

The illustrative discussion of The shirt of Hazrat Yousaf in the holy Quran

Dr. Muhammad Nasir Mustafa

Lecturer (Arabic),

Department of Islamic& Arabic Studies, University of Sargodha, Sargodha

riffatali2014@yahoo.com

ORCID ID: <http://orcid.org/0000-0002-4649-1170>

ABSTRACT

The Holy Quran is the divine book revealed on the heart of the beloved Prophet Muhammad (صلى الله عليه وآله وسلم) . It is a complete code of life. Its way of description is marvelous. It creates the story in a unique way and finalizes it impressively. It covers all aspects of life and guides us towards the right path successfully. If we have a glimpse over the depictive way of the Holy Quran, we see different surahs containing in it depictive way describing the case comprehensively. Surah Yusuf is full of depiction. In this article I have taken one way only, i.e Depiction of shirt. The article is consisting on abstract, three types of shirt, conclusion and bibliography. May Allah help us to spread the true message of Islam with zeal and zest. Ameen

Keywords: Depictive study, Zeal, marvelous, description.

Depictive Study of Shirt in Surah Yusuf

The shirt is a garment, but in the story of Yusuf (Peace be upon him), it takes on dimensions and connotations that go beyond being dress. The Quranic contexts have shown it in different situations, playing in each of them an important role as follows:

1-Lying Shirt:

Allah says in Surah Yusuf:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَسَاءِلِينَ (7) إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ آبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ (8) اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَبْحَلُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ (9) قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْفَوْهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ (10) قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ (11) أَرْسَلْهُ مَعَنَا غَدًا يَزْتَعِ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ (12) قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ (13) قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ (14) فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ (15) وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ (16) قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ (17) وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ (18)

“Indeed in the story of Yusuf and his brothers, there are signs for inquirers (7) Said to one another: This Yusuf and his brother (Benjamin) are loved more by our father than even us though we are a group. In fact our father is clearly mistaken (8) Let us kill Yusuf or throw him out to some far-off land so that the attention of our father turns exclusively towards us,

after that we may again become righteous people (9) At this one of them said: “Don’t kill Yusuf, but if you must, throw him into some dark well, so that he may be picked up by some passing by caravan” (10) They asked their father: “O our father! Why is that you don’t trust us with Yusuf, though we are his sincere well-wishers? (11) Send him with us tomorrow, that he may play and enjoy himself. We shall take good care of him(12) Their father said: “ I would be worried if you take him away, for I fear lest a wolf should eat him up while you are off your guard”(13) They said: “If a wolf could eat him despite our number , then surely we would be worthless people!”(14) When they were able to take him away, they resolved to throw him into a dark well. We revealed this to (Yusuf): “A time will come when you will admonish them about this act of theirs, now they don’t perceive its consequences” (15). At nightfall they return to their father, weeping (16). They said: “Father! We went off to compete in racing with one another, and left Yusuf by our belongings, and a wolf ate him! But you will not believe us even though we are telling the truth (17) as proof they bought his shirt stained with false blood. “No”! He cried, “Your souls have tempted you to evil. I need good patience! Allah Alone can help me bear the loss you are speaking off”(18)¹

The Quranic context has proven through verses:(7-10), the intent of Yusuf(A.S) and the conspiracy plotted against him by his brothers, which is the scene of conspiracy as the context proves through verse no 15 of Surah Yusuf, the scene of the execution of the plot and Jacob(A.S) does

know the truth of what happened. But in the end, it indicates that they lied through the most powerful signs of shirt and the scene of the courtship of the sons begins with the father to accompany him Joseph(A.S) and here the sons of Jacob(A.S) trying to convince their father with a request that they presented to him. At the beginning of their talk, they deny their father for not entrusting Joseph(A.S) while they salute him with goodness and prosperity.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ (11)

“They asked their father: “O our father! Why is that you don’t trust us with Yusuf, though we are his sincere well-wishers?”(11)

Then follows this preamble, passing the request, which is to send Yusuf(A.S) with them tomorrow for fun and play.

أَرْسَلْنَاهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ (12)

“ Send him with us tomorrow, that he may play and enjoy himself. We shall take good care of him”(12)

And يرتع in the meaning of “ Eating plentiful fruit and etc, and the origin of رتعة is fertile and capacity”²

And the father replies them

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ (13)

“Their father said: “ I would be worried if you take him away, for I fear lest a wolf should eat him up while you are off your guard”(13)

And the sons go on trying to convince their father, sometimes with embarrassment, sometimes with

temptation and sometimes with certainty and here is another way to persuade, and this is the response to the argument that Jacob(A.S) made when he said to them

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ (14)

“They said: “If a wolf could eat him despite our number , then surely we would be worthless people!”(14)

They tried to convince their father because of their abundance, their strength and the strength that qualifies them to preserve their lovable as they are (usbah) meaning a strong group, otherwise there is no good in them by their testimony against themselves as they said:(إنا إذا لخاسرون): then surely we would be worthless people!)

And after taking and responding to their challenge against Jacob(A.S) and convincing him of all the authorities, he had no choice but to respond and send Yusuf(A.S) with his brothers and what happened indeed, on the next day, after the end of the day and nightfall, the brothers returned from their outing but with a catastrophe, the Quranic context portrayed this tragedy through verses in the following words

وَجَاؤُوا أَبَاهُمْ عِشَاءً يَبْكُونَ (16)

“At nightfall they return to their father, weeping” (16).

Here they enter their father’s house when it gets dark, crying and their condition is apparent in the matter of speeches:

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ (17) وَجَاؤُوا عَلَى فَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (18)

“They said: “Father! We went off to compete in racing with one another, and left Yusuf by our belongings, and a wolf ate him! But you will not believe us even though we are telling the truth (17) as proof they bought his shirt stained with false blood. “No”! He cried, “Your souls have tempted you to evil. I need good patience! Allah Alone can help me bear the loss you are speaking off” (18)

These are the phrases uttered by them in order to clear their viewpoint but the signs of lying are clear from their situation, their talk and their arguments.

As for the story that the wolf ate him, it is fabricated and exposed and indicative of their haste, as they were not able to find enough time for them to make up another story than the one they took ready from their father’s mouth. “It wasn’t appropriate for them to go with him in the morning, to leave him for the wolf, whose father had warned them against yesterday.”³

And their saying(17)صَادِقِينَ(17)لَّنَا وَلَوْ كُنَّا صَادِقِينَ(17) : “But you will not believe us even though we are telling the truth”(yusuf:17) , “It is a depiction that exposes them as they accused themselves of lying before anyone accused them and the suspect almost says: capture me.”⁴

As for the shirt they brought stained with blood, they believed that it was the material evidence that would

confirm its viewpoint, but they fell into the evil of their deeds and the evidence turned against them. And the Quranic context depicted blood as to lie “with the lie blood” and the blood does not lie. He that came with lied blood and put it on a shirt. “He described with infinitive for access because it was like lying itself”⁵ As it is said to a liar, it is lying itself, or describing it as a naughty man, you say it is evil itself, meaning that evil was embodied in it and lying in the shirt almost screams and says: I am lying because it is not blood of Yusuf(A.S)⁶

There is a joke about this as Jacob(A.S) was astonished by the wolf's expertise when he saw the shirt and he said: “By God, I have seen such a smart wolf like that who ate my son and did not rip his shirt on him?!”⁷ And perhaps the brothers forgot to tear the shirt of Joseph(A.S) after they smeared it with the blood of a sheep or like it. This is from their confusion, for they did not believe that the opportunity had actually been given to them to get rid of Yusuf(A.S)

Thus, the shirt was evidence of the lies of the brothers in what they claimed that the wolf ate Joseph(A.S), instead of this evidence believing them, he is employed against them. So they exposed themselves and what they know, and Jacob(A.S) did not find a way to confront this false description except for the great patience that there is no complaint about Allah's destiny to the servants but to the Lord of the servants:

... قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (18)

“.....He cried, “Your souls have tempted you to evil. I need good patience! Allah Alone can help me bear the loss you are speaking off” (18)

And the word(You describe) made it clear that the words they said were just describing and not the truth. “So you describe means that you are not telling the truth, but rather you describe something that does not coincide with reality.”⁸

2- Shirt of Innocence:

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (23) وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ (24) وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (25) قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ (26) وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ (27) فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنْ كَيْدِكُنَّ عَظِيمٌ (28) يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ (29)

“Now the lady of the house(his master’s wife) attempted to seduce him. She bolted the doors and said: “ Come!” He replied: “ May Allah protect me from this! My Lord has provided me with good residence.(Should I betray his trust?) Such wrongdoers shall not prosper.”(23) She advanced toward him , and he would have advanced towards her had he not seen a sign from his Rabb. Thus did

We shielded him from indecency and immodesty, for he was one of Our chosen, a sincere devotee.(24) They both rushed to the door. She ripped his shirt from the behind. At the door they met her husband. Seeing him she cried: ‘What punishment does someone who intended evil against your wife deserve except imprisonment or a painful chastisement?’(25) Yusuf said: “ It was she who attempted to seduce me” At this one member of her own family bore witness saying: “If his shirt is ripped from the front, then she is speaking the truth and he is lying(26) But if it is ripped from behind, then he is speaking the truth and she is lying(27) So when he(her husband) saw that Yusuf’s shirt was ripped from behind, he said to her: “ It is one of the tricks of you women! Your trick was mighty indeed!(28) O Yusuf, say no more about this, and you (O my wife) seek forgiveness for your sins, for you were indeed the wrongdoer”(29)⁹

It is the scene of Al-Marawadah from the beginning to the end (From verse 23-29), presented by the Quranic context. The shirt in this scene is evidence of the innocence of Yusuf (A.S) in front of Aziz of his assault at spouse of Aziz. The Aziz was not there from the beginning. He knew very little from its happenings. So physical evidence was needed

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْفَيْتَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاء مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (25)

“ They both rushed to the door. She ripped his shirt from the behind. At the door they met her husband. Seeing him

she cried: “What punishment does someone who intended evil against your wife deserve except imprisonment or a painful chastisement?” (25)

واستبقا الباب scene depicting lightning fast motion. The word (anticipate) has indicated race between two personalities i.e Yusuf(A.S) and spouse of Aziz. And the race means the desire of each contestant to prevail over the other and there is no point in winning without the presence of the other party and the need to exceed the limit it is in the race started towards the door and at the same moment Aziz reaches --- وَالْفَيَا سَيِّدَهَا لَدَى الْبَابِ --- “...At the door they met her husband...”. (yusuf:25)¹⁰

It is necessary to pause at a part that occurred during the race that suggests a lot, and is proven by the Quranic context:- -- وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ --- “ ...She ripped his shirt from the behind...”. (Yusuf:25)

An important and dangerous picture, showing the order of contestants: Yusuf(A.S) and wife of Aziz behind him.¹¹ And when Aziz arrives, the race takes another running track without running and movement and it turns into the race between maliciousness and truth and it begins on the lips of spouse of Aziz:--- -- قَالَتْ مَا جَزَاء مَنْ أَرَادَ بِأَهْلِكَ سُوءًا --- “.... Seeing him she cried: “What punishment does someone who intended evil against your wife deserve...” (yusuf:25). These words depict the woman’s claim and her heart to the facts and remind Aziz of her standing with him (بأهلك)¹²

In front of this dangerous situation and this punishment and intimidation, Yusuf(A.S) was forced to pay what he deserved attributed to him:---قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي---“Yusuf said: “ It was she who attempted to seduce me”...”Yusuf:26),so crystal clear text, without any metaphor in fact a daring right.

And here the race reached a tie, so her words matched his words and she was accusing him and he was accusing her. So, there was a dare need for physical evidence, to differentiate between truth and false.

At this moment, after each side of the race reported accusing the other, the imagination up a silent scene, stunned, here is the Aziz stumbling, confused between believing his wife on one hand and believing Yusuf(A.S) on the other side. And here is his wife, a spark of anger and rage on her features and Yusuf(A.S) was astonished and anxious.

And this silent scene explodes:

-- وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ(26) وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ(27)

“...At this one member of her own family bore witness saying: “If his shirt is ripped from the front, then she is speaking the truth and he is lying(26) But if it is ripped from behind, then he is speaking the truth and she is lying”(27)

Here is the evidence which draws attention to it, a witness from the woman's family, has been named his saying this testimony because when he was asked his opinion on the situation and the dispute presented by the two sides as his fatwa was called testimony because it helped to achieve the conflict and reach the right to it, i.e if his shirt was torn from the front side; so that is the effect of her defending him and he wants to attack her; so she is truthful and he is a liar and if his shirt was torn from the back side; so it is from the trace of him that he evaded and she followed him to the door; then she is a liar and he is honest and right.

And he presented the first hypothesis because if it is true then it implies that she is truthful and he is false; this is the lady and this is the boy, it is much appropriate to mention the first assumption.¹³

The meeting in the pictures has resulted in an artistic coordination at the level of situations:

(أَرَادَ بِأَهْلِكَ سُوءًا / هِيَ رَاوَدْتَنِي) she who attempted to seduce me/ who intended evil against your wife) and at the level of evidence (فُدَّ مِنْ قُبُلٍ / فُدَّ مِنْ دُبُرٍ) : shirt was ripped from behind/ shirt is ripped from the front) and at the hypothetical level

(صَدَقْتُ وَهُوَ مِنَ الْكَاذِبِينَ / كَذَبْتُ وَهُوَ مِنَ الصَّادِقِينَ) then he is speaking the truth and she is lying /then she is speaking the truth and he is lying) and it is not hidden that this has a singing rhythm on the ears and the understanding, as well as the elucidation of the facts.

The evidence was there from the beginning, but no one turned to it because of the suddenness and astonishment. When the witness alerted him, there was nothing left but to examine him, for it was the torn shirt. And what the witness said is based on reality and logic and there is no room for doubt. He revealed this guide to Al Aziz and threw it to him and here he is staring shirt and checking it out:

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ (28)

“So when he(her husband) saw that Yusuf’s shirt was ripped from behind, he said to her: “ It is one of the tricks of you women! Your trick was mighty indeed!”(28)

The picture is now clear and the evidence is straight. And the truth came out, the shirt stranded from the anus. And here Aziz can rearrange the footage of the scene he missed, which separated the context the Holy Quran mentioned it from the beginning:

وَرَأَوْدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (23)

“Now the lady of the house(his master’s wife) attempted to seduce him. She bolted the doors and said: “ Come!” He replied: “ May Allah protect me from this! My Lord has provided me with good residence.(Should I betray his trust?) Such wrongdoers shall not prosper.”(23)

And Aziz acknowledge at the fault of his wife:

---- وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ (29)

“...and you (O my wife) seek forgiveness for your sins, for you were indeed the wrongdoer”(29)

Al Aziz realized that Yusuf (peace be upon him) was right and that his wife is the sinner and she premeditated sin.¹⁴

Thus, the shirt was evidence of the innocence of Yusuf(peace be upon him) from a heinous nation which the wife of Al Aziz clinging to him while she was the one who devastated by him and Allah wills only that the truth appear.

3-Healing Shirt:

Smell is one of the five senses and its mode is the nose. As a person distinguishes between one smell and another and people have different opinions about fragrances. This is due to their tastes and physiological composition and also because of different smells themselves. “The scents are like colours, some of which are warm or pleasant moderate and some of them are moist or hot or heavy or poisonous and perhaps sick healers. The dull is revived and the afflicted is rejoiced”.¹⁵ “And the sensory stages whether these are touch, taste, sight or hearing. They are not separate entities but rather interconnected and interacting elements.”¹⁶ Not only that but it allows us to have a variety of artistic sensations that make us perceive and taste beauty. The artistic image may be “A mental representation of something perceived by the sense of sight or other senses”¹⁷ The picture has patterns “Visual, auditory, olfactory, tactile, gustatory and kinesthetic sensations”¹⁸

The sense of touch is based on the skin and any contact between the outside and the skin leads to sensation even a breath of air, it causes high chill or cold.¹⁹

In the story of Joseph(pbuh) ; the shirt of healing is related to the issue of the senses, so the shirt of Yusuf(pbuh) ; it is a garment he used to wear with its scent in it. The Allah Almighty said on the tongue of Yusuf(pbuh) to his brothers:

ادْهَبُوا بِقَمِيصِي هَذَا فَأَلْفُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ
أَجْمَعِينَ(93)وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تُقَنِّدُون(94)قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ(95)فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْفَاهُ
عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ(96)

“Go, take this shirt of mine and cast it over the face of my father, he will recover his sight. Then come back to me with all the members of your family.” (93) When the caravan started (from Egypt) their father (who was in kenan) said: “Certainly I feel the scent of Yusuf even though you may think I am out of my mind.”(94) The people, who heard him, said: “By Allah! You are still suffering from your old illusion.”(95) But when the bearer of the good news arrived, he cast the shirt of Yusuf over his face and he regained his sight. Then he said: “Didn’t I tell you that I know from Allah what you don’t know?”(96)²⁰

And Yusuf (pbuh) knows from what his Lord taught him, that if his shirt was casted over his father’s face; it is enough to restore his sight to him ; for he is certain about it عَلَىٰ الْفَوْهُ عَلَىٰ
--- : وَجْهِ أَبِي يَأْتِ بَصِيرًا---

will recover his sight” (yusuf:93). This image conveys the feeling of speed in action and the inversion from one state to another. As soon as the condition is fulfilled, he will receive his answer (فَالْقُوَّةُ) Put it at his face/ he will come with insight (يَأْتِ بِصِيرًا). This utterance depicts the suddenness in the act of being abdicative. It is the case of someone who throws something, and it is suddenly intentional, and that is what it causes at the level of the soul.

The Quranic depiction is accurate, and the word face has many connotations.

ادْهَبُوا بِقَمِيصِي هَذَا فَالْقُوَّةُ عَلَى وَجْهِ أَبِي يَأْتِ بِصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ (93)

“Go, take this shirt of mine and cast it over the face of my father, he will recover his sight. Then come back to me with all the members of your family.” (93)

Casting on the face is a complex process based on touch, smell and movement. As for smell, it is a defining sense as it is not hidden from Jacob(pbuh), the scent of his son, whom he has always loved and burnt with the fire of his separation. And the shirt is fragrant with the smell of Joseph(pbuh) this time and it is not stained with false blood, it is the knowledge and certainty that it is the shirt of Joseph(pbuh), so there is no room for doubt or deception. It is the evidence of the life of Joseph(pbuh) and his safety after years of absence during which he did not hear anything about him.²¹

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُون (94)

“When the caravan started (from Egypt) their father (who was in kenan) said: Certainly I feel the scent of Yusuf even though you may think I am out of my mind.”(94)

The word “فصلت” indicates that one thing was attached to another and separated from it, and “ the caravan separated. That is, it left the city and crossed to follow its journey and what is meant the convoy leaving the borders of Egypt, destined for the place of Jacob(pbuh)”²²

Meanwhile, Jacob(pbuh) finds the wind of Joseph(pbuh) ; from this distance: from Egypt to the land of the desert where Jacob(pbuh) resided and it is the distance of a journey by caravan and some commentator say: It separated from Egypt... and perhaps what was meant was when it separated from the caravan at the crossroads in the land of Kenan and it headed to the camp of Jacob(pbuh) for a limited time.²³

-----قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُون(94)

“...their father (who was in kenan) said: Certainly I feel the scent of Yusuf even though you may think I am out of my mind.”(94)

This verse depicts the situation in two different places at the same time. The first situation: Separations of caravan from Egypt and the second situation: in the village where Jacob(pbuh) resides. And Jacob(pbuh) informs those around him-perhaps they were his grandchildren-something that is strange to them, and he knows whether they will deny it to them but rather they will attribute it to

“refutes” which is dementia and absence of mind due to old age.²⁴

----- إني لأجدُ ريحَ يوسفَ -----: “.... Certainly I feel the scent of Yusuf”(94) And this saying could have been an acceptable matter if Joseph(pbuh) is in the house but the strange thing is that Yusuf(pbuh) is not present in the house; not even in the neighborhood. Rather, they do not know if he is alive at all and this topic has been covered for many years and the news has been cut off.

But Jacob(pbuh) is confident in what he feels, evidenced by the use of the affirmations(إني) and (ل) as according to the denial of his saying. As for the nature of this feeling, it may have been a wind that Jacob(pbuh) smelled with his nose on the truth, like things that smell.

The Quranic depiction suggests in this scene more than one image of the wind of Yusuf(pbuh) that can be imagined.

Perhaps he smashed an arrow, never missing its target but hitting it with extreme accuracy or like a guided missile with a specific path and target.

قَالُوا تَأْتِيهِ إِتْنَاكَ لَفِي ضَلَالِكَ الْقَدِيمِ(95)

“The people, who heard him, said: “By Allah! You are still suffering from your old illusion.”(95)

Jacob’s(pbuh) intuition was correct: Concerning the wind of Yusuf(pbuh) and the denial of those present to him what he found and the Quranic context depicts this in a consistent manner with affirmations: (إني)and(ل), but this

time on the lips of the audience. They describe it as being in its old misguidance, and they swear on that, and the misguidance here is a violation of the truth which; in their belief is based on material data.

And this phrase:

----- إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ (95)

“... You are still suffering from your old illusion”(95)

It says that Jacob(pbuh) thinks Yusuf(pbuh) alive and believed in his life surely and hoped to meet him patiently and glorified, evidenced by his saying before this verse, when he was given a grief news by detaining his other son; Joseph's(pbuh) brother.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (83)

“ He said: Your souls have contrived a story for you. Well, I will bear this too with good patience. May be that Allah will bring them all back to me; indeed He is the Knowledgeable, the Wise”(yusuf:83) That is Joseph and his brother(peace be upon them).“It is hope and communication, when the closeness came to him, and the feeling of his presence and mercy... is manifested in the hearts of the chosen elite.”²⁵

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْفَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بِصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (96)

“But when the bearer of the good news arrived, he cast the shirt of Yusuf over his face and he regained his sight. Then he said: “Didn’t I tell you that I know from Allah what you don’t know?”(96)

And Joseph(pbuh) knows that his father will see and Jacob(pbuh) knows that Joseph(pbuh) is alive and safe, that is Allah’s knowledge gifted to His prophets and He singled them out with it, so no one else knows what they know.

---قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ(96)

“.... Then he said: “Didn’t I tell you that I know from Allah what you don’t know?”(96)

Knowledge linked to certainty, transcending the limits of the capabilities of the common senses of the people. Their senses are related to material only. But it deed not amount to more than that, because of this they attributed to Jacob(pbuh) to misguidance when he told them what he finds, they did not realize their mistake except when they saw and heard and attended the material evidence, the newsman came, who carries the good tidings and the shirt of healing. As soon as it is thrown on the face of Jacob(pbuh) ; until he regains his sight which he lost for years from the severity of grief.²⁶

And the shirt performed this task, and this can be explained by more than one image: “ It is one of the signs of Allah that He performed in the hands of two noble prophets;

Jacob and Joseph(peace be upon them) or that this was not a miraculous thing and that it came according to the laws of nature and the familiarity of life and that what took Jacob's(pbuh) sight away is the intensity of sadness and that what brings him back to him his lost sight is the intensity of joy."²⁷

Conclusion:

The shirt played vital role in the life of Yusuf(pbuh). The evidence was that the brothers lied when they came to him with lying blood; claiming that the wolf had eaten him. And the evidence was the innocence of Yusuf(pbuh) from the accusation of ill will towards the people of Aziz as it was led from back side. And the evidence was for the life of Yusuf(pbuh) and the reason why his sight was restored to him is that it carried the wind of Yusuf(pbuh).

And in these three images, the shirt is a material evidence that is almost uttered by his testimony. Rather, the witness is a person may be attributed to forgetfulness, delusion or falsehood. As for the shirt; it is a material evidence that is characterized by the stability of his sayings and signs and there is no doubt about it. Thus , it was mentioned about the shirt of Joseph(pbuh) in the surah “ six times and it is amazing to appreciate that each time it played a different and important role”²⁸. Some scholars describe the story of Yusuf(pbuh) with the story of the shirt.

Bibliography

- ¹ Translation by Muhammad Farooq-i- Azam Malik, Al- Quran, The Institute of Islamic Knowledge, Texas, USA. P:342-343
- ² Al- zamakhsari: alkashaaf, Daar ul marifa, Beirut, Lebanon,P:305
- ³ Syed Qutub: Fi Zilaal il Quran, Daar ul Sharooq,Beirut,1974, vol:4, P:1976
- ⁴ Abdul Kareem Al-Khateeb: Al-Qasas Al-Qurani, Daar ul Fikr Al-Arabi, Cairo,p:418
- ⁵ Al- zamakhsari: alkashaaf,P:307
- ⁶ Muhammad Mutawalli Al- Sharawi: Tafseer Al-Sharawi, Akhbar ul yaum, Qita ul Saqafa,vol:4,P:6889
- ⁷ Al- zamakhsari: alkashaaf,P:307
- ⁸ Muhammad Mutawalli Al- Sharawi: Tafseer Al-Sharawi,vol:4,P:6893
- ⁹ Translation by Muhammad Farooq-i- Azam Malik, Al- Quran, The Institute of Islamic Knowledge, Texas, USA. P:344
- ¹⁰ Abdul Kareem Al-Kateeb:Al-Qasas Al-Qurani fi Mantooqihi wa Mafhoomihi,P:430
- ¹¹ Syed Qutub: Fi Zilaal il Quran,P:1982
- ¹² Abdul Kareem Al-Kateeb:Al-Qasas Al-Qurani fi Mantooqihi wa Mafhoomihi,P:115
- ¹³ Syed Qutub: Fi Zilaal il ,vol: 4, P:1982
- ¹⁴ Al- Zamakhsari: Alkashaf, Vol:2, P:316
- ¹⁵ Ali Shaliq: Ashshum fi al-shair al- arabi, Dar ul Andalus,pub:1984, P:5
- ¹⁶ Abdul Fattah Saleh Nafay:Al soorah fi shair Bashhar bin Burd: Dar ul fikr linnashr Oman, 1983, P:177
- ¹⁷ Ramzan Alsabbagh: Fi naqd al shair alarabi almuaasir: Dirasah jamaalia: Dar ul wafa limmashr:P:261
- ¹⁸ Jabir Asfoor: Alsoorah Al fanniah Fi Alturaas alnaqadi wal Balaghi ind al Arab, Al markaz al Saqafi, Beirut,1992,P:271
- ¹⁹ Ali Shaliq: Asshum fi al-shair al- arabi, Dar ul Andalus,pub:1984, P:5
- ²⁰ Translation by Muhammad Farooq-i- Azam Malik, Al- Quran, The Institute of Islamic Knowledge, Texas, USA, P:352
- ²¹ Syed Qutub: Fi Zilaal il ,vol: 4, P:2027
- ²² Muhammad Matawalli Al Sharawi:Tafseer Al Sharawi:P:7042
- ²³ Syed Qutub: Fi Zilaal il ,vol: 4, P:2028
- ²⁴ Al- zamakhsari: alkassaf,P:343
- ²⁵ Syed Qutub: Fi Zilaal il ,vol: 4, P:2025
- ²⁶ Ibid:2026

²⁷ Abdul Kareem Al-Kateeb:Al-Qasas Al-Qurani fi Mantooqihi wa Mafhoomihi:P:484

²⁸ Ahmed Naufal:Surah Yusuf: Dirasah Tahlilia, Daar ul Furqan Lilnashr,2nd Edition,1999,P:116