not convey any meaning at all; the *ya* at the end is a *nasb* pronoun.

[94] *Laysa* → negative *kaana* sister; means "is not".

[95] *Idhan* → *lan* sister; causes *nasb* on *yudhee'a*.

13. The Well of Zamzam[96]

And Isma'il ☇ became thirsty once[97] and his mother intended to give him water to drink.
But where is water? Although, Makkah, in it there is no well; and Makkah, in it there is no river. And Haajar would search for water and would run from Safaa[98] to Marwah and from Marwah to Safaa.

And Allah helped Haajar ☇ and he helped Isma'il ☇ so He created for the two of them water.
And the water exited from the earth and Isma'il ☇ drank and Haajar ☇ drank and the water remained. So it[99] became the well of Zamzam[100]. So Allah blessed Zamzam. And this[101] is the very well from which people drink in the Hajj, and they bring the water of Zamzam to their cities. Have you drank the water of Zamzam?

١٣ – بئر زمزم

وَعَطِشَ إِسْمْعِيلُ مَرَّةً، وَأَرَادَتْ أُمُّهُ أَنْ تَسْقِيَهُ مَاءً وَلٰكِنْ أَيْنَ الْمَاءُ؟ وَمَكَّةُ لَيْسَ فِيهَا بِئْرٌ، وَمَكَّةُ لَيْسَ فِيهَا نَهَرٌ! وَكَانَتْ هَاجِرُ تَطْلُبُ الْمَاءَ وَتَجْرِي مِنَ الصَّفَا إِلَى الْمَرْوَةِ وَمِنَ الْمَرْوَةِ إِلَى الصَّفَا .

وَنَصَرَ اللهُ هَاجِرَ وَنَصَرَ إِسْمْعِيلَ فَخَلَقَ لَهُمَا مَاءً . وخَرَجَ الماءُ مِنَ الْأَرْضِ وَشَرِبَ إِسْمْعِيلُ وشَرِبَتْ هَاجِرُ وَبَقِيَ الْماءُ فَكَانَ بِئْرَ زَمْزَمَ، فَبَارَكَ اللهُ في زَمْزَمَ وَهٰذِهِ هِيَ الْبِئْرُ الَّتِي يَشْرَبُ مِنْها النَّاسُ في الْحَجِّ وَيَأْتُونَ بِماءِ زَمْزَمَ إِلَى بَلَدِهِمْ. هَلْ شَرِبْتَ مَاءَ زَمْزَمَ؟

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[96] *Zamzama* is change-restricted.
[97] *Marratan:* adverb of time (*maf'ool fihi*)
[98] Safaa is *majroor* but has an assumed *kasrah* (it's not *mabni*)
[99] The *ism* of *kaana* is the hidden "*huwa*" inside *kaana* referring to the water.
[100] *Bi'ra Zamzama*: look like they're matching, but they're not; *bi'ra* is *nasb* (*khabar* of *kaana*), *Zamzam* is *jarr* (*mudhaaf ilayh*), but both words are change-restricted so *Zamzam* gets *fathah* instead of *kasrah*.
[101] *Haadhihi* – first *mubtada*, rest of the sentence (which is a sentence in itself) is its *khabar*. *Hiya* is the *mubtada* again of the nested sentence, *al-bi'ru* is its *khabar*.

14. Ibrahim's ﷺ Dream[102]

And Ibrahim ﷺ returned to Makkah after a period of time.
And he met Isma'il ﷺ and he met Haajar ﷺ, and Ibrahim ﷺ became happy because of his son Isma'il. And Isma'il ﷺ was a small boy who[103] would run[104] and play and go out along with[105] his father.
And Ibrahim ﷺ would love Isma'il ﷺ very much.
And one night Ibrahim ﷺ saw in [his] dream that he is slaughtering Isma'il ﷺ.
And Ibrahim ﷺ was a true prophet and his dream was a true dream.
And Ibrahim ﷺ was[106] Allah's friend so he intended to do what[107] Allah ordered him in the dream.

١٤ – رؤيا إبراهيم

وَعَادَ إِبْرَاهِيمُ إِلَى مَكَّةَ بَعْدَ مُدَّةٍ.
وَلَقِيَ إِسْمٰعِيلَ وَلَقِيَ هَاجَرَ، وَفَرِحَ إِبْرَاهِيمُ بِوَلَدِهِ
إِسْمٰعِيلَ. وَكَانَ إِسْمٰعِيلُ وَلَداً صَغِيراً، يَجْرِي
وَيَلْعَبُ وَيَخْرُجُ مَعَ والِدِهِ.
وَكَانَ إِبْرَاهِيمُ يُحِبُّ إِسْمٰعِيلَ جِدًّا.
وَذَاتَ لَيْلَةٍ رَأَى إِبْرَاهِيمُ فِي الْمَنَامِ أَنَّهُ يَذْبَحُ
إِسْمٰعِيلَ. وَكَانَ إِبْرَاهِيمُ نَبِيًّا صَادِقاً، وَكَانَ مَنَامُهُ
مَنَاماً صَادِقاً. وَكَانَ إِبْرَاهِيمُ خَلِيلَ اللهِ، فَأَرَادَ
أَنْ يَفْعَلَ مَا أَمَرَهُ اللهُ فِي الْمَنَامِ.

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[102] *Ru'yaa* – ending is alif so vowel cannot appear on it
[103] Q. Where did the 'who' come from? A. The verbs *yajree*... (which form sentences in themselves) are all describing the noun *'walad'*. The 'who' is "automatic" from the structure in the translation of this sentence; it is not "implied".

In English, always need to use a relative pronoun (who/that/which) when describing a noun using an entire sentence. In Arabic, use "*alladhee*" or "*allatee*" etc. What happens in this sentence: when the noun being described is definite, then requires *alladhee/allatee*; if the noun being described is indefinite then no need for the explicit relative pronouns in Arabic. Logic behind this: in *mawsoof/sifah* construction both have to be definite/indefinite - so this is not difficult if just using an adjective to describe a noun. However, if using an entire sentence to describe a noun, still *mawsoof/sifah* construction, then sentences as a unit are considered to be indefinite. Therefore, if the *ism* being described is definite, then you have a problem of how to make the sentence as a unit match in terms of definiteness. So you need a 'converter' to change the value of the sentence from indefinite to definite: that is the purpose of *alladhee* and *allatee* -- to convert sentence into definite. (found this in the book which is the *i'raab* of entire Quran: by Abu baqaa : imlaa ma manna bihir rahman fi wujuh i'raab ... quran)

alladhee/allatee - are called *ism mawsool* (relative pronoun) - come between nouns and the sentences describing them (only required in Arabic if the noun being described is definite; otherwise it is "automatic").
[104] *Sarf* regulation (pronunciation rule) caused the *dhammah* to drop from the *yaa* of *'yajree'*. If *'lam'* were to appear in front of that verb, the <u>yaa</u> would be totally dropped.
[105] *Ma'a* is adverb of place (*maf'ool fihi*) means "along with" (indicates proximity) -- *waalidi* is in *jarr* because it is *mudhaaf ilayh* of *ma'a*.
[106] Note: *kaana* is for establishing the predicate for the subject in the past, either discontinued or continuous perpetually through the present.
[107] *'maa'* in the middle is the (who/what/which) *maa*; not the negative particle.

And Ibrahim ﷺ said to Isma'il ﷺ: Indeed,[108] I see in the dream that I am slaughtering you, so look[109] what do you see?[110]

He said: o my father, do what you are commanded, soon you will find me,[111] Allah-willing, from those who are patient.

And Ibrahim ﷺ took Isma'il ﷺ along with him and he took a knife.

And when[112] Ibrahim ﷺ reached Mina, he intended to slaughter Isma'il ﷺ.

And Ismail ﷺ lay down[113] on the earth, and Ibrahim ﷺ intended to slaughter. So he placed the knife upon Isma'il's ﷺ throat.

However, Allah wanted[114] to see does[115] His friend do what He commands[116] him. And whether he loves Allah more[117] or he loves his son more.

And Ibrahim ﷺ succeeded in the test. So Allah sent Jibreel with a lamb from paradise and he said slaughter this and do not slaughter Isma'il ﷺ.

And Allah loved the deed of Ibrahim ﷺ, so He commanded the Muslims with the slaughter in the Eid of sacrifice.

May Allah send blessings[118] upon Ibrahim, the friend,[119] and send peace.
May Allah send blessings upon his son Isma'il, and send peace.

وَقَالَ إِبْرَاهِيمُ لِإِسْمَعِيلَ :
(إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى)
(قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللهُ مِنَ الصَّابِرِينَ).

وَأَخَذَ إِبْرَاهِيمُ إِسْمَعِيلَ مَعَهُ وَأَخَذَ سِكِّيناً.
وَلَمَّا بَلَغَ إِبْرَاهِيمُ مِنَى، أَرَادَ أَنْ يَذْبَحَ إِسْمَعِيلَ.
وَاضْطَجَعَ إِسْمَعِيلُ عَلَى الْأَرْضِ، وَأَرَادَ إِبْرَاهِيمُ أَنْ يَذْبَحَ فَوَضَعَ السِّكِّينَ عَلَى حُلْقُومِ إِسْمَعِيلَ.
وَلَكِنَّ اللهَ يُحِبُّ أَنْ يَرَى هَلْ يَفْعَلُ خَلِيلُهُ مَا بِأَمْرِهِ.
وَهَلْ يُحِبُّ اللهَ أَكْثَرَ أَوْ يُحِبُّ ابْنَهُ أَكْثَرَ.

وَنَجَحَ إِبْرَاهِيمُ فِي الامْتِحَانِ.
فَأَرْسَلَ اللهُ جِبْرِيلَ بِكَبْشٍ مِنَ الْجَنَّةِ وَقَالَ اذْبَحْ هٰذَا وَلاَ تَذْبَحْ اسْمَعِيلَ.
وَأَحَبَّ اللهُ عَمَلَ إِبْرَاهِيمَ، فَأَمَرَ الْمُسْلِمِينَ بِالذَّبْحِ فِي عِيدِ الْأَضْحَى.

صَلَّى اللهُ عَلَى إِبْرَاهِيمَ الْخَلِيلِ وَسَلَّمَ.
وَصَلَّى اللهُ عَلَى ابْنِهِ إِسْمَعِيلَ وَسَلَّمَ.

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[108] Can't have a verb coming immediately after *inna*; the *yaa* is the *ism* of *inna*, *araa* is the *khabar* (*jumlah fi'liyyah* in itself). *Araa* is *mudhaari* form.

[109] Without the *fa*, the command would be *'undhur'* because of rules of forming the *amr*.

[110] *i.e.* what is your suggestion?

[111] *satajidunee* - 3 words: *sa* is a *harf*, *tajidu* (missing *waw* base letter from front) – meaning "find", *yaa* at the end is *maf'ool bihi* (object). **Q.** how do you know which letter dropped? **A.** *taa* is from the *mudhaari'* so only 2 letters left "*ji du*". Now, from where did the letter drop (front/middle/end) and what was it that dropped (waw, ya, hamzah)? This is what sarf would teach you... Here's a little about what we could reason in this case:
- if weak letter is at end of word, it usually remains intact in singular conjugations, except if it's in state of *jazm* (e.g. because of *lam*) -- (*yajree, yad'oo*)
- if weak letter is in the middle, (*yabee'u, yaqoolu*) then would remain intact in singular conjugations, except if in state of *jazm* (that because of gathering of *sukoons*)
- so weak letter must have dropped from the front.
So there was a *waaw* that dropped from the beginning.

The Ka'bah

And Ibrahim ﷺ went and he returned after that, and he intended to build a house for Allah. And houses were many, and there was no house for Allah in which they would worship Allah.

And Isma'il ﷺ intended to build a house for Allah along with his father. And Ibrahim and Isma'il moved/transferred[120] rock from the mountains. And Ibrahim ﷺ was[121] building the Ka'bah with his hand and Isma'il ﷺ was building the Ka'bah with his hand. And Ibrahim ﷺ was remembering Allah and supplicating. And Isma'il ﷺ was remembering Allah and supplicating.

١٥ – الكعبة

وَذَهَبَ إِبْرَاهِيمُ وَعَادَ بَعْدَ ذٰلِكَ، وَأَرَادَ أَنْ يَبْنِيَ بَيْتاً لِلهِ. وَكَانَتْ الْبُيُوتُ كَثِيرَةً وَمَا كَانَ بَيْتٌ لِلهِ يَعْبُدُونَ فِيهِ اللهَ.

وَأَرَادَ إِسْمٰعِيلُ أَنْ يَبْنِيَ بَيْتاً لِلهِ مَعَ وَالِدِهِ. وَنَقَلَ إِبْرَاهِيمُ وَإِسْمٰعِيلُ الْحِجَارَةَ مِنَ الْجِبَالِ. وَكَانَ إِبْرَاهِيمُ يَبْنِي الْكَعْبَةَ بِيَدِهِ وَكَانَ إِسْمٰعِيلُ يَبْنِي الْكَعْبَةَ بِيَدِهِ. وَكَانَ إِبْرَاهِيمُ يَذْكُرُ اللهَ وَيَدْعُو. وَكَانَ إِسْمٰعِيلُ يَذْكُرُ اللهَ وَيَدْعُو.

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[112] *Lammaa* = 'when'

[113] advanced verb, *madhi* form, *hamzah* at the front is for enabling.

[114] normally, *yuhibbu* means "to love", here a little more appropriate to translate "to want".

[115] *i.e.* whether.

[116] Typo here -- *baa* should be *yaa* on *ya'muruhu* (vowelling would be *amrihi* if it was *bi...*; also, after relative pronoun like *maa* you need a full sentence).

[117] *akthara* -- adverb meaning 'more' -- *maf'ool mutlaq* in the state of *nasb*, it is also change-restricted so no *tanween*.

Examples of change-restricted words we've seen so far (**Ghayr munsarif** = change restricted):

* feminine names: Haajaru
* foreign names: Aazaru, Ibrahim, Isma'il
* names ending in alif & noon
* some cities & places: Makkah, Zamzam
* some adjectives/adverbs: aakhar (another), akthara, ending in alif&noon
* some plurals: masaajid, ulamaa'u

    Nahwi's developed 9 causes of change-restriction: *asbaabu man'is-sarf tis'atun*

[118] Translate in present tense even though verb is *madhi*, commonly happens in *du'a*.

[119] Both *Ibrahim* and *khaleel* are in *jarr*.

[120] *naqala* is conjugation #1 (empty) because its subject is already mentioned explicitly (Ibrahim and Ismail).

[121] *kaana + mudhaari'* is usually "would..." but here "was ...ing". "would..." refers to something happening over a longer period of time; "was ...ing" refers to something that was occurring as a single event

Our Lord! Accept[122] from us; verily You alone[123] are the all-hearing the all-knowing. And Allah accepted[124] from Ibrahim and Ismail and He placed blessings in the Ka'bah. We face[125] towards the Ka'bah in every prayer.

And the Muslims travel to the Ka'bah in the days of Hajj.

And they circumambulate the Ka'bah and they pray near it.

Allah placed blessings in the Ka'bah and He accepted from Ibrahim ﷺ and Ismail ﷺ.

May Allah send blessings upon Ibrahim and send peace.

May Allah send blessings upon Ismail and send peace.

May Allah send blessings upon Muhammad and send peace.

«رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ».
وَتَقَبَّلَ اللهُ مِنْ إِبْرَاهِيمَ وَإِسْمٰعِيلَ وَبَارَكَ فِي الْكَعْبَةِ
نَحْنُ نَتَوَجَّهُ إِلَى الْكَعْبَةِ فِي كلِّ صَلاةٍ.
وَيُسَافِرُ الْمُسْلِمُونَ إِلَى الْكَعْبَةِ فِي أَيَّامِ الْحَجِّ.
وَيَطُوفُونَ بِالْكَعْبَةِ وَيُصَلُّونَ عِنْدَهَا.
بَارَكَ اللهُ فِي الْكَعْبَةِ وَتَقَبَّلَ مِنْ إِبْرَاهِيمَ وَإِسْمٰعِيلَ
صَلَّى اللهُ عَلَى إِبْرَاهِيمَ وَسَلَّمَ.
صَلَّى اللهُ عَلَى إِسْمٰعِيلَ وَسَلَّمَ.
وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَسَلَّمَ.

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[122] *taqabbal* = *amr* form because *sukoon* on end and no *jazm*.

[123] "alone" coming from repetition of *anta*.

[124] *taqabbala* - *madhi* verb with 5 letters; *baaraka* - *madhi* with 4 letters: these are 'advanced' verbs.

[125] *tawajjaha* - same pattern of advanced verb as *taqabbala* - base letters: *waw jeem ha*.

16. Baytul-Maqdis[126]

And Ibrahim ﷺ had another wife[127], whose name was Saarah.
And Ibrahim ﷺ had another son from Saarah, whose name was Ishaaq.
And Ibrahim ﷺ resided in Shaam and Ishaaq ﷺ resided [also in Shaam].

And Ishaaq ﷺ built a house for Allah in Shaam, just as his father and his brother built a house for Allah in Makkah.

And this[128] masjid which Ishaaq ﷺ built in Shaam(, it[129]) is Baytul-Maqdis.

And it is the Masjid-ul-Aqsa around which[130] Allah placed blessings.
And Allah placed blessings in the children of Ishaaq ﷺ just as He placed blessings in the children of Isma'il ﷺ. And among them were prophets and kings. And Ishaaq ﷺ had a son whose name was Yaqoob ﷺ and he was a prophet.

And Ya'qoob ﷺ had 12 sons, from them is Yusuf the son of Ya'qoob.

And Yusuf ﷺ has an amazing story in the Qur'an.
And here [for you] is this story.[131]

١٦ – بيت المقدس

كَانَ لإِبْرَاهِيمَ زَوْجٌ أُخْرَى، اسْمُهَا سَارَةَ.
وَكَانَ لإِبْرَاهِيمَ وَلَدٌ آخَرُ مِنْ سَارَةَ اسْمُهُ إِسْحٰقُ.
وَسَكَنَ إِبْرَاهِيمُ فِي الشَّامِ، وَسَكَنَ إِسْحٰقُ.
وَبَنَى إِسْحٰقُ بَيْتاً للهِ فِي الشَّامِ، كَمَا بَنَى أَبُوهُ وَأَخُوهُ بَيْتاً للهِ فِي مَكَّةَ.

وَهٰذَا الْمَسْجِدُ الَّذِي بَنَاهُ إِسْحٰقُ فِي الشَّامِ هُوَ بَيْتُ المَقْدِسِ.

وَهُوَ المَسْجِدُ الأَقْصَى الَّذِي بَارَكَ اللهُ حَوْلَهُ، وَبَارَكَ اللهُ فِي أَوْلَادِ إِسْحٰقَ كَمَا بَارَكَ فِي أَوْلَادِ إِسْمٰعِيلَ، وَكَانَ فِيهِمْ أَنْبِيَاءُ وَمُلُوكٌ. وَكَانَ لإِسْحٰقَ وَلَدٌ اسْمُهُ يَعْقُوبُ وَكَانَ نَبِيًّا.
وَكَانَ يَعْقُوبُ لَهُ اثْنَا عَشَرَ وَلَداً، مِنْهُمْ يُوسُفُ بْنُ يَعْقُوبَ.
وَيُوسُفُ لَهُ قِصَّةٌ عَجِيبَةٌ فِي الْقُرآنِ.
وَإِلَيكَ هٰذِهِ الْقِصَّةَ !

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[126] Literally, 'House of sanctity/holiness'.
[127] *zawjun* is the *ism* of *kaana*. *ismu* is in *raf'* because it is *mubtada*; the rest of that sentence in turn describes *zawjun*, so the "whose" is automatically brought out in the translation. *saaratu* is *khabar*.
[128] From *haadha* till *shaam* is *mubtada*; from *huwa* onwards is *khabar*; from *banaahu* till *shaam* is a sentence describing *masjid*; since *masjid* is definite (has 'al' prefix), need to bring *alladhee* relative pronoun
[129] The actual *khabar* is only *'baytul maqdis'* but because the *mubtada* was very long, the author brought the *huwa* to summarize it so that you can tell where the *khabar* is beginning.
[130] or "the surroundings of which Allah blessed". *hawlahu* - around which; the "which" in English comes from combination of both the *'alladhee'* and the *'hu'* on *hawlahu*. **mawsool** - the relative pronoun; **silah** - the sentence following the *mawsool*. Needs to be 3rd person pronoun in the *silah* which matches gender & plurality of *mawsool*; the pronoun could be at the beginning as *mubtada*, or could be *faa'il* or *maf'ool bihi* of the verb, or could be *mudhaaf ilayh* afterwards in the sentence, as in this case. But in any event, you need that pronoun to link the sentence back to the thing being described. So the pronoun could be *raf'*, *nasb*, or *jarr*.
[131] *ilayka* is one word here (special kind of *ism*) -- "here it is...". *qissata* has *fathah* on end because of *ilayka*, but will explain exactly why later *insha-Allah*.

The Best[132] of Stories

1. Amazing Dream[133]

Yusuf ﷺ was a small boy. And he had eleven[134] brothers[135]. And Yusuf ﷺ was a beautiful boy. And Yusuf ﷺ was an intelligent[136] boy. And his father, Ya'qoob[137] ﷺ, would love him more[138] than all of his brothers.

One night, Yusuf ﷺ saw an amazing dream[139].

He saw eleven stars and he saw the sun and the moon, each one[140] prostrating to him.

Little Yusuf ﷺ became very much astonished! And he did not understand this dream. How are the stars and the sun and the moon prostrating to a man. Little Yusuf ﷺ went to his father Ya'qoob ﷺ and he related/narrated to him this amazing dream.

أَحْسَنُ الْقَصَصِ

١ – رُؤْيا عَجِيبَةٌ

كَانَ يُوسُفُ وَلَداً صَغِيراً، وَكَانَ لَهُ أَحَدَ عَشَرَ أَخًا. وَكَانَ يُوسُفُ غُلَاماً جَمِيلاً، وَكَانَ يُوسُفُ غُلَاماً ذَكِيّاً. وَكَانَ أَبُوهُ يَعْقُوبُ يُحِبُّهُ أَكْثَرَ مِنْ جَمِيعِ إِخْوَتِهِ.

ذَاتَ لَيْلَةٍ رَأَى يُوسُفُ رُؤْيا عَجِيبَةً.

رَأَىٰ أَحَدَ عَشَرَ كَوْكَباً وَرَأَى الشَّمْسَ وَالْقَمَرَ كُلٌّ يَسْجُدُ لَهُ.

تَعَجَّبَ يُوسُفُ الصَّغِيرُ كَثِيراً ! وَمَا فَهِمَ هٰذِهِ الرُّؤْيا كَيْفَ تَسْجُدُ الْكَوَاكِبُ وَالشَّمْسُ وَالْقَمَرُ لِرَجُلٍ؟ ذَهَبَ يُوسُفُ الصَّغِيرُ إِلَى أَبِيهِ يَعْقُوبَ وَحَكَىٰ لَهُ هٰذِهِ الرُّؤْيا الْعَجِيبَةَ.

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[132] Ahsan – superlative adjective (ismut-tafdheel)

[133] Both words are matching: *'ajeebatun* feminine sign is round *ta*; for *ru'yaa*, the *alif* at the end is "*alif maqsoora*" which is a sign of femininity. Note, the *alif* is coming beyond the three base, so you know it's a sign of femininity; in "*asaa*" or "*mustafaa*", the *alif* at the end is one of the three base letters, changed from a *waaw*, so it's part of the word, not a sign of femininity.

[134] eleven = one and ten -- joined together as one word and becomes *mabni*; *ahada ashara* is in *raf'* but not reflecting it because *mabni*.

[135] *Akhan* is in nasb because it's in the position of *tamyeez* - "clarification" - removal of vagueness. In English, when removing vagueness, could be w.r.t. number, weight, measure, distance... "two kilos"...(of what? wheat, barley, etc.) so need something to clarify the amount. Another example: he is the best.... "best" what? best in terms of being a father. In arabic: *taaba zaydu aban.* (so the grammatical state of *aban* gives the meaning "in terms of"/"as a" in English). *Radheetu billaah rabban* – I am pleased with Allah as lord.

[136] *Dhakiyyan* - intelligent

[137] 'paving the way' extension -- first part (the one from which extension is occurring) is **mubdal minhu**; second part is **badal** (the replacement).

[138] *Akthara* - ism-ut-tafdheel - superlative adjective

[139] Both *ru'yaa* and *'ajeebatan* are now in *nasb*, but still *ru'ya* doesn't reflect it. This phrase is the *maf'ool bihi* (object) of the verb 'see'. *ru'yaa* is change restricted because doesn't get *tanween*; but on top of that there is more because it doesn't even get a vowel on its last letter.

[140] *kullun* is *raf'* because it is *mubtada* in the internal sentence. Within the larger sentence, *kullun yasjudu lahu* is another different type of extension, the "Zayd came to me [while he was] riding." extension.

He said: O my dear father, indeed I saw eleven stars and the sun and moon: I saw them prostrating to me.

And his father, Ya'qoob ﷺ, was a prophet.

Ya'qoob ﷺ became very happy with this dream.
And he said: May Allah bless you oh Yusuf, for there will be a high status for you.

This dream is a glad tiding of knowledge and prophethood.
And Allah has bestowed favor upon your grandfather Ishaaq ﷺ and Allah has bestowed favor upon your [great]grandfather Ibrahim ﷺ.
And he will bestow favor upon you, and he will bestow favor upon the family of Ya'qoob ﷺ.

And Ya'qoob ﷺ was a great elder, and he was recognizing the temperaments of people. And was recognizing how Shaytaan overpowers, and how he plays with the humans.

So he said: O my son, do not inform of this dream anyone from your brothers; because they will envy[141] you and they will become for you an enemy.

«قَالَ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَباً وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ».

وَكَانَ أَبُوهُ يَعْقُوبُ نَبِياً.

فَرِحَ يَعْقُوبُ بِهٰذِهِ الرُّؤْيَا كَثِيراً.

وَقَالَ بَارَكَ اللهُ لَكَ يَا يُوسُفُ، فَسَيَكُونُ لَكَ شَأْنٌ.

هٰذِهِ الرُّؤْيَا بِشَارَةٌ بِعِلْمٍ وَنُبُوَّةٍ.

وَقَدْ أَنْعَمَ اللهُ عَلَى جَدِّكَ إِسْحٰقَ وَقَدْ أَنْعَمَ اللهُ عَلَى جَدِّكَ إِبْرَاهِيمَ.

وَإِنَّهُ يُنْعِمُ عَلَيْكَ وَيُنْعِمُ عَلَى آلِ يَعْقُوبَ

وَكَانَ يَعْقُوبُ شَيْخاً كَبِيراً، وَكَانَ يَعْرِفُ طَبَائِعَ النَّاسِ. وَكَانَ يَعْرِفُ كَيْفَ يَغْلِبُ الشَّيْطَانُ، وَكَيْفَ يَلْعَبُ الشَّيْطَانُ بِالْإِنْسَانِ.

فَقَالَ يَا وَلَدِي، لَا تُخْبِرْ بِهٰذِهِ الرُّؤْيَا أَحَداً مِنْ إِخْوَتِكَ فَإِنَّهُمْ يَحْسُدُونَكَ وَيَكُونُونَ لَكَ عَدُوّاً.

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[141] *yahsudoona* - from *baab nasara*; can't be *karuma* because *karuma* verbs are intransitive (never have objects).

24

2. Envy of the Brothers

And Yusuf ﷺ had another brother from his mother[142], whose name was Binyameen. And Ya'qoob ﷺ would love him the two of them intensely[143], and he would not love like them anyone.

And the brothers would be envious of Yusuf ﷺ and Binyameen and would become angry. They would say: why does our father love Yusuf and Binyameen more[144]?

And why does our father love Yusuf and Binyameen whereas they are small and weak[145]?

And why does he not love us like Yusuf and Binyameen whereas[146] we are young and strong?

This is a strange matter.

And Yusuf ﷺ was a small boy, so he related the dream to his brothers. And the brothers became very angry when they heard the dream and their envy intensified.

And the brothers gathered one day[147] and they say: Kill Yusuf or throw him to a faraway land.

<div dir="rtl">

٢ – حَسَدُ الإِخْوَةِ

وَكَانَ يُوسُفُ لَهُ أَخٌ آخَرُ مِنْ أُمِّهِ اسْمُهُ بِنْيَامِين. وَكَانَ يَعْقُوبُ يُحِبُّهُمَا حُبًّا شَدِيداً، وَكَانَ لاَ يُحِبُّ مِثْلَهُمَا أَحَداً.

وَكَانَ الإِخْوَةُ يَحْسُدُونَ يُوسُفَ وَبِنْيَامِين وَيَغْضَبُونَ كَانُوا يَقُولُونَ: لِمَاذَا يُحِبُّ أَبُونَا يُوسُفَ وَبِنْيَامِينَ أَكْثَرَ؟.

وَلِمَاذَا يُحِبُّ أَبُونَا يُوسُفَ وَبِنْيَامِينَ وَهُمَا صَغِيرَانِ ضَعِيفَانِ؟.

لِمَاذَا لاَ يُحِبُّنَا مِثْلَ يُوسُفَ وَبِنْيَامِينَ نَحْنُ شُبَّانٌ أَقْوِيَاءُ، هٰذَا أَمْرٌ عَجِيبٌ.

وَكَانَ يُوسُفُ وَلَداً صَغِيراً، فَحَكَى الرُّؤْيَا لإِخْوَتِهِ وَغَضِبَ الإِخْوَةُ جِدًّا لَمَّا سَمِعُوا الرُّؤْيَا وَاشْتَدَّ حَسَدُهُمْ.

وَاجْتَمَعَ الإِخْوَةُ يَوْماً وَقَالُوا اَقْتُلُوا يُوسُفَ أَوِ اَطْرَحُوهُ أَرْضاً بَعِيدَةً.

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[142] i.e. full brother. *akhun* is described once using adjective, *aakharu*; also described by *min ummihi*; and thirdly by 'his name was Binyameen'. There is no need for 'alladhee' because *akhun* is indefinite. From *lahu* until the end is a whole sentence in itself and it is the *khabar* of *kaana*. There is no verb in that sentence, so this internal sentence must be *jumlah ismiyyah*; therefore *akhun* is the *mubtada*, and hence *raf'*.

[143] *hubban* - *maf'ool mutlaq* (normal adverb); *shadeedan* is *sifah* for *hubban*.

[144] Hidden '*hubban*' combining with *akthara* to form *maf'ool mutlaq*.

[145] Single *mubtada* (here, *humaa*) can have multiple predicates, don't need a *waaw*: *sagheeraani*, *dha'eefaani*

[146] Typo: should be a *waaw* before the *nahnu*

[147] *Yawman* – *nasb* because *maf'ool feeh* (adverb of time)

At that time, your father will become for you sincere and his love will become for you pure.

حِينَئِذٍ يَكُونُ أَبُوكُمْ لَكُمْ خَالِصاً، وَيَكُونُ حُبُّهُ لَكُمْ خَالِصاً.

One of them said: No, rather throw him in a well in a path, some travelers will take him[148].

قَالَ أَحَدُهُمْ: لاَ بَلْ أَلْقُوهُ فِي بِئْرٍ فِي طَرِيقٍ يَأْخُذْهُ بَعْضُ الْمُسَافِرِينَ.

And all of the brothers agreed upon it.

وَوَافَقَ عَلَيْهِ جَمِيعُ الْإِخْوَةِ.

3. Delegation to Ya'qoob عَلَيْهِ السَّلَام

٣ – وَفْدٌ إِلَى يَعْقُوبَ

And when they agreed upon this plan, they went to Ya'qoob عَلَيْهِ السَّلَام.
And Ya'qoob عَلَيْهِ السَّلَام would fear for Yusuf عَلَيْهِ السَّلَام very much, and he would recognize that the brothers envy him and do not love him.
And Ya'qoob عَلَيْهِ السَّلَام would not send Yusuf عَلَيْهِ السَّلَام along with his brothers.
And Yusuf عَلَيْهِ السَّلَام would play with his brother and he would not go far.

وَلَمَّا اتَّفَقُوا عَلَى هَذَا الرَّأْيِ جَاؤُوا إِلَى يَعْقُوبَ. وَكَانَ يَعْقُوبُ يَخَافُ عَلَى يُوسُفَ كَثِيراً، وَكَانَ يَعْرِفُ أَنَّ الْإِخْوَةَ يَحْسُدُونَهُ وَلاَ يُحِبُّونَهُ. وَكَانَ يَعْقُوبُ لاَ يُرْسِلُ يُوسُفَ مَعَ الْإِخْوَةِ. وَكَانَ يُوسُفُ يَلْعَبُ مَعَ أَخِيهِ وَلاَ يَذْهَبُ بَعِيداً.

And the brothers were recognizing that, however they were firmly resolved upon evil.

وَكَانَ الْإِخْوَةُ يَعْرِفُونَ ذَلِكَ، وَلَكِنَّهُمْ عَزَمُوا عَلَى الشَّرِّ.

They said: o our father, why do you not send with us Yusuf? What do you fear?

قَالُوا يَا أَبَانَا لِمَاذَا لاَ تُرْسِلُ مَعَنَا يُوسُفَ؟ مَاذَا تَخَافُ؟.

He is our dear brother, and our small brother, and we are the sons of one father. And brothers always[149] play together. So why don't *we* go and play together[150]?

هُوَ أَخُونَا الْعَزِيزُ، وَأَخُونَا الصَّغِيرُ، وَنَحْنُ أَبْنَاءُ أَبٍ. وَالْإِخْوَةُ دَائِماً يَلْعَبُونَ جَمِيعاً، فَلِمَاذَا لاَ نَذْهَبُ نَحْنُ وَنَلْعَبُ جَمِيعاً؟

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[148] *ya'khudh* ends in *sukoon*... the word for 'if' in Arabic, *'in'* is a *jazm*-giver. This sentence has an implied meaning of *'in'*... i.e. "throw him in a well; if you do that, then some travelers will take him." So the meaning of the *'in'* (conditional) causes *jazm*...

[149] *daa'iman* = adverb of time (*maf'ool feeh*)

[150] *jamee'an* -- *'Haal* - adjective describing state of subject or object or both: Zayd came to me riding = *Jaa'ani Zaydun raakiban*.

Send him with us tomorrow, he will enjoy[151] and he will play and verily we are for him protectors.
And Ya'qoob ﷺ was a great elder. And Ya'qoob ﷺ was intelligent and forbearing. And Ya'qoob ﷺ would not like Yusuf to be far[152] from him.[153]

And he would fear for Yusuf ﷺ very much.
So he said to his sons: I fear the wolf eating him while you all heedless (unaware) of him.
They said: Never! How could the wolf eat him while we are present? And how could it eat him while we are strong youth?
And Ya'qoob ﷺ gave permission for Yusuf ﷺ.

«أَرْسِلْهُ مَعَنَا غَداً يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ».
وَكَانَ يَعْقُوبُ شَيْخاً كَبِيراً، وَكَانَ يَعْقُوبُ عَاقِلاً حَلِيماً. وَكَانَ يَعْقُوبُ لاَ يُحِبُّ أَنْ يَبْعُدَ مِنْهُ يُوسُفُ.
وَكَانَ يَخَافُ عَلَى يُوسُفَ كَثِيراً.
فَقَالَ لِأَبْنَائِهِ:
«أَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ».
قَالُوا: أَبَداً! كَيْفَ يَأْكُلُهُ الذِّئْبُ وَنَحْنُ حَاضِرُونَ؟ وَكَيْفَ يَأْكُلُهُ، وَنَحْنُ شُبَّانٌ أَقْوِيَاءُ؟
وَأَذِنَ يَعْقُوبُ لِيُوسُفَ.

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[151] *mudhaari* verb coming in reply of a command will be in *jazm* -- again because of hidden 'if': *'in tursil-hu, yarta' wa yal'ab'* : if you wanted to literally have the *'in'* in there.
[152] *'an'* causes the verb to go into *masdar* meaning: "to be far" (tense is removed from the verb), so it has the meaning of an *ism*, and then from *'an'* to *'yusufu'* is *maf'ool bihi* for *yuhibbu*.
[153] Tarkeeb of this sentence:
- kaana is fi'l naaqis
- ya'qoobu is ism kaana
- laa yuhibbu is fi'l nahy
- hidden huwa inside yuhibbu which is faa'il
- an is masdariyyah
- yab'uda is fi'l
- min is harf jarr
- hu is majroor
- jarr/majroor connect and become muta'alliq to the verb yab'uda (muta'alliq means 'linked')
- yusufu is faa'il for yab'uda
- the fi'l, yab'uda, along with faa'il and muta'alliq connect and become jumlah fi'liyyah khabariyyah and then, interpreted into masdar, maf'ool bihi for laa yuhibbu
- the fi'l, laa yuhibbu, along with its hidden faa'il and its maf'ool bihi together connect and become jumlah fi'liyyah khabariyyah and then khabar of kaana.
- kaana along with its ism and khabar connect and become jumlah fi'liyyah khabariyyah.

4. To the Forest

And the brothers became extremely happy when Ya'qoob ﷺ gave them permission for Yusuf ﷺ.
And they went to the forest and they threw Yusuf in a well in a forest.
And they did not have mercy on little Yusuf, and they did not have mercy on Ya'qoob, the great elder.
And Yusuf ﷺ was a small boy, and his heart was small.
And the well was deep, and the well was dark.
And Yusuf ﷺ was alone.

However, Allah gave glad tidings to Yusuf ﷺ and He said to him: Do not be sad and do not fear.
Verily Allah is with you. And soon there will be for you a high status.

Soon, the brothers will present themselves to you and you will inform them of what they did.
And when they finished from their affair, and they threw Yusuf ﷺ in the well, they gathered and said:
What do we say to our father?

<div dir="rtl">

٤ – إلَى الغَابَةِ

وَفَرِحَ الْإِخْوَةُ كَثِيراً لَمَّا أَذِنَ يَعْقُوبُ لِيُوسُفَ.
وَذَهَبُوا إِلَى غَابَةٍ وَأَلْقَوْا يُوسُفَ فِي بِئْرٍ فِي الْغَابَةِ
وَلَمْ يَرْحَمُوا يُوسُفَ الصَّغِيرَ ، وَلَمْ يَرْحَمُوا يَعْقُوبَ الشَّيْخَ الْكَبِيرَ .
وَكَانَ يُوسُفُ وَلَداً صَغِيراً، وَكَانَ قَلْبُهُ صَغِيراً.
وَكَانَتِ الْبِئْرُ عَمِيقَةً، وَكَانَتِ الْبِئْرُ مُظْلِمَةً.
وَكَانَ يوسف وَحِيداً.

وَلَكِنَّ اللهَ بَشَّرَ يُوسُفَ وَقَالَ لهُ: لاَ تَحْزَنْ وَلاَ تَخَفْ
إِنَّ اللهَ مَعَكَ، وَسَيَكونُ لَكَ شَأْنٌ.
سَيَحْضُرُ إِلَيْكَ الْإِخْوَةُ وتُخْبِرُهُمْ بِمَا فَعَلُوهُ.
وَلَمَّا فَرَغُوا مِنْ شَأْنِهِمْ وَأَلْقَوْا يوسف فِي الْبِئْرِ اجْتَمَعُوا وَقَالُوا :
مَاذَا نَقُولُ لِأَبِينَا؟

</div>

Some of them said: Our father would say, I fear the wolf eating him, so we will say to him: you were true o father, the wolf has eaten him.

The brothers agreed upon that and they said, Yes, we will say to him: o our father, the wolf has eaten him.

Some of the brothers[154] said: But what[155] is the sign of that?
They said: The proof of that is blood.
And the brothers took a sheep and slaughtered it.

And they took Yusuf's ﷺ shirt and a stained it.
And the brothers became very happy and they said: now our father will believe.

5. In Front[156] of Ya'qoob ﷺ

And they came to their father in the evening, crying.
They said: o our father, truly we went racing[157] and we left Yusuf near our belongings, then the wolf ate him.

And they brought upon his shirt false blood.
And they said: this is Yusuf's ﷺ blood.

And their father Ya'qoob ﷺ was a prophet; and he was a great elder.
And he was more intelligent[158] than his children.
And Ya'qoob ﷺ was recognizing that the wolf when it eats a human it wounds him and rips his shirt.
And Yusuf's shirt was safe; and it was stained in blood.

قَالَ بَعْضُهُمْ. كَانَ أَبُونَا يَقُولُ أَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ فَنَقُولُ لَهُ صَدَقْتَ يَا أَبَانَا قَدْ أَكَلَهُ الذِّئْبُ.

وَافَقَ الْإِخْوَةُ عَلَى ذَلِكَ، وَقَالُوا نَعَمْ نَقُولُ لَهُ يَا أَبَانَا قَدْ أَكَلَهُ الذِّئْبُ.

قَالَ بَعْضُ الْإِخْوَانِ: وَلَكِنْ مَا آيَةُ ذَلِكَ؟
قَالُوا : آيَةُ ذَٰلِكَ الدَّمُ.
وَأَخَذَ الْإِخْوَةُ كَبْشاً وَذَبَحُوه.

وَأَخَذُوا قَمِيصَ يُوسُفَ وَصَبَغُوهُ.
وَفَرِحَ الْإِخْوَةُ جِدًّا : وَقَالُوا الْآنَ يُصَدِّقُ أَبُونَا.

٥ – أَمامَ يَعقُوبَ

«وَجَاءُوا أَبَا هُمْ عِشَاءًا يَبْكُونَ».
«قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ».

«وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ» وَقَالُوا هَٰذَا دَمُ يُوسُفَ !

وَكَانَ أَبُوهُمْ يَعْقُوبُ نَبِيًّا، وَكَانَ شِيحا دِبِيراً.
وَكَانَ أَعْقَلَ مِنْ أَوْلَادِه.
وَكَانَ يَعْقُوبُ يَعْرِفُ أَنَّ الذِّئْبَ إِذَا أَكَلَ إِنْسَانًا جَرَحَهُ وَشَقَّ قَمِيصَهُ.
وَكَانَ قَمِيصُ يُوسُفَ سَالِمًا. وَكَانَ مَصْبُوغاً في الدَّمِ

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[154] *ikhwatun* and *ikhwaan* - two plural forms of brother
[155] *maa - mabni* because *ism istifhaam*, in place of *raf'* because *mubtada*.
[156] *amaama* is adverb of time so is in *nasb*; *ya'qoob* is *mudhaaf ilayh* but change restricted so *fathah* on end
[157] *nastabiqu* -> from *ijtanaba*: base letters *seen-ba-qaaf* -> we were racing. notice maadhi, followed by mudhaari' verb: common for this to happen, but wouldn't see other way around...
[158] *a'qala* - is change restricted, *ism tafdheel*

So Ya'qoob ﷺ recognized that it is false blood. And that the story of the wolf is a fabricated story.[159]

So he said to his children: Rather, this is a story that you fabricated[160]. So[161] [my policy is] beautiful patience.
And Ya'qoob ﷺ grieved upon Yusuf ﷺ extremely; however, he practiced beautiful patience.[162]

فَعَرَفَ يَعْقُوبُ أَنَّهُ دَمٌ كَذِبٌ، وَأَنَّ قِصَّةَ الذِّئْبِ قِصَّةٌ مَوْضُوعَةٌ.

فَقَالَ لِأَوْلَادِهِ: بَلْ هٰذِهِ قِصَّةٌ وَضَعْتُمُوها ﴿فَصَبْرٌ جَمِيلٌ﴾ وَحَزِنَ يَعْقُوبُ عَلَى يوسفَ حُزْنًا شَدِيداً ولكِنَّهُ صَبَرَ صَبْراً جَمِيلاً.

Notes:

Haal (حال) is the word which describes the state of either the *faa'il*, *maf'ool bihi*, or both. So if it's one word, adjective - active/passive participle - then would be in state of *nasb*. Certain positionings can have even entire sentences in that position, other than just *isms* - the sentence is in the place of *raf/nasb/jarr*. The components of the sentence reflect their own positions. *Haal* is one of these positionings which could have a single word (reflecting *nasb*) or a whole sentence occurring; if *jumlah ismiyyah*, then you need a *waaw*: *jaa'ani zaydun wa huwa raakibun*; if *jumlah fi'liyyah*, no need for waaw if *mudhaari'*; if *maadhi*, need *wa qad... jaa'ani zaydun wa qad rakiba abuhu*.

Q. Isn't the *haal* similar to a *sifah* in the *mawsoof sifah* structure?
A. It's a description... modifies the noun (*dhul-haal* - the possessor of the state; *haal* - state). Meaningwise, the difference: in *mawsool/sifah*, you're modifying the noun/narrowing it down - the tall boy - eliminates a number of boys. The description is of the noun and not related to the verb or other stuff in the sentence: the tall boy came -- whether the boy came or not, he's still tall. Grammatical-wise: state of both is matching in *mawsoof/sifah*. So *sifah* is absolute description of noun, *haal* is restricted description of noun in capacity of being the subject of the verb.

If both words have matching grammatical state and definiteness, then is *mawsoof/sifah* structure. *Dhul-haal* and *haal*: in most cases, *dhul-haal* would be definite, whereas *haal* would be indefinite always. *Dhul-haal* would have whatever state applies to it, based on verb, etc. *Haal* is fixed on *nasb*.

Either *Haal* or *sifah* could be a single word or sentence. With *Haal* only have to worry about whether to bring *waaw* or not. With *sifah*, if noun being described is definite, then describing sentence needs *alladhee*.

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[159] *kadhib - sifah mushabbaha*; *mawdhoo'atun - ism maf'ool*. <u>*Sifah mushabbahah*</u>: (as-sifatu al-mushabbahatu) "Permanent adjective" -- no method of construction; lots of possible patterns. (*Ismul faa'il* only applies while entity is engaged in the meaning, as opposed to 'tall', 'small', 'noble', etc. these are not *ismul faa'il* - *hasan*, *qabeeh*, *kareem*, *sa'bun*, etc.)
[160] *wadha'tumoohaa - sifah* of *qissah*; the *waaw* before the *haa* is just there, no meaning to it, just for connecting purposes with that particular pronoun - *tum*.
[161] ...in these circumstances, my policy is... *shi'aaree* - hidden *mubtada*.
[162] *huznan shadeedan*, and *sabran jameelan - maf'ool mutlaq*.

6. Yusuf ﷺ in the Well

The brothers returned to the house. And they left Yusuf ﷺ in the well. And the brothers ate food and they slept upon beds. And Yusuf ﷺ is in the well. And there is no bed and no food[163].

And the brothers forgot Yusuf ﷺ and they slept. And Yusuf ﷺ did not sleep, and he did not forget anyone.

And Ya'qoob ﷺ remained remembering Yusuf ﷺ, and Yusuf ﷺ remained remembering Ya'qoob ﷺ.
And Yusuf ﷺ was in the well. And the well was deep.
And the well was in the forest. And the forest was scary[164].
And that was in the night; and the night was dark.

٦ – يُوسُفُ فِي الْبِئْرِ

وَرَجَعَ الْإِخْوَةُ إِلَى الْبَيْتِ، وَتَرَكُوا يُوسُفَ فِي الْبِئْرِ
وَأَكَلَ الْإِخْوَةُ الطَّعَامَ، وَنَامُوا عَلَى الْفِرَاشِ.
وِيُوسُفُ فِي الْبِئْرِ، وَلَا فِرَاشَ وَلَا طَعَامَ.
وَنَسِيَ الْإِخْوَانُ يُوسُفَ، وَنَامُوا.
وَمَا نَامَ يُوسُفُ، وَمَا نَسِي أَحَدًا.
وَبَقِيَ يَعْقُوبُ يَذْكُرُ يُوسُفَ، وَبَقِيَ يُوسُفُ يَذْكُرُ يَعْقُوبَ.
وَكَانَ يُوسُفُ فِي الْبِئْرِ، وَكَانَتِ الْبِئْرُ عَمِيقَةً.
وَكَانَتِ الْبِئْرُ فِي الْغَابَةِ، وَكَانَتِ الْغَابَةُ مُوحِشَةً.
وَكَانَ ذَلِكَ فِي اللَّيْلِ، وَكَانَ اللَّيْلُ مُظْلِمًا.

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[163] There is a hidden *khabar* here "*mawjood*".

   firaasha/ta'aama - new positioning: following the "*laa*" - different than negating *laa* (in front of *mudhaari'* verb - non-governing agent), prohibition *laa* (*nahy* - makes *mudhaari* go into *jazm*), this is a third type of *laa*: *laa allatee li nafyi-l-jins* (*laa* which is for negating the class/category/species: *laa* of class negation)... enters upon *mubtada/khabar* and they become *ism/khabar* of the *laa*. Normally give *nasb* to *ism* and *raf'* to *khabar*: *laa ilaaha illa allahu.*
So another *nasb* positioning: *ism* of *laa* of class negation
Another *raf'* positioning: *khabar* of *laa* of class negation

Q. Why isn't there *tanween* on the two words? *Tanween* drops on *mudhaaf* or on change-restricted words.
Another place where this occurs is *munaadaa* (vocative).
Answer: The *ism* of *laa* could occur as compound structure or one word on its own
   laa Taa'li'a al-jabalin (no mountain climber) / *laa ghulaama rajulin* / ...
   So if two words -- it's considered *mansoob*
   If *ism* of *laa* is one word on its own, *ism* of *laa* will be *mabni* on *fathah* in the place of *nasb* --> this is complicated way to explain absence of *tanween*
   In the *munaadaa* - if single word, it's *mabni* on *dhammah* in place of *nasb*
   Whole point of explanation: if something is *mabni* it doesn't have *tanween*, so that explains why these don't have *tanween*.
   Tarkeeb: *firaasha* -- *mabni* on *fathah* because *ism* of *laa*, in place of *nasb* become *ism* of *laa*
Isms that don't have *tanween*:
- has *alif laam* at the beginning
- *mudhaaf*
- *ghayr munsarif*
- *mabni*

[164] *moohishah* - scary (notice it is pattern of *ism faa'il*)

7. From the Well to the Castle

٧ – مِنَ الْبِئْرِ إِلَى الْقَصْرِ

And a group of people was traveling in this forest.
And they became thirsty in the path. And they searched for a well.
And they saw a well, so they sent towards it a man in order to bring[165] for them water. The man came to the well and he lowered his bucket.
And he tugged the bucket, then, lo[166] and behold, the bucket was heavy!
And he extracted it and lo and behold, in the bucket was a boy!
The man became shocked and he called out: O what good news, this is a boy!
And the people became very happy and they hid[167] him.
And they reached Egypt and they stood in the marketplace and they called out:
Who will buy this boy? Who will buy this boy?

The governor bought Yusuf ﷺ in exchange for a few counted dirhams[168].
And the merchants sold him and they did not recognize Yusuf ﷺ.
And the governor took him to his palace and he said to his wife:
Honor Yusuf ﷺ, truly he is an intelligent boy.

وَكَانَتْ جَمَاعَةٌ تُسَافِرُ فِي هٰذِهِ الْغَابَةِ.
وَعَطِشُوا فِي الطَّرِيقِ، وَبَحَثُوا عَنْ بِئْرٍ.
وَرَأَوْا بِئْراً، فَأَرْسَلُوا إِلَيْهَا رَجُلاً لِيَأْتِيَ لَهُمْ بِالْمَاءِ.
جَاءَ الرَّجُلُ إِلَى الْبِئْرِ، وَأَدْلَىٰ دَلْوَهُ.
وَنَزَعَ الدَّلْوَ، فَإِذَا الدَّلْوُ ثَقِيلَةٌ !
وَأَخْرَجَهَا فَإِذَا فِي الدَّلْوِ غُلَامٌ !
دَهِشَ الرَّجُلُ وَنَادَىٰ
(يٰبُشْرَىٰ هٰذَا غُلَامٌ).
وَفَرِحَ النَّاسُ جِدًّا وَأَخْفَوْهُ.
وَوَصَلُوا إِلَى مِصْرَ، وَقَامُوا فِي السُّوقِ وَنَادَوْا:
مَنْ يَشْتَرِي هٰذَا الْغُلَامَ؟ مَنْ يَشْتَرِي هٰذَا الْغُلَامَ؟

اِشْتَرَى الْعَزِيزُ يُوسُفَ بِدَرَاهِمَ مَعْدُودَةٍ.
وَبَاعَهُ التُّجَّارُ وَمَا عَرَفُوا يُوسُفَ.
وَذَهَبَ بِهِ الْعَزِيزُ إِلَى قَصْرِهِ، وَقَالَ لِامْرَأَتِهِ.
أَكْرِمِي يُوسُفَ، إِنَّهُ وَلَدٌ رَشِيدٌ.

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[165] *ya'tiya* - is in *nasb* because of hidden *'an'*. Normal meaning of *ya'tee* is to 'come', but with following *'bi'* preposition it changes to 'bring'.
[166] *idhaa* followed by *mubtada/khabar* -- this is special *idhaa* meaning 'lo and behold!'; could translate as present tense, but doing as past tense just to fit entire sense of passage.
[167] *akhfawhu* - *maadhi*, conjugation #3 of *akhfaa*, if put a *waaw* after the *alif* to make plural it would be gathering of two *saakins*, so *alif* is dropped. This is only place in language where *waaw* pronoun preceded by *fathah* -- actual last letter was dropped.
[168] *daraahim* is in *jarr*, but change restricted, so *daraahima ma'doodatin* is *mawsoof/sifah*; *daraahim* is non-human plural, which treated as singular feminine for matching with adjectives, hence *ma'doodatin* singular feminine.
   This is one direct commentary of verses. Another interpretation -- the brothers were watching the well, when the travellers came, they told them that he's their slave, etc. etc. and they sold him to the caravan for a few dirhams just to make sure that he would be taken away (not die in the well). In this interpretation, when they sold him to the azeez in Egypt, the price was very high.

8. Loyalty and Trust

And the governor's wife enticed Yusuf ﷺ upon treachery.

However, Yusuf ﷺ refused and he said: Never!

I will not betray my master; truly he was good to me and he honored me. Truly I fear Allah.

And the governor's wife became angry and she complained to her husband.

And the governor knew that the woman is lying[169].

And he recognized that Yusuf ﷺ is trustworthy.

So he said to his wife[170]: Truly you were from the wrongdoers[171].

And Yusuf ﷺ was known in Egypt because of his beauty, and when someone would see him, he would say: This is not[172] a human being. This is not except a noble angel.

And the woman's anger intensified and she said to Yusuf ﷺ: Then[173] you will go to the jail.

Yusuf ﷺ said: The prison is more beloved[174] to me.

٨ – اَلْوَفَاءُ وَالْأَمَانَةُ

وَرَاوَدَتْ امْرَأَةُ الْعَزِيزِ يُوسُفَ عَلَى الْخِيَانَةِ.
وَلٰكِنَّ يُوسُفَ أَبَى، وَقَالَ : كَلاَّ !
أَنَا لاَ أَخُونُ سَيِّدِي، إِنَّهُ أَحْسَنَ إِلَيَّ وَأَكْرَمَنِي. إِنِّي أَخَافُ اللهَ.
وَغَضِبَتْ امْرَأَةُ الْعَزِيزِ وَشَكَتْ اِلَىٰ زَوْجِهَا.
وَعَرَفَ الْعَزِيزُ أَنَّ الْمَرْأَةَ كَاذِبَةٌ.
وَعَرَفَ أَنَّ يُوسُفَ أَمِينٌ.
فَقَالَ لِزَوْجِهِ (إِنَّكِ كُنْتِ مِنَ الْخٰطِئِينَ)
وَعُرِفَ يُوسُفُ فِي مِصْرَ بِجَمَالِهِ، وَإِذَا رَآهُ أَحَدٌ قَالَ (مَا هٰذَا بَشَرَاً، اِنْ هٰذَا إِلاَّ مَلَكٌ كَرِيمٌ).
وَاشْتَدَّ غَضَبُ الْمَرْأَةِ وَقَالَتْ لِيُوسُفَ :
اِذَنْ تَذْهَبَ إِلَى السِّجْنِ !
قَالَ يُوسُفُ : (السِّجْنُ أَحَبُّ إِلَيَّ !).

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[169] *kaadhibatun - ismul faa'il* - interchangable meaning between *mudhaari* (-ing form) and active participle (-er) form

[170] classical usage: *zawj* = 'spouse' - used for both husband/wife

[171] *khaa Taa hamzah* = error. if in the *akrama baab* - means to make a mistake, unintentionally - *mukhTi'*. If from the *mujarrad baab* - deliberately do something wrong.

[172] Special *maa* – '*maa* which resembles *laysa*'; Group consists of two particles - *maa* and *laa* – which are governing agents (*maa wa laa al mushabbahataani bi laysa*). They do what *laysa* does... *laysa* is *kaana* sister. *maa* and *laa* are particles as opposed to verbs like *kaana*, *laysa*. Last *raf'* positioning -- *ism* of *maa* and *laa* which resemble *laysa*.

[173] *idhan* - '*an*' sister -- group: *an, lan, idhan, kay* - particles that come before *mudhaari'* verb and cause *nasb*. *idhan* means "then ...", used in reply to a statement.

[174] *ahabbu - ismut tafdheel*.

And after some days the governor saw/decided to send Yusuf ﷺ to prison.

وَبَعْدَ أَيَّامٍ رَأَى الْعَزِيزُ أَنْ يُرْسِلَ يُوسُفَ إِلَى السِّجْنِ.

And the governor was recognizing that Yusuf ﷺ was innocent.

وَكَانَ الْعَزِيزُ يَعْرِفُ أَنَّ يُوسُفَ بَرِيءٌ.

And Yusuf ﷺ entered the prison.

وَدَخَلَ يُوسُفُ السِّجْنَ.

9. Advice of the prison

٩ – مَوْعِظَةُ السِّجْنِ

And Yusuf ﷺ entered the prison. And the people of the prison recognized together that Yusuf ﷺ is a noble youth.

وَدَخَلَ يُوسُفُ السِّجْنَ، وَعَرَفَ أَهْلُ السِّجْنِ جَمِيعاً أَنَّ يُوسُفَ شَابٌّ كَرِيمٌ.

And that Yusuf ﷺ with him[175] is vast knowledge.

وَأَنَّ يُوسُفَ عِنْدَهُ عِلْمٌ عَظِيمٌ.

And that Yusuf ﷺ, in his chest is a merciful heart.

وَأَنَّ يُوسُفَ فِي صَدْرِهِ قَلْبٌ رَحِيمٌ.

And the people of the prison loved Yusuf ﷺ and they honored him.

وَأَحَبَّ أَهْلُ السِّجْنِ يُوسُفَ وَأَكْرَمُوهُ.

And the people were happy with Yusuf ﷺ and they venerated him.

وَفَرِحَ النَّاسُ بِيُوسُفَ وَعَظَّمُوهُ.

And two men entered the prison with him and they related to him their dreams.

وَدَخَلَ مَعَهُ السِّجْنَ رَجُلَانِ وَقَصَّا عَلَيْهِ رُؤْيَاهُما

One of them said: Verily I see myself squeezing wine.

(وَقَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْراً)

And the other said: Verily I see myself carrying above my head bread, from which birds are eating[176].

(وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزاً تَأْكُلُ الطَّيْرُ مِنْهُ).

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[175] 'indahu - 'inda is adverb of time/place: this is an adverbial phrase, does not have capacity to be *mubtada*. Rule: all adverbial and prepositional phrases do not have the capacity to occur as *mubtada*.
  Tarkeeb:
anna is harf mushabbah bil fe'l
yusufa is the ism of anna
'enda is mudhaf
the hu is mudhaf ileh
mudhaf and mudhaf ileh together connect and become...
maf'ul fihi for the hidden word mawjoodun
mawjoodun along with its maful fihi connects and becomes.. khabar coming first
'ilmun is mawsoof
'adheemun is sifah
mawsoof/saifah connect and become mubtada
mubtada and khabar connect and become... jumlah ismiyyah khabariyyah.. and then khabar of anna
[176] *ta'kulu* to end is *sifah* of *khubzan*; it's *ta'kulu* not *ya'kulu* because 'birds' is non-human plural.

And they asked Yusuf ﷺ about the interpretation.
And Yusuf ﷺ was knowledgeable with respect to interpreting dreams.
And Yusuf ﷺ was a prophet from the prophets.
And the people in his time would worship other than Allah.
And they fabricated many lords from within themselves.[177]
And they said: this is the 'lord of land,' and this is the 'lord of the sea,' and this is the 'lord of sustenance,' and this is the 'lord of rain.'
And Yusuf ﷺ would see all of that and laugh.
And Yusuf ﷺ would know all of that and cry.
And Yusuf ﷺ was intending to invite them to Allah.
And Allah had intended[178] for that to be in the prison.
Are not the people of the prison worthy of advice?
Are not the people of the prison worthy of mercy?
Are not[179] the people of the prison servants of Allah?
Are not the people of the prison children of Adam ﷺ?
Yusuf ﷺ was in the prison, however he was free and courageous[180].
Yusuf ﷺ was poor, however he was generous and open-hearted.[181]
Truly the prophets speak out the truth[182] in every place.
Indeed the prophets are generous with good in every time.

وَسَأَلَ يُوسُفَ عَنِ التَّأْوِيلِ.

وَكَانَ يُوسُفُ عَالِماً بِتَأْوِيلِ الرُّؤُيا.

وَكَانَ يُوسُفُ نَبِيًّا مِنَ الْأَنْبِيَاءِ.

وَكَانَ النَّاسُ فِي زَمَانِهِ يَعْبُدُونَ غَيْرَ اللهِ.

وَوَضَعُوا أَرْبَاباً كَثِيرَةً مِنْ عِنْدِ أَنْفُسِهِمْ.

وَقَالُوا هٰذَا رَبُّ الْبَرِّ، وَهٰذَا رَبُّ الْبَحْرِ، وَهٰذَا رَبُّ الرِّزْقِ، وَهٰذَا رَبُّ الْمَطَرِ.

وَكَانَ يُوسُفُ يَرَى كُلَّ ذٰلِكَ وَيَضْحَكُ.

وَكَانَ يُوسُفُ يَعْلَمُ كُلَّ ذٰلِكَ وَيَبْكِي.

وَكَانَ يُوسُفُ يُرِيدُ أَنْ يَدْعُوَهُمْ إِلَى اللهِ.

وَقَدْ أَرَادَ اللهُ أَنْ يَكُونَ ذٰلِكَ فِي السِّجْنِ.

أَلَا يَسْتَحِقُّ أَهْلُ السِّجْنِ الْمَوْعِظَةَ؟

أَلَا يَسْتَحِقُّ أَهْلُ السِّجْنِ الرَّحْمَةَ؟

أَلَيْسَ أَهْلُ السِّجْنِ عِبَادَ اللهِ؟

أَلَيْسَ أَهْلُ السِّجْنِ بَنِي آدَمَ؟

كَانَ يُوسُفُ فِي السِّجْنِ وَلٰكِنَّهُ كَانَ حُرًّا جَرِيئًا.

كَانَ يُوسُفُ فَقِيراً وَلٰكِنَّهُ كَانَ جَوَّاداً سَخِيًّا.

إِنَّ الْأَنْبِيَاءَ يَجْهَرُونَ بِالْحَقِّ فِي كُلِّ مَكَانٍ.

إِنَّ الْأَنْبِيَاءَ يَجُودُونَ بِالْخَيْرِ فِي كُلِّ زَمَانٍ.

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[177] i.e. with no proof/authority/basis.
[178] i.e. decreed it to occur in the prison.
[179] *laysa* is *kaana* sister; *laa* is the *laa* which resembles *laysa*.
[180] free and courageous: *khabar* #1 and #2.
[181] *jawwaad* - *sakhiyy* = synonyms
[182] or "are vocal with the truth".

10. Yusuf's ﷺ Wisdom

Yusuf ﷺ said within (*i.e.* to) himself:

Indeed, need drove[183] the two men[184] to me.
And indeed the possessor of need becomes soft and humble.
And indeed the possessor of need obeys and listens.[185]

So, if I were[186] to say to them something, they (two) will listen and the people of the prison will listen.
And however Yusuf ﷺ did not rush.
Rather he said to them:
I will inform you the interpretation of the dreams[187] before your food comes to you.

So they (two) sat and became content/satisfied.
Then Yusuf ﷺ said to them:
I am knowledgeable about interpreting dreams. That[188] is from what my Lord taught me.
So they became happy, and they became content[189].
And here Yusuf ﷺ found the opportunity so he began his advice/sermon.

١٠ – حكمة يوسف

قَالَ يُوسُفُ فِي نَفْسِهِ :
إِنَّ الْحَاجَةَ سَاقَتِ الرَّجُلَيْنِ إِلَيَّ.
وَإِنَّ صَاحِبَ الْحَاجَةِ يَلِينُ وَيَخْضَعُ.
وَإِنَّ صَاحِبَ الْحَاجَةِ يُطِيعُ وَيَسْمَعُ.
فَلَوْ قُلْتُ لَهُمَا شَيْئاً لَسَمِعَا وَسَمِعَ أَهْلُ السِّجْنِ
وَلَكِنَّ يُوسُفَ لَمْ يَسْتَعْجِلْ.
بَلْ قَالَ لَهُمَا :
أَنَا أُخْبِرُكُمَا بِتَأْوِيلِ الرُّؤْيَا قَبْلَ أَنْ يَأْتِيَكُمَا طَعَامُكُما.
فَجَلَسَا وَاطْمَأَنَّا.
ثُمَّ قَالَ لَهُمَا يُوسُفُ :
أَنا عَالِمٌ بِتَأْوِيلِ الرُّؤْيَا، (ذلِكُمَا مِمَّا عَلَّمَنِي رَبِّي)
فَفَرِحَا وَاطْمَأَنَّا.
وَهُنَا وَجَدَ يُوسُفُ الْفُرْصَةَ فَبَدَأَ مَوْعِظَتَهُ.

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[183] *saaqat - ajwaf* verb - *seen waaw qaaf* base letters.

[184] *rajulayni* - state of *nasb*; if it were in *raf'*, it would be *rajulaani* -- reflection of states through letters - *alif* or *yaa*.

[185] The baabs of the four verbs on third and fourth lines: 1) *daraba yadribu* 2) *fataha yaftahu* 3) *akrama yukrimu* 4) *sami'a yasma'u.*

[186] *law* - like '*in*', means if. '*in*' is conditional *harf* has two verbs; '*law*' also has two verbs following it. Difference between '*law*' and '*in*': '*in*' is for future conditional statements -- changes meaning even of *maadhi* verbs to future. '*Law*' is more of hypothetical statement.... "if I were..." The '*laam*' at beginning of *sami'a* has no translation effect.

[187] This is one tafseer of the verse "*laa ya'teekuma ta'aamun turzaqaanihi illa nabba'tukuma bi ta'weelihi qabla anya'tiyakuma...*" - "no food will come to you which you will be fed except I will inform you of **its** interpretation before it comes to you." A better one by Ml. Thanvi (*Bayaan-ul-Qur'an*) is that he was talking about the food with the pronoun "<u>its</u>" (because the pronoun used in the verse *ta'weelihi* is masculine not feminine)... I will tell you about that *food* before it comes... amount of food, type, who would bring it, etc.... then he said: *dhaalikuma mimmaa 'allamani rabbi...* establishing that he was a prophet. After that, his message had more impact.

[188] *dhaalikuma* -- is one word and is singular. The '*kuma*' at the end is not a pronoun, doesn't mean two people... there're six ways to say "that"... e.g. if talking to two people about one (masculine) object, would use '*dhalikuma*' to draw both their attentions to it. If was two (masculine) objects being referred to... *dhaanika*. To refer to multiple objects - *ha'olaa'i* (these) or *olaa'ika* (those). *dhaaka* is neither far nor near; *dhaalika* is distant; *haadha* is near.

[189] *Itma'anna*: *ruba'i mazeed feeh baab*, we haven't covered it yet

11. The Sermon of Monotheism

Yusuf ﷺ said: That is from what[190] my Lord taught me.
And however Allah does not give[191] His knowledge to everyone.
Truly Allah does not give His knowledge to the polytheist (*mushrik*).[192]
Are you aware why my Lord taught me?
Because I have avoided[193] the path of the people of shirk.
And I followed the way of my fathers, Ibrahim and Ishaaq and Ya'qoob[194].
It is not [possible][195] for us to associate with Allah anything.
Yusuf ﷺ said:

And this monotheism is not for us only.
Rather it is for the people collectively.

That is from Allah's bounty upon us and upon the people, however, the majority of people are not thankful.
And here Yusuf ﷺ paused[196] and he asked them:
You say 'Lord of the land' and 'Lord of the sea' and 'Lord of sustenance' and 'Lord of the rain'.

And we say: Allah is the lord of the worlds.
Are [many] separate lords better, or[197] One all-powerful Allah [better]?
Where is the 'Lord of the land' and 'Lord of the sea' and 'Lord of sustenance' and 'Lord of the rain'?

١١ – مَوْعِظَةُ التَّوْحِيدِ

قَالَ يُوسُفُ (ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي) .
وَلَكِنَّ اللهَ لاَ يُؤْتِي عِلْمَهُ كُلَّ أَحَدٍ .
إِنَّ اللهَ لاَ يُؤْتِي عِلْمَهُ الْمُشْرِكَ .
هَلْ تَعْرِفَانِ لِمَاذَا عَلَّمَنِي رَبِّي؟
لِأَنِّي تَرَكْتُ طَرِيقَ أَهْلِ الشِّرْكِ .
(وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ)
(مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللهِ مِن شَيْءٍ) .
قَالَ يُوسُفُ :

وَهَٰذَا التَّوْحِيدُ لَيْسَ لَنَا فَقَطْ .
بَلْ هُوَ لِلنَّاسِ جَمِيعاً .

(ذَلِكَ مِنْ فَضْلِ اللهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لا يَشْكُرُونَ) .
وَهُنَا وَقَفَ يُوسُفُ وَسَأَلَهُمَا .
تَقُولُونَ رَبُّ الْبَرِّ وَرَبُّ الْبَحْرِ وَرَبُّ الرِّزْقِ وَرَبُّ الْمَطَرِ .

وَنَحْنُ نَقُولُ اللهُ رَبُّ الْعَالَمِينَ .
(ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللهُ الْوَاحِدُ الْقَهَّارُ) .
أَيْنَ رَبُّ الْبَرِّ وَرَبُّ الْبَحْرِ وَرَبُّ الرِّزْقِ وَرَبُّ الْمَطَرِ؟

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[190] *mimma* - two words: *min + maa - noon saakin* assimilated (*idghaam*) into *meem* and written with *shaddah*.

[191] *yu'tee... aataa - baab akrama*, both *mahmooz* and *naaqis*, passive: *ootiya*.

[192] Note: two *maf'ool bihi's* for *aataa*.

[193] *taraka* means to leave, translated here as 'avoided'.. (in Urdu: *chhornaa* vs. *chhora rakna*), because he was never there to begin with to leave it.

[194] *ibraheema, ishaaqa, ya'qooba* are in *jarr*... all change-restricted so don't reflect *kasrah*. They are *badal* for *aabaa'i*.

[195] What is the *ism* of *kaana*? Can't be *lana* - prepositional phrases cannot be *musnad ilayh* (*mubtada/faa'il*), but they can be part of *khabar* linked to a possibly hidden word. So the answer is: the *ism* of *kaana* is from *'an'* to the end. Here, *'lana'* connects to hidden word *'jaaizan'* - 'permissible'.

[196] *waqafa* = "to stand still" i.e. to pause.

[197] *'aw'* used for 'or' in affirmative sentences, *'am'* used in interrogative sentences.

Show me[198] what did they create from the earth, or do they have [is there for them] a partnership in the heavens.

(أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوَاتِ) .

Look towards the earth and towards the sky, and look towards the human.

أُنْظُرُوا إِلَى الْأَرْضِ وَإِلَى السَّمَاء وَاْنْظُرُوا إِلَى الْإِنْسَانِ .

This is Allah's creation, so show me what did those [who are] other than Him create?
And how is the 'Lord of the land' and 'Lord of the sea' and 'Lord of sustenance' and 'Lord of the rain'?
[They are] names which you and your forefathers have given[199].
Judgment is for Allah. Kingdom is for Allah. The Earth is for Allah. Authority is for Allah.
Do not worship except Him.
That is the firmly grounded religion.
However the majority of people do not know.

(هٰذَا خَلْقُ اللهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ)
وَكَيْفَ رَبُّ الْبَرّ وَرَبُّ الْبَحْرِ وَرَبُّ الرِّزْقِ وَرَبُّ الْمَطَرِ؟
(أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ) .
الْحُكْمُ للهِ، الْمُلْكُ للهِ، الْأَرْضُ للهِ، الْأَمْرُ للهِ .
(لاَ تَعْبُدُوا إِلاَّ إِيَّاهُ)
(ذٰلِكَ الدِّينُ الْقَيِّمُ) .
(وَلٰكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ) .

Review on Personal Pronouns (sing. *dhameer/mudhmar* .. pl. *dhamaa'ir/mudhmaraat*).
- Two types: *muttasil*, *munfasil* (attached/separate) versions.
- 12 pronouns per table... 5 tables total. Reason it's 12 instead of 14 is that the dual forms for 3rd & 2nd person are repeated. *marfoo'* forms could be either *muttasil* or *munfasil*; same with *mansoob*; *majroor* only occur *muttasil*. The 5 tables are therefore:
      1. Marfoo' muttasil
      2. Marfoo' munfasil
      3. Mansoob muttasil
      4. Mansoob munfasil
      5. Majroor muttasil

Examples:
#1. Marfoo' muttasil ... recite a verb table because the endings represents attached pronouns occuring as faa'il... i.e. in position of raf.

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[198] *Aroonee -baab akrama, amr* form. Both *mahmooz* and *naaqis* verb, so lots of transformations occur. The *maadhi* #3 would have been a-*raw*.

[199] #9 followed by third person pronoun gets a waaw in between.
  The entire structure here becomes *khabar* for a hidden *'hiya' mubtada*...
  Need the *antum* because extension just from attached pronoun *'tum'* is not allowed... needed *antum* in order to bring the *waaw*. *'atf* is extension by using a *waaw* ('and').
  Rule: *'atf* on an attached pronoun is impermissible. Therefore, the pronoun has to be repeated as a separate version before bringing the *waaw*. e.g I and Zayd came. Correct: *Ji'tu ana wa Zaydun*. Incorrect: *Ji'tu wa Zaydun*.

#2. Marfoo' munfasil: huwa humaa hum, hiya humaa hunna, anta antuma antum, anti antuma antunna, ana nahnu

#3. Mansoob muttasil: representing something in the state of *nasb*; need to attach to a verb to demonstrate:
dharabahu
dharabahuma
... hum
... haa
... huma
... hunna
... ka, kumaa, kum, ki, kumaa, kunna
dharabanee (the *noon* is to protect verb, not part of the pronoun... just *yaa*)
dharabanaa

#4. Mansoob munfasil
iyyaahu
iyyaahuma
iyyaahum
iyyaahaa
iyyaahuma
...hunna
...ka, kumaa, kum, ki, kumaa, kunna
iyyaaya
iyyaanaa

Used when bringing the maf'ool bihi before the verb. This is done to emphasize restriction. *Taqdeemu maa haqquhu at-ta'kheer*. Or if separating by means of *illaa... maa dharabtu ahadan illaa iyyaaka*. 3rd line on page 44 Qasas.

#5. Majroor muttasil: occur after preposition or as mudhaaf ilayh to ism. (Same as mansoob muttasil ones).
lahu
lahuma
lahum
laha
lahuma
lahunna
laka
lakuma
lakum
laki
lakuma
lakunna
lee (yaa)
lanaa

Jaar/majroor principles:

1. Every jaar/majroor (prepositional phrase) needs to become a muta'alliq, i.e. joined, to either a verb or something in the meaning of a verb. (e.g."I wrote with the pen." or "Zaydun naa'imun fil-masjidi") Sometimes the thing it links to will not be in the sentence.

"Zaydun naa'imun fil-masjidi" -- naa'imun is ismul faa'il -- here in the meaning of a verb. Another example is a masdar: "Walking to the masjid is better than driving." al'mashyu ilal masjidi afdhalu minar rukoobi. ANother thing in the meaning of a verb is ismut-tafdheel... more than all of his brothers. i.e. these all have the action component of the meaning of a verb, so can connect jaar/majroor to one of these nouns.

2. Sometimes the verb (or word with meaning of a verb) won't be there in the sentence, you have to assume it. e.g. "alqoohu fi bi'rin fi tareeqin" -- Throw him in a well in a path... 2 jaar/majroors: "fi bi'rin" connects to "throw". But can't connect "in a path -- fi tareeqin" to alqoohu - doesn't make sense, so need to say there's a hidden thing that it connects to...

course instructor: alqoohu fi bi'rin fi tareeqin
course instructor: alqoo is amr
course instructor: waw is faa'il
course instructor: hu is maf'ul bihi
course instructor: fi is harf jarr
course instructor: bi'rin is mawsoof
course instructor: fi is harf jarr
course instructor: tareeqin... is majroor
jaar/majroor connect and become muta'alliq for the hidden word "mustaqirratin"

mustaqirratin - situated.
- choice of the word is based on context:
- The grammar is very important: here mustaqirratin -- feminine singular majroor, because bi'rin is feminine singular majroor, because it's ultimately going to become sifah for bi'rin.
- In example before... jaaizan was chosen mansoob because was ultimately to become khabar of kaana.
- In books of tafseer will see a lot of this... the choice of words affects the meaning so it's important...

12. The Interpretation of the Dream

And when Yusuf ﷺ finished from his sermon, he informed them of the dream's interpretation.
He said: As for one of you two, he will serve his master wine.
And as for the other, he will be hanged; then birds will eat from his head.
And he said to the first: Mention me in the presence of your master.
And the two men exited. So the first became a wine server for the king and the other was hanged.
And the drink server forget to mention Yusuf ﷺ with his master.
And Yusuf ﷺ remained in the prison for some years.

١٢ – تَأْوِيلُ الرُّؤْيَا

وَلَمَّا فَرَغَ يُوسُفُ مِنْ مَوْعِظَتِهِ أَخْبَرَهُمَا بِتَأْوِيلِ الرُّؤْيا
قَالَ: (أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْراً).
(وَأَمَّا الآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ).
وَقَالَ لِلْأَوَّلِ (أُذْكُرْنِي عِنْدَ رَبِّكَ).
وَخَرَجَ الرَّجُلاَنِ، فَكَانَ الْأَوَّلُ سَاقِياً لِلْمَلِكَ وَصُلِبَ الآخَرُ.
وَنَسِيَ السَّاقِي أَنْ يَذْكُرَ يُوسُفَ عِنْدَ الْمَلِكِ.
وَأَقَامَ يُوسُفُ في السِّجْنِ سِنِينَ.

13. The King's Dream

And the king of Egypt saw a strange dream.
He saw in the dream 7[200] fat[201] cows.
And eating these cows were seven emaciated cows[202].

And the king saw 7 green stalks of wheat and 7 dry stalks of wheat.

The king became astonished from this strange dream and he asked his courtiers[203] about the dream's interpretation.
They said: This is nothing. The sleeping person sees many things that have no[204] reality.

However the wine server[205] said: No, rather I will inform of this dream's interpretation.

١٣ – رُؤْيَا الْمَلِكِ

وَرَأَى مَلِكُ مِصْرَ رُؤْيَا عَجِيبَةً.
رَأَى في الْمَنَامِ سَبْعَ بَقَرَاتٍ سِمانٍ.
وَيَأْكُلُ هٰذِهِ الْبَقَرَاتِ سَبْعُ بَقَرَاتٍ عِجَافٍ.
وَرَأَى الْمَلِكُ سَبْعَ سُنْبُلَاتٍ خُضْرٍ وَسَبْعَ سُنْبُلَاتٍ يابِسَاتٍ.
تَعَجَّبَ الْمَلِكُ مِنْ هٰذِهِ الرُّؤْيَا العَجِيبَةِ وَسَأَلَ جُلَسَاءَهُ عَنْ تَأْوِيلِ الرُّؤْيا.
قَالُوا: هٰذَا لَيْسَ بِشَيْءٍ، النَّائِمُ يَرَى أَشْيَاء كَثِيرَةً لَا حَقِيقَةَ لَهَا.
وَلٰكِنْ قَالَ السَّاقِي: لاَ، بَلْ أُخْبِرُكُمْ بِتَأْوِيلِ

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[200] *sab'a baqaraatin* -- looks like *mudhaaf/mudhaaf ilayh*, and gender of the number is opposite the thing being counted... full discussion of counting after the break *insha-Allah*... for now: when counting from 3 until 10:
1. number and word being counted will be arranged in *mudhaaf/mudhaaf ilayh* format
2. the gender of the number will be opposite to the thing being counted

And the wine server went to the prison and asked Yusuf ﷺ about the interpretation of the king's dream.

Yusuf ﷺ was[206] generous, noble, and compassionate upon Allah's creation so he informed him of the interpretation.

And Yusuf ﷺ was[207] generous and noble, unaware [not recognizing] of miserliness.

So Yusuf ﷺ informed of the interpretation and he indicated upon the solution.

He said: You will sow for seven years,[208] and leave what you harvest in its covering except for a small amount from which you will eat.

And there will be after that a widespread drought in which you will eat what you stored except for a little.

And this drought will prolong for seven years.

And after that help will come and the people will prosper.

And the wine server went and he informed the king of his dream's interpretation.

هٰذِهِ الرُّؤْيَا.

وَذَهَبَ السَّاقِي إِلَى السِّجْنِ وَسَأَلَ يُوسُفَ عَنْ تَأْوِيلِ رُؤْيَا المَلِكِ.

كَانَ يُوسُفُ جَوَاداً كَرِيماً مُشْفِقاً عَلَى خَلْقِ اللهِ فَأَخْبَرَهُ بِالتَّأْوِيلِ.

وَكَانَ يُوسُفُ جَوَادًا كَرِيماً لاَ يَعْرِفُ البُخْلَ.

فَأَخْبَرَ يُوسُفُ بِالتَّأْوِيلِ وَدَلَّ عَلَى التَّدْبِيرِ.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ، وَاتْرُكُوا مَا حَصَدْتُمْ فِي سُنْبُلِهِ إِلاَّ قَلِيلاً مِمَّا تَأْكُلُونَ.

وَيَكُونُ بَعْدَ ذٰلِكَ قَحْطٌ عَامٌّ تَأْكُلُونَ فِيهِ مَا خَزَنْتُمْ إِلاَّ قَلِيلاً.

وَيَطُولُ هٰذَا القَحْطُ إِلَى سَبْعِ سِنِينَ.

وَبَعْدَ ذٰلِكَ يَأْتِي النَّصْرُ وَيُخْصِبُ النَّاسُ.

وَذَهَبَ السَّاقِي وَأَخْبَرَ المَلِكَ بِتَأْوِيلِ رُؤْيَاهُ.

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3. the noun will be plural *majroor* (as opposite to with other numbers, the noun would be singular form... *mi'atu rajulin*)

[201] *simaan* - pl. of *sameenatun* - "fat"

[202] sound feminine plural - *baqaraatin* - reflection of states: *dhammah/kasrah/kasrah*

[203] *julasaa* - pl. of *jalees* - someone who sits with you

[204] *laa* of class negation... *haqeeqata mabni 'alal fathah* b/c following *laa li nafy-il-jins*

[205] *as-saaqee* - *yaa* is not voweled when supposed to have *dhammah/kasrah*, but gets *fathah* if it needs it... "partial reflection" -- partially assumed: in state of *raf'* it's assumed *dhammah*

[206] *kaana* with three predicates here; no need for *waaws* or anything else to connect

[207] here again three predicates, but only two are adjectives, third one is an entire sentence.

[208] *sab'a sineen* -- *sineen* is in *jarr*... partial restriction with reflection by letters.

14. The King Sends[209] for Yusuf ﷺ

<div dir="rtl">

١٤ – المَلِكُ يُرْسِلُ إِلَى يُوسُفَ

وَلَمَّا سَمِعَ المَلِكُ هٰذَا التَّأْوِيلَ وَالتَّدْبِيرَ فَرِحَ جِدًّا،

وَقَالَ : مَنْ صَاحِبُ هٰذَا التَّأْوِيلِ ؟

وَقَالَ المَلِكُ : مَنْ هٰذَا الرَّجُلُ الكَرِيمُ الَّذِي نَصَحَ لَنَا وَدَلَّ عَلَى التَّدْبِيرِ ؟.

قَالَ السَّاقِي : هٰذَا يُوسُفُ الصِّدِّيقُ وَهُوَ الَّذِي أَخْبَرَ أَنِّي سَأَكُونُ سَاقِيًا لِسَيِّدِي المَلِكِ.

وَاشْتَاقَ المَلِكُ إِلَى لِقَاءِ يُوسُفَ، وَأَرْسَلَ إِلَى يُوسُفَ وَقَالَ المَلِكُ ﴿ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي﴾.

</div>

And when the king heard this interpretation and solution, he became very happy.
And he said: Who is the giver[210] of this interpretation?
And the king said: Who[211] is this noble man who gave us advice and indicated upon the solution?
The wine server said: this is Yusuf ﷺ the very truthful. And he is the one who informed that I will soon become a wine server for my master the king.
And the king longed[212] for meeting Yusuf ﷺ. And he sent a messenger to Yusuf ﷺ.
And the king said: Bring him to me.
I will make him exclusive[213] for myself.

Tarkeeb of 3ʳᵈ sentence of section 14: *man haadha-rrajulu-l-kareem alladhee....*

man is mubtada
haadha is ismul ishaarah
ar-rajulu is mawsoof
al-kareemu is first sifah
alladhee is ismul mawsool
naSaha is fi'l
inside it, huwa is faa'il
laam is harf jarr
naa is majroor
jaar/majroor connect and become muta'alliq to the verb naSaha
naSaha along with its faa'il and muta'alliq connect and become jumlah fi'liyyah khabariyya and then ma'toof 'alayh

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[209] *yursilu* - to send (a messenger)/to send for, with *'ilaa'*
[210] lit. possessor - *saahibu*
[211] *man* is *mubtada*; *haadha* to the end is *khabar*, in *khabar* - *mushaarun ilayh* is *mawsoof* with two *sifahs*; second *sifah* is *silah* -- two *jumlah filiyyah khabariyyah* connected with *waaw*... see *tarkeeb* below.
 Whenever have wa*a*ws in middle of sentence connecting two *isms* in the same position, *jaa'ani zaydun wa amrun*... this type of extension is called *'aTf*. The one upon which extension is occuring (first word/sentence) is called *ma'toof 'alayh* and then you have the *waaw* -- *harf-e-'aTf* -- and then on the other side of the *waaw*, the *ma'Toof* (the extended one).
[212] *ishtaaqa - ajwaf - sheen waaw qaaf - baab ijtanaba* : *ishtawaqa*. "to be desirous"/"to long for <s.t.>"
[213] *astakhlis-hu* -- coming in reply of the *amr*... state of *jazm*, because of hidden *'in'*... see "*arsilhu ma'anaa ghadan(y) yarta' wa yal'ab*...". It's in *jazm* because *mudhaari'* verb is coming in reply of *amr*. Or could say: because of assumed *'in'*.

waaw is harful 'aTf
dalla is f'il
inside it, huwa is faa'il
'alaa is harf jarr
at-tadbeeri is majroor
jaar/majroor connect and become muta'alliq to the verb dalla
dalla along with its faa'il and muta'alliq connect and become jumlah fi'liyyah khabariyya and then ma'toof.
the ma'toof 'alayh and the ma'toof connect and become silah
mawsool/silah connect and become second sifah for rajulu
mawsoof and two sifahs connect and become mushaarun ilayh
ismul ishaarah and mushaarun ilayh connect and become khabar
mubtada and khabar connect and become jumlah ismiyyah inshaaiyyah

* whenever have waaws in middle of sentence connecting two isms in the same position, jaa'ani zaydun wa amrun... this type of extension is called 'aTf. The one upon which extension is occuring (first word/sentence) is called ma'toof 'alayh and then you have the waaw -- harf-e-'aTf -- and then on the other side of the waaw, the ma'Toof (the extended one).

* inshaaiyyah - non-informative meaning/desire-containing: question/command/prohibition/longing/wishing/anticipating... cannot be judged to be true or false; opposite of khabariyyah.

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15. Yusuf ﷺ asks for Inquiry

١٥ – يُوسُفُ يَسْأَلُ التَّفْتِيشِ

And when[214] the messenger came to Yusuf ﷺ and said to him verily the king is calling you, Yusuf ﷺ was not content to leave from

وَلَمَّا جَاءَ الرَّسُولُ إِلَى يُوسفَ وَقَالَ لَهُ إِنَّ الْمَلِكَ يَدْعُوكَ !

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[214] *lamma* - conditional particle, means 'when', has two parts -- 1st part ends at *yad'ooka*, comma goes there.
[215] *amsi* - 'yesterday' - *mabni*. *ghadan* = 'tomorrow' and *alyawma* = 'today' - these are *mu'rab*. Why? All three are adverbs of time. Adverbs of time are generally *mabni*. *amsi* has neither *tanween* nor *al-* at the beginning. The other two have one or the other. The *al-* and *tanween* are both strong characteristics of *isms*. So the resemblence of *ghadan* and *alyamwa* to *harf* becomes weakened because of the *al-* and *tanween*, so they become *mu'rab*, like normal *isms*.

the prison like this; and the people would say this is Yusuf! This one was in prison yesterday;[215] indeed he betrayed the governor.

Truly Yusuf ﷺ was high in self-respect,[216] dignified. Truly Yusuf ﷺ was high in intelligence, smart.
If[217] there were to be someone in Yusuf's place in the prison and the king's messenger came to him and the king's messenger said to him, "Verily the king is calling you and waiting for you," then this man would have run to the gate of the prison and left.

However Yusuf ﷺ did not run; however Yusuf ﷺ did not rush.
Rather he said to the king's messenger: I want investigation; I want enquiry regarding my case.

And the king asked regarding Yusuf ﷺ and the king came to know and the people came to know that Yusuf ﷺ is innocent.
And Yusuf ﷺ exited in a state of innocence and the king honored him.

مَا رَضِيَ يُوسُفُ أَنْ يَخْرُجَ مِنَ السِّجْنِ هٰكَذَا. وَيَقُولُ النَّاسُ هٰذَا يُوسُفُ! هٰذَا كَانَ أَمْسِ فِي السِّجْنِ ، إِنَّهُ خَانَ الْعَزِيزَ.

إِنَّ يُوسُفَ كَانَ كَبِيرَ النَّفْسِ أَبِيًّا، إِنَّ يُوسُفَ كَانَ كَبِيرَ الْعَقْلِ ذَكِيًّا.

لَوْ كَانَ أَحَدٌ مَكَانَ يُوسُفَ فِي السِّجْنِ وَجَاءَهُ رَسُولُ الْمَلِكِ.

وَقَالَ لَهُ رَسُولُ الْمَلِكِ إِنَّ الْمَلِكَ يَدْعُوكَ وَيَنْتَظِرُكَ لَأَسْرَعَ هٰذَا الرَّجُلُ إِلَى بَابِ السِّجْنِ وَخَرَجَ.

وَلٰكِنَّ يُوسُفَ لَمْ يُسْرِعْ.

وَلٰكِنَّ يُوسُفَ لَمْ يَسْتَعْجِلْ.

بَلْ قَالَ لِرَسُولِ الْمَلِكِ : أَنَا أُرِيدُ التَّفْتِيشَ أَنَا أُرِيدُ الْبَحْثَ عَنْ قَضِيَّتِي.

وَسَأَلَ الْمَلِكُ عَنْ يُوسُفَ وَعَلِمَ الْمَلِكُ وَعَلِمَ النَّاسُ أَنَّ يُوسُفَ بَرِيءٌ

وَخَرَجَ يُوسُفُ بَرِيئًا وَأَكْرَمَهُ الْمَلِكُ.

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[216] *kabeer mudhaaf* to *nafs* or *'aql* -- example of adjective becoming *mudhaaf* to its governed one. Form of abbreviation, called *idhaafah lafdhiyyah* ('spoken *idhaafah*') as opposed to *idhaafah ma'nawiyyah* (true *idhaafah*, in meaning). True *idhaafah* is two nouns indicating ownership/possession.
[217] *law* - 'if .... were to occur, then ...' - another conditional structure; the *la* on *la'-asra'a* is the beginning of the second part, serving the purpose of comma in English - to separate the two clauses of the conditional.

16. Upon the Treasures of the Earth

And Yusuf ☙ was aware that trust is scarce in the people.
And Yusuf ☙ knew that treachery is abundant in the people.
And Yusuf ☙ would see that people are treacherous in Allah's wealth.
And he would see that in the earth are many treasures, however they are wasting.
Indeed they are wasting because the rulers do not fear Allah with respect to them.
So their dogs eat and the people do not find what to eat.
And their houses are draped in clothing and the people do not find what to wear.

No one will benefit the people with the treasures of the earth except[218] he who is protective, knowledgeable.

And he who is protective and is not knowledgeable, will not know where are the treasures of the earth and how to benefit from them.
And he who is knowledgeable and is not protective, will eat from them and will be treacherous in them.
And Yusuf ☙ was protective and knowledgeable.
And Yusuf ☙ was not intending to leave the rulers eating the people's wealth.

And Yusuf ☙ was not capable of seeing the people starving and dying.

And Yusuf ☙ would not shy from the truth.
So he said to the king: Appoint me upon the treasures of the earth; indeed I am protective and knowledgeable.

١٦ – عَلَى خَزَائِنِ الْأَرْضِ

وَكَانَ يُوسُفُ يَعْلَمُ أَنَّ الْأَمَانَةَ قَلِيلَةٌ في النَّاسِ .
وَكَانَ يُوسُفُ يَعْلَمُ أَنَّ الخِيَانَةَ كَثِيرَةٌ في النَّاسِ .
وَكَانَ يُوسُفُ يَرَى أَنَّ النَّاسَ يَخُونُونَ في أَمْوَالِ اللهِ .
وَكَانَ يَرَىٰ أَنَّ في الْأَرْضِ خَزَائِنَ كَثِيرَةً ولٰكِنَّها ضَائِعَةٌ .
إِنَّها ضَائِعَةٌ لِأَنَّ الْأُمَرَاءَ (١) لاَ يَخَافُونَ اللهَ فِيها .
فَتَأْكُلُ كِلاَبُهُمْ وَلاَ يَجِدُ النَّاسُ مَا يَأْكُلُونَ .
وَتَلْبَسُ بُيُوتُهُمْ وَلاَ يَجِدُ النَّاسُ مَا يَلْبَسُونَ .

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(١) الوُلاة وأصحاب الأمر

وَلاَ يَنْفَعُ النَّاسَ بِخزَائِنِ الْأَرْضِ إِلاَّ مَنْ كَانَ حَفِيظاً عَلِيماً .
وَمَنْ كَانَ حَفِيظاً وَمَا كَانَ عَلِيماً لاَ يَعْلَمُ أَيْنَ خَزَائِنُ الْأَرْضِ وَكَيْفَ يَنْتَفِعُ بِها .
وَمَنْ كَانَ عَلِيماً وَمَا كَانَ حَفِيظاً يَأْكُلُ مِنْها وَيَخُونُ فِيها .
وَكَانَ يُوسُفُ حَفِيظاً عَلِيماً .
وَكَانَ يُوسُفُ لاَ يُرِيدُ أَنْ يَتْرُكَ الْأُمَرَاءَ يَأْكُلُونَ أَمْوَالَ النَّاسِ .
وَكَانَ يُوسُفُ لاَ يَقْدِرُ أَنْ يَرَى النَّاسَ يَجُوعُونَ وَيَمُوتُونَ .
وَكَانَ يُوسُفُ لاَ يَسْتَحِي مِنَ الحَقِّ .
فَقَالَ لِلْمَلِكِ .
(اِجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ) .

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[218] *Mustathna mufarragh* – special *mustathna* whose *mustathna minhu* has been omitted. This is allowed in a negative structure.

And in this way Yusuf ﷺ became the trustee (treasurer) for the treasures of Egypt.
And the people became relieved and they praised Allah.

وَهٰكَذَا كَانَ يُوسُفُ أَمِيناً لِخَزَائِنِ مِصْرَ. وَاسْتَرَاحَ النَّاسُ جِدًّا وَحَمِدُوا اللهَ.

1st tarkeeb example:
Laa yanfa'u - fi'l
an-naasa - maf'ool bihi
bi - harf jarr
khazaaini - mudhaaf
al-ardhi - mudhaaf ilayh
mudhaaf and mudhaaf ilayh connect and become majroor
jaar/majroor connect and become muta'alliq to the fi'l
illa is harf istithnaa
man is ism mawsool
kaana is fi'l naaqis
inside it hidden huwa is ism of kaana
hafeedhan is first khabar for kaana
'aleeman is second khabar for kaana
kaana along with its ism and two khabars connect and become jumlah fi'liyyah khabariyyah and then silah mawsool/silah connect and become mustathna mufarragh and then faa'il for 'laa yanfa'u'
laa yanfa'u, the fi'l, along with its faa'il, maf'ool bihi, and muta'alliq connect to become jumlah fi'liyyah khabariyyah

17. Yusuf's ﷺ Brothers Come

١٧ – جَاءَ إِخْوَةُ يُوسُفَ

And there was, in Egypt and Shaam, a famine as Yusuf ﷺ informed.
And the people of Shaam heard, and Ya'qoob ﷺ heard, that in Egypt there is a noble, generous [one] and he is upon the treasures of the earth.

And the people would go to him and take food (grains).
And Ya'qoob ﷺ sent his sons to Egypt with wealth so that they can bring[219] food.

And Binyaameen remained with his father because Ya'qoob ﷺ would love him very much.

وَكَانَ فِي مِصْرَ وَالشَّامِ مَجَاعَةٌ كَمَا أَخْبَرَ يُوسُفُ. وَسَمِعَ أَهْلُ الشَّامِ وَسَمِعَ يَعْقُوبُ أَنَّ فِي مِصْرَ رَجُلاً رَحِيماً. وَأَنَّ فِي مِصْرَ جَواداً كَرِيماً، وَهُوَ عَلَى خَزَائِنِ الْأَرْضِ.
وَكَانَ النَّاسُ يَذْهَبُونَ إِلَيْهِ وَيَأْخُذُونَ الطَّعَامَ (١).
وَأَرْسَلَ يَعْقُوبُ أَبْنَاءَهُ إِلَى مِصْرَ بِالْمَالِ لِيَأْتُوا بِالطَّعَامِ.
وَبَقِيَ بِنْيَامِينُ عِنْدَ وَالِدِهِ لِأَنَّ يَعْقُوبَ كَانَ يُحِبُّهُ

_____
(١) الحبوب.

[219] _li-ya'too_ - noon dropped, because of _nasb_. _laam_ of _kay_ - one of the places where _'an'_ masdariyyah is assumed. 7 places where _'an'_ is assumed: including _hattaa_; _laam_ of _kay_ and _hattaa_ are prepositions, so this is why you need the _'an'_ to water down the object, b/c preposition cannot come upon a verb.

And he would not wish that he (binyaameen) be distanced from him. And he would fear for him as he would fear for Yusuf ﷺ.

And brothers of Yusuf ﷺ faced towards Yusuf ﷺ while they were not recognizing that he is their brother, Yusuf.

And they were not recognizing that he is Yusuf ﷺ, the one who was in the well.

And they were thinking that he had died.

And how would he not die although he was in the well.

He was in the well and the well was deep.

And the well was in the forest, and the forest was scary. And that was in the night, and the night was dark.

And the brothers of Yusuf ﷺ came, then they entered upon him, so he recognized them while they were unaware of it.

They were unaware of Yusuf ﷺ, not recognizing him, however he was not unaware of them.

Rather Yusuf ﷺ recognized them.

Yusuf ﷺ recognized that these are the very people who threw him in the well.

And that these are the very[220] people who were intending his murder; however Allah protected him.

But Yusuf ﷺ did not say to them anything and did not embarrass them.

جِدًّا. وَمَا كَانَ يُرِيدُ أَنْ يَبْعُدَ عَنْهُ وَكَانَ يَعْقُوبُ يَخَافُ عَلَيْهِ كَمَا كَانَ يَخَافُ عَلَى يُوسُفَ.

وَتَوَجَّهَ إِخْوَةُ يُوسُفَ إِلَى يُوسُفَ وَهُمْ لاَ يَعْرِفُونَ أَنَّهُ أَخُوهُمْ يُوسُفُ.

وَهُمْ لاَ يَعْرِفُونَ أَنَّهُ يُوسُفُ الَّذِي كَانَ فِي الْبِئْرِ. وَهُمْ يَظُنُّونَ أَنَّهُ قَدْ مَاتَ.

وَكَيْفَ لاَ يمُوتُ وقَدْ كَانَ فِي البِئْرِ.

كَانَ فِي الْبِئْرِ وَكَانَتِ البِئْرُ عَمِيقَةً.

وَكَانَتِ البِئْرُ فِي الْغَابَةِ، وَكَانَتِ الْغَابَةُ مُوحِشَةً. وَكَانَ ذَلِكَ فِي اللَّيْلِ، وَكَانَ اللَّيْلُ مُظْلِماً.

(وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ)

كَانُوا مُنْكِرِينَ لِيُوسُفَ لاَ يَعْرِفُونَهُ، وَلَكِنْ مَا أَنْكَرَهُمْ يُوسُفُ بَلْ عَرَفَهُمْ.

عَرَفَ يُوسُفُ أَنَّ هَؤُلاَءِ هُمُ الَّذِينَ أَلْقَوْه فِي الْبِئْرِ. وَأَنَّ هَؤُلاَءِ هُمُ الَّذِينَ كَانُوا يُرِيدُونَ قَتْلَهُ وَلَكِنَّ اللهَ حَفِظَهُ.

وَلَكِنَّ يُوسُفَ لَمْ يَقُلْ لَهُمْ شَيْئاً وَلَمْ يَفْضَحْهُمْ.

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[220] "the very…" comes from combination of several things: both subject and predicate are definite: haolaai and alladheena… Normally the subject is definite and predicate is indefinite. If both are definite, this creates a restriction in the translation and necessitates that both be separated by a pronoun, hum. Otherwise it would appear as ism ishaarah and mushaarun ilayh structure, so the 'hum' breaks it up. So the restriction comes from both subject and predicate being definite, and also the separation by means of the 'hum'.

Classically, two ways of doing tarkeeb of this particular structure: a. hum is second mubtada,… b. calling it a separating pronoun: dhameerul-fasl

Note: khabar can be ma'rifah, no requirement that it be ma'rifah; but the problem is that it doesn't become confused as a different structure.

18. Between Yusuf ﷺ and his Brothers

And Yusuf ﷺ spoke to them and he said to them:
Where are you from?
They said: From Kan'aan.
He said: Who is your father?
They said: Ya'qoob, the son[221] of Ishaaq, the son of Ibrahim (peace and blessings upon them).

He said: Do you have another brother?
They said: Yes, we have a brother, whose name is Binyaameen.

He said: Why did he not come with you?
They said: Because our father does not let him and he does not want that he be distant from him.
He said: For what reason does he not let him? Is is a very small boy?
They said: No, but he had a brother named Yusuf. He went with us one time and we went racing and we left Yusuf with our belongings so the wolf ate him.

And Yusuf ﷺ laughed in himself, however he did not say anything.
And Yusuf ﷺ became desirous towards him brother Binyameen (i.e. to meet him).
And Allah intended to test Ya'qoob ﷺ a second time. So Yusuf ﷺ issued a command for them with food.
And he said to them: Bring to me your brother from your father. And you will not find food when you do not bring him.
And Yusuf ﷺ issued a command with respect to their wealth so it was placed in their belongings.

١٨ – بَيْنَ يُوسُفَ وَإِخْوَتِهِ

وَكَلَّمَهُمْ يُوسُفُ وَقَالَ لَهُمْ :
مِنْ أَيْنَ أَنْتُمْ؟
قَالُوا : مِنْ كَنْعَانَ !
قَالَ : مَنْ أَبُوكُمْ؟
قَالُوا: يَعْقُوبُ بْنُ إِسْحَٰقَ بْنِ إِبْرَاهِيمَ (عَلَيْهِمُ الصَّلَوَاتُ وَالسَّلَامُ).
قَالَ : هَلْ لَكُمْ أَخٌ آخَرُ؟
قَالوا : نَعَمْ لَنَا أَخٌ اسْمُهُ بِنْيَامِينُ !
قَالَ : لِمَاذا مَا جَاءَ مَعَكُمْ؟
قَالُوا : لِأَنَّ وَالِدَنَا لاَ يَتْرُكُهُ وَلاَ يُحِبُّ أَنْ يَبْعُدَ عَنْهُ
قَالَ : لِأَيِّ شَيْءٍ لاَ يَتْرُكُهُ هَلْ هُوَ وَلَدٌ صَغِيرٌ جِدًّا؟
قَالُوا: لاَ : وَلَٰكِنْ كَانَ لَهُ أَخٌ اسْمُهُ يُوسُفُ، ذَهَبَ مَعَنَا مَرَّةً، وَذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ.
وَضَحِكَ يُوسُفُ فِي نَفْسِهِ وَلَٰكِنْ لَمْ يَقُلْ شَيْئًا
وَاشْتَاقَ يُوسُفُ إِلَى أَخِيهِ بِنْيَامِينَ.
وَأَرَادَ اللهُ أَنْ يَمْتَحِنَ يَعْقُوبَ مَرَّةً ثَانِيَةً.
فَأَمَرَ لَهُمْ يُوسُفُ بِالطَّعَامِ.
وَقَالَ لَهُمْ: (ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ).
وَلاَ تَجِدُونَ طَعَامًا إِذَا لَمْ تَأْتُوا بِهِ.
وَأَمَرَ يُوسُفُ بِمَالِهِمْ فَوُضِعَ فِي مَتَاعِهِمْ.

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[221] *ya'qoob-bnu ishaaqa-bni* ... note the *hamzah* of *ibn* is assimilated and not pronounced. Also with two names related by mother/father relationship, the *hamzah* is dropped from the script as well as pronunciation. Also, note *ibnu* vs. *ibni*: *ibn* would be *sifah* with the word before and *mudhaaf* to the following word.

  Ishaaq is change-restricted so has *fathah*, though in the state of *jarr*.

  Another example: *muhammadubnu yazeedabnu maajaah*: *dhammah* on second *ibn* indicates *maajah* is actually his mom.. with second *ibnu* the *hamzah* would also be written, though not pronounced, because not mother-son relationship between *yazeed* and *maajah*.

19. Between Ya'qoob ﷺ and his sons

١٩ – بَيْنَ يَعْقُوبَ وَأَبْنَائِهِ

وَرَجَعُوا إِلَى أَبِيهِمْ وَأَخْبَرُوهُ بِالخَبَرِ وَقَالُوا لَهُ: أَرْسِلْ مَعَنَا أَخَانَا، وَإِلاَّ لاَ نَجِدُ خَيْراً عِنْدَ الْعَزِيزِ. وَطَلَبُوا مِنْ يَعْقُوبَ بِنْيَامِينَ وَقَالُوا: (إِنَّا لَهُ لَحَافِظُونَ) قَالَ يَعْقُوبُ: (هَلْ آمَنُكُمْ عَلَيْهِ إِلاَّ كَمَا أَمِنتُكُمْ عَلَى أَخِيهِ مِن قَبْلُ).

هَلْ نَسِيتُمْ قِصَّةَ يُوسُفَ. أَتَحْفَظُونَ بِنْيَامِينَ كَمَا حَفِظْتُمْ يُوسُفَ.

(اللهُ خَيْرٌ حَافِظاً وَهُوَ أَرْحَمُ الرَّاحِمِينَ).

وَوَجَدُوا مَالَهُمْ فِي مَتَاعِهِمْ فَقَالُوا لِأَبِيهِمْ: إِنَّ الْعَزِيزَ رَجُلٌ كَرِيمٌ، قَدْ رَدَّ مَالَنَا وَلَمْ يَأْ مِنَّا ثَمَنَا

أَرْسِلْ مَعَنَا بِنْيَامِينَ نَأْخُذْ حَقَّهُ أَيْضاً.

قَالَ لَهُمْ يَعْقُوبُ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُعَاهِدُوا اللهَ أَنَّكُمْ تَرْجِعُونَ بِهِ إِلاَّ أَنْ تُغْلَبُواعَلى أَمْرِكُمْ.

وَعَاهَدُوا اللهَ وَقَالَ يَعْقُوبُ: (اللهُ عَلَى مَا نَقُولُ وَكِيلٌ) وَقَالَ يَعْقُوبُ لِبَنِيهِ: (يَا بَنِيَّ لاَ تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ).

And they returned to their father[222] and informed him of the news and they said to him: Send with us our brother. Otherwise,[223] we will not find good in the presence of the governor.
And they requested from Ya'qoob ﷺ Binyaameen and they said, "Indeed[224] we are for him protectors."
Ya'qoob ﷺ said: "Should I trust you with respect to him except just as I trusted you with respect to his brother before?"
Did you forget the story of Yusuf ﷺ. Will you protect Binyaameen just as you protected Yusuf ﷺ? "Allah is the best in terms of protector and He is the most merciful of those who have mercy."
And they found their wealth in their belongings so they said to their father:
Indeed the governor is a noble man; He has returned our wealth and did not take from us any price. Send with us Binyaameen, we will take his portion also.
Ya'qoob ﷺ said to them: I will never send him with you until you make a (firm) promise[225] with Allah that you will return him, except in the case of your becoming[226] overpowered against your will.
And they made a promise with Allah and Ya'qoob ﷺ said: "Allah is upon what we say a witness?"
And Ya'qoob ﷺ said to his sons: "O my sons, do not enter from a single gate, and enter from separate gates."

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[222] In *abee*... *waaw* reflects *raf'*, *alif* reflects *nasb*, *yaa* reflects *jarr*; *aboo* vs. *abee* vs. *abaa*
[223] This *illa* is not *istithnaa*.. it's *in* + *laa*: *noon* is assimilated into the *laam* = "if not" = "otherwise". The *'illa'* particle of except would never occur at the very beginning of the sentence.
[224] One degree of emphasis comes from *innaa*, another degree from *'la'* prefix to *haafizoon*.
[225] *'aahada - yu'aahidu* = to make a promise; *tu'aahidoo* = conj #9; the *noon* is dropped because of implied *'an'* following the *hatta*. The *hatta* is preposition so it needs an *ism* after it, so the *'an'* has to be there to interpret the verb into *masdar*. Has two *maf'ool bihis*.
[226] The 'your becoming' is incorporated in the translation of the interpretation into *masdar*.

20. Binyaameen with Yusuf ﷺ

And the brothers entered from separate gates just as their father ordered them, and they reached Yusuf ﷺ.

And when Yusuf ﷺ saw Binyaameen he became very happy and he settled him down in his house. And Yusuf ﷺ said to Binyaameen, "Indeed I am your brother," and Binyaameen became content. And Yusuf ﷺ met Binyaameen after a long period of time, so he remembered his mother and his father, and he remembered his house and he remembered his childhood.

And Yusuf ﷺ wanted Binyaameen to remain[227] with him, seeing him every day, speaking with him, and asking[228] him about his house.

But how would be the path to that, whereas Binyaameen is returned tomorrow to Kan'aan?

And how would be the path to that, whereas the brothers made a firm promise with Allah upon returning[229] him with them?

And how is it possible[230] for Yusuf ﷺ to hold back Binyaameen with him with any cause?

And the people would say: The governor has held back with him a Kan'aani without any cause, verily this is a great oppression. However, Yusuf ﷺ was smart and intelligent.

With Yusuf ﷺ was an expensive cup. And he would drink in it. He placed this vessel in Binyaameen's belongings and an announcer announced: Indeed you are theives!
And the brothers turned, and they said: What are you missing?

٢٠ – بِنْيَامِينْ عِنْدَ يُوسُفَ

وَدَخَلَ الإِخْوَةُ مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ كَمَا أَمَرَهُمْ أَبُوهُمْ وَوَصَلُوا إِلَى يُوسُفَ .

وَلَمَّا رَأَى يُوسُفُ بِنْيَامِينَ فَرِحَ جِدًّا وَأَنْزَلَهُ فِي بَيْتِهِ . وَقَالَ يُوسُفُ لِبِنْيَامِينَ (إِنِّي أَنَا أَخُوكَ) وَاطْمَأَنَّ بِنْيَامِينُ . وَلَقِيَ يُوسُفُ بِنْيَامِينَ بَعْدَ زَمَنٍ طَوِيلٍ فَذَكَرَ أُمَّهُ وَأَبَاهُ وَذَكَرَ بَيْتَهُ وَذَكَرَ صِغَرَهُ . وَأَرَادَ يُوسُفُ أَنْ يَبْقَى عِنْدَهُ بِنْيَامِينْ يَرَاهُ كَلَّ يَوْمٍ

وَيُكَلِّمُهُ وَيَسْأَلُهُ عَنْ بَيْتِهِ .

وَلَكِنْ كَيْفَ السَّبِيلُ إِلَى ذَلِكَ ، وَبِنْيَامِين رَاجِعٌ غَداً إِلَى كَنْعَانَ ؟

وَكَيْفَ السَّبِيلُ إِلَى ذَلِكَ وَالإِخْوَةُ عَاهَدُوا اللهَ عَلَى أَنْ يَرْجِعُوا بِهِ مَعَهُمْ ؟ .

وَكَيْفَ يُمْكِنُ لِيُوسُفَ أَنْ يَحْبِسَ بِنْيَامِينَ عِنْدَهُ بِغَيْرِ سَبَبٍ ؟

وَيَقُولُ النَّاسُ : قَدْ حَبَسَ الْعَزِيزُ عِنْدَهُ كَنْعَانِيًّا بِغَيْرِ سَبَبٍ ، إِنَّ هَذَا لَظُلْمٌ عَظِيمٌ . وَلَكِنَّ يُوسُفَ كَانَ ذَكِيًّا عَاقِلاً .

كَانَ عِنْدَ يُوسُفَ إِنَاءٌ ثَمِينٌ ، وَكَانَ يَشْرَبُ فِيهِ . وَضَعَ هَذَا الإِنَاءَ فِي مَتَاعِ بِنْيَامِينَ وَأَذَنَ مُؤَذِّنٌ إِنَّكُمْ لَسَارِقُونَ . وَالْتَفَتَ الإِخْوَةُ ، وَقَالُوا مَاذَا تَفْقِدُونَ ؟

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[227] The two verbs here have different *faa'ils*: araada and the *yabqaa* in the *maf'ool bihi*.

[228] All three verbs, *yaraahu, yukallimu, yas'alu* are *haal*.

[229] Skipping the translation of the *'bi'* in *'bihi'*... verb 'return' can be used as both transitive/intransitive in English. *Raja'a* in Arabic is only intransitive... only way to give it an object is to use *'bi'* preposition, similar to 'going'/'taking' (*dhahaba/dhahaba bi*), 'coming'/'bringing' (*jaa'a/jaa'a bi*). One of the functions of the preposition *'bi'* is to make the verb transitive... give it a *maf'ool bihi*.

[230] From *'an yahbisa'* to the end will connect to become *faa'il* of *yumkinu*.

They said: We are missing the drinking cup (i.e. the vessel) of the king. And for the one who brings it will be a camel load.

They said: by[231] Allah, indeed you know we did not come to cause corruption in the earth and we are not theives.

They said: So what is its punishment (i.e. of the theft) if you are liars.[232]

They said: Its punishment is the one in whose luggage it's found, he will be its punishment. Likewise we punish oppressors.

And the vessel emerged from Binyaameen's belongings, and the brothers were embarassed, however they said without any embarrassment:

If he (i.e. Binyaameen) steals, then a brother of his (i.e. Yusuf) has stolen before.

And Yusuf ﷺ heard this slander, so he remained silent and did not become angry and Yusuf ﷺ was noble and forbearing.

They said: O governor, indeed he has a very elder father, so take one of us in his place; indeed we see you from those that do good.

He said: Refuge in Allah that we take other than the one[233] with whom we found our property; indeed we would then be oppressors.

And like this Binyaameen remained with Yusuf ﷺ and the two brothers together became happy.

Indeed Yusuf ﷺ was alone since a very long time, not seeing anyone from his family.

And Allah has driven to him Binyaameen, so will he not hold him with him, seeing him and speaking to him? And is it from oppression for a brother to reside with his brother? Never! Never!

قَالُوا: نَفْقِدُ صُوَاعَ (إِنَاءَ) المَلِكِ، وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ.

(قَالُوا تَا اللهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الأَرْضِ وَمَا كُنَّا سَارِقِينَ) !.

(قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ) ؟.

(قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ) !.

وَخَرَجَ الإِنَاءُ مِنْ مَتَاعِ بِنْيَامِينَ فَخَجِلَ الْإِخْوَةُ وَلَكِنْ قَالُوا مِنْ غَيْرِ خَجَلٍ :

إِنْ يَسْرِقْ (بِنْيَامِينُ) فَقَدْ سَرَقَ أَخٌ لَهُ (يُوسُفُ) مِنْ قَبْلُ. وَسَمِعَ يُوسُفُ هٰذَا الْبُهْتَانَ فَسَكَتَ وَلَمْ يَغْضَبْ وَكَانَ يُوسُفُ كَرِيماً حَلِيماً.

(قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَباً شَيْخاً كَبِيراً فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ المُحْسِنِينَ)

(قَالَ مَعَاذَ اللهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذاً لَظَالِمُونَ).

وَهٰكَذَا بَقِيَ بِنْيَامِينُ عِنْدَ يُوسُفَ وَفَرِحَ الْأَخَوَانِ جَمِيعاً.

إِنَّ يُوسُفَ كَانَ وَحِيداً مُنْذُ زَمَنٍ طَوِيلٍ لاَ يَرَى أَحَداً مِنْ أَهْلِهِ.

وَقَدْ سَاقَ اللهُ إِلَيْهِ بِنْيَامِينَ أَفَلاَ يَحْبِسُهُ عِنْدَهُ يَرَاهُ وَيُكَلِّمُهُ. وَهَلْ مِنَ الظُّلْمِ أَنْ يُقِيمَ أَخٌ عِنْدَ أَخِيهِ. أَبَداً ! أَبَداً ! .

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[231] Difference between *'wa'* and *'ta'* prepositions for oath is: *'ta'* can only come on Allah's name, no other *ism*. *'wa'* can come on other *isms* or even structures, "*walladhee nafsi bi yadihi*".

[232] *maa* at the beginning is *mubtada*, *jazaa'uhu* is *khabar*. interrogative sentence.. the interrogative *maa* is an *ism*.

[233] *Mustathna mufarragh* (*an na'khuda *ahadan* illa...*) - *man wajadna...* is the *maf'ool bihi*.

21. Towards Ya'qoob ﷺ

And the brothers became bewildered;[234] how will they return to their father?

And the brothers pondered, what will they say to their father?

Truly they caused him grief yesterday with respect to Yusuf ﷺ; so will they cause him grief today with respect to Binyaameen?

As for their elder, he refused to return to Ya'qoob ﷺ and he said to his brothers:

"Return to your father, then say o our father indeed your son stole, and we did not bear witness (i.e. make the earlier promise) except to that which we knew, and we were not, of the unseen, protectors.

And when Ya'qoob ﷺ heard the story, he knew that for Allah is a hand in that. And that Allah is testing him.

Yesterday, he was caused grief with respect to Yusuf ﷺ, and today he is being caused grief with respect to Binyaameen.

Verily Allah will not gather upon him two calamities.

Indeed Allah will not cause him grief in both sons.

Verily, Allah will not cause him grief in two sons like Yusuf ﷺ and Binyaameen.

Indeed for Allah in that is a hidden hand.

Indeed for Allah in that is concealed wisdom.

Indeed Allah continues[235] testing his servants then he makes them happy and bestows favor upon them.

Then [in addition], indeed the eldest son remained in Egypt also, and he refused to return to Kan'aan.

Will he be grieved in the third also, whereas he was caused grief before in the two.

Verily this will not happen.

And here Ya'qoob ﷺ became content and he said:

"Perhaps Allah will bring all of them to me, verily He is the all-knowing, the all-wise."

٢١ – إِلَى يَعْقُوبَ

وَتَحَيَّرَ الْإِخْوَةُ كَيْفَ يَرْجِعُونَ إِلَى أَبِيهِمْ؟!

وَفَكَّرَ الْإِخْوَةُ مَاذَا يَقُولُونَ لِأَبِيهِمْ؟! .

إِنَّهُمْ فَجَعُوهُ أَمْسِ فِي يُوسُفَ، أَفَيَفْجَعُونَهُ الْيَوْمَ فِي بِنْيَامِينَ !

أَمَّا كَبِيرُهُمْ فَأَبَىٰ أَنْ يَرْجِعَ إِلَىٰ يَعْقُوبَ وَقَالَ لِإِخْوَتِهِ :

(ارْجِعُوا إِلَى أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ).

وَلَمَّا سَمِعَ يَعْقُوبُ الْقِصَّةَ عَلِمَ أَنَّ لِلَّهِ يَداً فِي ذٰلِكَ. وَأَنَّ اللهَ مُمْتَحِنُهُ.

أَمْسِ فُجِعَ فِي يُوسُفَ وَالْيَوْمَ يُفْجَعُ فِي بِنْيَامِينَ إِنَّ اللهَ لَا يَجْمَعُ عَلَيْهِ مُصِيبَتَيْنِ ، إِنَّ اللهَ لَا يَفْجَعُهُ فِي ابْنَيْنِ .

إِنَّ اللهَ لَا يَفْجَعُهُ فِي ابْنَيْنِ كَيُوسُفَ وَبِنْيَامِينَ.

إِنَّ لِلَّهِ فِي ذٰلِكَ يَداً خَفِيَّةً .

إِنَّ لِلَّهِ فِي ذٰلِكَ حِكْمَةً مَخْفِيَّةً.

إِنَّ اللهَ لَمْ يَزَلْ يَمْتَحِنُ عِبَادَهُ ثم يَسُرُّهُمْ وَيُنْعِمُ عَلَيْهِمْ

ثُمَّ إِنَّ الِابْنَ الْكَبِيرَ بَقِيَ فِي مِصْرَ أَيْضاً وَأَبَى أَنْ يَرْجِعَ إِلَى كَنْعَانَ.

أَفَيُفْجَعُ فِي الثَّالِثِ أَيْضاً وَقَدْ فُجِعَ مِنْ قَبْلُ فِي اثْنَيْنِ .

إِنَّ هٰذَا لَا يَكُونُ.

وَهُنَا اطْمَأَنَّ يَعْقُوبُ وَقَالَ :

(عَسَى اللهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ)

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[234] *tahayyara* - *ajwaf* verb from advanced *baab* with no *ta'leel* (change according to weak letter regulations). *Ta'leel* occurs in 4 of the advanced *ajwaf* baabs and not in the other 4.

[235] *lam yazal* - *ajwaf sami'a*; *zaala yazaalu* - "to cease" - with *lam* is a double negative.

22. The Secret Becomes Apparent

However, Ya'qoob ﷺ was a human, in whose chest was the heart of a human,[236] not a piece of rock.
So he remembered Yusuf ﷺ and his grief renewed and he said: Woe to me,[237] upon Yusuf!
And his sons blamed him and they said: Indeed you will continue remembering Yusuf until you perish.
Ya'qoob ﷺ said: I complain of my anguish and my grief only[238] to Allah, and I know from Allah what you do not know.
And Ya'qoob ﷺ was aware that despair is disbelief; and Ya'qoob ﷺ had great hope in Allah.
And Ya'qoob ﷺ sent his sons to Egypt in order to search for Yusuf ﷺ and Binyaameen and exert themselves in that.
And Ya'qoob ﷺ preventing them from losing hope in Allah's mercy.
And the brothers went to Egypt a third time.
And the entered upon Yusuf ﷺ and they complained to him of their poverty and their calamity and they asked him for favor.
And here grief and love resurfaced in Yusuf ﷺ and he did control himself.
The sons of my father, and the sons of the prophets are complaining of their poverty and their calamity to a king from the kings.
Until when will I conceal the matter from them, and until when will I see their state,

٢٢ – يَظْهَرُ السِّرُّ

وَلَكِنَّ يَعْقُوبَ كَانَ بَشَراً في صَدْرِهِ قَلْبُ بَشَرٍ لاَ قِطْعَةُ حَجَرٍ.

فَذَكَرَ يُوسُفَ وَتَجَدَّدَ حُزْنُهُ وَقَالَ: (يَا أَسَفَى عَلَى يُوسُفَ).

وَلاَمَهُ أَبْنَاؤُهُ وَقَالُوا إِنَّكَ لاَ تَزَالُ تَذْكُرُ يُوسُفَ حَتَّى تَهْلِكَ.

قَالَ يَعْقُوبُ: (إِنَّما أَشْكُو بَثِّي وَحُزْنِي إلى اللهِ وَأَعْلَمُ مِنَ اللهِ مَا لاَ تَعْلَمُونَ).

وَكَانَ يَعْقُوبُ يَعْلَمُ أَنَّ اليَأْسَ كُفْرٌ، وَكَانَ يَعْقُوبُ لَهُ رَجَاءٌ كَبِيرٌ في اللهِ.

وَأَرْسَلَ يَعْقُوبُ أَبْنَاءَهُ إلى مِصْرَ لِيَبْحَثُوا عَنْ يُوسُفَ وَبِنْيَامِين وَيَجْتَهِدُوا في ذَلِكَ.

وَمَنَعَهُمْ يَعْقُوبُ مِنْ أَنْ يَقْنَطُوا مِنْ رَحْمَةِ اللهِ، وَذَهَبَ الإِخْوَةُ إلى مِصْرَ مَرَّةً ثَالِثَةً.

وَدَخَلُوا عَلَى يُوسُفَ وَشَكَوْا إِلَيْهِ فَقْرَهُمْ وَمُصِيبَتَهُمْ وَسَأَلُوهُ الْفَضْلَ.

وَهُنَا هَاجَ الْحُزْنُ وَالْحُبُّ في يُوسُفَ وَلَمْ يَمْلِكَ نَفْسَهُ. أَبْنَاءُ أَبِي وَأَبْنَاءُ الْأَنْبِيَاءِ يَشْكُونَ فَقْرَهُمْ وَمُصِيبَتَهُمْ إلى مَلِكٍ مِنَ الْمُلُوكِ.

إلى مَتَى أُخْفِي الْأَمْرَ عَنْهُمْ وَإلى مَتَى أَرَى حَالَهُمْ

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[236] *basharan* is being described. *Qalbu* is *mubtada*, *khabar* is *fee sadrihi*, connect to become *jumlah ismiyyah* and then *sifah* for *basharan*.

[237] *alif* at end of *asaf* is of *istighaathah* -- for crying out or grieving

[238] 'Only' comes from *innamaa*: if *innamaa* comes at the beginning of the sentence, it will create restriction in the translation. e.g. if sentence is made of 4 parts, then whatever is at the very end of the sentence is what gets the restriction in meaning if the *innamaa* is at the beginning. So here the restriction is on the *muta'alliq*. If the order was different, for example, if *bathni wa huzni* came at the end then it would mean "I complain to Allah only of my anguish and my grief."

and until when will I not see my father?
Yusuf ﷺ did not control himself and he said to
them:
Do you know what you did with Yusuf ﷺ and
his brother when you were ignorant?
And the brothers were aware that this secret,
no one knows it except Yusuf ﷺ and us.

So they knew that he is Yusuf ﷺ.
Subhaanallaah! Is Yusuf ﷺ alive, did he not
die in the well?
O peace! Is Yusuf ﷺ the governor of Egypt?
He is the one who is upon the treasures of the
earth.
He is the one who was issuing commands for
us with respect to food?

And there did not remain with them doubt that
the one speaking to them is Yusuf ﷺ, the son
of Ya'qoob ﷺ.
They said: Are you yourself Yusuf?
He said: I am Yusuf and this is my brother.
Allah has bestowed favor upon us.
Verily whoever fears[239] (Allah) and is patient,
then indeed Allah does not waste the reward of
those who do good.
They said: By Allah! Indeed Allah has
preferred you upon us; indeed we were
wrongdoers.
And Yusuf ﷺ did not blame them upon their
action, rather he said:
May Allah forgive you; He is the most
merciful of those who show mercy.

وَإِلَى مَتَى لاَ أَرَى أَبِي ؟

لَمْ يَمْلِكْ يُوسُفُ نَفْسَهُ وَقَالَ لَهُمْ .

هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ اِذْ أَنْتُمْ جَاهِلُونَ)

وَكَانَ الْإِخْوَةُ يَعْلَمُونَ أَنَّ هٰذَا السِّرَّ لاَ يَعْلَمُهُ
إِلَّا يُوسُفُ وَنَحْنُ .

فَعَلِمُوا أَنَّهُ يُوسُفُ .

سُبْحَانَ اللهِ! هَلْ يُوسُفُ حَيٌّ، أَمَا مَاتَ فِي الْبِئْرِ .

يَا سَلاَمُ ! هَلْ يُوسُفُ. هُوَ عَزِيزُ مِصْرَ ؟

هُوَ الَّذِي عَلَى خَزَائِنِ الْأَرْضِ ؟

هُوَ الَّذِي كَانَ يَأْمُرُ لَنَا بِالطَّعَامِ ؟

وَمَا بَقِيَ عِنْدَهُم شَكٌّ أَنَّ الَّذِي يُكَلِّمُهُمْ هُوَ
يُوسُفَ بْنُ يَعْقُوبَ !

(قَالُوا ءَإِنَّكَ لَأَنْتَ يُوسُفُ) .

قَال : (أَنَا يُوسُفُ وَهٰذَا أَخِي ، قَدْ مَنَّ للهُ عَلَيْنَا
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ)

(قَالُوا تَاللهِ لَقَدْ آثَرَكَ اللهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ)

وَمَا لاَمَهُمْ يُوسُفُ عَلَى فَعْلَتِهِمْ، بَلْ قَال :

(يَغْفِرُ اللهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ) .

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[239] *ittaqi* - *waaw qaaf yaa* base letters, *baab ijtanaba*: verbs can never be in *jarr*, never have *kasrah* on their end; so
the *kasrah* on the end is an indication of a dropped *ya* (here because of *jazm*).
  Rule: whenever the *faa* position of *ijtanaba* verb is *waaw* or *yaa*, it would change into *taa* and assimilate into the
second *taa* to become *mushaddad*.

23. Yusuf ﷺ Sends for Ya'qoob

And Yusuf ﷺ longed to meet Ya'qoob ﷺ, and how would he not long for it whereas the separation has prolonged.
And why would he be patient now, whereas the secret has become apparent.
And how would drink and food be pleasurable for him whereas his father, for him no drink, nor food, nor sleep is pleasurable.
The secret has become clear, and the secret has become apparent, and Allah has intended for the eye of Ya'qoob ﷺ to become cool.
And Ya'qoob had lost his eyesight from excessive crying and grieving
So Yusuf ﷺ said:
Take this[240] shirt of mine, then drape it upon the face of my father, he will come in a state of seeing, and bring to me your family, all of them.

٢٣ – يُوسُفُ يُرْسِلُ إِلَى يَعْقُوبَ

وَاشْتَاقَ يُوسُفُ إِلى لِقَاءِ يَعْقُوبَ، وَكَيْفَ لاَ يَشْتَاقُ إِلَيْهِ وَقَدْ طَالَ الْفِرَاقُ .

وَلِماذَا يَصْبِرُ الآنَ وَقَدْ ظَهَرَ السِّرُّ .

وَكَيْفَ يَطِيبُ لَهُ الشَّرَابُ والطَّعَامُ وَأَبُوهُ لاَ يَطِيبُ لَهُ شَرَابٌ وَلاَ طَعَامٌ وَلاَ مَنَامٌ .

قَدْ انْكَشَفَ السِّرُّ، وَقَدْ ظَهَرَ السِّرُّ، وَقَدْ أَرَادَ اللهُ أَنْ تَقَرَّ عَيْنُ يَعْقُوبَ .

وَكَانَ يَعْقُوبُ قَدْ عَمِيَ مِنْ كَثْرَةِ الْبُكَاءِ وَالْحُزْنِ فَقَالَ يُوسُفُ :

(اذْهَبُوا بِقَمِيصِي هٰذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيراً، وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ)

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[240] Translate the *haadha* first - the *ism ishaarah* is supposed to precede the *mushaarun ilayh*. Every *mushaarun ilayh* should have *'al-'*, but in this structure, by virtue of being *mudhaaf*, *qamees* cannot have *'al-'*, so one could mistake it for being a *mubtada/khabar* structure instead of a phrase, i.e. *'haadha qameesee'* ('This is my shirt.') So whenever a grammar rule prevents the *mushaarun ilayh* from having *'al-'*, then invert the structure. The absence of the *'al-'* is the basis of the inversion, not the removal of the confusion. (The *'al-'* was for the removal of the confusion). This also happens with proper names: "*yusufu haadha*" = "this Yusuf" (because *yusuf* cannot have *'al-'*).

24. Ya'qoob ﷺ in the Presence of Yusuf ﷺ

And when the men set out with Yusuf's shirt to Kan'aan, Ya'qoob ﷺ sensed Yusuf's ﷺ smell and he said: Verily I sense [lit. find] Yusuf's smell.
They said: By Allah! Indeed[241] you are in your previous error.

But Ya'qoob ﷺ was true; so when the giver of glad tidings came,[242] he draped it upon his face, then he returned to a state of seeing.
He said: Did I not say to you: Indeed I know from Allah what you do not know?
They said: O father, seek forgiveness for us of our sins, indeed we were wrongdoers.

٢٤ – يَعْقُوبُ عِنْدَ يُوسُفَ

وَلَمَّا سَارَ الرِّجَالُ بِقَمِيصِ يُوسُفَ إلى كَنْعَان، أَحَسَّ يَعْقُوبُ رَائِحَةَ يُوسُفَ، وَقَالَ: (إني لَأَجِدُ رِيحَ يُوسُفَ) .

(قَالُوا تَاللهِ إِنَّكَ لَفِي ضَلاَلِكَ الْقَدِيمِ) .
وَلٰكِنْ كَانَ يَعْقُوبُ صَادِقاً، (فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيراً، قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ مِنِ اللهِ مَالاَ تَعْلَمُونَ) .
(قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ)

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[241] Again multiple degrees of emphasis: from the oath + *innaka* + *la-*
[242] *'an'* here is extra, serves *balaaghah* purpose but not translated.

He said: Soon[243] I will seek forgiveness for you from my Lord, verily He is the all-forgiving, all-merciful.

And when Ya'qoob ﷺ reached Egypt, Yusuf ﷺ welcomed him. And do not ask about their joy and their happiness.

And it was a day to be witnessed in Egypt; and it was a blessed day.

And Yusuf ﷺ raised his parents upon the throne, and they fell, all of them, in prostration to Yusuf ﷺ.

And Yusuf ﷺ said: This is the interpretation of my dream from before. My Lord has made it true.

Indeed I saw 11 stars and the sun and the moon, I saw them to me prostrating.

And Yusuf ﷺ praised Allah, beautifully[244] and abundantly.

And Yusuf ﷺ was grateful upon that, greatly.

And Ya'qoob ﷺ and the family of Ya'qoob ﷺ remained in Egypt for a long period of time.

And Ya'qoob ﷺ and his wife passed away in Egypt.

(قَالَ سَوْفَ أَسْتَغْفِرُ لَكُم رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ) .

وَلَمَّا وَصَلَ يَعْقُوبُ إلى مِصْرَ اسْتَقْبَلَهُ يُوسُفُ، وَلاَ تَسْأَلْ عَنْ فَرَحِهِمَا وَسُرُورِهِمَا .

وَكَانَ يَوْماً مَشْهُوداً في مِصْرَ وَكَانَ يَوْماً مُبَارَكاً.

وَرَفَعَ يُوسُفُ أَبَوَيْهِ عَلَى الْعَرْشِ وَوَقَعُوا كُلُّهُمْ سُجَّداً لِيُوسُفَ .

وَقَالَ يُوسُفُ: (هٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقّاً)

(إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَباً وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ) .

وَحَمِدَ يُوسُفُ اللهَ حَمْداً طَيِّباً كَثِيراً .

وَشَكَرَ يُوسُفُ عَلَى ذٰلِكَ شُكْراً عَظِيماً .

وَبَقِيَ يَعْقُوبُ وَآلُ يَعْقُوبَ في مِصْرَ زَمَناً طَوِيلاً

ومَاتَ يَعْقُوبُ وَزَوْجُهُ في مِصْرَ .

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[243] Why delay? *tafseer*: he wanted to wait for *tahajjud* time; or he needed to verify from Yusuf ﷺ that he had forgiven them before they could have their *tawbah* accepted by Allah.

[244] *hamdan* + *tayyiban* = connects to form adverb = "beautifully"

25. The Best of Endings[245]

And this vast kingdom did not occupy Yusuf ﷺ from Allah and did not change him.
And Yusuf ﷺ would remember Allah and worship Him and fear Him.
And Yusuf ﷺ would rule with the rule of Allah and he would implement the commands of Allah.
And Yusuf ﷺ did not regard the kingdom as much, and he would not consider it something big.
And Yusuf ﷺ was not wanting to die the death of a king and be resurrected with the kings.
Rather, he wanted to die the death of a slave and be resurrected with the righteous people.
And Yusuf's ﷺ supplication was:
My Lord, You have given me some[246] kingdom and you have taught me the solution of matters.

O originator of the heavens and earth, you are my guardian in this world and the afterlife. Take my soul[247] in the state of Islam and include me with those that are righteous.
And Allah (swt) took his soul in the state of Islam and included him with his forefathers Ibrahim and Ishaq and Ya'qoob, may Allah send blessings upon them and upon our prophet and peace...

tammat, alhamdulillah.

٢٥ - حُسْنُ الْعَاقِبَةِ

وَلَمْ يَشْغَلْ يُوسُفَ هٰذَا الْمُلْكُ الْعَظِيمُ عَنِ اللهِ وَلَمْ يُغَيِّرْهُ .
وَكَانَ يُوسُفُ يَذْكُرُ اللهَ وَيَعْبُدُهُ وَيَخَافُهُ .
وَكَانَ يُوسُفُ يَحْكُمُ بِحُكْمِ اللهِ وَيُنَفِّذُ أَوَامِرَ اللهِ .
وَكَانَ يُوسُفُ لا يَرَى الْمُلْكَ كَثِيراً وَلا يَعُدُّهُ شَيْئاً كَبِيراً .
وَكَانَ يُوسُفُ لاَ يُحِبُّ أَنْ يَمُوتَ مَوْتَ مَلِكٍ وَيُحْشَرَ مَعَ الْمُلُوكِ .
بَلْ كَانَ يُحِبُّ أَنْ يَمُوتَ موتَ عَبْدٍ وَيُحْشَرَ مَعَ الصَّالِحِينَ .
وَكَانَ دُعَاءُ يُوسُفَ :
رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الأَحَادِيثِ ، فَاطِرَ السَّمٰواتِ وَالأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِماً وَأَلْحِقْنِي بِالصَّالِحِينَ) .
وَتَوَفَّاهُ اللهُ مُسْلِماً وَأَلْحَقَهُ بِآبَائِهِ إِبْرَاهِيمَ وَإِسْحَقَ وَيَعْقُوبَ صَلَّى اللهُ عَلَيْهِمْ وَعَلَى نَبِيِّنَا وَسَلَّمَ .

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[245] It is *mudhaaf/mudhaaf ilayh* structure but has a *mawsoof/sifah* type of meaning (i.e. Happy Ending)
[246] the *'min'* gives the meaning of 'some' -- *'ba'dh'*
[247] *tawaffaa* - word never used for the phenomenon of death before revelation of Qur'an.