

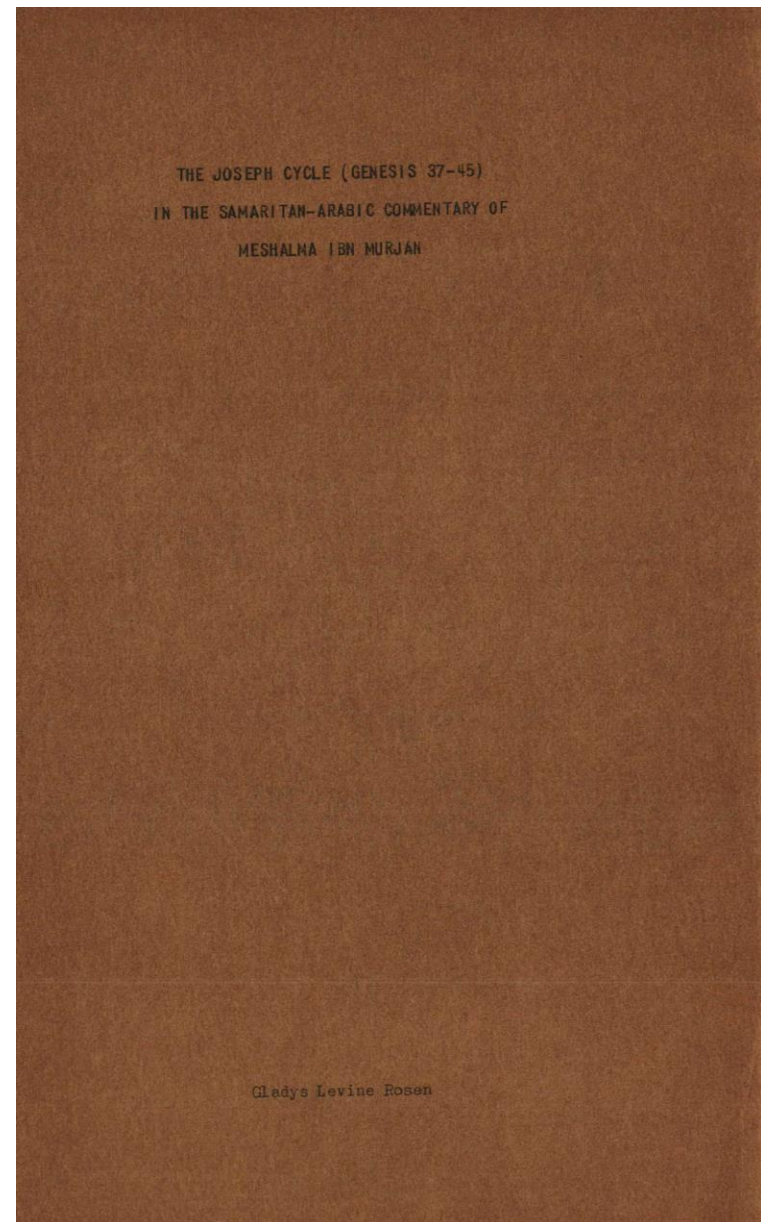
The Joseph Cycle (Genesis 37-45)
in the Samaritan-Arabic Commentary of
Meshalma Ibn Murjan

By **Gladys Levine Rosen**

Thesis (Ph. D.)--Columbia University

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Sincerely,
Gladys Rosen

THE JOSEPH CYCLE (GENESIS 37-45)
IN THE SAMARITAN-ARABIC COMMENTARY OF
MESHALMA IBN MURJAN

In Partial Fulfillment
of the Requirement for the Degree of
Doctor of Philosophy
in the faculty of Philosophy
Columbia University

Gladys Levine Rosen

To My Father

PREFACE

To this day our knowledge of the internal cultural and spiritual life among the Samaritans is scanty. Whatever light might be shed by further research into Samaritan documents would be of potential value in the study of this strange religious unit and other better known groups to which it is related. It was with this in mind that the author of this volume chose to edit a previously unpublished section of the comparatively famous Samaritan commentary on Bereshit of Meshalma ibn Murjan al Danfi. After due consideration of the greater attention paid the legal sections of the commentary by previous writers, I decided upon the primarily narrative portion dealing with the story of Joseph, extending from chapter 37-45 of Genesis.

To enable the reader to derive the greatest possible amount of information from the commentary, the Arabic of the manuscript is being published along with an English translation and an introduction, but does not pretend to be a critical edition. To the Arabic text of the Columbia University copy of the manuscript, I have appended notes in Arabic to indicate alternate readings to be found in the manuscript of the Adler Collection at the Jewish Theological Seminary, or in Abu Said's Samaritan-Arabic version of the Pentateuch as well as variant readings of the Hebrew quotations in other copies of the Samaritan Pentateuch and in the Massoretic text. The annotated English translation has been made as literal as the limits of correct English usage will allow. To make for a smoother English text, the expressions of exaltation and respect, such as "peace be unto him," exalted be He", which follow almost every mention of God, the Patriarchs, Joseph or any Biblical hero, have been omitted. Also, in order to avoid excessive repetition, the Hebrew quotations have been retained in that language in the English version wherever the author of the Commentary followed them with a literal translation. Elsewhere, they are given in the English of the Jewish Publication Society translation of the Pentateuch. The notes to the English translation serve to indicate comparative Jewish and Muslim views on this section of the Bible, and to point out Samaritan ideas and opinions which may be of help to the interested student.

I wish to take this opportunity to express my gratitude to those without whose invaluable aid and constant encouragement this task could not have been accomplished. I owe special thanks to Dr. Abraham S. Halkin for his inspiring counsel, his patient guidance and his stimulating and helpful suggestions, and to Prof. Arthur Jeffery who has given so graciously of his time and wisdom to speed the completion of this volume. It is hardly necessary to mention that all errors and oversights found herein are entirely my own. I owe a debt of gratitude also to my

father and to my husband without whose encouragement and assistance in the mechanical details of typing, printing and publication, this work could not have appeared.

Gladys Levine Rosen

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INTRODUCTION

I

The Samaritans, the earliest Jewish sect, may be regarded as a stunted and withering branch of the ancient stock. Their isolation through the centuries has preserved them, both anthropologically and religiously, as the sole, if degenerate representatives of the ancient kingdom of Israel. Little that can be considered historically authentic is known of the earlier periods of their existence, since historians paid little attention to so unimportant a group. Contact between the Samaritans and the western world was rare until 1584, when Joseph Scaliger obtained from the Samaritan colony in Nablus two calendars and the Book of Joshua, and began a correspondence with them. This correspondence was continued by other scholars and was for 250 years almost the sole source of our knowledge of the life of this sect. Pietro Della Valla in 1616 succeeded in acquiring a copy of the Samaritan Pentateuch. Other seventeenth century scholars visited and corresponded with the Samaritan community, but no systematic study of the group was attempted until the nineteenth century. It was then that scientific research into Samaritan history and literature began to be made by such scholars as De Sacy, Edward Robinson, Petermann, and others. The bringing to light of Samaritan documents, both chronicles and religious texts aroused the interest of Semitists, and initiated the studies of Gesenius, Juynboll, Kuenen, Noldeke, Geiger, Kohn, Neubauer, Cowley and others, whose labors have brought about a re-discovery of Samaritan culture and have helped to clarify many problems concerning their history.

The Samaritans, whose origins go back to the fall of the kingdom of Israel in 722 B. C. E., did not become crystalized as a dissenting sect, tradition says, until the days of Alexander the Great. According to the Biblical version of the fall of Samaria (II Ki. 17. 23, 24), the land, after the exile of the native Israelites, was wholly inhabited by foreign colonists. The latter, called Kuthim by the Jews, were said to have adopted a syncretistic religion compounded of their own cult and that of the native deity, Yahweh, whose worship they incorporated in consequence of certain superstitious fears. Assyrian accounts of the capture of Shomeron and of other cities, however, make it clear that while the priests and political leaders were removed, the poor leaderless masses were allowed to remain. This left the country in a situation very similar to that of Judah after the fall of Jerusalem. Yet despite the amalgamation of the politically and religiously weak natives with the new settlers, some must have remained faithful enough to exert great religious influence on the newcomers. The Jewish leaders at the Return rejected Samaritan participation in the building of a theocratic state. Consequently, the Samaritans were forced for the sake of national and

religious self-preservation to organize as a separate sect. This schism probably did not at first exclude all social and political relations between the two peoples, because of family ties and the worldliness of the priests. The separation between them, however, grew progressively wider. It was impossible for the Samaritans to maintain a sanctuary in Judean territory. Samaria was not under Jewish domination, however, and it contained many holy sites. The Samaritans, basing themselves upon a variant reading of Deut. 27. 4, therefore, emphasized the Ephraimite holy places, Shechem and Gerizim, in opposition to Jerusalem and Zion. This opposition between the two holy sites has remained ever since a basic point of difference between the Jews and Samaritans. Although at first, the Jews looked upon the Samaritans with some degree of tolerance, in later years they came to regard the name Samaritans as synonymous with Goyim, Gentiles. Even so, the Jews did not minimize the complete devotion of the Samaritans to the Pentateuch, their recension of which, notwithstanding some 6000 variants, is substantially identical with that of the Jews. Yet the common veneration of both Jews and Samaritans for the Pentateuch, as Holy Writ and the source for the rules of living, did not diminish the animosity between them. But history shows that their mutual antipathy did not prevent their being beset by common dangers. Under the rule of the Hellenistic Empire, both came under the dangerously assimilatory influence of Greek culture. The Samaritans, being spiritually weaker and fewer in number, succumbed more easily than the Jews to Hellenization. In the days of Pompey, Samaria, after having been subject to the Hasmonean rule, was made once more independent of Judah. Herod re-annexed Samaria and inaugurated a period of relative peace and prosperity for the Samaritan Community. With the advent of Roman rule, however, both Jews and Samaritans were subjected to a period of chaos and persecution. Christian domination from the days of Constantine brought little relief. Indeed, the growth of Christian fanaticism resulted in further persecution and desperate rebellion on the part of these oppressed people.

Despite apparently unfavorable circumstances, the fourth century saw a renaissance of Samaritan spirit and culture. It was the age of Baba Rabba, the son of a high priest, whose progressive spirit introduced many educational and religious reforms into the life of his people. He is said to have built eight new synagogues and appointed teachers, and was in constant rebellion against the Romans. It was the time, too, of Marqah, the great Samaritan homilist and liturgist. Renewed intellectual activity, however did not mark the end of adverse decrees. Further repressive measures during the fifth and sixth centuries resulted in a Samaritan revolt, and in still more stringent laws against them on the part of the Byzantine government. The rise of Islam found the Samaritans reduced from nationhood to the status of a poor and declining sect, whose life could be interfered with without much danger of rebellion.

They were persecuted by both orthodox and heretical Muslim groups and harried by the Palestinian wars. Some of them disappeared in exile, some were killed, but the chief cause of their dwindling numbers was forced conversions to Islam. The coming of the Crusaders brought them no relief; nor did the rule of Selbars and the Mamelukes. The widely scattered communities of Samaritans, which had their greatest prosperity and growth under Roman domination, rapidly decreased in size and number. By the end of the seventeenth century, most Samaritan families, including those of the comparatively prosperous Egyptian Samaritan group, had made their way to Shechem. It was this period, too, which marked the end among them of the Asonid priestly line, whose functions were then taken over by the families considered to be Levites. In 1842, the Samaritans barely saved themselves from complete extinction at the hands of fanatical Moslems by appealing to the Chief Rabbi of Jerusalem, who certified that they were a Jewish sect entitled to any rights accorded by the Qur'an to the People of the book.

Such has been the fate of the remnants of once-powerful Israel, reduced from a self-sufficient community of thousands to a static and unproductive group of some 200 souls. Today, they live a life of their own centered around the holy Mount Gerizim. They remember Rahuta, the Golden Age of God's favor, and mourn Banuta, His turning away from them. Withal they hope and pray for the return of their old glories, which will be ushered in by the Taheb, the Samaritan Messiah.

II

The literature of a group is always a good gauge of its creative power and productive ability. The existing Samaritan literature, limited, narrow and provincial in subject matter and dry in style, reflects the life of the people who created it. What we possess is the work of a persecuted and oppressed community which has become steadily more ignorant and debased in its attempt to maintain its independent identity. Much of Samaritan literature, particularly the work of the early years, has been lost. What remains is primarily religious and is lacking in richness and variety. Traditions, commentaries, liturgies, all derive their inspiration from the Pentateuch, and are aimed to please the taste of self-centered community.

The tragically unproductive condition of the Samaritans was not altogether of their own making. As has been pointed out, they were ground under the heel of successive conquerors, each of whom left his

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mark on the face of both life and literature. We cannot accept Gester's view that Samaritan literature represents a deposit of very ancient traditions and is characterized by fossilization and fixed determination not to alter anything.² No group which adopts the language of its conqueror can be impervious to its influence. The literature produced during the various periods of Jewish, Hellenistic or Arab hegemony shows clearly in each case the impact of the ideas and culture of the dominant group.

When they became estranged from the Jewish community, the Samaritans had with them their oldest and most revered literary monument, the Hebrew Pentateuch. Despite changes in the language of every-day speech from Hebrew to Aramaic, then to Greek and later to Arabic, knowledge of the Holy Tongue was kept alive among them by its use in prayers and in the Biblical lessons for Sabbath and festivals.³ Greek was adopted as the language of literature and business in the Near East during the Hellenistic period, and both Jews and Samaritans came under its influence. The Samaritan-Greek literary productions of the Alexandrian diaspora, like much of the Samaritan literature, have been lost, but there are references to them in the works of Josephus and the Church Fathers. On the basis of such fragmentary evidence, and in view of the parallel social and cultural situation among the Jews, some scholars maintain the existence of a Samaritan Greek translation of the Bible, as well as a Samaritan apocryphal literature in Greek.⁴ Greek as a language of literature, however, had little permanent influence on the Samaritans, and the Aramaic which had continued to be spoken in Palestine, flourished with renewed vigor during the Renaissance of the fourth century. For the convenience of the people, a Samaritan Targum, dating like the Jewish Targum from the third or fourth century, was produced. Much of the liturgy and the Midrashic works of Marqah were also written in Aramaic, which remained the language of Samaritan life and literature until the eight and ninth centuries, when the transition to Arabic began to take place. The process was probably completed by the eleventh century.⁵ It was then that Arabic culture first began to show a beneficial and stimulating effect on Samaritan intellectual activity. Thenceforth works on grammar, law, history and the Bible were written in Arabic.

Throughout the years the main source of inspiration for all types of Samaritan literature, as well as for the daily religious life of the group, remained the Pentateuch. In order to make the Bible readily understandable and accessible to the people, the Aramaic Targum was produced and later an Arabic translation was made for the benefit of the Arabic speaking public. Since the Pentateuch was the source of all theory and practice, the scholars of each generation bent all their ingenuity and cleverness to finding in the Law reason and justification for the new customs and beliefs which arose. Although the Samaritans possess no book of

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oral law and tradition parallel to the Jewish Mishnah, their practical beliefs and ritual requirements are recorded in the polemical literature directed against Jews, Karaites and Moslems, and in several Arabic compilations in the nature of Codes. These latter include the Sefer al-Tabakh of Abū'l Hasan al-Sūrī and Kitāb al Kāfī of Yūsuf al-Askarī, both of the eleventh century. The former is a haphazard collection of notes on a variety of topics of Samaritan practice, and the latter, though more systematic in arrangement, was apparently built up out of the same sources. It was not only from the legal point of view that the Samaritan scholars delved into the true meaning of the Bible. For purely religious, devotional purposes, commentaries of various types, on different sections of the Pentateuch, were produced. They range from the rhapsodic Midrashim of Marqah in the fourth century to the more sober and dry commentaries of the Danafites in the eighteenth century.

The miseries suffered by the Samaritans resulted naturally in much preoccupation with man's relation to God. Their feelings on this and related subjects found expression in a voluminous corpus of liturgy, consisting of prayers and hymns in Samaritan-Aramaic and Hebrew. Amarem Dara and Marqah, the most famous of the earlier hymnists, composed many poems and hymns in Aramaic during the fourth century. The hymns were not regarded as a fixed part of the service and new ones were often added, sometimes to replace older ones. Since the intellectual revival of the fourteenth century, most of the liturgical contributions have been in Hebrew, Samaritan Aramaic having fallen into disuse. The poetry itself, although dry, is marked by moral earnestness and sincerity.⁶

The peculiar conditions of Samaritan life have resulted also in a specialized self-centered type of historical literature, covering the history of the group from Adam to modern times. We have the Samaritan Book of Joshua, a Midrashic elaboration of the events related in the Hebrew book of Joshua, Al-Taulide, a genealogical list of the Samaritan priests and chief families, begun in the twelfth century and expanded by succeeding generations until 1856, the Chronicle of Abū'l Fath, of the fourteenth century, the most successful and literary of the chronicles, and the Chronicle Adler, based largely on Abū'l Fath. These throw almost no light on universal history or on the obscurities of the first six centuries of Samaritan existence. The amount of space given therein to gossip and events of small import, make the Samaritans an extreme example of the oriental lack of historic sense. Later chroniclers merely took earlier works, embodied them indiscriminately in their own histories and continued them down to their own day. Consequently, little of true historical value can be gleaned from these so-called historical works which are essentially "ecclesiastical annals framed upon a theological scheme with the desire to edify."⁷

In every aspect of Samaritan literary development, whether it be historical, liturgical or legal, the Petateuch is seen to be the source of inspiration. Such concentration has resulted in an extraordinary intellectual effort to glean from the Five Books of Moses support for every phase of Samaritan life and activity. Succeeding generations of scholars have bent all their skill and learning to the development and enrichment of a textual exegesis which they think will give a firm basis to the Samaritan way of life.

The exegetic methods and tendencies of the Samaritans as revealed in the few available commentaries may be most clearly brought out by comparison with the parallel, if richer, development among the Jews. For both groups the Law has always been the fountainhead of all the beliefs and practices of the people. The more cosmopolitan life of the scattered Jewish people and the greater variety of their scriptural material, however, gave them the opportunity to produce a more extensive and richer exegetic literature. Nevertheless, the methods used by both in the interpretation of the Biblical text show great similarity both in tendencies and progress. This is as might have been expected since, for both groups, the fundamental purpose of exegesis was the same. Both were actually engaged in deriving an oral law and a guide for living from the written Law.⁸ Yet, recognizing the importance of tradition, the Samaritans, like the Karaites, combated the Jewish assumption of the divine character of the oral Law.⁹ Discarding this basic Rabbinical assumption, however, does not mean that the Samaritans produced a wholly unrelated and exclusive development of exegetic learning. Their starting point was what Jewish antiquity had given them and to this they held on tightly. Their theological doctrines and teachings developed along lines which show stimulus from the Jews even after the rupture between them was final.¹⁰ It is not at all unlikely that many Rabbinical ideas and conceptions came to the Samaritans who consciously or unconsciously adopted them as their own. Many legal principles and interpretations, and masses of Midrashic material, passed from the Jews to the Samaritans. As a result, we find in their commentaries and legal codes examples of all the forms of exegesis which found a richer and more diversified development among the Jews. Midrash is there as well as Feshat, allegory as well as philosophic speculation. Yet, although the Samaritans employed all these methods of exegesis to a greater or lesser degree, their work shows a preference for the Midrashic element rather than the speculative. Despite the amount of energy devoted to Biblical study by Samaritan scholars, their commentaries and interpretations have remained dry and unimaginative. Concentration on Biblical exegesis was so great among them that even

books which may not be regarded strictly as works of Biblical interpretation nevertheless present important examples of Samaritan exegesis.

In the field of Midrash, the derivation of ideas and meanings not explicitly stated in the text of the Biblical narrative, the work of Marqah, (noted Paitan and religious philosopher of the fourth century,) is outstanding. His commentaries, or more aptly, his rhapsodic treatises on various sections of the Bible, bear witness to an original and creative talent which is lacking in most Samaritan exegesis. The Biblical verse is for Marqah merely a starting point. His interpretation usually resolves itself into a poetic amplification of the Biblical motif. His method may best be compared to that of Jewish Haggadic exegesis in that he usually introduces anything which can amplify, expand or develop the verse. Like the Midrashic exegesis of the Jews, Marqah's work abounds in sharp word and thought analyses aimed at eliminating contradictions and difficulties in the text. Yet, just as the Babylonian Amoraim carefully differentiated between Peshat, the primary sense, and Derash, the derived meaning, which could not annul the former, Marqah was careful not to overlook the simple meaning of words which he put to use in his own way.¹¹ The Kabbalistic and allegoric methods utilized by Marqah found little following among later Samaritan commentators, who lacked Marqah's imaginative spark.¹²

The important role of Biblical exegesis in the development of legal theory and practice leads us to include here several Samaritan works which deal primarily with polemics and the practical problems of religion. The polemical writer with the necessity for giving his arguments a firm, textually supported base, resorted constantly to the interpretation of Biblical verses in all possible nuances. And conversely, as we shall see, the Biblical commentary provided a perfect springboard for outbursts of polemical vehemence. Works like the two volume *Masā'īl al-Khilāf* of the twelfth century author Munajja b. Šadeqa, and to a lesser degree such legal and theological compendia as the *Kitāb al-Kāfī* of Yūsuf al-Āskarī, and *Sefer al-Tabakh* of Abū'l Ḥasan, illustrate what may be called aggressive Samaritan exegesis. The fundamental tenets of Samaritan faith as expressed in these books are a recurrent refrain in Samaritan literature, coloring the Chronicles and reappearing at every opportunity in the Commentaries. Thus as a result of the high degree of concentration on scriptural interpretation, almost every prose literary product came to contain sections of exegetic material. In addition, most scholars devoted at least a part of their time and talents to the production of commentaries on entire books or the popular sections of the Pentateuch. Much of this material has been destroyed or gone astray and in some cases we possess only fragments or more citations in the works of others.

One of the earliest published Samaritan commentaries on the Torah

is the one prepared by an anonymous author for Abū'l-Ḥasan DA'ūd b. 'Imrān b. Lāwī. Extracts from this manuscript were published by Neubauer, who set the date of the work in 1053 C. E. (445 A.H.). Neubauer notes that the author's failure to mention any predecessors indicates that his was one of the earliest of such commentaries. According to the editor, the Biblical translations in the work in no way agree with those of Abu Saïd or Saadia. The author was well acquainted with Arabic grammar and applied it in his explanation of Hebrew words, although he did not know the triliteral system of roots. Contrary to most commentators, he abstained from controversy with other Hebrew exegetes and did not use his interpretations for the benefit of his own sect. Despite its uniqueness, the commentary was not highly regarded by its editor. He found it of little value for exegesis, grammar or polemic, and important only for the history of the literature of the Samaritans. Another commentary of the eleventh century, or earlier, is the one mentioned by Yūsūf al-'Askarī in Kitāb al-Kāfī. The author refers to it as a sharḥ on the Torah, but it seems clear that he had a commentary in mind.¹⁴

Abū'l-Ḥasan al-Ṣūrī, author of the aforementioned Tabakh, is said to have written for his son a summary of a commentary on Wa-Yikra. He is also mentioned as the author of commentaries on Exodus 15, Deut. 32-34.¹⁵ De Jong also lists in the Catalogue of the Leyden Library, a commentary on Deut. 33-8, which he regards as having some connection with the work of Abu'l-Ḥasan.

According to the Samaritans, a certain Marḥib al-Qaṭarī is the reputed author of a commentary on the section of Leviticus containing the curses (Chap. 26.). He is said to have been alive in 1136 C. E. (531A.H.) A copy from old leaves, which have probably since disappeared, was made by the late Jacob b. Aaron and is still in Nablus.¹⁶

Abū Sa'īd b. Abū'l-Ḥusein, noted for his Samaritan Arabic version of the Pentateuch, itself in the nature of a commentary, also wrote a treatise on Gen. 46.3. Several other fragments of exegesis, the interpretation of "Ha'asīnu" and the Ten Commandments have also been attributed to this same Abū Sa'īd.¹⁷ A commentary on the Ten Commandments is the work of Amīn al-Dīn Abū'l Barakāt, known for the part he played in the Samaritan Arabic translation of the Pentateuch.¹⁸

Munajja b. Ṣadaqa, author of the Kitāb al-Khilāf, also wrote several commentaries of varying length. One was a commentary on the Pentateuch referred to in the Chronicle of Abū 'l Fath., and another was Deut. 10.12. Ṣadaqa b. Munajja, physician at the court of Al-Mu'lik al-Ashraf of Damascus, wrote, in addition to numerous treatises on various phases of medicine, a commentary on the Pentateuch, as well as several articles on theological doctrine. Also of the thirteenth century was Tobyah or Ghazal b. Sarūr, who wrote a general commentary on the Torah.¹⁹

Another Samaritan to produce a commentary on the Pentateuch was Ghazzāl Tobiat b. al-Doweik of the fourteenth century. The section on Exodus is said to have been reworked and amplified in recent years by Pineas b. Isaac and his pupil Ab-Sakuah the Danafite. Ghazzāl also contributed a number of short treatises. His Bilism Dissertation and a tract on The Affirmation of the Second Kingdom are listed in the Catalogue of the John Rylands Library.²⁰ The first is also described by De Jong and is apparently Midrashic in nature.

Abū'l-Faraj Naḥīs al-Dīn ibn Qaṭar of the fifteenth century also belongs to the company of Samaritan exegetes. In addition to a compendium of Mosaic law, he wrote several treatises explaining various sections of the Pentateuch. A monograph on the word Ṭāp (Lev. 30.4) is quoted by Ibrahim ibn Ya'qūb, eighteenth century exegete of note. The Sassoon collection also contains a commentary on Lev. 26, Sharḥ ṭāp ex by, Abū'l-Faraj. (Cat. no. 723).²¹

In the sixteenth century, Ibrahim al-Qabaqī, whose work marked the end of literary activity in the Damascus Samaritan community, made his contribution to the Biblical exegesis of his people. He wrote a book, Siyār al-Qalb, which tried to impress the reader with the need of leading a good life in consonance with Biblical teachings, and a commentary on Deut. 32.3, which dealt with the power of the divine name. After the decline of the Damascus community, Nablus (ancient Shechem) became the main center of Samaritan activity and it was there that the literary productivity was resumed. To the seventeenth century belongs the comparatively late commentary on Genesis and Exodus, described by Montgomery (p. 295) as "the most extensive and truly exegetical commentary of the Samaritans." Begun by Meshalms ibn Murjān al-Danafī, the commentary on Genesis was completed in the eighteenth century by his nephew Ibrahim ibn Ya'qūb. Tobyah ibn Doweik is said to have compiled the commentary on Exodus to which others also contributed.²² An agadic commentary, Kashf al-Ghiyā'ib, The Dissipator of Darkness, also on Genesis and Exodus was written in 1753-4 by Ghazzāl ibn Abū's-Sarūr al-Ghazzāl. Commentaries on Leviticus and Numbers bearing the same title are listed in Sassoon's Ohel David, cat. no. 375, 376.

Since the eighteenth century the hard-pressed, constantly decreasing Samaritan community has apparently been unable to expand its diminishing physical and intellectual capacities in creative pursuits. During the last two centuries, preservation and copying of the works of the ancients has occupied the priests, the only ones with any degree of education. It is not surprising, however, that the Samaritans who look to the past rather than the future for their Golden Age, the Sabuta, also turn backward for their literary and exegetic productivity.

The various Samaritan commentaries and exegetic fragments which have

been preserved reveal certain characteristic attitudes and tendencies. These stem from the Samaritan life and faith and may be regarded as typical. The basic conviction of the Samaritans as to the pre-eminence of the Joseph tribes and the Holy Places of Ephraim resulted in at least two *idées fixes* which recur in almost every work of exegesis. First, we have what may be regarded as the fundamental point of dispute between Samaritans and Jews, the Samaritan reverence for Garizim and Shechem as opposed to Jerusalem. To justify their choice of a sanctuary, they have not only used exegesis, but, according to some authorities, actually resorted to falsification of the Biblical text. By reading *Shalem*, Gen. 33.16, as *shalom*, they rendered impossible the interpretation of the Jews who despite its obviously adverbial use here the word as another name for Jerusalem, following their interpretation of it in PS. 76.3. They also changed *בחר*, "He will choose," to *בחר*, "He chose", in the Pentateuch. (Deut. 12.14). They substituted Garizim for Ebal in Deut. 27.4 and revised and padded the Tenth Commandment.²⁴ Samaritan authors and commentators have given to Garizim every epithet of honor, and have associated it with many important events, including the creation of Adam, the location of the Garden of Eden and various momentous events in the lives of the Patriarchs and other Biblical heroes.

Linked to this special regard for the Ephraimite shrines is the reverence for Joseph as opposed to Judah, hero of the kingdom of Judea. This is most clearly seen in the comments of the exegetes on the chapters of Genesis which deal with the life of Joseph, where the latter, as a paragon of human virtue, is contrasted to Judah, a man of questionable motives and actions.²⁵ The superiority and perfection here ascribed to Joseph, and elsewhere to Moses and the Patriarchs, reflects the Samaritan adaptation of the Muslim principle of the prophet's immunity from sin, *'isma*. This immunity is limited by Abū'l Ḥasan to the period of the mission. Abū Sa'īd goes further and, in agreement with the commentaries on Genesis and Exodus, considers the messenger as generally immune from major sins. In an attack on one of Saadia's interpretations, Abū Sa'īd states that "death is the punishment only for grievous sins from which even minor prophets, let alone the great men, are immune."²⁶ The commentators were compelled to exercise their ingenuity in order to insure the Biblical heroes and the Patriarchs against any stigmas. Meshalma in his commentary (Gen. 25.1), denied that Abraham could have married Heturah, an idol worshipper, and attributed the idea to the Jews' propensity for belittling great men. A discussion of Gen. 49 in the same commentary manages by an extremely forced interpretation to protect the honor of Levi by mitigating Jacob's vehemence against him. Close association with the great was regarded as evidence of religious and moral rectitude. That Jethro and Zipporah were idolators was as

inconceivable to Samaritan commentators as to Jewish. Despite Biblical evidence to the contrary, they could not conceive of Moses staying so long with unbelievers.²⁷ Thus with painful scrupulousness did the exegetes protect the reputations of ancestral heroes, although the resultant explanations had little to do with their basic religious beliefs.²⁸

More fundamental to Samaritan religion are two other motifs which, although not exclusively Samaritan, color Samaritan exegesis. These are the belief in a world to come and an extreme horror of anthropomorphism. The former is often touched upon in Meshalma's commentary, as in his discussion of Gen. 24, and elsewhere. The latter found expression in actual textual change as well as in the use of circumlocutory interpretation and paraphrase (*[Ta'wil]*). The Samaritans went much further than their Jewish colleagues in the practice of transferring physical actions or material attributes associated in the Biblical text with God, from Him to angels or men. Numerous examples are to be found in Abū Sa'īd's translation of the Bible as well as in the commentaries.²⁹ For instance, the accepted translation of Gen. 11.5 *וַיֵּרָא אֵלָיו יְהוָה* is, "and an angel of the Lord appeared," Gen. 16.1 *וַיֵּרָא אֵלָיו יְהוָה* is rendered as "and an angel of the Lord appeared to him." In the scholion to Deut. 33.2 in the Abū Sa'īd translation we find the statement that the meaning of the expression "the Lord came from Sinai" is that God's glory wrought wonderful miracles, "for coming is an attribute of substances, whereas God is distinguished by His freedom from attributes."³⁰

This attitude toward anthropomorphism was by no means confined to the Samaritans. The Talmudic scholars had long since pronounced in favor of the same principle, and Saadia's translation often gave a rational interpretation of these anthropomorphic expressions. Yet here, as in the case of all the differences between Samaritan and Jewish readings and interpretations, the Samaritans, victims of an inferiority complex, have accused the Jews of misreading and falsifying the Holy Scriptures. Indeed a general anti-Jewish bias is typical of most Samaritan work. Many Rabbinical interpretations, with which the Samaritans were acquainted and which disagreed with theirs, were damned as vile and a distortion of the true meaning of the text.³¹ For example the Jewish easing of the laws of Sabbath observance by permitting lights to remain lit all day, and enjoining marital intercourse on the Sabbath, aroused the ire of the Samaritans. Likewise in the matter of fixing the dates of holidays and other questions of religious practice did the Samaritans find the Jewish interpretation distasteful.³² In every explanation, however, the Samaritan relies upon God's judgment and providence, and is strong in his faith that "God knows best."

Among the examples of Samaritan exegesis which have been discussed, the large and comparatively late commentary of Meshalma ibn Murjān on the Book of Genesis is outstanding. It displays clearly the provincial viewpoint of the Samaritans in regard to tradition and practice. Geiger, Fürst and other students of Samaritan culture, who have made use of the work, wrongly ascribe it to Ibrāhīm ibn Ya'qūb, nephew of the actual author. Indeed, the scribes of the copies of the commentary belonging to Columbia University and to the Adler Collection of the Jewish Theological Seminary clearly delimit the extent of Meshalma's and Ibrāhīm's respective contributions to the work.³³ Ibrāhīm himself expressly emphasizes the fact that he has merely completed work which had already been done by Meshalma.³⁴ Moses Gaster appears to have been the only one to recognize the multiple authorship of the commentary, noting that "it is not the work of one man or one age."³⁵ It is clear, however, that, although rewritten and completed by Ibrāhīm ibn Ya'qūb, the commentary on Genesis must properly be ascribed to Meshalma ibn Murjān al-Danafī.

Meshalma and Ibrāhīm both belonged to the Danafite family which produced many Samaritan scholars and writers. Despite the importance of this noteworthy family, our information about it is scanty. Most of what we have is in the nature of genealogical material gleaned from the colophons of manuscripts and from family monuments in the town of Evrathah. This town is one of the settlements mentioned in the Arabic chronicle of Abū'l Fath in connection with the series of Samaritan synagogues erected by Baba Rabba in the fourth century. It is situated south of Shechem on the main road to Jerusalem and has Biblical associations for both Jews and Samaritans. The name Evrathah comes up once again in the days of Ibrāhīm ibn Ya'qūb, who with his brother Solomon repaired the graves of the priests. (A. H. 1180, 1776 C. E.) The importance of the Danafite family is further attested by the stone tablet, setting forth its genealogy, to be found on the walls of the synagogue courtyard in Evrathah. This tablet is exactly the same as the one presented by Cowley (p. xxxiii), which was compiled on the basis of colophonic material. According to the information therein set forth, Meshalma, author of the commentary on Genesis with which we are concerned, was the son of Murjān (Ab-Sakuah) b. Ibrāhīm, and uncle of the well-known Ibrāhīm ibn Ya'qūb, al-Ayyah. The information to be derived from the notes and colophons of manuscripts in which he had a part as author or recorder indicates that Meshalma was born in the late seventeenth century and was active during the first half of the eighteenth. Although neither of the aforementioned tablets mentions the fact, Gaster regards Abū'l Fath, author of the famed Chronicle, as the first of the Danafite family.³⁷ This conclusion may be based on the

reading, al-Danfī for Daphne, Abū'l Fath's birthplace, which occurs in one of the Bodleian manuscripts of the Chronicle.³⁸

The superior education and literary talent of the Danafite family is corroborated by the frequency with which their names crop up in manuscript colophons ascribes or witnesses, the number of liturgical pieces contributed by them and the huge exegetic undertaking of Meshalma. The Danafites were assiduous copyists, and judging by samples in the Rylands Library, noteworthy calligraphers.³⁹ The Rylands copy of the Kitāb al-Asātir (Cod. IX B) dating from 1703 C. E. (1115 A. H.), was the work of Meshalma, as was in part the collection's copy of Kitāb al-Tabakh (Cod. IX A. 1720 C. E.). To the latter Meshalma made a number of marginal additions and corrections. He also made copies of the Passover liturgy, as well as the service for the dead, to which he added verses of his own composition. Meshalma was, in fact, a well-known liturgist in the Samaritan language.⁴⁰ He is also mentioned as one of the compilers of the Rylands copy of a bilingual Arabic and Samaritan astronomical calendar, dating from the beginning of the eighteenth century. (Cod. XXII) His largest and most important work, the commentary on Genesis, can be regarded as the last word in Samaritan exegesis. Not only was it compiled by a man steeped in Samaritan culture and tradition, and highly educated by Samaritan standards, but it was completed and re-edited by the latter's equally well-equipped nephew and disciple Ibrāhīm ibn Ya'qūb. The evidence we have places Ibrāhīm's period of literary activity between 1738 and 1782. During this time, in addition to his work on the commentary and in other branches of Biblical study, Ibrāhīm, also known as Al-Ayyah,⁴¹ composed hymns in Samaritan and in Arabic which were later incorporated in the Liturgy. He was also the author of a collection of dogmatic treatises in verse and in prose in exposition and defense of the Samaritan creed.⁴² He took part in the correspondence with European scholars, and like his predecessors wrote about the mysteries of dreams, earthquakes and other natural phenomena.

Although as we have seen, Meshalma's literary activity was both varied and copious, his most important contribution to literature and learning was undoubtedly his commentary on Genesis. The comparatively recent date of its composition has not prevented the commentary from being regarded as perhaps the greatest and most comprehensive Samaritan work in this field. Its reputation and popularity are attested to by the number of copies in existence. Z. Ben Hayyim in his article on Sefer Asātir,⁴³ states that he used a manuscript belonging to the National Library in Jerusalem, Folio 5 SAM, called دليل السائل على المسائل, the pages of which up to 608 had been written by Meshalma, and from there on to 786 by Ibrāhīm ibn Ya'qūb.⁴⁴ Moses Gaster probably owned a copy which may now be in the possession of the British Museum. Abraham Geiger, Meier Klunel and Siegmund Hanover in their work used the Berlin manuscript of the commentary.⁴⁵ The present writer has had access to two copies, one belonging to Columbia

University and the other to the Adler Collection of the Jewish Theological Seminary. The Columbia copy is the one on which the translation and notes below are based, the second having been used primarily as a supplement.

The Columbia manuscript, containing Genesis and Exodus I-XX, is in two volumes bound in a modern red cloth binding. The first volume contains the commentary on Genesis and consists of 267 folios with 25-28 lines on each page. The average size of the pages is six inches by eight inches. The margin, which usually extends all around the page, is $7/8$ of an inch wide. The paper is turning brown and many of the pages have ragged edges. Some of the pages are larger than average and have been folded over to fit in with the others. The manuscript is written in a fairly legible Arabic hand, except for the Biblical quotations, which are in Samaritan characters. There are many marginal notes, most of which are in the handwriting of the scribe. Comparison with the Adler manuscript showed them to be parts of the text carelessly omitted by the scribe, who, contrary to Samaritan custom, seems to have reread and corrected his text. Vowels are seldom inserted, except for an occasional kasra or fatha tanwin at the end of a word. Discretional marks are usually employed where the letter requires them, although it is sometimes difficult to distinguish between single, double and even triple points, since the scribe has a tendency to represent them all by a short dash over or under the letter. tā' and thā', qāf and fā', yā' and bā'may, for example, be easily confused. The scribe often omits a single dot in frequently repeated words, particularly in the case of dhāl, as in kadhā for kadhā, or dālike for dhālike. The tā'marbūta is written without the two dots above it except when it is in the construct state. This, like the frequent interchange between tā'tawīla and tā'marbūta in feminine endings, may be attributed to the scribe's familiarity with colloquial Arabic and his ignorance of the classical forms. The consistent omission of the final alīf of the third masculine plural of the verb in the Columbia manuscript, which is about fifty years older than the early twentieth century copy (1321 A.H.) of the Adler collection, may have better preserved the original forms employed by Meshalma.

The Adler manuscript of the Jewish Theological Seminary is bound in two volumes in red and white hand-turned binding. The pages are neatly trimmed, of large octavo size. The Arabic of the commentary is clearly written in black ink while the Biblical quotations are written in red ink in Samaritan characters. The pages are numbered in Arabic; and the material on Chapters 37-45 of Genesis extends from p. 143 - p. 259. Besides differences in spelling between the two copies, some passages are omitted in one and retained in the other, and there are some discrepancies in word usage. These differences, indicated in the notes to the Arabic text, show how difficult it is to draw conclusions about Meshalma's

grammar and style when we have to rely on the products of careless scribes.

From the important facts contained in the inscription on the title page and in the colophon of the Columbia manuscript, we learn that the scribe was Salih b. Ibrāhīm b. Sāliḥ b. Murjān b. Muslim al-Danafī, a great-great grandson of the author. Salih further informs us that Meshalma wrote up to בְּיָמֵינוּ שָׁלַח אֵלָיו לְיָסוּף (Gen. 46:28), p. 212b, line 22 of the manuscript, and that the remainder was completed by his nephew, Ibrāhīm al-Ayyah b. Ya'qūb al-Danafī. The manuscript itself was completed on the fifth of the Arabic month of Sha'ban 1276 A.H. (1859). The scribe, in addition to supplying this vital information in the colophon, includes elaborate praise for the authors and a humble request for God's blessing upon himself, his family and all the congregation of Israel who bow toward Hār Garizim, Beth-El.⁴⁶

V

The Arabic employed by the Samaritan Meshalma has the looseness of style and language we find characteristic also of Judaeo-Arabic and Christian Arabic literature. It presents certain peculiarities characteristic of Arabic as it was spoken in his day, which differ from normal classical Arabic. Muslim writers, constrained by religious awe and respect for the Arabic of the Koran, strove to preserve the classical forms in their writings. The Arabic-writing Samaritans, Christians and Jews, being free of this restraint, yielded more readily to the influence of the spoken language with its colloquial forms. Consequently, Meshalma's Arabic abounds in deviations from classical spelling and grammar which are attributable in large part to vernacular influences.

It is difficult to determine to what extent the errors, particularly those of spelling, are the fault of the author and when they are to be blamed on the scribe. Some errors which can be readily assigned to the latter classification have already been noted in the discussion of differences between the Adler and Columbia manuscripts. Since such mistakes as the omission of the alīf after final waw, the use of tā'marbūta for tawīla and vice-versa, the omission of the discretional points over tā'marbūta and dhal, are of comparatively little significance, we have taken the liberty of correcting them in the text. This was done in order to facilitate the reading of the Arabic material.

A. Other orthographic errors found in both copies of the commentary and not corrected in textu may be listed as follows. The examples culled from the text, are intended to illustrate the nature of Meshalma's Arabic and are by no means exhaustive.

1. Interchange of quiescent wāw and yā at the end of a word:

بكا (177b) for بكى +ء (177b);
واقي (182b) for وانا;
عدي (185b) for مدا;
انتهى (185b) for انها.

2. The hamza is generally omitted and is often replaced by yā in the middle of a word or in verbs *tertiæ hamzatae*. Cases of elision of the hamza are to be found very early in Judæo-Arabic.⁴⁷

a. Omission of hamza: نساء (171b) for نساء; الانثاء (172a) for انثاء; امتلاء (172a, 192b) for امتلا; اجكاماء (173a) for اجكاما; هواء (173b) for هوا; جاء (178a) for جا; اولياء (184b) for اهل.

b. Yā for hamza: دائر (173a) for دائر; سائرين (176a) for سائرين; الهاء (196b) for الهاء; انتصاتها (191a) for انتصاتها; كابتدا (196b) for كابتدا.

3. The author confuses letters which are similarly pronounced in spoken Arabic.

a. Dāl for Dhāl: يتدق (172b) for يتدق; Zāin for Ḍād: ضلته (173b) for ضلته;
b. Ḍād for Zāin: البقصة (190a) for البقصة; Qāf for Kāf: شرق (185a) for شرق;

4. Addition of Yā to 2 fem. sing.: سواني for سواني.

B. More important for our knowledge of Samaritan-Arabic are the language errors and peculiarities of syntax and word usage in Meshalma's commentary.

1. The confusion in the use of cases, characteristic of post-classical Arabic, was a result of the dropping of the end vowels designating the casus and modi, called *ʾi-rāb*, together with nunation. Since they were unfamiliar with the use of case endings, Meshalma and his copyists, when attempting to show their erudition by inserting the endings, usually did so incorrectly. The following examples will indicate some of the errors involved.

a. Marfū' for mangūb in the singular: اباء (171a) for اباء; معلوما (174a, 175b) for معلوما; حال (177a) for حال; طعاما (183b) for طعاما; منام (172a) for منام.

b. Mangūb for marfū' in the plural: اباء (171a) for اباء; المدكورون (177b) for المدكورون; ثلثين (178a) for ثلثين.

c. Mangūb for marfū' in the dual: الوجهان (177b) for الوجهين; الاختان (179b) for الاختين; منعيان (188a) for منعيين; تفسيران (191b) for تفسيرين.

d. Marfū' for majrūr: اخوصم (172a) for اخوصم; اخويه (175b) for اخوي; اصعب (185a) for اصعب; اصعبان (188a) for اصعبان.

2. Colloquial pronunciation and ignorance of classical grammar led Meshalma to confuse masculine and feminine forms of adjectives, nouns and verbs, when he attempted to differentiate between them.

a. Meshalma frequently exchanged al-lī and al-lī since both were pronounced alli by the people. اللى (177a, 171b, 172a, 173b, 176a, 177a, 181b).

b. Disagreement between noun and adjective or verb: بالغة (174b) for بالغ; ثلاث (174b) for ثلاث; محسن (181b) for محسن; احوال التي يفهمها قويم (185b) for احوال التي يفهمها قويم.

3. Confusion in the use of propositions: تبنا لانهم (176b) for تبنا لانهم; ادخل على (177a) for ادخل على.

4. Meshalma omitted the verb-ending ūna in the third person masculine of the Imperfect Indicative (al-mudāri' al-marfū'), since it was not pronounced in the spoken language. يعرفون (172a) for يعرفون; يتساورون (174b) for يتساورون; يقولون (173a) for يقولون; يعدون (175a) for يعدون; ياكلون (175b) for ياكلون; يفسرون (180a) for يفسرون.

5. Meshalma's use of the negative particles, mā, lā, lam, was confused and frequently incorrect. Most often, he used lam with the mādi (Perfect), instead of the mudāri' (majzūm (jussive): لم يفسر (172a); لم ذكر, لم يقى (183a); لم ذفى (178a); لم وجد (184b); لم ظهر (187b).

a. Lam for mā: لم كان (174a); لم احسني (175a); لم سمعنا (177a); لم نحن حقيقيا (175b).

b. Lam with the jussive is sometimes used in the sense of the present or future: لم يظهر (181b); لم يحتاج (191b).

6. Fā and wāw as conjunctions are freely handle by Meshalma who in many cases used them interchangeably.

Fā' is frequently omitted in the apodosis of sentences be-

gaining with *أما* (171a); *أما* *السن* *سكن* (171a); *أما* *معنى* *...* *أما* (171a);
 (171a); *أما* *يعلم* *أما* (173a); *أما* *علمنا* *يقولوا* (176b).

C. Lexical deviations from the classical mode of expression scattered through the commentary are, as previously noted, mostly vulgar expressions current in the vernacular. Owing to the nature of the work a number of Hebraisms and Arabic words peculiar to Judeo-Arabic are also to be found in Meshalma's Arabic. Examples of both types follow.

1. Colloquialisms: *سافوه* (171b, 175a); *جاسوا* (177a);
عل for *هذا ال* (175a); *أما* *يلزم* (172b); *أهل* *منار*, *أهلين*: *هذا ال* (182a); *برجم* (182a); *وأجا* (182b); *واليلين* (184b); *رابسن* *وأجدين* (188a).

2. In addition to Hebraisms resulting from translation, such as: *ويصبره* for *ויצברו* (196b), Meshalma also employs some terms peculiar to Judeo-Arabic.

a. *أبي شبي* for *أبي* (180b). This is in use in several dialects of spoken Arabic, and was used by Saadia, Salma b. Yeruham, Yefet b. 'Ali, 'Ali b. Suleiman.⁴⁹

b. *رت* in the sense of cow, *פרה* (190ff.), rather than the usual Arabic sense of swine is used also by Saadia in translating (Gen. 42:2 ff). This usage is to be found also among other Judeo-Arabic authors, and the word is used in the same place in the Samaritan-Arabic translation of 'Abū Sa'īd. The Deventbourg edition of Saadia's works prints the word as *رت* (רת) rather than the more correct *رت* (رت).⁵⁰

Meshalma's translation of Biblical quotations into Arabic shows the direct influence of the authoritative Samaritan-Arabic translation of Abū Sa'īd. Where the Hebrew is given, however, it is usually followed immediately by a literal translation, which seldom differs from the version of Abū Sa'īd. Such differences as do exist are pointed out in the notes to the Arabic text. In a few cases, the discrepancies seem to be the result of Meshalma's desire to translate the Hebrew text in scrupulously literal fashion: 171b; 194a (*... הכסא*); 194b (*... (וירכבו אתו ב...)*). In others, Meshalma's weakness in Arabic grammar, or the scribe's carelessness, has resulted in the use of incorrect forms or expressions in place of the usually more correct version of Abū Sa'īd: *فبضنه ب* for *فبضنه من* (186a); *مسجونون* for *مستحرقان* (187a); *أن* for *أن* (187a); *سبح المتأبل* for *السبح سابل* (190b); *سبح* (192a). Despite the differences between the two Arabic translations, however, it is clear that Meshalma must have had access to a standard version of the Samaritan-Arabic translation of Abū Sa'īd. In some places the exegete may have been careless in copying; in others, he

may have relied on his memory, but the degree of identity between the two is too great to be regarded as coincidental. Furthermore, it is historically valid to suppose the existence of an authoritative Samaritan-Arabic translation of the Pentateuch in the time of Meshalma.

Meshalma's knowledge of Hebrew forms and lexicography was decidedly better than his acquaintance with Arabic grammatical structure. Since Hebrew was studied as a static, holy tongue, the colloquial did not interfere with the preservation of its classical forms. Early Samaritan grammatical works show that the Samaritan grammarians were acquainted with Arabic philology and grammatical theory, although they never reached the degree of knowledge of Jewish Medieval scholars. They were moreover not unacquainted with the grammatical studies of the Jews, who based their work on the vowelized Massoretic text.⁵¹ Meshalma's knowledge of grammar did not exceed that of his co-religionists, and he may have borrowed much from his predecessors. Nevertheless, his explanations and translations show careful attention to the Hebrew forms as they appear in the unvowelized Samaritan Textus Receptus. There are several places in the section of the Commentary being edited in this volume which involved Meshalma in grammatical exegesis. In interpreting Gen. 37:2 (171b), for example, he discusses the various possible meanings of the Hebrew particle *אם* to show how the sense of the Biblical statement might be affected. He treats it here as a preposition, apparently disregarding its function as a particle introducing the direct object.⁵² He shows an understanding of the principle of the locative *Ha* in explaining the use of *שכנה* rather than *שכנ* in Gen. 37:14.⁵³ Yet he does admit the possibility of another explanation which regards the two words as synonymous nouns. Later, he fails to recognize *תימנא* as a place name with locative *Ha* and treats it as a place called Timnathab,⁵⁴ thus emphasizing the weakness of his knowledge of Hebrew grammar. There is also a short discussion of the *Ha* of definiteness brought in to substantiate Meshalma's interpretation of *האיש* (Gen. 37:15) as an angel.⁵⁵ The meaning of the particle *כ* is briefly noted in order to clarify Meshalma's interpretation of a Biblical phrase. Similar remarks and explanations are scattered through the commentary and may be regarded as another facet of Meshalma's varied exegetical methods.

There are frequent examples in the commentary of exchange and confusion among the guttural letters in the Hebrew alphabet. This was a natural result of the loss of the distinction between the gutturals in pronunciation.⁵⁶ Some typical examples are: *שוע* *זוג* *שוח* MS Adler reads *שוא* (178b, 180a)

חירא alternates with *חירה* (180a, 181a)

שלח (180a, 182a)

והתעלף for *והתחלף* (180b)

סחר for *סחר* (187a, b)

Peculiarities of this nature and others found in Meshalma's quotations from the Bible are pointed out in the notes to the Arabic text. Some may be attributed to scribal carelessness, e.g. the misreading of **נש** אלה (181b); **נלל** (181b) **נלל** (182a) others may have resulted from the commentator's reliance on his memory. Since the original manuscript is not available, it is difficult to determine which errors are due to the ignorance of the author and which are the fault of the scribe.

The numerous Hebrew quotations are introduced in Muslim fashion by such expressions as: **بقوله تعالى** ; **بقوله تعالى** **ورد في الكتاب الشريف** . **قال تعالى** . The Biblical citations, despite the aforementioned peculiar forms and variations, agree in general with the Samaritan version of the Pentateuch as against the Massoretic text. Use of Von Gall's exhaustive edition of the Samaritan Biblical text, however, enables us to venture a more specific opinion concerning a possible source of Meshalma's variations from the Samaritan Textus Receptus. Although almost every strange form has its counterpart in at least one of the numerous manuscripts used by Von Gall, we cannot conclude that Meshalma had recourse to such a variety of manuscripts. Enough of the textual variants found in the commentary are peculiar also to the manuscript labelled X² by Von Gall, to lead us to suppose that Meshalma used it, or a copy of it, when he required a copy of the text. This manuscript is part of a text of the Samaritan Pentateuch now in possession of the Bodleian Library at Oxford. The latter, called X by Von Gall, contains both Hebrew and Arabic text and is made up of two parts. X² covers from Gen. 1.11 **אין** to Ex. 10.5 **אנלל**. The various parts dovetail very well and it is to be supposed that it was a single manuscript on which a number of scribes worked. According to a postscript at the end of Deuteronomy, Ab-Ha-'Elia b. Ab-Sakuah of the family of Ma'ar wrote X² and from Deut. 29.13 to the end. He wrote the Torah for his son Ab-Sakuah and his sons by his daughter-in-law, Namila, as a heritage, the manuscript having been completed in Ramatla 931 (June-July 1525). Although the conclusions regarding Meshalma's use of a specific manuscript can only be tentative, it is certain that the Pentateuchal quotations in our commentary are as clearly Samaritan as is the tenor of the interpretations and translations.

In his desire to clarify and explain the Hebrew text, Meshalma employed every exegetic method at his disposal. The simplest of those means was, of course, the previously discussed direct translation from Hebrew into Arabic. This, however, was in most cases merely a starting point for the commentator, who usually went on to seek out the underlying meaning of the passage. To accomplish this, he sometimes based his discussion on the various possible meanings of a single word, as

in his clarification of Joseph's position in relation to his brothers, where the meaning of the particle **אך** is the crucial factor.⁵² On the other hand, the matter of Joseph's suffering despite his righteousness led the author into a theologic discussion of reward and punishment. In the same way Joseph's later success served to introduce the author's reflections on God's Providence and man's freedom of choice.⁵³ In addition to such use of abstract discussion as a method of exegesis, Meshalma, like most of his contemporaries, drew heavily on Midrashic materials as an aid to clarifying the Biblical text. In some cases, such explanations are to be found also in Jewish sources, as in the expiation of the far-fetched chronology of Judah and his descendants.⁶⁰ At other times, the interpretation is similar to that in Jewish sources, but with a peculiarly Samaritan twist. For example, Reuben's absence at the time of Joseph's sale is attributed by both to his preoccupation with prayer and repentance. Meshalma, however, adds that he had to leave in order to do penance on Mount Garizim. Of course, where the Jewish interpretation would cast aspersions on Joseph, it is completely discarded by the Samaritan commentator. In discussing Joseph's advice as to the storage of the grain during the seven properous years, Meshalma tried to further elucidate the text by drawing on his knowledge of current agricultural practice and giving a detailed description of the underground cellars in which the food was kept.

Meshalma did not, however, rely only on his own observation and ingenuity to explain the text and to develop its implications. Like all religious people and most commentators, he had great respect for the words and opinions of his predecessors. The information presented in the commentary seems to have been derived from many sources. Some of these Meshalma quotes in the name of the original author, but in most instances he introduces such material by such expressions as, "a certain one said", or "certain of the learned have said", or merely "it is said" or "they said".⁶³ In this fashion, he brings in additional explanations or proverbs and popular sayings to illustrate what has been stated. Some of the proverbs are quoted in Aramaic.⁶⁴ Others are Arabic sayings, evidently popular or traditional among the Samaritans or the people with whom they had contact.⁶⁵ Several authorities are mentioned by name when Meshalma quotes portions of their works. The earliest and most revered of these is the fourth century sage Marqah, one of whose statements Meshalma uses in his discussion of Joseph's dreams.⁶⁶ Since dream literature, going back as it did to Marqah, was popular with the Samaritans, Meshalma's treatment of the subject is quite detailed. He seems to have derived much of his material from another work, "The Laws of Dreams", whose author is not mentioned. As his authority in matters of science and physiology, Meshalma refers to Qadaqah, the physician, undoubtedly the well-known thirteenth century writer and doctor, Qadaqah b. Muna'jja. From his works Meshalma derived his information about pregnancy and the

conception of twins, which he introduced into the comments on the story of Judah and Tamar.⁶⁷ In commenting on the religious faith of the Pharaoh with whom Joseph was associated, Meshalma tells us that, according to the author of the *Asätir*, a well-known Samaritan collection of traditional lore, this Pharaoh was a descendant of Ishmael.⁶⁸ No matter how highly respected the scholar quoted by Meshalma may be, his final authority was God, and every explanation and opinion closes with the phrase, "but God knows best."

Although the nature of the contents of chapters 37-45 necessarily resulted in there being a preponderance of Midrashic material in the commentary, a few Halachic matters are included. In commenting on *אמה ו'ב' (Gen. 38.8)*, Meshalma has inserted an exposition of the Samaritan view of Levirate marriage. He has explained that although marriage between a brother and a sister-in-law was legal in Judah's time, the Torah later limited it to cousins only.⁶⁹ The punishment meted out to an adulteress is briefly discussed in the course of commenting on Tamar's fate after her pregnancy was discovered. This same section gave Meshalma an opportunity to mention the Samaritan law that a woman may not marry until three months have elapsed after the termination of a previous marriage.⁷⁰ Incidental discussions like these serve to reveal at least a few points of Samaritan law even in a narrative section such as this is. If we supplement the material thus obtained with previously published sections of the commentary, and unpublished material as well, e.g. Exodus, we find that the Commentary as a whole may be regarded as a rich source of Samaritan Halachah as well as of Midrash.⁷¹

Looking at the commentary as a whole, with its various bits of Midrash, Halachah and theological discussion, we see that we may regard it as a kind of reservoir of Samaritan views and traditions. In the course of explaining the text by one exegetic method or another, Meshalma gives expression to many of the characteristic views of the Samaritans. The story of Joseph, his suffering and his success served Meshalma well as a framework for the expression of his thoughts on theology and morality. What better demonstration of God's power and providence could there be than Joseph's rise to power against great odds? Indeed, says the author, "this plan (Judah's plot to be rid of Joseph) was a stupid one, for you cannot humble anyone whom God wishes to help." (176b) Furthermore, declares Meshalma, goodness will be rewarded for "if you have sown well before God, you will reap assistance from Him in your misfortune." (176b) Thus, although Joseph, whose righteousness was exemplary, was rewarded in this world, we cannot eliminate the possibility that even the good will not be compensated until the world to come. So great was God's power that He could, if He wished, set aside a promise which He had made. It was this possibility which made Jacob regard Joseph as dead although he had previously given serious consideration to the validity of Joseph's dreams. (177a) Moreover, it did not matter how carefully man planned and

how sincerely he prayed for God's assistance, the ultimate outcome was in God's power. Witness Jacob, who "with all his arrangements for sending the gift and the prayer to God, placed bereaving in God's power", when he said *וְאֵין כְּאִשְׁרֵי שְׂכָלְהִי שְׂכָלְהִי* (202a).

God's power was regarded by Meshalma as such that "He singles out by His mercy whomever He wishes, choosing from among His worshippers whomever He wishes, granting success to the labors of whomever He wills." (184a) It is not God's favorites alone who are successful, however, for "as mighty is God's kindness to His prophets and His saints" that He blesses the unbelievers for the sake of the believer, as in the case of Potiphar. The strange succession of events in Joseph's life gave Meshalma the opportunity several times to digress and to expound his views on the role of divine Providence. First of all he stated that "it has persisted in the minds of masters of religion and science that everything that happens in this world is God's doing, whether sustenance or death, sickness or health.." Yet, Meshalma goes on to say, "none of His deeds comes except as the result of obedience or disobedience, since the worshipper is enabled to do the deed or abandon it. Were it not for that neither reward for obedience nor punishment for disobedience would be necessary, and to sound minds there is complete freedom of action in this." (184a) This view was not exclusively Samaritan, but was part of the philocephic heritage of Jewish and Islamic thought. Involved complications of theological reasoning led Meshalma, in his discussion of Gen. 45.8, to express an apparent contradiction to what was stated above. Here, he cursed "The one who said that man has control over the affairs of his soul, for this is a false claim and a great danger." (208a) It would seem, however, that Meshalma, like his contemporaries found no difficulty in reconciling freedom of choice with God's omnipotence. References to the power of God are introduced whenever the opportunity is presented, and the reader is reminded that "if God wishes a thing, He arranges for its causes."

According to Meshalma, the plan and the workings of the world were pre-arranged by God to function in a certain fashion. Deviation from God's plan as revealed in the Holy Scriptures was sinful. Thus Er and Onan "both died because of their disobedience which was disregard for the wisdom of God..." The tragic fate of Judah's sons should serve as a warning against disobeying another of God's moral precepts, the prohibition of close relations with unbelievers. Meshalma's strong feelings on the subject were based on the fearful expectation that the child of such a union would imitate the deeds of his mother's people. (179b) The mother of Er and Onan was one of those with whom it is forbidden to become related, and Judah, having married her, was the cause of an entire cycle of sins.

A reprehensible marriage was not Judah's only transgression. As the spongy ancestor of the hated Jews, he is treated by Meshalma as

the representative of sinful man in contrast to saintly man as symbolized by Joseph. Despite his statement that Yibbum was legal in Judah's day, Meshalma cannot keep from remarking that, in addition to marrying a foreigner, "a second sin was his (Judah's) in that he married his son to his brother's wife." (180) Judah's sinful inclinations were further attested by the incident between him and Tamar. He succumbed to his desire when "the proper thing to do was to manifest obedience of reason and religion vis a vis what lust urged him to do. (180b) Nevertheless, Meshalma does not disregard Tamar's role in the proceedings. He vents his wrath against women in the strong statement: "May God protect us from the deceit of women, especially the adulterous, sinful women, may God curse them and defend us against them." Joseph's negative reaction to the female wiles of his master's wife is later brought out by Meshalma in his comments on Gen. 38.16. Indeed, the Judah and Tamar narrative is regarded by the author as having been placed in the midst of the Joseph story expressly "in order to make known to us the difference between the two of them." (178a) Meshalma does not deny that Judah repented, and by reading the perfect "he heard (שָׁמַע)" for the imperative "hear! (שְׁמַע)" in Deut. 33.7, he even admits that God heard his voice. Nevertheless the future of his descendants was in a bad state. This is borne out by means of a very devious interpretation of Jacob's blessing, (Gen. 49), which is regarded as a series of reproaches. By interpreting אֲבִי , "your father," as, אֲבִיִּי "poor", the commentator concludes that only the poor and the weak will bow to Judah, and even the bowing refers only to obedience, not dominion. Judah's teeth were white, not from "milk" בָּלֵן , but from "fat" בָּלֵן , the fat of forbidden foods. The mention of the vine in v. 11 indicated sinful voluptuousness rather than prosperity.⁷²

Meshalma and his nephew Ibrāhīm, did not limit themselves to pointing out the evils of Judah and his descendants by roundabout textual interpretation. Their dislike showed itself also in their open opposition to the Jews and their interpretation of the Scriptures. Meshalma was violently opposed to the Jewish theory that Joseph's wife was Dinah's daughter, on the grounds that it hurled "this pure and chaste prophet into the most grievous incest." He regards the "entire thing as a forbidden disagreeable matter, since she is first of all the daughter of his sister, and secondly the daughter of adultery out of wedlock, and thirdly the daughter of an infidel and a polytheist." He deems even more ignorant and impossible than the preceding, the Jewish interpretation according to which Dinah married her brother Simeon.⁷³ Such an idea is regarded by Meshalma as an attempt by the Jews to minimize the sin of their ancestors. A further blast against the Jews is elicited from Meshalma in his comments on the expression "your God and the God of your father." There, without any further clarification, he sums up his opinion of Jewish exegesis in the statement: "As for the Jews, they

corrupt the interpretation of the Holy Scripture and their beliefs are perverted and they are unbelievers." (203a)

The traditional Samaritan attitude to the Jew, so clearly brought out in the commentary, was not confined to attack. It found positive expression in the scrupulous care with which Samaritan heroes and holy places are glorified at every opportunity. The decision of Joseph's brothers to go to Nablus, rather than elsewhere, to pasture the sheep was natural, since, according to Meshalma, the place was known for "the abundance of the pasturage and the fine air of the place and its temperate climate and abundant waters." In addition, "they were anxious to visit the illustrious spot, the place of the direction of prayer, the Qibla, since they were fully assured of its excellence..." Moreover, Reuben was particularly anxious to go there "so that he could go up to the mountains to worship God there and to seek forgiveness for his sins." (173b) Indeed, he was thus occupied on Mount Garizim, the Holy Mount, at the time of Joseph's sale. In other sections of the commentary, Meshalma has greater opportunity to dwell on the virtues of Garizim. Like all Samaritan commentators, he associates it with important events in the lives of the Biblical heroes and the Patriarchs. Adam was moulded from its earth, Jacob had his dream there, and numerous other incidents of divine significance occurred there, regardless of the place-name given by the Biblical narrative, for Garizim has twelve names.⁷⁴

Although the section of the Bible under discussion gave the commentator only a limited opportunity to elaborate on the Holy Places, it afforded ample room for expansive discussion of Joseph, the revered ancestor of the Ephraimite tribes. He was regarded by Meshalma as a veritable saint and prophet. Apparently influenced by the Muslim principle of the prophet's immunity from sin, the commentator could find no fault in Joseph's character or behavior. He was a paragon of virtue, "occupied with the sciences and knowledge, with virtue and fear of God and with righteousness and good behavior." (171b) His being sold into slavery was not a punishment but a trial such as God visited "upon His prophets and His saints, His chosen ones and His loved ones as an admonition to whoever would be admonished." (176a) Meshalma regarded this as merely a step in the fulfillment of God's plans for Joseph. No matter how serious the situation might appear to be, "God's care was with him because of his learning and his pious practice, his asceticism and his obedience and his divine knowledge." Because he bore his God-sent trial patiently, he became a king, and "because he overcame his lust with self-restraint and crushed it out of fear of God, God rescued him." (183b) Joseph's perfection was far-reaching in its influence. Through him others prospered and even gained faith in God, as in the case of Potiphar. This gift of Joseph's showed itself once again when he stood before Pharaoh and advised him as to the future course of events. Indeed, says Meshalma, "it

is said that at that hour, Pharaoh and whoever was with him believed, through Joseph." (194a)

Joseph was distinguished also by the moral strength which enabled him to withstand the blandishments of his master's wife, in contrast to Judah who turned voluntarily to a harlot. It was such behavior which caused Joseph to be called the most pious of his brothers. (184b) Despite his exemplary behavior, however, Joseph was allowed to be imprisoned by a suspicious Potiphar. This, too, was regarded by Meshalma as a test, "for God tests the righteous...for the purpose of saving them from charges in the world to come and in order to lift them to noblest ranks." (186b) Once again Joseph bore his sufferings patiently to gain the fullest measure of grace and thereby became a model to be emulated by everyone in whom the stimulant of passion becomes too vigorous... (187a) This humility of Joseph's reply to his fellow prisoners' worry over their strange dreams, *הלא יאצלהים נהרנים* (Gen. 40.8), opened to Meshalma another praiseworthy facet of Joseph's character, for "he did not claim the knowledge but attributed wisdom to God." (188a) So great was Joseph's superiority and so clearly was his wisdom divinely inspired, that Pharaoh would consider no one else to take charge of the kingdom and administer its affairs. This, according to the commentator, "was the result of Joseph's great merit, and his honesty toward God outwardly and inwardly." (194a) That Pharaoh did not regret his choice was shown by his joyous reaction to the arrival of Joseph's brothers. Meshalma found that "this indicated the fine behavior of our master Joseph in his administration and the kindness of his relationships and the abundance of his graciousness to all." (209b)

Joseph's advice that Pharaoh choose "a man, prudent and wise" to administer the state gave Meshalma an opportunity to briefly cite his own political opinions. The expression, "a man", according to Meshalma, indicated that all these properties had to be in one man. This was as it should be, "because when one man is like that, he can manage better than a group of men or a multitude, for in a multitude opinions differ and affairs and administration are hurt." (193a) The responsibility incumbent upon a leader of men was hinted at by the commentator in his discussion of Judah's weakness in the face of temptation. There he states "that a sin is graded according to the rank of the one who commits it, and this is a serious error for one like this powerful chief." (180b)

The commentary, even within the limited scope of the Joseph story thus runs the gamut of subject matter from theology to politics. The author, in addition to offering subject matter almost encyclopedic in nature, also acted as a compiler and editor of the views and opinions of others. As has been shown, he used material from many sources and employed various exegetic methods, depending on what suited the particular

subject under discussion. Although, occasionally, Meshalma tried to avoid duplication by referring the reader to other discussions of the same topic, the commentary remains wordy and repetitious. Of course, a contributing factor to this stylistic fault is the eclectic nature of a work such as this, which culled its material from many sources. As a result of this very tendency, however, the commentary offers an excellent source of Samaritan opinion on many subjects.

The medieval period, which marked the height of Islamic power and the golden age of literary activity among Arabs and Jews, exerted a degree of influence and stimulus upon Samaritan literary productivity also. Meshalma, like all Samaritans since the Arab conquest, lived in a predominantly Islamic atmosphere. He spoke and wrote in Arabic and probably possessed at least some acquaintance with Arabic literature and legend. The evidence derived from the section of the commentary under discussion, is mainly of a linguistic nature, although in several instances Meshalma seems to have used principles derived from Muslim practice, as well as legendary references from Arabic sources. We find Osmath, daughter of Potiphar, Joseph's wife, referred to as Zalsika. The name is definitely Arab, but is used in Islamic tradition for the wife of Potiphar. He also uses words and expressions reminiscent of Qur'anic language, such as the Muslim form of the name of Pharaoh. Also, Shechem and Garizin are referred to as the Qibla, the technical Muslim term for the place to which prayer is directed. Other technical words employed in Muslim theology are also used by the author, for example, *wapi* (173a) which in Muslim theology refers to the highest degree of inspiration, and *ilyam* (174b) meaning a lower degree of inspiration. In addition, Meshalma uses the Muslim title *Imam* when he mentions Marqah (172b), and Moses is called *al-Rasul*, the title given him by the Muslims. The author's constant use of the phrase *عليه السلام*, and similar expressions after mentioning the patriarchs, prophets, etc., is also a characteristic of Muslim usage. Another point is his use of "but God knows best", which is very common in Muslim Commentaries when discussing disputed points of interpretation. That is, the Commentator will express his views after giving the views of others, but end up *والله اعلم*. His care to protect Joseph from any stigma of sin, as previously mentioned, may indicate the influence of the Muslim idea of "stigma", freedom of the prophet from sin. There is, however little evidence of Islamic influence in the actual interpretation. In many cases, even where material is apparently derived from Arab tradition (see notes to translation of the text), the connection between the two is tenuous and both may often be traced to a common Jewish source.

Despite the ancient rift between the Jews and Samaritans and the differences between them, many Rabbinic ideas infiltrated from Jewish sources to the Samaritans. This is particularly true of the legendary

material in the Midrashim.⁷⁶ The comparison of Meshalma's interpretations with those of the Jews has in many cases brought out a close relationship between the author and at least one of the Jewish comments. The latter, being the products of different men at various periods of the development of Jewish thought, themselves present not one but a variety of explanations and interpretations for any given passage. Thus, in one case the parallel may be found in an ancient Midrash; in another, Meshalma's view is identical with that in a medieval commentary. It is, however, difficult to determine when we are dealing with accidentally parallel interpretations, resulting from the nature of the content, and when with borrowed material or material derived at an early date from a common source. Enough of the interpretations in this commentary do show Jewish derivation or influence to conclude that such influence existed despite the conscious Samaritan animosity to anything Jewish.

Where the interpretation stems from Samaritan belief and dogmatic principle, no parallel is to be found, of course, in Jewish lore. Explanations which emphasize the glory of Shechem, Joseph's absolute perfection or Judah's sinfulness, are exclusively Samaritan. Conversely, the Midrashic legend concerning Joseph's arrogance as a cause of his suffering, or the explanation of 'לך as a "merchant" rather than a "Canaanite", to absolve Judah of the sin of intermarriage,⁷⁷ find no place in Meshalma's commentary.

Due to the dearth of Halakhic subject matter in this section of the commentary, the extent of Jewish influence in this field is difficult to determine. Samaritan Halakhic material has, however, been fully treated and discussed in the works of such outstanding authorities on the Samaritans as Geiger, Wreschner and others.⁷⁸ The similarities between Jewish and Samaritan law and exegesis clearly stem from the fact that both were based on a common source, the Pentateuch. The differences resulted from the different development undergone by each as a result of basic differences in traditions and beliefs and the circumstances under which they grew. As the work of a Samaritan steeped in the culture and faith of his people, Meshalma's commentary reflects the crystallized synthesis of Samaritan thinking after the spurt of theological activity during the Middle Ages.

NOTES TO THE INTRODUCTION

The following volumes of a general nature were consulted for this brief introduction to Samaritan history:

- Ben Zebi, I. *Sefer Ha-Shomronim* (Tel Aviv: Stybel Pub. Co., 1935)
 Gaster, M. *The Samaritans* (London: Oxford University Press, 1928)
 Montgomery, J. A. *The Samaritans* (Philadelphia) The John C. Winton Co., 1907)
1. Although most critics agree with this view, i.e. that the Samaritans are of Ephraimite origin, Ezekiel Kaufman supports the traditional view that the Samaritan tribe consisted of a group of foreigners who adopted and corrupted the religion of the Hebrews. They were consequently rejected by the Jewish community. For proofs of his argument see, E. Kaufman, *Golah ve-Nezar* (Tel Aviv: Dvir Co. Ltd., 1929) pp. 239 ff.
 2. Gaster, M., "The Samaritans," *Encyclopedia of Islam*. Vol. IV, p.124.
 3. *Ibid.*
 4. J. A. Montgomery, *op. cit.*, p.285; Ben Zebi, *op. cit.*, p.169.
 5. A. E. Cowley, *The Samaritan Liturgy* (Oxford: The Clarendon Press, 1909) Vol. I, p. vii.
 6. J. A. Montgomery, *op. cit.*, p.299.
 7. *Ibid.*, p.310.
 8. M. Gaster, *Samaritan Eschatology*, p.55.
 9. A. Geiger, "Die Gesetzlichen Differenzen" *ZDMG*, XX, pp.569-570.
 10. Montgomery, *op. cit.*, p.205.
 11. Levi Emrich, *Das Siegeslied* (Berlin: H. Itzkowski, 1897), p.11.
 12. Montgomery, *op. cit.*, p.206.
 13. A. Neubauer, *Chronique Samaritaine*. Appendix II.
 14. A. S. Halkin, "Relation of the Samaritans to Saadia Gaon," *Saadia Anniversary Volume* (Am. Academy for Jewish Research: New York, 1943), p.278.
 15. Ben Zebi, *op. cit.*, p.172.
 16. M. Gaster, "The Samaritan Literature, a Supplement," *Encyclopedia of Islam*, Vol. IV, p.7.
 17. Ben Zebi, *op. cit.*, p.172.
 18. M. Gaster, Supplement, *Encyc. of Islam*, IV, p.10.
 19. Ben Zebi, *op. cit.*, p.173; Gaster, *The Samaritans* (London: Oxford Un. Press, 1902), p.153.
 20. E. Robertson (ed.), *Rylands Catalogue* (Manchester: Manchester University Press, 1938), p.110, Cod VIII.
 21. Gaster, *ibid.*, p.11. Steinschneider, *op. cit.*, p.322.
 22. Gaster, *The Samaritans*, p.154.
 23. Montgomery, *op. cit.*, p.294.

- John W. Nutt, *Fragments of a Samaritan Targum* (London: Trubner & Co., 1874), p. 137.
24. Montgomery, *op. cit.*, pp. 234-235. Cf. Ex. 20.17, Deut. 5.18.
25. This will be shown in greater detail below.
26. Halkin, *op. cit.*, pp. 290, 298.
27. A. Geiger, *ZDMG*, XX, pp. 140, 141.
28. *Ibid.*, p. 170.
29. A. Geiger, *Nachgelassene Schriften* (Berlin: L. Gerschel, 1875-78), p. 262.
- A. S. Halkin, *Relation of the Samaritans to Saadia Gaon*, pp. 284-5, 295.
- A. Neubauer, *op. cit.*, pp. 104, 105.
- J. W. Nutt, *op. cit.*, p. 135.
30. A. S. Halkin, "The Scholia," *JQR* (New Series, XXXIV, 1943), p. 57.
31. See below Meshalma's Commentary, pp. 203a, 195b.
32. A. Geiger, *ZDMG*, XX, pp. 532ff.
33. This information is derived from the colophon and title page of the manuscript. The title page of the Columbia MS reads in part as follows:
- هذا كتاب شرح السفر الاول من تاليف العالم مسلمة بن
 النسيج مرجان الدنعي... قد شرح فيه المذكور الى عند واحد
 יהודה שלח לגבוי א' י' קו' ומן הסל המדכור ואלו תמא השרח
 כמל שרחה המר ארמיה מן המר בחפוב תשמח המדכור صاحب המראה
 والمقدمة في اوله
 صال ابن ارميه الدنعي
- In the colophon, the scribe tells us that he is a descendant of Muslim b. Murjān and again delimits the latter's work.
34. M. Gaster, "The Samaritan Literature," *op. cit.*, p. 13.
35. Gaster, *The Samaritans*, p. 154.
36. Ben Zebi, *op. cit.*, pp. 62-67.
37. Gaster, "The Samaritan Literature," *op. cit.*, p. 11.
38. Steinschneider, *op. cit.*, p. 322.
39. E. Robertson, "Ibrāhīm al-Ayyah," *Essays In Honour of the Very Rev. Dr. J. H. Hertz* (London: Edward Goldston, 1942), p. 344.
40. Cowley, *op. cit.*, Index sub voc. Muslim (Meshalma) b. Murjān. Robertson, *Rylands Catalogue*, Cod. XIII, XV, XVI, XIX.
41. Gaster, "The Samaritan Literature," *op. cit.*, p. 13. Gaster, *The Samaritans*, p. 143, distinguishes between Ibrahim ibn Ya'qūb and Ibrāhīm al-Ayyah, but Robertson, "Ibrāhīm al-Ayyah," *op. cit.*, p. 343, points out that Gaster is wrong.
42. Ch. Rieu, *Supplement to the Catalogue of the Arabic Manuscripts in the British Museum* (London, 1894), Cat. no. 55.
43. Z. Ben Hayyim, "Sefer Asātīr," *Tarbiz*, 14(1943), p. 120.
44. See D. Sassoon, *Ohel David*, p. 565, cat. nos. 373 and 374. A manuscript having the same title is described as a commentary on Genesis in questions and answers in Arabic.

45. Cowley, *op. cit.*, p. xxxiii.
46. Cf. supra, note 33.
47. I. Friedländer (ed.), *Selections from the Arabic Writings of Maimonides*, (Leyden: E. J. Brill, 1909), p. xiv.
48. *Ibid.*, p. 75.
49. S. L. Skoss, *The Arabic Commentary of 'Alī b. Sulaiman, the Samaritan, on the Book of Genesis* (Philadelphia: J. P. S., 1928), p. 70.
50. *Ibid.*, p. 75.
51. T. Nöldeke, *Über einige Samaritanisch-Arabische Schriften die Hebräische Sprache betreffend* (Göttingen: Dieterichschen Buchhandlung, 1862), p. 3.
52. Skoss, *op. cit.*, pp. 52-54.
53. Meshalma's Commentary, p. 174a.
54. *Ibid.*, p. 180a.
55. *Ibid.*, p. 174b.
56. Meier Klumel, *Mishpatim, ein Samaritanisch-Arabischer Kommentar zu Ex. 21-22, 15* (Berlin: H. Itzkowski, 1902), p. v.
57. Nöldeke, *op. cit.*, p. 5.
58. Meshalma's Commentary, p. 171b.
59. *Ibid.*, p. 184a.
60. *Ibid.*, pp. 178a, b.
61. See below the discussion of Meshalma's reaction to the Jewish tradition that Joseph married the daughter of Dinah and p. 195b of the text.
62. Meshalma's Commentary, p. 193b.
63. *Ibid.*, pp. 185a, 189a, 186b, 195a.
64. *Ibid.*, 185a:
- בן ובבטן אט אכלה כחיה לא הוקד
 סובי לחי טובות פניו ירע
 187a: *Ibid.*, p. 177b:
- מא אדמי עירחסה. 180. פלאן תחלל תאלדל
 אכל החכה. 202a. האאן השדיד...
 לא אסי מן. 206b. לא האאן תעלון
65. *Ibid.*, p. 172b:
- חלמים שלחת למפגנה רחמים
66. *Ibid.*, pp. 182ff.
67. *Ibid.*, p. 194a; *Infra*, Part II, n. 113.
68. *Ibid.*, p. 179a; *Infra*, Part II, n. 49.
69. *Ibid.*, p. 181b, *Infra*, Part II, n. 52, 62.
70. This is particularly true of the exegetic material from sections on Exodus and Leviticus, which although not the work of Meshalma, were written in his style and spirit. See:
- M. Klumel, *Mishpatim, ein Samaritanisch-Arabischer Kommentar zu Ex. 21-22, 15* (Berlin: 1902)
- S. Hanover, *Das Festgesetz der Samaritaner nach Ibrāhīm ibn Ja'kub* (Berlin: 1904)
- A. Geiger, *ZDMG*, XX, pp. 143-170, 527-573.
- A. Geiger, *Nachgelassene Schriften*, III, pp. 255-274.

72. A. Geiger, *EDWG*, XX, pp. 157, 158.
73. Meshalma's commentary, p. 195b, *Infra* Part II, note 107.
74. A. Geiger, *EDWG*, XX, p. 154.
75. Meshalma's commentary, p. 195b, Part II, n. 104.
76. A. Geiger, *EDWG*, XX, p. 569.
77. Cf. BR 87.4; MEG 39.7-23.
78. Halkin, *Relation of the Samaritans to Soudia*, p. 273.

English Translation

(171a) Then the Law¹ tells that our Master Jacob did not leave the places in which his fathers dwell, but established them as his own dwelling, according to His word, And Jacob dwelled in the land of his father's sojournings in the land of Canaan. (Gen. 37.1) For God had given these lands to our Master Abraham and to his descendants after him to inhabit them, according to His word: "And I shall give to you and your descendants the land of your sojournings, all the land of Canaan." (Gen. 17.8) This became the distinction between Esau² and our Master Jacob, both of whom were children of our Lord Isaac and (were twins) in one womb; Esau inhabited the lands which his fathers had not inhabited, whereas Jacob dwelled in their habitations and lived in their lands. He and his descendants became especially associated with it forever.

The story opens with his lineage and the events which occurred, including all that happened between our Master Joseph and his brothers and the reason for their hatred of him, according to His word: "These are the generations of Jacob, Joseph being seventeen years old, was feeding the flock with his brethren." (Gen. 37.2) As for the implication of אלה וילדוהו' עקב (Gen. 37.2), that is, these are the offspring of Jacob,³ the text continues with a statement about Joseph so that it be made known that the central theme is the account of what happened to him.⁴ Regarding His statement that Joseph was seventeen years old, verily He knows what was and what will be. He knew in advance that Joseph would go to Egypt and that his father would miss him and that he would be reunited with him there. Thus from this date we may derive the estimate of the extent of time during which he would be separated from his father for reasons which only He knows. He says of our lord Joseph, והוא נער את בני בילה ואת בני זלפה (Gen. 37.2) (171b) that is, and he was a youth with the sons of Bilhah and with the sons of Zilpah, the wives of his father, a matter of which we have already spoken. He was pasturing the flock with his brothers. This may mean that he used to pasture the flock with the children of the concubines apart from the rest of his brothers. Or the meaning of the word א may be "over," so that the meaning becomes, and he was over the sons of Bilhah and over the sons of Zilpah, since א has many possibilities of interpretation varying according to the requirement of the sense: sometimes with, and sometimes "over," and sometimes "in," and sometimes "from." Our Master Joseph was master over them and over their possessions, and everything that they possessed he disposed of freely.⁵

He explains the causes which brought about the hatred of Joseph by his brothers. In the first place, he used to be a tale-bearer about them to his father and bring to his father's attention and relate to him whatever quarrels or wicked deeds and the like took place among them,⁶ according to His statement: ויוגו' יוסף את דבתם יעה אל אביהם (Gen. 37.2) and Joseph brought evil slander about them to their father. Slander has many meanings, such as: tales, abominations, hateful charges and sometimes insults and the like, and in each place what suits the sense is required. The second factor which caused his brothers' hatred for him was his father's greater love for him than for all his brothers, as it says: Now Israel loved Joseph more than all his children. (Gen. 37.3). The reasons for this love are specified in the verse: Because

he was a son of his old age (Gen. 37.3), since a very old man despairs of begetting children and feels very kindly toward his youngest child and is worried lest another raise him. He felt greater love for Joseph because he saw him occupied with the sciences, with knowledge, and virtue, with fear of God, with righteous deeds and good behavior.⁷ Because of this greater love for him he began to dress him in the garments of princes,⁸ according to His word: וַיַּעֲבֹד אֱלֹהֵי יְצִתָּהּ עִסָּא (Gen. 37.3) that is, he made for him a striped garment, and it is known that the women in the land of Egypt to this day wear a cloak over their garments which they call العصا (the striped garment).⁹ It is also possible that the meaning of עִסָּא is the shirt of a scholar who is immersed in the sciences, because people say, in describing a person of this nature, עִסָּא (learned man) but God knows best.¹⁰ When his brothers saw him in such a garment and saw that his father's love for him was greater than for them, they hated him so that they could not look at him, as it is stated: They hated him and could not speak peaceably to him (Gen. 37.4) that is, they were not able to converse with him in peace. So they decided to harm him fearing (172a) lest their father give what he had exclusively to him in preference to them. In the meantime, our Master Joseph had a dream and he informed his brothers of it, that is he related it to them, and their hatred for him was still further intensified, according to His word: And Joseph dreamed a dream and he told it to his brethren and they hated him yet the more. (Gen. 37.5) He said to his brethren, Truly, I saw in my sleep that we were binding sheaves in the fields and my sheaf was standing alone and upright and your sheaves were surrounding my sheaf doing obeisance. His brothers knew the meaning of his dream and they were afraid because of it, for they knew his religious nature and his piety, his godliness, and that he would not lie, and that he would not have set forth this dream other than it really and truly was. So they said to him, הַלֹּךְ הַמֶּלֶךְ עֲלֵינוּ אִם אֶעֱבֹד אֱלֹהֵי בְנֵי (Gen. 37.8) that is, "Either you will rule over us as king or you will have mastery over us?" So Joseph's situation became known to them and their hatred of him increased because of his dreams and his discourse. And it may be that they all understood the interpretation of the dreams. Some of the learned ones say with regard to the sheaves that they are sheaves of the wheat harvest, so it was a sign pointing to the wheat with which he would nourish them, and that the standing of his sheaf was a sign pointing to his being exalted over them and the elevated position he would have when the would be standing before him; while the encircling by their sheaves and their bowing down to his sheaf was a sign pointing to their standing around him in his presence while he sat, bowing to him and standing before him like slaves before kings.¹¹ This happened when they first stood before him and bowed to him for the first time, as it is stated: And Joseph's brothers came and bowed to him with their faces to the earth. (Gen. 42.6) Now this dream includes two things: one is the elevation of his position over them to the status of king, and the other their need of him and their submission to him. Then our Master Joseph dreamed a second dream and he saw in his sleep the sun, the moon, and eleven stars bowing to him. He disclosed the dream first to his brothers because he thought that something like that would gladden them and that they would rejoice for him over this good thing. Then he explained it exactly when his father and his brothers were present together,¹² for a dream must be repeated exactly as it was seen

with nothing added or omitted, otherwise its interpretation is futile. When he had explained it in his father's hearing, he scolded him and said to him: What is this dream which you saw? (Gen. 37.10) His father upbraided him because he knew the evil of his brothers' secret thoughts about him (Joseph). His aim in doing so was to let his brothers know that this dream could not be realized, and should not be considered. So he said to him: וְאַתָּה וְאִמְךָ לְהִשְׁתַּחֲוֹת לְאָרְצָה (Gen. 37.10) (172b) that is: Shall I and your mother add your brothers really come to bow down to the earth before you? in the sense, shall we bow down to you at this time in accordance with your dream? His expression וְאִמְךָ has the meaning of the interrogative, as well as "give" and "come," as in His word: וְאִמְךָ לְהִשְׁתַּחֲוֹת לְאָרְצָה that is: come now so that I may enter in unto you (Gen. 38.16); and as in His statement: וְאִמְךָ לְהִשְׁתַּחֲוֹת לְאָרְצָה (EX. 1.10) that is: come, let us make a show of our cleverness to him. The meaning is that it was the intention of Master Jacob to remove the idea from the minds of his children and to make them understand that this dream had no significance.¹³ But he kept the matter in mind, for he understood the purport, that something like this would happen to Joseph and that this was something which would manifest itself in a concrete way, and would be of consequence. It was confirmed in his mind with great certainty that Joseph would be possessor of the highest rank, for he had evidence from what he had seen of Joseph's wisdom and actions, as it says: וְאִמְךָ לְהִשְׁתַּחֲוֹת לְאָרְצָה his father kept it in mind. (Gen. 37.11) But his brothers became even more jealous and envious of him, according to His words: His brothers envied him. (Gen. 37.11) If it is said that Joseph's mother was dead at that time, yet his father said "I and your mother," the idea is that he was referring to Leah, for she took the place of his mother and was in charge of his upbringing after his mother's death.¹⁵ Thus his father, in this statement spoke metaphorically. This dream was fulfilled when his brothers came before him in Egypt the second time, when they brought Benjamin with them and bowed in Joseph's presence, as it is said: And they bowed the head and made obeisance. And he lifted up his eyes and saw Benjamin. (Gen. 43.28,29) But God knows best.

Know that there are three kinds of dreams. One kind is true and does not need an interpretation from anyone else because its significance is enfolded within the heart of the one who sees it. The great Imam Marqah¹⁶ has said in reference to the unity of the True One: אֵלֵינוּ יִשְׁלַח חֲלֻמֵי אֱהָבָה that is, "you send dreams to admonish those who love you."¹⁷ It has been mentioned in "The Principles concerning Dreams" that, when the senses are quieted and freed in sleep to the interiors of the spirit which carries the faculty of the senses, the souls remain free from the work of the faculties, since they continue to be occupied in reflecting on what the senses bring to them.¹⁸ And when an opportunity is found for freedom once the restraining force has ceased, then the souls ascend, because of their disengagement from their bodies, into the spiritual worlds in which are the impressions of existing things. When they are joined to it, there is impressed on them from those worlds the shapes of things just as a mirror's image is imprinted on another mirror which is opposite, when the screen between them is lifted, and what is to be found on one of the two mirrors will appear on the other in the same proportion. If that form (173a) should be partial, then it will occur in the formative faculty and the memorative

faculty will preserve it as it is. The imaginative faculty cannot imitate it because it was submitted as imitating those forms which are in the mind. This vision and this dream are correct and do not require any interpretation because this is what he saw with his eyes. So far this is the theory of the philosophers about dreams. As for our scholars, they say that an angel of God informs the noble and prophetic soul of some form of hidden knowledge and tells of it, as we mentioned in connection with what the Imām Marqah said, in his words:

אלהים שלחה לאחזונה רוחים

These dreams of our Master Joseph were of the class of revelations from God and the proof of this is that what he dreamed happened in real life, according to His word: And they bowed down to him with their faces to the earth. (Gen. 42.6), and they bowed down to him to the earth. (Gen. 43.26) When his brothers came to Egypt and bowed in his presence and stood before him, he remembered well, as He said: And Joseph remembered the dreams which he dreamed of them. (Gen. 42.9) This is one of the classes of dreams. The second class of dreams is the one for which the dreamer requires someone else to do the interpreting. Such a dream comes to one who is truthful in word and honest in his manner, who does not imagine falsehood in his imaginative faculty, who sleeps in chastity and has a healthy constitution and is not stuffed with food, but who lacks ability to conjecture about anything which he sees in his dream. When he relates the dream, that is explained it, it will be only to an excellent, honest, eloquent, judicious, learned man. For most dreams are obscure and the interpreter requires a faculty of learning and a great amount of the science of the soul and ability in the science of the origins of dreams. It is necessary for the interpreter to consider carefully the distinction between the several methods of interpretation, since they vary in accordance with individuals and manners and crafts, seasons of the year, the health or sickness of the sleeper and his honesty or falseness. When the dreamer says to him: "Verily I have seen a dream," then he will say to him: "It is good, if God wills it." If he then says: "It is my intention to tell you my dream so that you may interpret it for me and tell me its meaning," his answer will be: "Only God Knows the hidden things."¹⁹ He will not claim understanding (of the subject) or God will incapacitate him. Then if he explains it correctly, it is God's generosity to him, as in the case of our Master Joseph, when he explained the dreams of the chief butler and chief baker. It is stated there that they told him their dreams and he said: אלהים לאלהים פהרנים (Gen. 40.8) that is, do not the interpretations belong to God? (173b) This meant that no one knows the interpretations (of dreams), but God, but in His wisdom, He reveals them by inspiration to the wise men and the learned. Similarly, when Pharaoh summoned him to explain the dream he had seen and said to him: And I have heard say of thee that when thou hearest a dream thou canst interpret it. (Gen. 41.15), Joseph's answer to this speech was: בלעדי אלהים לא יענה את שלום פהרה (Gen. 41.16), that is, except God, no one will answer for Pharaoh's security. The purport is: you, oh king, have attributed to me the wisdom whereby a man surpasses the rest of the people, but this wisdom is not mine; it belongs to the Lord of the Worlds, Who is the Giver of wisdom. To Him belongs perfect wisdom, and by Him is it bestowed upon whomever He will. When he acknowledged such a thing, it was given him to be trustworthy in his state-

ments and successful in the accomplishment of his deeds. This is the second type of dreams which are interpretable.

The third kind is the one called nightmares.²⁰ These are the dreams which have no root but are the result of an increase of vapors in the stomach because of too much food and its alteration and the resultant fullness. Because of its excess, there results an activation of the faculty of imagining and its creation of forms which do not exist but which remain in the preservative faculty (in the memory), until the time of awakening. This type cannot be explained as good or evil, but God knows best.

As for Joseph's brothers, their jealousy increased and they brooded a secret hatred for him. They resolved, among themselves that they would go away from the place in which he was, so that they would not see him, lest their secret hatred increase and maybe result in their killing him. So they thought it best to get far away from him, taking the sheep but not taking Joseph with them. They made their way from Hebron to Nablus to pasture them there, as it is said: And his brethren went to feed their father's flock in Shechem. (Gen. 37.12) They went to Nablus rather than any other place for three reasons: first was their intention of getting away from Joseph so that they would not see him; and second, because of the abundance of the pasturage and the fine air of the place, and its temperate climate and abundant waters; and third, so as to visit the illustrious spot, the Qibla the place of the direction of prayer,²¹ since they were fully assured of its excellence, having seen it with their own eyes when they were with their father.²²

According to some, it was only Reuben who compelled them to come to this place, so that he could go up to the mountains to worship God there and seek forgiveness for his sins from His mercy, and pardon for his error. For he was (one who was) fasting continuously, devoted to prayer, standing in worship, repenting of (174a) any sin he had committed and expressing regret for any error he had made. It may be that their absence with the sheep was prolonged and anxious conjecture regarding his children and his sheep disturbed our patriarch Jacob. So he said to his son, our Master Joseph: "O my son, your brothers have taken the sheep and gone on with them to Nablus to pasture them. Go to where they are and bring me news of their safety and the welfare of the sheep." Thanks to the goodness of his character and the lack of any inclination to disobey the command of his father, he answered him: "I hear and obey," according to his word to his father:

הני (Gen. 37.13), that is, Here I am. If anyone says: it was known to our Master Jacob that his sons hated Joseph, therefore why did he entrust him and send him and not someone else to go to them, and who did he not fear for him in view of their secret hatred for him? (The answer is) that actually our Master Jacob did not think that his sons would cause any harm to befall their brother.²³ He also knew Joseph's trustworthiness and lack of falseness, so he desired to send him because he would bring truthful information exactly as it was. God brought that about in order to carry out His plan so that what He in His wisdom knew of in advance, might be accomplished, and such arrangement cannot be denied.²⁴ Joseph our Master, spoke to his brothers in this sense when he made himself known to them in Egypt, saying: So now it was not

you that sent me hither but God. (Gen. 45.8) Thus God, when He wants something to be accomplished, provides causes.

When our Master Joseph set out from his father's house, from the district of Hebron, as it says: אמאק חברון that is, from the meadows of Hebron, he came to Nablus, as it says: ויבא שכמה (Gen. 37.14), and he came to Shechem. It may be asked why it does not say ויבא לכנם; actually such a usage is often found in the Law for it is similar to His word חבריה whose original form is חברים, and like His word ארכה whose original form is ארכ.²⁵ There are many cases resembling this type and listing them would take too long. But some say, regarding the meaning of words of this sort, that they are synonymous nouns with the same sense. When he reached Nablus, he looked for them there and did not find them. But while he was going about looking for them, one of the angels²⁶ surprised him while he was wandering in the desert and said to him: What are you seeking? He answered: I am seeking my brothers. This is according to His word: And a certain man found him, and behold, he was wandering in the field and the man asked him, (174b) saying, What seekest thou? and he said, I seek my brethren. (Gen. 37.15.16) His word here, איש refers to one of the angels, and it is understood that it refers to an angel because of the Ha which is joined to it, since Ha is not combined with א unless it was mentioned previously, in which case his identity is assured and he becomes האיש. This is called the Ha of Definiteness.

It is likely that the angel assumed the form of a man so as to show him the way and inform him of where his brothers were pasturing their flock, because when he asked what he was seeking, Joseph asked him for information about them, in His statement: איהם הם רעים (Gen. 37.16), which means, "Tell me, now where are they pasturing." The angel said to him: "They have departed from here, and I heard them saying that they were going on to Dothan." People have divergent views about what direction or what place Dothan is. What is most likely, although God knows best, is that it is in the neighborhood to the east of Nablus. He who says that it is in the well-known place known today as Joseph's Well, is mistaken, for several reasons. First of all, water is found in abundance in the aforementioned well, whereas the pit into which they threw Joseph had not water in it, according to His word: And the pit was empty, there was no water in it. (Gen. 37.24)²⁷ Secondly, it isn't on the road to Jerash,²⁸ which leads toward Egypt, for the aforementioned road now leads only to Nablus without any doubt. When his brothers had cast him into the well, they say down to eat. Suddenly a caravan, coming from Jerash and going towards Egypt, passed. So they lifted him from the well and sold him to them, as will be explained presently. Thirdly, after they had cast him into the well, Reuben left them and ascended the Holy Mountain for prayer and supplication.²⁹ He returned to them after he had been sold and did not find him in the well, as will be told in detail later. If he had been in that place it would have been impossible for him to go and return in one day, because it is far distant from Nablus, as much as three days travel or more, and God knows best. Thus the meaning is clear that Dothan is near Nablus in an easterly direction.

When our Master Joseph came toward his brothers, and they say him from the distance before he reached them, they

began to consult together about some stratagem against him, according to His statement, "They conspired," (Gen. 37.18) (175a) since the meaning of an expression such as this is found to be stratagem, according to His word, By their wiles wherewith they have beguiled you. (Num. 25.18) The proof of their plotting a stratagem while they conspired about him is indicated by their making plans to murder and destroy him, according to His word: They conspired against him to slay him. (Gen. 37.18) Each one of them began to say to the other: Behold this dreamer cometh; come now, therefore, and let us slay him and cast him into one of the pits and we will say, an evil beast has devoured him, and we shall see what will become of his dreams. (Gen. 37.19-20) All of them resolved to kill him save Reuben, who did not want to do it since he was in the midst of the days of atonement and repentance and dedicated to prayer and worship. Consequently a deed like this was difficult for him because of his fear lest he add to his sin and his atonement be annulled. Thus he said to his brothers: "There is no need to spill his blood; cast him into this pit and leave him in it. It is better for you than to kill him with your own hands, for you will be responsible for his blood." Then he began to make them see and understand the classes of fear, so they yielded to him in that matter, either because of fear of God or because God prevented them from killing him, or because they feared that someone might have seen him when he reached them, and if they killed him, that person would tell their father about it. Reuben used cunning against them in this advice in order to save him from them because he was unable to save him by force. He intended to return to the pit when they had left it and snatch him from it and return him to his father, as it is stated: That he might deliver him out of their hand to restore him to his father. (Gen. 37.22) When Joseph reached his brothers, straight away, before a question could be asked by him or answered by them, they stripped him of the garment which his father had made for him and for which they envied him, that is, the striped shirt, as He said, And it came to pass, when Joseph was come unto his brethren that they stripped Joseph of his coat, the coat of many colors that was on him. (Gen. 37.23) When Joseph saw what they had done and ascertained his fate at their hands, he began to ask for help and to humble himself before them.³⁰ (175b) However they did not heed it. This incident became known afterward, when his brothers went to Egypt and he began to treat them in a hard-hearted manner, they spoke of this incident in their words: אנל אשמים אנוהו על אשינו גזר ראינו בגרה נפשו (Gen. 42.21), that is: "Verily we are guilty on account of our brother whose distress of soul we saw when he humbled himself before us and we did not hear." There became known also the fact that Reuben had expressed pity for him and prevented them from harming him, in the words there: And Reuben answered them saying, Spoke I not unto you saying, do not sin against the child, and ye would not hear.³¹ (Gen. 42.22) It also (became known then) that Simeon was more cruel toward him than his brothers, for this is clearly indicated by Joseph's imprisoning only him of all his brothers because of what he had witnessed of the harm he had done him.³² Then, after they had removed his garment, they threw him into the pit which was empty of water, according to His word: And the pit was empty, there was no water in it. (Gen. 37.24) And they were saying to him in a disparaging manner, while they did this to him, "we will see what will become of your dreams," for they said: וורא אר יהיה חלמ (Gen. 37.20), And we

will see what will become of his dreams. And God knows best. After that they sat down next to the well to eat some of the provisions, but Reuben was not with them. He had advised them to cast him into the pit, and when he saw Joseph asking for their help and not being answered, he was moved by mercy and compassion for Joseph. So he fled from their presence so as not to witness the harm done to his brother. This meaning is clear because when he returned to the pit, knowing that they had cast him into it, as he had advised them, and did not find him, he said: "The child is missing." Not knowing that his brothers had sold him, he was certain that they had killed him, according to His word about him: And also where shall we seek his blood. (Gen. 42.22)³³ And God knows best.

They were sitting, eating their provisions and speaking to one another about what they would do about Joseph's pleas, because they had begun to show compassion for him and were perplexed. Meantime, while they were thus engaged, behold an Ishmaelite caravan was coming from Jerash carrying wax and theriac and shah-ballut, -shah-ballut is gall-nuts,³⁴ and heading with this toward Egypt, according to His word:

וישאו עיניהם ויראו ומה ארחה ישמעאלים באה ממצרים
 וגאלים ושאים נכא וגוי ולוס הקלכים להוריד מצריאה
 (Gen. 37.25), that is, "they lifted their eyes and saw a caravan of Ishmaelites coming from Jerash with their camels loaded with wax (176a) theriac and gall-nut, traveling to go down to Egypt." When they say this caravan, as they were conversing, Judah advised his brothers to sell Joseph to this caravan, saying to them: "This one is our brother and of our blood and flesh. What profit is there in killing him? It is better that we sell him and do not kill him, and we will conceal his blood," according to His word: And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood. Come, let us sell him to the Ishmaelites and let not our hand be upon him, for he is our brother and our flesh. (Gen. 37.26-7) The explanation of ואצל is "profit," and the meaning of the rest of the speech is understood. Natural tenderness and human mercy prevailed over them and their hard-heartedness toward Joseph, who was cast into the pit, naked, thirsty, hungry and half-dead from blows, was diminished. They approved of Judah's advice, according to His statement: And his brethren hearkened. (Gen. 37.27) Thus they all agreed to sell him and refrained from killing him. Since they harbored in their hearts a secret hatred for him, it was not possible for them to free him and return him to their father. They were afraid lest he reveal the truth about what had happened to him at their hands and they be shamefully dishonored before their father. As we have said before, if God wishes a thing, He arranges for its causes. When the caravan arrived, they took hold of Joseph and lifted him up from the well and sold him to them for the lowest of prices, which was twenty dirhems of silver. This story is one of the wonders of time, the like of which has not happened, and glory to the One who inflicts such trials upon His prophets and His saints, His chosen ones and His loved ones, as an admonition to whoever would be admonished, and may God include us among those who are patient and steadfast through trials, and perhaps we shall resemble the righteous ones. The men of the caravan who bought our Master Joseph were Ishmaelites, and they were also called: מדיאנים that is - "Midianites, merchants."³⁵ So we know that they were from the town of

Midian³⁶ and that they were merchants traveling from Midian to Jerash (Gilead) bringing from there whatever would bring profit in Egypt, and travelling there with it to trade by it. The purchase and sale of Joseph for a low price came to them by chance and they were eager to buy him since they were greedy in their search of a profit. This desire to buy something cheaply is customary among merchants. Now the price of a newly caught slave in those days was (176b) 30 mithqals of silver. This may be deduced from His word: If an animal wounds a slave or a maidservant, 30 pieces of silver shall be given to his master. (Ex. 21.32) How much more is the value of this Master, for he had no equal in all creation. Also at the time of his sale to the Ishmaelites, he called to his brothers for help and begged them not to sell him to strangers and hand him over to those who were of another religion and belief. But they did not help him or free him. Indeed, by force of their grudge against him, they sold him into slavery seeking to get rid of him. The caravan set out with him and brought him to Egypt. When they sold him they bound him by oath not to reveal anything that had happened to him but to keep the secret. They were cognizant of his religious nature and knew that he would not violate his oath. Then after that, Reuben came and followed their track to the well with the intention of lifting up Joseph from it and returning him to his father as he had secretly planned. But he did not find Joseph in the well. He had been absent at the time of Joseph's sale, as we have mentioned previously. He was at the top of the Holy Mountain which is Mount Gerizim, praying and imploring and beseeching God, asking forgiveness for his sin and pardon for his error and his iniquity. Since we have previously discussed this matter, its repetition is unnecessary. When he did not find our Master Joseph in the well, he tore his clothing because of his distress over his brother and his sorrow over a person who was perfect in his knowledge and practice and chastity and intelligence and political sagacity, according to His word: And Reuben returned to the pit, and behold, Joseph was not in the pit, and he rent his clothes. (Gen. 37.29) For he thought that his brothers had killed Joseph, and this shows that Reuben alone of all his brothers loved Joseph. As for Judah, he feared the spilling of innocent blood lest the Creator demand payment for his blood (from him). Yet, because he harbored in his heart hatred for Joseph, he advised his being sold so that they might be rid of him, and so that his dream might be nullified by his becoming a slave and thus unable to be king over them, since he desired his misfortune and the bringing to naught of his dreams. This plan was a stupid one because you cannot humble anyone whom God wishes to help, and if you have sown well before God, you will reap assistance from Him in your misfortune; so do well and you will achieve rest at your end. It is evident from the context that Joseph's brothers who had sold him moved, immediately after the sale, from the well to another place. We derive this from Reuben's appearance at the pit, and from the fact that when he did not find Joseph in it, it says of him: (177a) וישב אל אחיו ויאמר הילך איתנו ונא אור אבי נא (Gen. 37.30), that is, "and he returned to his brothers and said: The child is missing, and wither shall I go?" This means that when Reuben did not find Joseph in the pit, he set out for the place where his brothers were, to inquire after him and to investigate the matter. When he did not find him with them, he despaired of his life, and made this statement, its sense being, "since I have not found him, where shall I go?"

or where shall I come?" So he became perplexed, not knowing what to do. For it seemed certain to him that his brothers had killed Joseph, since they did not inform him of his sale. Probably if they had told him about it, he would have informed his father of it. But what God knows beforehand must inevitably come to be.

Then they planned something which would make them safe from their father's wrath when he asked for news about Joseph. They took a kid of the goats and slaughtered it, and they brought Joseph's garment which they had stripped from him, that is, the striped shirt which he had on. They dipped it into the blood of the goat which they had slaughtered and they took it with them and brought it to their father. Then they said to him: "We found this shirt on the road in this condition and we were in doubt concerning it, and not being sure, we brought it to you so that you might recognize whether or not it is your son's shirt." He recognized the shirt. It is possible that they did not strip Joseph of his shirt when they cast him into the pit but had only resolved to do this deed. Reuben was forced to conceal the affair and could not tell his father what had happened because, having decided that Joseph was dead and that his brothers had killed him, he feared lest his father suspect him together with his brothers of the murder, and not absolve him as against his brothers. Also, if he told him that his brothers had killed Joseph, the affair would be more distressing to his father than saying a wild beast had eaten him. So he regarded concealing it as the more fitting procedure. This was in accordance with what he knew beforehand of what would come of these causes. It has been said that they rent the garment in the manner of a wild beast, and that is why he said: An evil beast has devoured him. (Gen. 37.33) This was the most probable conclusion since he thought that if a man had killed him he would have taken his garment.

It may be asked: Since the Holy Scripture had mentioned that his father kept Joseph's dreams in his mind, according to His word: But his father kept the saying in mind. (Gen. 37.11), then how did it occur to him that he could be dead through being seized by some wild beast or others, according to His statement: Joseph has been torn in pieces. (Gen. 37.33) The answer is that this was a promise from God, and a promise may be (177b) set aside by God, and for this reason his statement that an evil beast had devoured him is proper. Moreover, when the prophets knew of something of this kind, they did not claim for themselves knowledge of the hidden. By virtue of the thought that Joseph was dead, our Master Jacob tore off his garments and put on sack cloth, according to His word: And Jacob rent his garments, וַיִּשַׁק יַעֲקֹב וַיִּרְעוּ אָבְנָיו (Gen. 37.34), which means that he put sack cloth on his loins. And God knows that "mish" is a sack and this is understood from the meaning of his words: And as one of them opened his sack, (Gen. 42.27)³⁷ And it was as though he did what they express in our days as, "So and so has been left alone with the sack." This indicates the magnitude of the mishap and the overwhelming sorrow, and how it affected him emotionally so that he would accept no consolation, according to His word: וַיִּקְרַע לְכָל בָּנָיו וְכָל בָּנוֹתָיו לִנְהֻלָּתוֹ וַיֵּאָבֵד לְהַתְנַחֵם וַיֵּאָבֵד לְכָל בָּנָיו וְכָל בָּנוֹתָיו לְהַתְנַחֵם וַיֵּאָבֵד לְכָל בָּנָיו וְכָל בָּנוֹתָיו לְהַתְנַחֵם (Gen. 37.34-5), that is, he mourned for his son many days, and all his sons and all his daughters arose to comfort him, but he refused consolation. He said: Nay, I shall go

down to my son mourning to the grave. It says, all of his daughters, but he had no daughter except Dinah, so this must refer to his daughter and the daughter of his son who was Serah. He makes this allusion because they were in the same position as his daughters, but God knows best.³⁸ Some explain His word, to comfort him but he refused to be comforted, as meaning that the aforementioned came to condole with him but he did not accept condolence and refused it. Both views are similar in meaning although the first is closer to the sense, especially in its literal meaning. They say that His statement, and his father mourned him, refers to our Master Isaac,³⁹ because he was overcome with grief over Joseph as was Jacob. This means that Isaac wept with his child Jacob over Joseph because of what he knew about Joseph, to the effect that God had made him perfect in his form and qualities, and indeed he was unparalleled in his time and unique in his age as regards knowledge and practice, intelligence, management and political sagacity. His grief for him was so strong because he was the child of Jacob's old age, and also Jacob blamed himself for being careless about him by sending him to find out news of his brothers and the flocks, and because the righteous should die only a natural, not a violent death, and this was a violent death. There was another reason which was that (178a) it is customary to carefully watch that the bodies of the righteous be buried, and since he thought that he had not been buried, his grief over him was doubled. What indicates that His statement: And his father wept for him (Gen. 37.35), refers to our Master Isaac is that in His word: and all his sons and daughters rose up to comfort him, his father is not mentioned, though it would have been more fitting that his name be mentioned before theirs. Only our Master Isaac was crying over both Jacob's sorrow and the loss of Joseph, But God knows best.

The Holy Scripture had mentioned that the Ishmaelite Midianites who bought Joseph sold him in Egypt to Potiphar, the servant of Pharaoh, King of Egypt, for whom he was chief executioner,⁴⁰ according to His word: And the Midianites sold Joseph into Egypt, unto Potiphar, an officer of Pharaoh, and captain of the guard. (Gen. 37.36) Then, when the Holy Scripture has completed the story of what happened to Joseph at the hands of his brothers and before telling of what finally happened to him in Egypt, it presents the story of Judah and what happened to him in order to make known to us the difference between the two of them.⁴¹ One of them came to the adulteress intentionally and committed adultery with her, whereas the second was pursued by the adulteress and refused her, saying to her: How then can I do this great wickedness, and sin against God? (Gen. 39.9) This narrative begins with His statement, וַיִּבֶן בְּעֵת הַהִיא (Gen. 38.1), that is, "and it was at that time." The obvious meaning of this is that it was the time of the sale of Joseph, but this does not agree with correct chronology. If we admit that, we will find that the date is very difficult for us, because from the time that Joseph was sold to the time that they went down to Egypt is 22 years, as we determined it previously. It was in this period that Judah forsook his brothers and married and had three children. He married off the first who then died. He married the second to his brother's wife and then the second one died, and he put the wife off until the third one should grow up, at which time he would marry him to her. Then, when he had become mature and he did not marry him to her, the incident with his aforementioned daughter-in-law occurred. And she became pregnant and bore him two children, one of whom grew up and

married and had two children, Hezron and Hamuel, who were among the group entering Egypt. If we compute that, it will turn out that the first year that Joseph left them, Judah married and at the completion of that year Er was born, and the second year Onan came to him, and the third year Shelah arrived. Then on the day that Er was seven years old he married Tamar and after living with her for a year, he died, and Onan married her and lived with her for a year. Then Onan died and Shelah's age was seven, so Tamar delayed until Shelah should grow up. (178b) His father did not want him to marry at the same age at which his brothers had married, for he feared lest he die as had his brothers. The clear meaning of that will be given later, if God wishes. The Law mentions that a long time had passed, as it is stated: the days were many. (Gen. 38.22), then Judah's wife died. After he had got over his grief at her death, it mentions what happened between him and Tamar, and that she became pregnant with Perez and Zerah, and a year passed until she brought them forth. When Perez was seven years old, he married and had, at the end of a year, Hezron, and after a second year Hamuel was born to him. This reckoning amounts to 20 years, and the two additional years are the period for the death of Judah's wife and his consolation for her. This will complete the 22 years. Thus it was at the time of the birth of Hamuel that they entered Egypt. And God knows very well that this reckoning is very difficult for many reasons.⁴² Indeed, Judah's marriage took place in the first year in which they appeared out of Harrān and we have worked out its period in recounting the incident of Dinah. It may be sought there, for that is a fuller calculation than this, despite the fact that it is still difficult for the mind to accept.⁴³ But God knows the hidden and the obvious.⁴⁴ The meaning of His word, and God knows best, at the beginning of the story of Judah: And it came to pass at that time, goes back to the incident of Tamar and the concentration on that. Judah's marriage and the children who were born to him and what happened to them are only mentioned in order that the story of his condition may be related to it. It is possible that his experience with Tamar happened some time after the sale of Joseph, but God knows best about that because estimating and investigating concerning it distracts the mind and leads to confusion. We ask God's forgiveness for both exaggeration and underestimation, for He knows what was and what will be.

The story of Judah tells that when he decided to marry he left his brothers and repaired to a man named Hirah in a land called Adullam, according to His word: Judah went down from his brethren, and turned unto a certain Adullamite, whose name was Hirah. (Gen. 38.1) Now, this land is near Hebron and it is possible that Judah went on to that country, according to His word: And he saw there. (Gen. 38.2) Judah became the companion of Hirah because he found him excellent company, for there was godliness in him. During his stay with him, he saw the daughter of a man called Shuah, one of the Canaanites, and she pleased him and he married her, as it is stated: And Judah saw there a daughter of a certain Canaanite whose name was Shuah, and he took her and went in unto her (Gen. 38.2) Thus, Judah's first sin was his marriage with a Canaanite woman who was forbidden to them, for his ancestors had not approved of such a deed.⁴⁵ The aforementioned wife became pregnant (179a) by him and she bore a son and named him Er. Then she conceived and bore him a second son whom she named Onan. She conceived again and bore him a third son and

she named him Shelah. Then the Law mentions here His statement: And he was in Kazbah when she bore him. (Gen. 38.5) I was in doubt about the meaning of this expression, and I did not find that any of the scholars mentioned anything at all concerning the meaning of this, so I have taken only the plain meaning, that when she bore Shelah, Judah was in a place called Kazbah, since the meaning is, "and he was in Kazbah at the time of her bearing him."⁴⁶ But God knows best, and I ask His forgiveness both before and after. Then Judah married his eldest son, Er, to a woman named Tamar, and this Er was an evil-doer before God, according to His word: And Er, Judah's first born, was wicked in the sight of the Lord (Gen. 38.7). The reason is that he knew what he must do with his wife during intercourse, but he neglected the proper thing and he did the opposite. He used to enter the second place instead of the vagina, and entering other than the vagina is an extremely grave sin.⁴⁷ For this reason his disobedience was grievous before his Lord, and God caused him to die. When Er died, Judah said to his second son, Onan: Go unto the wife of your brother, do your duty by her and raise up seed for your brother. For at that time it was the lawful thing for a brother to marry his sister-in-law, just as two sisters were lawful for one man. So it was if the brother died without an heir that brother's wife would become a duty to a man so that he might raise up an heir for him. But when the Holy Law came down and forbade the wife of one brother to another brother, there came down the legitimization of the marriage of a female cousin to her male cousin. Yet if one of the cousins dies without an heir then it becomes the duty of one of the children of his uncle to take his wife, if the wife is also a member of the family. A stranger not of the community may not take her, as it has been transmitted to us in the story of the daughters of Zelophchad.⁴⁸ And if that female relative is forbidden for some other reason, as for example, if she be his mother-in-law or the daughter of his father-in-law, or something like that, then it is not lawful for him to take her. His word: וַיִּבֶן אֵת (Gen. 38.8), that is, "and join her," means you have an obligation to her and to the fulfillment of her rights, as in His word, וְנָתַן יְבוּם אֵלֶיהָ (Deut. 25.5), that is, "the levir shall enter in unto her." And those who explain it as her husband's brother are in error for Yibum is a command regarding something we must do ab initio, (179b) and he himself does not become her brother-in-law by virtue of the act which is done ab initio.⁴⁹ A discussion of this meaning will come in its proper place, if God wishes. When Onan entered unto Tamar, his brother's wife, it was known to him that the child he would have would be in his brother's name and his spirit was too niggardly and he was too mean to give a child of his in the name of his brother. So it was that when he lay with her and he was aware of the flow of the semen, he withdrew from her and dropped his semen upon the ground so that she would not become pregnant by him,⁵⁰ as He said: וַיִּשְׁפֹּךְ אֶת שֵׁמֶן עֵינָיו (Gen. 38.9), that is, "he caused corruption in the earth," and the Exalted One called this deed "corrupt," as He said וַיִּשְׁפֹּךְ אֶת שֵׁמֶן עֵינָיו (Gen. 6. 11), that is, "the earth became corrupt." In this sense Onan acted perversely. This expression has another meaning and that is, he destroyed his seed upon the earth, and it is possible that the meaning of אֶת שֵׁמֶן עֵינָיו is "and he destroyed"⁵¹ from the meaning of His word, וַיִּשְׁפֹּךְ אֶת שֵׁמֶן עֵינָיו (Gen. 19.13) that is, "for we will destroy," and the statement וַיִּשְׁפֹּךְ אֶת שֵׁמֶן עֵינָיו (Gen. 19.13), that is, "God sent us to destroy it," and the word, וַיִּשְׁפֹּךְ (Ex. 12.23) that is, "the destroyer," and the statement וַיִּשְׁפֹּךְ אֶת שֵׁמֶן עֵינָיו

(Deut. 4.31), meaning, "He will not forsake you and he will not destroy you." In this sense Onan became the destroyer of his seed in the earth and he became guilty for their blood. From either of these two points of view the deed is abominable to God, and the one who does it is deserving of death for his making of none effect the command of the Law and his opposition to Divine injunction. In support of this, we have His statement Gen. 38.10 וירק בניו יריה את אשר עשה וימיה גם אלו that is, "what he did was evil before God and He killed him also." The meaning is that his death was related to the death of his brother, and so we know that they both died because of their disobedience, which was disregard for the wisdom of God. He created male and female only so that their like might come forth from them for the Godly wisdom requires this so that the species may remain. A man should be cautious of happenings such as this, and beware of having relations with unbelievers or taking one of their daughters so that they may not give birth to one such as will imitate the deeds of his mother's people. God forbade the like of this in His word: Gen. 38.10 לא תקחתי לך נקבה (Deut. 7.34), that is, "do not become related to them through marriage, do not give your daughter to his son and do not take his daughter (180a) for your son lest he mislead your son from following Me." The mother of those two, Er and Onan, was one of those with whom it is forbidden to become related. The proverb makers say that misfortune will fall upon the head of whoever takes someone not of his kind. The cause of this sin was Judah; and they say that a second sin was his, in that he married his son to his brother's wife, but God knows best. Then Judah, not content with what happened to his two children, promised his daughter-in-law, Tamar, that he would marry her to his third son Shelah. He feared lest she marry someone else and thereby bring shame upon his home. Therefore he said to her: Remain a widow in the house of your father until Shelah, my son, grows up, and I will marry him to you." For he said to himself: If I marry him off at the age at which his brothers entered into marriage, he will die as they did, according to his statement: Gen. 38.11 For he said, lest he also die, like his brethren. So Tamar travelled to her father's house, and stayed with him, awaiting the fulfillment of the promise which had been made to her. A long time elapsed, as it is said: Gen. 38.12 וירבו הימים of time was prolonged,⁵² and Judah did not fulfill his promise concerning his son whom he had pledged to her, and who had matured, according to His word: Gen. 38.14 For she saw that Shelah was grown up and she was not given unto him to wife. During that time, Judah's wife had died and he consoled and comforted himself, as it is said: Gen. 38.12 And Shuah's daughter, the wife of Judah, died; and Judah was comforted. After his grief over the death of his wife had been eased, he set out for the place where his flocks were, to shear them and he took his friend, Hirah, to accompany him. The flocks were in a place called Timnathah,⁵³ which was towards the south. Some of the commentators explain Timnathah as ad-Darum,⁵⁴ which is the south. Tamar was told that her father-in-law was leaving the city and going down for the shearing of his flocks at the aforementioned place. She had already heard of the death of his wife and her uppermost thought was that he would follow his lust and would give it precedence over his human qualities, in the sense that his inclination was strong and

his restraint weak. For this reason she made herself tempting for the purpose which she was conniving; that is he removed her garments of widowhood, according to His word: Gen. 38.14 And she put off from herself the garments of her widowhood. This was an ancient custom that a woman, upon becoming a widow, should put on a garment different from the garments of adornment and beauty which were reserved for the wife. And the garments of widowhood remained upon her until she took another husband or died. This reminds one of the proverb among the women, who say, "The widow's garment is long." Then she took the veil and wrapped herself in it to disguise herself so that she would not be known, according to His word: Gen. 38.14 And covered herself with her veil and wrapped herself. The commentators explain והתחלף as, "she disguised herself," and the purport is that she changed her state, that is, she denied the state in which she was.⁵⁵ She sat at the gates of Ainaim on the road to Timnathah, which she knew her father-in-law would pass on his way, so that he might think that she was from that village.⁵⁶ When Judah approached and saw her, he thought that she was a harlot and he turned unto her, as it is stated: Gen. 38.15,16 When Judah saw her, he thought her to be a harlot, for she had covered her face. And he turned unto her by the way. This is an indication of her seeking sin, for from the time he saw her and thought she was a harlot he desired her. The proper thing to do was to manifest obedience to reason and religion, vis a vis what lust urged him to do, because an important command from the great God is of utmost seriousness. Indeed, a sin is graded according to the rank of the one who commits it, and this is a serious error for one like this powerful chief.⁵⁷ When his lust overcame his intelligence and the religion, he said to her: Gen. 38.16 הבא נא אצליך (Gen. 38.16), that is, "come now that I may come in unto you," meaning that he demanded the shameful deed of her. The plot against him was accomplished decisively and finally, for he did not know that she was his daughter-in-law, according to His word: For he knew not that she was his daughter-in-law. (Gen. 38.16) She wanted to recover her just claim against him and make him fulfill his duty to herself. May God protect us from the deceit of women, especially the adulterous, sinful women; may God curse them and defend us against them. So it was when she was sure of his desire and that he longed for her, she said to him: "What will you give me in exchange for your coming in unto me?" He answered her: "I shall send you a kid of the goats." But she demanded a pledge for that, that is a guarantee, saying: "What will you give as a pledge until you send the kid?" He said to her: "What is the pledge that I shall give you?" And she replied: "Give me your signet and your head band⁵⁸ and your staff which you have in your hand." Her aim in demanding these three things (181a) was to obtain additional proof for the confirmation of the argument against him so that he would have no excuse and would be unable to deny her. The Holy Text tells that he gave her what she demanded and he lay by her side and he knew her and she conceived by him. But the text is understood and does not require repetition. Thus her device against him worked and she got from him by cunning what she desired. Immediately, she left for her home and removed what she had been wearing and again put on the garments of widowhood, as it is explained in the Text, so that neither the people of the place nor anyone else would know about her.

When Judah left her, he sent a kid of the goats,

which he had promised her, with his friend Hirah, in order to recover the pledge which he had left with her, but he did not find her. He asked the people of that place about her, and said to them: "Where is the harlot who was here publicly on the road?" They replied: "We know nothing about her." It seems from this answer that the people of that place were little concerned about the vice of this profession and did not disapprove of this evil act. Therefore their sins were lit, and their action abominable. Judah's companion returned to him and told him she was missing. He said: למה לא תביא לי אתה (Gen. 38.23), that is, "let her take it lest we be scorned," meaning, let her take what she has so that we shall not be scorned on her account, nor be blamed ourselves because of her. But he did not know about what would happen to him because of the things which she had taken from him. She is called here Zonah and Kedeshah, and these two names have the same meaning. The Kedeshah is called Zonah, and it is said that there are five kinds of Zonah. One of them is the wife who is an adulteress and whose adultery is known; the second is the one who has no husband and commits fornication; the third is the maiden whom a man deceives and deflowers; the fourth is the Kedeshah who commits adultery by her own free choice; and the fifth one is the Mubaddala, and there are two views about the meaning of Mubaddala. According to one of them, she is traded with by coming and leaving and by being bought and sold, and the second meaning is that she is one who touches what is forbidden her and voluntarily intrudes upon what is filthy, and indulges in vile practices. She treats God in a way that does not please him and her aim is contrary to the divine command.⁵⁹ (181b) There is a regulation for each of these in the Law and if God wishes, mention of it will come.

Then when three months elapsed after the incident between Judah and Tamar, her pregnancy became obvious and they informed Judah in the statement: "Tamar, your daughter-in-law has committed adultery and is pregnant by adultery," according to His word: And it came to pass about three months after, that is was told Judah, saying, Tamar thy daughter-in-law hath played the harlot, and moreover, behold, she is with child by harlotry. (Gen. 38.24) Now pregnancy is obvious in a woman only in the third month or at the end of it, since the meaning of כשלושה may be that it was after three months had elapsed or approximately three months,⁶⁰ by analogy to His word, אלף אש, אלף אש (Ex. 12.37), that is, about three thousand men,⁶¹ and like His word אש אלפים (Ex. 32.25) that is, about three thousand men." But God knows best. The ancients have prescribed that for a woman whose husband died, or for a divorcee, marriage to another man is not lawful until after three months lest she be pregnant by the first man and the relationships be mixed.⁶² For a woman menstruates once every month and if it happens to her three times in the specified time, it becomes a witness to her not being pregnant. If she menstruates three times before the three months pass, judgment cannot be passed about her marrying a second man until three complete months have elapsed, for it has happened to some women that they are carrying a child, and that menstruation occurs while they are pregnant. If the woman whose husband died or who was divorced were not mature, nevertheless her remarriage would not be valid until after three months elapsed, because it has happened to certain women that they

become pregnant before maturity. The reason for that is that the manifestation of pregnancy at the beginning is hidden. The first sign of it is the withholding of the menses. When it is withheld, it is divided into three parts. The best part it is withheld, it is divided into three parts. The best part becomes the food of the embryo, and that which is inferior to it is carried into the breast and becomes milk. The worst part remains as excess which is expelled at the birth of the baby. By means of two of the parts the belly grows big and one part produces the milk. The first traces of milk in the breast are not evident until three months after conception. It may happen that someone whose husband died or a divorcee be at the end of her pregnancy and she gives birth and the child dies. If that happens and another man wants to marry her after she is purified from childbirth, this is lawful before the passage of three months. However, if the child is found and suckling it is not permissible for anyone to marry her until after the child is weaned. But God knows best.

Now, let us return to where we were, which is that when the people of (182a) Tamar's district saw the swelling of her stomach and the abundant flow of her milk, they knew that she was pregnant and they said to Judah: Tamar, thy daughter-in-law, hath played harlot, and moreover, behold she is with child by harlotry. (Gen. 38.24) and Judah said: הבניאיה ותסרף (Gen. 38.24), that is, "bring her out that she may be burned." This sentence was applicable in his case as it is by all his descendants and his brethren. It was known by them that if a woman traded her sex of her own free will, contrary to the religious law, she was to be killed by the cruelest means so that others might be disciplined, and comparison made between the pleasure of intercourse and the pain of burning in Hell. Since this sentence was well known among the righteous, the punishment has come down in the Holy Scriptures in accordance with the well known law, as He said: And the daughter of any priest, if she profaneth herself by playing the harlot, she profaneth her father, she shall be burnt with fire. (Lev. 21.9)⁶³ This is the sentence on daughters of priests. The others are to be stoned according to His word: Ye shall bring them both out unto the gate of that city and ye shall stone them with stones that they die. (Deut. 22.24) In either case it is necessary to kill the adulterer and the adulteress for whom death is obligatory by this hideous and well-known form of death, so that whoever sees it will be disciplined. When they brought Tamar forth for burning, she hastened to send the signs she had with her to her father-in-law, and she said: "By the man to whom these belong am I pregnant," according to His word: When she was brought forth, she sent to her father-in-law, saying: By the man, whose these are, I am with child. (Gen. 38.25) She sent to him the seal and the head-band and the staff, and she said to him: "Acknowledge, now, to whom these belong, for I am with child by their owner." And Judah recognized them and perceived the validity of the sign, according to His statement: And Judah acknowledged them and said, she is more righteous than I. (Gen. 38.26) He confessed the sin and confession is one of the requisites of repentance, and he acknowledged that she had been kept back from his son, as He said: For as much as I gave her not to my son, Shelah. (Gen. 38.26)⁶⁴ Then he manifested a second step in the requisites of repentance, according to His word: And he knew her again no more. (Gen. 38.26) For one of the conditions of repentance, when it is undertaken by one who has committed a sin, is that he make a covenant with God that he will

not do the same thing again. Indeed, repentance is regret for excess and regret is the pain which the heart feels for what has happened. The reason for regret is the awareness on the part of the heart that sin cuts the bond between the person and his Lord, and that he obligates himself for the past, present and future. The past is the rectification of what has been an excess by means of fasting, prayer and almsgiving. (182b) The present is continuous obedience and making a re-inforced covenant with God that he will not revert to sin. The future is the renunciation of everything forbidden and the fulfillment of every bounden duty⁶⁵ which is laid upon him, and the continuous plea for forgiveness, and by much effort the sin may be erased.⁶⁶ In this way the good inclination is strengthened and the evil inclination is weakened. That is realized by self-restraint in the face of temptations and by steadfastness of the good inclination which is opposed to lust. The reason for the steadfastness of the good inclination is knowledge of the harm in lusts. And when this knowledge is mastered, it is called faith, and faith is the certainty that lust cuts God From His servant. Judah made amends by the repentance which was actually incumbent on him according to the universal Law, just as Reuben rectified matters by repentance. The indication that Judah's repentance was accepted is what the text says of him in the blessing of the Messenger, to the tribes.⁶⁷ in His statement: And he said, the Lord has heard the voice of Judah. (Deut. 33.7) It was said that Tamar stayed with Judah in order to have enough of the means of life, only because she had become the mother of his children, yet she remained with him as an everlasting repentance.⁶⁸

At the time she gave birth, the midwife knew that she had twins, according to the statement: And it came to pass in the time of her travail that behold, twins were in her womb. (Gen. 38.27) The late sheikh Sadakah,⁶⁹ the physician, gave two explanations to account for bearing twins. The first is that man ejects of his semen more than one foetus requires, so nature divides it, by the power of Him Who has the strength and the wisdom, into two embryos, and the condition may be true of more. The second view states that is because of the difference in the two spasms of the man and the woman, since this brings about a difference in the movement of the womb in its attraction. For the womb, when it draws semen, is subjected to successive movements like one swallowing morsel after morsel, because of the womb's desire for the union of the two emissions. And God knows best that this second view is more rational;⁷⁰ and I, poor slave, am one of those who prefer this solution of a situation where there has been intercourse, and pregnancy takes place, and twins come. But God knows the truth. The aforesaid sheikh also said, in describing the appearance of the child (183a) in the womb of his mother, that he is bent over with his face upon his feet and his two palms upon his two knees, with his eyes upon them and nose between the two knees while he rides his heels, and his face is toward his umm. His umm is the protection of his heart, which is the place of his soul. But that depends upon the uninterrupted assistance of God's mercy and favor and whoever ponders this divine secret and Lordly matter is astonished at the wisdom of God and glorifies His unity, and blessed be God the best of creators. He also describes how the child leaves the body of his mother, stating that customary child-birth is brought about by the splitting of the covering which

protects the embryo, and letting out the fluids contained on his head for the delivery so that it is easier to separate him from his mother by the weight of his descent. For this reason, delivery with the feet first, that is, when the child comes out feet first, tends to weaken the child and inversion is not possible. Therefore it is said that whoever is born in this fashion usually will not live and he may kill his mother. Glory to the One who brings forth one soul from another.

Let us return to what we were dealing with, which is that when Tamar sat down for the delivery with the midwife below her, one of the two children put out only his hand from the womb of his mother while his body remained. This was contrary to the usual custom of giving birth, so when the midwife saw that, she became greatly astonished, and taking a piece of crimson silk she tied it on his hand, saying "this one came out first." She made that a sign for him so that she might know that this was the one who came first. But the opposite happened, for when his hand returned inside, the second child burst forth and came out before him, according to His word:

וְהָיָה כַּאֲשֶׁר יָדוּ וְהוּמָה יָצָא אֶתְּוֹ וְיָצָא אֶתְּוֹ
(Gen. 38.29) that is, "it so was at the time of the drawing in of his hand, behold, his brother came forth, and she said, why have you burst forth upon us? and she named him Perez," derived from this meaning. Then the child whose hand had come out first, came out, and she knew him by the crimson, and she named him Zerah. It is said that they pressed together at the time of the birth in order to get out and they became like a swimmer in the water, and Zerah forced his hand out, in his haste to emerge. But it was not possible for him because of the strength of Perez, for he continued to press upon him so that he emerged before him. And this is a great miracle. Glory be to the mover of movements. Therefore Perez became a man of power, and from him came the most numerous progeny, and according to what is said a dynasty of kings began with him and a people, whence came the nation of the Jews, came from his seed, and God knows best. (183b)

When the narrative closed the incident of Judah and what happened therein, it returned to the story of our Master Joseph and continued the account of him which has preceded. The exalted One said, and He is the most trustworthy of all sayers: And Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh's, the captain of the guard, bought him. (Gen. 39.1) This statement was made before the account of the incident of Judah in His statement: And the Midianites sold Joseph into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard. (Gen. 37.36) The repetition of the sentence here is for the sake of opening the narrative so that the account may be continuous. The meaning of this רֹאשׁ הַכְּבָשִׁים is the "head of the slaughterers," for the expression כֹּהֵן occurs in many places where the reference is to slaughtering. Certain of the interpreters explain it as "head of the executioners," that is, chief over anyone who was an executioner in the king's household. This meaning is likely, for anyone with whom the king was greatly angered and for whom execution was obligatory, was imprisoned with him.⁷² This meaning also suits well His statement about our master Joseph: And the Lord was with Joseph. (Gen. 39.2), in the sense that he was sold to the most evil of men, bloodthirsty, hard-hearted, pitiless, yet Joseph suffered no harm at his hands, either in his religion

or in his person, despite the fact that his religion was known to them to be that of the Hebrews, according to their word about him, "ay v'x" a Hebrew," and this was contrary to their religion. One of the most abominable things to all the people of Egypt was when a Hebrew lived and sat among them. They were not able to eat food with him, according to His word: Because the Egyptians might not eat bread with the Hebrews for that is an abomination unto the Egyptians. (Gen. 43.32) There was no one like our Master Joseph in the world in his time, first in beauty of countenance, in appearance and in bodily form, according to His word: And Joseph was of beautiful form and fair to look upon. (Gen. 39.6) His beauty was well-known to former ages as it will be famous to the generations to come. His master, who had purchased him, had power over him both by reason of being his owner and possessor as well as by reason of his being the king's executioner, yet he was not able to attack him in his person, and in this sense the text says of him: And God was with Joseph. (Gen. 39.2) God's care was with him because of his learning and his pious practice and his asceticism and his obedience and his divine knowledge. As for the fate of sale and servitude which overtook him, this was a trial from God for him. Because he bore it patiently, he became a king, and because he overcame his lust with self-restraint and crushed it out of fear of God, God rescued him. Because he clung to God, he was prepared to receive (184a) His revelation, to obtain light from the light of His guidance. Because he bore prison patiently and had persevered in obeying God, he became prince over him who had been his master, and over the one who had been the cause of his suffering, the wife of his master. He was prosperous and successful in all his movements and dealings, and was supported by divine assistance and godly favor, according to His word: And he was a prosperous man. (Gen. 39.2) For this reason his master showed regard for him and honored him and appointed him as servant in his house, according to His word: And he was in the house of his master, the Egyptian. (Gen. 39.2) When his master saw that God's help was with him and that he was successful in everything that he attempted by the assistance of God, and by reason of the way things prospered in his hand, he became very favorable toward him,⁷³ as He said: And his master saw that the Lord was with him and that the Lord made all that he did to prosper in his hand, and Joseph found favor in the eyes of his master. (Gen. 39.3,4) This passage indicates that because of Joseph's presence in his house, Potiphar gained religious faith and a reliance on the power of God. For when he saw Joseph in this situation, he attributed the power to God, who is the All-powerful and the Willer, singling out by His mercy whomever He wishes, choosing from among his worshippers whomever He wishes, granting success to the labours of whomever He wills, and he became aware that God was with Joseph and was causing his efforts to succeed. When he saw that his prosperity had greatly increased, he did not attribute it to the doings of the stars nor to anything else, nor to its being a matter of accident, as would occur to the minds of the common people.⁷⁴ It is firmly established in the minds of masters of religion and science that everything that happens in this world is God's doing, whether sustenance or death, sickness or health, and everything else which it would be too long to mention and list. And none of His deeds comes except as the result of obedience or disobedience, since the worshipper is enabled to do the deed or to abandon it. Were it not for that, neither reward for obedience nor punishment for disobe-

dience would be necessary, and to sound minds there is complete freedom of action in this. May God make us one of those who perceive the right and so act in accordance with it as to lead to the most generous reward. Amen.⁷⁵

After Potiphar took Joseph as a servant, he set him over his house and everything he possessed, and entrusted him with all of his affairs, and delivered over to him all his wealth, including his cattle and his property. He raised his rank above that of all his servants, and his love for him was greater than it had been at first, according to His word: And he ministered unto him; and he appointed him overseer over his house and all that he had, he put into his hand. (Gen. 39.4) And from the time that he appointed him over all of that, his blessings increased manifold and added good things came to him for the sake of Joseph, as He said: And it came to pass from the time that he appointed him overseer in his house and over all that he had, (184b) that the Lord blessed the Egyptian's house for Joseph's sake. (Gen. 39.5) This indicates how mighty is God's kindness to His prophets and His saints. Indeed he shows the unbelievers his care for the believers so that they may know that such a thing is achieved only through faith, and fortunate is the one whom God favors.⁷⁶ Then the statement about the blessing is repeated to indicate that it fell upon everything he owned whether it was in the house or in the field, although he had already included everything, in His word: And the blessing of the Lord was upon all that he had in the house and in the field. (Gen. 39.5) For this reason he left everything he had in the hands of Joseph, including purchase and sale, real estate and trade, within the home and outside. For he realized beyond doubt that this divine influence and godly favor had come to him through the blessing given Joseph for his faith and his chastity and his aloofness from sin, and that he knew both rationally and religiously the evil of hiding anything like that. He did not sully his reputation in any way but was faithful and solicitous. For this reason he did not continue after that to seek any information from him nor to ask him about anything except the food which he used to place before him to eat. All was in the hands of Joseph, for him to dispose of, and he no longer supervised him. This is derived from His word: And having him, he knew not ought save the bread which he did eat. (Gen. 39.6)

If it is asked why the beauty of form of our Master, Joseph is mentioned only in this place, according to His statement: And Joseph was of beautiful form and fair to look upon. (Gen. 39.6), the answer is that it came in this place expressly to introduce the incident between him and the wife of his master, so as to be a preface to what follows. Indeed this was the reason for the passionate love for him which was in her heart, and for this reason, He followed this statement with His words: His master's wife cast her eyes upon Joseph. (Gen. 39.7) When she saw his beauty of shape and form, she fell passionately in love with him and she desired him. Then when she saw what God did for him and observed God's providence to him, she wished to have a child by him. This is as it is said: "The one whom God loves, the world loves." So she demanded of him the most evil deed in her request: Lie with me! (Gen. 39.7)⁷⁷ His answer was to refuse her, according to His word: But he refused. (Gen. 39.8) This answer was the opposite of the deed of the one of whom the narrative tells regarding the prostitute, And he turned unto her by the way (Gen. 38.16)

For this reason he was described as the most pious of his brothers.⁷⁸ He made the religious inclination overcome base desire, since base desire is a transitory pleasure which quickly passes away whereas the good inclination is the intellect and the Law and the knowledge of the fact that sins separate God from His servant. For this reason our Master Joseph refused to know the wife (185a) of his master. The reason is that his heart was turned toward God, averted from the bodily passions and engaged in worship, desirous of its benefits, and praising God in a state of nearness to Him. That was the result of knowledge of the importance of self-restraint toward her, for he said: "I shall not allow the stimulant of desire to overcome the intellectual instinct, and sacrifice the advantage of that in which I excel; I shall not give rein to the worldly passion over the call of religion, and thus transgress the reasoned intellect and the prescribed word; I shall not disobey that which is dictated by the intellect and tradition; and I will not suffer the outcome of desire because of disobedience of the proscriptions, lest I lose this world and the next. The reason is that whoever does this conceals from himself the brilliance of the light of the intellect and the law as thin white clouds conceal the light of the sun from us. One only becomes superior to the animals by the (said light) to display its abundance, so argument compels us to show our intelligence. A certain one cited a proverb about passion and a reflection about its power to arouse: *בן ירבבון את בן יבבון את* that is, "in you and in your belly a consuming fire is hidden, you shall not light it, lest you be wood for it." This indicates that if you follow the lustful faculty you will be destroyed, because whenever you think of arousing it, it rages in your heart like fire, and if you abandon it, it dies away like water, when it is absorbed into the earth. A man is man by reason of his intellect and his rational faculty, and his animal character lies in his lust and his anger. Whoever prevails over both of them makes them his possession and benefits by them, in accordance with the direction of his intellect. But if one does not subdue them then the soul and the intellect become their prisoners, with the result that the viler one becomes king and the nobler becomes slave. And this is an extreme loss, for man becomes the associate of the animal, and the animal becomes proportionately more noble than he.⁷⁹

Master Joseph was not filled with the power of lust but with the power of intelligence and the divine word, which drew him to the love of God and fear of Him. He was obedient and he shunned rebellion, and realizing that the mind of his master's wife was the mind of a woman, he wished to address her respectfully, so he said to her: *אני לא ידעתי אתך כי אתה אשה* (Gen. 39.8) that is, "my master does not know anything in his house with me, and everything he has put into my hands; is he not greater in the house than I am, and yet he has not withheld anything from me except you, because you are his wife." (185b) The meaning is that my master has entrusted me with everything that is in his house and nothing is known to him about anything that he put into my hands. Although he is the owner of the substance and the wealth and is the greatest and the stronger, yet he has not held back from me anything except you because you are his wife. I shall not betray him in this vile thing, for he trusts me, and how can I deceive him in

this important matter, so that he will not trust me. I know that if I took any of his wealth it would not anger him and he would not renege with me for it, but if I should do this thing which you desire, upon me, a great sin before God which there would be two sins of paradise,⁸⁰ and the bringing on would result in the loss of punishment, and another sin because of the pains and tortures I would become involved in; and for my master this is what I would become involved in; and as for you, the two mentioned sins would befall you and, in addition, you will be forbidden to him. How can I do this very evil thing and sin against God, according to His word: How then can I do this great wickedness, and sin against God? (Gen. 39.9) The meaning of this statement of his is linked to the intellect and the divine Law; his words, "and how then shall I do this great wickedness," being linked to the intellect and to virtue; and his words, "and sin against God," being dependent upon the divine Word. He knew what the outcome is for anyone who does such a thing, according to the divine Law. So he began to frighten the wife of his master, putting her off, hoping she might desist, so that this deed would not be perpetrated by either him or her. In arguing with her, he used five statements which he felt to be within reach of her understanding. He said first: "If I were to obey you, I would exceed the bounds of the intellect, the Law and virtue, for my master made me overseer of everything in his house, and it is not permissible for me to sin against him. The second argument is that manly virtue does not allow that a person trust me and I betray him. The third is that the intellect understands that this desire will cease, and furthermore, it is a base animal desire and there is no benefit in following it. The fourth is that I know by Law, if I commit this great sin the punishment of the next world must come upon me. The fifth is that if my master should learn that I had done the like of this, he would inflict upon me the punishment that is due, and something similar would overtake you also.⁸¹ But she did not listen to him at all in this entire exhortation, because of the overwhelming nature of her desire and her consuming love for him and her superficial religion. See, oh reader, and compare the deed of Judah and the deed of Joseph. Judah was attracted by his desire, and obeyed it with the deliberate intention of committing adultery, and when he sought unlawful intercourse with the adulteress, she did not yield to him until he gave her the present and he became her prisoner. As for Joseph, (186a) the adulteress asked him, of her own volition and did not demand anything of him, but he did not obey her and did not bow to the strength of his desire. He subdued it and controlled it with the force of his spiritual and rational faculty; he destroyed disobedience by a life of obedience and humbled the instinct of lust by the strength of religion, subdued worldly pleasure by force of firm belief, avoided sin by making chastity prevail and he abstained from pleasure because of the soundness of his intellect. He knew that if he inclined toward worldly passion, this lust would become an idol, receiving his worship, this lust would of his faith. In the same way, note the similarity here to how avoiding it and self-restraint in using it impart good health and soundness to the body; In the same way the disordered by it, result in the soundness of religion and of belief. The ancient sages said: The way to lose a blessing is to be careless of it, and the way to be wasteful is to close your eyes,

And, lo, there is sufficient advice in this ideal. When our Master Joseph did not obey his master's wife, his refusal was not enough for her. She followed him and thought that by the repetition of her demand to him, he would submit to lying with her, for it is customary with most men that when a woman comes near to him, and entices him in such a manner, desire is aroused in him and he desires to know her, especially if she is beautiful.⁸² He did not heed her, for he did not want to profane himself with her and drop his nobility by being with her, so he continued to refuse her, according to His word: And it came to pass, as she spoke to Joseph, day by day, that he hearkened not up to her to lie by her or to be with her. (Gen. 39.10) The meaning of אצלה is "at her side." When she despaired of him, she meditated a scheme for attaining her desire of him by force so that if he did not succumb, she would betray him shamefully. She postponed that until it happened that, when he entered the house as was his custom, to take care of an essential matter, and no one was in the house but Joseph and his master's wife,⁸³ she came toward him and seized him by his garment and said to him: "You must lie with me." When he realized that was her desire, religious zeal and a divine purpose were awakened in him and he tore away from her forcibly, for she held him firmly. In escaping from her his garment remained in her hand, and he went out, fleeing from her, according to His statement: (186b) She caught him by his garment, saying: Lie with me. And he left his garment in her hand and fled, and got him out. (Gen. 39.12) His flight and departure were explainable on the basis of three kinds of fear: first, of God, so as not to sin against Him; second, of the wife of his master lest he should not have the strength to be saved from her; and third, lest someone come and see him while she was holding him and charge him with adultery, thinking him the aggressor, since, according to custom, the aggressor is the man not the woman.⁸⁴

After he freed himself from her and had left her, her hope and expectation of him were cut off. In order to console herself for him, she then undertook a plan of betrayal and deceit in connection with his leaving her. For one of the remedies for burning passion is the refusal to look at the beloved, since looking at him stimulates desire. She called to the people of her house and gathered them together and said to them: "This Hebrew who came to us entered unto me while I was alone in my house and demanded the shameful act of me wanting to lie with me. When I was convinced of that, I cried out loudly and I sought to keep him from me. I tried to seize him, but he left his garment in my hand and fled and departed." Then she kept Joseph's garment at her side until his master came, when she told him, as she chose, the same thing she had told her household. When his master heard that, he became violently angry and his breast constricted and he felt greatly anguished as a result of this incident in his house. He had considered this deed remote from Joseph when he saw God's help to him and the abundance of His mercy toward him, and the greatness of his religious faith and his diligence in worship. But he considered it far-fetched for his wife to have requested anything of that sort. Thus suspicion entered his mind, and for this reason he placed him in prison. He found in that relief for his conscience, for he was convinced that the disapproved action had occurred between Joseph and his wife, and that he had become bad morally. But God didn't give him the power to destroy him, although he was the king's executioner and a man of great strength, for God has in His

world secrets which only He knows.⁸⁵ That was a test of our Master Joseph, for God tests the righteous so that He can make them travel to the place of patience, and He trains them in constancy and He admonishes them in acts of worship. The reason may be that if a slip should occur on the part of anyone of them, He tries them with tests only for the purpose of freeing them from having recompense demanded of them in the next world, and in order to lift them to the noblest ranks. And our Master Joseph, because of his firm belief (187a) in the day of reward and punishment and the soundness of his faith in the fact that there is no escape from the retribution, bore the suffering patiently to gain the fullest measure of grace possible.⁸⁶ By his patience, which is the mark of his firm belief, he became a model who may be imitated by everyone within whom the stimulant of passion becomes too vigorous. And whoever reflects on his (i.e. Joseph's) way of life, will restrain his soul from doing wickedness with the curb of godly fear and in the hope for the mercy of his Lord, in fear of His punishment and in dread of what may overtake him in this world, if he realizes it, as has been said in this connection כי טוב ליה במות מאשר יקרה לו חסדו Its meaning is, "happy is the one who sows good deeds before him, he shall be successful and shall shine in the presence of his master. And woe to one whose action is evil, he shall reap contrition and shall be burned by fire in the next world."

The chief executioner, put Joseph in a prison in which the prisoners of the king were confined. For the king used to imprison anyone with whom he was very angry, and for whom death was due, with the chief executioner, since he was the king's swordsman, according to His word: And Joseph's master took him and put him into the prison, the place where the king's prisoners were bound. (Gen. 39.20) When he had entered the prison and remained in it, God came to his aid and helped him with His kindnesses. And he enjoyed great favor with the gaoler, according to His statement: ויהי יהוה את יוסף (Gen. 39.21), that is, "God was with Joseph and he aided him with favors and he gave him great favor in the eyes of the head of the prison." The meaning is that even if he were afflicted by the greatest oppression, God's help and assistance were his. Truly, when he was with his father he was the most favored of his brothers, and when he was a slave he was entrusted with his master's household. And when he was imprisoned, he became master over everyone who was in the prison, according to His word: And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison. (Gen. 39.22) The gaoler depended upon Joseph in all matters concerning the prisoners so that he did not need to supervise him in anything which he did, according to His word: The keeper of the prison looked not to anything that was under his hand. (Gen. 39.23) And all the servants of the prison and its stewards did nothing except according to his command, as it is stated: והיה כל אשר עשיתי (Gen. 39.22) But this statement has another meaning which is that he learned in the prison whatever arts (187b) the prisoners were practising, and he did not look at a thing or hear anything, without understanding it.⁸⁷ The proof of this meaning is His statement at the conclusion of the context which preceded: Because the Lord was with him, and all that he did, the Lord made it to prosper. (Gen. 39.23) He was honest in his speech, successful in his deeds. He

remained in prison for a space of time whose duration only God knows, for there is no indication in the Text from which it may be ascertained. One of the learned ones had said that he stayed with his master one whole year before his imprisonment. He derived this idea from his saying at the time his mistress took hold of him and desired that he lie with her: (Gen. 39.11). He asserted that the meaning of this statement was, from the beginning of one year to the beginning of the next year, and he said that this is similar to His statement: When the season cometh around, (Gen. 18.14) But it seems that this idea is far-fetched. If we accept this, it will necessarily follow that the duration of Joseph's imprisonment must have been twelve years and this would mean that he spent only one year in Egypt out of prison, which is not logical, but God knows best about that.⁸⁸ The Sacred Scripture tells us only the reasons for his release and by whose hand he was saved, and explains the event to us, saying:

וְהָיָה אֲתָם הַרְבֵּי עֹבְדֵי הַמֶּלֶךְ לְמִלְכָה לְמַלְכָּה וְלֹא יָבִין
 חֲמָא מִלְכָה מִלְכָּה אֲתָם עֹבְדֵי הַמֶּלֶךְ וְהַמֶּלֶךְ לְמִלְכָה לְמַלְכָּה
 (Gen. 40.1,2) The meaning is that the cup bearer of the king
 of Egypt and his baker, who were chiefs over all others who
 were inferior to them, in serving the king's drinks and bread,
 committed against their king a fault which necessarily made him
 angry with both of them. It is said that the reason for this
 anger with them was that one of the kings suborned them to kill
 him, since they were in charge of his drink and his food. News
 of this reached him so he became angry with them and put them
 in the prison in which Joseph was confined, that their case
 might be investigated and that he might find out about the man-
 ner of this situation and know how it began.⁸⁹ But the Divine
 Power did not allow him to do that quickly, so that God might
 be the one to decide his case. What we just said, namely that
 the king had a prison with the chief executioner for those who
 committed a serious sin, is confirmed by His word at this point,
And he put them in ward in the house of the captain of the guard
into the prison. (Gen. 40.3) The meaning of בְּמִסְכָּר is "in
 confinement" and if it should be taken in its plain meaning,
 it is "Under guard." Also this explanation is possible, name-
 ly, that he should guard them carefully, for the meaning of
 בְּמִסְכָּר in this place is "In," and God knows best. The chief
 executioner (188a) set Joseph over the two of them in the
 prison where he used to serve them according to His word And
he ministered unto them. (Gen. 40.4) It might seem more
 suitable that they should have served Joseph since he was set
 over them, but it is suggested that he served them in the hope
 that relief would come through them, since they were chiefs
 in the king's household, and it is possible that he was in-
 formed of that by means of a revelation.⁹⁰ His service of
 whoever was in prison was characterized by humbleness on his
 part, and friendship, fellowship and companionship. Perhaps
 he served them because they were placed in prison in some
 sort of iron bars or fetters and were not able to stand or sit.
 He, however, was free of such bonds and perhaps for that reason
 he served them, but God knows best.

When they had spent a number of days in prison,
 possibly a month more or less, both had dreams during the night
 and each one of them had a dream connected with his type of
 employment,⁹¹ according to His word: Each man according to the
interpretation of his dream (Gen. 40.5). In the morning, our
 Master Joseph came into their presence and saw that they both
 were in a changed condition, according to His statement: And

he saw them and behold they were sad. יָלֵךְ וַיִּבְרַח (Gen. 40.6)
 The meaning of יָלֵךְ is "changed," and the reason is that
 each of them woke up thinking of his dream and of what he saw,
 not knowing its true interpretation. So each of them described
 his dream to his companion and they became perplexed as to
 the meaning of what they had seen. If a prisoner sees something
 in his dream, he begins to ponder over it more than one who is
 not imprisoned. For this reason they were grieved and their
 faces were changed, so our Master Joseph asked them: "Why are
 your faces troubled today?", And they answered him that they
 had seen two dreams and had not found an interpreter to tell
 them about their meaning. He answered them, saying: כִּי אֵין
 לָלוֹהִים לֵאלֹהֵים בְּרָחִים (Gen. 40.8), that is, "do not interpretations be-
 long to God?" This statement was made by him because of his
 firm belief in faith and religion. He did not claim the know-
 ledge, but attributed wisdom to God, who reveals the like of
 that only to the wise and the learned.⁹² We have previously,
 in the place where the dreams of our Master Joseph are dis-
 cussed, said a few words about the classes and interpretations
 of dreams, so there is no need for repetition. Let it be sought
 there. Then he said to both of them: "Tell me about your
 dreams." At that point the chief of the cup-bearers rose, be-
 came more cheerful, and began to disclose his dream to Joseph.
 He said to him: "I saw in my dream that I was in a vineyard
 and before me was a vine and out of it grew three branches and
 it sent forth leaves and it blossomed and it bore bunches of
 grapes. (188b) The king's cup was in my hand and I took those
 grapes and I squeezed them into the cup and I gave it to the
 king." This is the clear meaning of the text of the verse,
 according to His word: שֵׁלַח שְׂרָפִימָה וְנֹכַח בְּדַעַר
 וְהָיָה יָמִין לְפָנַי וְיָמִין לְפָנַי וְנֹכַח בְּדַעַר
 וְהָיָה יָמִין לְפָנַי וְנֹכַח בְּדַעַר וְנֹכַח בְּדַעַר
 (Gen. 40.9-11) that is, "a vine was before me and the vine had three branches, and as
 it was sending forth sprouts it brought forth blossoms and
 bunches of grapes ripened, and Pharaoh's cup was in my hand,
 and I took the grapes and squeezed them into Pharaoh's cup,
 and I gave the cup into Pharaoh's hand." The obvious inter-
 pretation of the content of this dream is that it points to
 joy, since it refers to happiness and the cheerfulness of
 hope and the departure of the soul from the prison of anxieties
 to bountiful joy. Our Master Joseph responded with an ex-
 planation of good tidings and said to him: "Your dream can be
 easily interpreted. It is that these three branches are to be
 interpreted as three days. After they pass, Pharaoh will
 bring you out of this prison and raise your power and return
 you to your high rank as you were. You will be his cup bear-
 er and you will put the cup in his hand, as was your custom
 with him in the first place." This interpretation of his was
 with the aid of the Holy Spirit, which is one of the divisions
 of prophecy, and in accordance with what has been said, name-
 ly, that he derived the hidden meanings of the dream from its
 text. He took the interpretation of his words, וְהָיָה יָמִין
 לְפָנַי, that is, "it sprouted," in the sense that it sent forth branches
 and leaves, and explained it as referring to his going out of
 prison. The interpretation of וְנֹכַח בְּדַעַר, that is, "it
 brought forth blossoms," he explained as his standing before
 the king and his presence among his servants. The interpre-
 tation of, "And the clusters thereof brought forth ripe
 grapes," he explained as the king's grace toward him and his
 return to his position. The meaning of "and Pharaoh's cup
 was in my hand, and I took the grapes and pressed them into

Pharaoh's cup and I gave the cup into Pharaoh's hand," he explained as indicating that when the king was pleased with him he commanded him to fill the cup and give him to drink, and this interpretation is free of any doubtful element. The explanation of שָׁחַתְתִּי in other places is, "and I slaughtered," and here they have explained it, "and I squeezed." The meanings are close, because "slaughter" is an expression for causing blood to come forth, and this becomes (189a) an expression for squeezing grapes and extracting their juice. What comes out of the grapes becomes wine and is called blood, according to His statement in a similar context: And of the blood of the grape thou drinkest foaming wine. (Deut. 32.15) Some explain דָּמָא, "blood," as meaning "red," but God knows best about that. It occurred to our Master Joseph, that the cup bearer's coming to the prison and his seeing the dream and his explanation were accomplished in such a way as to bring him joy and release and that this might bring about his own release also, and therefore he said to him: But have me in thy remembrance. (Gen. 40.13) He wished him to tell the king of his situation and how he was unjustly imprisoned. For he had not committed any crime for which he would deserve to stay in prison, and was not one of those who is sold or bought, but free-born, of the children of the most noble lords, who had been stolen from his people and sold into this place, where they had put him into prison.⁹³ He called the prison that is a "pit." Three names have already been applied to the prison, namely בֵּית הַסֵּבִיב, בֵּית הַסֵּבִיב, that is "prison," "place of confinement," and "pit." It is said that punishment came upon our Master Joseph because of this speech, for he relied upon a human being and diminished his patience and his devotedness. For this reason, God caused the chief cup bearer to forget Joseph, and he remembered him only after a duration of two years. One of the learned has said the opposite of that and maintained that Joseph only made this speech because he did not trust himself in regard to obedience, but was aware of his sin and intended to ask help of people of his kind. He imitated the tradition of his father, our Master Jacob, who, notwithstanding his trust in God and his reliance upon the abundance of his mercy, sought means of escaping from his brother Esau. It is customary to reflect in doubtful matters and to ask people, for God generally causes goodness and relief to come by means of some people rather than others. And God knows best, although the first view is stronger.⁹⁴ When the chief baker saw the beauty of Joseph's interpretation of the dream, he became cheerful also, and began to disclose the dream which he had seen, saying to Joseph: אֲנִי אָרָא דְּבָרִים בְּחֵלְמֵי וְהִנֵּה שְׁלֹשָׁה סִלֵּי הָרֵי עָלַי דָּגָשׁ וְכִסְלֵי רֵעִי וְכִסְלֵי אֲכָלֵי אֲנִי (Gen. 40.17,17), that is, "I also saw in my dream three baskets of white flour⁹⁵ upon my head. In the uppermost basket were all manner of food for Pharaoh (189b) made by a baker and the birds ate it from the basket that was on my head. The word בְּחֵלְמֵי in a construction like this will be pronounced without dagesh, so that its meaning is, "also." When its meaning is "anger," then its pronunciation will be with gham, i. e. with depressed enunciation. And God knows best. Our Master Joseph replied with an explanation of his dream, saying to him: "This is its interpretation. The three baskets are three days, after which the king will take you out of this place, and lift your head from you and crucify you on a tree, and the birds will eat your flesh." According to what was said, he derived the interpretation of that from the bread,

which is an expression for destruction, since the tree from which Adam ate was the wheat tree, and a judgment of death was passed against him on account of it, but God knows best.

It is said that one of the customs of the kings on their day of birth and coming into existence, was to mark this day and celebrate it. Every year on that day they would serve food and gather the people, to eat, drink and rejoice, and celebrate that day as the day on which the king was born. Now, this day fell on the third day after the explanation of the two aforementioned dreams. We derive this from His statement: And it came to pass the third day, which was Pharaoh's birthday. (Gen. 40.20)⁹⁶ Someone has said, contrary to that, that His expression, יּוֹם הַוּלְדוֹתָ אֶת פַּרְעֹה, means that a male child was born to the King, and he was the eldest and his birth took place on the third day after the above-mentioned explanation of the dreams. So the king made a great rejoicing that day, for the eldest was the one who took rank, and when he grew up he would be made king, but God knows best. The statement that the child was the eldest is far-fetched, since the king mentioned was king on the day of Joseph's coming to Egypt, and the stated duration from the day of Joseph's presence in Egypt until he interpreted these dreams was eleven years. This point of view is clear and does not require any additional clarification. It is far from logical that during this time and the years which preceded no child was born to the king, although it is possible. But God knows best. It was a custom of the kings when they imprisoned someone to write down the sin for which he was imprisoned until they should ascertain his case and bring him out, and if it appeared that his imprisonment was unjust and that he was innocent, they forgave him. If punishment was decreed for him, they punished him according to the measure of his sin, and if he deserved death they executed him. (190a) According to one of the two views, when that day came the king recalled who was in prison and wished to bring them out and recompense good work with grace. Just as God had brought him into existence on that day and brought him forth from his mother's womb, or brought him a child bringing him forth from his mother's womb, so he would bring forth whoever was in prison, for the mother's womb is the prison of the child. So he did this and brought out whoever was in the prisons. Among them were the chief cup bearer and the chief baker. The king investigated their case and the matter of which they were suspected, and it became evident that the chief cup bearer was innocent, so he forgave him and raised his position among all his servants. He returned him to his place as cup bearer, so that he gave the cup into the king's hand. But the suspicions against the chief baker were confirmed, so the king executed him, crucifying him on a tree. Just as Joseph had interpreted the dreams to them, so it was. Only the chief cup bearer did not mention Joseph to the king as he had asked, but forgot him. If it should be asked why they did not take Joseph out with the rest of those who were in the prison when the king took them out, the answer is that the king had no knowledge of Joseph and his imprisonment. And this is why he said: Make mention of me unto Pharaoh. (Gen. 40.14) The reason for his forgetting Joseph has two explanations. The first is that he was to have been punished because of his lack of complete patience and his reliance upon a creature who was to talk of him to Pharaoh. The second is that his remaining behind in prison was because of God's antecedent desire for Joseph's prosperity, which was to be at the promised time.

which came when he interpreted the dream which he had seen in: And Joseph dreamed a dream. (Gen. 37.5)

They say in one of the traditions that his imprisonment was for a known and limited number of days. The space of time during which Joseph was forgotten, from the time he interpreted the dream of the chief cup-bearer to when Pharaoh saw the dream and Joseph came out of prison, was two years,⁹⁷ according to His statement: $\text{עֲנִיּוּן שְׁנָיִם שָׁנִים}$ (Gen. 41.1), "and it was at the end of two years." Pharaoh the king of Egypt saw a wonderful dream. He saw himself standing on the bank of the Khaliij,⁹⁸ and he saw rising from the Khaliij seven cows, that is seven kine, beautiful of appearance and fat-fleshed, and they grazed in the grass. Then there arose from the Khaliij behind them, seven cows ugly in appearance and lean-fleshed, and they stood at the side of the beautiful cows on the bank of the Khaliij. And the seven ugly cows ate the seven beautiful cows, and Pharaoh awoke from his dream, wondering at what he had seen. Then he fell asleep in due time and dreamed a second time. He saw in his dream that seven ears of wheat (190b) came up on one stalk, fat and beautiful. Then there sprang up after them seven ears, thin and dried up in form, and the seven thin ears swallowed the seven fat full ears. And Pharaoh awoke from his sleep a second time thinking about this dream, and upset by what he had seen. So he sent in the morning and brought the wise men⁹⁹ and learned ones of Egypt and explained to them what he had seen in his dreams. Each of them began to elucidate them with an unsuitable interpretation which would not be acceptable to a sensible, learned man, and they were unable to find an explanation for the king's dreams.¹⁰⁰ Now one of those present was the chief cup bearer, who thereupon recalled Joseph and his true interpretation of the dream. He stood up from among those present and he remained standing before Pharaoh, King of Egypt, and said to him: "At this time I acknowledge my sin and mention that I have transgressed, because at the time the king was angry with me and with the chief of the bakers, and had us placed in the prison, both I and he dreamed one night, and there was with us in the prison a Hebrew youth, a slave of the chief executioner. We told him what we had seen in our dreams and he interpreted our dreams. In accordance with what he said, just as he told, it happened and came to pass." It may be that he told the king of the intercession which Joseph had asked of him, whereupon the king immediately sent to summon Joseph, and brought him from the prison in spite of his master.¹⁰¹ Then he removed his disordered clothes, cleaned his body with a bath, shaved such of his hair as required shaving, and dressed himself in clothing suitable for one who, like him, was to present himself at the court of kings.¹⁰² When Joseph stood in the presence of Pharaoh, he said to him: "I have dreamed a dream and I have not found an interpreter for it. I have heard about you that if you hear a dream you interpret it, and are superior in the interpretation of dreams and other obscure things, unlike one who hears a dream and does not know the first thing about its interpretation. For most dreams are obscure, and it is necessary for the interpreter to have in him the faculty of learning and a large measure of the sciences of the soul and qualifications in the knowledge of the origins of dreams and an abundance of prophetic power." Our Master Joseph answered with a reply suitable to one like him, in a humble and polite manner, saying: $\text{נִלְוָה לֹא יֵשֶׁר אֵלֵינוּ לֹא יֵשֶׁר אֵלֵינוּ}$ (Gen. 41.16), that is, "no one but God will answer concerning

the welfare of Pharaoh.¹⁰³ The meaning can be rendered in three ways. The first is that perfect wisdom belongs to God alone and from His abundance, (191a) He pours it out upon His creatures. The second is that he does not attribute knowledge and wisdom to himself but attributes to himself incapacity and confesses that power belongs to God.¹⁰⁴ And he said: "Oh king, you have attributed to me the wisdom whose possessor surpasses other people, but the wisdom is not mine but belongs to the Lord of the Universe, and He is the giver of wisdom." For this reason God made his deeds successful and his words trustworthy. Someone has said about the meaning of humility and lack of arrogance:

"Humility is like a star in the vault of heaven, which is seen reflected in the water although it is high.

And it is not like smoke which goes up by itself to the level of the atmosphere although it is lowly."

And the third renders the meaning as a prayer for the sultan, for he said, "I shall ask God that He answer the sultan with peace." Now when Pharaoh heard his speech, from which he inferred that his intelligence and excellence were perfect, he began to relate his dream to him, and he spoke with him about what he had seen. He repeated the story which has preceded but added things in his elaboration which must be mentioned. He mentioned, the first time, seven cows, ill-favored and lean-fleshed, but the second time, in elaboration, he said of them, lean and very weak and very ugly in shape and lean. The meaning is close to the former, only he exceeded the description of their badness, for he made a remark about their uniqueness when he said: I have not seen the like of them in all the land of Egypt for badness. (Gen. 41.19), meaning in respect to emaciation and dryness. And he told how they swallowed the first seven beautiful cows which entered their bellies, yet it could not be noticed that they had entered their insides, since their appearance was as bad as it had been at first. He mentioned the first time that the stalks were thin and dried up in size, and here in the elaboration he said of them: $\text{נִסְּקוּ וְיָבְּשׁוּ}$ (Gen. 41.23) that is, "beaten, thin and dried up by the hot wind." This meant that they were hollow and without nutritive value. He told him that he had related this dream to others, but they had not informed him of its meaning, according to his statement: And I told it unto the magicians and there was none that could declare it to me. (Gen. 41.24) He did not mention in connection with them, to the wise men (Gen. 41.8), as was told of them at first, and the reason is that the word, חֲכָמִים , is a general term which is used for learned men and for magicians, and the noun, philosopher, is explained as meaning a wise man because the meaning of philosopher is lover of wisdom.

And if it is asked why this dream was given exclusively to Pharaoh, so that he saw it rather than the prophets who lived at that time, like our Master Jacob or our Master Joseph, (191b) the answer is that this was one of the marvels of the wisdom of God's acts, for He did that out of mercy and pity for the people of that time. For truly, if a prophet had seen it, he would have known its meaning, and would not have needed anyone else to explain it, and would have informed all the world of his information, and there would have been no further

consequence from the prophet than the knowledge alone. Thus the utmost that might have resulted would have been that the people would have been informed of the coming of the famine.¹⁰⁵ There would be some who would believe and look out for themselves according to the needs of the situation, and some who would not believe, would scorn his speech and would not take heed and would not look out for themselves in any way at all. And so the world would have perished. But God knows what was and what will be and He gave this dream exclusively to Pharaoh, who was king of Egypt and had sovereignty over its people and over the rest of its provinces, and who would be able to gather the crops in the year of plenty to present it as food to the people in the years of famine. Thereby, he preserved the order of the world, thanks to his power and his great wealth and his supply of men. There was no other place like Egypt in which it was possible to gather things in that way. For this reason it has been said that a dream is to be interpreted in accordance with the station of the one who sees it. Also the wisdom of God was evident in that matter, in that it served as a reason for Joseph's redemption from prison and for the elevation of his position, and also to compel our Master Jacob and his people to go down to Egypt. He (the king) delegated the control in that entire matter to Joseph, so that he became the chief authority over storing the crops and distributing them, and no one else shared that with him,¹⁰⁶ according to His word:

יֹסֵף הָיוּ הַשְּׂלֵיִם עַל הָאָרֶץ וְהוּא הַמְשִׁיב לֶכֶל עַם הָאָרֶץ (Gen. 42:6), that is, "and Joseph was the chief over the land and he was the supplier of provisions to all the people of the land," the meaning of "provisions" being "food," but God knows best. When Pharaoh finished relating the dream to Joseph, Joseph began to interpret it. He said to Pharaoh: "These two dreams which you saw have one meaning." Thus the first part of the interpretation which he gave to him removed from his mind the idea that they were two dreams which had two interpretations.¹⁰⁷ Then he informed him that it was a sound and true dream, and that it was an action, whose occurrence had already taken place in the knowledge of God, so that He had informed them of it, according to His word:

הָלוֹם בָּרָהּ (Gen. 41:25), that is, "The dream of Pharaoh is one; what God is about to do, He declares to Pharaoh." Indeed it is a dream whose truth will be revealed in time, to come, not in time that has passed, for His word is, *סָעַח*, "is about to do," not *סָעַח*, "has done." He made it clear (192a) in the explanation that the dream was one unit by putting together the beautiful cattle and the beautiful ears and saying, "it is one dream." Then he put together the poor cows and the thin ears and he said: "There will be seven years of famine," meaning that their interpretation is the same. Indeed he referred to it in the previous sense in his statement:

הוּא הַדְּבַר אֲשֶׁר דִּבַּרְתָּ אֵלַי בְּרָהּ (Gen. 41:28), which means, "that is the matter about which I addressed Pharaoh, what God is about to do He has shown to Pharaoh." The first time he said to him, "He has told Pharaoh," and the second time he said to him, "He has shown Pharaoh," that is, He showed him the two states, plenty and famine together. Then he resumed the explanation of what was implied and said: "Behold seven years are coming in which there will be great plenty in all the land of Egypt, contrary to custom and greater than is usual. There will come after them seven years of famine in which plenty will not be known and the plenty from before the famine and its excess will be forgotten and

the land will perish." This indicates the excessiveness of the famine and the intense need and the destitution in store, and he said, "after this it will be very severe," according to His word: After that for it shall be very grievous. (Gen. 41:31) Then he said to him:

וְעַל שְׁנֵי הָאֵלִים אֵל בָּרָהּ עֲלֵיִם (Gen. 41:32), that is, "and the dream's rising before Pharaoh a second time twice shows that the matter is in readiness before God and God is hastening to do it," in the sense that the reason for the repetition of the dream twice is to indicate the certainty of the thing and to confirm it, and to show that God is going to do it and is hastening to accomplish it, for it is a true dream and his interpretation is sound. It is not a figment of the imagination or something arising from a disorder of the humors of the body, but is the intention of God. He (i.e. Joseph) used to interpret dreams through the Holy Spirit, which is one of the divisions of prophecy. He interpreted the seven beautiful cows as seven years of plenty, because with a good strong cattle the tilling and the planting and the harvesting and the threshing are accomplished. For planting is not possible without tilling and ploughing.¹⁰⁸ He associated the fine ears with them since only through proper tilling and ploughing by cattle will the crops come forth fruitful, sound, and beautiful. The meaning of their rising from the canal (Khalij) is that the plenty of the people of Egypt and their famine depended upon the rise and the fall of the Nile, and the canal (Khalij) was a branch of the Nile. Their beauty is to be interpreted as the good state of the people and their abundance of wealth. The interpretation of the soundness of their forms and the symmetry of their bodies (192b) and their fatness is the plenty and the availability and the abundance of things. The interpretation of the full ears is the fullness of the ears of corn and the sufficiency of grain which would grow with them, so that there would be no lack. And the explanation of the ascent of the poor animals and the lowly ears behind them is the rise of the years of famine following the years of plenty, because the years would follow one another without any separation between them.¹⁰⁹ And the interpretation of the seven poor lean cows is famine, and the lack of things, due to the superficial tilling and ploughing which is all that can be accomplished with poor cattle. For if tilling is done with them it is deficient and produces no grain, and if it does bring forth, the crops produced are defective and scanty, and no one can profit from them. For that reason he joined with them the seven lowly, thin ears, dried by the hot wind. The interpretation of their badness and their leanness is the dwindling away of the people and the disease of their bodies and the change in their appearance on account of the famine and poverty and lack of sufficiency and the change in the weather. And the interpretation of His word, such as I never saw in all the land of Egypt for badness. (Gen. 41:19), is that there will be drought and famine whose like never was in the land of Egypt. The interpretation of the lowliness of the ears is the absence of crops and their scarcity. The interpretation of the lean cows swallowing the fat cows is that the people would eat in the years of famine the goods and surpluses which remained from the years of plenty. The explanation of their entering their bellies and its not being known that they entered, is that in the years of famine, plenty will not be in evidence and no one will again know it, as He said: And the plenty shall not be known in the land. (Gen. 41:31) Concerning the fine ears, he said that he saw them growing on

one stalk, but he did not say that the bad ears were on one stalk meaning that they were separated from one another. The interpretation of that is that the food and the plenty were found in one place, namely, the land of Egypt, whereas the famine was prevalent in Egypt and elsewhere, as He said: And there was famine in all the lands, but in all the land of Egypt there was bread. (Gen. 41.54), but God knows best about everything. And this is one of the things which showed the great excellence of our Master Joseph, and the richness of his wisdom, the abundant light of his morality, and the purity of the nature of his soul. When he completed the interpretation of the dream, he began to advise the king of what he knew would be to the advantage of the subjects and the land. And his purpose was not for the sake of his own personal ends to obtain an advancement of his position,¹¹⁰ but he aimed only at a matter connected with what is ever an anxious concern of kings. He knew that customarily they would be grateful for whatever contributed to the welfare of the population and that they would realize, through a commendable piece of advice, the intelligence of a man and the substance of his knowledge, as it was said: "a just opinion is a better defense than a great hero," (193a) and particularly one like our Master Joseph, whose brilliance was divine and whose wisdom was prophetic. And he said: ועתה יצאנו (Gen. 41.33), that is, "and now let Pharaoh look out for himself a man, prudent and wise," and he meant by "prudent," someone who had administrative ability, insight, political sagacity, a sense of values, and who was not forgetful; and by "wise" he meant someone who could put a matter in its place and would know the substance of things and their results. He made the point that these properties must be in one man, according to His word, "a man," because when one man is like that he can manage better than a group of men or a multitude, for in a multitude, opinions differ and affairs and administration are hurt. He said ויצו פרעה (Gen. 41.34), that is, "and let Pharaoh do," meaning that if the king approves of that and relies upon some man and puts him in charge, let him appoint under him officers in the various places for storing and gathering crops, according to His word: ויצו פרעה (Gen. 41.34), that is, "and let him appoint overseers over the land," in the sense that it is not in the power of one man to be engaged in all of that, for it is in separate places, since he used to gather in each district whatever he could and store it there, according to His statement about that in what follows: And he laid up the food in the cities, the food of the field which was round about every city he laid up in the same. (Gen. 41.48) He told him the manner of doing that in His words: ויצו פרעה (Gen. 41.34), that is, "let him provision the land of Egypt in the seven years of plenty so that food and grain should be stored up for the time of famine." Certain people of weak understanding suppose that the meaning of ויצו פרעה is, "and he took a fifthpart," in the sense that he advised him to take a fifth from the people of the district and their crops, but this supposition has no basis and the policy of the fifth did not come into force until after the land became the possession of Pharaoh. In the years of dearthness of goods, they sold it and took in exchange for it grain, and Joseph established that they pay a fifth of the crops for the price of the land. And this will be discussed, if God wills it, in its place. The explanation of the expression ויצו פרעה is, "and let him provision," and the meaning of "provision" is the preparation of things, that is, that they should be ready, and

this is derived from His statement: עלו בני ישראל (Ex. 13.18), "the people of Israel went up prepared."¹¹¹ (193b) The true meaning of His statement, ויצו פרעה (Gen. 41.34), is like the statement: על הארץ השנים הטובות (Gen. 41.35), that is, "and let him gather all the grain during the seven good years which are coming," that is, in which there will be ease of life. This means that the one upon whom you rely, and whom you raised up, will gather the surplus food in excess of what the people will eat in these coming seven years, and while he is gathering that your concern will be to store it, according to His word: ויצו פרעה (Gen. 41.35), that is, "let them withhold grain under the hand of Pharaoh." The final advice in this matter was that everything which would be gathered from any village, would be stored right there within it and they would watch over it, according to His word: ויצו פרעה (Gen. 41.35), that is, "as food in the cities and let them watch it carefully." And the storing in the earth is for the purpose of preserving it and for reducing its loss and this is the method by which people guard it to our day, namely that the one who intends to store the grain puts it in various places in the earth, like wells, and they call the like of this matmura (buried treasure). It is said that our Master Joseph used to store the grain unhusked, that is in the ears so that it would not be eaten by worms or become rotten, but no biblical evidence has come down for this, and God knows best.¹¹² He stored only pure grain owing to its abundance, and because of God's kindness and mercy to His creatures no loss affected it and no worm disease penetrated it. And he said to him: "Let this storage be a deposit in the land for the seven years of famine," as He said: ויצו פרעה (Gen. 41.36), that is, "let the food be a deposit in the land for the seven years of impoverishment." Then he told him that if he did not take care of this matter immediately, the land and all who were on it would perish from starvation because of the lack of food, according to His word: ויצו פרעה (Gen. 41.36), that is, "so that the land shall not perish through the famine." When Pharaoh heard Joseph's speech, he found everything he had uttered to be absolutely right, and he approved his advice and his opinion, and he discovered that his excellent learning and knowledge conformed to his sound advice, moreover the reaction of all his servants was the same, according to His word: And the thing was good in the eyes of Pharaoh and in the eyes of all his servants. (Gen. 41.37) It is said that at that hour Pharaoh and whoever was with him believed, because of Joseph. Religious belief was not unlikely for the aforementioned Pharaoh, since, according to what the author of the Asatir says of him, he was a descendant of Ishmael,¹¹³ and the indication of Pharaoh's becoming a believer because of Joseph is his statement which follows this: האמצא (Gen. 41.38), that is, "can we find someone like this in whom the spirit of God is." The implication is that the spirit of God is evident upon him and whatever he says clearly shows divine revelation. Thus this speech is a confession of the unity of God and His power and the veracity of His prophets. When that became established in Pharaoh's mind, he declared its truth without a doubt or a suspicion, and he confessed that God had distinguished our Master Joseph with the gift of spirituality, and he said to him: אמר הויה אלהי ארץ את כל ימך (Gen. 41.39), meaning that "inasmuch as God has taught you the knowledge of hidden things and you understand all this which

you have mentioned, no one is to be found as prudent and wise as you." This was the answer to what he had said to Pharaoh, "And now, therefore let Pharaoh look out a man discreet and wise." (Gen. 41.33). This means that Pharaoh could not find anyone who was suitable for this affair and who would measure up to it save Joseph, so he relied upon him and said to him: up to it save Joseph, so he relied upon him and said to him: על ביתי ועל כל עמי אתה תהיה (Gen. 41.40), that is, "you shall be over my house and by your command all my people shall be ruled."¹¹⁴ The meaning is that he set him over his house and his family and his children and his servants, and this was because of his great merit, and his honesty toward God outwardly and inwardly. Everyone who knew him would set him over his house and his family and would not suspect him of evil, and this is the highest possible ranking. His statement, "by your command all my people shall be ruled," means that he vested in him alone the entire management of the country and the slaves and the army and all decisions of the business of his kingdom, to take and to give and to dismiss. He entrusted him with everything subject to his command, and Pharaoh kept nothing of that for himself, save sitting on the throne, as he said: רק תסא אדל חקך (Gen. 41.40), that is "only in the throne I shall be higher than you," meaning that I have not kept anything for myself whereby I shall be superior to you except the king's throne, and everything else is subject to you. Whoever says that Pharaoh said: "Only in the throne will I be greater than thou," only (194b) because their belief did not allow someone of another persuasion to rule them, is in error, for this cannot be imagined; had it been thus, he would not have said to him, "you shall be manager of my house and by your command all my people will be ruled." Then he said of him, And he made him to ride in the second chariot which he had (Gen. 41.43). The rest of the speech is well-known down to where he says to him: Without thee no man shall lift up his hand or his foot in all the land of Egypt. (Gen. 41.44), and it was said of him also And Joseph was the governor over the land. (Gen. 42.6) There are many examples like this in meaning whose enumeration is lengthy. Indeed his word to him, Only in the throne will I be greater than thee, is in the sense that he would be superior to him only in this matter and everything else would be subject to him. He followed this statement with his word: See, I have set thee over all the land of Egypt. (Gen. 41.41) Then he removed the royal signet from his hand and placed it on Joseph's hand, according to His statement: And Pharaoh took off his signet ring from his hand and put it on Joseph's hand. (Gen. 41.42) This is the most important evidence of Joseph's being made ruler and governor, for this is an indication that he entrusted him with that which he held in the highest esteem, because with his seal he stamped his treasures. When he handed it to him, he indicated that he had given him his treasures. This was an indication also that the signet had to be in his hand so that with it he might dispose of the important matters of kingdom, such as the protection of the fearful, the segregation of the disobedient, the separation of the haughty from the intelligent, and the like. This method was known to the rest of the kings to our day, so that when they set up a minister at their side, they give him the signet and his name becomes master of the signet and also master of the state.¹¹⁵ Then he clothed him in silk garments, according to His statement: He arrayed him in vestures of fine silk. (Gen. 41.42), for it was the best that they wore. In our time when something like that happens, they say the emperor clothed him in

the gown of ministry, for they are well-known gowns used for the appointment of functionaries. Then he adorned him with a golden necklace which he put around his neck, according to His word: And put a gold chain around his neck, (Gen. 41.42), and it was a complete investiture. In this there was an indication that the affairs of state were to be sought from his neck and dependent on it. And there is also an indication that he would not betray him, and that he would be immune to execution, and for this reason to the present day the one to whom the emperor promises immunity from execution as long as he lives, is reported to have been given the necklace of immunity by the emperor. And the statement about him showed that he had him ride as a minister, as He said: וירכב אתו במרכבת (Gen. 41.43), that is, "and he made him ride in the chariot of the minister, which he had." The meaning of מנהל is "minister," but actually its meaning is "second," because he is second to the king,¹¹⁶ and it is a (195a) famous custom that the king keep in retirement while his minister appears before the people in deciding sentences and setting up functions, salaries and jurisdictions and the like, and because of this he was called מנהל that is, "second" to the king. Our Master Joseph was described by the word "minister" and by the word "ruler." Then he said of him: וירא לפניו אגרוך (Gen. 41.43), that is, "and he called out before him, compassionate father." The word אגרוך is interpreted in this expression as derived from the word אב, that is, "father," and רך, that is, "tender," from the statement ונוב רך (Gen. 18.7), that is, "tender and good." The idea was to let the people know regarding Joseph, that he would supervise the matter of their food at the time of famine as a compassionate father acts with his children, showing kindness to them in their conditions.¹¹⁷ It is likely that Pharaoh may have announced this idea to the people by a personal proclamation so that Joseph's honor would rise in their estimation, and so that they would be convinced that kings give the kingdom to whom-ever they choose, whether it be a child or a brother, a relative, or a stranger who is a foreigner. And it is possible that he commanded that heralds go out to proclaim before him while he rode in the chariot and the emperor's elders of state rode in his service, so that the people would know that he was the one to whom the king had entrusted the kingdom, and they announced "he is merciful to us and will treat us as a father treats his son." It is said that among those people the minister was called by this name, so he (the herald) announced it before him that the people might know that the king had appointed him as minister. The word, wazir, is derived from wazara, bearing the burden for the king. Then Pharaoh informed Joseph that he had appointed him in absolute command; no one could transgress his orders or his proscriptions. And he empowered him with authority over the ministers of the government and the heads of the troops and no one of them would raise his hand with a pen nor his foot in a stirrup unless he command it, according to His statement: And Pharaoh said unto Joseph, I am Pharaoh and without thee no man shall lift up his hand or his foot in all the land of Egypt. (Gen. 41.44) And his words אני טרעה mean, "verily I am Pharaoh, master of the state and I have appointed you, and without you no man shall lift his hand or his foot in the land of Egypt." But it has in it another meaning, namely that no one but you has a hand or foot to lift in the matter of Law and government and the like, and this is an indication of his jurisdiction over matters of debts, obligations, troops and military expenses, but-God

knows best. Then Pharaoh named Joseph, "the storehouse of wisdom," as it is said: And Pharaoh called Joseph's name Zaphnath-paneah. (Gen. 41.45) He called him by this name to show that Joseph had disclosed to him what was hidden from him and what the wise men of his time and the philosophers of his age were unable to reveal. (195b) For actually the meaning of זַפְנַת־פַּנְעָה, as "that which is hidden from me" is taken from His statement, וְהַגִּיתִי (Ex. 2.2), that is, "and she hid him"; and in the words of the Targum,¹¹⁸ the meaning of אֲרִיבָהּ is, "my hidden one he revealed," or "my concealed one he revealed," and the meaning given by those who explain it as storehouse of wisdom is also true and suitable, because כִּסְּ storehouse, is one of the types of hidden things, and in general its meaning is agreeable.¹¹⁹ Our Master Joseph deserved this epithet, because of his wisdom which became apparent in the revelation of the mysteries which others were unable to reveal. Then Pharaoh brought about the marriage between him and a pious woman belonging to his religion and his belief from the people of religion, according to His word: וַיִּתֵּן לוֹ אֶת בְּרַת פּוֹטִפָרִיס (Gen. 41.45), that is, "and he gave him Zuleika, daughter of Potiphra, priest of Alexandria,"¹²⁰ for the meaning of אֶת בְּרַת פּוֹטִפָרִיס is "priest of Alexandria," and the name of Alexandria is represented by the Aleph and the Nun. He was a Priest who called (men) to obedience to God, since the word פּוֹטִפָרִיס in the Holy Scriptures never loses this meaning, and if she had not been extremely pious, he would not have accepted her for himself. Now Pharaoh, the king, arranged that in order to prevent covetousness of him and temptations, because he feared something like what had happened to him with the wife of his master. He acquiesced because he found a wife who agreed with him in his religion and his belief. Some of the narrators of his story say that this wife whom he married was the wife of his master who had demanded that he lie with her sinfully.¹²¹ And their words in that matter are many and excessive, but it is a mistake which has no basis. And if anyone thinks that Potiphra who bought him is the Potiphra mentioned here, then we would remark that here it is his daughter, not his wife, and that the former was Pharaoh's executioner whereas the latter was the Priest of Alexandria.¹²² This is the sort of statement no fully intelligent person would make, but God knows best.

May God curse the Jews who hurl the like of this pure and chaste prophet into the most grievous incest, for they charge that this woman whom he married was the daughter of Dinah, his sister, and that she bore her from Shechem, son of Hamor.¹²³ But we invoke the aid of God against their ignorance and their blasphemy which brought them to such a conclusion. For the entire thing is a forbidden disagreeable matter, since she is first of all the daughter of his sister, secondly she is the daughter of adultery out of wedlock, and thirdly the daughter of an infidel and a polytheist, against marriage with whose daughters the prophets warned. Far be it from this prophet to be guilty of this forbidden thing, for his marriage is clearly stated and the meaning does not require interpretation. Then they say that Dinah, after Shechem's attack, was married to her brother Simeon, and this is more ignorant than the first charge, and it did not happen, and there are no means and no power except in God the exalted and the mighty.

Then the glorious Scripture tells of the appointment of Joseph our Master over the land of Egypt and what he did, saying: And Joseph went out over the land of Egypt.

(Gen. 41.45) This going out means that when he was appointed he went out to investigate the land and to get to know it, and understand its precincts, to appoint agents over it and tell them what they were to do, as it is mentioned in the preceding section on the advice. Now it says here: And Joseph was thirty years old when he stood before Pharaoh. (Gen. 41.46) This date was mentioned in order to indicate how long he remained in the foreign country after he left (196a) his father's house until the time of his management of the land of Egypt, and we know that it was thirteen years. One year before the appointment of our Master Joseph occurred the death of his grandfather, our Master Isaac, as chronology determines it, and we have previously made sufficient explanation; let it be sought in its proper place. And it is possible that his death was at the beginning of that year, but God knows best. From this date there emerge many ideas of which we have spoken before, whose repetition can be dispensed with. Then He said of him: And Joseph went out from the presence of Pharaoh. (Gen. 41.48), which is a repetition of the previous meaning because His statement, And Joseph was thirty years old, was inserted between them. He even continued this statement with His word: And Joseph went out over all the land of Egypt (Gen. 41.45), that is, he watched over all of its estates and he appointed trustees who were to guard its crops, and he prepared storehouses for them in each place. The Mighty One desired the fulfillment of His power and wisdom so He blessed everything that was sown and planted in those seven years and no place was left uncultivated by sowing and ploughing; the proof of this is His word וְהָאֵרֶץ הָיְתָה לְקָצִיר (Gen. 41.47) that is, "and the land brought forth in the seven years of plenty by seizing," for there was a heavy crop in those years. The meaning of His word אֶתְחַזֵּק, and God knows best, refers to the grasping of that harvest so that none of it rotted and not the slightest bit was lost. אֶתְחַזֵּק means "taking as a whole in the hand," or "in the days of its harvesting," for the reaper grasps in his hand one thing after another, and this is derived from His word וְקָצַף אֶתְחַזֵּק (Lev. 2.2), that is, "and he took from it his handful."¹²⁴ Then mention is made of its being gathered and stored in the provinces. He put the crops of each province within the same, according to His statement: And he gathered up all the food of the seven years when there was plenty in the land of Egypt and laid up food in the cities, the food of the field which was round about every city, he laid up in the same, (Gen. 41.48). And he bought the crops from them at the current price for which the merchants bought them, and stored them in the storehouses. Thus he disposed of the crops of the seven years putting them in the storehouses in the cities and the estates; the crops of the land of each province, he put within it.¹²⁵ He used to assemble what was gathered of the crops at the beginnings of the years, (196b) and he gathered it in heaps, that is piles of corn, until the crops of that year were harvested, and after that he would store it in the storehouses. It could not be reckoned accurately or be counted, according to His word: וַיִּגְבוּ יוֹסֵף בָּרִי כְהֹלֵי הַיָּם הַרְבֵּה מְאֹד עַד כִּי הָיָה לֹא סֹפֵר (Gen. 41.49), that is, "and Joseph laid up wheat like the sand of the sea until he stopped counting because there was no number." The meaning is that the secretaries and accountants were not able to count it. It is said that he used to store it when it was in the ears so that it would not be spoiled. Someone else says he built places into which the air could not enter so that it would not be-

come hot or mouldy and so that it would not be spoiled. Some say that there are now found in the land of Egypt places which cannot be entered, called the Pyramids, and they are what Joseph prepared for storing the crops, but God knows best.¹²⁶ The clear meaning of the Holy Text is the contrary of that. He stored the crops of each district in which there was grain, and the power of God protected it from mold and moth worm in order to protect the people. The crops of the first of the seven years of plenty was eaten in the first year of the seven years of famine, and the second of the former in the second of the latter, and so on until it was consumed. Then He informs us that our Master Joseph was blessed with two male children from the wife whom he had married and that they arrived during the seven years of plenty before the occurrence of the famine. We learn from this statement that when our Master Jacob saw them, their birth had preceded by four or five, or at least three years, but God knows best. We learn also that the name of the oldest was Menasseh and the name of the second, Ephraim; the derivation of their names does not require any explanation because it is clear.

And He tells of the completion of the seven years of plenty and the beginning of the seven years of famine and the obvious fact of the matter is that it came out as our Master Joseph had told it, according to His word here: According as Joseph had said. (Gen. 41.54) There was dearthness of goods and famine in the rest of the lands according to His statement: And there was famine in all the lands. (Gen. 41.54) But His statement, but in all the land of Egypt there was (197a) bread, tells us about the food which our Master Joseph had stored up for the time of dearthness of goods. However the dearth of ploughing and planting was general in the land of Egypt and the lands of Canaan because of the scanty overflow of the Nile in the lands of Egypt, and the absence of a sufficient amount of rain in the land of Canaan, or the fact that insufficient rain fell to water the earth, and accordingly there was no planting. This was a reason for the coming of the children of our Master Jacob to Egypt so that the dream of our Master Joseph might be realized. The word was spread that the famine was in the land of Egypt as elsewhere, and that it was even greater there because of its vastness and its large population, according to His words: והקרב כל ארץ מצרים (Gen. 41.55), that is, "and all the land of Egypt was famished." As a result, the people cried out in the presence of Pharaoh: "Hunger, hunger!" And they demanded food from him when the pressure of hunger and the need for food overcame them, according to the statement: the people cried out to Pharaoh for bread (Gen. 41.55), since they thought that the stores of food were under his jurisdiction; or it is possible that our Master Joseph used to send them back to the King so that they should not feel enmity against him. Thereupon Pharaoh sent them back to Joseph and ordered them to follow his commands and not to oppose his word, according to His statement: Go unto Joseph, what he says unto you, do! (Gen. 41.55) This was because he knew that Joseph was an intelligent administrator of the people in periods of scarcity and otherwise, and that when he undertook something, his blessedness made itself clear. When they came to Joseph and asked him for provisions, that is, a measure of the food, he opened the storehouses containing the grain and supplied the Egyptians, according to His word: And Joseph opened all the storehouses of grain and sold unto the Egyptians. (Gen. 41.56) When the scarcity and the famine

became stronger and the news came to the rest of the lands from the provinces of Egypt and other places that food was to be found in Egypt, they came there and bought from Joseph, according to His statement: כל הארץ באו מצרי' לשון אל יוסף כי חק הרעב בכל הארץ (Gen. 41.57), that is, "and all the countries came to Egypt to buy from Joseph since the famine was severe over all the earth." Then our Master Jacob said to his children: "Why are you afraid, I have heard that food is to be found in Egypt, so arise and go down there and buy for us from there, lest destruction overtake us because of the famine." At the beginning of this speech to his children, the text says: וירא יעקב כי יש עבור במצרים (Gen. 42.1), that is, "and Jacob saw that grain was to be found in Egypt." But this seeing was with the heart, not with the eyes, in the sense of knowledge not vision. The meaning is that he had heard about it (197b) according to His word: Behold, I have heard that there is food in Egypt. (Gen. 42.2), It is possible that this hearing came from God, by means of a revelation or in some other way,¹²⁷ since, if it was a report from those who travel frequently to Egypt, it surely would have come to his children before him. But it seems that the road between the lands of Syria and Egypt was dreaded and for this reason his children avoided travelling there, and the indication of that is His statement to them, Wherefore are you afraid? (Gen. 42.1)¹²⁸ He made this remark to them to quiet their fear. If it is asked how is it that our Master Jacob, knowing the danger of the road was unconcerned about his children and commanded them to travel on it, the answer is that when matters are dubious, it is necessary to choose the course which presents the greater element of urgency. What it means is that the greater urgency in seeking welfare in a doubtful situation like this was to get food, which is the basis of life itself. And for this reason he made the statement: That we may live and not die. (Gen. 42.2) For he saw that the prospective danger of famine was worse than the fear of the road. So far as the road was concerned, it was possible that another safer road might be discovered, or that a companion might be found to give protection, or that travelling on it might be safe because whatever was feared would fail to materialize; and it was possible that some people would be safe or some would fall by the way. But as for the famine, the danger resulting from it would include the great and the small,¹²⁹ but God knows best.

Then the sons followed the command of their father and ten of his children went down to Egypt, as the Holy Scripture tells, and they were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad and Asher. And it tells that his father did not send Benjamin with them because he feared for him, since he had substituted him for Joseph because he was his true brother. Sometimes the text relates his children to him, as in the statement: And the sons of Israel came (Gen. 42.5), in order to honor them, and sometimes it relates them to Joseph, according to His word, And Joseph's brothers went down. (Gen. 42.4) It was due to the importance of his power and his exalted position that the text associated them with him in their relation of brotherhood. It is likely that they delayed their journey until they had the pleasure of someone who would accompany them on the road,¹³⁰ according to the statement: And the children of Israel came to buy, among those that came, because the famine was in the land of Canaan. (Gen. 42.5), for the people used to hasten from the land of Canaan to seek food from the land of Egypt because

of the strength of the famine. The text tells us regarding our Master Joseph as follows: And Joseph was the governor over the land; he it was that sold to all the people of the land. (Gen. 42.6) This statement confirms the fact that all the orders and all the management were his alone and that the king of Egypt did not interfere with him. (198a) Nay, it was he who ordered and enjoined, and superintended the sale of crops by personally supervising the officials of high and low degree. This shows that he directed the people to transfer the crops from the estates to the capital city. Thus the purchases of the people would be from that center so that every-thing might be done with his knowledge. He supervised the transactions for fear the people would be betrayed by the officials.¹³¹ The scribes used to write everything down and present it to him every day. All of his decisions were just and so he was called יוסף הגריק, that is, "Joseph the just," and he was sincere in his religion and blamelessness and just in his decisions.¹³² If it is said that the sale could have taken place on the estates where it was stored under the supervision of the officials and the scribes, who could have presented everything to him, the answer is that he wished it to be only in the capital city, for several reasons. In the first place, as we said before, so that the subjects would not be deceived nor have any difficulty; and in the second place, so that the management and administration of it would be good so that what he had stored would be enough for seven years. Were this not the case, wastefulness would ensue, and it would be sold in less than half the duration of time and most of the people would perish. In the third place, he was longing for his father and his brothers and he knew, through the Holy Spirit, that his brothers would come to buy grain from Egypt and he would meet them. For he had been unable to send news of his being alive and in good health to his father because he had sworn a powerful oath not to reveal what had happened to him, as we have previously mentioned; or it may have been because of a revelation, so that God might achieve His purpose and what his knowledge had foreseen would happen, but He best knows the truth. And in the fourth place, he knew through the Holy Spirit that during these seven years the people would not have any silver left, that is no money, since they would spend it purchasing the crops, and they would need something other than money with which to buy food, and that it would be impossible for anyone but him to find a solution and proper administration for it, whereby the proper course might be achieved, as will come in its place. But God knows best about all that. And when it was the time for the children of Israel to come to Egypt, the reasons for it are mentioned and He begins to relate the beginning of their arrival, saying: And Joseph's brethren came (Gen. 42.6). Then He tells us the explanation of our Master Joseph's dream which he had dreamed originally and told to his brethren, and the fulfillment of its interpretation is this statement: And they bowed down to him (198b) with their faces to the earth. (Gen. 42.6) When they stood in the presence of their brother Joseph, he recognized them and immediately he remembered what they had done with him, but he feigned ignorance of them and began to speak to them harshly,¹³³ according to the text: וירא יוסף את אחיו ויתונו אליהם וידבר אתם קשות (Gen. 42.7), that is, "Joseph saw his brothers and knew them but he feigned ignorance of them and addressed them harshly." The idea is that he spoke in a way to cause them pain because they had abased him and he wished to make them experience it so that they might know the

pain of what they had done to him. He began to speak disagreeably to them and so show them that he was scornful of them, according to his words: Whence come ye? (Gen. 42.7) and in his statement, Ye are spies (Gen. 42.9) Now this was extremely painful to them because they did not deserve that. He spoke in this way only to them, not to the rest of the people, and in all this his intention was to stir their memories, but they did not take heed, according to His statement: והם לא ידעו כי יוסף את אחיו ויהם לא ידעו כי יוסף את אחיו (Gen. 42.8), that is, and Joseph knew his brothers but they did not know him. They probably thought that he had died and it did not occur to them that he had risen to such a rank, for he commanded respectful awe and they could not look at his face because of its awesomeness and beauty.¹³⁴ As a result of his long separation from them, his face had changed. The statement: And Joseph remembered the dreams which he dreamed of them, (Gen. 42.9) means that the interpretation of the dream had been fulfilled in their standing before him as subjects stand before their king.¹³⁵ Then he said: הרגלים תרגלים (Gen. 42.9), that is, "you are spies, to see the defects of the land you have come." A spy is one who seeks to find out information about the land and its subjects secretly. Their answer was: "We are not the kind of people who engage in such a matter, but are the children of one man. We do not part from one another and we are God-fearing and people of quality, and far be it from us to be spies. We speak only the truth; we came only to procure food." This is the purport of their words: Nay, my lord, but to buy food are they servants come. We are all one man's sons, we are upright men, thy servants are no spies. (Gen. 42.10,11) The meaning of נכרים is "men of quality," though some of the interpreters render it "pious."¹³⁶ Our Master Joseph repeated to them his previous statement saying: Nay, but to see the nakedness of the land ye are come. (Gen. 42.12). And they also repeated their words and said: "We are twelve brothers, children of one man. The youngest of us remained with his father and one is missing." And this was what our Master Joseph sought to discover, for his heart had grown faint when he did not (199a) see his brother Benjamin with them, but he concluded from this statement that his father and brother were alive. Meanwhile he resumed the conversation with them in the spirit of the earlier discussion in such a way as to impress upon them the obvious necessity for bringing their youngest brother Benjamin so that he might see him, for he was his true brother and he had no quarrel with him. His longing for him had been stirred and his desire to see him aroused by what they had told him. Indeed the basis of the argument against them was their statement: We are twelve brothers. (Gen. 42.13), which caused him to say to them: "For this reason did I say to you that you are spies, for if you were not such, then your other brother would be with you," implying that if you bring him here then you are upright men, and if you do not bring him, then you are spies. So he said to them, "in this manner will I test you," according to His word: והבאתם את בני ישראל לפני פניו ויאמר להם ויבא אלם ויאמר להם ויבא אלם ויאמר להם ויבא אלם (Gen. 42.15), that is, "hereby will you be examined," and he swore to them an oath which could not be violated, in his statement, כי פניו (Gen. 42.15), that is, "by the life of Pharaoh," but he did not swear in the name of God, so that he would not be constrained to confine them all. For if he had sworn in the name of God, he would have done as he said:¹³⁷ אם אצאו מזה כי אצאם (Gen. 42.15), that is, "you shall not go out of here unless your youngest brother comes here." שלחו (Gen. 42.16), that is, "send one from

among you and you will be confined as prisoners." And he made his oath by the life of Pharaoh so that it could not be violated, as we stated previously, and he indicated to them the way in which neither they nor their father would perish, by his statement: Send one of you (Gen. 42.16), meaning, with the provisions for your father and your families, and let him bring me your youngest brother, and this will be the test of what you said, so that it may be shown that you are truthful, as he said: וְיָבִיאוּ דְבָרֵיכֶם הָאֵלֶּה אֵתְכֶם (Gen. 42.16), that is, "and your words will be tested whether there is truth with you." Then he repeated the oath by the life of Pharaoh, saying: כִּי אִרְגִּילִים אַתֶּם (Gen. 42.16), that is, "and if that is not done, then by the life of Pharaoh you are spies." The meaning is that if you do not bring me your youngest brother whom you mentioned, then I shall have verified that you are spies. And their answer was: The lad cannot leave his father, for if he should leave his father he would die. (Gen. 42.22). This indicated to him his father's love for Benjamin and that he could not be separated from him, for if he left him, he would die. Meanwhile he imprisoned all of them as it says: וַיִּאֶסְפוּ אֹתָם לְמִשְׁכַּן שְׁלֹשָׁה יָמִים (Gen. 42.17), that is, "and he gathered them into the prison for three days." When he knew that they had experienced the bitterness of humbleness and humiliation so that they knew the measure of what they had done to him, he brought them out on the third day and said to them: וַיֹּאמֶר אֲלֵיהֶם עֲשׂוּ וְחַיִּים (Gen. 42.18), that is, "do this and live," meaning your salvation lies in this order that I desire to impose on you. Before he acquainted them with his desire, he told them first that he feared God, in everything that he did, and that he believed in God, (199b) according to His words: יָרֵא אֱלֹהִים אֲנִי יָרֵא (Gen. 42.18), that is, "I fear God," meaning I shall deal with you only in a way which will be pleasing to God. He said to them, אִם אַתֶּם אֲנֹכִים (Gen. 42.19), that is, "if you are men of quality," meaning, that is what you have said, and if it really is that way I shall treat you as befits men of quality, and that is, I shall not act treacherously towards you or your families or your households, but I will imprison one from among you, while the rest of you will go on with the provisions and bring it to your families for I know they are hungry and need the food so that they may not perish. After your arrival with the food for your families, you will bring me your youngest brother so that the truth of your statements may be confirmed by me, according to His statement: Let one of your brethren be confined in your prison house but go yet and carry the corn for the famine of your houses. And bring your youngest brother unto me, and so shall your words be verified. (Gen. 42.19,20) Meanwhile they did what he said and accepted his proposal, as it says: And they did so, (Gen. 42.20) in that hour they brought into the open what they had done to him, and they acknowledged their wickedness towards him, and confessed that they had despised him and struck him while he was asking for their help, and had not rescued him. They admitted that they were guilty for what they had done to him, and this sorrow had befallen them because of their previous injustices to him, as they said: וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אֲנִי אֲשֶׁר עָשִׂיתִים אֵלֶיךָ וְעַתָּה נִשְׁבַּח אֱלֹהֵינוּ וְלֹא שָׁמְעוּ עָלֵינוּ כֹּל הַדְּרָגָה הַזֹּאת (Gen. 42.21), that is, "each man said to his brother, truly we are guilty because of our brother whose distress of soul we saw when he humbled himself before us. We did not listen, therefore all this anguish came upon us." God knows best whether the one who began this talk was Judah who had initiated the

the advice to sell him. Then they began to blame one another for what they had done against their brother and they showed repentance, and repentance is the gateway to atonement. It is necessary for every sinner to ponder at all times what sins he committed and to acknowledge that every calamity which has befallen him is because of his sins. Since Reuben was innocent of their deed to Joseph, he answered them then, saying: אֵלֶּה עֲבֹרֵי גֵלִיכֶם לְאָמֵר אֶל הַתְּמִיזִים בְּלִילִי וְלֹא שָׁמְעִיתֶם (Gen. 42.22), that is, "did I not address you saying, do not sin against the child and you did not heed," (200a) But we have previously spoken of that in its place, indeed when he saw them seeking to harm and to kill him, he counselled them not to do that but to throw him into the pit, so that he might return to it and snatch him away from there. And he fled from them so as not to see that. When he returned and did not find him in the pit, he thought that they had killed him, and this remained an accepted fact with him until the time that they stood before Joseph, according to His statement: וַיֹּאמְרוּ אֵלָיו וְנִדְרָשׁ לָנוּ (Gen. 42.22), that is, "and we are also being asked for payment for his blood."¹³⁸ This conversation took place among themselves while they were standing in the presence of our Master Joseph. They did not know that he understood their language since he had placed an interpreter there to interpret between him and them, according to the statement: And they knew not that Joseph understood them, because there was an interpreter between them, (Gen. 42.23) He had taught one of his followers the Hebrew language so that he might be an interpreter for him in a situation like that.¹³⁹ It is very likely that he knew through the Holy Spirit that his brothers would surely be coming before him, so he taught one of his followers the Hebrew language for that reason, in order that he might conceal his true state from them, and he commanded the interpreter not to divulge the fact that he understood Hebrew. By setting up an interpreter between them, he intended to make them think that he did not understand their language, so that after the interpreter went away, he would know what went on among them when they remained alone, in order that he might become well acquainted with their situation and what was on their conscience. When they carried on the kind of conversation which preceded, he was convinced that they repented, but it was a repentance that could not rectify what was past. When he heard them speak in this way and was assured of their repentance for what they had done to him, and saw how humble they were, he had pity on them and his heart became soft toward them and he felt like weeping. So he turned and fled from them to some other place so that they would not see him weeping, according to its word: וַיִּסְבֵּב וְלֹא יָדָע וַיִּבְכֵּה (Gen. 42.24), that is, "and he went away from them and wept." Then he returned to them and in their presence he took Simeon and imprisoned him in the place in which they had been imprisoned, according to His statement: And he returned to them and took Simeon from among them, and he imprisoned him before their eyes. It is said that he seized and imprisoned only Simeon, because he was the one who strove to harm him and exerted himself in the plan to destroy him.¹⁴⁰ Another interpretation given is that he imprisoned only Simeon because he was the greatest of his brothers and they would hasten to return to him. For this reason he imprisoned him before their eyes so that they would know he was imprisoned and not delay, but God knows best about that. And one of the traditionalists tells (200b) that Simeon was irascible and very strong and when his brother Joseph did to them what has been previously explained, a fit of temper overcame him

which caused the hair of his body to rise until it showed through his clothes so that whoever saw him feared him. And it was when this happened to him that the children of his brother, Ephraim and Menasseh, advanced toward him, and when they came near him his anger subsided and the hair of his body subsided.¹⁴¹ This tradition has no point, but is one of the things that is mentioned, and God knows best.

Then our Master Joseph ordered their bundles to be packed with grain and that there be added beyond that what was necessary for travelling provisions along the way. And he made the one whom he ordered understand that he should place the money which each had paid for the food in the opening of his sack. This meaning is obvious in the verse and it is not necessary to repeat it. When they mounted and went out of the city and came to a place in which they would camp for the night, one of them opened his sack to take from it fodder for the animals, and he found his own money in the top of the sack. He told his brothers about it and they were amazed and their hearts trembled and each one of them was disturbed, and they said, "what is this deed which the ruler has done to us." This is in accordance with what appears in the text. When they arrived before their father they told him what had befallen them in the matter of the ruler and about his hardness of heart in the interview and his telling them that they were spies in the land. They related to their father their reply to him and what he had said to them after they had answered, namely his demand for their brother Benjamin, and his imprisonment of Simeon until they should bring Benjamin to him. They added a sentence, in their speeches, to what Joseph had said to them, **וְהָאֵלֹהִים הִסְתֵּרנוּ** (Gen. 42.34), that is, "and you will trade in the land," in the sense of commercial dealings, and this was said to tempt their father so that he would permit them to take Benjamin and return with him to Joseph as he had imposed upon them.¹⁴² While they were talking, they began to empty their bundles of the grain which they had brought with them from Egypt and, behold, the money of each of them was in a purse in his bundle, that is, his sack. They found all of their money as they had paid it in the bundles, as it is stated in the text: **וַיִּהְיוּ הֵם אֲדִיקִים שְׂקֵיהֶם וְהוּרָה אֵיט** (Gen. 42.35), that is, "and while they were emptying their sacks, behold the purse of money of each man was (201a) in his sack, and when they and their father saw their purses of money, they were afraid." Their father witnessed the discovery of the money in their sacks along with them, and they were perplexed by it and they began to make alarming calculations. During that time, their father said to them: **אֵת שְׂכָלְכֶם** (Gen. 42.36), that is, "me you have bereaved," meaning you have bereaved me, and the meaning of bereavement is the loss of something. He clarified the meaning in his statement: **וַיִּשְׁמַע יוֹסֵף אֶת צְרִירוֹת כַּסְפֵּיהֶם וְגַבְיֵיהֶם וַיִּירָא** (Gen. 42.35), that is, "Joseph is lost and Simeon is lost," and in addition to this, it will not satisfy you until, in accordance with your desire, you take Benjamin from me, and how will I have the strength for all these happenings, according to His word: **עָלַי הָיוּ כָלֹה** (Gen. 42.36), that is, "all this will be done against me." Then Reuben began to speak with his father by himself, because he had no knowledge of what had happened to Joseph and he said to him: "Deliver Benjamin to me and I shall return him to you just as I took him, and let these two children of mine be with you as a pledge for your children, Simeon and Benjamin, and if anything happens to your child, kill my two children in return for him," meaning

that my children are not more precious to me than my brothers. And his father said to him: "My child will not go down with you because his brother, born of his mother, is dead and he along remains for me in place of his brother, and I am afraid that death will befall him on the way and I shall die mourning for him." This meaning is clear in the verse. When they heard his speech they were silent, despite the fact that they had been striving to return to Egypt with Benjamin so as to save Simeon and so that proof of their claims would be demonstrated, and also in order to take advantage of the present low price, since the current price for food was increasing, according to His statement: **אֲנִי וְהַרְעָבָה הָיָה בְּאֶרֶץ מִצְרָיִם** (Gen. 43.1), so that the demand was great. When the food they had brought had been consumed and no more was to be found in the land of Canaan, their father said to them: "Arise, return to Egypt and procure food for us." Judah answered him immediately because his children had been awaiting word from him which would clear the way to him in this matter. Judah took it upon himself to speak because he knew that his father was aware of his wisdom and that he was one who would fulfill what he promised in whatever he pledged, so he said to him: **הֲעַד הָעֵד בְּיָדֵינוּ** (Gen. 43.3), that is, "the man made us bear witness saying, you shall not see my presence unless your brother is with you"; meaning that it is impossible for us to undertake a journey to that part of the world if our brother is not with us. So if you send him to accompany us, we and he will travel and procure food for you, and if you do not send him, (201b) we will not be able to go down to the man nor will we stand before him, since he imposed this upon us. Judah repeated the preceding words and then upon their father began to upbraid them, saying to them: **לָמָּה** (Gen. 43.6), that is, "why did you do evil to me by telling the man that you had another brother," meaning, what compelled you to do that? They said to him, "The man asked us questions about ourselves and our birthplace saying: Is your father still living and do you still have another brother besides you? Because of his questioning and speaking to us in this way, we answered truthfully and we told him about Benjamin. Did we know that he would demand that we bring our brother to him?" This speech is clear in word and meaning in the verse. However, their statement to their father that the man had asked them about their father and another brother of theirs was not mentioned before. The story told before mentioned only the life of their father and their having another brother, but they dreaded to tell their father the speech in this manner because he had said to them: "Why have you done this evil to me?" Then Judah said to his father: "Send the child with me and let us travel to the man and get provisions for ourselves so that we and you and our children shall not perish." And he said to him: **אֲנִי אֶעֱרָבְנֵךְ** (Gen. 43.9), that is, "I shall be responsible for him and you shall demand him only from me. If I do not bring him back to you and set him up before you, I shall be sinning against you forever," meaning that you shall be angry with me all the days of your life.¹⁴³ His words, "I shall guarantee him," are in the sense of a guarantee against people only, not against God, for all the souls of the world are in His hand; He can claim them at any time He wishes and in any place He wishes. Then he said to him: **וְאִם לֹא הָיָה כֵּן** (Gen. 43.10), and the rest of it, that is, "if we had not been dilatory," meaning, if it had not been for this obstacle which you put in our way, we would have travelled twice and benefitted from the cheaper

prices. Thereupon their father said to them: "This is true," according to His word: **אם כן אטוה** (Gen. 43.11). The implication is that he had become aware of the right course. Then he said to them: "Take with you the choice fruits of the land in your sacks," according to His word: **קחו מותרה הארץ בכליכם** (Gen. 43.11). This meant the kind of fruits which were not found in Egypt, and he ordered them to take these as a present: **אטוה ברי וטעם זרע ונארה ולוט בלוטין וטקדים** (Gen. 43.11), that is, "a little theriac, and a little honey and wax and chestnuts and almonds." His word, "a little," implies a portion, and he advised them to take with them twice as many dirhems for provisons (202a) as they had taken the first time, according to His word: **וכסף משנה קחו בידכם** (Gen. 43.12), that is, "take double money in your hands." The reason for that is that the rise in the current price had become known to them and thus they would experience no difficulty. He ordered them also to take the dirhems which had been returned with them in their sacks so that no accusation would be brought against them.¹⁴⁴ And he said: "Perhaps its return to you was a result of carelessness," as he said: **Peradventure it was an oversight.** (Gen. 43.12) The intent of his words, "it may be carelessness," may be interpreted as meaning that (it was the error) of the one who filled the sacks with grain for them, and perhaps the purchasers were unable to load their sacks and sew them up. He sent the gift with them because it is a bond between hearts and brings people near to one another. (By means of it, the heart of the recipient is conciliated and his conscience is won, either to procure a benefit or to remove harm.) Some say that the root of love is the gift and the root of hatred is doing harm. He continued with a prayer that God would cause their project to prosper, saying: **ואל שדי יתן לכם ורחמים** (Gen. 43.14), that is, "may the Powerful Almighty grant you His mercy in the presence of the man." In this he followed the custom of the people, for they were wont to request from the Creator the successful outcome of what they purposed, yet nevertheless they performed whatever measures of proper management the matter required. The object of this prayer and proper management was to free Simeon from prison and to spare Benjamin from maltreatment, so that he would be safe in his hands and to ensure their return to him, according to His statement: **And he will release unto you your one brother and Benjamin.** (Gen. 43.14). Then he said: **ואני כאשר שכלתי שכלתי** (Gen. 43.14) that is, "and I, as I am bereaved, shall I be bereaved." The explanation of **שכלתי** is "bereavement," which means loss of a person. For he had lost Joseph and Simeon, according to the previous statement on that subject in His words: **Me have ye bereaved, Joseph is not and Simeon is not.** (Gen. 42.36) The meaning of **שכלתי** is "to cause loss." It means that with all his arrangements for sending the gift and the prayer to God, yet he placed the bereaving in God's power. Or maybe he made the meanings one in his statement **שכלתי שכלתי** in the sense that "as I lost a child once, I shall suffer loss a second time," but God knows best what is true. Then his children took the aforementioned gift and the dirhems which were mentioned, and they took Benjamin to accompany them and went down together to Egypt and stood before Joseph, as is clearly indicated in the Holy Scriptures. When our Master Joseph saw them and Benjamin with them, he commanded the manager of his house to slaughter animals for them, after he had ordered him to bring them to his house, according to His statement: **קריא את האנשים הריגה** (Gen. 43.16), that is, "bring the men to the house and slaughter animals." This was contrary to what he had done

for them the first time. The animals slaughtered were of the kind they could use, being Hebrews. (202b) He appointed a Hebrew man to do the slaughtering and to make the food for them. He was the one who used to prepare food for him in his house and he had made him promise not to divulge his story. It is also possible that he may have been the one who was the interpreter between them.¹⁴⁵ Joseph commanded the manager of his house to prepare that food and have it ready at noon, and he made him understand that it was his wish that he and these men eat that food, according to his statement: **ודוה גבה ויהכן** (Gen. 43.16), that is, "slaughter animals and prepare, for the men will eat with me at noon." Now at the time they came in to his presence, he was not able to sit down with them, because of the necessity of his being present at matters concerned with giving judgments among the people, or as they call it in our time, at the place of the Duvan.¹⁴⁶ So he postponed it until noon, which was the time he left that place. The man did as Joseph commanded. When the men, Joseph's brothers, entered his dwelling, timidity and fear took hold of them and they began to say: "The reason for our being brought here is the money which we brought back with us in our sacks the first time, and their intention is to lord it over us and to act insolently towards us so that they may take us as slaves and take our asses also," according to His statement: **אחתי מוצאים להקולל עלינו ולהתנפל עלינו לקחת** (Gen. 43.18), that is, "we have been brought here for him to be haughty towards us and insolent against us, so that he may take us as slaves and our asses also." Thereupon they advanced to the door of the place in which they were sitting and they conversed with the man who was manager over Joseph's house to find out from him information about their situation and the reason for their being brought to this place. They gave their explanation concerning the money which was returned to them the first time so as to let him know that they were not to blame for that and that, having no information or knowledge of it, they could not be held guilty for it. They began their speech with the words: **בי אדיני** (Gen. 43.20), that is, "a request, oh, my lord," and the meaning is a plea to be forgiven and excused.¹⁴⁷ Then they disclosed to him what happened during their first visit and upon their return, and how they found the money which they had brought with them untouched in their sacks, and that they had not known about that, according to their words: **לא ידענו** (Gen. 43.22), that is, "we did not know who put our money in our sacks." They told him that they had brought this very money back with them, and in addition (203a) they had brought money with them in order to buy provisions this time. The man answered them most kindly, assuring them of safety and immunity from what they had feared, and clearing them of the suspicion of treachery. He said that they were honest as their forefathers and that his money, which had frightened them, came through the blessing of their ancestors. God had bestowed it upon them and placed it as a treasure in their sacks and their first money had come to him. This is the meaning of his speech to them: **אלום לכם אל הויגו אליכם** (Gen. 43.23), that is, "peace to you, do not fear. Your God and the God of your fathers put a treasure in your sacks; your money came to me." The meaning of his statement: "Your God and the God of your fathers," is that, although He is one God and there is no one but He, it should be made known that the Object of their worship was the

Object of their fathers' worship. This meaning has been previously discussed and it is unnecessary to repeat it in this place. As for the Jews, they corrupt the interpretation of the Holy Scriptures and their beliefs are perverted and they are unbelievers.¹⁴⁸ Then the man increased their tranquility by bringing Simeon out to them. He brought him to them and where he alone lived. He gave them water with which to wash the dust of the road from their feet, for the comfort of their bodies. This is a customary practice of travellers who do this to rest from their weariness. And he brought fodder for their asses. He did all this to strengthen their confidence and to eliminate their timidity and fright. Thereupon their terror was alleviated and they were at ease and they brought the gift which they had with them into that place. They sat down to await Joseph's appearance at noon, as they had understood from the discussion of that matter that it was in that place that they would eat their meal. All of this discourse has an obvious explanation and meaning in the verse, but God knows best. When Joseph appeared in his dwelling, his brothers presented to him the gift which they had brought with them from their father and they bowed to the earth before him. This bowing was the fulfillment of the dream he had seen previously, according to His word: Eleven stars bowed down to me, (Gen. 37.9). This time they bowed down before him twice, according to His word, the second time: They bowed the head and made obeisance, (Gen. 43.28) He spoke kindly to them and inquired about their health and welfare, according to His statement: And he asked them of their welfare, (Gen. 43.27). Then he asked them about the welfare of their father, because he was most anxious about the news he would hear about him. They answered that he was sound in body and alive. Thereupon he said of him: וַיֹּדֶעַ הָאֱלֹהִים that is, "may that man be blessed by God."¹⁴⁹ When they heard this speech from him, (203b) their tranquility increased and at the same time they bowed down. The second Obeisance which was previously mentioned and this bowing down were in gratitude to him because of his generous mercy toward them. A bowing down of this sort implies obedience to the powerful and repeated request for pardon from punishment. When he saw Benjamin, he asked them about him in His words: Is this your youngest brother of whom ye spoke unto me? (Gen. 43.29) And he said of him, "his mother's son" because he was his only true brother by his father and his mother. His questions to them were through an interpreter as they had been previously, the first time. Then he prayed for Benjamin and he besought God to watch over him in mercy lest evil overtake him and cause his father worry. This is the meaning of His statement about him: And he said: God be gracious unto thee, my son. (Gen. 43.29) Thereupon Joseph hastened to rise from their midst and to hide from them because he felt like crying, and he was not able to restrain himself because of his excessive tenderness of heart toward his brother, according to His word: וַיִּבְרַח יוֹסֵף כִּי נִכְרְזוּ (Gen. 43.30), that is, "and Joseph hastened, when his tenderness for his brothers was aroused, and sought to weep and entered into the hidden room and wept there." The hidden room was the place hidden from the view of the people, and for that reason they say about women in their full beauty that they are kept hidden, in the sense that they are veiled from the view of people. And our Master Joseph had a private room in which he could conceal himself from the people, so he entered it and wept therein, so

that neither his brothers nor anyone else might be aware of his weeping. This purpose is indicated by His word: וַיִּבְרַח יוֹסֵף (Gen. 43.31), that is, "He washed his face and came out, and restrained himself." He washed his face with water so as to remove the traces of weeping and keep them from being noticed. After he came out he ordered the food to be set out and he commanded that they place food for our Master Joseph, by himself, and food for his brothers by themselves, and food for any of the Egyptian people who were present by themselves. They did not put his brother's food with his food in order to hide his situation from them, for they were Hebrews in religion and would not eat food with the Egyptians. Similarly, the Egyptians were not allowed to eat food with the Hebrews, for they loathed that, according to His words: כִּי לֹא יִכְלֹוּ (Gen. 43.32), that is, "indeed the Egyptians may not eat bread with the Hebrews."¹⁵⁰ In reference to this, there are two views. One is that the Egyptians do not consider it lawful to eat the meat of animals, because they do not believe in sacrifice, and they used to say: "Do not make your stomachs graves for animals."¹⁵¹ (204a) Another view is that, according to the horoscopes of the astronomers, Egypt would be ruined by a Hebrew. Thus the Hebrews were their greatest foe and they hated them and their food.¹⁵² They had confidence in the word of wizards and astrologers and would not have accepted our Master Joseph as governor if there had not been a splendid miracle, namely, that God inspired love for him in their hearts, and his speech and his deeds were accepted and highly praised by old and young, so as to carry out His command, but He knows best. Then the brothers of our Master Joseph sat down before him with good manners and each of them sat in the place he merited according to his age and position. In connection with this, it is said that he was the one who arranged their seating, each one according to his position, and that the indication of that is His word: וַיִּבְרַחוּ (Gen. 43.33), that is, "and the men marvelled one with the other," in the sense that his brothers wondered at this arrangement and how he knew the position of each of them so as to seat him in his proper place.¹⁵³ There are many comments about the order of their seating arrangement. Some say that he seated the eldest first, thus seating first Reuben, the eldest son of Leah, and next to him, Dan, the eldest of Bilhah, and next to him Gad, the eldest of Zilpah, and each of the rest of them was next to the one born before or after him.¹⁵⁴ Another idea about it is that he arranged the children of the wives on one side by themselves, with Reuben leading the way, and his brothers each according to his proper place, and he arranged the children of the maids on a side by themselves, each according to his proper place.¹⁵⁵ Another comment is that he, as the eldest of Rachel, sat on the seat of honor in the place, and he seated Reuben, the eldest of Leah, on his right, and near him, Dan, the eldest of Bilhah, and near him Gad, the eldest of Zilpah, and he seated on his left Simeon, and next to him Levi, next to him Judah, Naphtali, Asher, Issachar and Zebulun, and he seated Benjamin opposite him. Another interpretation is that he sat on the seat of honor and seated on his right Levi and on his left Benjamin. Then he seated on his right near Levi, Reuben, save that he left a space between them in the seating, in the sense that Reuben was not contiguous with Levi. Then next to Reuben, the eldest of Leah, Simeon and next to him Judah, and the three brothers were in one group and line. He seated opposite them on his left separated from Benjamin's place, first Dan,

the eldest of Bilhah, and near him his brother Naphtali (204b) and the two brothers were one row. Then he seated, facing them, on his right, separated from the seat of Judah, first Gad, the eldest of Zilpah, and next to him Asher and next Issachar and next Zebulun, and these made up one row in one group. Another view about this is that he seated Levi on his right and Benjamin on his left. Then he left a space after Levi and seated on his right Reuben, Simeon, and Judah and Issachar and Zebulun and made them one row. Then he left a space after Benjamin and seated on his left Dan and Naphtali and Gad and Asher and made them one row. But God knows best what is true. It was because of the arrangement according to one of the mentioned views that they marvelled. Those of the Jews who think that the Egyptians made this arrangement for them are mistaken since the Egyptians did not know which was the eldest and which the youngest. And whoever thinks that he arranged them according to birth is also mistaken.¹⁵⁶ This arrangement of our Master Joseph was to inform them and warn them, but they did not take heed. Then he acted toward them in a different way in order to forwarn them, and presented each of them with articles of luxury which were before him, singling out Benjamin from among them with a gift five times as great as what he gave them since he was his true brother. But they did not notice and did not take heed. This is derived from His statement: **וַיִּשְׂא אֶת־אֶמְתָּא בְּיָמֵי** (Gen. 43.34), that is, "and he gave portions from before him to them, and Benjamin's portion was greater by five more than their 'portions.'" The meaning of the word **אֶמְתָּא** (portion) is "loads," and in other places the explanation of **אֶמְתָּא** is "loads," but God knows best. However this is the obvious sense. It is likely that this "load" which he gave them, was not given directly but through some of his servants who put it away some place for them, so that they would take it away with them. He had them sit with him for a longer time to gratify them and to set them at ease, and he had drinks brought for them to drink with him. He intended thereby to intoxicate them so that he might test them and know what was in their minds toward one another. And he would consider whether their character was the same as he had known or whether they had changed. This drinking and intoxication are clearly indicated in His words: **וַיִּשְׂא אֶת־אֶמְתָּא בְּיָמֵי** (Gen. 43.34) **וַיִּשְׂא אֶת־אֶמְתָּא בְּיָמֵי** When he found their characters to be sound, and that they had not resolved upon anything improper, he was satisfied and contrived a plan which would be the cause of their return and of finding out from them whether they hated Benjamin as they used to hate him, and whether, if he were imprisoned they would desert him and scorn him or not. So he ordered the manager of the servants of his house to fill their sacks with as much grain as they could hold and to place the money of each in the opening of his sack, and to place the silver cup in which he took water and other drinks in the sack of his brother Benjamin, who was the youngest of them, and to put the money for which he had received corn (205a) together with the cup in the mouth of his sack. This cup was the drinking cup which he used for drinking water and beverages. He placed the purses of money in their sacks as a reason for imprisoning them, and he put the cup in Benjamin's sack as a pretext for taking him from them. The man followed the command of Joseph and did as he had ordered. They spent the night with the man after their sacks had been filled and they did not know what had befallen them.¹⁵⁷ When morning came he sent them on their way with their asses, according to His words:

וַיִּשְׂא אֶת־אֶמְתָּא בְּיָמֵי (Gen. 44.3), that is, "the morning became light and the men sent them and their asses away." When they went out of the gate of the city, before they were far away, our Master Joseph said to the man who was manager of his house: "Arise, go follow the men and overtake them and say to them: Why have you repaid good with evil," in the sense, is this the way to pay someone who allowed you into his house and was friendly to you and made you his fellow drinkers, to become jealous of the cup from which he drinks and to steal it? You have been evil in what you did. His aim was to shock them as they had shocked him with the distressing pain of the sale and the anguish of soul at the time of this calamity. His statement: **וַיִּשְׂא אֶת־אֶמְתָּא בְּיָמֵי** (Gen. 44.5), that is, "he draws omens from it," means that he divined with it and knew that you stole it. This meaning is evident from His statement to them a second time: **וַיִּשְׂא אֶת־אֶמְתָּא בְּיָמֵי** (Gen. 44.15), that is, "did you not know that a man like me would draw an evil omen?"¹⁵⁸ This was a custom of the kings of the people of Egypt, that if anything was stolen or carried off from their dwellings they drew omens about it and their magicians used to display such techniques. This was one of their habits in their fear of an accident befalling them or their house.¹⁵⁹ Our Master Joseph made this statement as a test for his brothers in order to get information about their characters. Far be it from him, to draw magic omens and to divine. This was only to inform us of the deeds of other kings of Egypt. When the man overtook them and reached them, he made this speech to them. They answered, "Why does our lord address us in such a way? Far be it from us to do such a thing and to do evil in return for good, for when we found the silver in the mouth of our sacks the first time, we brought it back to you from the land of Syria. So how would we steal silver or gold from the house of your master? The one in whose possession the cup you mentioned is found, let him be killed and we also will become slaves to our master." It is possible that this speech was made by one of them whom they had chosen to speak for them or by some one who took it upon himself to answer because of his confidence that there was no thief among the rest of his brothers. Probably (205b) this speaker was Judah since he was responsible for Benjamin, and he is the one who answered in this instance as appears from the clear meaning of the text, but God knows best. When the messenger of our Master Joseph heard this reply from them, he found it fitted in with his desire, so he said: **וַיִּשְׂא אֶת־אֶמְתָּא בְּיָמֵי** (Gen. 44.10), meaning, "The one with whom it is found will be my servant and the rest will be cleared," since I have no authority over you, and likewise it is not lawful for me to enslave without proof, nor to imprison without clear evidence. Thereupon each one hastened to let his sacks down on the ground because of their confidence that it would not be found with them. And he began to search their sacks beginning with the eldest and finishing with the youngest, since he knew that what he was seeking was in the sack of the youngest. Mention of the money which he had placed in their sacks is omitted here and it is to be explained (and God knows best) in one of two ways. Either when he saw the money he disregarded it and made up his mind that he would not see it since his object was to find the silver cup, or when he found the money he would use it as an argument against them. Probably the first suggestion is more likely since he did not mention it at all. But God knows best about the hidden and the known. When the cup was found in Benjamin's

sack, they knew that a plot had been executed against them and they were sure of Benjamin's death.¹⁶⁰ So they tore their garments, that is their outer cloaks, and they loaded their sacks on their asses and returned to the city, according to His word: וַיִּטְעוּ אִישׁ עַל מַאֲוֵרוֹ וַיִּשְׁבוּ הָעִירָה (Gen. 44.13) that is, "each man loaded up his ass and they returned to the city." When they arrived at the city, they entered the house of our Master Joseph and found him sitting alone, which means that no one else was with him, according to His word: וַיִּבֶא יְהוָה וַיִּשְׁבּוּ אִתּוֹ בְּיָמָיו וַיִּשְׁבּוּ אִתּוֹ בְּיָמָיו (Gen. 44.14) that is, "and Judah and his brothers entered Joseph's house and he was still there." Judah came forward, according to the story, for he was the spokesman in this matter, as we mentioned previously. They arrived in a state of shock which made their hearts sick and their strength vanish. They threw themselves to the ground before him, according to His word: And they fell before him on the ground. (Gen. 44.14) This indicates humbleness of soul and submissiveness of heart. He began to censure them and to reprove them with upbraiding and to demand payment for the evil deed, and he said to them: "What is this deed which you did, did you not know that there is no one who can divine like me?" But he was safe and pure of (206a) divining. He merely made his brothers think so in order to let them know that he had revealed their stealing of the silver cup. They realized that this was a plot concocted against them, which had not happened because of their nor as a revelation by him. For this reason Judah said: וְהָאֵלֹהִים וְהָאֵלֹהִים וְהָאֵלֹהִים (Gen. 44.16), that is, "what shall we say to my lord, and what shall we speak, and how shall we clear ourselves?" In saying, What shall we say?, he alluded to his words to them the first time: You are spies, and to his unjust imprisonment of them. His words: What shall we speak?, mean, what can we say to the one who passed sentence upon us to the effect that one of us be imprisoned and that we shall not return to the country unless we bring our youngest brother with us? His words, how shall we clear ourselves?, imply, how shall we plead for ourselves this time when it is a plot which has been perpetrated against us? for we did not do any of this, which requires pleading and judgment of us. This utterance was implicit¹⁶¹ and they were not able to be more explicit about it because speech, no matter how lengthy, is of no use as long as it is not accepted, and proof, no matter how well-established, is of no use as long as no one employs it; and argument, no matter how authentic, is of no use so long as it is not recognized. As for the obvious meaning of this utterance, his expression; What shall we say? is outwardly a confession by them, and his expression: What shall we speak? is an acknowledgement of the implication; and his words: How shall we clear ourselves? mean, how shall we justify ourselves? for justification is one of the divisions of truth. Then Judah said: וְהָאֵלֹהִים וְהָאֵלֹהִים וְהָאֵלֹהִים (Gen. 44.16). This statement has two meanings; one is that "the ruler has discovered the sin of thy servants," and the second meaning is that "God has brought about the culmination of the sin of thy servants," but God knows best. The latter is the truer meaning, for he was saying to himself, "this calamity has overtaken us because of the sale of Joseph and because we lied to our father,"¹⁶² and God is exacting punishment for this sin from us at thy hand." For they had told their father a lie that involved him in extreme distress, and they had corrupted their tongues and their exteriors by lying. They corrupted their conscience by selling a believer to infidels and they betrayed their faith with God through

both matters. For this reason they said: "God has revealed our evil which was hidden and set our sins before us, and indeed our ruin has repaid us." This statement is an acknowledgement of the sin, and from the acknowledgement pardon is attained, as opposed to denial which results in punishment. The only thing he could say was: Behold, we are my lord's bondmen, both we and he also in whose hand the cup was found. (Gen. 44.16) His implication was that since we cannot argue, because of lack of proof with which to plead for ourselves, we will all be servants to thee. Because speech is of no use even if it is eloquent, if there is a refusal to listen; (206b) and proof is of no avail, even if it is strong, against the search for contention; and evidence is of no use even if it is clear, against the intention to do harm, so no other means remains except that all of us together become slaves to our lord. Judah's intention in this entire speech was to show that Benjamin was innocent of the robbery, that he was clear on that score and had not stolen anything, and if the sentence of slavery is to be imposed upon him, then let all of us be like him. This answer was very impressive, and his brother, our Master Joseph, made a soothing reply in which the decision rendered became known, in His statement: סִלְּלָה לִי אֶעֱשֶׂה יָמָךְ (Gen. 44.17), that is, "far be it from me to do this." Even if it is considered legal for me to seize all of you as slaves on account of suspicion, yet I shall seize and sentence only the one in whose possession the cup was found, for this is clear proof. As for you, I shall not stand in your way but go up in peace to your father. To this answer Judah did not repeat any of the arguments, but began by presenting introductory statements which might soften the heart, and concluded by such words as His statement: Now therefore, let thy servant, I pray thee, abide instead of the lad, a bondman to my lord. (Gen. 44.33), as will be explained.¹⁶³ Before he expressed any of these ideas, he asked his permission to speak and he besought him not to become angry with him, according to His statement: וְלֹא אֶלֵּי יְהוָה וַיִּשְׁאַר בִּי אֲדוֹנָי יִדְבַר נָא עִבְדְּךָ לִבְרַח אֲדוֹנָי וְאֵל (Gen. 44.18), that is, "Judah approached him and said: Prithee, oh my lord, let thy servant now speak a word in and hearing of my lord, and let not thy passion be aroused against thy servant." This procedure has followed the same rules since ancient times, since it was not right for the questioner to ask until after permission had been granted, especially in the presence of kings. It is the same in making requests, and it is a mark of the outstanding politeness of Judah that he highly esteemed the power of our Master Joseph in His words: For thou art even as Pharaoh. (Gen. 44.18) He meant that even though Pharaoh is the king you are in his place in majesty and in sovereignty. For that reason, he asked him for permission to speak. It is said: "Do not feel safe from the evil of kings for they think little of cutting off the heads of people as punishment, and they think highly in discourse of refuting each answer." The beginning of Judah's conversation with our Master Joseph in this sense was with a statement by which he could point out first their obedience to his orders, for they had not considered opposing him in the matter of bringing their youngest brother to him, and secondly to arouse his sympathy and to create compassion in his heart for their father so that he might give Benjamin to them, according to His word: My lord asked his servants saying: Have ye a father or a brother? (Gen. 44.19), and the rest of it as it is known from the text. He informed him that their father was old and had begotten a small child in his old age. The latter had a brother who died so that he alone remained. Because of that his love for him increased. And the child

was all the more beloved because the old man despaired of having children. He mentioned in this speech the father and the brother who were the onetheme in the rest of the elaboration (207a) of the discussion which had previously taken place between him and them when he had compelled them to bring place brother, as previously mentioned, and had refused to accept any excuse for that. Then he disclosed their father's statement when they had told him the demand that their brother come to him, as the text relates in His statement: And thy servant, my father said unto us (Gen. 44.27), and the rest of it as it is known, in the sense that "you know that my wife bore me two children, and one of them went from me, and when I saw his shirt brought to me soaked with blood, I accepted the situation for what it seemed and I said, a wild beast has ravished him, and I have not seen him until now." The meaning of the statement, "until now," is that "it is twenty-two years that I have not seen him, I have said that he is missing but his youngest brother has taken the place of the two. If you take him and if he should die, my misfortune would be increased." Judah said this in reference to what their father had said to them. Then he began to explain what the situation would be if they should return to their father without their youngest brother, and what their father's condition and their position with him would be, according to His statement: נבאי אל עבדך אבי (Gen. 44.30), that is, "and now when I come to thy servant, my father, and the lad is not with me and his soul is fastened to the boy's soul," meaning, his heart is dependent upon him. If he is denied to him, the very substance of his life would be cut off, according to His statement: והיה כראותו כי אין הנער אתנו וגו' (Gen. 44.31), that is, "and it will be when he sees that the lad is not with us, he will die." Thus we would be the cause of our father's ruin and death,¹⁶⁴ according to His words: והירידו עבדך את שיעור (Gen. 44.31), that is, "and thy servants would bring down the gray hairs of thy servant, our father, in grief to Sheol."¹⁶⁵ In addition to this I guaranteed the safety of the boy to his father, and I imposed the condition on myself that if I did not return him, I should be a sinner against him and he would be angry with me all the days of my life, according to His statement: ני עבדך ערב את הנער למען אבי (Gen. 44.32), that is, "thy servant guaranteed the youth to his father, saying, if I do not bring him to you, I shall be guilty to my father all the days." Inasmuch as the matter has of necessity taken this form, only the first alternative remains, that I abide with my lord as a slave in his service instead of the boy, while he goes up in the company of his brothers to his father. This is the most suitable solution, considering my position, so that I shall not return to him without the boy and see the misfortune which befalls him. This statement is clear in meaning and explanation from the text. From this statement he knew that their secret thoughts were free of evil toward Benjamin and that their inner thoughts were sympathetic toward him. Everything our Master Joseph wished to find out was disclosed to him and he knew for certain that his father had not sent Benjamin to him until after a guarantee and the added assurance that all the brothers would exert themselves on his account, (207b) offering their safety for him. Because of this our Master Joseph was overcome by mercy and pity, and a warmth enveloped him as a result of Judah's words, and what he saw of the emotion which Judah evinced because of Benjamin. Thereupon he could not restrain himself before all those standing before him, so he commanded that they

be sent out, according to His statement: ולא יכל יוסף להקצק (Gen. 45.1), that is, "and Joseph was not able to restrain himself before all who stood around him, so he called out and they caused everyone to leave him." There is no doubt that when the factors become powerful, one becomes incapable of averting them. This is the meaning of His words: Then Joseph could not, and His statement, So he cried out and they had every man go out from before him. The reason is that when one begins to weep and to raise his voice, it is not fitting that the elders stand by in the assembly, especially since there was added to this the fact that his brothers had stood by in the matter of selling him and he disliked revealing that in the presence of those before him.¹⁶⁶ No one remained with him when he told his brothers about himself, according to His word: ולא עמד אצלו אביו בגבורת יוסף אל אחיו (Gen. 45.1), that is, "and no one stood there when Joseph revealed himself to his brothers."¹⁶⁷ But the young men and the chiefs who were there heard him when he raised his voice in weeping and brought the news of his weeping to the house of Pharaoh, according to His word: ויבן את קולו בבכי וישמעו (Gen. 45.2), that is, "and he raised his voice in weeping and the Egyptians heard his voice and they spread the news among the family of Pharaoh." They did not know the reason for his weeping and they did not find out until afterward, according to His word: And the report was heard in Pharaoh's house, saying: Joseph's brethren are come (Gen. 45.16). When he raised his voice in weeping, he revealed to his brothers what he had hidden and he said to them: "I am Joseph." His first words and question to them was in the statement: Doth my father yet live? (Gen. 45.3), in the sense that in the face of the succession of these events and these afflictions, is he still alive? When the brothers were assured of the fact that this man who was speaking to them was Joseph, their brother, against whom they had perpetrated that deed, they were amazed at that moment and they could not answer him, according to His word: ולא יכלו אחיו לענות אהו כי נבהלו מפניו (Gen. 45.3), that is, "and his brothers were not able to answer him for they were bewildered in his presence." The reason for that has several aspects. One is that the deed they had done to him was legally forbidden and intellectually contemptible, and they were unable to answer immediately since sins make a man almost mute. Another view is that they were astonished at the magnificence of his position and they greatly feared him, since what they had done to him with evil intentions had turned out to be good. For this reason they were bewildered and perplexed about what to say and they were unable to answer him. Meanwhile he acted with them as befitted his nature with its generosity of temperament and noble qualities. He cheered them and set their minds at ease and was gracious to them saying: קמו ואל ינו (Gen. 45.4), (208a) that is, "come near to me now, and they came near." When they came near to him, he repeated the words which he had said: "I am Joseph, your brother." He blamed them in one part of his statement: אשר אתה (Gen. 45.5), that is, "whom you sold into Egypt." Then he continued with what would still their terror and quiet their hearts, and with what has the appearance of an excuse, saying that it was not of their doing but the will of Him who possesses the will, according to His statement: ועתה אל תצטרו (Gen. 45.5), and so on until he said: ועתה (Gen. 45.8), that is, "and now do not feel pained and do not be angry with yourselves," and the rest of it until he said, "and now it was not you who

sent me hither but God." The meaning is that he attributed the deed and the power to God, for man can do nothing on his own if God does not wish it. The occurrence of the thing which is about to happen is known previously by Him, and He creates reason for its occurrence.¹⁶⁸ For this reason they say that the causes are not to be denied. May God curse the one who said that man has control over the affairs of his soul, for this is a false claim and a great danger. And those who profess these ideas do not believe in the decreeing of the All Powerful, and this thought is a lie concocted by them. For He predetermined what would happen to Joseph from his brothers, His arrival in Egypt and what resulted for him, and even his being proud of what God had foreknown. The Scriptures convey this impression, according to His word, in the name of Joseph, **אמר יוסף אל אחיו ואלהם אלהים** (Gen. 45.8), that is, "it was not you who sent me hither but God." One of the learned ones raised a question in this connection, saying: If it is said that you believe firmly that Joseph's brothers disobeyed God by selling him, and you believe that God does not wish disobedience in the actions of any servant (of His) towards Him, then how could Joseph make a statement which would indicate that the cause of this deed goes back to Him. The answer has two aspects. One of them is that Joseph uttered this judgment to them in reference to many diverse matters of which it is possible that this was one. And the second is that they had determined upon his destruction and God's aim was contrary to that, according to His statement in another place: **אמר המצרים על יוסף ואלהים המצרים** (Gen. 50.20), that is, "you thought evil against me, but God reckoned it for good to do as on this day to preserve a great nation." The author of this statement mentioned that there is nothing in all this which absolves them of disobedience, but God knows best. The speech of our Master Joseph was for the purpose of quieting and reassuring them so that they would not be afraid. And he said to them: "Don't be grieved and do not be angry with yourselves, for you are not being called to account for selling me," according to His word: **ועתה אל תעצבו ולא יחר בעיניכם** (Gen. 45.5), (208b) that is, "and now do not feel pained and do not be angry with yourselves because your selling me hither was for the sake of preservation, and your Lord sent me before you so that I might take up your cause, so that you might not die," according to His word: **כי אגידתם אהיה כי לא היה שליח אלהים לפניכם** (Gen. 45.5), that is, "if you sold me hither, it was for preservation that God sent me before you." Then he informed them that only two years of this current famine were gone, and that five years remained during which there would be no ploughing and no harvest, "and for that reason did God send me before you, to establish a remnant for you on earth, and to preserve for you a great deliverance."¹⁶⁹ These causes are not of your doing but are from God. He sent me and made me like a father to Pharaoh, master of everything, and ruler over all the land of Egypt." All that the text makes clear in the verse. He explained to them in this sense the benefit of his going to Egypt, which was that he might be the cause of their survival and that of their children, and the survival of their slaves and their cattle. The implication of His word: **To give you a remnant on earth** (Gen. 45.7), is to the slaves and the cattle, and His word: **And to preserve for you a great deliverance** (Gen. 45.7), refers to them and their children and their descendants. He explained to them the position to which he had come, and that the true meaning of it was that whereas they

had intended his misfortune and injury, God had made him lord over all the officers of Pharaoh, so that he had become his confidential agent. They had aimed to remove him from the authority which his father had given to him to supervise the children of Bilhah and Zilpah, but He compensated him for that by giving him mastery over all the zones of Egypt. Then after telling them that, he said to them: **אמר יוסף אל אחיו ואחיהם אליו** (Gen. 45.9), that is, "hurry and go up to my father and say to him: Thus saith thy son Joseph." He did not say to them, "to your father," because he was the most worthy in the relationship to him, since he was the one who walked in his path in obeying God. Also in the meaning of His word: "thy son," there is the implication, "he is the special one in thy esteem," as His words: **You are sons to the Lord** (Deut. 14.1), and His words: **My son, my eldest, Israel** (Ex. 4. 22) This expression has manifold meanings. He wished also that the words be quoted in his name to bring the good tidings of his welfare to his father, so that the speech would be put as he had said it: **אמר יוסף אל אחיו ואחיהם אליו** (Gen. 45.9), that is, "God has established me as lord over all the people of Egypt." The meaning of this was that when his father was convinced of his welfare, he would go down to him and would not hesitate, as he ordered them to say to him: **Come down unto me, tarry not** (Gen. 45.9), so that when he heard news of him and of this magnificent rank, he would understand that he could settle him in whatever place he chose. For our Master Joseph understood the circumstances of his father, and that it would not (209a) be easy for him to leave the Holy Land and settle in the lands of the unbelievers with all the differences between them. Consequently, in the recommendation which he asked them to convey to his father, he made this statement, saying: **ישבת** (Gen. 45.10), that is, "you shall settle in the land of Sadr, in the sense that I shall lodge you in a land by yourself outside the dwellings of the Egyptians whose habitations you dislike."¹⁷⁰ My purpose in that is that you should be near me during these five years of scarcity, so that during this time, I may provide sufficiently for you and your children and your household and your flock, so that you will not during them perish and be destroyed. This meaning is clearly shown in the text of the verse. And he said to them: "Behold you and also my brother Benjamin are witnesses to my situation in regard to greatness of rank and abundance of favor." His aim in this statement about the matter of favor was to acknowledge the grace of God and give thanks for His graciousness. You shall convey this to my father, that it is with my lips that I am speaking to you, not from hearsay and not from a messenger.¹⁷¹ His intention in all of this speech was to strengthen his father's heart and to make coming down easier for him, and to make him hasten. He made special mention of Benjamin, according to His statement: **And behold your eyes see and the eyes of my brother Benjamin** (Gen. 45.12), where he did not include him with them. This, after he had included him in a general way, was a manifestation of his love verbally, in addition to the distinction which he had conferred upon him in connection with the gifts. This also indicates that he was aware that his father relied upon his trustworthiness more than upon the rest of his children, especially in this story in which they had exhibited what we already know.¹⁷² Then our Master Joseph fell upon Benjamin's neck to kiss him and embrace him and he wept, and Benjamin likewise wept on Joseph's neck. All of this conversation with his brothers and these recommendations and the clarification were on the part of our Master Joseph, while they had their eyes

lowered to the ground, ashamed before him, unable to speak with him. When he made them witnesses of this situation, his heart became warm toward them, and he fell upon them and kissed them and wept over them. When they saw him weeping over them, their fear subsided and their embarrassment faded and they were encouraged. Thereupon they spoke to him apologetically, each one in his own way, according to His word: And after that, his brethren talked with him. (Gen. 45.15) Such was the custom of kings and sultans, when they see anyone become dreadfully afraid in their presence, and they wish to cheer him and allay his fear, they prolong their speech to him so that the fearful awe and the shyness and the bewilderment may be dissipated. Now news of the arrival of Joseph's brothers at their brother's house reached the house of Pharaoh. This matter was pleasing to Pharaoh and his people, according to His word: And the report was heard in Pharaoh's house, saying: Joseph's brethren are come, and it pleased Pharaoh well, and his servants. (Gen. 45.16) The meaning is that when they heard that, (209b) they and the ruler agreed to every service possible. This indicates the fine behavior of our Master Joseph in his administration, and the kindness of his relationships, and the abundance of his graciousness to all. Especially when Pharaoh, the king, heard that Joseph had a father of noble lineage, and brothers by his father, and that their descent was from true prophets, did his reverence for him increase greatly and his esteem rise greatly in his eyes.¹⁷³ For before that he had not known Joseph's lineage, and all he knew concerning him was that he had been a slave of the chief executioner, and that the officers of Pharaoh were pleased to have him in charge of them in this official post. Then, when Pharaoh knew what had taken place, he said to Joseph: אמר אל אחיך ואל בניו (Gen. 45.17), that is, "say to your brothers, do this, load your camels." The purport of that is that Pharaoh approved of bringing Joseph's father and his brothers to him to Egypt. It is possible that he feared lest Joseph long for his father and his land and return to his land and leave him, and he had seen how his kingdom and his subjects had benefitted from the excellence of his administration and management. For that reason Pharaoh approved of their coming to him. His statement, load your camels, is to be understood in one of two ways. The first is that it refers to their camels which they received from Joseph to take down with them to their land. The second is that it is possible that it is in reference to a future matter, and that it concerns their camels which they had in their country, in the land of Canaan, which they would bring with them. Either of the two suits the meaning, but God knows best about the truth. It is more likely, however, that it refers to the beasts which they received from Joseph and were to take with them, according to His statement, following these words which conclude his command to him: ואמר אברהם וקחו אתכם (Gen. 45.18), that is, "travel and come to the land of Canaan and take your father and your households and come to me." Then Pharaoh said: ואמר אברהם וקחו אתכם (Gen. 45.18), that is, "and I shall give you the best of the land of Egypt, so eat the choicest of the land," because its pronunciation in the Hebrew permits this interpretation, for it may be pronounced with a fatha or kesra, but God knows best. (210a) Then he said: ואמר אברהם וקחו אתכם (Gen. 45.19), that is, "and this is my command." His command was what his expression and intent showed in the verse. He commanded Joseph to send wagons with his brothers so

that they might carry in them their father and their children and their wives, and bring them to him. And he calmed their fears as to everything they might have and would bring with them, so they might not fear anything. He promised them that the other good things of Egypt and its delights would be theirs, according to His word: אמר אברהם וקחו אתכם (Gen. 45.20), that is, "let not your eyes regret what you are leaving, for the best of all the land of Egypt is yours." The meaning is that all that and other things were under Joseph's control and at his disposal, so he will allot the best to you. They obeyed what Pharaoh said, according to His word: And the sons of Israel did so. (Gen. 45.21) Then our Master Joseph gave them the wagons which Pharaoh had ordered for them, and gave them provisions for the way. He gave to each of his paternal brothers a change of clothes, which is a garment and a turban and full trousers and a mantle. But he favored his brother by his father and mother above them in gift-giving, for he gave him three hundred dirhems of silver, the currency of the time, and it was called silver and he gave him five changes of clothing, as he had previously done to him when he had been together with them. He had loaded them with bundles and made Benjamin's share of them five times what he had given to his brothers, as he said: And Benjamin's portion was five times so much as any of theirs. (Gen. 45.24) Then as he had favored Benjamin, so he favored his father with something additional. He loaded for him ten asses with the choicest products of the land of Egypt, such as dirhems and gifts and suits of clothes and sets of clothes made of linen, so that the children and the wives and their households might be provided for. Then he loaded for him ten asses with provisions and grain of various sorts so as to serve as provision for their journey from the land of Canaan to Egypt, according to His word: ואמר אברהם וקחו אתכם (Gen. 45.23), that is, "and to his father he sent in this manner ten asses loaded with the best things of the land of Egypt, and ten she-asses loaded with wheat, and bread and food for his father for the way." ואמר אברהם וקחו אתכם (210b) something else because the distance was great and bread could not get there for it would be spoiled. Possibly it was something of the biscuit type or something like it. As for His word, "food," it is possible that it is some type of food, but the well-known meaning of the Hebrew for it, ואמר אברהם וקחו אתכם, is "provision" or "food," but God knows best what is true. The meaning of His word ואמר אברהם וקחו אתכם, that is, "thus," is that just as he gave Benjamin, so did he send to his father, with the meaning of "like this," and it is a reference to something we know and its explanation is as we have mentioned. Then he bade his brothers goodbye and said to them: ואמר אברהם וקחו אתכם (Gen. 45.24), that is, "do not be slow on the way." The purpose of this statement was twofold: first, in order to hasten his father's arrival, and second so that they would not quarrel on the way and have a fight among themselves, which would lead to their delay.¹⁷⁴ He did not keep Benjamin with him but sent him with his brothers, fearing his heart's attachment to him. He did not want him to think that Benjamin had died or was missing, and that what his children told him about Joseph's being alive was a deceit and a falsification on their part like that which they had previously done to him. For this reason he did not keep Benjamin from his father. Then they went up from Egypt and came to their father and told him of Joseph's

welfare, and that he was alive and that he was appointed over all the land of Egypt and was a ruler. When they informed him of all that his heart was stirred, and he suspected their words, according to His statement: *וַיִּשְׁכַּח לִבּוֹ* (Gen. 45.26), that is, "his heart was doubtful for he did not believe them."¹⁷⁵ Doubt is suspense between negation and confirmation, when neither of the two sides outweighs without the aid of something decisive. The reason is that he did not trust their words for they were the ones who had brought him his shirt, in the state in which it was, and this statement was contrary to that and so was far from being something to be considered trustworthy. But when they told him what Joseph had said to them, and mentioned to him signs between him and Joseph, together with what he saw of the things he had sent to him, (he believed) and the truth of their words was confirmed for him by his youngest son Benjamin. He informed him of the situation secretly and verified it for him, while the presence of the wagons which accompanied them confirmed it, for only kings used such things and the common people do not have anything like it. Thereupon the truth of their words outweighed the falsity and for this reason He said: *וַיִּקַּב אֲבִיהֶם* (Gen. 45.27), that is, "the spirit of Jacob their father, lived," or "Jacob's spirit revived." One of the things understood from this expression is prophecy, according to His word: *וַיִּקַּב אֲבִיהֶם* he took of the spirit that was upon him, (num. 11.25), and similar statements, and it means that the spirit of prophecy returned to him, for it had been cut off from him since Joseph had been missing. At that time excessive grief overtook him (211a) followed by such acts as tearing his garments and wearing hair cloth and other things of like nature from which he had regularly abstained.¹⁷⁶ In this meaning there is a great warning to anyone who experiences any grief and yields to it and does not shun it, especially since the prohibition of such a thing was transmitted by the Messenger, in the verse: *וַיִּקַּב אֲבִיהֶם* (Deut. 14.1), and it should be sought there. It is also likely that the verse, "and the spirit of Jacob revived," is to be applied hyperbolically, inasmuch as his spirit was like dead because of the absence of Joseph and it revived when he was found. For cheering news and hopeful expectations encourage the soul and strengthen it, and it is the contrary with news which desolates the soul and frightens it. The meaning may be according to either interpretation, but God knows best. When the truth of the statements about Joseph's being alive was confirmed, he said: *וַיִּקַּב אֲבִיהֶם* (Gen. 45.28), that is, "it is sufficient for me that Joseph, my son, is alive." And the meaning of *וַיִּקַּב אֲבִיהֶם* is, "it suffices me," in the sense that his being alive satisfies me regardless of all that was mentioned of his majesty and his sovereignty and the gifts he sent me, and seeing him in his place is the most cherished desire to the exclusion of all else.¹⁷⁷ In this sense he said: *וַיִּקַּב אֲבִיהֶם* (Gen. 45.28), that is, "I shall go and see him before I die."

NOTES

1. This is a translation of the Arabic word *shari'*, the technical Muslim term for a system of religious law. The word is used by Meshalma to refer to the Pentateuch.
2. The Arabic reads *الميس* for Esau. This is curious in that it is apparently a Muslim way of contemptuously writing it.
3. Jewish Commentators explain *תליונה* as *eyenta*. Cf. Ra, IE, Sforno ad loc. Tar. Jer. translates it as *seed*.
4. So also MHC 37.1
5. IE 37.2 interprets here that since he was the youngest, the sons of the concubines made him their servant.
6. Jewish commentators and Midrashim specify the deeds of which Joseph accused his brothers. Cf. MHC 37.2¹⁹, Tan. 67, BR 67, Ra, Na, ad loc.
7. Explanations similar to these are to be found in Jewish sources. See Ra, Onk. ad 37.3.
8. For this meaning of *קִיב* cf. al-Kisā'i, *Yinā Prophatorum*, ed. I. Eisenberg. (Leyden: E.J. Brill, 1922), pp. 156, 157, where the garment is called *قميص الخلد*. Cf. also Abu Saïd's Arabic Translation (Ed. Kuenen), scholion to 37.3 which states that Saadia is mistaken in translating *קִיב* as *قميص* rather than the accepted Samaritan-Arabic *قميص*, which is the word used in the Qur'anic story of Joseph, Sura 12, 18-25.
9. According to Dozy, *Noms des Vêtements chez les Arabes* (Amsterdam: Jean Müller, 1845), 133-136, this word is used for a sort of striped coat manufactured in Yemen. In modern times it is used for a silk garment worn by the women in Egypt. See also Lane, *Lexicon*, p. 499.
10. According to Muslim usage this term, which is apparently derived from the Hebrew *חגן*, means a Jewish Doctor of Law. It is found in the plural in the Qur'an 5.46, 68, 9.31, 34. Cf. A. Jeffery, *The Foreign Vocabulary of the Qur'an* (Baroda, Oriental Institute, 1938) s.v.
11. See Na ad 37.7.
12. Cf. LT 37.10, Ra ad loc.
13. This interpretation is found also in Ra, Na, ad 37.10; Mibhar, Wa-Yesheb 9; KT ad 37.28.
14. BR 84.12, Ra 37.11 also infer that Jacob thought the dream valid and capable of fulfillment.
15. Most Jewish sources interpret "your mother" as Bilhah, the maid-servant of Joseph's mother Rachel. Cf. MHC 37.10¹⁷; BR 84.11; YS 141; Ra, IE, Sf. ad loc. This is also the Karaitic interpretation. See Mibhar, Wa-Yesheb 9; KT 37.28.

16. Fourth century liturgist and commentator. See M. Gaster, The Samaritans, pp. 144, 147; I. Ben Zebi, Sefer ha-Shomronim, p. 173; J.A. Montgomery, The Samaritans, p. 294. His works were published first by Heldenheim and sections were later scientifically edited by Hermann Baneth (Die 22 Buchstaben, Halle, 1888), Erieh Munk (Des Samaritaners Marqah Erzählung über den Tod Moses, Berlin, 1890), D. Rettig, Memar Marqah, Stuttgart, 1934, M. Hildesheimer, Des Samaritaners Marqah Buch der Wunder (Berlin, 1898).

It is interesting to note that the author uses the technical Muslim title "Imām" in referring to Marqah in the same way as the Muslims refer to their worthies.

17. A. E. Cowley, Samaritan Liturgy, I, p. 18. Cowley reads מִשְׁכָּנֵנוּ for מִשְׁכָּנֵינֵנוּ .
18. See Na ad 41.10, where he mentions the "Book of Sleep" in which laws of dreams are apparently detailed.
19. The Arabic of this statement $\text{لم يعلم الغيب الا الله}$ may be a reminiscence of the Qur'anic expression in Sura xxvii.66 (p. 320), which is continually in the mouth of Muslims.
20. "Nightmares" انصبات احلام is a Qur'anic expression. See Sura xii.44; xxi.5. It actually occurs in the Qur'anic story of Joseph and doubtless was in the writer's mind here.
21. The Arabic word Qibla used here by Meshalma is the technical Muslim word for the direction to which one turns in prayer. Cf. Gaster, The Samaritans, p. 77.
22. Note contrast between Meshalma's lengthy exposition of the virtues of Shechem and the attitude of Jewish commentators who either ignore it or characterize it as a city of terror and cruelty. Cf. MHG 37.40, Ra ad 37.14, Rashbam ad loc.
23. According to Arab sources, only after the brothers had promised to care for Joseph did Jacob allow him to go with them. Cf. al-Kisā'i, op. cit., p.157, Qur'an xii.11.
25. For a similar explanation of the suffixed Ha, cf. BR 86.2, Y S 145.
26. Cf. Meshalma's commentary on Genesis ad 18.2, 16 (Col. MS, Fol. 79), where he interprets $\text{מַלְאֲכֵי שָׁמַיִם}$ as angels, pointing out several cases where angels, having assumed human form, are so named. See also A. S. Halkin, The Scholia (J.Q.R., XXXIV(1943), p.56, n.36.
- Most Jewish commentators also interpret $\text{מַלְאֲכֵי שָׁמַיִם}$ as an angel whom they identify with Gabriel. Cf. BR 84.14; Tan. Wa-Yesheb 42; ST, p.224, YS 141, Ra ad loc. Only IE gives the literal meaning. KT ad loc., also sees no basis for interpreting $\text{מַלְאֲכֵי שָׁמַיִם}$ as an angel.

27. According to Arabic sources, the well contained water. See al-Kisā'i, op. cit., p. 159; Qur'an xii.19. Jewish legend maintains that the well was empty of water but contained snakes and scorpions. Cf. LT 37.24, MHG 37.24⁵⁴; Tan. Wa-Yiggash 13; YS 142; Ra ad loc.
28. A large city now in ruins, east of the Black Mountain in the land of Balqa and Hauran in the province of Damascus. See Jacüt, Geographisches Wörterbuch, Ed. Wüstenfeld (Leipzig: F.A. Brockhaus, 1866), II, p.61.

It is the site of Gerasa, the great Roman city of the Decapolis in northern Transjordan and of a recently excavated early Bronze Age settlement 200 meters north-east of the Roman city wall. Cf. N. Glueck, The Other Side of the Jordan (New Haven: Am. Schools of Oriental Research, 1940), pp. 121-123.

29. Jewish commentators also attribute Reuben's absence to his pre-occupation with supplication and fasting. Cf. BR 84.19; Lt 95; MHG 37.23⁵⁹; YS 142. Aaron b. Joseph the Karaite, states that we do not know where he was. Cf. Mibhar, Wayyesheb 14.
30. Joseph's pleading is not mentioned here but comments ad Gen. 42.21 admit the likelihood of such behavior. Cf. BR 91.8; LT 42.21; MHG 42.21²⁸.
31. For the Jewish view of Reuben's role in saving Joseph's life, see LT 37.24; MHG 37.24⁵⁴; YS 142.
32. Jewish commentators also imply that Simeon was most cruel to Joseph. Cf. BR 84.16; LT 37.24; LT ad 42.24; MHG 37.24⁵³, 42.24⁵¹; Tan. Wayyiggash 13, Mekkez 17; YS 142.
33. According to MHG ad 37.30⁶², the brothers told Reuben all that they had done to Joseph and withal he remained silent.
34. Theriac, an opium compound, is a Greek word. Shāh-ballūt is the Persian word for chestnut but afg, the word used by Meshalma to explain the expression is the common name for gall nuts. If the words are taken to mean wax, theriac and gall nut, then this is a curious evidence that the Ishmaelite carrying trade dealt in ingredients for mummification.
35. IE. Rashbam ad loc., also identify the Midianites with the Ishmaelites. Others regard them as separate caravans. Cf. Ra ad loc., or different peoples, cf. Na ad 37.25 Sf. ad. loc. According to the Qur'an xii.20, wayfarers came and snatched Joseph after the brothers' departure.
36. Meshalma uses the word town in referring to Midian because of the Arab idea of a town named مدین. See the discussion sub. voc. in J. Horowitz, Koranische Untersuchungen (Berlin: Walter de Gruyter & Co., 1926).
37. Cf. Sf.'s explanation of פֶּן ad loc.
38. This is the view of MHG, IE, Na, KT, Mibhar and the Arabic commentary of 'Ali b. Suleiman (Ed. Skoss). Other

- Midrashic commentaries interpret *למחיה* as his daughters-in-law. Cf. BR 84.21; MT 37.35; Ra ad loc.
39. So Jewish commentaries. Cf. BR 84.22; MHG 37.35⁷⁰; YS 147; Ra, Rashbam, IE, Sf. ad loc.
 40. The same interpretation is given by Onk., IE, Na ad loc. Ra explains *בשרו* as "chief slaughterer". KT and Mibhar explain it as chief cook.
 41. For the Midrashic explanation of why the story of Judah and Tamar is inserted at this point, see BR 85.1; LT 38.1; YS 144; MHG 38.1⁴.
 42. This computation is in Seder Olam 82 as cited in TS ad 38.1. It is cited in YS 145, IE ad loc., KT 38.1. The commentary of Ali b. Suleiman, Mibhar 38.1. It is rejected as untenable by IE, KT, and Mibhar who maintains that the incident of Judah and Tamar preceded Joseph's sale. 'Ali b. Suleiman places Joseph's sale before the Judah story, stating that it was because of the brothers' anger after the sale that Judah was forced to flee to Adullam. See also LT 38.2, which maintains that the incident occurred prior to the sale of Joseph.
 43. Cf. the commentary of Meshalma, fol. 137b. There the author places the time of Judah's marriage after Dinah's mishap and calculates the time from Judah's marriage until the descent to Egypt as thirty-eight years.
 44. This phrase is very common in the mouths of Muslims.
 45. Some Midrashic authorities follow this interpretation as does IE. Other Jewish commentators, however, prefer the Targum Onkelos translation of the word as "merchant", which absolves Judah of sin. See Na, Ra, Rashbam ad loc.; Pesachim 50 as quoted in TS 38.2.
 46. This same explanation is given by the Jewish commentators. Cf. Ra, Na, IE ad loc.
 47. The metaphorically expressed explanations in BR 85.4, MHG 38.7¹³ only indicate that Er did not perform his duties as a husband. LT 38.7, YS 145, Ra ad loc., state that Er's sin was identical with that of Onan. Ben Tamim ha-Ezrahi in TS ad 38.9, explains Onan's misbehavior as indicating the action ascribed by Meshalma to Er and may be the source of this explanation.
 48. Cf. Nu. 27.1-12. The daughters of Zelophhad claimed the tribal heritage of their dead father since the latter had no sons. Their claim was upheld and the right of inheritance for daughters in such a case was made legal.
 49. The diversity between Samaritan and Jewish interpretations of the law of Yibbum is based upon the explanation of the word *אח*, brothers. The Samaritans regard it as referring to three different degrees of relationship: that of the *Haqlqi* or true brother, the *Dabni* or canonical relative, and the *Muzaji* or social relationship. The Jews sanction marriage with a true brother in the case of Yibbum, whereas the Samaritans do not. Cf. Yüsf al-Askari, *Kitāb al-Kāfi*, pp. 169-171; LT 38.8; Na ad

- loc. A. Geiger, "Die Gesetzlichen Differenzen zwischen Samaritanern und Juden." ZDMG, IX (1866), pp. 359-369. The Karaitic interpretation is based, like the Samaritan, on an explanation of the word *אח* as referring in this case not to true brothers but to blood relations. The law was, according to them, limited only to Palestine where land inheritance was involved. Cf. KT ad 25.5, 38.8; S. Posnanski, "Anan et ses Écrits," *REJ* (XLV, 1902), pp. 60-69.
50. This is the view of most Jewish commentators. Cf. BR 85.5; LT 38.9; MHG 38.9¹⁰; Ra ad loc.
 51. For this interpretation see IE ad loc.
 52. According to the Midrash, twelve months elapsed. See LT 38.12; MHG 38.12²¹; YS 145.
 53. Apparently forgetting the rule for Locative Ha, cited in reference to *באר*, the author reads *באר* as the name of a place instead of regarding it as "to Timnah."
 54. The author here has prefixed the Arabic definite article to the Hebrew word *באר* which means southern region.
 55. For the interpretation, "she wrapped herself," cf. Ra, Rashbam, IE ad loc. The explanation, "she disguised herself," stems from the Samaritan reading of the text.
 56. The interpretation of *באר* as the name of a place is followed by LT 38.14; YS 145; IE ad loc. For other interpretations see LT 38.14; MHG 38.14²⁴; Ra, Rashbam, Sf. ad loc.
 57. In contrast to Meshalma's emphasis on Judah's sinful desires, Midrashic sources tell that Judah succumbed to Tamar against his will, being forced to do so by a heavenly messenger who told him that kings and prophets would arise from this union. See BR 85.8; LT 38.17; MHG 38.16³⁰; Tan 94.17. Cf. also L. Ginzberg, *The Legends of the Jews* (Philadelphia: J.P.S., 1913), II, pp. 32, 199, V, p. 333.
 58. For a similar explanation of *באר* cf. Na. ad loc. For other explanations, see Ra, Rashbam, Sf. ad loc.
 59. That this word has reference to preposterous forms of lust is noted by D. Dozy, *Supplément aux Dictionnaires Arabes*, (Leyden, E.J. Brill, 1881), I, p. 58.
 60. This is the view also of Jewish sources. See BR 85.9; LT 38.24; Ra ad loc.; MHG 38.24³⁸.
 61. The eye of the copyist wandered, causing him to read 3000 for 600,000.
 62. This is also the Jewish view in this matter. Cf. "Divorce," Jewish Encyclopedia, Vol. IV, p. 626; "Marriage,"

- Vol. VIII, p.348; Yeb. 101 a, Makkoth 16.
63. Possibly because he regarded this incident as occurring before the Torah limited the punishment of burning to the sinful daughter of a priest, Meshalma does not explain why Tamar was threatened with this form of punishment. The Midrashic view is that Tamar deserved burning because she was the daughter of Shem who was a priest. See LT 38.24; MHG 38.24³⁹; YS 145. According to Sefer ha Yashar, she was the daughter of Elam ben Shem. Cf. TS ad Gen. 38.6.
64. This is the view of Na, Sf. ad loc. For the Midrashic interpretation, see MHG 38.26⁴⁹.
65. The Arabic here reads Card, the technical Muslim term for bounden duty. Cf. Aghnides, Muhammadan Theories of Finance (New York, 1916), p. 112.
66. This is the attitude also of the Rabbis who maintain that repentance implies confession of the sin, return from evil ways and the determination not to repeat them. Cf. Maimonides, Mishne Torah (Ha-Yad ha-Hazakah) (New York: Schulzinger Bros., 1947), Vol I, Hilkhot Teshubah, l.l, 2.2; G.F. Moore, Judaism (Cambridge: Harvard University Press, 1932), I, p.510 ff; S. Schechter, Some Aspects of Rabbinic Theology (New York: The Macmillan Co., 1923, pp. 328, 334, 335.
67. Meshalma here uses the Arabic إلساب for tribes. For the controversy regarding the derivation of this word in Arabic, cf. A. Jeffery, op. cit., pp. 57 & 58.
68. The expression Am awlādihī, mother of his children, used here is reminiscent of laws in Moslem jurisprudence concerning the Umm-walad, a female slave who has children by her Master. Such a woman is regarded as free. She cannot be sold but must be supported by her master. Cf. Marghinānī, The Hedāya, trans. Charles Hamilton (London: 1870), pp. 32, 267, 528; T.W. Juynboll, Handbuch des Islamischen Gesetzes (Leiden; Brill, 1910), pp. 236, 238.
69. This is undoubtedly a reference to Šadaka ibn Munajja ibn Šadaka, famous Samaritan physician and theologian of the thirteenth century. Cf. Montgomery, op. cit., p.311; M. Steinschneider, Die Arabische Literatur der Juden (Frankfurt; 1902), p. 331; M. Gaster, "The Samaritan Literature, A Supplement," Encyclopedia of Islam, Vol. IV, p. 7.
70. The problem of how twins are conceived is discussed also in MHG 38.30⁵⁴, Niddah 27.71.
71. Potiphar is called Qutifar in qisās 'Al-Anbiyā', and Qitfir or Itfir in other Muhammadan commentaries, a corruption occasioned by a mis-reading of the first letter (ق for ك). See al-Kisāī, op. cit., p. 162; D. Sidersky, Les Origines des Légendes Musulmanes (Paris: Librairie Orientaliste, 1933), p. 58.

72. This is the view also of LT 39.1, Rashbam ad loc. For other Midrashic interpretations see sources mentioned above in note 34.
73. For this view see Na 39.3.
74. Na ad 39.4 states that Potiphar realized that his prosperity was God-given as the result of a vision or a dream.
75. The Jewish view also maintains that despite God's omnipotence, man retains the right to choose within the wider universal scheme between good and evil. Cf. Jacob b. Abba Mari Anatoli, Maimad ha-Talmidim (Lyck: Mekize Nirdamim, 1860), p. 33b; Schechter, op. cit., pp. 184-189; Moore, op. cit., p. 453 ff. This is also the Muslim Mu'tazilite view. In the Ash'arite view, Allah issues the decrees, but man puts the decree into action and so is responsible.
76. For the Midrashic view of the blessings which accompany the righteous, see BR 80.6, LT 39.4; MHG 39.5¹⁸; YS 145.
77. The evil of Potiphar's wife is emphasized also by the Rabbis. Cf. BR 87.4.
78. Deut. 33.16
79. The dual nature of man who is composed of both animal and spiritual elements is frequently discussed by the Rabbis. Cf. Moore, op. cit., pp. 451, 452.
80. Cf. BR 87.6. Muhammadan legend, too, relates that Joseph tried to put his master's wife off by saying, "I am afraid lest my position in Paradise be lost." Cf. al-Kisāī, p. 163.
81. For Jewish version of Joseph's pious and God-fearing refusal to succumb to his mistress, see BR 87.6; Ra, Na ad loc. Tabari, I, 380 also tells of Joseph's speech with Potiphar's wife in which Joseph emphasizes her wifely duties and the fearful possibilities of her husband's jealousy.
82. Sidersky quotes Yoma, 35b which relates the constant temptations with which Potiphar's wife beset Joseph. Sidersky, op. cit., p. 59.
83. Our author does not explain how she happened to be alone in the house, but the Jewish Midrash relates that it was the day on which the Nile overflowed, when everyone went to the river to worship. Cf. Y S 146; Rashbam ad 39.10. According to Arabic legend, Potiphar's wife had a private palace to which she invited Joseph. See al-Kisāī, op. cit., p.162.
84. Arabic legend tells that Joseph was saved from the sin of adultery by the sudden appearance of his father's spirit. Cf. al-Kisāī, op. cit., p. 163; Qur'an xii.24.
85. Jewish commentators explain Joseph's not being put to death by his master as the result of his master's love for him, or of his doubts concerning his wife's honesty or of a miracle. Cf. IE Na ad 39.10. Sepher ha-Yashar and

- Arabic sources tell of the miraculous intervention of an infant in its cradle who suddenly spoke giving a truthful account of what had happened, thus saving Joseph from death. Cf. Ginzberg, *op. cit.*, p. 163; Qur'an, xii.26.
86. This statement refers to the doctrine common in Muslim thought that severe trials in this life may free one from some of the terrors of the last day such as, Questioning and Making Restitution.
87. For two similar explanations, cf. IE ad 39.22.
88. For the view that Joseph spent one year with Potiphar and twelve years in prison, cf. MHG 41.1¹³, YS 146.
89. According to Midrashic sources, the butler and baker were imprisoned for serving contaminated food to the king. Cf. 88.2; MHG 40.1⁴; Ra ad 40.1. Meshalma's sketchy account of the incident is more fully related by the Arab chronicler, Tabari, who tells that the two officers were hired by a representative of a foreign power to poison their master, and having been found out were cast into prison pending investigation. Cf. Tabari, I, pp. 386 ff. See also Tar Jer. Ad Gen. 40.1.
90. Cf. IE ad 40.4 for a like explanation. LT 40.6 also implies that Joseph served the king's prisoners.
91. According to the Midrashic explanation, each one dreamed his dream and the interpretation of his companion's dream. Cf. Tar. Jer., Ra ad 40.5. IE maintains that each saw his own dream and the true interpretation thereof. Cf. IE ad loc.
92. The Jewish sources also praise Joseph for attributing true interpretation of dreams to God alone. Cf. BR 88.4; MHG 40.8¹¹; YS 146; IE, Na ad 40.8.
93. This is the view also of the Jewish commentator. Cf. Ra, Rashbam, Na ad 40.14.
94. The first explanation for Joseph's prolonged stay in prison is found in Jewish sources. Cf. BR 89.7; MHG 41.1¹³; Ra ad 40.23. Muslim lore also maintains that Joseph remained in prison because he placed his hope in a man instead of in God alone. Cf. al-Kisā'i, *op. cit.*, pp. 165-166; Qur'an xii.42. The Karaites Aaron ben Joseph, however, states that it was not that Joseph lacked confidence in God, but rather that he thought this to be the method whereby he might go free. Cf. Mibhar, ad 40.14.
95. Ra explains *סל* as woven baskets containing many openings. IE and Na, following Saadia Gaon translate *סל* as does Meshalma, as white bread. Cf. IE, Na, Ra ad 40.16.
96. This is the interpretation also in BR 88.6; LT 40.20²⁵; YS 147; Ra ad loc.; IE ad 40.12.
97. Most Jewish commentators hold this view in regard to this two year period. Cf. BR 89.3; MHG 41.1¹³; IE ad 41.1 who gives an alternate view.
98. Khalij is the name of a canal constructed on the border of Fostat by Umar ibn al-'Asi and running from the Nile to the Red Sea. Cf. Jacut *op. cit.* II. p.465. According to Maqrizi, *Kitāb al-Khitāf* (Cairo, 1324-26 A.H.), Vol. I,

- pp. 112 ff., this was only one of many such *khaliq* connected to the Nile. Ra states that the river in question is the Nile. Na follows the Aramaic Onkelos in regarding *סל* and *סל* as synonyms for the word river.
99. The Arabic here reads *فيلسوف* which is the Arabic broken plural of the Greek word for philosopher.
100. Midrashic authorities also state that unacceptable interpretations were offered by the wise men of Egypt. Cf. BR 89.6; MHG 41.8⁴⁰; Ra. ad 41.10.
101. According to the Qur'an xii.45 ff., Joseph was not released from prison until after he had told the cup-bearer the interpretation of Pharaoh's dream. Joseph refused to quit the prison and repair to the king's palace until he was proven innocent. See also al-Kisā'i, *op. cit.*, pp. 166 and 167.
102. This is the view also of BR 89.9; ST 41.14; MHG 41.14⁵⁰.
103. The following is the English translation of a note inserted by a later reader:
"The summary of his word *למי* means, it is not from me, that is, from another. *לא יענה אה שלום פונה* means, verily will not God answer concerning the welfare of Pharaoh? in the sense of a question. If there results from this information lack of peace for Pharaoh, then I am innocent of that. It is as if he were looking for security fearing lest the interpretation of the dream be distasteful to Pharaoh. And God knows best."
104. Although the Samaritan and Masoretic texts differ in their respective readings of Gen. 40.16, both interpret the statement as indicating Joseph's humbleness. See BR 89.9; ST 41.16; MHG 42.16⁵⁴; YS 147; Ra, Rashbam, IE ad loc.
105. The conclusion that Pharaoh was shown the dreams because of his widespread power and sovereignty is found also in MHG 41.1¹⁹, and Rashbam ad 41.25.
106. According to the Qur'an xii.55, Joseph requested charge of the granaries of the land. Cf. also al-Kisā'i, *op. cit.*, p. 167.
107. For the view that Pharaoh had understood that the two dreams were really the same, cf. Na ad 41.10; Sf ad 41.7.
108. The connection between cattle and grain is noted in MHG 41.2²⁶.
109. Cf. Na ad 41.4 for the same interpretation.
110. Na ad 41.33, maintains that Joseph, using his practical wisdom, made these suggestions so that the king might choose him.
111. Onkelos renders *אבן* in this way and is followed by Ra ad loc. Rashbam ad loc., interprets it as "to take a fifth", the meaning discarded by Meshalma. The following is the English translation of a later reader's note on this word:

- "The meaning of וַיִּצְוֵהוּ, that is, "let him prepare", from the meaning of their saying, The people of Israel went up prepared (Ex. 13.18)".
112. This thought is found also in IE ad 41.35; al-Kisā'i, *op. cit.*, p.167. Meshalma repeats it on p. 196b of the commentary. Cf. also KT ad 41.35.
113. "The Asatir" is a thirteenth century Samaritan Midrash of unknown authorship, chronicling the history of creation from Adam to Moses. It is popularly attributed to Moses. See A. Ben Hayyim, "Sefer Asatir," *Tarbiz* 14 (1943), pp. 104-125, 174-190; 15 (1944). For this statement cf. *Tarbiz* 14, p. 120, 15, p. 72. For an earlier edition of The Asatir, see M. Gaster, (Ed.), The Asatir, The Samaritan Book of the "Secrets of Moses," Together with the Pitron or Samaritan Commentary and the Samaritan Story of the Death of Moses. Published for the first time with Introduction, Translation and Notes, London: Royal Asiatic Society, 1927.
114. For a similar interpretation, cf. LT 41.40, Ra ad loc.; IE, Na ad loc., base their interpretations on פְּנֵי meaning weapons, arms.
115. Cf. Ra, Na ad 41.42 for a similar interpretation of the significance of the ring.
116. See IE, Rashbam ad loc.
117. For the Midrashic interpretation, אֲנִי וְיִצְחָק וְיַעֲקֹב cf. LT 41.44; MHG 41.44⁶³; YS 148, Ra ad loc. quotes this interpretation. Other Jewish commentators follow the translation of Onkelos; cf. Ra, Rashbam ad loc., or base the meaning upon the root בָּרַךְ. See Ra, Sf. ad loc.
118. This is a reference to the popular Samaritan translation of the Pentateuch. Heidenheim in the Bibliotheca Samaritana (1884), I, p. 55, reads here: וַיִּצְוֵהוּ וַיִּצְוֵהוּ. For a discussion of the Egyptian Derivation of the name, see A.S. Yahuda, The Language of the Pentateuch in its Relation to Egyptain. (London: Oxford Univ. Press, 1933), pp.31 ff.
119. Jewish commentators prefer the second explanation offered by Meshalama, allowing for a slight difference in the reading of the text. See BR 90.4; MHG 41.45⁷⁶; Ra, Rashbam ad 41.45. See also Onk ad loc.
120. Zuleikha as the name of Potiphar's wife is found in al-Kisā'i, *op. cit.*, p. 167 ff. It was not so used in Arabic tradition, however prior to the fourth century. Older authorities (Tabari, I, 392; *Tafsir* XII, 97; Tha'labi 90,14) call her Ha'il. The name is most famous as that of the heroine of Firdausi's epic, Joseph and Zuleikha after 400 A.H. It is also found in al-Wassā, al-Hasan b. Ibrahim al-Miyārī and Jāqūt III 763. Cf. Horovitz, *op. cit.*, pp. 113 & 114. The name Zuleikha appears also in Jewish tradition in Yashar Wa-Yeshub 80b, although in the older Haggadah the wife of Potiphar is nameless. Cf. Ginsberg, *op. cit.*, V, p.339. Nowhere else was Joseph's wife called by this name.

121. For this story, cf. al-Kisā'i, *op. cit.*, p. 168.
122. For this explanation refected by Meshalma, see Ra, Na ad 41.45. Rashbam ad loc. offers Meshalma's literal explanation.
123. Cf. Targ. Jer. 41.45; ER 90.4; YS 148; TS ad 41.45.
124. This interpretation has been derived from the obscure statement of the Rabbis וְיִצְחָק וְיַעֲקֹב found in ER 90.5 and MHG 41.47⁶⁹. See also Ra, Rashbam ad loc.
125. Cf. BR 90.5; LT 41.48; MHG 41.48⁷⁰; YS 148 for the same explanation. Na, ad loc., maintains that all the grain was in Joseph's hands.
126. The tradition that the pyramids were storehouses built by Joseph is to be found in al-Birūni, The Chronology of Ancient Nations, p. 24.
127. The first explanation is maintained also by IE 42.1. Dim prophetic manifestation is noted by BR 91.6; Tan. Mikkez 7; YS 148; Ra ad loc.
128. For the Jewish interpretation, based on the root בָּרַךְ, to see, cf. Ra, IE, Sf ad loc.
129. The same reasoning is attributed to Judah when he tried to persuade his father to send Benjamin with them to Egypt. Cf. MHG 43.8⁴.
130. Cf. Sf ad 42.5.
131. View expressed by IE, Sf. 42.6.
132. Rabbinic and pseudepigraphic sources often give Joseph the title, ha-Zaddik. In the Kabbalistic literature, Joseph is hardly ever mentioned without this title. In the Qur'ān, xii, 46, and in later Muslim tradition, Joseph, like other ancient worthies is called as-Saddiq, derived from the root "sadaqa", to be truthful. This usage undoubtedly derives from Jewish tradition, and is a particularly common device among Arabic-speaking Jews. Cf. Ginsberg, *op. cit.*, V, p. 324; LT ad 40.33; Horovitz, *op. cit.*, p. 49.
133. See Ra, IE Sf ad loc. for a similar view.
134. Jewish sources maintain that it was his lofty position and changed appearance which prevented Joseph's brothers from recognizing him. Cf. MHG 42.8¹⁹; Rashbam, Na ad loc. The Midrash states that the brothers, far from thinking Joseph dead, began to seek him when they arrived in Egypt. See BR 91.4.
135. The view followed by Rashi ad 42.9, Na, Sf ad loc. is that Joseph realized that his dream was not yet fulfilled.
136. The latter explanation is the one followed by Jewish commentators. Cf. Ra, IE 42.11.
137. For this same interpretation, see BR 91.7; LT 42.16; MHG 42.16⁴⁴; Tan. Mikkez 17; Ra ad loc.

138. Cf. p. 175b of this commentary for a different interpretation of this clause.
139. Midrashic sources say that Menasseh was the interpreter. Cf. BR 91.11, LT 42.23.
140. This is the view of LT 42.24, MHG 42.24³¹, Tan. Mikkez 17. Cf. also Ginzberg, *op. cit.*, II, p. 86.
141. Such phenomenal wrath is attributed by Jewish and Arabic sources to Judah. Cf. BR 93.6; LT 44.18; MHG 44.18²¹; Tan Wa-Yiggash 8; al-Kisā'i, *op. cit.*, p. 174.
142. For this explanation, see Na ad loc. According to LT 42.34, the narrator had previously omitted this remark.
143. Cf. Ra ad loc., who interprets the phrase כָּל הָאֵלִים as referring to the next world.
144. This is the view of Ra ad loc.
145. Jewish legend maintains that Menasseh was the man in charge of the ritually correct preparation of the meat. Cf. Tar. Jer. ad loc. See also MHG 43.17³⁰ for an interpretation of the ritual slaughter involved. Cf. note 111 above.
146. Cf. Sf 43.17
147. This is the view of Ra and IE ad loc. For other interpretations, see KT 43.20, which regards the expression as a demand for attention and Mibhar ad loc. which explains it as an oath.
148. The Jewish interpretation of the statement as: "By your own right or by virtue of the privilege of your fathers," does not seem sufficient provocation for Meshalma's outburst. Cf. YS 149, Ra 43.23; BR, LT, ST as quoted in TS ad loc.
149. This reply is not found in the Massoretic text but is in the Septuagint
150. This is the explanation given by Sf ad loc.
151. For the view that the Egyptians could not eat with Jews because the latter ate the animals worshipped by the former, see Tar. Onk. and Tar. Jer. ad 43.32.
152. This seems to be a variant form of a Jewish legend in which the Hebrew referred to is Moses. Cf. Ginzberg, *op. cit.*, II, p. 254.
153. Cf. Rashbam ad loc.
154. For this view, cf. MHG 43.22⁴⁴, Ra ad loc.
155. Cf. YS 150.
156. Meshalma does not include the arrangement in which Judah as future ruler is seated first. Cf. BR 92.5; LT 43.33.
157. According to Na and Sf ad 44.1, the Brothers were told that the money was being returned to them.

158. Meshalma uses two different words in the Arabic in speaking of Joseph's divining. Each refers to a different type of divination, although the author does not seem to make any distinction between them. He translates וַיִּנְחֵם (Gen. 44.5) with the word *ج* which means "to take augury" and *س* used here is ornithomancy or taking omens from the flight of birds. Joseph's cup was obviously used in a form of kylicomancy.
159. For a similar interpretation, cf. Rashbam ad 44.15, Na 44.5.
160. Na ad 44.19 notes that the brothers, or at least Judah, suspected a plot against themselves.
161. For the Midrashic view of what was implicit in Judah's statement, cf. LT 44.16; MHG 44.16¹⁸; Tan. Mikkez 13; YS 149. See also Sf 44.17.
162. For this interpretation, see Sf ad loc.
163. Cf. Na ad 44.18.
164. See Na ad 44.32.
165. Meshalma here uses the word *ث* which in Muslim eschatology has the meaning of the lowest depths reachable below the seventh earth. Cf. Qur'an xx.5; al-Nuwairi, *Nihāyat al-Arab fi funūm al-adab* (Cairo, 1342-57 A.H.), I, p. 199.
166. Ra ad loc. gives a similar interpretation.
167. According to Arabic legend, Joseph did not reveal himself until the third trip made by the brothers to Egypt. Cf. al-Kisā'i, *op. cit.*, pp. 173-175.
168. Cf. LT 45.5, Sf ad 45.8.
169. There is a Jewish legend that because of Jacob's blessedness the famine was suspended upon his arrival in Egypt, after having endured for only two years. Cf. Ginzberg, *op. cit.*, II, p. 70.
170. This is the view of Na ad 45.10. Saadia Gaon also translates Goshen as Sadir. Cf. Joseph al-Fayyumi, *Version Arabe du Pentateuque*, ed. Derenbourg (Paris: 1893), ad 45.10; Jacūt, *op. cit.*, III, sub voc. *سدير* (Sadir.)
171. Cf. Rashbam, Na, Sf 45.12.
172. In the Qur'ān xii.69, Joseph reveals himself first to Benjamin lest he be upset by what was happening.
173. This is the explanation given by Na ad 45.16 and KT ad loc.
174. Cf. LT 45.23, IE, Ra ad loc., where this is explained as a warning to them not to quarrel. Na ad loc. follows this interpretation.
175. This is the view of IE, Ra, Rashbam ad loc. Na and Sf explain it as heart failure.
176. This view is followed by Midrashic sources and most commentators. Cf. BR 91.6; LT ad 37.33; MHG 45.27¹⁹; Onk.

45.27.; Ra ad loc. Cf. also Mibhar 45.27.
177. Cf. IE, Rashbam ad 45.28.

A. HEBREW SOURCES

- BR: *Bereschit Rabba* mit kritischem apparat und commentar von Ch. Albeck (der Ausgabe Theodor-Albeck). Berlin: H. Itzkowski, 1912-1929.
- IE: The commentary of Abraham Ibn Ezra. In *Mikraoth Gedoloth*. (Photostat of the first printing published in Vienna, 1859). Germany: Schocken Publishing Co., 1937.
- KT: Aaron ben Elijah the Nicomedean, (1362). *Ieter Torah*. Edited by R. J. Sawsakan. Eupatoria: A. Firkowitz, 1866-7.
- LT: Tobia ben Elieser (11th century). *Levaḥ Tob*, ein agadischer commentar zum ersten und zweiten Buche Mosis. Edited by Solomon Buber. (Second Edition). Wilna: Wittwe & Gebruder, 1924.
- Mibhar: Aaron ben Joseph. *Sepher ha-Mibhar*. Eupatoria: 1835.
- MHG: Midrash ha-Gadol on Genesis. Edited by Solomon Schechter. Cambridge: University Press, 1902.
- Na: The Commentary of Nahmanides, Rabbi Moses ben Nahman. In *Mikraoth Gedoloth*.
- Onk.: Targum Onkelos. In *Mikraoth Gedoloth*.
- Ra: The commentary of Rashi, Rabbi Solomon ben Isaac. In *Mikraoth Gedoloth*.
- Rashbam: The Commentary of Rabbi Samuel ben Meir. In *Mikraoth Gedoloth*.
- ST: Menahem ben Solomon ben Isaac (Twelfth century). *Midrash Sekhel Tob*, commentar zum ersten und zweiten Buche Mosis. Edited by Solomon Buber. Berlin: Mekizē Nirdamin, 1900-01.
- Tan: *Midrash Tanhuma*, ein agadischer commentar zum Pentateuch von Tanhuma ben R. Abba. Edited by Solomon Buber. Wilna: Wittwe & Gebruder Romm, 1885.
- TS: *Torah Shelemaḥ*. Talmud-Midrashic Encyclopedia on the Pentateuch. Edited by Rabbi M. M. Kasher. Vols. VI, VII. Jerusalem: Ezriel Printing, 1938.
- Tar. Jer.: Targum Jerushalmi (also called Pseudo-Jonathan). In *Mikraoth Gedoloth*.
- YS: Yalkut Shimoni Of R. Simon Kara (Thirteenth century). New York: Title Publishing Co., 1944.

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Arabic Text

جدول بالاصطلاحات المتفق عليها في هذا الكتاب

ز : زائد

ن : ناقص او مهمل

د : مخطوطة ادلر

ك : مخطوطة كولمبيا

س : مخطوطة ابو سعيد

م : ماسراتيك

سر : سامري

ح ٢ : مخطوطة استخدمتها فون جال علامتها 2x

ما بين عدد من يشير الى حاشية موجودة في مخطوطة كولمبيا

وناقصة في مخطوطة ادلر

ق : اقرا

ح : خطأ

ص : صواب

وما شابه ذلك من غيره (١) لاجله وبخبره به لقوله ايما ١٥١٥ هـ
 ١٤٦٦ هـ ١٧٦٨ هـ آل ابيهم اي وحضر (٢) يوسف لتليهم (٣) القبيحة
 الى ابيهم والنلية لها صاني منها الاخبار ومنها الشناعة ومنها الكهبة ومنسبها
 الصغار وما شابه ذلك وفي كل محل بحسب ما يوافق الصنى والوجه الثاني الذي
 كان سيب ليض (٤) اخوته له هو حبة ابوه له زابدا من كل (٥) اخوته
 لقوله يوسف ١٤٦٨ هـ ١٥١٥ هـ ١٧٦٨ هـ وظل هذه الحبة يقول
 ١٥١٥ هـ ١٧٦٨ هـ ١٤٦٦ هـ لان الشيخ الكبير ليس من الابلاد ويشفق
 على ولده الضعيف ويختشى (٦) عليه ان يرميه غيره - زباد في حبة يسوف
 لما رآه انه يشتغل بالمعلوم والحرفة والفضيلة والخاتمة من الله والمصل الصالح
 وحسن للمساسة ولهذا حبه فيه صار يلبسه طيبوس اولاد الطوك لسقوله
 ١٤٦٦ هـ ١٥١٥ هـ ١٧٦٨ هـ اي وضع له تمس حبر ولهذا الآن شهر
 في بلاد مصر تسمى ناسهم ثوب فوق طيبوسهم ويسوتونه الحيرة ويمكن ان يكون حسن
 تمس حبر اي تمس عالم متبحرا في العلوم لان من كان شجعه مثل ذلك يقولوا
 عنه في اوصافه حبر والله اعلم بذلك (٧) ولما شافوه (٨) اخوته في مثل ذلك
 وان حبة ابوه له زابدة عنهم بخصوه بنضة لا يطقوا صبا نظره لقوله ١٥١٥ هـ
 ١٧٦٨ هـ ١٤٦٦ هـ ١٥١٥ هـ ١٧٦٨ هـ اي ولم يقدروا على مخالطته
 بسلام وقصدوا لاذيته خوفا من ابوهم ان يخصه بما له من دونهم ثم ان
 في تلك الاثناء (٩) حلم سيدنا يوسف عليه السلام حلما واخبر اخوته به اي تصه
 عليهم فازدادوا ايماء بنصا له لقوله يوسف ١٥١٥ هـ ١٧٦٨ هـ ١٤٦٦ هـ
 ١٥١٥ هـ ١٧٦٨ هـ وقال لاخته (١٠) اني رايت في منامي كأن نحن حوزون
 ١٤٦٦ هـ ١٥١٥ هـ ١٧٦٨ هـ وكان جرزي قائمة وايضا منتصبا (١٣) وكان
 تحتاط جرزم ومسجون لجرزي صرفوا اخوته حتى مناهه وخافوا من ذلك
 لانهم يعرفوا دينه وتقائه وعبادته وهم كذبه وان لم نسر هذا المنام الا من
 صحة صدق قالوا له الخلود الملوك ١٥١٥ هـ ١٧٦٨ هـ ١٤٦٦ هـ ١٥١٥ هـ ١٧٦٨ هـ

(١) د: ايته (٢) س: احضر (٣) ق: د: لتليهم (٤) د: لفضة (٥) د:
 ابيه له زباد عن بقية (٦) د: وحشي (٧) د: في ذلك (٨) د: نظروه
 (٩) د: السنة (١٠) د: لاخوته (١١) د: حوزونين (١٢) س:
 في وسط الصحرا (١٣) د: س: منتصبة -

١ ثم ان اخبرت الشرطة ان سيدنا يعقوب عليه السلام لم يرح من الاماكن
 الذي حاضر فيها (١) اياه عليهم السلام وجعلها سكنا له لقوله تعالى
 يوسف ١٧٦٨ هـ ١٥١٥ هـ ١٧٦٨ هـ (٢) بارخ مغري ابوي بارخ كنعان لان هذه
 الاراضي اعطاها الله الى سيدنا ابرهيم (٣) عليه السلام وكنسه من بعده
 بخاوريها لقوله ووهي لآخ ولوزعآه آاه آرخ مغريآه آاه دل آرخ كنعان
 وصار هنا الفرق بين المسجونين سيدنا يعقوب الذي اثنيهما من سيدنا اسحاق
 وفي بطن واحد فاما المسجون الذي لم يسكوها اياهه واما يعقوب
 سكن اماكنهم وحاوري ائسبهم (٤) وصار هو وسله خصوصا بها الى الابد ثم ابتدا
 الذكر من نسبه من الحوادث الذي (٤) حدثت له الذي من جعلتها ساوق
 لسيدنا يسوف عليه السلام مع اخوته وسبب بفضتهم (٥) له لقوله آله
 المولدة يعقوب يوسف بن سبعة عشر سنة سنة هـ ١٧٦٨ هـ
 آخيو بلاءن تاما حتى آله المولدة يعقوب
 اي هذه ذرية يعقوب واتبع القول بيسوف ليعلم ان الحط (٦) على ذكر ما وقع
 له وفي قوله تعالى عن يوسف كان ابن سبعة عشر سنة فهو تعالى عالم بما كان
 وما يكون وسابق في علمه برواح يوسف الى مصر وقد ابوه له واحتماه به فمن
 هذا التاريخ بينهم قدر ايمش تكون الهدى الذي يتفارق ابوه فيها ولا سبابا يحلمها
 الا هو تعالى وقال عن سيدنا يوسف عليه السلام ووهي نعر آاه بني
 بلاءه وآاه بني زلفه (٧) (١٧١٥)

اي وهو في مع بني بلاءه (٧) ومع بني زلفه نسا ابوه (٨) وتقدم القول
 عنه كان راحيا مع اخوته في النظم فيمكن انه كان يرضي النظم مع اولاد الحراري
 خرقوا من بقية اخوته او الصنى في قوله آاه آى على فيصر الصنى وهو في
 على بني بلاءه وعلى بني زلفه لان آاه لها تفاسير كبار (٩) مختلفة بحسب
 وقوع الصنى منها مع ومنها على ومنها في ومنها من وهو كان سيدنا يوسف عليه
 السلام له استيلا عليهم وعلى اماتهم (١٠) وكل ما نو (١١) يملوكه هو متصرف
 فيه تصرف الملك (١٢) وظهر الاسباب الذي بها حصل الضعف ليوسف من اخوته
 الاول ما كان ينقل لاجله عنهم وجميع ما كان يحوى لهم وينهم الخساي والتشرير

(١) د: ايها (٢) د: بارخ (٣) د: ابرهيم (٤) د: ن (٥) د: بفضته
 (٦) ق: الحضي (٧) د: بلهيه (٨) س: ق: نسوت ابيه (٩) د: كيرة (١٠) ق: د:
 الاملكهم (١١) ق: د: كانوا (١٢) د: زني املاكها -

مثل ذلك وان هذا شي لازم يظهر له حتى وتأثير وتحقق عنده زيادة اليقين ان يوسف هو صاحب المنزلة القصوى (١) والشاهد عنده ما هو شاهده من عن يوسف وصله وقال *אביו שמר* واخوته حصلت لهم العيرة الزائدة منه والحمد لقوله (٢) *ויקראו בו אחיו* واذا قيل ان ام يوسف كانت توفت (توفيت) في ذلك الوقت وابوه قال *אני ואמך* فالصنى اعناه (٣) عن لاءه لانها كانت (٤) مقام امه وكانت متولمته ترجمته بعد موت امه وابوه في قوله هذا حمله مثل التشبيه (٥) وقد تسمى هذا المنام في ورود اخوته لعمده في صر في السدفة الثانية لما اخذوا *בדמיים* صحتهم وسجدوا في حضرة يوسف كقوله *וישחוו וישא ליני וירא אה בؤמים* والله اعلم واعلم ان اصناف المنامات (٦) ثلاثة صنف منها صادق لا يحتاج الى تفسير من السيرلان تصويره يكون منظوى في سر من وراء كما قال الامام *מרקה* يرس الله عنه في معنى توحيد الحق تعالى *חלמים שלמה להשיגנה* اى ارسلت المنامات لتنبئه سبحانه وقد ذكر في احكام المنامات ان الحواس (٧) اذا سكنت وتمطلت بالنوم لظنون الروح الحاملة لقوة الحر ترقى النفوس متفرقة عن اشغال (٨) الحواس اذ هي لا تزال مشغولة بالتفكير فيما يورده الحواس عليها فاذا وجدت فرصة للفراغ (٩) بزوال الطامع عنها تفرقت لتجردها عن البدن الى الموالم الروحانية التي فيها رسوم الموجودات فاذا اتصلت بها انطبع فيها منها صور (١٠) الاشياء كما تنطبع صورة امرأة في امرأة اخرى (١١) تقابلها عند ارتفاع الحجاب بينهما فما يكون في احدى السرانين يظهر في الاخرى بقدرها فان (١٢) كانت تسلك

(175٥)

الصورة حزمة وقمت من النفس في القوة المصورة وحفظتها الحافظة على وجهها ولم تحاكمها القوة المتخيلة لانها وضمت محاكاة لما في الذهن من الصور لتسكون هذه اربعة وهذا الحلم صادقاً فلا يحتاج الى تفسير لانه يكون ما رآه بعينه (١٣) هذا على مذهب الفلاسفة في المنامات واما علمانا فيقولوا ان ملك السلسه يعرف النفس الشريفة النبوية شي من علوم الفصيح وخبره بها كما ذكرنا عننا

(١) د: القصة خ (٢) د: ز تعالى (٣) د: ن (٤) د: ز في (٥) د: التشبيه خ (٦) د: المنامات خ (٧) د: الحوادث (٨) د: اشغال (٩) د: بق للفراغ (١٠) د: ن منها صور (١١) د: احرة (١٢) د: فاذا (١٣) د: بعينه

٣ ملكا نملك ملينا اما ظفرا نظفر بنا وصار عندهم صلوم حال يوسف وزادوا في (١) بنصته على احلامه وعلى خطابه وحتمل انهم كانوا جميعاً بفهموا في تفسير الاحلام وقالوا بعض العلما ان الجوز قيل انهم من جرز حصيد الحنطة وكانت اشارة الى الحنطة الذى اقامتهم بها وقبام جزرته اشارة الى ارتفاعه عنهم (٢) وطوشانه وقبامهم قدماه واحتياط جزهم وسجودهم لجزرته اشارة لاستدارتهم حوله بين يديه وهو جالس وسجودهم له ووقوفهم (٣) ووقوف المصيد بين يدي الملوك (٤) وهذا في اول وقوفهم بين يديه وسجودهم له في اول مرة لقوله *ויבאו אחיו* *וישחוו* (٥) *לו* *אפים* *ארצה* (٤) فقد اشتغل هذا المنام على تعيين احد هما علوم منزله عليهم الى درجة الملك والاخر حاجتهم اليه وخصمهم بين يديه ثم ان سجدنا يوسف سلام الله عليه حلم حلما ثانياً رواي في منامه ان الشمس والقمر واحد يشر كوكب (٦) ساجد بين له وفسر المنام اولاً لاخوته اذ قلنا ان مثل ذلك يصرهم ويفرحوا له بالشئ الطمخ ثم شرحه بعينه فحضرت ابوه واخوته سوياً والمنام يفيض ان يعاد على صورته بحيث لا يزداد عليه ولا ينقص منه والا فسد تاويله فلما شرحه بسباع ابوه انتهره وقال له ما هذا المنام الذى رايت حسب قوله *ויגער בו* *אביו* *ויאמר לו* *מה החלום הזה* *אשר חלמת* وكان انتهار ابوه له لما يعلم (٧) من سوء سير اخوته له وفرضه في ذلك (٨) ليشمر اخوته بان هذا منام لا حاصل له لا يمتد فيه وقال له *הבה* (٩) *נבוא* *אני* *ואמך* *ואחך* *להשהחות* *לך* *ארצה*

(17٤٦)

اى هل يرودا نود انا وامك واخوتك للمجود لك ارضا يعنى اتنا نسجد لك في هل حين تعبيرا لمنامك لان لفظة *הבה* لها تفسير هل ولها تفسير هات ولها تفسير اتي مثل قوله *הבה* *וא* *אבוא* *אלך* اى اتي الان لا دخل عليك ومثل قوله *הבה* *נהחכם* *לו* اى هات نتحدث له والعنى كان قصد السيد يعقوب عليه السلام ان يعهد الصنى عن اولاده ويفهم ان هل منام لهصله بتعبيره وهو سلام الله عليه حفظ الامر وقبهم الصنى بان يوسف يتفق لسه

(١) د: بغا (٢) ن د (٣) د: ووقوفهم ص (٤ - ٤) د: ما بين هذين بشير الى حاشية في كوليها وموجودة في ادلر (٥) د: *וישחוו* (٦) د: كوكبا (٧) د: علم (٨) د: وفرضه ن في ذلك (٩) وكذلك خ ٢ سر *הבה*

وله الحكمة النامة ومنه تعالى يفيض على من يشاء قلما انه سلام الله عليه اعترف
بمثل ذلك صدق في مقاله (١) ونجحت اعماله وهذا الوجه الثاني من الصفات
التي (٢) تنسب واما الصف الثالث فهو الذي قيل عنه اصناف احلام وهي
الصفات التي لا اصل لها وتكون من زيادة بخار في الصدرة من كثر الطعام واختلافه
وحصول الامتد ويكون لكثره محاسن القوة المتخيلة واختراعها صورا لا وجود لها ويبقى
في القوة الحافظة الى وقت الانتهاء فمثل هذا لا يصبر عنه بطبع ولا يردى والله
اعلم واما ما (٣) كان من اخوت يوسف فان صار لهم غير زيادة من يوسف وحقدوا
عليه فاعتدوا بحمضهم ان يهدوا عن الحل الذي هو فيه حتى لا يبروه كيلا
يزداد حقدهم عليه وربما ياول (٤) امرهم به الى ان يقتلوه فاستحسنوا البعد
عنه واخذوا الفضة ولم يصحبوا يوسف معهم وتوجهوا بهم من حبرون الى نابلس
(٥) يروى هناك لقوله ويلكو امينو لبرعوت ام صان ابيهس بدسهم
٢٠ وقصدوا نابلس من دون غيرها لثلاث اسباب الاول قصدهم البعد عن يوسف حتى
لا ينظروه والثاني لجودة المرى وحسن هوا (٦) الوضع وهذا منه وكثرة مياه والثالث
لاجل زيارة السكان (٧) الشريف محل القبلة لكونهم تحققوا فضيلته وشاهدوا
عياها وهم صالحة ابيهم وعلى ما قيل ان ما التزمهم بالسعي الى هذا الوضع الا
٢١٢٦ لاجل ان يطلع الى الجبل يتصيد الله عليه ويتطلب من رحمة غفران
٢٥ خطيته والصغ عن زلته (٨) لان كان صاهبا دائما ملازما للصلاة وفي العبادة
قائما ثابتا (١٧٤٥)

١ على ما فرط منه وناد ما على زلة وقت منه ويحتل ان طال مدة غيابهم بسالفهم
فتدخل عند سيدنا يعقوب عليه السلام الحسابات على اولاده وعلى غنمه فقال
لولده سيدنا يوسف عليه السلام يا ولدي اخوتك اخذوا الفضة وصوا فيهم الى
٥ نابلس يروى امر الى عندهم واتمني بخير سلامتهم وسلامة الفضة فمن حسن
خلقه وعدم مخالفة لارايه اجابه بالسبح والطاعة لقوله لايهه هوني اي لسبحك
واذا قيل ان سيدنا يعقوب عليه السلام كان عنده صلوات ان اولاده كانوا يهضموا
يوسف فملاى شي امن (٩) عليه يرسله لمتد هم دون غيره ولم اختشى عليه من
(١) د فيها قاله (٢) د التي (٣) د ن (٤) د ياول (٥) د نابلس (٦)

د هوى (٧) د الحل (٨) ق ضلته (٩) د فلا شي من خ

ذكره الامام مرقه رضي الله عنه من قوله هلمس سلامه لمفوضه رحاميس وسيدنا
يوسف عليه السلام كانت احلامه هذه (١) من باب الوحي ونبت ذلك بوقوع ما
خلقه في اليقظة لقوله تعالى ويشتمون (٢) لو افسيس ارباخ وقوله
١٠ ويشتمون لو ارباخ وهو ايضا سلام الله عليه لما احبوه اخوت الى سر
وسجدوا في حضرته (٣) ووقفوا قدامه (٣) تذكر ذكر (٤) لقوله ويذكر ١٥١٢
اهم الحلوامه امره هلمس لهس فهذا صنف من اصناف الصفات واما الصف
الثاني الذي يلزم لمن يراه ان يصبره غيره فهو منام من يكون صادق في اتواله
(٥) صالح في احواله لم يتخيل الكذب في حباله ويكون نام على طهارة وصحة
مزاج (٦) وقلة امتلا من الطعام وعدم حدس (٧) في شي ما يكون راء في منامه
واذا قص منامه اى شرحه لا يكون الا على رجل فاضل صالح فصح ليهاديه (٨)
لان الصفات اكرها غايضة فيحتاج الضر الى ان يكون عنده قوة من الصلوم ومادة
كثيرة من علوم النفس وتقاد في علم اصول الصفات (٨) ويلزم للصر ان يتامل
تفاصيل وجوه التصيير لانها تختلف بالاشخاص والاحوال والصناعات وتصل السنة
٢٠ وصحة النام وموضه وسدقه وكذبه وحين يقول له الحالم ابي رايت منام فيقول له
خيبر ان شا الله تعالى واذا قال مرادى اشرح لك منامي لتفسره لي وتمرفني حناه
فيكون جوابه لم يعلم السبب الا الله ولا يدعي بالصرقة فيحجزه الله (٩) واذا
صر بالصحيح فيبذل الله كما ان سيدنا يوسف عليه السلام لما صرا احلام صر
٢٥ هسكيس وصر هسكيس قيل يقصوا عليه منامهما قال هلويا لالهيس ههرويس اى
الصل لله التفاسير (١٦٦٥)

بصنى ان لا يعلم التفاسير غير الله ولكن بحكمته الهبها للحكما والمعلم وكذلك
لما ظله فرعون ليقصر له ما راء من الحلم وقال له اذو سمعته بلق لاسر
٥ ههسهم هلمس لاسر اهو فكان جواب يوسف لهذا (١٠) المقال بلعدي
٥ الاهيس لا يونه اهم صلوس ههعه اى سوى الله لا يحيب (١١) الحلافة
فرعون والصنى انك ايهما (١٢) الملك نسيتني الى الحكمة الذى يقول (١٣) بها
الانسان ساير الناس وليس الحكمة لي بل هي لرب العالمين الذى هو واجب الحكمة

(١) د ن (٢) د ويشتمون (٣) د ن (٤) د ن (٥) د اتواله
(٦) د اى مزاج (٧) د وهم حدث (٨) د صج في حاشية ك ولكن في ص
د (٩) د ز فيحجزه ههجز كل شي (١٠) د ليهذه (١١) د ز من (١٢) د ن
(١٣) د يوفيق

صر وأتت الطريق المذكورة تصاد على نابلوس من غير علاج لان حين القوة اخوته
 في الحب جلسوا للنظام واذ بقافلة اتت من جرش ووجهت الى صر واطلموه من
 الحب وباعوه لهم كما ياتي بيانه وثالثا ان بعد ما القوة في الحب تارتهم راوبن
 وطلع الى الحبل الشريف لاجل الصلاة والطلب روح (١) اليهم بعد ان باعه
 ولم يحد في الحب كما ياتي تفصيله ولو كان في تلك الموجع لما امكته الذهب
 والرجوع في وقت واحد لانه المسافة بمسيرة بقدر مسير ثلاثة ايام عن نابلوس او اكثر
 والله اعلم والحسن بين ان دوتين بالقرب من نابلوس من جهة الشرق ولما اتيل
 سيدنا يوسف عليه السلام على (٢) اخوته ونظروه من البعد قبل بصلهم
 فصاروا يتشاوروا عليه شيوا بكر لقوله ويتسكروا لان
 (١٧٥٦)

مثل هذا اللفظ ورد صناء عن المكر لقوله بوكليه اسر وكلو لدم
 والدليل على مكرهم فيما شاروه انهم (٣) دبروا على قتله وتلافه لقوله
 ويتسكروا اتوا لهاميه وصار كل واحد منهم يقول للآخر هوه بعلا
 الحلموه هلا با وعته لكو نه رنهو ولسليكو باحد البوروت
 وادرو حيه رعه اكلتو ونراه مه يهيه حلموتو

واحتد كل منهم على قتله ما هذا راوبن لم رض بذلك لكونه كان في ايام التوبة
 والتدابة وملازما للصلاة والعبادة وقد صعب عليه مثل هذا الفصل خوفا يرداد ذنبه
 وانتفضح توبته فقال لاخته ما يلزم (٤) الى سفك دمه فانتم القوة في هذا الجير
 واتركوه فيه احسن (٥) لكم من قتله بهديكم وتحتلوا دمه وصار يورهم وصرهم
 ابواب الخوف فظاوموه على ذلك اما خوفا من الله تعالى او ان الله منهم من
 قتله او خافوا ان يكون قد راه احد وهو قد (٦) وصل اليهم فان قتلوه بخير
 ابوهم به وراوبن احتال عليهم بهذا الشور لاجل خلاصه منهم لان لم يقدر
 على خلاصه بالصف واحتد انه لما (٧) يمدوا عن الحب يرح اليه وينشله منه
 ويصيده الى ابوه لقوله تعالى لاملن الحيل اتوا مديس لهسيبو ال ابيو
 فلما وصل يوسف لمد اخوته توام بالحاضر (٨) من قبل ان يقع منه سوال او يصير
 منهم جواب فسلموه التوب الذي عمله له ابوب (٩) وحسدوه عليه وهو تمص العير

(١) د ن والطلب وروح (٢) د الى خ (٣) د هذه الكلمة ناقصة (٤) د
 لا يلزم ليست دارحة او عامية مثل ك (٥) د اخير (٦) د ن وهو قد ومناسها
 بهذه المصارة في الطريق عندما (٧) د لا خ (٨) د بالحاضرين (٩) د ق ابوه

عدهم به والحال ان سيدنا يعقوب عليه السلام لم كان يظن في اولاده ان يقع
 ا منهم في حق اخوهم شي من الضر وكان عنده معلوم صدق يوسف وهدم كذبه
 واراد بارساله لاجل ان يانه بالاخبار الصحيحة التي على وجهها وسبب الله ذلك
 لتنفيذ امره حتى يتم ما سبق في علمه والاسباب لا تنكروا قد قال سيدنا يوسف عليه
 السلام بمثل هذا الحنى لاخته حين عرفهم بنفسه في صر بقوله وعته لا
 اعس سلحتهم امني هوه كو الهاليس والله سبحانه وتعالى اذا اراد (١)

تنفيذ امر جعل له اسباب ولما توجه سيدنا يوسف عليه السلام من عند ابوه من
 اراض حبرون لقوله معكم حبرون اي من مرج حبرون وانا الى نابلوس وقال
 سكره فاننا قيل لا ي شي ما قال وبنا سكره فهذا الحنى ورد مثله كثير
 في الترميمة وهو مثل قوله مصرية وهو في الاصل مصرية ومثل قوله اربعة
 وهي في الاصل اربعة ومثل ذلك اشيا كار (٢) يطول تمدد هم وقال بعضهم عن
 حنى مثل ذلك اسنان مترادفان والحنى واحد ولما وصل نابلوس فتشطلمهم هناك
 فلم يحد هم فينما هو داير بقتلهم فاجاه ملاك من الملايكة وهو تابه في الهبة
 وقال له ما ظلمك فقال له اخوتي انا طالب وهذا حسب قوله تعالى ويحذرو الحى
 ان هوه تعة بسده ويسال الحى لامر مه تباكش ويامر اك اخي اني تباكش
 (١٧٤٦)

١ وقوله هنا الحى يعني بها من احد الملايكة (٢) وفيهم انها من (٤) ملاك
 لتكبيها عليها لان لا تتركب على الا اذا كان متقدما له ذكرتم بعض ذكره
 ٥ نصير الحى وهي سوي ها التصريف ويحتل ان اللاك تراها له (٥) في صفته
 رجل حتى ارشده الطريق ورفه باخوته في اى محل يرون عنهم لانه لما ساه
 عن طلبه استرشد منه الخير عنهم بقوله هويدا نا لا ايسه هس رعيه
 اى اخوتي الان اى جهة هم مرتضون فقال له اللاك رحلوا من هاهنا وسحتهم
 ١ يقولون انهم يرضون الى دوتين واختلفوا الناس في دوتين في اى جهة هي او في اى محل
 والذي صح والله اعلم انها في مشارق نابلوس والذي قال انها في المحل المشهور
 الان صروف (٦) بحب يوسف فقد غلط من كذا كذا وجهه اول ان الحب المذكور
 موجود الماء فيه نهما والحب الذي رموا فيه يوسف ليس فيه ماء لقوله تعالى وهبور
 ٥ ١٦٦٦ اى ١٦٦٦ واثنا انه ليس على طريق جرش البودية السى

(١) د ز في خ (٢) د كبير (٣) د اللاك (٤) د من (٥) د ن ص (٦) منزلة بين الاسطر
 بخط كاتب آخر في ك

ويشأو عندهم ويرأوا وهو انجس يسامع اليس باه منلعد
انجس يسامع نكات ولوا الهلوس لهورد مخرم
[٥] اي رؤسوا لهمهم وهون قافله اسطهليه انيه من حرش وجمالهم محمله شمس
(١٦٦)

ا وترافا وشاء بلوط ساهرين للانحدار الى مصر فلما شافوا (١) هذه القافلة وهم
في الكلام فاشار يهوده على اخوته يسوع يوسف لهذه القافلة وقال لهم هذا هو اخونا
ومن دنا ولحمنا هو وما الطبع في قتلته فالاصح (٢) اننا نيمه ولا نقله ونخفي
٥ دمه لقوله تعالى (٣) ويامر اليهوده اهل اخوهم انه بضع في نهرد اهل اخوهم
وكسبوهم اهل دنا ونكدنو ليسمع اليس ويدنو اهل تهايه بو في اخوهم وبشرون هو
وتفسير بضع الطبع ويقية الكلام تفسيره مسلوب وقد كانت ظهرت الحنة (٤) القنبية
والرافة البشرية عليهم وقسمت قلوبهم على يوسف وهو مطلق في الجب بمران عشان
١٠ احسان منهان فاستحسنوا شور (٥) يهودد لقوله يوسف اخوهم وانتقوا حلتنا
على يعمه واختنمو من قتلته ولما في قلوبهم من الحقد عليه لم يحكمهم ان يخلصوه
ومعدوه الى ابهم واختشوا منه يكشف ما وقع منهم في حقه وقصروا (٦) مع
ابهم في الخجل (٧) وكما قدما الكلام اذا اراد الله تعالى امرها اسبابه
فلما وصلت القافلة لعندهم (٨) سلكوا يوسف وتسلوه من الجب وياوه لهم بايحص
٥ الاثمان وهو عشرين درهم قصة وكانت هذه القصة (٩) من عبايه الدهر الذي لم
يقع لها شبيهه فسبحان من اجري مثل هذه الحن على انبياء واولياء واصفيا
واحبايه اعتبارا لمن يعتبر حلتنا الله من الصابرين (١٠) الثابتين على الحن
وصا تشبهه بالصالحين وكانوا رجال القافلة الذي اشتروا سيدنا يوسف عليه السلام
١٠ اساعيلية وقد اساهم ايضا اخوهم يسوع اي مدنيون تحارضرفنا انهم من
مدينة مدين وانهم تحار سافرين من مدين الى حرس جالين منها ما فيه الروح في مصر
وساهرين الى هناك يتاجروا فيه وانتق لهم يسوع (١١) يوسف ومشتراه بالثمن البنس
فزعوا في مشتراه طمسما في طلب الروح وهذا من ممتاد التجار ان يربوا في
مشترا الشهي الرحيم وكان في تملك الايام ثمن السيد الرقيق

(١) د نظروا (٢) د عتدي ز (٣) د ن (٤) د الحنية (٥) د شورة (٦) د
د يعقوب (٧) ق الخجل (٨) د يهمل هذه الكلمة (٩) د القصة
(١٠) د ق الصابرين (١١) د السيد

١ كما قال تعالى ويهي كماشر با يوسف اهل اخوهم ريفسيو (١)
اه يوسف ات كتنتو ات كتنت הפסים אשר على
فلما شاف (٢) يوسف منهم ذلك وتحقق منهم القدر نصار يستفبت فيهم ويخصمهم
(١٦٥)

اولم يلقوا وظهر هذا الحنى فيما بعد وهو حين توجهوا اخوته الى مصر وصار
بمسلحهم شي من ابواب القساوة نطقوا بمثل هذا الحنى بقولهم ابل اعتميس
انحنو على (٢) اخوهم אשר راينو بصرته وفسو بآلتحننو اليتو
٥ ولا سمعنو اي حقا اثنين نحن بسبب اخينا الذي راينا من ضايقة نفس عند نخاصم
لنا ولم سحنا وظهر ايضا الحنى ان راوبن كان مترحه ومحاظر عن اذيته لقوله
١٠ يعن راوبن اتمس لاامر الهوا دبره اليكس لاامر اهل الحسايو (٤) بيلد
ولا سمعتهم وان كان سمعوا بقسي فيه زاداتا (٥) عن اخوته وهذا
١٠ ظهر من حنى انه سجنه عنده من دون اخوته بسبب ما كان مشاهدا (٦) من
اذيته مع انهم بعد ان سلحوه ثوبه القوه في الجب وهو كان جما خاليا من
النا لقوله وهبور ريك اين بو ميس (٧) وكانوا يقولوا له من جملة
ما عملوا مع من الامانة لما تشوف ما تكون مناماتك لانهم قالوا ورااه ما
١٠ يهيه حلامه والله اعلم (٧) ثم بعد ذلك جلسوا على جانب النهر لياكلوا
شي من الزاد ولم يكن راوبن معهم لكونه اشار عليهم بالقاء في الجب وفي
٥ حين ان شاهد يوسف يستفبت فيهم ولم يشعوه تحركت عليه الحنية والشققة
على يوسف وهرب من بين يديهم حتى لا يشاهد اذيه اخوه (٨) وهذا الصحنى
ظاهرا بسبب انه لما رجح للسير وكان عنده صلوم انهم القوه فيه كما اشار عليهم
١٠ فلم يحده فقال الولد فقد ولم يعلم ان اخوته باوه وثبت عنده انهم قتلوه لقوله
١٠ دس دما انه ندرس والله اعلم وكانوا في مجلسهم وهم ياكلوا في الزاد يتكلم
كل منهم مع اخوه فيما يضلوا في دعوة يوسف لانهم صاروا مظهرين مع الاسب
مخبرين في ذلك فبينما هم في ذلك واذا بقافلة اساعيلية اثنين من حرش ومحملين
١٠ ترفاقا وشاء بلوط والشاه بلوط هو المصص ومتوجهين بذلك الى مصر لقوله

(١) ح ٢ سر (٢) د نظر (٣) د (٤) ح ٢ تسماعيو سر تسماعيو (٥) د
نادة (٦) د مشاهدة (٧-٧) منزلة في حاشية ك وموجودة في د (٨) د
الخب

(١٧٥٥)

احترت الصادة بالاحتراز على احصائهم لتدفن وهذا طين (١) انه لم تدفن
 فلهذا تصاعف حزنه عليه والقابل عن قوله ويبدل اتمو ابيو ان الحنى
 عن سيدنا اسحاق بسبب ان في قوله ويقيموا كل بنيي وكل بنوتيو
 لانهم لم يذكر ابوه وهم وكان بالاولى ان يكون قدم ذكره عليهم
 وانا كان سيدنا اسحاق كان (٢) باكيا على حزن بمقرب وعلى قد يوسف
 والله اعلم وقد ذكر الكتاب المنيزان الديانين الاسماوية الذي اشتروا (٣)
 يوسف باعوه في مصر لسوسيفر خادم فرعون سلطان مصر من الذبايح
 لقوله والهدديس (٤) مكروا اتم يوسف مصرية لسوسيفر سرى فرعه
 ١٠ و السبحاس ثم ان الكتاب المنيز لما اتم الذكر عما جرى ليوسف مع
 اخوته قبل الذكر عما تم له في مصر اورد قصة (٥) يهوده وما وقع منه لمرثنا
 الفرق بينهما لان الواحد منهما جا الى الزانية قصدا وزنا معها والثاني تصدته
 الزانية وامتنع منها وقال لها وايق اعطت الفرقة الغدلة الخاتة والحسني لالاهيس
 واقتناع هذه القصة قوله تعالى وفي بيت الهيا اى وكان في تلك
 ١٥ الوقت (٦) والظاهر من هذا الحنى انه هو وقت بيع يوسف وهذا ما هو حارى
 على النظام وان سلمنا في ذلك نجد التاريخ ضيق علينا كبير لان منذ بيع يوسف الى
 وقت نزولهم الى مصر اثنين وعشرين سنة كما فضلنا سابق فيكون في هذه السدة
 فارق يهوده اخوته وتزوج وجاء ثلاث اولاد وزوج الاول ثم مات الاول فزوج الثاني
 ٢٠ بتزوجة اخوه ثم مات الثاني فاهبل زوجته الى ان بكر الثالث وتزوج بها ثم لما
 كبر ولم يتزوج بها وقع له ما وقع من كته المذكورة ونقلت واجاه منها ولد من
 والواحد منهم كبر وتزوج واجاه ولد من وهم حارون وحامول وكانوا من جملة
 الداخلين معهم الى مصر واذا علمنا لذلك تقدير (٧) فيكون اول سنة ان فارقهم
 يوسف تزوج يهوده وفي كمال السنة اجاه ٧٠ وثاني سنة اجاه ١١٠٠ والثالث سنة
 ٢٥ اجاه ١٥٠٠ يوم كان عمر ٧٠ سبع سنين تزوج ٣٤٠ واقام معها سنة ومات
 وتزوجها ١١٠٠ واقام معها سنة ثم مات (٨) اويون وكان عمره ١١٠٠ سبع سنين
 فامهل السن ان يـ كـ

(١) د: ق: ظن (٢) د: ن: كان لكه يكب: اسحق (٣) د: اشره (٤) د: والهدديس
 (٥) د: قصة (٦) ص: الدفصة (٧) د: لتلك تصدبل (٨) د: ومات

(١٦٦٦)

له اشتتن عند الله (١) ضل هذا حنن قوله وحشة قبيحة اكلته وايضا
 ان الانبياء عليهم الصلاة اذا عرفوا شي بخل ذلك لا يقطعوا لانفسهم
 بمسلم الخيب وعند قوة ظن سيدنا بمقرب عليه السلام بان يوسف قد دم
 بزق نياه وليس صحا لقوله ويكرم يعقوب سملوتو ويسم سق باامتنوي
 (٢) وهو انه جعل السح على متنه والسح الله اعلم انه العدل
 وهذا (٣) ماخوذ من حنى قوله ويفتم احد اتم سقو وكانه
 ضل مثل (٤) بقولون في زماننا فلان (٥) تخلل بالمدل وهذا يدل
 على عظم الصبة وقيمة الحزن وما حل في قلبه من ذلك مما لا يقبل التسلي
 القول والتمبل على بنو ويسم ربيس ويكرموا كل بنيي وكل بنوتيو لانهم
 ١٥ واما لامتوس وياامر كي اردد على بني ابدل ساوله اى وحزن على
 ابنه ايام كار (٦) وقاموا كل بنيه و كل (٧) بناته لتصلته وامتنع من التسلي
 وقال بل اندر على ابني حزينا الى الشرى وقال كل بناته ولم يكن له
 بنات سوى دينا فهذا عنى (٨) به عن بنته وبنت ابنه وهي دينا
 ٢٥ ومن كايته لانهم مقام بناته والله اعلم ومضهم عنى عن قوله لانهم
 واما لامتوس انهم اجوه المذكورين لهمزوه ظم يقبل التزوية وامتنع
 من ذلك والوجهين قريبين الحنى ولكن الوجه الاول اقرب للمنى خصوصا في
 اللفظ وقوله ويبدل اتمو ابيو قالوا ان هذا القول عن سيدنا
 اسحاق عليه السلام لانه لحقه في الحزن على يوسف مثل ما لحق بمقرب
 ٣٠ عليهم السلام وهو ان اسحاق بكما مع ولده بمقرب على يوسف ما كان يعلمه
 من يوسف وان الله قد كطه (١) في صورته وهناء وانه كان فرهد
 دهره ويوسد صره في علمه (١) وعطه وعقله وتدبيره وسياسته وكان شدة
 حزنه عليه لاجل انه ولد الشموخة لمقرب وايضا تلوم بمقرب بتفرطه
 له في ارسال لكف غير اخوته والفتم ولاجل ان الصالحين انما يموتوا موتا
 ٣٥ عليهم لا اختراهما وهذا موت اختراسي وليسيب
 (١٠) اختراهما وهو ان الصالحين

(١) د: ز: تعالى (٢) كذا ح ٢ د: سر م صامتنوي (٣) د: ن: (٤) د: مثلما
 (٥) د: فلاح (٦) ص: كثيرة (٧) د: بن (٨) د: اعنى (٩) د: بن (١٠) د: بسبب

الذكر منه وولدت ولد واسمه ير ثم حملت وولدت ولد ثانيا
 واسمه اوين ثم حملت وولدت ولد (١) ثالثا واسمه سلام ثم ذكرت الشريعة
 هنا قوله تعالى *وَاللّٰهُ بِذُنُوبِكُمْ بَلَدٌ قَدِيْرٌ فَاْتَوَقَفْتُمْ هٰذَا*
 القول في معناه ولم تقت على قول احد من العلماء ذكر عن معنى
 ذلك (٢) شي وانما اخذت بمعنى اللفظ ان حين ولدت سلام كان يهوده
 في محل يسي دعه لان الحنى و كان في كربة عند ولادتها اباه والله اعلم
 واستغفر الله قبل وبعد ثم ان يهوده ازوج ابنه البكر وهو لا يزوجة
 تسمى تمار (٣) وهذا ير (٣) كان قبيل الفحل عند الله لقوله تعالى
اِنَّ يَوْمَئِذٍ يَرٰٓءُ بَعْدَ يَهُودِيَّةٍ يٰٓرَٓءُ بَعْدَ يَهُودِيَّةٍ وهو انه كان يعرف ما يجب
 عليه مع الزوجة في المواقف فنسك الواجب وسئل بصدده وهو انه
 كان ياتي السحل الثاني خلافا عن الفرج واتبان غير الفرج مصيبة عظيمة جدا
 فلهذا عظم امر عيبه عند ربه (٤) وامانه الله ولما مات ير فقال اليهوده لاني
 الثاني وهو اوين ادخل على زوجة اخوك والتمها وتم نسلا لاخيك وكان في ذلك
 الزمان حلال للاخ ان يتزوج بمرأة اخوه كما كانت الاخنتين حلال لرجل واحد فكان
 اذا مات الاخ (٥) ولمس له خلف زوجته زوجة اخيه ليقم له نسلا (٦)
 فلما وردت الشريعة وحرمت زوجة الاخ (٧) على الاخ (٧) ورد تجوز
 بنت العم لابن عمها واذا مات واحد من بنى العم ولمس له خلف يلزم احد اولاد
 عمه اخذ امراته اذا كانت الامراء من بنات العم ايضا ولا يباخذها غريبا عن الصومية
 كما ورد في قصة بنات لافسار واذا كانت بنت العم محرمة من جهة اخرى
 وهوان تكون حمانه او بنت حماء او مثل ذلك فلا يجوز له اخذها وقولسه
وَيَسِّرْ لَهَا اي والتمها بمعنى انك ملزوم فيها وفي شروطها مثل قوله
يَسِّرْ لَهَا اي ملتزمها بدخول السببها
 وقد اخطا من نرسها سلفها ان *يَسِّرْ لَهَا* هو امر بفعل نفسه متانفا
 وليس بصير نفسه سلفها فيما يتانف ولهذا العنى كلام يحي في محله ان شا

(١) د: ولدا (٢) د: ذلك (٣-٣) د: بن (٤) د: الله (٥) د: بن (٦)
 د: يسهل له ويدخل هنا كلمة لآخيه (٧) د: بن

السلام لانه لم رض ابوه يزوجه في السن الذي تزوجوا اخوته فيه خوفا بموت مثل
 موت اخوته سوف ياتي بيان ذلك ان شاء الله تعالى وذكرت
 الشريعة ان طالت العدة لقوله *وَيَرْبُوَ الْهَيْمٰسُ* ثم ماتت
 مرة بيهوده وبعد ان سلمي موتها ذكر ما وقع له مع تمار
 ونقلت *بسم الله الرحمن الرحيم* وعدة سنة الى ان وضعتها ولما صار عمر سبع
 سنين تزوج واجاه بعد تمام سنة *تَمْرُوْن* وبعد تمام سنة ثانية (١)
 اجاه *تَمْرُوْلًا* فيكون هذا التقدير عشرين سنة وستين الذي طالت فيهم العدة
 ومهم موت (٢) مرة بيهوده وسلاه لها فيكون هذا تمام الاثنتين وعشرين سنة
 وهذا اذا كان في حين مولد *تَمْرُوْلًا* دخلوا صرف الله اعلم ان هذا التقدير
 صقيا لصنى كبر وانما زواج اليهوده كان في اول سنة ان حصروا فيها من حران
 ا وصلنا تفصيل مدتها في ذكر واقعة *دِينَا* يطلب من هناك وهو اوسع (٣)
 من هذا التقدير ومع انه صق على العقل والله اعلم بالخافي والظاهر ومعنى
 قوله تعالى في ابتداء قصة اليهوده *يٰٓهِيَ بَعْتَ الْهَيْمٰسَ* الله اعلم
 راجعا الى واقعة تمار والمخط (٤) عليها وانما ذكر زواج اليهوده وما اجاه
 من اولاد وما وقع لهم حتى صارت سيرة حاله منساقا على بعضها ويمكن ان تكون
 واقعة مع تمار بعد مدة من بيع يوسف والله اعلم بذلك لان هذا التقدير
 والبحث فيه يمتد فيه (٥) السقل ويوقع في الحيرة وتستغفر الله من الزود
 النص وهو اعلم بما كان وما يكون واصا ما كان (٦) قصة يهوده فانه لما
 قصد الزواج انفرد عن اخوته وصال الى عند رجل اسمه *حِيرَا* وهو من بلسد
 اسمها *عَدْلَمَس* لقوله *وَيُرِدُ يَهُودِيَّةً مَاتَتْ مَاتِيْ وَيَسَّ عَدِ اَيْسَ عَدْلَمِيْ وَسَمُوْ حِيرَا*
 وهذه البلد قريبة من حمرون ويمكن ان يهوده هي لتلك البلد لقوله *وَيُرِدُ*
 وصاحب يهوده *حِيرَا* لانه وجده جيد الصحة وفيه دين وفي اقامته عنده نظر
 بت رجل يسي *سُوْرَا* (٧) من الكاعنة فاعجبته وتزوج بها لقوله *وَيُرِدُ* *سَمُوْ* *يَهُودِيَّةً*
بِمَ اَيْسَ دَنْوِيْ وَسَمُوْ سُوْرَا *وَيُكْتَمُ* *وَيُبَا* *اَلِيْهٖ* وهذه كانت اول خطايا يهوده
 بتزوجه بنت كتماني وهي منكر عليهم وصلفه لم يرضو بذلك فصحلت الزوجية

(١) د: كاملة (٢) د: وفات (٣) د: واسع (٤) ق والحنى (٥) د: ان (٦) د:
 ز في (٧) سر م سوي ص: شوع

١٨
 (١) وخاف ان تنزوح (٢) من غيرهم ويصير لهم بذلك سقط منزلة وقال لها اتهي ارملة في بيت ابيكي حتى يكبر سلا (٣) ابني وازوج بك وهو قد قال في نفسه ان ازوجه في السن الذي دخلوا فيه اخوته يموت مثلها لقوله (٤)
 (٥) انا من ايامك هذا كذا كذا سارت تمار الى بيت ابيها واقامت عنده
 تستنظر السوط الذي ردها به فضى سدة من الايام طوية لقوله (٦) ويبدو
 (٧) وهو قد طالت الدة ولم ينجز يهوده (٨) يوحده (٩) من ولده (١٠)
 الذي ردها به قد كبر لقوله راتما كذا كذا سلا (١١) ولا وتوه لو
 (١٢) وكان في تلك الدة قد ماتت زوجة يهوده وصل لها عزى وسليها
 لقوله (١٣) بت سوا (١٤) اשת يهوده ويوحس يهوده
 وبعد ان سلي موت زوجته فتوجه الى عند غنم لاجل حزمهم واخذ صحته
 حيرا صاحبه وكانت القسم في محل يقال له تמותه وهو في جهته
 الجنوب لان بعض المصريين يفسروا تמותه الداروم والداروم هو الجنوب
 (١٥) فلغيرت تمار ان حياها خارجا من المدينة واصعدا لسجز غنم في الحل
 الذكر وكانت قد سمعت بموت زوجته وكان غالب ظننها انه (١٦) بطواع شهوت
 وهوها على انسانته يحس ان دامه قوى وصارفه ضعيف فلهذا طمعت
 نفسها (١٧) نيا احتالته عليه وهو انها تزعت ثياب الترميل عنها لقولته (١٨)
 كذا كذا مولى هذه صادة قديمة ان العواة اذا ترملت تليس
 صليها ثياب خلافا عن ثياب الزهن والجمال الذي تلبسهم للزنج
 (١٩)

اصابتها لها ولم يزالوا عليها ثياب الترميل الى ان تاخذ زنج اخر او تسوت وهذا
 مثل ما بين النساء و يقولون ثوب الرملة طويل ثم انها اخذت النقاب وتخبرت (٢٠)
 به لتخفى نفسها حتى لا تعرف لقوله (٢١) وتحتل
 (٢٢) والمصريين يفسروا تحتل وتكترت والصنى انها غيرت حالتها اى انكرت
 الحال الذي هي فيه (٢٣) وجلست عند ابواب الصين الذي على طريق
 التمام الذي عرفنا ان حياها يجوز من هناك حتى يظن انها من تلك الضيمة
 (٢٤) د سلا (٢٥) د يتزوج (٢٦) د نهوضه (٢٧) د ن (٢٨) د
 سوا (٢٩) د ان (٣٠) د وتلزيها ن بنفسها (٣١) د استرت (٣٢) د
 (٣٣) د نهى

١٧
 الله تعالى ولما دخل اوون على تمار امراة اخوه صار عنده حليم ان الولد
 الذي يجهه على اسم اخيه شحت نفسه وبخلت غريزته ان يمطي ولدنا منه
 على اسم اخيه فصار اذا واقصا واحسن (١) بالا نزال اعتزل عنها وجعل
 انزاله في الارض كيلا تملق منه كما قال وشحت اربا اى واقد في الارض
 وقد سعى تعالى هذا الفصل فساد كما قال وشحت اربا اى وانفدت الارض
 فصار بهذا الصنى اوون فاسد ولهذا اللفظ حتى اخر وهو اهلك نسله في
 الارض ويحكن ان تكون وشحت مصناها واهلك من معنى قوله (٢)
 (٣) اوون اى مهلكون نحنا وقول ويشلحنو יהוה לשחתה اى وارسلنا لك
 لهلاكها وقول המשחת اى المهلك وقول لا ירסק ולא ישחתך اى
 لا يتركك ولا يهلكك وهذا الصنى صار اوون مهلك نسله (٤) في الارض
 (٥) وصار مطالب بدتهم وعلى احد الوجهين هذا الفصل منكر عند الله وقاطع بحتوب
 القتل لتعطيل الامر الحكيم وصارته الحكم (٦) الالهي يورد الصنى عن ذلك
 بقوله (٧) בציני יהוה את אשר עשה וימת גם את اى
 وقع عند الله ما صنع وامات ايضا هو والصنى ان اصاب موته الى موت اخوه
 (٨) نمرقتا انها مانا جميعا بمصبايتها وهو تضع حكمة الله تعالى لانه تعالى
 ما خلق ذكرا ونثى الا ليقيم منهما مثلها لان الحكمة الالهية اقتضت هذا حتى
 يبقى الانواع ومن مثل هذه الوقاع يتيقن (٩) الانسان لنفسه ويحزم من مناسبة
 غير اهل الايمان والاخذ من بناتهم كيلا يلدن من يقتدى بفعل اهل امة
 والله نهى عن مثل ذلك بقوله تعالى لا تصاهرهم بئتك لا تعطى لابنه وست لا تاخذ
 لا تمك لבוד כי יסיר את בוך מאחריك اى لا تصاهرهم بئتك لا تعطى لابنه وست لا تاخذ
 (١٠)

الابنك كيلا يفرغ ابنك عن انباني وهاولاي (١١) اوون كانت امهم من بنات
 هاولاي النهي عن مناسبتهم وقالوا اصحاب الامثال من اخذ من غير جنسه وقع الهلا
 في راسه وكان السبب في هذا الخطا יהודה وقالوا ان ثاني خطأ وقع منه
 (١٢) زوجه ابنة لمره اخوه والله اعلم ثم ان יהודה لم يكتف بهما وقع لولده
 حتى انه اوسد كنته تمار ان يزوجهها باسمه الشالث
 (١٣) ق احس (١٤) كذا ح (١٥) سر م משחתים (١٦) د نفسه خ (١٧) د
 الامر (١٨) د اخيه ص (١٩) د ق يتيقظ

الموضع كانوا قليلي الاحفال بسبب هذا الفن وما كانوا (١) ينكروا هذا الفضل
 الردي ولهذا عظمت ذنوبهم وقبح فعلهم زوج صاحب يهوده اليه واخبره بعدم
 وجودها فقال مرقا له ٥٠ نهي له ان لا ياتخذ لها كيلا تكون مزايين
 (٢) بسحق انها خليها تاخذ الذي عندها حتى لا تكون ازديتها بها ولا غرنا
 (٣) فيها وهو لا يعلم بما يظهر له من الاشيا الذي اخذتهم منه وسماها حسنا
 زונה وكديشا والاسمين حتى واحد واكديشا تسمى زונה وقيل ان
 اهل زونا على خمس ضروب احد هن ذات الحمل التي تكن ناجرة والتي يظهر
 عليها الزنا والثانية التي لا تكون ذات حمل وتزنى والثالثة هي اهل حولا التي
 يخدمها رجل ويذل بكارتها والرابعة هي اهل كديشا الذي يقع فيها الزنا
 باختيارها والخامسة البتلة وهن البتلة (٤) قالوا من ذلك وجهين الواحد
 منهم قالوا هي البتلة (٤) بالدخول والخروج والبسج والشرى والنوحه الثاني
 قالوا عنها هي التي تلبس ما حرم عليها لسه وتهجم على النجاسات اختيارا منها
 وتتناول الرذائل وتعامل الله بما لا يرضاه وتقصد ضد الامر الالهي وكل واحدة من
 (١) (٢) (٣) (٤) هاولاى لها حكم في الشريعة وان شا الله ياتي الذكركه ثم انه لما ضى
 ثلاث شهور من بعد موقعة يهودا الى مصر ظهر عليها الحبل واخبروا
 يهودا بقول ان مصر كنتك زنت وهي حيلة من الزنا لقوله زينا كسلست
 ٥٠ حديس ويعد ليهودا لامر زונה تمار بلامح (٥) ومن هذه الهه لانيس
 والحبل لا يظهر (٦) على العراة (٦) الا في الشهر الثالث او بعد تمامه لان معنى
 كسلست يمكن ان يكون بعد انقضى ثلاث شهور او قدر ثلاث شهور تقاسبا
 على قوله كسلست ماموت ايلف ايس اى قدر ثلاث (٧) الاف رجل وقوله كسلست
 ايلفيس ايس اى قدر ثلاث الاف والله اعلم والاويل (٨) استنوا
 ان العراة الذى يموت رحلها او الطلق لا يجوز زواجها لرجل اخر الا بعد ثلاث
 شهور كيلا تكون ناقل من الرجل الاول وتختلط الانساب (٩) لان العراة تحيض في
 كل شهر حصة واحدة فيحرم عليها في المدة العينة ثلاث حيضات فيصير كالشهود
 على عدم حبلها وان حاضت ثلاث حيضات قبل انقضى الثلاث الشهور

(١) د: ولم (٢) ص: مززين (٣) د: غرنا (٤) د: دن (٥) د: سر م
 د: مرقا (٦) د: دن (٧) ق: د: كدرسته . توجه ك غير صحيحة (٨) د: ز
 رضى الله عنهم وقى استنوا بدلا من استنوا (٩) دن

فلما وصل يهوده من قريها ونظرها فظن انها زانية ودخل اليها لقلوه
 ويؤاها يهوده ويحسبها (١) لزيونا كي دس٥ فنيه ويس االيا ٢٤
 هددج وهذا كان دليل طلحه الحصية لانه من وقت نظرها وظن انها زانية مال
 اليها وكسان الواجب يظهر متابعة العقل والدين فيما تدعو اليه الشهوة لان
 الامر العظيم من العظيم عظيم والزلة تعتبر بقدر منزلة من فعلها وهذه غلطة
 عظيمة من مثل هذا السيد الكبير ولما عليه الشهوة على العقل والدين قال لها
 هبأ (٢) وا ابوا اليا اى اتي الان لا دخل اليكي بسحق
 انا طلب منها الفصل القبيح وتمت عليه الحيلة مع القضا والقدر وهو لا يعلم انها
 كنه لقوله كي لا يدع كي دلتمو هيا وارادت ان تختم نصفها
 وتزنيه (٣) بنفسها والمياد بالله من كيد النساء خصوصا الخاطبات الفاحرات فانلهم
 الله وحمانا منهم وهو انها لما تبقت منه الطلب لذلك وان نفسه مايلة اليه (٤)
 قتلت له ما تمطيتي نظير دخولك علي فقال لها انا برسل اليك جديا من الحرة
 فطلبت منه هربونا على ذلك اى رهن (٥) وقالت امش تمطلي هربون حتى ترسل
 الجدى فقال لها ما هو المرهون الذى اعطيتي فقالت اعطيتني (٦) خانك ومن يدملك
 (٧) ومسانك الذى في يدك وكان تصد هاتي طلب هذه الثلاث اشيا زيادة (١٨١٥) برهان
 لتنبهت الحجة عليه حتى لا يبقى له عذر ولا يقدر على الانكار واخبر النصارى الشريف
 انه اعطاها الذى طلبته وضاجسها وباضعها وحملت منه والنصر معلوم لا يلزم
 تكراره فتمت حيلتها عليه وبلغت منه بالحيلة ما ارادته وفي الحال والحين مضت
 الى موضعها وازالت عنها ما كانت لهسته ورجعت عليها ثياب الترميل كما هو صريح
 النمر حتى لا يظن بها احد من اهل الموضع ولا من غيره ولما فارقتها يهودا
 ارسل جدي (٨) السخرة (٩) الذى اوعدا به على يد صاحبه هيرا (١٠)
 ليأخذ الرهن (١١) الذى ارهته عندها فلم يجدها وسأل اهل تلك الموضع
 عنها وتسال لهم امين السقحة التي كانت هنا جهرا على الطريقة (١٢)
 فقالوا لم سمنا منها خسر فظهر من هذا الحسنى ان اهل تلك

(١) د: ويحسبها (٢) كذا مع بعض التفسيرات في سر م هبة (٣) د: وتلزمها
 ن بنفسها (٤) د: اليها (٥) د: رهنا (٦) د: اعطيتي (٧) ص: وضقتك (٨) د:
 الجدى (٩) د: دن ص: مافز (١٠) د: هيرا (١١) ص: هربون (١٢) ص: وسأل اهل
 تلك الموضع عنها وقال لهم امين تلك الزانية جهرا على الطريق .

والصحة وقالت له اعرف الآن لمن هاولاي وانا حيلة من صاحبهم فصرفهم
 يهوده يعرف صحة الملاحة لقوله ويكر يهوده وامر صديقه (١) ان
 واعترف بالصحة والاعتراف احد مواد التوبة واعترف انها صارة محترمة على ابنه
 لقوله כי על כן לא נחמיה לשלה בניו ثم ظهر منه ما قسم
 ثاني من مواد التوبة لقوله ולא יסקי עוד לדעתה لان من شروط التوبة اذا
 اعتدها فاعل الصحة يعتقد مع الله عقدا ان لا يعود الى مثلها والتوبة تدم على
 ما فرط والندم هو توجع (٢) القلب ما وقع وسبب الندم شعور القلب بكون الصحة
 تقطع الصلة بينه وبين ربه فيتعلق بالماضي والحاضر والمستقبل فالماضي هو تدارك
 ما فرط بالموم والملاحة والصدقة (١٥٢٤) والحاضر هو دوام الطاعة وان يعتقد مع الله عقدا
 مؤكدا ان لا يعود الى (٣) مصيبة والمستقبل هو ترك كل محذور (٤) واذا كل
 فرض هو متوجه عليه والاستغفار الدائم وبالمجاهدة تمنحي الصحة ويحل هذا بتقوى
 باعت الدين ومغفرت الشبهة وذلك بالصبر عما تقتضيه الدواعي وشهوات باهت
 الدين الذي هو في مقابلة الشهوة وسبب نبات (٣) باعت الدين هو الصلح بعد اذ
 (٦) الشهوات واذا قوى على الصلح سي ايماننا والايان هو المقيمين بكون الشهوة
 قاطعة بين الله وبين العبد اليهودية استدرك بالتوبة ما كان يلزمه بالفصل من
 الحكم الصام كما ان رابون استدرك بالتوبة والدليل على قبول توبة اليهودية
 ما ورد عليه النبي في بركة الرسول عليه السلام للاسباط بقوله وامر سامع يهود
 قول يهوده وقيل ان تمار اقامت عند يهوده لاجل كفارتها في امر
 الصبيشة فقط من اجل انها قد صارت ام اولاده وانها لازمت مع الاستغفار الدائم
 وعند حين ولادتها علت القابلة ان معها توم لقوله יהי בעת לדתה והנה
 האמים בבשה وذكر العرجوم الشيخ صدقة الحكيم عن سبب النقل بالتوم من احد
 وجهين الاول ان يصب الرجل من النبي زود فوق ما تحتمله جنين واحد فتقسمه
 القوة بقدرته من له المظنة والحكمة الى جنينين ويصدق الحال باكر والوجه الثاني
 قال ربما يكون لاختلاف الزرقين (٧) من الرجل والوراثة اذا وانا ذلك لاختلاف حركة
 من الرحم في الحذب فان الرحم عند جذب النبي يمرضه حركات متتابعة كمن
 يلتقم لقمه بعد لقمه وذلك طلبا من الرحم للجمع بين الجنين (٨) والله اعلم

(١) كذا ح ٢ سرم صديقه (٢) توجع (٣) دن (٤) د محذوف محظور (٥) دن
 (٦) د بعد اف ح (٧) د الزرقين (٨) د متنبين =

١٥ فلا يحكم بزواجها لرجل ثاني الا بعد انقضى الثلاث (١) شهر كوامل لان
 قد تم الى بعض النساء ان تكون ناقل بولد وممرض عليها دم الطم وهي ناقل
 واذا كانت المرأة الذي مات زوجها او المطلقة غير بالغ ايضا لم يصح زواجها الا
 بعد انقضى ثلاث شهور لان تم الى بعض من النساء ان تنقل قبل البلوغ
 والسبب في ذلك ان الحمل في مباديه يكون خفيا واول اشاراته ارتفاع الطم
 ٢٠ واذا ارتفع انقسم ثلاث اقسام فاجوده يصير غدا للجنين والذي دونه يرتفع
 في الثدي فيصير لبنا والردى منه يبقى فضلا يندفع عند ولادة الطفل فتسمن بكثر
 بهما الجوف وتسم بكون منه اللبن ولم يظهر اول اثار اللبن في الثدي الا بعد
 ثلاث شهور من النقل ويستفق الى من يموت زوجها او المطلقة ان تكون في
 آخر نقلها بالولد وتلد ومات الولد فاذا اتفق ذلك واراد رجل اخر زواجها بعد
 ٥٥ طهرها من النفاس هذا جائز قبل انقضى ثلاث شهور (٢) انما مع كون الولد
 طيبا ويرضع فلا يجوز لاحدا زواجها الا بعد فطامة الولد (٢) والله اعلم
 ١ ولنمد الى ما كما فيه وهو ان اهل بلد تمار (١٥٢٤) لما راوا انتفاخ بطنها ودررو
 لبنها علموا انها حيلة فقالوا الى يهوده وتمام تمار كل كذا ونس هو
 היה לדונים فقال يهوده הוציאה וחשרף اي اخرجوها لتحرق
 وهذا الحكم كان له كما هو لجميع اصوله واخوته وكان معروف عندهم بان من
 ٥ بدلت فرجها باختيارها يصير حكم شرعي قتلت باشنع القتل ولينادب الصبر ويق
 القياس بين لذة الجماع والم حريق النار ولما كان هذا الحكم مشهورا بين
 الصالحين ورد في الكتاب الشريف القصاص على حكم المشهور كما قال ابن ابي
 ٥٥ כהן כי תחל לגנות את אביה היא מחללת באש תשרף
 وهذا في حكم بغات الايمة وما عداهم يرحم لقوله והוצאתם את שויהם אל
 ١٥ אשר העיר היא וסקלתם אתם בבנים ומתו وعلى اي وجه يلزم لقتل
 الزاني والزانية الذي يجب عليهم القتل بالنوت الشنيع المشهور لتأديب من يراه
 ولما اخرجوا تمار للتحرق يادرت بارسال ما معها من الاشارة الى حياها
 وقالت للرجل الذي له هذا (٣) انا حامل منه لقوله היא מוצאת והיא שלחה
 ٥٥ אל אחיה לאמר לאיש אשר אלה לו אנוכי היה وانفذت له الخاتم والتمديد

(١) د الثلاثة (٢-٢) كلمتان ناقصتان في ملاحظة حاشية ك تكلمنا من د
 (٣) د قول الرجل الذي هذه له .

الحركات ولهذا صار صاحب القوة وصار منه تناسل دخلوا (١) الاحصاء على ما قبل صار منه سلسلة الملك وتواصل (٢) من ذريته ناس خرجت منهم طائفة اليهود واللذات

(١٨٥ ب)

١ ولما انتها الذكر عن واقعة اليهود وما وقعت فيها رجح الذكر الى خير سيدنا يوسف عليه السلام وانتهج الذكر لما تقدم من (٣) خبره وقال تعالى وهو اسدق القائلين يوسف نور مدينا مدينا (٤) يوسف
٥ سريسة سريسة ههنا وهذا الذكر تقدم قبل ذكر واقعة يهوده بقوله والمؤمنين مدينا يوسف ليوث يوسف سريسة سرقة سر ههنا
٥ (٥) واعادة الذكر هنا لاجل افتتاح الكلام ليكون الخبر متصفا وهذا سر ههنا
٥ (٥) سمناه يس الذابحين لان لفظة مدينا وردة في مواضع كآر (٦) يكون
١ المعنى عن الذبح ومض الضمير فنسبها يس السافين اي كبير على كل من كان سيف عند الملك وهذا معنى قريب لانه كان كل من نصب عليه الملك غضب شديد وجب عليه القتل بحسن عنده ويقرب هذا الصنى قوله تعالى عن
سيدنا يوسف عليه السلام وفيه يهودا يوسف يعنى انه ابيع
لاشر الناس صفك الدما قاصي القلب حيار (٧) ولم يصل منه ليوسف اذية
لا في دينه ولا في نفسه مع ان دينه صار مشهورا عندهم انه ليس
١ المبرانيين لقولهم عنه ايس عبرى وهذا مخالف لدينهم وكان من (٨)
اكره الامر عند جمع اهل مروجود المبرى بينهم ومجالسته ولم يستطيحوا
ياكلوا معه طعام لقوله لا ياكلون المذاري لاكلت المذاري
٢ كما في توبعه هو المذاري وكان سيدنا يوسف عليه السلام لم يوجد له شبهة
في الخلق في زمانه اولا في حين الخلق من المنظر ومن القد لقوله يوسف
١ لله تبارك وتعالى وحسنه سلام الله عليه مشهورا بدأ الدهور
مع ساير الاحيال وكان مولاه الذي اشتراه له عليه قدرة من وجه الولاية
والملك ومن وجه انه سيف الملك ولم يقدر على صارسته في نفسه ولهذا

(١) د ز في (٢) د وتواصلت (٣) د ن (٤) سر م ويكناه
(٥ - ٥) د ن (٦) د كثيرة (٧) د ن (٨) د ن

ان الوجه الثاني اقرب للمقل وانا السيد الفقير من استحسن بذلك في محل الواقعة واتفق النقل واجا توم والله اعلم بالصحيح وذكر الشيخ (١) المشار اليه عن هبة الولد (١٨٥ ا)

١ في بطن امه وهو انه يكون مستديرا يوحسه على رجله وبراحته على ركبته ويمينه
عليهما وانفه بين الركبتين وهو راكب عقبه ووجهه الى امه واه حماية لقلبه الذي
هو محل روحه وذلك باتصال مد رحمة من الله ولطف من الطافه ومن اختر هذا
٥ السر الالهي والامر الرباني انه هضر في حكمة الله وسع وحدانيته وتبارك الله
احسن الخالقين وايضا ذكر من كيفية خروج الولد من حوف امه وهوان الولادة
المتبادلة تتم باشتقاق الاغشية التي تحيط بالجنين وسيلان ما فيها من الرطوبات
المحصورة فيها وانزلاتها الولد وقد انقلب على راسه في الولادة ليكون اسهل
في اتصاله عن امه لنقل اعاليه ولهذا كانت الولادة على الرجلين اي يخرج الولد
١ برجله لضعف الولد فلا يستطيع الانقلاب ولهذا قيل ان من ولد على هذه الحالة
لا يكاد يفلح على الاكروبيما قتل امه فصحان المنجرج من روح من روح
لما كفا فيه وهوان الممر لما جلست للولادة والقابلة تحتها فخرج الواحد من
الولد بين يديه فقط من رحم امه وبقي جسده وهذا (٢) بخلاف عادة الابلاد
فلما رات القابلة ذلك صار لها منه حجب عظيم فاخذت شي من الحرير القرمز وربطته
على يده (٣) قابلة ان هذا يخرج اولا وحصلت ذلك علامة له لتصرفه ان هذا
الذي خرج في الاول فصار بخلاف ذلك وهو انه لما رجعت يده داخله تصرفه
(٤) الولد الثاني وخروج قبله لتولها وفيه مدينا يوسف (٥) يدو ووهو
١ كما في توبعه هو المذاري وكان عند اعادة يده
٢ وهذا يخرج اخوه (٦) وقالت ما تصرت (٧) علينا تصرفنا واسمته يوسف اشتقاقا
من هذا الصنى ثم خرج الولد الذي اخرج يده في الاول وولمته بالقرمز وستة
زرق وقيل انها ازرعها عند الولادة للخروج وصاروا كما يقبل السباح في
الماء واخرج زرق يده مبادرا للخروج فما امكته من قوة يوسف عليه لانه لم
زال يزعجه (٨) حتى سبقه في الخروج وهذه اية عظيمة صحان محرك

(١) ق الشيخ (٢) د ز ضد (٣) م رويبت على يده قريزا (٤) د تصرف (٥)
كذاح ٢ وغيرها م م مدينا يوسف (٦) د اخيه (٧) م شعرت (٨) د يزحرو

ورفع منزله على جميع علمائه وتزاهده محبته له عما كانت اولا حسب قوله
٢٥ ويشيرت اتم ويفقدو على بيتو وكل אשר يش لو نحن بيدو
ومن حين ولاء على حيلة ذلك تضاضت له البركات وتزاهده له الخيرات بسبب
يوسف لقوله يهيه اتمو المسكيد اتمو ببينو وعلى كل אשר يش لو
(١٥٤٦)

١ ويذكر يهوه اتم بيت المسكيد بجلل يوسف وهذا تصرفا بان من
عظيم شايه الله بانبيه واولياءه انه يظهر الكفار (١) عنايه بالمومنين ليصلوا
ان لا يتم مثل ذلك الا في الايمان والبا من من يكون الله راضيا عليه ثم تكرر
القول عن البركة ليمرنا انها اتصلت بكل ما يوجد له (٢) ان كان (٢) في
٥ البيت او في الصحرا وقد صحت الجميع لقوله يهيه بركات يهوه בכל אשר يش
لو ببينو وبسدهه ولهذا ترك جمع ما له بيد يوسف من بيع وشرا وملك وتجارة
داخلا وخارجا لانه تحقق ان هذا التأثير الالهي والبركة الربانية الذي حصلت
له ببركة يوسف لامانه وعافته وتزاهده نفسه عن الظلم وان يهمل بمسقله وشربه
حرارة الجنانة في شي من ذلك ولم يهدس عرضة بشي وانه امينا ومشفقا ولهذا
لم يبق بسعد ذلك يعرفه بشي ولا يمال عن شي سوى الطعام الذي كان
يحضر قدامه للاكل بل الجميع صارت تحت يد يوسف سلام الله عليه وفي تصريفه
وزل (٢) نفسه عن (٤) النظر عليه - وهذا مستفاد من قوله ولا يدع اتمو
ماوسه كي اس الختم אשר هو اكل واذا قيل لماذا لم ذكر عن
محاسن خلقه سيدنا يوسف سلام الله عليه الا في هذا الموضع لقوله يهيه

١٥ يوسف يפה מאד ויפה מראה وكان تقدم له هل قدر ذكر فالجواب انه لم يرد
في هذا الموضع الا ليجعل على ذكر واقصة امرأة سيده معه وليكون كالقدمة
لما يتيمه وان هذا سبب ما وقع في قلبها من الشغف به ولهذا اتسع هذا
القول بقوله تعالى وتساءلوا عن يوسف اتمو عيناها على يوسف (٥)
٢٠ وهوان لما راته حسن القد وحسن الصورة شغفت به وهوتته ثم لما رات فضل
الله معه وملاحظا بسعنايته (٦) من الله اشبهت ان يكون لها منه ولذا

(١) د للكفار (٢-٢) د ن (٣) د زسيده (٤) د من (٥) د ليويسف
(٦) د بعنايته ثم يهمل من الله

الحي يرد القول عنه يهيه اتم يوسف وكانت عنايه الله معه (١) لعله
٢٥ وصله الصالح وزهده وضادته ورفقانه واما الحكم الذي جرى عليه بالبيع
والعبودية هذا كان امتحانا له من الله فلما صبر صار ملكا ولما اتمت شهورته
بالصفاء وكسرهما بالتقى ناجاه الله ولبسبب انجذابه الى جانب الله استمد
لقبول (٢) (١٥٤٧)

٥ وحيه لاستغناك بشور هدايته ولما صبر على الحبس وثبت في طاعة الله صار امير
على من كان مولاة وعلى من تصبب في اذاه وهي امرأة مولاة وكان سلام الله عليه
ناجحا موقتا في جميع حركاته وتصرفاته ومهدا (٢) بحد الهبي ولطف رساني
٥ لقوله تعالى يهيه اتمو ايسه صلايو ولهذا احترمه مولاة واكرمه وحمله خادما في
بيته لقوله (٤) يهيه بيت ادينو المسكيد فلما راي سيده ان مسوئا لك
معه وكل امران ياشره ينجح فيه بحد من الله وبسبب النجاح على يده صار
له حظا وافرا عنده لقوله يهيه ادينو كي يهوه اتمو وكل אשר هو

١٠ عשה يهيه صلايو بيدو ويصاع يوسف حن بعيني ادينو وقد ثبت بهذا
الصحي ان بوجود يوسف عند يوسف صار عنده ايمان وتصكا بقدرة الله تعالى
لانه لما راي يوسف على هذه الحالة نسب القدرة لله تعالى وان هو القادر
العهد يخصه برحمته من يشا ويختار من عباده من يشا وينجح (٥) اعمال من يشا
واعترف ان الله مع يوسف وينجح اعماله ولما راي النعم قد تضاضت عليه لم
٥ ينسبها الى فضل النجوم ولا لشيوخها ولا الى كونها امورا اعتاقية كما يقع
في (٦) عقول الصامية وقد ثبت في قلوب ذوي (٧) الدين والعلم ان جميع
ما يقع في (٨) هذا العالم من فضل الله تعالى عز وجل من رزق واجل
ومرض وصحة وغير ذلك مما يطول شرحه وتفصيله ولا يخرج عن فضله تعالى سوى
مقتضيات الطاعة والصحة اذ الصمد متكن من الفضل والترك فيها ولو لا ذلك لما
٢٠ استوجب ثوابا على الطاعة ولا عقابا على العصية وللمقول الصليحة اتم تصرف في
هذا جعلنا الله من اطلع على الصواب وتصل بمقتضاء ما يوصله الى جنيل
الثواب امين ثم ان يوسف في استخدامه يوسف ولاء على بيته وعلى جميع
ما يملكه وقوس اليه جميع اموره وسله حيلة رزقه من مال ناطق وصامت

(١) د ن مع يوسف (٢) د بقوله (٣) د وطاهدا (٤) د ز تعالى
(٥) د ويحج (٦) د من (٧) د ذو (٨) د من

(١٥٦ ب) בבגדיו לאמר שכבה עמי ויעזב בגדיו בידיה וינס
 ויצא החוצה وكان هروبه وخروجه جازب ثلاث (١) اوجه من الخافة الاول من
 الله تعالى ان لا يخطئ به والثاني من امرأة مولا (٢) بان لا يقدر على الخلاص
 منها والثالث ان لا احد يدخل براء وهي ماسكه ويتهمه في الزنا ومظن فيه
 انه هو الطالب لذلك لان الذي حوت عليه العادة يكون الطالب للرجل لا المرأة
 فلما خلس منها وصار خارجا عنها انقطع اطمئنانها منه ورجاها شرعت في التدريس
 والحيلة في خروجه من عندها ليلسوا قلبها عنه لان من ادوية العشق منسج
 النظر عن الحشوق والنظر اليه يحرك باعث الشهوة فصاحت لاهل بيتها وجهمتهم
 وقالت لهم هذا الرجل العمري الذي اجانا دخل علينا وانا خليلنا في بيتي وطلب
 مني الفسل القبيح واراد ان يضحج مني فلما ايقنت منه ذلك (٣) صرخت
 صراخ عظيم وما نمت عن نفسي واردت (٤) قبضه فترك ثيابه في يدي وهرب
 وخرج خارجا ثم انها اقرت ثياب يوسف جانباها الى ان جاء سيده واخبرته كما
 اختارت مثل ما اخبرت اهل بيتها فلما سمع ذلك سيده اشتد وجده وصاق صدره
 وصار له حصر عظيم بحيران هذه الحادثة في بيته واستعيد هذا الفصل على
 يوسف لما راي من تأييد الله له وافاضة (٥) رحمته عليه (٦) وكثرة دينه
 وملازمته للمعبادة واستمد من زوجته انها تظلمه لمثل ذلك ودخل عنده الشك
 فلهذا وضعه في السجن روي في ذلك راحة (٧) سره لانه تحقق ان وقعة
 الفاكدة بين يوسف وبين زوجته وصار واضاد ولم يقدره (٧) الله على اطلاقه
 مع كونه سيف الطك وشديد البطر والله تعالى في عالمه اسرار لا يعلمها الا
 هو وكان ذلك امتحان الى سيدنا يوسف عليه السلام والله سبحانه وتعالى يمتحن
 الصالحين ليعبرهم (٨) على محل الصبر ويختبرهم في الثبات ويمتبرهم في
 العبادات ومن ان يكون السبب في ذلك انه (٩) ان كان قد جرى من احد
 منهم (١٠) زلة ما ابلاه بالحن الا ليمروا من الطالبة في الاخرة وانا يكون
 امتحانهم ليرتقيهم الى اجل المراتب والسيد يوسف عليه السلام ليقينه بحرم
 (١٥٦ ب) الصاد وصحة اعتقاده بان لا بد من المجازاة (١١) صبر على الحنة

(١) د ثلاث (٢) د مولى خ (٣) د ن (٤) د واضته (٥) د وافاضته
 (٦) د اليه (٧-٧) د ن (٨) د لصبرهم (٩) د ن (١٠) د احدهم
 (١١) د المجازة

(٥) الي نحو شهوته واطاعها وقصد الزنا تصدا متمدا ولما طلب الزنا من الزانية لم
 تطعمه حتى اعطاها البوطيل وصار اسيرها يوسف سلام الله عليه (١٥٦ ب)
 ا طلبته الزانية من نفسها ولم تكلفه الى طلب شي منه فلم يطعمها ولم يحمل مع
 قوى (١) شهوته بل قهرها وادبها بتاديب القوة الروحانية الناطقة وامات المصمان
 بحمات الطاعة وادل باعث الشهوة بقوة الدين وقمع اللذة الدناوية بقوة اليقين
 وتجنب الخطية بتسلط العقبة وهجر اللذة بصحة العقل لعلمه بان اذا مال السي
 شهوة الدنيا صارت هذه الشهوة وثنا في قبلة عبادته وصما في محل اعتقاده وكذلك
 انظر (٢) ايها الناظر (٢) الى الماكولات العوذة للبدن ولو كانت لذية الطعم
 كيف تركها والصبر عن استمالتها (٣) بورت صحة وصلاح (٤) للبدن (٥) وكذلك
 الشهوة تركها والصبر عن الميل معها بورت صحة الدين وصلاح اليقين (٥) وقالوا
 اصحاب الاقويل السالفة اصل زوال النسم البطر واصل الصفة عن البصر (٦) وهل
 قدر كاف في هذا الصنى ولما لم يطع سيدنا يوسف عليه السلام امرأة سيده ولم
 يكتفها منه امتناعه منها صارة تلاحقه وظنة ان يتكرر تظلمها (٧) له يدعن
 في الانضجاع معها بما حرة به الصادة مع غالب الناس اذا تقرت الامراة من
 الرجل والجنسه في مثل ذلك تتحرك عليه الشهوة ويحمل قلبه للباضحة وخصوصا
 اذا كانت حسنة وهو سلام الله عليه لم يحفل بها ولا رضى (٨) بان يدنس
 نفسه بها وسقط شرفه باتانها بل زاد امتناع منها لقوله تعالى ^{١٥٦} _{١٥٦} ^{١٥٦} _{١٥٦}
 وصنى ^{١٥٦} جانباها فلما ايمت منه دبوت في نفسها تدبيران تنال اربها
 منه قهر عنه وان لم يكن تضربه عدرا قبيحا فامهلت بذلك الى ان اتفق
 لها في دخوله للمبيت كجاري عاداته في قضا مصالحه اللازمة ولم يكن في البيت
 سوا يوسف وامراة سيده فقامت اليه وقبضته من (٩) ثيابه وقالت له لازم عن
 انضجاعك ممي فلما تحقق منها ذلك تحرك عليه الصيرة الدينية والهمة (١٠)
 الروبانية وتخلص منها قهرا لكونها قبضته قبضة وثيقة لان في خلاصه منها تعقبت
 ثيابه في يدها وهو خرج هاربا منها لقوله ^{١٥٦} _{١٥٦} ^{١٥٦} _{١٥٦}

(١) د قوة (٢-٢) د ن (٣) د الميل صها (٤) د صحة الدين وصلاح اليقين
 (٥-٥) د ن (٦) د النظر (٧) د تظلمها (٨) د برضى (٩) د قبضته ب
 (١٠) د الهمم

واقام في الحبس مدة لم يحلم قدرها الا الله لان لم يظهر دليل في الشهادة
 عنهم منه ذلك وبمصر المملوك قال انه اقام عند سيده قبل سجنه عام
 كامل واخذ هذا المعنى من قوله في وقت سجنه (١) وازادت
 ان ينضج معها ويهيئ كيواس هذا وزعم ان معنى هذا القول
 من راس العام الى راس العام وقال هذا مثل قوله دعك حيا وترى
 ان هذا المعنى بعيد عن العقل وان قلنا بذلك يلزم ان يكون مدة سجن يوسف
 اثني عشر سنة ويكون لم اقام في مصر من غير سجن سوى سنة واحدة فهذا
 بعيد عن العقل والله اعلم بذلك وانما الكتاب المنزه اخبرنا اسباب
 خلاصه وظل به من خلص وشرح لنا القضية وقالت (٢) ويهيئ امهر الدبريس
 كما ان حسنا مسكها اكله اعيانها والادوية لاملح امهر ووقف سبعة على سني (٣)
 ١٥ بل سر الغشقيس وعل سر الغشقيس والمعنى ان ساقى ملك مصر
 وخيازه الذي كانا روسا على من هو دنسهم (٤) في خدمة مشروب السلك
 وفي خدمته (٥) خبزه اخطا من ملكهم خطأ يوجب السخط عليهما وتجهل
 ان سبب السخط عليهما ان بعض الملوك عاملهما (٦) على قتله
 لكونهما متولين شرايه وطعامه ووصل الخبر اليه فسخط عليهما واودعهما
 ٢٠ السجن الصجون فيه يوسف ليتحقق امرهما ويطلع على كيفية هذه
 الحالة ويحلم من امين هي والقدره لم تمككه من ذلك عاجلا
 ليقضي (٧) الله امره وما يماك ما قلناه قبيل ان كان للملك حيس عند سحر السبحان
 وصاحب الذنب الكبير قوله (٨) تعالى هنا ويكن ااهم باعمر بيت سر السبحان
 ١٥ اذ بيت السحر ومعنى باعمر في الاعتقال وان اخذتها (٩) على ظاهرها فتكون
 في الحفظ وكان هذا المعنى يمكن اى يكون (١٠) محفوظ عليهما ومعنى اهل في
 هذا السورح في والله اعلم وولي سر السبي (١١٨٥) يوسف عليهما
 في الحبس نصرا يخدمهما لقوله ويترت ااهم ومن باب اولي ان يكونوا هما
 يخدمان يوسف لكونه هو المتولي عليهما وقيل انه خدمهما رجا ان ياتي على ايديهما
 فرج لكونهما من المتقدمين عند الملك ويمكن ان يكون من باب الرحي اطلع على

(١) د زوجة سيده (٢) د وقال (٣) سر م سر يسوي (٤) د ق دونهم
 (٥) د خدمت (٦) د معلوما (٧) د لتقضى (٨) د لقوله احسن (٩)
 د اخذها (١٠) د ن

لبنال اوفي ما يكون من النعمة ويصبره الذي هو عنوان صحة اعتقاده صار اصلا
 يقتدى به كل من يقوى فيه باعث شهورته ومن وقف على سيرته الحم نفسه عن
 فصل الفساد بالجام التقوى بوجاه في رحمة ربه وحنانا من عقابه وخشيته ما يناله
 في الدنيا ان عرف (١) به كما قيل في هذا المعنى صوبي لهي صوبوت
 صوبو يذرع يهي صلايح وبنى اذونو صيرح واني لسي يهي صلايو
 راع وقرح وحموت وباعش يشرق باحمره تفسيره طويلا لمن طيات قداسه
 يزرع او يكون ناحح وفي حضرة مولاه مشرق والويل لمن يكون فضله قبح محض ندابات
 ١٠ وبالنار يحرق في الآخرة ووضع سر السبحان يوسف في السجن الذي سجون (٢)
 فيه اسرا السلطان لان كان الملك كل من غضب عليه غضب شديد الذي يوجب (٣)
 منه القتل يسجنه عند سر السبحان لكونه سيف الملك لقوله ويكف اذني يوسف اذني
 ويتهنوا اذ بيت السحر مقيم اسر اسروي الملح اسوريس فلما دخل السجن
 ١٥ وصار فيه كان الله في عونه واهده باحسانه وصار له الحظ الوافر عند السحان
 لقوله تعالى ويهي يهوه اتم يوسف وبعه اذني حسر ويمن حنو بعوني
 سر بيت السحر اى وكان الله مع يوسف واهده بالاخصان وجعل حظه
 عند ربي بيت السجن والمعنى انه وان (٤) كان قد بلى بشدة ظلم فصوت (٥)
 ٢٠ الله واهداه فانه لما كان عند ابيه كان اعز اخوته ولما صار عبدا صار متولي
 بيت سيده ولما سجن صار متولي على من في السجن لقوله ويمن سر بيت
 السحر بيد يوسف اتم كل الاسوريس (٦) اسر ببيت السحر
 واعتقد السحان على يوسف في جميع امر السجونيين حتى انه لم (٧) يحتاج
 ٢٥ يشرف عليه في شي يعمله لقوله اى سر بيت السحر راءه اتم
 كل ما اومر بيدر وصاروا جميع خدم الحبس ووكلاء لم يقبلوا
 شي الا عن امره لقوله وامت كل اسر عسيم سس هو اله عشا
 اولهنا القول (٨) سى اخر وهو انه تعلم في الحبس ما كانوا (١٥٦٦) الحبس
 يعملوه من الصايح وكان سلام الله عليه لم ينظر شي ولا يصح شي الا ويقفه
 ودليل هذا المعنى قوله في ختام ما تقدم من المعنى باعمر يهوه اتم وذل
 اسر هو عشا يهوه صلايح وهو كان صادقا في اقواله ناححا في اعاليه

(١) د غرق (٢) ق صجون س صجونون (٣) د بوجوب (٤) د ن
 (٥) د فصوتة (٦) سر م اسوريس (٧) د لا (٨) د القوة

٥ دفرחה עלתה נצה הבשלו (١) אשכולותיה (٢) עובים
 ٥ וכוס פרעה בידו ואקח את העובים ואשחם אהם על כוס פרעה
 ואהן את הכוס על (٣) כף פרעה ای وكان كرمه بين يدي وفي الكرمه
 ثلاث دواكين وهي عندما افترت اصعدت (٤) زهرا وانضجت قطوف عنب وكاس
 فرعون يدي واخذت العنب وصيرته في كاس فرعون وجعلت الكاس على كف فرعون
 ١ فصار الظاهر من معنى هذا المنام انه يدل على الفرح لدلالته على الافراح
 وانسباط الامل وخرج النفس من سجن الهجوم الى ضا الافراح فاجابه سيدنا
 يوسف عليه السلام بالتمجير المشير وقال له منامك ظاهر التمجير وهو ان هذه
 الثلاث دواكين يمضوا عن ثلاث ايام بعد انقضاءهم بخروجك فرعون من هذا السجن
 ٥ ويرفع بقدرك وسيدك على مرتبتك كما كت وتكون ساقيا له وتصطبه الكاس في
 يده كما حرت عادتك معه في الاول وكان تفسيره هذا (٥) سلام الله عليه
 بروح القدس الذي هو من اقسام النبوة وهو ما قيل انه سلام الله عليه استخرج
 حاشي المنام من نصه فاخذ تناول قوله وهيا دفرחה ای افترت بمعنى انسها
 اخرجت فروع ورقها هذا عبر من معناه خروجه من السجن وتناول قوله
 ٢ ای اصعدت زهرا عبر هذا بتمثله قدام الملك وحضوره مع خدمه وتناول
 البسولو اشכולوتيه عنب عبر هذا برضى الملك عليه ورجوعه الى منزلته
 وتناول وكوس فرעה بیدی واكح את העובים ואשחם אהם על כוס
 פרעה ואהן את הכוס על כף פרעה عبر هذا بان لسا
 ٥ رض عليه الملك بامره ان يملأ الكاس بحقه ولهذا المعنى يكون بهما ما اتهم
 به (٦) وتفسر ואשחם في غير هذا الموضع واذبح وهنا فسروها واصبر
 ١ والمعنى قهبلان الذبح (٦) عبارة عن اخراج الدم وصارة (١٥٩٥) هذه
 عبارة عن عصر العنب واخراج ماء والخارج من العنب يصير (٧) خراا ومعنى دم
 لقوله من حنى مثل ذلك ودم عنب השתה חמר ومعظم يفصروا ودم
 واحمر والله اعلم بذلك وقد حدث في نفس سيدنا يوسف ان سر המשקים
 ٥ حبه الى السجن وبها المنام وصار تمجيره بوجه حصل له به السرور والخلص
 (٨) هذا يكون اسباب لخلصه (٩) ايضا ولهذا قال له כי אם זכרתני אתך

(١) كذا ح ٢ وفيها سر م البسولو (٧) سر م اشכולوتيه (٣) كذا ح ٢ م
 (٤) د ازهرت (٥) د ز المنام (٦-٦) د ن (٧) د ن (٨) د زمن (٩)
 د الخلاص

٥ ذلك وكان في خدمته (١) من كان في الحبس (٢) تواضع منه سلام الله
 عليه وحسن مودة وشفرة وصحة ويمكن ان يكون خدمته لهما ان يكونوا نسي
 السجن (٢) موضوعون في شي من الحديد والاغلال ولم يقدروا على القيام والحلوس
 وهو خالصا من ذلك فلهذا يخدمها والله اعلم ولما حني عليهما في الحبس
 مدة ايام (٣) تحتل شهر او اكثر او اقل فحلما اثنيهما حلما في ليلة
 واحدة كل منهما حلم منام من جنس صنعت لقوله (٤) איש כפרתי חלאו
 ١ فلما اصبح الصباح دخل سيدنا يوسف لمتد هما فنظرهما متغيران (٥) الحال لقوله
 וירא אתם והנם זעופים (٦) وحتى זעופים متغيرين
 وهو ان كل منهما اصبح يفكر في منامه وما رآه ولم يدري حقيقة تفسيره وكل من
 يصف لصاحبه منامه وصاروا متغيرين في تفسير ما راوه والسجون اذا راي شي
 في منامه يصير يفكر فيه زيادة عن غير السجن فلهذا افتتا وتغيرت وجوههما
 ٥ فسالهما سيدنا يوسف عليه السلام قايلا ما بال وجوهكما قبحان (٧) في هذا
 اليوم (٨) فاجاباه بانهما ابصرا منامان وليس واحد من لهما فسر يخبرنا عن تفسيرها
 فاجابهما بقول הלוא לאלהים סדרנים ای البصير لل التفسير وهذا القول
 كان منه سلام الله عليه صحة اعتقاد في الايمان والدين ولم يدي بالسرقة بل
 جعل العلم لله تعالى وانما هو الهيم بعقل ذلك للحكما والحما وقد ذكرنا
 ٢ قبل عند ذكر منامات سيدنا يوسف عليه السلام بعض كلام من (٩) اقسام المنامات
 والتمجير فلا حاجة للاعادة ومطلب من هناك ثم قال لهما تصا علي منامكما تصد
 ذلك نهض ريس الساقطين واستبشر وابتهدي بشرح في منامه الى يوسف وقال له
 رايت في منامي (١٠) اني صي كرم عنب ويسمن يدي دلته
 ومطلقة ثلاث انسان وقد اطلقوا واروقوا وازهروا وانمروا قطوقا
 ١ من العنب (١٥٨٦) وكان كاس الملك في يدي فاخذت تلك
 العنب وصيرته في الكاس وتاولته السى السلك وهذا المعنى ظاهر من الآية
 لقوله והנה גפן לפני ובגפן שלשה שרובים (١١) והיא

(١) د خدمة (٢-٢) د ن (٣) د من الايام (٤) د زويلملو خلوس سניהم
 איש חלאו בזילה אחד (٥) د متغيرا (٦) كذا ح ٢ وفيها سر م זעופים
 (٧) د قبحان من (٨) من لم وجهها كما قبحان اليوم (٩) د في (١٠) من حلوس
 (١١) كذا ح ٢ وفيها سر شرובים ז שרובים

عادتهم يوم ابلادهم وخرجهم الى الوجود بارحوا ذلك اليوم وبحثوه وفي
كل سنة في ذلك اليوم بحضور اطمعة وحمون ناسا (١) وماكون وشيون وفرحون
ويشهورون ذلك النهار انه اليوم الذي ابولد فيه الملك (٢) فانفق هذا النهار
ثلاث يوم من تفسير الحلين المذكورين وهذا من معنى قوله تعالى (٣) ١٥١٥
١٥١٤ ١٥١٣ ١٥١٢ ١٥١١ ١٥١٠ ١٥٠٩ ١٥٠٨ ١٥٠٧ ١٥٠٦ ١٥٠٥ ١٥٠٤ ١٥٠٣ ١٥٠٢ ١٥٠١ ١٥٠٠
١٥٠٠ قوله ١٥١٥ ١٥١٤ ١٥١٣ ١٥١٢ ١٥١١ ١٥١٠ ١٥٠٩ ١٥٠٨ ١٥٠٧ ١٥٠٦ ١٥٠٥ ١٥٠٤ ١٥٠٣ ١٥٠٢ ١٥٠١ ١٥٠٠
ولد ذكر وكان بكرًا وكان ابلاد في النهار (٤) الثالث من تفسير الاحلام المذكورين
وحمل الملك فرحا كبيرا في ذلك النهار لكون (٥) البكر صاحب المنزلة واذا بكر
تولي الملك والله اعلم قول ان الولود كان بكر بعيد من العقل لكون (٥) ان
الملك المذكور يوم حضر يوسف الى مصر كان مالكا فيها والدة المذكورة من يوم حضر
١٠ يوسف الى مصر ان فر هذه الاحلام احدى عشرة سنة وهذا وجه بين لا يحتاج
زيادة ايجاع وفي هذه العدة وما تقدمها من السنين لم يكن احا للملك اولاد بعيد
من العقل وقد بحث ذلك والله اعلم وقد كان من عادة الملوك اذا حبسوا احسد
بكبوا ذنبه الذي حسب به الى ان يتحققوا اسره ويخرجوه فان ظهر ان
سجنه ظمنا وان بها عواضه وان ترتب عليه الصواب عاقبوه على قدر ذنبه
١ وان استحق القتل قتلوه فلما كان (١٥٥٤) في ذلك النهار على احد الرابين
(٦) ذكر الملك من في الحبوس واراد ان يخرجهم ويقابل النعمة بالحسنة
وكما ان الله قد اوجده في ذلك النهار واخرجه من احسا (٧) انه او اوجده
له ولذا واخرجه من احسا انه يخرج من في الحبوس لان احسا (٧) الام هي
٥ سجن للولد فعمل كذلك واخرج من في الحبوس وكان من جعلتهم ١٥ ١٥١٥
١٥١٤ ١٥١٣ ١٥١٢ ١٥١١ ١٥١٠ ١٥٠٩ ١٥٠٨ ١٥٠٧ ١٥٠٦ ١٥٠٥ ١٥٠٤ ١٥٠٣ ١٥٠٢ ١٥٠١ ١٥٠٠
بها تصفى عنه ورتب مقامه بين حملة خدمه واعاده الى منزله ساقيا وجمعل
الكاس على يد الملك (٨) وتبت على ١٥ ١٥١٥ ما نهم فيه فقتله الملك
وصله على خشبة وكما فر لهم يوسف الاحلام صار وانما ١٥ ١٥١٥ لم يذكر
١ يوسف للملك كما اوصاه بل انه (٩) نسيه واذا قيل لماذا لم اخرجوا يوسف
مع حملة من كان في الحبوس (١٠) لما اخرجهم الملك فالجواب ان الملك لم

(١) د الناس (٢) د ناقص (٣) د انه (٤) د اليوم (٥) د (٥) د ن (٦) د
الرابين (٧) د (٧-٧) د ن (٨) د فرعون (٩) د ن (١٠) د ن الحبوس

واراد ان يخر الملك من حالته وانه صجون ظمنا ولم فعل حزمة يضحق بهما
اقامته في السجن وانه ليس من يباع ويشترى بل انه حرا من اولاد اخلا سادات
وانما سرق من عند اهله وابتاع (١) في هذا السجل وجملوه في هذا السجن
١٥١٥ ١٥١٤ ١٥١٣ ١٥١٢ ١٥١١ ١٥١٠ ١٥٠٩ ١٥٠٨ ١٥٠٧ ١٥٠٦ ١٥٠٥ ١٥٠٤ ١٥٠٣ ١٥٠٢ ١٥٠١ ١٥٠٠
١٥٠٠ اى سجن واعتقال ويروى ان سيدنا يوسف عليه السلام حمل له واحدة
بهذا القول لانه اخذ على ابن ادم واضمف سيره واخلاه لهذا النسا
الله ١٥ ١٥١٥ ذكر يوسف ولم يذكره الا بعد من سنتين وسمن العلنا
قال بخلاف ذلك وانما يوسف لم قال هذا القول الا انه لم يشق لنفسه بالطاعة
١٥ بل مستوف بالذنب وتعد الاستماعة باننا نوصه واقندا باثر والده سيدنا
يعقوب عليه السلام لانه مع انكاسه على الله تعالى واحسانه على شايخ
رحمته تهايل في خلاصه من اخيه الميسوق حوت العادة بالتفكير في الامر
المشكلات وسؤال الخلق فرها يجرى الله الصلاح والفرح على يد قوم دون قوم
١٠ والله اعلم القول الاول اقوى ولما ارى من الخيابين من حسن تفسير المنام من
يوسف استبشر هو ايضا وابتدى يشرح في مناسه الذي رآه وقال ليوسف ١٥
١٥ ١٥١٥ ١٥١٤ ١٥١٣ ١٥١٢ ١٥١١ ١٥١٠ ١٥٠٩ ١٥٠٨ ١٥٠٧ ١٥٠٦ ١٥٠٥ ١٥٠٤ ١٥٠٣ ١٥٠٢ ١٥٠١ ١٥٠٠
١٥٠٠ رايته في حلمي ثلاثة اطباق حوارى على راسي (١) وفي الطبق القوتاني من كل
١٠ ماقول فرعون (٢) (١٥٩٦) (٣) سبعة خبز والخبز اكلها من على الطبق من على راسي (٤)
والقشة ١٠ في مثل هذا الحقي يكون (٦) اللفظ بها بالتخفيف حتى يكون
صفاها ايضا واذا كان صفاها وجد يكون اللفظ بها (٦) بالفخروالله اعلم
فاجابه سيدنا يوسف من تفسير منامه وقال له هذا تفسيره ثلاثة الاطباق هم
٥ ثلاثة اهام ويهدهم يخرجك الملك من هذا الموضع ويضع راسك عندك ويحلبك
على خشبة وماكل الطير لملك وعلى ما قيل انه سلام الله عليه اخذ تاويل (٧)
ذلك من الخيانه يصير بالهلاك لان الشجرة التي اكل منها ادم عليه السلام هي
١٠ شجرة القمح (٨) وحكم عليه بالموت بسببها والله اعلم وقيل ان الملوك كان من

(١) د والباع (٢) د سر م ١٥١٥ د ن (٣) د ن (٤) د ن (٥) د ن (٦) د
د ن (٦-٦) د ن (٧) د تاويل (٨) د الحنط

فسرنا احلامنا وطى حكم ما ذكرنا وقع وحوى بعينه ويحتمل انه ذكر
 ١٥ للملك ما وصاه يوسف عليه من الشفاعة فمعد ذلك بالحاضر ارسل الملك واستدعا
 يوسف واخرجه من الحبس على رعم صيده ثم ازال شمته وشمت بدنه بالحمام
 وحلق ما يحب حلقه من الشعر واليه نهبا تصلع لمثله في قدومه على مجالس
 الملوك ولما وقف يوسف في حضرت فرعون قال له اتي حلمت حلمنا وما وجدت له
 خسرا وانا سمعتك انك اذا سمعت منا ما تفسره وان عندك فضيلة في تفسير
 ٢٠ المنامات وفي باقي الملوم لا كمن يسمع المنام ولا يعرفه اصل تفسيره لان
 المنامات اكثرها غائصة فيحتاج الخسرا ان يكون عنده قوة من العلم وباداة كثيرة
 من علوم النفس ونقاد في علم اصول المنامات وجزيرة النبوة فاجاب سيدنا (١)
 يوسف عليه السلام بحواب يصلح من مثله على طريق التواضع والادب بقوله
 ٢٥ لا يجيب عن سلامة فرعون وجعل الحسى على ثلاث اوجه الاول ان الحكمة
 القائمة لله وحده ومن قبضه (١٩١٥) تعالى هو يفيض على خلقه والثاني
 انه لم ينسب نفسه (٣) للصرقة والعلم بل ينسب نفسه للجزر واعتترف ان القدرة
 لله تعالى وقال ايها الملك نعمتي الى الحكمة الذي (٤) صاحبها يفوق بها (٥)
 ساير الناس وليس الحكمة لي بل هي لرب العالمين وهو واهب الحكمة ولهذا كان
 ٣٠ الله منجج اماله وصدق اقواله سلام الله عليه وقال بعضهم في معنى التواضع
 وتطم التكمير

تواضع تك كالنجم في افق السما يرى تحت ظل الماء وهو رفيع
 ولا تكن كالدخان يحملو بنفسه الى طبقات الجو وهو وضع
 والثالث جعل الحسى على سهيل الدما للسلطان وقال اسال الله تعالى ان
 ١٠ يجيب السلطان بالسلامة فلما سمع فرعون منه كلاما يستدل به على عقله وفضله

(١) د ن (٢) ملاحظة في الحاشية ليست من وضع الكاتب وهذه هي
 ملخص قوله ١٦٧٦ اعني ليس منى اى عن غير الهيم لا يعونه اذ ٧٤٥ ٧٤٦
 اى ان الله ما احاب سلامة فرعون هذا بوجه السؤال ان كان هذا علم فيه افادة
 عدم سلامة فرعون فيكون انا برى من ذلك وكانه طلب الايمان احتشا ان يكون تفسير
 العلم عاقل على فرعون والله اعلم (٣) د ز الى (٤) د التي (٥) د ز على

يكن عنده خبر من يوسف وحيسه ولهذا قال الهزكدهني אל פרעה وكان السبب
 في تصانته يوسف على وجهين ان كان صار له مواحدة (١) بسبب قلة انعام صيره
 واعتماده على مخلوق يذكر فيه الى فرعون والثاني صارت اخيره في الحبس لسابق
 ١٥ ارادة الله تعالى في سعادة يوسف والى ان اتى الوقت (٢) الموعود فيه وقد
 حان (٣) بتفسيره (٤) منامه (٥) الذى رآه في ٧١٥ ٧١٦ ٧١٧ وقالوا
 في بعض الروايات الحبس له ايام معلومة ومعدودة وكانت الهدى الذى نبي
 فيها يوسف من حين فسر حلم ٧١٥ ٧١٦ الى ان رآى فرعون المنام وخرج يوسف
 من الحبس سنتين لقوله ٧١٦ ٧١٧ ٧١٨ وكان عند انقضا (٦) السنتين قد
 ٢٠ رآى فرعون ملك مصر مناما عجيبا وهو انه نظر بنفسه انه قائما على شط الخليج
 وقد نظر صاددا من الخليج سبع رئات (٧) اى سبع بقرات حسنات النظر وسينات
 البشرى يرتسم في القرط ثم صعد خلفهن من الخليج سبع رئات (٧) تهبحات
 النظر ورتبقات البشر (٨) ووقفن جانب الرئات الحسنات على شط الخليج فاكلن
 ٢٥ المسح رئات القهبحات المسح رئات الحسنات فاستيقض (٩) فرعون من منامه وهو
 متمججا فيما نظر ثم انه نام في وقته فحلم ثانيا ونظر في منامه ان سبع
 ١٠ سنابل من القمح (١٩٥٦) صادات في قصة واحدة داخات وحسنات ثم
 نبت خلفهن سبع سنابل دقيقات ومجدبات القد فابتلمن (١٠) المسح سنابل
 الدقيقات المسح سنابل الداخات الكالات فاستيقض (١١) فرعون من منامه
 ٥ ثانيا وهو يفكر في هذا الحلم وضاق صدره مما قد نظر فارسل على الصباح واحضر
 ساير فلاسفة مصر وحكامها وشرح لهم ما نظروا في منامه فصار كل منهم يفسر بتفسير غير
 لايق ولا يستحسن عند ذى عقل سليم وجزوا عن تفسير احلام الملك وكان من جملة
 الحاضرين ٧١٥ ٧١٦ فمعد ذلك افنكر يوسف وتفسيره المنامات الصحيحة فنهض
 من بين الحاضرين وتمثل بين يدي فرعون ملك مصر وقال له انا في هذا الوقت
 ١٠ اصمترف بذنبي وذاكرا ابي خاطبا بسبب ان في حين سخط على الملك انا برى
 الخبازين واودعنا في السجن وقد حلمنا انا وهو حلمنا في لهلة واحدة وانوجد
 عندنا في السجن فنى صبرى عبد لرئيس السيقافين وفسرنا له ما راينا في منامنا

(١) مواخذة (٢) د ز الحلوم (٣) د وفضحان (٤) د ن (٥) د حلمه
 (٦) م وكان لانقضا (٧-٧) د ن (٨) د ن (٩) ق استيقظ (١٠) د ن
 (١١) ق فاستيقظ

واهلك الى النزول الى حر واعاد الامر في ذلك جميعه الى يوسف وصار هو صاحب
 ١٥ الامر في حين الفلال وفي صريفها ولم يكن معه احد غيره في ذلك لقوله تعالى
 ويوسف هو السليم على الارض وهو الهاسبيد لكل عام الارض اي يوسف
 هو السلطان على الارض وهو السيل لكل اهل الارض وصلى العيرة هو القوت والله اعلم
 ولما انتهى فرعون من قص المنام على يوسف ابتدا يوسف في تفسيره وقال لفرعون ان هذه
 ٢٠ المنامين الذي رايتهما معا هما معنى واحد فاول التفسير الذي عبره له ازال ما في نفسه
 من انهما مناجين ولهما تفسيرين ورفه انه منام صحيح حقي وهو فضل سابق في
 علم الله وتوجه واخبره بقوله حلوم فرعه احد هو ايه אשר الهالاهم
 ٢٥ عשה اغيد لفرعه اي حلم فرعون واحد هو ما الله صانع اخبر لفرعون
 انه منام يظهر صحنه فيما باتي من الزمان لا فيما مضى لقوله صانع ولم يقل صنع
 ١ واظهر (١922) في التفسير ان المنام واحد من جهة الرئات الحسنة مسن
 السنايل الحسنة وقال حلم واحد هو ثم جمع الرئات القبيحات مع السنايل
 الدقيقات وقال يكونوا سبع سنين جوع بمعنى ان تأهلهم واحد واشار له بالصنى
 ٥ المتقدم بقوله هو الدبر אשר دبرته الى فرعه ايه אשר الهالاهم عשה الهاله (١)
 ايه فرعه اي هو الامر الذي خاطبت فرعون ما الله صانع ارشد فرعون وقال له
 اولا اخبر لفرعون وقال له ثانيا ارشد فرعون اي ابراه الحالمين الشبع والجوع
 جميعا ثم رجع الى شرح ما كان مدغما (٢) وقال هوذا سبع سنين اتمه فيها شبع عظيم
 ١٠ في جميع ارض مصر بخلاف المادة واكثر من الصهود ويقوم بعدها سبع سنين جوع
 لا يعرف فيها الشبع ونفس الشبع من قس الجوع وافراطه وبغني الارض وهذا يدل
 على افراط الجوع وعلى الامعان في الحاجة والفاقة الى الغذاء وقال بسعد هذا عظيم
 هو جدا لقوله واخري كن في كبد هو اعد ثم قال له وعلة سانية الحلوم
 ١٥ اكل فرعه فعامين في نכון الدبر مع الهالاهم واحاهر
 الهالاهم لفرعه اي وصمود الحلم ثانيا الى فرعون دفعتين ان بعد (٣)
 الامر من قبل الله وسرع الله من (٤) فله بمعنى ان السبب في اعادة المنام
 دفعتين لتأكيد الامر وتثبيتته وان الله فاعله وسرع الى عمله لانه منام صحيح وتاويله
 كامن وليس هو من بخار ولا غلبة اخلاط بل هو قصد من الله وكان سلام الله عليه
 ٢٠ يفسر المنامات بربوب الكدس الذي هو من اقسام النبوة وقصر المصح بقرات الحسنة

انه وافرا فابتدى بقص عليه منامه وخاطبه عما (١) راء والكلام الذي تقدم اعاده
 عليه وزاد في عشارته اشيا وهي التي يلزم ذكرها ذكر اول سبع رئات قبيحات النظر
 ورتيقات البشر وثانيا في الشرح قال عنهن انهن صميفات وقبيحات القد حد ورتيقات البشر
 ١٥ فالصنى قريب من بعصه وانما هو ازديادا في وصف قبيحتن لانه استثنى بقوله ما رايت
 مثلهن في كل ارض صر للقيح بمعنى في الهزال والجفاف وذكر عنهن انهن ابتلغن السبع
 رئات والوليات الحسنة ودخلن في جوفهن ولم يظهر ان دخلن في احشاهن بل ان
 منظرهن قبيح كما كانوا اولاً وذكر عن السنايل اولاً انهن دقيقات ومجديات القد وهذا
 ٢٠ في الشرح قال عنهن صوامت ذكوت وشريفوت كديس اي منظرقات دقيقات مجديات
 من السموم بمعنى انهن جافات (٢) وحليات من الطم ورفه انه شرح هذا المنام
 على غيره ولم اخبره (٣) عن هناه بقوله وامر ال حرهاسم وان مناد لي
 ولم ذكر عنها اكل حكاميم كمثل ما اخبر عنهم اولاً وهو ان اكل الحرهاسم اسم مشترك
 ٢٥ يقال عن الفلاسفة وعن الصحرة (٤) واسم الفيلسوف (٥) بمرعته انه حكيم لان معنى
 الفيلسوف اي محب الحكمة واذا قيل لماذا اختص هذا المنام بفرعون براه ولم تراء الانبيا
 ١ الموجودين في ذلك الزمان مثل سيدنا بمقوب وسيدنا (١91٦) يوسف عليهما السلام
 فالجواب ان هذا من عجائب حكم فضل الله لانه سبحانه وتعالى جعل ذلك رحمة
 واشفاقا على اهل ذلك الزمان لانه لو راء نبي فيعرف هناه ولم يحتاج لغيره يفسره
 وتظهر (٦) العالم على خبره جميعا ولم يكن من النبي تاثير اكر من الصلم فقط وبقاء
 ٥ ما يكون منه بخبر الخلق بحدوث الجوع فمنهم (٧) من يامن ويحترص لنفسه على قدر
 احتياج حاله ومنهم من لا يامن ويتهاون (٨) في مقاله ولم يستيقص (٩) ولم يحترص
 له على شي فكانت تهلك العالم فالله سبحانه وتعالى عالم بما كان وما يكون وحسن
 بهذا المنام فرعون الذي كان ملكا في صروله حكم على اهلها وعلى ساير اقاليمها
 وهكذا جمع الفلال في سني الشبع لتقدمها قوتا للخلق في سني الجوع فينحفظ
 ١٠ به نظام العالم لقدرة وكرما له ورجاله ولم يكن محل مثل صر يمكن فيه جمع شي
 مثل ذلك ولهذا قالوا بمرع المنام على قدر من براه وايضا جرت حكمة الله في ذلك
 حتى صارت اسبابها لخلص يوسف من السجن ولا ارتفاع منزلته وليضطر السيد بمقوب (١٠)

(١) د بما (٢) د ن (٣) د خبره (٤) د الصحرا (٥) د الفيلسوف (٦) د
 (٦) د ويظهر (٧) د فمن من الناس (٨) د ويهان (٩) ق يستيقظ (١٠) د ز
 عليه السلام

(١) د الهاله (٢) د مرعما (٣) د بعد من اذ بعد (٤) م في

والله اعلم بكل شي وهذا ما دل على غزيرة (١) فضل سيدنا يوسف سلام الله عليه وعلى كرمادة حكمته وافراطها حسنة وصفا جوهر نفسه ولما فرغ من تصير المنام اخذ يشير على السلطان بما يعلم ان فيه مصالح العباد والبلاد وليس كان قصده لاجل امر نفسه والتوصل الى ارتفاع منزلته وانما قصد الامر اللابيق المستبر الذي يصرفه من يد الملوك وهو كان يعلم ان من (٢) سيرهم يشكروا على ما يكون فيه صلاح الخلق ويمتروا بالمشورة الحميدة عقل الرجل ومادة علمه وكما قيل الراي السديد احب (٣) من البطل الشديد (١٩٣٥) ولا سيما مثل سيدنا يوسف عليه السلام الذي كان نوره رباني وطمه نبوي فقال

ועתה יראה לו פרעה איש נבון וחסים (٤) اي والان ينظر فرعون رجلا نظينا وحكيما فاراد بالظنين من (٥) له تدبير وفراصة وسيااسة وتقدير في الامور وعدم تساهل وبالحكيم من (٥) يضع الشيء في محله ويعلم مواد الامور ومصادره وحمل الصنى ان يكون هاتين الخاصتين في رجل واحد لقوله

איש לאן الرجل الواحد اذا كان كذلك صار احبر من الجماعة والكثرة لان الكثرة يختلف بينهم الراي وتتفسد الامور والتدبير وقال ופרעה איש ונחם

فرعون بصنى اذا استحسن السلطان ذلك واعتمد على رجل وولاه فيؤكل من تحت يده وكلا في الواضع لحفظ الفلة وحسبها لقوله ويفقد סקידים (٦) ופרעה

הארץ اي وبولي ولا على الارض بصنى ان ليس من مقدور رجل واحد (٧) يماشر جملة ذلك لكونه في مواضع متفرقة لانه كان يجمع في كل بلد ما يمكن حصه ومخزونه فيها لقوله عن ذلك فيما بعد ויתן אכלו בערים אכלו שדה העיר אשר

סביבתן במנה וסוף طريقة ذلك بقوله ויחמש את ארץ מצרים בשבע שני בשבע

اي ويصنع ارض (٨) مصر في سبع سنين الشيع ليكون مذكورا مادة وقوتها في وقت الجوع ويصنعها الفهم نوهوا ان صنى וחסם وخس بصنى ان اشار عليه بماخذ من اهل البلاد والزراعات (١) الخمس فهذا وهم ليس له اصل

والخمس ما صار الا بعد ان صارت الارض ملكا لفرعون في سنين الفلا باعوها واخذوا عوضها قوتا فحصل عليهم يوسف يدفعوا الخمس من الفلال من ثمن الارض ويوسف

(١) د غزارة (٢) د ن (٣) د احمر (٤) كذا ح ٢ وغيره سر חסם ٢
 חסם (٥ - ٥) د ن (٦) كذا ح ٢ سر ד סקידים (٧) د ن (٨) ص
 بارص (١) والزراعتين

بمصر سنين سبع لان بالهقر العظيمة القوية يتم الحراث والزرع والحصاد والدارص (١) اذ لا يمكن زرع من دون حراث وكراوب وجمع صهن السنابل الحسنتا لكن بصحة حراث الهقر وكراوبهم يحي الفلة (٢) مخصصة وملحمة وحسنة وتوابل صمود من سن الخليج هو ان شمع اهل مصر وجوعهم انما يكون بزيادة النيل ونقصانه والخليج هو طرف من النيل وتوابل حسنتين (٣) هو صلاح حال الناس وكثرة الخير عندهم وصحة اجسامهم واعتدال هواهم (١٩٢٥) وتوابل سنين هو الشيع والبرص وتكاثر وجود الشيء وتوبل السنابل العلوات هو امتلا السنابل ودحتها وكثر الحب الذي ينتج منها ولم يحصل فيها عدم (٤) وتوابل صمود الزرات القليح والسنابل المنطرقات خلفهن هو صمود سني الجوع تبع سني الشيع لان السنين تلتو بعضها بعضا من غير فصل بينهم وتوابل (٤) السبع بقرات القبيحات والهزلات هو الجوع وعدم وجود الشيء من قلة الحراث والكراوب لان الهقر المدبمات لا يتم منهم من ذلك واذا تم منهم حراث يكون عدم ولا ينتج منه زراعة (٥) واذا انتحه تحي الفلة (٦) ضميقة عدة لا يربح منها احد ولهذا جمع صهن السبع سنابل (٧) المنطرقات والذقيقات المدبمات من (٨) السموم وتوابل قبيحتن وهزلهن اصمحلل الناس وسقم اجسامهم وتصاير الوانهم من الجوع والفاقة وقلة الشيع واختلاف الهوا (٩) وتوبل قوله

ואיש ידון בכל ארץ מצרים לראות ان يكون قحط وجوع لم يكن مثله في ارض مصر (٩) وتوبل انطراق السنابل هو عدم الفلال وقلة وجوده وتوبل ابتلاع البقرات الهزلات للبقرات الصحنات هو ان الناس تاكل في سني (١٠) الجوع الخير الموجود من سني الشيع وفضلاتها وتوبل دخولهن في حوفهن ولم يعلم ان دخلن في احتشاهن هو ان في سني الجوع لم يظهر الشيع ولم يمسود احد يعرفه كما قال וכל יודע השבע

בארץ وقال عن السنابل الحسنتا انه راهن صاعدات في قصبة واحدة ولم يقل

عن السنابل القبيحات في قصبة واحدة بصنى انهم متفرقات عن بعضهم فصار توبل ذلك ان القوت والشيع اتوجه في محل واحد وهو بلاد مصر واما الجوع كان متفرقا في مصر وفي غيرها كما قال ויהי הדעב בכל הארצות ובכל ארץ מצרים היה לחם

(١) د والدارص (٢) د ز حميدة (٣) د حنسية (٤ - ٤) مكتوبة في حاشية ك غير ان جزءا من النص في د (٥) زراعة (٦) د الفلى (٧) د السنابل (٨) د ن (٩ - ٩) كتبها الكاتب في حاشية ك غير ان جزءا من النص موجود في د (١٠) د سنية

١ (١٩٤ ب) ١٩٤ د ب ١٩٤ ج كل ي ١٩٤ هـ وقيل ان في تلك الساعة امن
 فرعون ومن كان عنده على يد يوسف وكان الايمان لا يعتمد على فرعون المذكور لكون
 على ما ذكره صاحب الاساطير انه كان من نسل اسماعيل ويدل على ايمان فرعون
 المذكور على يد يوسف قوله (١) تبص لهذا الكلام انفسكم انفسكم انفسكم
 الله على اي انجد (٢) كهذا الرجل الذي روحانية الله فيه والعنى ان روحانية
 الله ظاهرة عليه وما يقوله فالفهم الاهي ظاهر عليه وهذا القول اعتراف بوحدانية
 الله وقدرته (٣) ويتصدىق انبياء ولما ثبت ذلك عند فرعون وصدقته من غير
 شك ولا ظن واعترف ان الله خص سيدنا يوسف عليه السلام بالروحانية قال له
 ١٠ اسدني الحديث اعلم انك علمت الصب وتفهم جميع هذا الذي ذكرته
 فليس يوجد ظن وحكم مثلك وهذا جواب عن ما قاله لفرعون وبتة ١٩٤ د
 ١٩٤ هـ اعلم انك علمت الصب وتفهم جميع هذا الذي ذكرته
 ١٠ الامر ويقوم به سوى يوسف عليه السلام واعتضده فقال له انما تراه في

بيتك ولا يخرجك من بيتك ولا يذهب بك من بيتك ولا يذهب بك من بيتك
 قوي والصلى انه ولاء على بيته واهله واولاده وخدمته وهذا كان من حسن
 ذكوت سلام الله عليه وصدقته مع الله ظاهرا وباطنا لان كل من عرفه بوليه
 على بيته واهله ولم يظن فيه القبيح وهذه هي اعلا العراتب وقوله وعن امرك
 ٢٠ يتدبر كل قوي العنى ان قلده جميع تدبير البلاد والعباد والمساكر وجميع
 قضا اشغال ملكه من اخذ وطا وجزل وتولاه الجميع مردودا لامره ولم ابقني
 له فرعون شي من ذلك سوى الجلوس على الكرسي لقوله رقم ١٩٤ د ١٩٤ هـ
 ١٠ اي بل الكرسي اجل منك بعنى اني (٥) لم ابقيت لي شي انتفضل به عليك سوى
 كرسي الطك وما سواه مردود اليك ومن قال انه لم قال فرعون رقم ١٩٤ د ١٩٤ هـ
 ١٠ ١٩٤ ب (١٩٤ ج) انه لم يجوز في مذهبيهم ان يملك عليهم احد من غير
 مذهبيهم فهذا كلام غلط ولا يتصور ولو كان الامر كذلك لما قال له انت تكون
 واليا على بيتي وعن امرك يتدبر كل قوي ثم قال عنه و١٩٤ د ١٩٤ هـ

(١) د ز تعالى (٢) من هل نجد (٣) د وقد اسسته (٤) كذا ح ٢ وغيره
 سر ١٩٤ د و "م" ١٩٤ د ان

باني ذكر هذا ان شالله في محله ولقظه ويحتمس (١) تفسيرها ومعنى النجابة
 هو استعداد (٢) التي اي يكون سعداً وهذا مستنق من قوله و١٩٤ د (٣)
 ١٩٤ (٤) بني اسرائيل اي ومستمد بن طلوعا بني اسرائيل (٥) ب ١٩٤
 ١ ومحط (٥) قوله ويحتمس ات الاذ على قول و١٩٤ د ات كل الاكل

١٠ سدع الشانس المتكومات المتكومات الاى ويجمع كل القوت في سح العتق
 الطيبات (٦) اي الذى يحصل فيها من الرخا لانيات هذه (٧) بحثى ان الذى
 ١٠ تتخذ عليه وتوقفه ويجمع القوت الفاضل زهانة منها باكلوه الناس في هذه السح
 سنين الا تية وعند حبه ذلك يكون الامر لك في خزينة لقوله و١٩٤ د بر ١٩٤ هـ
 يد فرعة اي ومصرون برا تحت يد فرعون ونظام الشرير في ذلك ان يكون كل ما
 انجم من قرية شي يكون مخزونا فيها بيمينها وحافظون عليه لقوله اكل
 ب١٩٤ د و١٩٤ د (٨) اي قوتا بالمدن ويحفظون وان يكون الخزين في الارض
 ١٠ لاجل حفظه وقلة حده وهذه الطريقة محافظين الناس عليها الي يومنا هذا وهو
 ان الذى يقصد تخزين البر يحطه في اماكن في الارض شكل البير وسوء مثل
 ظهوره وقيل ان سيدنا يوسف كان يخزن القلال في قسه اي في سله حتى
 لا يموس ولا يبلى ولم يورد على هذا دليل شرعى والله اعلم انه ما اخزن الا حب
 صافي لكثرتة ومن لطف الله ورحمته لم يدخل عليه عدم ولا حصل فيه
 ١٠ سوس وقال له يكون هذا الخزين وديمة الارض لاجل سح سنين الجوع لقوله

وهو الاكل ل١٩٤ د ل١٩٤ د لسبع سنين الى ويكون القوت وديمة الارض
 بسمع سني النفاق (٩) ثم قال له ان لم يهتم بهذا الامر والا تهلك الارض (١٠)
 ٢٠ ومن عليها من الجوع لعدم الفدا لقوله ولا تكذب الحرق ب١٩٤ د اي كذا
 (١١) تنقطع الارض بالجوع فلما سح فرعون كلام يوسف وجد جميع ما لفظ به (١٢)
 في عين الصواب واستحسن شوره رايه والتقى حسن علمه وحرفته موافقا الى
 حسن رايه وكذلك حصل هذا الامر عند جميع علمائه لقوله و١٩٤ د ١٩٤ هـ

(١) حاشية اضا فرجل لم يكن هو واضح النص وهذه هي حتى و١٩٤ د اي
 ويستمد من حتى قولهم و١٩٤ د بني اسرائيل والله اعلم
 (٢) د الاسفار ح (٣) د سر و١٩٤ د وكذلك م (٤) د و١٩٤ د (٥)
 ق محص (٦) من الرخيات (٧) د هذا (٨) كذا ح ٢ وغيره سر و١٩٤ د اما
 " م " فهكذا و١٩٤ د (٩) د الفلا (١٠) د ز بالجوع (١١) د ل١٩٤ د (١٢) د فيه

يوسف عليه السلام (١) تمت بلفظة الوزير ولفظة السلطان ثم قال عنه ويقرأ
 ٥ ٤٧٧١ ٤٦٦٦ اي ونادى قداه اب شقوق ولفظة ٤٦٦٦ (٢) تفسره بهذا اللفظ
 اشتقاق من قول مد اي اب يرك من قول ٦٦ ٥٥٦ اي لطيف وحسن والصنى
 ان يعرف الناس يوسف انه يقوم بعادة قوتهم في وقت عدم القوت كما يفصل
 الاب الشقوق مع اولاده ويلاطفهم في احوالهم ويحتل ان يكون فرعون اسم
 الناس هذه الصلابة بالعادة من لسانه لمعظم امر يوسف عندهم ويعتقدون
 ان الطوك يقتلون السلطة لمن يختارونه من ولد او اخ او قريب او غريب
 بعيد (٣) ويحتل ان يكون اسر باخراج متادين تنادى قداه وهو راكب في
 العوك وكبرا دولة السلطان راكبين في خدمته ليقرب الناس به ويصلون ان هذا
 الذي قلده السلطان السلطة عرفانه شوقا علينا (٤) ويفصل معنا كما يفصل
 الابح ابنه وقيل ان كان عند تلك القوم اسم الوزير بهذا الاسم فننادى قداه
 ١٥ به ليحمل (٥) الناس ان (٥) السلطان حمله وزيراً ولفظ وزير مشتق من تحمل
 (٦) الوزير عن الملك ثم ان فرعون عرف يوسف انه ولاء ولاية قاطمة فلا احد
 يقدر على مخالفة امره ونهيه (٧) وانه مكه من ارباب الاتلام وارباب المسافر
 وان لا احدا منهم يعرف (٨) يده في قلم ولا رجل في ركاب الا بامر لقله
 ٢٠ ويقرأ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ اي فرعون ابداً ويقرأ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 ونحو ذلك ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ وقوله ٤٦٦٦ اي ابي انا فرعون صاحب
 الولاية وقد وليتك وسواك لا يرفع رجل يده ورجله في ارض مصر وفيه حتى
 اخر ان احد سواك ليعر له يد ترفع ولا رجل في امر الحكم والتولية وما شابه
 ذلك وهذا عنوان توليته امر الديون والمسافر والاقطاعات والله اعلم ثم ان
 ٢٥ فرعون سى يوسف كثر العلم لقوله ويقرأ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 ٤٦٦٦ (٩) وساء بهذا الاسم ليدل على انه كشفه ما خفي عنه وصحز
 ١ عن اظهاره حكما زمانه وفلاسة اوانه (١٠) لان حقيقة حتى ٤٦٦٦
 خفيته ماخوذة (١٠) من قوله ٤٦٦٦ ٤٦٦٦ اي واخفته وفي كلام الترجوم حتى
 ٤٦٦٦ ٤٦٦٦ صمري كشف او خفيته وكشف والذي فسرها كثر العلوم كان معناهم
 صواب موافق لان الكثر من انواع الخطايا والكل معناه طبع وسيدنا يوسف عليه

(١) د. احتمل "على روحه ازكى السلام" بدل الكلمتين الاخيرتين (٢) د. ن
 (٣) د. ن (٤) د. ز ويعرف (٥) (٥) د. ن (٦) د. يحمل (٧) د. ن (٨) د. ن (٩)
 كذا ح ٢ وبغيره سر ٤٦٦٦ ٤٦٦٦ و"م" ٤٦٦٦ ٤٦٦٦ (١٠) د. ق ماخوذة

٤٥ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ونعام الكلام حلوم الى ان قال له ٤٦٦٦ ٤٦٦٦
 ٥ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 قوله له ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 وجمع ما سواه برادوا له وانبع له هذا القول بقوله ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 ١٠ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 ١٥ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 وهذا امر شاهد بتعليق يوسف وولايته لان هذا تصريحاً بانه ابنه (١) على ما
 هو عزيز عنده لان خاتمه كان باسم خزانته ولما سلمه اليه عرفانه قد سلمه اليه
 خزانته (٥) وهذه اشارة ايضا تقتض كون الخاتم في يده بتصرفه امر
 مهمات السلطة مثل امان الخائفين وقصال القاطمين (٦) والافراج عن الكرا من
 المعتقلين (٦) وغير ذلك (٥) وهذه طريقة صارة حلومة عند سائر الطوك الى
 ١٥ يومنا هذا ولما ينسبوا من طرفهم وزير يملءوا الختام ويصير صاحب الختام وايضا
 صاحب الدولة ثم البسه ثياب الحرير (٧) لقوله ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 لانها احرما يلبس عندهم وفي زماننا هذا لما يصير مثل ذلك يقولوا لبسه السلطان
 قفطان الوزارة وهي قفاطين حلومة الى تولية الناصب ثم لبسه طوق ذهب
 ٢٠ جملته على عنقه لقوله ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 اشارة الى ان امر السلطنة من عنقه حلومة ومرتبطة به وفيها ايضا اشارة الى عدم
 القدر به والى المتاع من القتل ولهذا الان من اعطاء السلطان قول على
 عنقه من القتل بده ما هوحي فيشبع الخيران البسه السلطان طوق المتاع
 وانهير القول عنه انه (٦) ركه الوزارة لقوله ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 ٢٥ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦ ٤٦٦٦
 وفي الحقيقة معناها ثاني لانه ثاني الملك ومن المعتاد الشهير ان (٦) (٦) (٦)
 الملك يكون محجوباً ووزيره ظاهراً للناس في فصل الاحكام وتوجه (١١) الناصب
 والاجارات والولايات وما شابههم ولهذا سى ٤٦٦٦ ٤٦٦٦ اي ثاني الملك وسيدنا

(١) د. ن (٢) د. ن (٣) د. ٤٦٦٦ ٤٦٦٦ (٤) د. ق امته
 (٥) (٥) مكروب في حاشية ك فيران تسما من النص موجود في د (٦ - ٦) د. ن
 (٧) د. ن عشر (٨) د. فهذا (٩) د. ن (١٠) د. ن واركبه الوزارة التي له (١١) د.
 توجه

ولاية سيدنا يوسف عليه السلام على بلاد مصر وما فعل قال يوسف
 ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤
 ويرفها ويغهم اماكها ويوكل عليها وكلا ويصرفهم ما يفعلوه كما هو مذكور
 في باب المشورة الذي قدمها وقال هنا يوسف سنة
 ١٢٥٠ ١٢٦٠ ١٢٧٠ ١٢٨٠ ١٢٩٠ ١٣٠٠ ١٣١٠ ١٣٢٠ ١٣٣٠ ١٣٤٠
 ا حروجه من (١٣٥٠) عند ابيه الى وقت ولايته بلد (١) مصر فعلمنا انها
 ثلاثة عشر سنة وقبل ولاية سيدنا يوسف عليه السلام بسنة كانت وفاة حده سيدنا
 اسحاق عليه السلام كما اقتضاه التاريخ وقدنا في ذلك زيادة بيان بطلب
 من محله ويمكن ان يكون في (٢) ابتدا تلك السنة كانت وفاته والله اعلم ومن
 هذا التاريخ تظهر صاتي كثار قدما عنها كلام يعني من اعادته ثم قال عنه
 يوسف ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤
 توسط بينهما قوله يوسف بن يوسف سنة وهو حتى نسق القول بقوله
 ويعبر بكل ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤
 ا على غلاتها واحد مخازن لها في كل محل بحله والقادر تعالى اراد تنفيذ
 قدرته وحكمه فجعل البركة في جميع ما يمدد وينزع في تلك السبع سنين ولم
 يبق محل خالبا من عمارة الزراعة والفلحة والدليل على ذلك قوله تعالى والاع
 ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤
 وكانت غلة عظيمة في هذه السنين وصنى قوله انقباضا الله اعلم هو عن انقباض
 تلك الفلوات ولم يتلف منها (٥) شي ولا يعدم منها (٥) اقل قليل والانقباض
 هو قبضها باليد حطتها او في ايام حصادها لكون الحصاد ينقبض في الهدى
 بعد شي وهذه من صنى قوله يوسف بن يوسف سنة (٦) كذا اي
 وقبض منها ملو قبضته ثم ذكر عن حصصها وخزنيها في البلاد وجعل غلة كل
 ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤
 بلد من داخلها لقوله يوسف بن يوسف سنة كل ما اكل سبع السنين اضر الى
 السبع ما ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤
 سبع سنين (٧) انما وهو ان سلام الله عليه اشترا منهم
 الفل بالاسم ما تشتره التحار وخزنيها في المخازن واعد غلة السبع سنين

(١) د مدينة (٢) د من (٣) د يهوا (٤) د من الرجاء (٥ - ٥) د ن (٦) د
 سر من د م ولا شك في ان هذا من هفوات الناسخ (٧) كذا ح ٢ سر
 ١٧٧٤ ٢٢٢٤

السلام استحق هذا النعت لما ظهر من علومه في كشف المواضع الذي عجز عنها
 غيره ثم ان فرعون عقد زواجه على امرأة سالحة لدينه ومذهبه من اهل الايمان
 لقوله يوسف بن يوسف سنة (١) د ن د ن د ن د ن د ن د ن د ن د ن
 اي واعطاه له (٢) زليخة (٣) بنت فوطيفر اما بالاسكندرية (٤) وصنى د ن
 امام الاسكندرية (٤) فصار اسم الاسكندرية تحت الالف والنون وهو كان امام
 د ن (٥) الى طاعة الله تعالى ان لفظه د ن في الكتاب الشريف لم تخرج
 عن ذلك ولولم تكن على غاية الايمان لما رصبتها عليه السلام لنفسه (٦) كونهن
 الطل استدرك ذلك للخبر من الطمع فيه والحديث في عرضه حوقا ما جرى
 له مع زوجة سيده وهو سلام الله عليه واقف على ذلك لما وجد زوجة نواقفه
 ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤ ١٧٧٤ ٢٢٢٤
 ا على دينه ومذهبه ومعها الناقطين في قصته قائلين ان هذه الزوجة التي
 تزوج بها هي امرأة سيده الذي طلبته منه موافقته بالحرام وكلامهم في ذلك
 كبير زايد وهو غلط ليس له اصل وان ظن احد ان يوسف بن يوسف الذي اشتراه
 هو يوسف بن يوسف المذكور فنقول ان هذه بنته ليس هي زوجته وذلك كان
 سيات عند فرعون وهذا كان امام الاسكندرية فهذا كلام لا يقول به (٧) ذو
 عقل سليم والله اعلم (٨) وقائل الله طائفة اليهود الذي يرمون مثل (٩) هذا
 النبي الزكي الظاهر في الكرم حصور (١٠) لانهم يدعون هذه الزوجة التي تزوج
 بها هي بنت دينة اخته وانها نقلت بها من دينة بن يوسف بن يوسف بالله من جعلهم
 وكفرهم الذي اوصلهم الى مثل ذلك وهي حصة (١١) ماير الحاصل الحرمة
 المكروهها لانها اولاد بنات بنات بنات بنات بنات بنات بنات بنات بنات بنات بنات
 الذي كانوا يحترزون الانبياء من زواج بناتهم مخافتا ثم حاشا هذا النبي من ارتكاب
 هذه الحرمة وزواجه ظاهر اللفظ والصنى لا يحتاج تاويل ثم انهم يقولون ان
 دينة بعد موافقة سدس تزوج بها اخوها ١٧٧٤ ٢٢٢٤ وهذه الكرمه من الاولي فلا
 حول ولا قوة الا بالله العلي العظيم (٨) ثم ان ظهر من صاني الكتاب العزيز المذكور في

(١) د يوسف بن يوسف سنة (٢) د و اعطاه (٣) د من استت (٤) د ن (٥) د د ن (٦)
 (٦) د له زوجة (٧) بقوله (٨ - ٨) حاشية في كغيرها ثم من د (٩)
 يدعون على (١٠) ق محضون د محضون (١١) د وهذه الدعوات حون

كان عاما على ارض مصر وارض ارض كنعان لسبب قلة زيادة النيل في اراضي مصر وعدم مادة المطر في ارض كنعان او كان يصير مطر قليل لم يروى الارض ولا يكن معه زراعة وهذا كان سببا الى مجي اولاد سيدنا يعقوب عليه السلام الى مصر وليظهر تفسير منام سيدنا يوسف عليه السلام واثبت القول عن بلاد مصر ان الجوع كان فيها كما كان في غيرها وهي بالنزود لوسمها (١) وكسر اهلها لقوله وحرعوب دل اרך (٢) מצרים اي وجاءت كل ارض مصر فمئذ ذلك صرح القوم (٣) في حضرت فرعون (٣) الجوع الجوع وظلموا منه القوت لئلا يحقهم من اضطراب الجوع والفاقة الى القوت لقوله ויצעק העם לפרעה ללחם لانهم ظنوا ان مخازن القوت تحت يده او يمكن ان يكون السيد يوسف عليه السلام ردهم الى السلطان حتى لا يتشبها عليه فمئذ ذلك ردهم فرعون الى يوسف واوصاهم ان يعثروا او اسره ولا يخالفوا قوله لقوله לנו אל יוסף ואשר

٥١ | אמר להם תלשון وهذا لعله بان يوسف عليه السلام بصيرا بسياسة الرعية في الفلا وغيره وان بركة ان تولى امر ظهرت فيه فلما جاوا الى يوسف وظلموا منه الميرة اي الكيل من القوت ففتح المخازن الذي فيها البر وامار المصريين لقوله ויפתח יוסף את כל אשר בהם בר וישביר (٤) למצרים ولما اشتد الفلا والجوع وتواصلت الاخبار الى ساير البلاد من اراضي مصر وغيرها ان القوت موجود في مصر فجاوا اليها (٥) وامتاروا من عند يوسف لقوله וכל הארצות באו מצרי" לשבר אל יוסף (٦) די חזק הרעב בכל הארץ اي وكل الاراضى جاوا (٧) مصر للامتيار من يوسف ان اشتد الجوع في كل الارض وسيدنا يعقوب عليه السلام قال لاولاده لماذا انتم تنخوفون فانا سمعنا ان القوت موجود في مصر فقوموا انحدروا الى هناك وامتاروا لنا من هناك كيلا يلحقنا الهلاك من الجوع وفي ابتدا كلامه هذا مع اولاده قال عنه וירא יעקב די יש שבר במצרים اي ونظر يعقوب ان موجود ميرة في مصر فهذا النظر بالقلب دون السمع (٨) يريد به الحلم لا النظر وهو انه سمع بذلك (١٩٦ b) لقوله הוה שמעתי די יש שבר במצרים

(١) د بالزيادة لوسمها (٢) د הארך (٣-٣) د ن (٤) كذا بمض اختلافات سرم וישבר (٥) د الى مصر (٦) د ליוסף (٧) س او (٨) حذوقه في ك وموجودة في د

وجعلها في مخازن في (١) المدن والضياع غلال اراضي كل بلد جعله في داخلها وكان يجمع ما يقيص من الفلات (٢) في مبادى السنين (١٩٦ b) ويصيره صابير (٣) اي كوام الى ان يجتمع غلات تلك السنة وسعده يخزنها في المخازن وكان ذلك ما لا يمكن ضبطه ولا احصاء لقوله וישבר יוסף בר כחול חיים הרבה

٥٥ | אמר עד די חדל לשבר די אין חסבר اي وصير يوسف برا كرميل البحر الى ان قطع (٤) العدد ان ليس عدد والصنى ان عجزت الكتاب والحساب عن احصائه وقيل انه كان يخزنها وهي في سابلها حتى لا تصد وقال الخربل بنى لها اماكن يدخلها الهوى حتى لا تحما ولا تصفن ولا (٥) يدركها الفساد وقال بعضهم ان الى الان موجود في بلاد مصر اماكن لا (٥) يدرك احد

٥٦ | الوصول اليها ويقال لها الاهرامات وهي التي كان سيدنا يوسف اعد لها لخزين الفلال والله اعلم ان الظاهر من هاتي الشريعة ان الامر بخلاف ذلك وانما كان يخزن غلال كل بلد فيها حبوب (٦) وقدرت الله تعالى تحفظه من السمفن (٧) والموس لا جل حفظ النفوس وكانت غلة السنة الاولى من سبع سنين

٥٧ | الشبع توكل في السنة الاولى من سبع سنين الجوع والثانية من تلك في الثانية من هذه وكذلك الى انقضاءها ثم اخبرنا تعالى ان سيدنا يوسف عليه السلام رزق ولدين ذكر من الزوجة الذي تزوج بها وانهما احوه في (٨) مدة سبع سنين الشبع قيل حدوث الجوع وعرفنا من هذا القول ان حين راهما سيدنا يعقوب عليه السلام كان مولدهما سابق عن ذلك اربع خمس سنين واثق

٦٠ | ثلاث سنين والله اعلم بذلك وعرفنا ان اسم البكر חושה واسم الثاني אפרים وذكر اشتقاق اسمها لا يلزم من شرحه لكونه معلوم وذكر تكامل سبع سنين الشبع وابتد دخول سبع سنين الجوع والمخط (٩) في ذلك ان وقع القول كما اخبر به (١٠) سيدنا يوسف عليه السلام لقوله هنا כאשר אמר יוסף

٦٥ | وصار الفلا والجوع في ساير الاراضى لقوله ויהי הרעב בכל הארצות وقوله تعالى

٦٦ | בכל ארץ מצרים היה (١٩٦ a) לחם هو اخبارا عن القوت الذي كان خزنها سيدنا يوسف عليه السلام لكون الفلا وعدم الحراث والزراعة

(١) د من (٢) د الفلال (٣) د صابر (٤) س حتى انقطع (٥) د ن (٦) د حبوبها (٧) د الصقونة (٨) د وانما رزقهما من (٩) ق والحص (١٠) د اخبرنا

ملك مصر معه (١) مقارضة (١٩٨ ٨) بل انه كان هو الامر والنهي وكان
 متوليا على بيع غلال في اطلاقه بنفسه على الوكلا في كبيرها وصغيرها وهذا المعنى
 يدل انه كان سلام الله عليه موقوف الناس الى نقل الغلال من الضياع السى
 مصر وصير مشترا الناس منها (٢) ليكون الجمع بصرفته وله عليه اطلاع اختشا
 ان يصير للناس غدر من الوكلا وكانت الكتاب تكتب وتعرض عليه كل يوم بيوم
 وكان حملة احكامه بالمعدل وسمي يوسف ^{הַצֶּדִיק} اى يوسف العادل وكان
 صديق في دينه وعفافه نفسه وعادل في احكامه واذا قيل كان يمكن ان يحصل
 الصيغ في الضياع من مخازنها بصرفه الوكلا والكتاب وعرضوا عليه شيا في شى
 فالجواب انه اراد ذلك ان لا يكون الا في مصر من اوجه اولها (٣) مثل ما
 قدما الكلام ان لا يصير غدر على العباد ولا يحصل لهم مشقة والثاني لاجل
 تدبير ذلك وسياسة بحسن معروف ليقى ما كان خازنه الى سبع سنين والا
 كان هذا الشئ حصل فيه تفریط وانتهاج في اقل من نصف المدة وهلك غالب
 الناس والثالث (٤) انه كان مشتاقا لابيه واخوته وطلم ^{בְּרוּחַ הַקֹּדֶשׁ} ان اخوته
 ١٥ سيجو (٥) للمرة من مصر وجتمع فيهم لكونه كان لم يقدر بوصول خير وجوده (٦)
 وصحته لايه بسبب انه كان مخلصا بيننا عظيما ان لا يظهر خيرا ما وقع له
 كما قدما الكلام او كان ذلك بوجها حتى نفذ الله (٧) امره ويقع ما سبق (٨)
 عليه وهو اعلم بالصحيح والرابع انه علم ^{בְּרוּחַ הַקֹּדֶשׁ} ان في مدة هذه
 المسح سنين لم يقى مع الناس ورق اى دراهم وتغنى من ايديهم في مشغرى
 الفلال وان يحتاجوا لشي غير الدراهم يشتروا فيه قوت وان لم يمكن لغيره يحمل
 لذلك حال وتدير يحصل به الصواب كما باتي في محله والله اعلم بذلك حممه
 ولما آن اوان (٩) دخول بني اسرائيل الى مصر قد ذكر اسبابها وابتدا يذكر
 اول دخولهم فقال ^{ויבאו אחי יוסף} ثم اخبرنا بتفسير تمام سيدنا يوسف
 الى (١٠) كان حلمه في الاصل واخبر به اخوته فكان وقوع تسميته قوله هنا
^{וישמחו לו} (١٩٨ ٦) اعيى ^{אברהם} فلما نزلوا في حضرة اخوتهم
 سيدنا يوسف عليه السلام عرفهم وبت ذلك احا في خاطره (١١) ما نملوه مع

(١) د له (٢) د ن (٣) د ولها (٤) ق د "الثاني" غير صحيحة (٥) د
 سحسرون (٦) د وصوله (٧) د امر الله (٨) د ز في (٩) د الاوان (١٠)
 (١٠) ك غامية د الذى (١١) د خطري في باله

ويمكن ان يكون هذا الصاع من حبة الله تعالى بوجي اوفيه اذ لو كان حيرا
 من متردين الى مصر لكان وصوله الى اولاده (١) قبله ولكن الساهران الطريق
 ما بين اراضي الشام ومصر كانت خفيفة ولهذا كانوا اولاده مستعنين من الملوك
 المها والدليل على ذلك قوله اليهم ^{למה חמירא} فقال لهم هذا القول نطمينا
 لهم مما قد يخوفه غيرهم وان قيل كيف ان سيدنا يعقوب عليه السلام مع علمه
 بخاطر الطريق فرض في اولاده (٢) وامرهم بالمسير فيها فالجواب ان متى اشكلت
 الامور وجب استعمال طريق الترجيح وهو الارح في طلب السلامة في مثل هذه
 المشكلة طلب القوت الذى هو سبب لمادة الحياة ولهذا قال في هذا القول
^{ויחיה ולא يموت} وهو سلام الله عليه قد راي توقع خطر الجمع اخطر من
 تحوف الطريق لان الطريق يمكن ان يوجد منها طريق (٣) اسلم من غيرها ويمكن
 ان يوجد رفيق يحصل به الاركانية ويمكن ان يسلم السالك فيها لعدم (٤)
 مسادقته من بخار منته (٥) ويمكن ان يسلم الناس ويمدح ناس (٥) واما الجمع
 يحصل منه الخطر الذى يسم الكبير مع الضمير والله اعلم ثم ان اولاده امتلوا
 ٥٠ امرا اليهم وانحدروا الى مصر عشرة من اولاده كما اخبر الكتاب العزيز (٦)
 وهو ^{ואובין ושאלין} ولوى ^{וייהודה} ^{וישכר} ^{ויבולון} ^{ויין} ^{וישמל}
 وبن ^{ואשר} واخبر ان ^{בניامين} لم ارسله والده (٧) معهم خوفا عليه
 لانه كان جاعله عنده مكان يوسف لكونه شقيقه وقد نسب اولاده نارة السبه
 لقوله ^{ויבאו בני ישראל} فهذا شرفا لهم ونارة تسبهم الى (٨) يوسف
 لقوله ^{ויבאו אחי יוסף} وهذا المعظم قدره وارتفاع محله تسبهم له نسبة (٨)
 الاخوة وتقرب انهم اذا عوا (٩) امر المسير حتى حصل (١٠) لهم الانرس سين
 براقبتهم انس الطريق لقوله ^{ויבאו בני ישראל} لسبب ^{במחך הבאים} كى
^{היה הרעב בארץ כנען} وكانت الناس تهرع من ارض كنعان لطلب القوت
 ٥٠ من ارض مصر من شدة الجوع ^{ورد} القول عن سيدنا يوسف سلام الله بقوله تعالى
^{ويوسف هو السليم} ^{على كل الارض} ^{وهو المفسد} ^{لذل} ^{عس} ^{الارض}
 فانتبت هذا القول ان كان حملة الاحكام والولاية له بقره ولم يكن الى (١١)

(١) د كانت لا اولاده (٢) د باولاده (٣) د ن (٤) د ن (٥) د حجة
 في حاشية ك وقسم منه في د (٦) د ز سهم (٧) د ن (٨) د ن (٩)
 ق اذا عوا (١٠) د ن (١١) د ن

احبايهم في تلك الساعة بقوله الهلوا دברתי אליכם לאמר אל תחטאו (١) بغير ولا שמעתם اي الميرحاطيتكم قولا (٢) لا تحفظوا بالولد ولم تسعوا (٣) (٢٥٥) وقد قدما الكلام في ذلك في محله وهو انه لما كان راهم طالبين اذيته وقتله اشار عليهم ان لا يفعلوا ذلك وان يلقوه في الحب ليرجع اليه وينشله منه وهرب من حملتهم حتى لا يبرى ذلك ولما رجع ولم يلقاه (٤) في الحب ظن انهم قتلوه وكان عنده هذا معلوم الى حين وقتلوا بين يديه لقوله هنا וגם דמו היה נדרש اي وايضا بدسه هاهنا نطالب وكان هذا الكلام بينهم يتكلموا فيه وهم واقفين بحصرة سيدنا يوسف عليه السلام ولم يعلموا انه يفهم لغاتهم لكونه كان (٥) يوقه ترجمان يترجم بينه وبينهم لقوله וגם לא ידעו כי שמע יוסף כי המליץ בינותם وهو كان سلام الله عليه معلم احد اتباعه لغات الميراني (٦) ليكون ترجمان له في مثل ذلك والاقوى انه كان علم بروح הקדש ان لا يد من حصور احوتسه لسنده وعلم احد اتباعه لغات الميراني (٦) لاجل ذلك حتى يخفي امره عنهم وكان موصي الترجمان (٧) ان لا يخبر عنه انه يفهم لغات الميراني وهو قصد بتوقيف الترجمان (٧) بينهم ليوهمهم انه لا يعرف لغتهم (٨) وليكون بعد حسي الترجمان يعرف في خلوتهم ما يحرق بينهم ليجتبر احوالهم وما في صمايرهم فلما تكلموا بمثل الكلام الذي تقدم معناه صح عنده انه (٩) نادى بين ولكنه قد لا يقدر على استدراك فايته (١٠) ولما سمع منهم هذا الكلام وتحقق ناداهم على ما فعلوه معه وراى ما هم فيه من الذل راف عليهم ورق قلبه عليهم وادركه الهكا فانحاز من عندهم الى محل حتى لا ينظروه وهو بيكسي

٢٠ لقوله ויסב מעליהם ויבך اي وتحول من عندهم (١١) ويكس ثم رجع الى عندهم واخذ من حملتهم שמعون وسحنه في المحل الذي كانوا حوتسين فيه بمشاهدتهم لقوله ויסב אליהם (١٢) ويקה ماتس את שמعون ויאסר אתו לעיויהם وقيل انه ما اخذ (١٣) منهم الا (١٣) שמعون وحسه الا سبانه هو الذي اجتهد في اذيته وبالغ في قصد اطلاقه

(١) كذا ج ٢ سر م (٢) قايلا (٣) د يستعمل شكلا غريبا من حملتهم (٤) د وحده (٥) د ز عليه السلام (٦) د ن (٧-٧) د ن (٨) د ن (٩) د انهم (١٠) د فايته (١١) د وانحاز عنهم (١٢) د و سر ز ویدבר אליהם (١٣-١٣) د ليعرفهم

٢٥ واحبوا (١) بحيثى ان تحاكم في هذا الامر الذي مرادى اسركم فيه ان عرفتم ما في مراده قدم لهم القول بانه بخاف الله تعالى في ساير ما يفعل وان الله مومن بالله تعالى (٢) لقوله אמ האלהים אני יראه اي من الله انا خائف بحيثى اني لا اسمع معكم الا بالوجه الذي يرض الله تعالى وقال لهم אם כנים אםس اي ان توى رتب انتم بحيثى انكم قلتم ذلك فان كان الامر كذلك فانا اصنع معكم بما يليق بقدوى الرتب وهو اني لا اغدر (٢) بكم ولا باهاليكم واعبالكم بل اني اسحن واحد من حملتكم وبقيتكم تحبوا (٣) بالبرية واصلوها لاهاليكم لاني اعرف انهم حيايم محتاجين القوت كيلا يهلكون وبعد وصولكم بالقوت لاهاليكم تاتوني باخاكم الصمير ليصح عندي صحة خطابكم لقوله אחיכם הגמד ייסר (٤) ببيت שמרכס ואם לנו הבישו

אם שבר רעבון בחיכם ואם אחיכם הקטן תביאון אלי ויאסו דבריכם فعند ذلك امثلوا ما تاله وقبلوا مقالته لقوله ויעשו כן وفي تلك الساعة صهر منهم ما فعلوه معه واقرؤا بظلمهم له وانهم اهانوه (٥) وضربوه (٦) وهو يستغيب فيهم ولم يمتنوه واقرؤا انهم امين بما فعلوه معه

١٥ وسب ما تقدم منهم في حق حرت عليهم هذه الصابغة لقولهم ויאסרו אים אל אחיו אבל אשים אוחיו על אחיו אשר ראיו בדעת ופשו באמתחונו (٧) אלינו ולא שמענו על כן באה עלינו כל הדעה (٨) הזאת ان وقال كل امسى لاجيه حقا نحن اتعون سبنا حيننا الذي

٢٠ راينا من ضاقت نفسه عند تخاضه (٩) لنا لم سحننا (١٠) بسبب ذلك وردت علينا كل الصابغة هذه والله اعلم ان الذي ابتدئ بهذا القول יהודה الذي كان ابتدئ بالشورى بيده وصاروا يمتنوه بعضهم بعضا بما فعلوه في حسر احبيهم واهبوا الندامة والندامة (١١) هي باب التوبة وبحسب كل مذنب ان في كل وقت يتفكر فيما (١٢) فعله من الذنوب ويمتقد ان جميع ما يحرق عليه

٢٥ من الشدائد يكون سببها ذنوبه ولما كان ראובן بریا من فعلهم مع يوسف

(١) سر لثحبوا (٢) د لغدركم (٣) د بصبوا (٤) كذا ج ٢ سر م יאסר (٥) د هانوه (٦) د ن (٧) كذا ج ٢ سر م בהמתחונו (٨) كذا اختلاقات عديدة في حي سر م הדעה (٩) د تخاضع (١٠) سر نسح (١١) د ز والذي (١٢) د في كل ما

اخي عكمه ولما نظروا سرورهم هم وابوهم خافوا وكان ابوهم شاهدا معهم
وجود الدراهم في اعظامهم وقد تحيروا في ذلك ووقفوا في الحسابات الصعبة
وعند ذلك قال لهم ابيهم *אחי אבי אבי* اي اباي انكلتم بحسبى انتم انكلتوني
والتكل صمتاء هو فقد التي وهو سلام الله عليه انصح الصنى بقوله *ויש*
איןנו ושמעון איןנו اي يوسف فقد وسحان فقد ووق هذا لم يرضيكم
حتى ان في مرادكم تاخذوا عني *בנימי* وكيف انا اقدر على جملة هذا الفضل
لقوله *למי היו כלום* اي بمن علي كل هذا فاخذ *ראובן* في الكلام
مع ابوهم وحده بحسبان ليس معه خبر من يوسف فيما جرى فيه وقال له سلني
בנימי وانا ارجعه اليك كما اخذه وهذا لي ولديين يكون عندك في سبب
الرهينة عن ولديك *שמעון* و*בנימי* وان جرى في ولدك شي اقبل اولادي الاثنين
عوضا عنه بحسبى ان اولادي عندي باعز من اخوتي فقال له ابوهم لا ينحدر
ولدي حكم لان اخاء من امه مات وهو بقي لي وحده عوضا عن اخوه واخاف عليه
ان تصادفه منية في الطريق واموت منخسرا عليه كما هو هذا الصنى ظاهرا في
السورة فلما سمعوا قوله سكتوا بعد ان كانوا محتجدين بالرجوع الى سرورهم
صهم بنيامين حتى يخلصوا شعورهم ويضع برهان دعواهم وكانوا ايضا يفتنوا
فرصة الرحم لان السمر في القوت صار في ازدياد لقوله *והרעם* *בבד* *בארץ*
بحسبان كثر الطالب (١) فلما فتى (٢) ما جابوه من القوت ولم يوجد شي
من ذلك في ارض كمان قال لهم ابوهم قوموا ارجعوا الى سرورهم وانا قوت
فاجابه يهوده حالا بحسب انهم كانوا اولاده منتظرين (٣) منه كلام يحصل
لهم منه طريقة عليه في هذا الصنى ونولي يهوده القول لعلهم بان اباهم يعلم
منه الشهامة والونا بما يصنعه وقال له *העד העיד בנו האיש לאמר* *לא חראו*
פני בלתי אחיכם אתכם اي اشهادا اشهد علينا الرجل *تولا* (٤) لا تنضروا
(٥) حضرتي الا واخاكم حكم بحسبى ان لا يمكن يتم لنا سير الى ذلك الطرف وما
كان اخانا هنا فان كنت ترسله صحبتنا نسير نحنا وايامه وننتارك قوت وان لم
ترسله (٦) *ב* (٧) لم تقدر على الانحدار لمنه الرجل ولا تقف قدماه كما
اك علينا وكبر يهوده الكلام المتقدم فعند ذلك اخذ اباهم بعانتهم ويقول
لמה *הרעותם* *לי להגיד* *לאיש העוד* *לכם* *אח* اي لسا اساتم

(١) د الطلب (٢) د فرغ (٣) د منتظرين (٤) د قابلا

وقيل وجه اخراجه ما سخن الا *שמעון* بحسب انه كان اجل اخوته لاجل انهم
يسرعوا في الرجوع اليه ولهذا سخنه مقابلتهم ليعرفوا (١) انه سخن ولما تحيروا
اعنه والله اعلم بذلك وذكروا بعض الناقلين (٥) *٢٥٥* ان كان سخن شعورهم
ذو باس عظيم ولما كان اخوه السيد يوسف عليه السلام يقبل معهم ما (٢)
تقدم شرحه فيحصل له حدية زايدة يستقيم منها شعر جسده (٣) الى ان يسر
الشعر من اتياه ويرتعب منه من براءه وكان لما يصير له مثل ذلك فيقدموا
الى عنده اولاد اخيه *אשרים* و*יששה* (٤) ولما يدنوا منه يهود من غصه وحده
شعر يده وهذا النقل ليعلمه دليل بل (٥) بالذكر والله اعلم ثم ان سيدنا
يوسف عليه السلام اوصا على نقيابة (٦) اعظامهم براء وان يتدبرهم فوق ذلك
ما يكون لهم زوادة في الطريق وافهم الذي اوصاه ان يوضع لكل واحد منهم دراهم
الذي يدفنها حتى القوت في قم عدله وهذا الصنى ظاهر في السورة لا يلزم
ا تكراره ولما حملوا وخرجوا من المدينة واتوا الى محل باتوا فيه فتبع احدهم عدله
ليأخذ منها عقيق الى بهيمة فوجد دراهمه بحسبهم في وجه العدل فاحير
اخوته بذلك فاندخلوا وارتمدت قلوبهم وانزع كل امرى عن اخيه وقالوا ما هذا
الفعل الذي فعله السلطان بنا وهذا على ما هو ظاهر لهم في النص ولما وصلوا
الى عند ابيهم اخبروه بما وقع لهم من السلطان وما لحقهم منه من القسوة
(٥) في الخطاب وفي قوله لهم انهم حواسم الارض ونصوا على ابيهم حواسم لسه
وفيما قاله لهم بعد حوابهم (٧) عن طلبه اخيهم *בנימי* ومن حننه
عنده *שמעון* الى ان يحضروا عنده *בנימי* وزادوا في مقالهم عن ما قاله
لهم يوسف قول *وات* *הארץ* *חסרה* اي وفي الارض تنحرون بحسبى التجارة وهذا
ترغيب (٨) لا يبيهم حتى يمكنهم من (٩) اخذ *בנימי* ويرجعوا به لسه
(١٠) يوسف كما اك عليهم وسبنا هم في الكلام وصاروا يفرغوا اعظامهم من البر الذي
حلبوه صهم من مصر وهودا كل امرى منهم دراهمه في سرية في عكسه اي في عدل
ووجدوا دراهمهم تماما كما دفنوها في سرور كما ورد في النص لقوله *ויהיו* *הם*
הריקים *שקיהם* *והנה* *גיש* *ביום* *נס* *בשק* *ויבאו* *אח* *בדרות* *בספרים*
(١٥) *הם* *وابיהם* *ויבאו* اي فينبأ هم بفرغين اعظامهم وهودا كل امرى سريرة ورقه

(١) د للمرفهم (٢) د ما (٣) د حده خ (٤) د ق *יששה* *אשרים* (٥) د
سوى (٦) د تعبات (٧) د الحواب (٨) د الترغيب (٩) د في

الاسرار حتى لا يتم له (١) تمويه وامرهم ايضا باخذ الدراهم التي رحمت
 سهم في اعقابهم حتى لا يحتج عليهم حجة وقال عسا ان يكون رجوعها
 حكم من وجه المهور لقوله اولي مسده هيا (٢) والمراد بقوله نفس
 سهوة هي تحتل ان تكون (٣) الذي عني لهم المور لعل المشتري لم يكون
 مكسب من تعبية اعدائهم وحيادتها (٤) واحتار ارسال الهدية سهم لكونها
 صلة (٤) بين القوت ومقرية الناس ليمصهم بمضا (٥) ويستطف بها قلب من
 تهدي اليه ويستمال بها سره اما لاختلاب نفع او دفع ضرر (٥) اصل الحجة
 الهدية واصل البغضة الاسبية واتبع ذلك بالدعا لهم ان الله ينح مفضلهم
 لقوله اول سدي يحن لكدس رحيمس لسو العيس اي والمقتدر
 الكافي يرزقكم رحمة في حضرة الرجل وهذا حوت عادية الناس فانهم يظلموا من
 الباري تعالى في نجاح مقاصدهم ومع هذا يميلوا بما يقتضي الحزم من حسن
 التدبير وكان هذا الطلب والتدبير العقدي خلام سامعون من المسجن
 وعدم احانة بنوميس وسلامة منه (٦) رجوعهم اليه لقوله وسلمه لكدس
 بنت ماحيس الحامد وامت بنوميس ثم قال واني كاسر سكلتي سكلتي اي
 وانا كما نكلا انكلت (٧) فاما سكلتي تفسيرها الشكل وهناء الفقد وهو كان
 فاقدا يوسف ولشعرون كما تقدم القول منه في حنى ذلك بقوله انا سكلته
 يسو منور يسوعون ايوروا واما سكلتي (٨) حناما الانكالم وهو انه
 مع حلة ما يبره من ارسال الهدية والطلب من الله حمل الانكالم على قدرته
 تعالى (٩) او انه حمل الصنيين واحد في قوله سكلتي سكلتي بحنى انى
 كما فقدت اولا فقدت ثانيا (٦) والله اعلم بالصحيح ثم ان اولاد اخذوا
 الهدية المذكورة والدراهم المذكورة واخذوا صحتهم بنوميس وانحدروا (١٠)
 جميعا الى مصر وورقوا بين يدي يوسف كما هو بيان ذلك ظاهر من الكتاب العزيز
 ولما نظرهم سيدنا يوسف عليه السلام ونظر بنيامين سهم امر العتولي على بينه
 ان يدبح لهم دبايح بعد ان امره بادخالهم الى البيت فقوله هبوا
 (١) د ق لهم (٢ - ٢) حاشية بدمحة في ك وفي نعد (٣) د ز من (٤)
 د ملين (٥ - ٥) موجودة في حاشية ك وفي نعد (٦) د و من (٧) م لمسا
 انكلت نكلت (٨) د ن (٩ - ٩) بدمحة في حاشية ك وفي نعد (١٠) د
 ولسروا

الي (١) باختيار الرجل ان باق (٢) لكم اخ بحنى ما الحاكم الى ذلك مقالوا
 ه سؤالا سال الرجل عنا ومن مولدنا وقال لنا هل باق ابوكم حي وهل ساقى
 موجود لكم اخ اخر غيركم فبسبب سؤاله وحطابه لنا بهذا الكلام احبناه بالصبح
 واخبرناه به وهل علما علما ان يطلب اخونا (٣) نحصره لسند وهذا الكلام
 ظاهر اللفظ والحنى في الصورة وفي قولهم لا يوم (٤) ان الرجل سألهم عن ابوم
 وبن اخ اخر لهم فلم يكن تقدم ذلك وانما الكلام الذى تقدم منهم اخبر عن حياة
 ابوم ومن وجود لهم اخ اخر واخشوا من ابوم (٥) ان يقولوا له الكلام على
 هذا الوجه لما قال لهم لما اساتم الي نم ان يهوده قال لا يوه ارسل الولد
 معي وخلينا نسير لعند الرجل ونحصر لنا بحيرة (٦) كيلا تهلك نحنا واست
 واطفاننا وقال له نندي انا اسئنه ولا تنظيه (٧) الا حق (٧)
 وان لم احصره اليك واوقفه بين يديك فانا محض عليك كل الايام (٨) بحنى
 انك تكون ساخط علي كل ايام حياتك وقوله انا اسئنه بحنى الضمان من الناس
 فقطلا من الله تعالى لان ارواح الخلق جميعا بيد له ان يقصها في اى
 وقت اراد وفي اى مكان اراد ثم قال له نندي لى ماما نندي وسأعل ان نود
 نريننا بحنى ان لو لا (٩) هذه العاقبة التى حصلت لنا لكنا سائرنا ندمعس
 واستدركنا الرخص فمئذ ذلك قال لهم ابوم (١٠) ان هذا حقا لقوله ه
 بن سوام والحنى انه اعترف بالصواب ثم قال لهم خذوا حكم من فاخر الارض
 في اعقابكم (١١) لقوله (١٢) قنا رحيمس هياق بدكدس وهو من انواع
 الفواكه الذى لا تجد (١٣) في مصر وامرهم ان ياخذوا ايضا هديه ه
 زرا يسوع دشب ونكا اولس بنوميس وسكديس اي قليل ترماق (١٤) وقليل
 عسل وشمع وشاه بلوط (١٥) ولوز وفيه (١٦) قوله قليل بحنى حصه واوصاهم
 ان ياخذوا سهم دراهم (١٧) لاجل الصيرة مقدار ما (٢٥٤ ٢) اخذوا
 في الدفعة الاولى مرتين (١٨) لقوله اكدس هسا قنا بنوميس اي وورقا
 ضاعفا خذوا في يديكم (١٩) والسبب في ذلك ان صار عندهم صلوم غلو (٢٠)
 (١) م لي (٢) د باقى (٣) د احينا ما (٥) د لا بيهم من (٥) د ابهم (٦)
 د بحيرة (٧ - ٧) د ن (٨) د طول الزمان (٩) د ز نريننا (١٠) د ابهم (١١)
 م او همينكم (١٢) د ز تعالى (١٣) د لم توجد (١٥) د قليل من (١٥) م
 وساء بلوط وسئسز (١٧) د ق في (١٧) د ضاعفة (١٨) د دعتين (١٩) م
 وورقا ثانيا خذوا بيديكم (٢٠) د علاوة

له الواقع في حضورهم أولا وفي رجوعهم وفي وجود رزقهم الذي كان معهم في اعطائهم بعينه وانهم لا يعلمون بذلك لقولهم لا ١٧٧٧ م ١٥ ٥٥ ٥٥٥٥٥
 ٢٥ באמתחמינו اي ما علمنا (١) من جعل رزقنا في اعطائنا وعرفوه انهم اعادوا
 ا هذا الورق بعينه في ايديهم وما عاده (٢ 2٥3) جاؤوا (٢) سهم رزقنا
 لاجل الامتياز في هذه الدفعة فاجابهم الرجل باحسن جواب اظهر لهم فيه
 سلامتهم وتطمينهم مما هم خائفين منه وبرانهم من الخيانة وانهم صالحين
 كابائهم المتقدمين وان هذا الورق المتخوفين منه ببركة (٣) سلفهم رزق الله
 لهم وجعله ذخيرة لهم في اعطائهم وان رزقهم الاولي وصل اليه وهذا معنى
 ٥ قوله لهم سلوس لدم (٤) אל תיראו אליהם ואליה אבותיכם (٥)
 ותן לدم משיון באמתחמיכם (٦) כסףם בא אל- اي سلامة لكم لا
 تخافوا الهكم واله ابايكم حصل لكم ذخيرة في اعطائكم رزقكم حصر لذي (٧)
 والصنى في قوله الهكم واله ابايكم فهو اله واحد لا سواء وانما هو تصريحا ان
 صيودهم هو صيود ابايهم وتقدم في هذا الصنى ما يغنى عن اعادته في هذا
 ١٠ الموضع واما (٨) اليهود افسدوا (٩) تاويل الكتاب العزيز ففسدت عقايدهم وتغيروا
 ثم ان الرجل زاد في تطمينهم باخراجه لهم שמעון واحضره لعندهم وادخلهم
 جميعا الى دار سيدنا يوسف عليهم (١٠) السلام المخصوصة لحلوسه فيها
 للحلوة واحضر لهم ماء غسلوا منه ارجلهم من غبار الطريق لاجل (١١) راحة
 ابدانهم وهذا من هتاد الصافرين يغسلوا ذلك لاجل (١١) الراحة من التعب
 ٥ ا وقد علمنا لحميرهم وحطة هذا الفصل لتثبت عندهم الاطمانية ويؤول فرمهم وحرفهم
 ففند ذلك سكن رعبهم وتركوا واقروا الهدية التي كانت معهم في ذلك الحبل
 وحلوا يستنظروا حضور يوسف في وقت الظهر كما سحوه من الخبر عن ذلك وان
 في تلك الحبل ياكلون الطعام وحطة هذا الكلام ظاهر التفسير والصنى في السورة
 والله اعلم فلما حضر سيدنا يوسف الى منزله احضروا له اخوته الهدية التي
 ١٠ اصحوها معهم من عند ابوهم وسجدوا في حضرته الى الارض
 وهذا السجود هو تفسير المنام الذي كان راه سابقا بقوله
 (١) د عرفنا (٢) د احضروا (٣) د الخافين منه لبركة (٤-٤) د ن
 (٥) سر اמתحكم (٦) د اמתحكم (٧) د وصل الي (٨) د انما
 (٩) د غيروا (١٠) د ق عليه (١١-١١) د ن

הנשיים הביתה ומהם טבח اي ادخل الرجال البيت وادبح ذبيحا وهذا
 ٥٥ خلافا عما فعله معهم في الدفع الاولي وهذا الذبيح كان ما يجوز عندهم
 ا استعماله لانهم عبرانيين (b 2٥2) واوقف لهم رجل عبراني ذبح لهم وحمل
 لهم الطعام وهو الذي كان (١) عنده يباشر له طعامه وكان شاهده ان لا
 يظهر خبره ويحتل ان يكون هو الذي كان ترجمان بينهم واوصى العتولي على بيته
 ان (٢) ياكل ذلك الطعام يخله حاصر (٣) الى محل الظهر (٤) وافهمه
 ٥ ان مراده ياكل ذلك الطعام هو وهو لا لرجال لقوله טבח טבח והן (٥) די
 אחי ואכלו האנשים בטבחים اي وادبح ذبيحا واحد (٦) ان من
 ياكلون الرجال في الظهر وهو كان محل دخولهم لعنده (٧) لم يقدر ان يقصد
 سهم لضرورة قيامه بالاشغال المتعلقة بالاحكام بين الناس وكما يقولوا في زماننا
 محل الدبوان وايقي ذلك الى الظهر وهو محل الانفصال من ذلك وحمل الرجل
 ١٠ كما امره يوسف عليه السلام فلما دخلوا الرجال اخوة يوسف (٨) دارة داخلهم
 القرع والخوف وصاروا (٩) يقولوا السبب في احضارنا لهذا الحبل هو الورق الذي
 رجح معنا في اعطائنا في الدفع الاولي ومرادهم يتكبروا علينا ومعلوا علينا
 (١٠) تكبر حتى ياخذونا عبدا وياخذوا حصرنا ايضا لقوله אנוני מובאים
 להתגלגל עלינו (١١) ולהתנסל עלינו (١١) לקחת אתנו לעבדים ואת
 ٥ אסורינו (١٢) اي نحن مدخلون للتكبر علينا وللتخبر بنا لاخذنا عبدا وحصرنا
 ففند ذلك تقدموا الى عند باب الحبل الذي جلسوا فيه وتخطبوا (١٣) مع
 الرجل العتولي على بيت يوسف ليتكفروا (١٤) منه خبر حالهم وعن سبب احضارهم
 الى هذا الحبل وايدوا عذرهم في الورق الذي رجح معهم في الدفع الاولي
 حتى يحرفوه انهم ليسوا خائفين بذلك ولا كان معهم من ذلك خبر ولا علم
 ٢٠ كيلا تكون مواخذين بذلك وكان اول كلامهم معه يقول די אדוני اي طلبه
 يا مولاي والصنى هو الطلب في الاستغفار وفي قبول العذر ثم انهم شرحوا
 (١) د ن (٢) د على (٣) د وبعده حصر (٤) د وقت الظهر (٥) د
 והיין (٦) د واستعد (٧) د ز حيث (٨) د ز الى (٩) د ز
 ועולו (١٠) د معنا (١١-١١) د ن (١٢) د سر אסורינו (١٣)
 د وتكلموا (١٤) د ليكفروا

عبرانيين المذهب ولم يأكلوا (١) طعام مع المصريين وكذلك المصريين كانوا لا
يقدرّون ان يأكلون طعام من المصريين وكانوا يكرهون ذلك لقوله د' ١٤ يودلون
(٥) המצרים לא יאכלו (٢) את העברים למא' ان لا يقدرّون المصريين للاكل مع
المصريين خبزاً وفي هذا المعنى قولان (٣) احدثهما ان المصريين لا يستجيزون
اكل لحوم الحيوان لانهم لا يقولون بالذبايح وكانوا يقولون لا نحملون بطونكم
ا مقابراً للحيوانات (204 ٥) والاخر ان كان عندهم في طوائع التنجيم ان
مصر تخرب على يد رجل عبري وان المصريين عليهم اعدى ويكرهونهم طعامهم
وكان لهم اعتماد على قول السحرة والضحجين ولا كانوا قابلين سيدنا يوسف ولما
عليهم الا انها كانت اية باهرة الله التي محيته في قلوبهم وكان كلامه وقوله
٥ مقبولاً محموداً عند الكبير والصغير منهم لاجل تنفيذ امره تعالى وهو اعلم بذلك
ثم ان اخوة سيدنا يوسف عليه وعليهم السلام جلسوا في حضرة جلوس (٤) ارب
وكل منهم جلس في الموضع الذي يستحقه بحسب عمره ومقامه وفيه قول انه هو
الذي رتب جلوسهم (٤) كل منهم على حسب مقامه ويدل على ذلك قوله יתחמהו
האזשים איש על רעהו اي واندھشوا الرجال كل امرء على صاحبه
(٥) بمعنى ان اخوته تمحبوا من هذا الترتيب وكيف عرف مقام كل منهم (٦)
واجلس في الموضع الا ليق (٦) به وصفة ترتيب جلوسهم فيه اقاويل كبار (٧) منهم
من قال ان قدم في الجلوس الابكار فاحلّس اولاً ראובן بكر من لءه ولبه ٦
بكر من بلهه ولبه ٦ بكر من بلهه وباقيهم كل منهم يلي (٨) ظريه
في السن وفيه قول اخر انه رتب اولاد السنا في ناحية وحدهم قدم ראובן
اول واخوته كل بقدر طبقته (٩) ورتب اولاد الحوار في ناحية وحدهم كل بقدر
٥ طبقته وفيه قول اخر وهو انه كان سلام الله عليه بكر من راحيل حالم (١٠)
صدر في المكان فاحلّس ראובן بكر من لءه عن يمينه واحلّس من دونه ٦ بكر
من بلهه ومن دونه ٦ بكر من بلهه واجلس عن يساره (١١) שמעון

(١) يحملوا (٢) سر م لءدلا (٣) د قراءة القول متينان هي الاحسن
(٤ - ٤) د ن (٥) س ودهشوا الرجال كل امرء مع صاحبه (٦ - ٦) حاشية
في ك (٧) د كبيرة (٨) د بلية (٩) د رتبة (١٠) د وق هنا "في"
ويجعلها عند كلمة صدر (١١) د على ايساره وهو يستعمل هذه اللفظة مستترا

מחורשך נובדים שמתחיים לי وفي هذه الدفعة سجدوا تقدموا دعتين لقوله بي
في الدفعة الثانية יקדו וישחוו وقد اسهم بالقدم وسانهم عن صحتهم
وسد منهم لقوله וישאל להם שלום شئنا لهم من سدة ان يوتهم ان نلسسه
٢٥ متعلق بما يسمع من الاخبار عنه فاجابوه انه سالما في جسمه وانه حيا نعمند
ذلك قال عنه ברוך האיש הרוא לאלהים اي مباركا ذلك الرجل من الله فلما سمعوا
انه هذا المقال (١) (203 6) زيادة اطمانيتهم (٢) منه وعندها سجدوا
والسجود الثاني التقدم (٣) ذكره وهذا السجود شكراً منهم (٤) له على
تفضله بالانص منهم وانيساطه بالرافقة عليهم ومثل هذا السجود يفهم منه القناعة
لل كبير والاستمادة بالصغو من العقاب ولما شاف بنيامين (٥) اسهم عنه
٥ بقوله (٦) היה אחים הקטן אשר אמרתם אלי وقال عنه בן ١٥
بسبب انه وحده شقيقه من ابيه وامه وكان سوا له لم بواسطة الترجمان كما
تقدم اولاً ثبانه دعا لبنيامين وتضرع الى الله ان يلاحظه بالبراحم حتى يلحقه
سويقتهم به والده وهذا من معنى قوله عنه ויאמר אלהים יחזק בני وتشد
ذلك اسرع يوسف عليه السلام في القيام من بينهم واختفاه عنهم بسبب ان
١ اذركه البكا ولم يستطع الصبر (٨) لا فرط حنة (٩) قلبه على اخيه وتضاعف
رحمته على اخوته جميعاً لقوله וימהר יוסף כי נכמדו רחמי על אחיו ויבק
לדנות ויבא המדרה ויבק سه اي واسرع يوسف لما تضاعفت (١٠) رحمته على اخوته
وطلب البكا ودخل الحدر وبكا هناك والحدر هو الموضع المستور عن منظر الناس
٥ ولهذا يقولون عن بعض النساء في حين اوصافها انها حذرة اي ناحية حذر حذو
انها محجوبة عن منظر الناس وسيدنا سه عليه السلام كان له حذر بحيث
فيه عن الناس فدخل اليه وبكا فيه كلاً يشعروا سكا به اخوته او غيرهم واظهر
هذا المعنى قوله וירחץ סויו ויצא ויחאפק اي غسل وجهه وخرج وتصر
وهو انه غسل وجهه بالفاء ليذهب اثر البكا ولم يظهر عليه ذلك ومد حروجه
٢٠ اسرع بوضع الطعام ووصا (١١) ان يحملوا طعام (١٢) الى سيدنا يوسف (١٣)
وحده ويضعوا طعام اخوته وحدهم وطعام الى من (١٣) كان حاضراً من أهل
مصر وحدهم ولم يحصلوا طعام اخوته مع طعامه لاجل اخي امره عنهم وهم كانوا

(١) د المقال (٢) د اطمانيتهم (٣) د التقدم (٤) د ن (٥) د تضر
١٥ ימים (٦) د قابلا (٧) د بحيث انه (٨) د ولا الكبر (٩) د حنية
(١٠) د تضاعفت (١١) د ووصا (١٢ - ١٢) د يهبل دوه ويقراً اليه (١٣)

لاجل يصحبوه هههم واحلسم عنده زيادة (١) لا يناسهم واطمانيتهم (٢)
 ٢. واحضر الشراب ليشربوا منه وقصد بذلك ان يسكروهم لاجل ان يختبرهم ويدري
 ما في نفوسهم ليمرضهم ويمتبر احوالهم هل هي كما كان يعرف (٣) او تغيروا
 وهذا الشرب والسكر ظاهر العنى لقوله ويشتمو ويشكرو عمو فلما وجد حالتهم
 صحيحة وانهم لجسوا مصرين على امر غير مرضية رضي منهم وصل تدبير في حيلة
 تكون سبب لرجوعهم ولختبرهم هل انهم يمشوا بنياميم كما كانوا يمشوه
 ٣٥ وهل اذا اعتقله (٤) يتركوه وينهاونوا فيه ام لا فوصا وكيله الذي موليه على
 خدمة بيته بان يلا اعكاسهم بر (٥) بحسب ما يطيقون حمله (٦) ويحصل
 دراهم كل واحد في قم عكسه ويحصل صاع الفضة الذي يتناول فيه الماء والشراب
 في عكم اخوه بنيامين وهو الصغير فيهم ويحصل دراهمه الذي اكل فيهم ايضا
 ا (2 2 5) الصاع في قم عكسه وهذا الصاع (٧) هو الطاس الذي يستعمل
 لشرب الماء والشراب ويحصل صر دراهمهم (٨) في اعكاسهم ليكون سبب اعتقالهم
 ويحصل الطاس في عكم بنيامين ليكون سبب اخذه منهم فامتثل الرجل امر
 يوسف عليه السلام وفعل كما امره وباتوا عند الرجل وهم مبين اعكاسهم ولم
 يعلموا بما حصل لهم ولما اصبح الصباح اطلقهم للسمر بحيرهم لقوله הבקר
 اير והגנבים שלחו הם וחמור^١ اي الصبح ايضا والرجال اطلقوهم
 وحيرهم فلما خرجوا من باب المدينة قيل ان يعمدوا وقال سيدنا يوسف عليه
 السلام الى الرجل الذي موليه على بيته قم كد تسع الرجال والحقمهم وقيل لهم
 لماذا كافيتم الطيح بقيق بعنى هذا جزا (٩) من اجازكم (٩) الى بيته وقرمكم
 اليه وحملكم نداء ان يتداخلكم الحسد على الطاس الذي يشرب فيه (١٠)
 فنسرتوه فاساتم فيما نسلمت وكان غرضه ان يداخل (١١) قلوبهم (١٢) ما داخلوا
 قلبه من حرقه الم البسح وضايقة النفس عند هذه الشدة وقوله והוא נחש
 ינחש בו اي وهو فالأ يتقال (١٣) به والعنى عن ذلك انه عمل فالأ
 وطس بانكم (١٤) انكم انتم (١٥) سرتوه وهذا العنى ظهر من قوله

(١) د لاجل (٢) د ويظنهم (٣) د يحرقها (٤) د اعتلقتوا وهي كلمة
 تعني بالنسبة (٥) د يسرا (٦) د ن (٧) د ن (٨) د درهم لا (٩)
 د يحمل هذه ويستعملها بعبارة الصرف من انه ادخلكم (١٠) د ن (١١)
 د يدخل (١٢) ق قلوبهم (١٣) د يتناول (١٤) د ن (١٥) د زالدى

ومن دونه لوي ومن دونه يهودا ومن دونه نفتالي ومن دونه اشير ومن دونه سشدر ومن
 دونه زبولان واحلسم بنيامين مقابل الى محلسم وفيه قول اخر انه سلام الله عليه
 ٢. كان حلس في صدر الفلص واحلسم عن يمينه لوي وعين يساراً بنيامين
 ثم احلسم عن يمينه من دون لوي رابون (١) الا انه افرق ما بينهم في
 الجلوس بعنى ان رابون ليس ملتزماً (٢) بلوي ثم من دون رابون (٣)
 اليكر من زما (٣) سمعون ومن يهودا فساروا الثلاث اخصوة في محلسم
 ويص واحد واحلسم ما يقابلهم عن يساره سفوروا عن محلسم بنيامين اولاً
 بكر من بلهه ومن دونه اخوه نفتالي (٤) (٢٥٥٦) وصاروا الاخسين
 صف واحد ثم احلسم ما يقابلهم عن يمينه سفوروا عن محلسم يهودا اولاد بكر
 من زلفه ومن دونه اشير ومن دونه يشسكر ومن دونه زبولان وصاروا
 هاواى صف واحد في محلسم واحد وفيه قول اخر وهوانه سلام الله عليه حلسم
 لوي عن يمينه وبنياميم عن يساره ثم افرق عن لوي واحلسم عن يمينه رابون
 ٥ (٥) وسمعون ويهودا ويشسكر وزبولان وحلسم صف واحد ثم افرق عن بنيامين
 واحلسم عن يساره د ونفتالي واد اشير وحلسم صف واحد والله اعلم
 بالصحح ولهذا الترتيب (٦) على احد الوجوه المذكورين تسحبوا من ذلك وقد
 غلط من ظن من اليهود ان هذا الترتيب رتبوه لهم المصريين (٧ - ٧) لان
 المصريين (٧ - ٧) لم يفرقوا ايما هو الكبير وايما هو (٨) الصغير وقلنا ايضا
 انهم من ظن (٩) انه رتبهم ترتيب الولادة وكان هذا الترتيب من سيدنا يوسف
 عليه السلام لينبئهم ويشمرهم فما شمرنا ثم انه عمل معهم وجه اخر
 لاجل تنبيههم وهوانه حمل الي (١٠) كل منهم من الظرايف التي بين يديه
 وخص منهم بنيامين بخصه اضمافا مما اعطاهم لكونه اخوه شقيقه فلم ينتبهوا
 ولم يشعروا وهذا استفاد من قوله ويشأ مسامت مامت موي אליהם وترב
 ١٥ مسامت بنيامين مسامت كلם حמש يדות اي ورفع زلات من بين يديه
 المهم وكثرت (١١) زلت بنيامين من (١٢) زلاتهم (١٣) حسنة اجزا وصار هنى
 الزلات هي الاحمال وفي غير هذا الحل تفسير مسامت احمال والله اعلم وهذا
 هو الظاهر من العنى وهذا التحميل الذى حمله لهم يحتمل انه لم حمله (١٤)
 لهم على ظهورهم بل انه حمله لهم مع ناس من خدمه وحملوه لهم في حمل

(١) د رابون (٢) د ملتصقا (٣ - ٣) د ن (٤) د د ق خ اخيه
 نفتالي (٥) د رابون (٦) د ز رتبوه (٧ - ٧) د ن (٨) د يصح
 عوضها من (٩) د ن (١٠) د يهملها بصواب (١١) اس او س د وحضة
 (١٢) د بنيامين عن (١٣) س زلات كلهم (١٤) د ن

اعلم بالحقاني والظاهر ولما وجد الصاع في عكم بنيامين علموا بان تمت عليهم
 ٥٠ حيلة وايقنوا بتلاف بنياميم فمزقوا اثوابهم اى كسوتهم وحملوا اعكامهم على
 حمبرهم ورجعوا الى المدينة لقوله *ויבאו אל בנימין* (١) المدينة ولما وصلوا المدينة دخلوا الى
 بيت سيدنا يوسف عليه السلام وحدوه حالما بعفده بعنى ليس عنده احدا سواه
 ٢٠ لقوله *ויבאו אל בנימין* (٢) بيت يوسف وهو بحاله هناك وقدم يهوده في الذكر لكونه هو صاحب
 واخوته (٣) كما قد صال الكلام وكان دخولهم برحفة ازغت قلوبهم
 الكلام في هذه الصيلة (٤) واسقطت قواهم واسقطوا نفوسهم بين يديه للارض لقوله *ויפלו* (٥) *לפניו* *ארכה*
 وهذا حتى ذلة النفس وتخاصع القلب فاخذ سلام الله عليه في توبيخهم
 ٥٠ وتاديبهم بانتهار (٦) ويخاطبهم بقبح الفعل وقال لهم ما هذا الفعل الذى
 تسلموه الا ما علمتم (٧) بان ليس يوجد احد يتظاير كمنلي وكان سلام الله
 ا عليه سليما ظاهرا (٨) من النظاير وانما هو توحيما لاحوته ليمرهم
 بان كاشف عليهم في سرقتهم صاع الفضة وهم عرفوا وتحققوا ان هذا الفعل
 حيلة تمه عليهم وليس هو واقصا منهم ولا كسفا منه ولهذا قال يهوده *מה*
נאמר לדודי *מה נדבר* *מה נאמר* *אי מא נקול* *לעולאי* وما تخاطب وما
 ٥ نتزى حتى ان في قوله ما (٩) نقول اشارة الى قوله لهم في الدفعة الاولى
 انتم حواسيم وحسبهم ظلما وفي قوله ما نخاطب اى ما (١٠) نقدر نقول
 لمن حكم علينا بان يحبس الواحد منا ولا ترجع الى البلد الا بسجي اخوتنا الصغير
 مسنا وفي قوله ما نتزى اى بماذا نحنج في هذه الدفعة وهي حيلة احتيلة
 علينا ونحن فلم (١١) نعمل شي من هذا حتى لزمنا الحجة والحكم وهذا اللفظ
 ١٠ كان باطنا ولا يقدرين على الانصاح به لان الكلام وان كمر لا ينفع ما لم يكن
 مقبولا والبرهان وان لمسح لا ينفع ما لم يكن به عاملا والحجة وان تواترت لا
 تنفع ما لم يكن منصفا واما الظاهر من هذا اللفظ ان في قول (١٢) ما نقول
 فهو اعتراف منهم ظاهرا وفي قول (١٣) ما نخاطب فهو اقرار بالباطن وفي قول (١٤)

(١) د رجعوا (٢) د ز الى (٣) د الصلاة وهي اصح (٤) د بانتهار
 (٥) د الم تعلموا (٦) د ن (٧) د ماذا (٨) د وفا لم (٩) د قوله

لهم ثانيا *הלוא ידעתם כי נחש ונחש איש אשר כסוני* اى اليس علمتم
 ٥٠ ان تمليرا يتظاير رجلا كمنلي وهذا كان من حساد ملوك اهل مصر انهم اذا سرق
 (١) اوسلموا شي من منازلهم يملطوا القالات على ذلك وكانت صحراهم يظهرها
 مثل ذلك وهذا كان من دابهم خوفا من حاديت يحدث بهم او في منازلهم
 وسيدنا يوسف عليه السلام قال هذا الكلام (٢) امتحانا لآخوته واختبار الاحوالهم
 وهو سلام الله عليه حاشاء من صنعة العال والنظاير وانما هذا اخبرا عن فعل
 ٢ ملوك مصر ما سواه فلما لحقهم الرجل وادركهم وخاطبهم بهذا الخطاب فاجابوا
 لماذا يخاطب سيدى بمثل هذا الخطاب حاشانا من فعل مثل ذلك وان تفصل
 القبيح عوضا عن الطيب ونحن لما وجدنا الفضة في قم اعكامنا في الدفعة الاولى
 اردناها اليك من ارض الشام (٣) فكيف نسرق من بيت مولك فضة او ذهب
 فالذى يوجد معه هذا الطاس الذى تذكره يقتل وايضا نحن نصير لسيدى عبيد
 ٥٠ ويمكن ان يكون هذا الكلام من واحد منهم قد احتاروه يخاطب عنهم او هم من
 نفسه تلقا الجواب لثقتهم بساير اخوته ان ليس فيهم حين ويحتفل ان (٤) *ב* *אשר* *א*
 يكون هذا المتكلم هو *יהודה* لكونه كان هو الضامن (٥) *הוא* *הוא* وهو الذى
 ظهر منه الجوابات في هذه الواقعة كما ظهر من ظاهر النص والله اعلم ولما
 سمع رسول سيدنا يوسف عليه السلام هذا الجواب منهم وحده مطابقا الى
 ٥ مراده فقال *כדבר יוסף* (٦) *הוא אשר ימצא אתו יהיה לו עבד*
 واتمם *תהיו נקראים* (٧) بعنى ان الذى يوجد معه يكون لسي
 عبد والباقون (٨) يكونوا ابريا لان ليس لي عليكم قبلا وكذلك ايضا لا يجوز ان
 استشهد بمسرحجة ولا اعتقل بمسير ظهور برهان فتمت ذلك امرعوا واحدروا كل
 منهم عكسه على الارض لثقتهم من نفوسهم بانه لم يوجد منهم فابتدى يفتش
 اعكامهم وابتدا بالكبير وانتهى بالصغير لعلمه ان غرضه موجود في عكم
 الصغير واختصر هنا ذكر الدراهم الذى وضعهم في اعكامهم وهو والله اعلم على
 احد الوجهين اما انه كان لما ينظر الدراهم يمرض عنهم ويحصل في نفسه ان
 لم يراهم لان (٩) كان غرضه وجود الطاس الفضة او كان لما يجد الدراهم
 يقيها عليهم حجة وربما الكلام الاول اقوى لكونه لم يذكر من سنى ذلك شي والله

(١) د ز لهم (٢) د القول (٣) د كمان (٤) د الكافل (٥) د
 ٥٠٦٦٦٥ (٦) د في اختلافات عديدة سر *נקראים* *אשר* *א* *נקראים* *אשר* *א*
 وانتم (٨) د لانه

مولاي ولا يشتد وحدك على عهدك وهذا الصنى حارى مجراه من قديم الزمان لان
لا يصلح ان يسيل (١) السائل الا بعد (٢) الاذن وخصوصا قبالة (٣) الملوك
وكذلك في طلب الحوايج ومن حسن اداب يهوده عظم قدر سيدنا يوسف في قوله
כִּי דַמְיָךָ כַּסְפִּיךָ בְּחַסְנִי אִן וְלוֹ כָּאֵן פְּרַעֲוֹן הוּא הַמֶּלֶךְ פָּאֵת בְּיָמָה נִסִּי
الهيبة والسلطنة ولذلك استاذنه في الكلام وقيل لا امن من (٤) غايمة الملوك
[٢٠] لانهم يستقلون في العقاب ضرب الرقاب ويستمظنون في الخطاب رد الحواب وكان
ابتدا كلام يهوده مع سيدنا يوسف في هذا الصنى كلام يمر منه اولا امتثال
امره وانهم لا (٥) قدروا على خلافه في احضار اخوهم (٦) الصمير لبين اياديه
وثانيا استمطاف خاطره وتحنين قلبه على ابيهم فعمل لطلب لهم بنيامين لقوله
אֲדֹנָי שְׂאֵל אֶת עַבְדִּי לְאִמְרֵי הַיֵּשׁ לְכֹס אֲבִי אֲנִי (٧) אֶחָ
[٢٥] وتعامه كما هو معلوم من النص وعرفه ان ابوهم شيخ واولد في الشجوحة وولد
صغير وكان له اخ فمات وبقي هو وحده ومن ذلك تضاعفت محبته له وولد
الكبر محبوب لان الشيخ يابس من الالاد وذكر في كلامه هذا الاب والاخ اللذين
اها الفرض واحد في بقية شرح (٨ ٢٥٦) الكلام الذي تقدم منه معهم
وفي الزامه لهم في احضار اخوهم المذكور وفي عدم قبول المذرع من ذلك ثم
انه اخذ في شرح قول ابوهم لما ذكروا له طلب اخوهم الي عنده كما ذكر النص
في قوله וַיֹּאמֶר עַבְדְּךָ אֲבִי אֲלֵינוּ * وتعامه كما هو معلوم بخصي انكم
[٥] علمتم بان زوجتي ولدت لي ولديين وخرج الواحد من عندي ولما رايت (٨) تعبه
اثاني ملونا بالدم حملت الحال على ظاهره وقتل وحش اخطفه ولم رايتني الى
الآن وفي خصي قول الى الان ان لي اثنتين وعشرين سنة ما رايتني (٩) فنقلت
انه عدم (٩) وقد تصوتت اخوه (١٠) الصمير مقام الاثنين فان اخذتوه ولحقه
حيث تضاعفت صيغتي هذا قاله يهوده عن ما قاله لهم ابيهم ثم اخذ يشرح في
حال اذا اتهم رجما لعند (١١) ابيهم ولم يكن اخوهم الصمير معهم كيف
[١٠] يكون حال ابوهم وكيف يكون حالهم معه لقوله וְעַתָּה בְּחַסְנִי אֲל עַבְדְּךָ אֲבִי
וְנִזְכֵּר אִינוּן אֲתִי וְנִפְשִׁי קָשׁוּרָה בְּנַפְשׁוֹ אִי וְאִלָּא עַתָּה בְּנַפְשׁוֹ (١٢) الى
عبدك اي (١٣) والفتى ليس هو معنى ونفسه مرتبطة (١٤) بنفسه بخصي ان قلبه

(١) د يسال السائل الى (٢) د ز طلب (٣) د قدام (٤) د ن (٥) د لم
(٦) د احيهم (٧) د هو (٨) د نظرة (٩ - ٦) د ن (١٠) د ياخييه
(١١) د الى (١٢) س ورودي (١٣) د ن (١٤) س منوطه

ما تنزى فهو معنى كيف تتمعدل والمعدالة باب من ابواب التصديق ثم قال يهوده
[٥] והאלהים מצא את לון עבדך وهذا القول له صانين وهو ان
السلطان وجد ذنب عبيدك والصنى الثاني ان الله اوجد زرر عبيدك والله اعلم
هذا هو الاصح وهو انه اعنى في نفسه ان هذه الشدايد لحتنا بسبب يسوع
وكذبنا على ابونا والله يستوفى منا هذا الذنب على يدك لانهم كذبوا لا بيهم
كذبة اوتمته في غايمة الشدة فافسد سمتهم وظاهرهم بالكذب وافسدوا باطنهم
[٢٠] ببسبهم موثا لكار وافسدوا عقايدهم مع الله بكل الارمين ولهذا قالوا ان
الله اظهر ما بطن من سرنا واوقف دوتينا قبالتنا وان كافانا هلكا وهذا القول
اقرار بالذنب والاقترار يحصل منه المغويعد الانكار الذي يحصل به العقوبة ولا
وجد له مخلص في الكلام الا قوله הַיְיָ עַבְדִּים לְאֲדֹנָי נָס אֲנַחְנוּ נָס אֲמַר
נַחֲמָא הַגְּבִיז בִּידְךָ בְּחַסְנִי אִנֵּי (١) بحيث لم يمكننا نحتج ان ليس برهان تدفع
[٢٥] به عنا فنحننا حملتنا عبيدا لك لانه لا ينفع القول وان كان بليقا مع كراهة
الاسماع (٢ ٢٥٦) ولا ينفع الدليل وان كان قويا مع طلب المتاد ولا ينفع
البرهان وان كان واضحا مع قصد الاذى ولم يبق حيلة الا صيرورتنا حيمما
عبيدا للمولاي وكان قصد يهوده بحيلة هذا القول ان בו' ٥٠٥٠ برما من المرقة
وانه طاهرا من ذلك ولم يصرق شي فان وجب عليه حكم الصودية تحميمنا
[٥] تكون مثله وهذا جواب كان قوى جدا فاحابه اخيه سيدنا يوسف عليه السلام
بجواب مسكت يشمر منه تسطع الحجة بقوله חֲלִילָה לִי מַעֲשׂוֹת נַחֲמָא אִי חַשְׂאֵי
من فعل هذا وان استحل احدكم حيمما عبيدا من اجل النهمة ولا اخذ ولا احكم
الا على من وجد الصاع بيده وهذه بيينة واضحة واما انتم فاتي لا اغترصكم سل
اصدوا سالمين الى ابيكم فمن هذا الجواب لم يعد عليه يهوده شي من
[١٠] الاحتجاج بل انه اخذ في تقديم مقدمات يبرق لها (٢) القلب ومطف في مثل
قوله וְעַתָּה יֵשׁב נָא עַבְדְּךָ חַחַת הַנְּזֵר עַבְדִּי לְאֲדֹנָי כַּאֲבָתֵי בְּיָמָה
وقيل ان لفظ في شي من هذه الصانين طلب منه الاذن بالتكلم وترجاه ان لا
يشتد وحده عليه لقوله וַיֹּגֵשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר (٣) בִּי
אֲדֹנָי דַּבֵּר נָא עַבְדְּךָ דְּבַר בְּאוּזִי אֲדֹנָי וְאֵל יִחַר אַפְךָ בְּעַבְדְּךָ
اي وتقدم اليه يهوده وقال طلبية يا مولاي يخاطب الان عبدك خطاب باسماع (٤)

(١) د ن (٢) د بها (٣) د ز (٤) وهو 'خ (٤) س بسماع

بيعه فاستفتح اظهار ذلك حضير من كان حاضرا عنده ولم يبق عنده احد حين عرف اخوته به لقوله ولا عسر ايس اتمو بتمديد ١٥١٢ ٢٥١٢
 احيى اى ولم يقف انسان (١) عند تصرف (٢) يوسف لاخته بل ان السلطان والقواد الذى كانوا له حين رفع صوته بالبكا سمعوه واصلوا خير بقاء الى بيت
 فرعون لقوله وامن امه قولا ببكي ويسمعون مصر ويسمعون بيت مصر
 اى رفع صوته بكاء (٣) نسموا الصريون صوته واذاءوا (٤) ن آل فرعون ولم كانوا
 يملوا بكاء ولم مرثوه اذ فيما بعد لقوله وكقول وسمع بيت مصر
 بغير هذا ١٥١٢ ٢٥١٢ ولما رفع صوته بالبكا اظهر على اخوته ما كان اخفاء وقال
 بالهم انا يوسف وكان اول كلامه وسواله لهم بقول العود ابي حى يحيى ان ح
 تواتر هذه الحوادث وهذه المصائب هل هو باقى حى فلما تحققوا اخوته ان هذا
 المتكلم معهم انه هو يوسف اخوهم الذى فسلوا معه (٥) ما فسلوه انه هشوا
 في تلك (٦) الماسة ولم يقدروا على احابته لقوله ولا يكلو احيى لوعود
 اتمو دى وبعلا (٧) ٢٥١٢ اى ولم يقدروا اخوته على احابته اذ
 انه هشوا من حضرته والسبب في ذلك من اوجه وهو ان ما فسلوه به ما يحرم
 شرعا ويقبح عقلا عزهم (٨) عن احابته عاجلا لكون الذنوب تكاد ان تحرس الانس
 ومن وجه انهم استنظفوا منزلته وحافوا منه خوفا عظيما وكان ما فسلوه معه
 يتوقوا منه شرنا فاقبل خيرا فلماذا انه هشوا وتحيروا فيما يقولوه ولم استطاعوا
 لرد الحواب اليه فمتد ذلك فعل معهم سلام الله عليه ما هولايتمان شجرة
 من كرم الطباغ ومكالم الاخلاق بشي بعضهم به واستأ (٩) اطهرهم وانسبهم
 اى قوله نسيوا نسيوا ٢٥١٢ (١٠) اى تقدموا الان نسي
 فتقدموا ولما تقدموا لعنده اعاد عليهم القول يقول انا يوسف اخوكم وتفتهم
 بكلمة واحدة وهو قوله اسر مكرتتم اتمو مصر ايه اى الذى بمسوسى الى
 مصر ثم اتمتها ما يمكن رعبهم ويضمن حواطهم وما يجرى مجرى العذرى الظاهر
 يكون ليس من تعلمهم بل من ارادة من له الارادة عز وجل تعالى لقوله وبعلا
 ١٥١٢ ٢٥١٢ اى اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم
 اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم

(١) د رعهه (٢) تعريف (٣) د بكاء (٤) د يهمل صوته ويقرا واشاعوه
 (٥) د نيه (٦) د ن (٧) د وبعلا (٨) د عز (٩) د وانسبهم
 (١٠) د ن دى مكرتتم اتمو دى مكرتتم (١١) د تحتصوا ح (١٢) د زكونكم
 حتموني لهذا

متعلق به فان منع عنه انقطعت علاقة الحياة منه لقوله ونحوه د رعاومو دى
 اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم
 ذلك تكون نحن بسبب نلاف ابونا وهلاكه لقوله ونحوه د رعاومو دى
 اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم
 ومع هذا انى قد صنعت الولد من ابوه واشترطت على نفسي اذا لم ارحمه اليه
 واكون خاطبا معه ويكون ساخطا علي وكل ايام حياتي لقوله د رعاومو دى
 اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم
 دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم اتمو دى مكرتتم
 على ابي كل الايام (٤) ومن حيث ان الامر يدى (٥) يصير على هذه الصورة بقى
 الاول انى انا يسقيم (٦) عند مولاي عبدا في خدمته عوضا عن الولد وهو
 يصعد صحة اخوته لعند ابوه (٧) وهذا الاثر في حقي كذا ارجع اليه من غير
 الولد وانظر ما يصيبه من البلاء وهذا قول واضح الحسى والتفسير من النص ولم
 (٨) من هذا القول ان بواجبتهم حالمة من الردى الى بنيامين وانها حيدة
 اليه وانكشف الى سيدنا يوسف عليه السلام جميع ما يريد كشفه ولم علم يقين
 ان ابوه لم خلي بنيامين يحضر لعنده الا بعد ضمان وتأكد زايد بان يكونوا
 ا جميع الاخوة محتجدين في حقه (٩) ٢٥١٢ ٢٥١٢ مبدلين انفسهم في اسره ومن
 هذا قد غلب على سيدنا يوسف الحنة (١٠) والشقة ولحقه حرقه قلب من كلام
 بهوده وبما راه من الوجد الذى حاصل له بسبب بنيامين وعند ذلك لم يستلج
 (١٠) صبرا على جميع القايمين بين يديه بل اسر باخراجهم لقوله ولا يدى
 ١٥١٢ ٢٥١٢ ٢٥١٢ ٢٥١٢ ٢٥١٢ ٢٥١٢ ٢٥١٢ ٢٥١٢ ٢٥١٢ ٢٥١٢
 اى ولم يقدر يوسف على التصبر (١٢) لكل القايمين حواء فنادى واخرجوا كل
 انسان عنه فلا شك ان الاسباب اذا قويت وقع المسجوع من اتمتها ومن هذا
 (١٣) من حنى قوله ولا يكلو اتمو دى مكرتتم اتمو دى مكرتتم
 ١٥١٢ ٢٥١٢ يصيب ان الذى بدا منه من البكا ورفع الصوت لا يلبث ان يستمد
 الاكابر في الملا ويخمدوا قد انضاف لهذا الحسى ما كانوا اعتمده اخوته نسي

(١) د ز ويحصر (٢) د ايضا (٣) د اتمو دى (٤) د لاي طول الزمان ومن
 طول الزمان (٥) د عامية د لا يد (٦) د عامية (٧) د ايه (٨) د وهم (٩) د
 الحنة (١٠) د يستلج (١١) د سر د مكرتتم (١٢) د اتمو دى (١٣) د وهذه

الى هاهنا ان للبقا ارسلني الله بين ايديكم ثم عرفهم ان لم يحن من هذا الحوق
 الحادث سوى سنتين وان باقي خمس سنين لم يكن فيها حرات ولا حصاد وان سبب
 ذلك ارسلني الله بين ايديكم ليحصل لكم بقايا (١) في الارض ولا ستبقا (٢)
 لكم نجاه عظيمة وان هذه الاسباب ليس هي منكم بل من الله سببها وارسلني
 وجعلني كالب لغزون وسيد لكل اله ومستولي على كل ارض مصر وحطة ذلك
 اظهر النص في السورة الى تمامها وعرفهم في هذا الحنى منفة نزوله الى
 مصر وهي سبب بقاهم (٣) واولادهم وبني عبيدهم وبواشيهم لان الحنى عن
 قوله لشيء لكس سايرت باعز هو عن المييد والواشي وعن قوله ولحيوت
 (٤) لكس سايرت هو عتيم وعن اولادهم ونسلهم وعرفهم المنزلة التي وصل اليها
 وان فحواها يقتضي انهم قصدوا ذليته واهانتة فصيروه الله سيدا لكل خواص
 فرعون وانه صار بيت سره وانهم قصدوا عزله عن ما (٥) كان ابوه ولاء من النظر
 على اولاد بلده وولسها فوضه عن ذلك بالاستيلاء على اقاليم مصر باسرها ثم
 انه بعد معرفتهم بذلك قال لهم ههنا اولاد ابي وامي وامراتهم اهل بيوت
 ابي وامي وامي اى اسرعوا واصعدوا الى عند ابي وقولوا له كذا (٦) قال ابنتك
 يوسف ولم يقل لهم الى ابيكم لكونه هو الاحق بالنسبة اليه ان هو سالك بظريقه
 (٧) في طاعة الله تبارك وتعالى وايضا في حنى قوله بديك انه هو الخاص عندك
 مثل قوله بئس اثم ليهوه ومثل قوله بئس بكره يسره وهذه اللفظة
 لها ظهومات متعددة واراد ايضا ان يجعل القول عن لسانه لاجل بشارة ابوه
 بسلامته وحتى يحط الكلام على قوله ساعني االلهيس لاديدن لذل مصر
 اى جعلني الله سيدا لكل اهل مصر (٨) وهذا الحنى حتى ان لما يتحقق
 ابوه بسلامته ينحدر اليه ولا يتوقف كما وصاهم بقوله له رده اهل اهل (٩)
 تعاد وانه في ساعه بخبره انه في هذه المنزلة السنية يفهم ان يحكمه
 تسكينه في اى موضع يختاره لان سيدنا يوسف عليه السلام كان يفهم
 ان حالة ابوه ان لا (١٠) يسهل به مفارقة الارض القدسة ويسكن في
 اراضي الكفار وفيما بينهم ولهذا ذكر لهم في الوصية التي افهمهم بذكرها لابوه

(١) د بنية (٢) ولا حل بيتي (٣) د ز وبقا (٤) كذا ح ٢ وغيرهما سر م
 له الحيات (٥) د غريبة قرائنه كلمة مكان (٦) د هكذا س لتقولوا له هكذا
 (٧) د طريقته (٨) س المصريين (٩) د سر ا ل وغيرها من الاختلافات ل

وتعانه الي ان قال والان ليس انتم ارسلتوني الي هاهنا بل (١) الله والحنى
 انه نسب الفعل والقدرة لله وان (٢) الانسان ليس من مقدوره شي اذا لم يريد
 الله ويكون الامر الواقع سبق في علمه تعالى وقومه وحمل لوقوه اسباب ولهذا
 قالوا الاسباب لا تنكروا قاتل الله من قال ان الانسان يمكن من امر نفسه فهذا
 ادعى باطل وخطر كبير والذي يقولون بهذا القول لا يقولون بتقدير القادر تعالى
 وهذا الحنى كذب قهلم لان تعالى قدر على يوسف ما وقع له مع اخوته وطى
 وصوله الى مصر وعلى ما تم له الى افتخار ما سبق في علمه ونظمت الشريعة بحنى
 (٣) ذلك لقوله تعالى عن لسان يوسف عليه السلام لا اثم س لاحتس امتي انه
 دى الهاميس اى ليس انتم ارسلتوني الي هاهنا بل الله وذكر بعض المفسر
 سيلة (٣) في هذا الحنى وقال اذا قيل انتم تعتقدون ان اخوة يوسف عصوا
 الله بيمينهم اياه وتعتقدون ان الله لا يريد العصية من فعل العبد دونه
 فكيف صدر عن يوسف (٤) ما يدل على ان سبب هذا الفعل اليه تعالى الجواب
 على وجهين احدهما ان يوسف (٤) عليه السلام تكلم معهم في هذه القضية
 بامور مختلفة كثيرة تحتل ان يكون هذا من حملتها والثاني انهم كانوا عولوا
 على ائلافه وكان قصد الله ضد ذلك حسب قوله في مكان اخر احاس حسباتم
 على ركة والهاميس حسبة لوسبة لبعن عسوت كوسه انه لحيوت
 (٥) دس رب اى انتم حسبتم على اساة والله احتسبها حسنة لفعل مثل اليوم
 هذا لا بقا شعب كبير وصاحب هذا القول ذكر (٦) ان ليس في جميع هذا ما
 يبرهم من العصية والله اعلم وكان كلام سيدنا يوسف عليه السلام تطمينا
 لهم وتأمينا (٧) كيلا يخافون وقال لهم لا تفتنون (٨) ولا يشتد عليكم فانكم
 غير مطالبين على بعني لقوله وحقه ا ل (٥ ٢٥٥) ماعربو و ا ل يتر
 بعينيكس اى والان لا تنصموا ولا يشتد عندكم لان (٩) بعكم لي الولا
 هاهنا لسبب البقا بعثني ريك قبلكم لاقوم باسبابكم حتى لا تنوتوا لقوليه
 كي مكرتس امتي انه كي لمحمية سلخوني االلهيس لسنيكس اى اد بعثوني

(١) د انما وكذلك في السطر السابع عشر (٢) د من حيث (٣) د صالة
 (٤) د ن (٥) ح ٢ لحيوت سر م له الحيات (٦) د ن (٧) د
 د وثانيا (٨) نغفون (٩) د من من (١٠) د ن

على حسن سيرة سيدنا (١) يوسف وسياسته ولطف توصله وكثرة تفضله على الجميع
 وخصوصا لما بلغ فرعون (١) الملك ان يوسف له ابا شرية النسب وله اخوة من
 ابيه وان نسيهم من انبيا صالحين فعند ذلك ازدادت حرمة عنده اصناما
 وحسن عنده جدا لانه فعل ذلك لم يعرفه ليوسف تلميذا والذي كان يلمسه عنه
 انه عبد لرئيس (٢) الداحين وحسن عند خواص فرعون كونه ولي عليهم بهذه
 العتبة ثم ان فرعون لما وقع عنده (٣) ذلك موقع قبول قال ليوسف **امره**
اخيك **وات** **عشوا** **شعرو** **ام** **بعيركم** **اي** **قل** **لا** **خوتك** **هذا** **اسمعوا** **اوسقوا**
انعامكم **والمعى** **في** **ذلك** **ان** **فرعون** **استحسن** **ان** **يجيب** **(٤)** **ليوسف** **ايوه** **واخوته**
لسنده **الى** **صرو** **ويحتمل** **انه** **احتشأ** **من** **ان** **يوسف** **يكون** **اشتاز** **ايوه** **وبلاده**

ويرجع الى بلاده ويفارقه وهو قد رأى من حسن سياسته وتدبيره ما اراحه في
 ملكه ورعيته فدخل ذلك استحسن فرعون حضورهم لسنده وقوله اوسقوا انعامكم
 اعلى احد وجهين الاول عن انعامهم الذي حصلت لهم من يوسف باخذوها
 معهم الى بلادهم والثاني يمكن ان يكون عن امر مستقبل وهو عن انعامهم
 الذي لهم في بلادهم في ارض كنعان ويحضرها معهم وعلى احد الوجهين
 يمكن المعنى والله اعلم بالصحيح والظاهر من ذلك انه عن النعمة التي حصلت
 لهم من يوسف ان ياخذوها معهم لقره نعمة لهذا القول وهو تنمته ما امر به

١٠ **يقوله** **ولدى** **وبادو** **ارצה** **كنوعن** **وكمو** **ام** **ابيكس** **وات** **بهيكس**
وبادو **اعلى** **اي** **وسيروا** **وادخلوا** **ارض** **كنعان** **وخذوا** **اباكم** **واهلكم** **واحصروا**
الى **ثم** **قال** **فرعون** **امان** **لذس** **ام** **سوب** **ايرق** **مصريس** **واكلو** **ام** **سلب** **هارق**
اي **واعطيتكم** **خير** **ارض** **مصر** **وكلوا** **اطياب** **الارض** **ويمكن** **ان** **تكون** **وياكلوا** **اطياب**
١٥ **الارض** **سبب** **ان** **لقظها** **في** **الميراني** **يحتمل** **هذا** **التاويل** **لان** **لقظها** **بالفتح** **لا**
بالكسر **والله** **اعلم** **(2١٥ 2)** **ثم** **قال** **واهاه** **لاوتاي** **(٦)** **اي** **وهذه** **وصيتي**
وكان **وصيته** **ما** **ظهر** **لفظه** **وهنا** **في** **السورة** **وهوانه** **اوصى** **يوسف** **ان** **يرسل**
صحة **اخوته** **عجل** **لاجل** **ان** **يحملوا** **عليهم** **ايوه** **واولادهم** **ونساهم** **ويحضروا**
بهم **الى** **سند** **وطمئنتهم** **على** **جميع** **ما** **يكون** **لهم** **ويحضر** **معهم** **ولا** **يختشوا**

(١) د ن (٢) د لرئيس (٣) د عند (٤) د يحضر (٥) من اياكم
 (٦) د اوتاي (٧) د وطمئنتهم وهي قراءة قد تكون الاحسن

في هذا القول **ما** **ويشبه** **بأر** **١٥١** **اي** **وتسكن** **في** **ارض** **المد** **برحمتي** **اي**
 اسكنك ارض وحدك خارجا عن مساكن المصريين التي تكرو مساكنهم وان تصدى من
 ذلك لتكون قريبا عندي في مدة هذه الخمس سنين الفلاحى اي امكنك فيها اب
 واولادك وتاملتكم وما شئت كيد نهلكوا وتنقرها فيها وهذا المعنى ظاهر النص في
 السورة وقال لهم هذا انتم مشاهدين ما انا فيه وكذلك اخي بنيامين من ارتفاع
 المنزلة وكثرة النعمة وكان غرضه بهذا القول من امر النعمة هو اقرارا بنعمة
 الله والشكر لفضله وان هذا القول تنقلوه لابي عن نبي الذي انا مكلمكم به لا
 اعن خبر ولا عن اخبار وكان قصده بجملة هذا القول ليقوى قلب ابوه وليسهل
 عليه الانحدار ويسرع به وحسن بنيامين بالذكر لقوله **واهاه** **لاوتاي** **(١)**

١٥ **وات** **وعيني** **اوتاي** **بنيامين** **ولم** **يحمل** **معهم** **وهذا** **بعد** **ما** **شك** **بظريست**
العموم **اظهار** **لحيته** **بالقول** **مضافا** **الى** **ما** **حصصه** **به** **من** **العطا** **وقبه** **ايضا**
ما **يعلمه** **(٢)** **من** **كون** **ابيه** **يركن** **الى** **تصديقه** **اكثر** **من** **باقي** **اولاده** **وخصوصا**
في **هذه** **القصة** **التي** **بدا** **منهم** **فيها** **ما** **قد** **علم** **ثم** **ان** **سيدنا** **يوسف** **عليه** **السلام**
١٥ **حرطلى** **عنى** **بنيامين** **لتقبيله** **ومسانقته** **ويكا** **وكذلك** **بنيامين** **يكا** **على** **عنى** **يوسف**
وكان **حملة** **هذا** **الخطاب** **من** **سيدنا** **يوسف** **لاخوته** **وهذه** **الوصايا** **والاقتيام** **وهم**
مطرفين **باعتينهم** **الى** **جهة** **الارض** **حجلانين** **منه** **لم** **قادرين** **على** **التكلم** **به** **فلما**
شاهد **هم** **على** **هذه** **الحالة** **شفق** **قلبه** **وحن** **عليهم** **وقبلهم** **ويكا** **عليهم** **فلما**
شافوه **(٣)** **يكا** **عليهم** **سكن** **روهم** **وانكسر** **خصلتهم** **وقويت** **قلوبهم** **وعند** **ذلك**

٢٠ **تلكموا** **مع** **باغذار** **اليه** **كل** **منهم** **بضرب** **من** **الضرب** **لقوله** **واهاه** **كن** **٢٦٧١**
اوتاي **اتو** **وكذا** **(٤)** **حوت** **عادة** **الطوك** **والسلطين** **اذا** **شافوا** **(٥)** **احد**
صابر **(٦)** **له** **في** **حصرتهم** **خوف** **مهول** **وارادوا** **انفساطه** **وتسكين** **خوفه** **يحولوا**
الكلام **له** **ويوانسوه** **ليزول** **(٧)** **عنه** **الهيبة** **الخوف** **والوحشة** **والدهشة** **وانصل**
خير **مخى** **اخوة** **يوسف** **لسند** **اخوهم** **الى** **بيت** **فرعون** **تحسن** **هذا** **الامر** **عند** **فرعون**
٢٥ **وعند** **قومه** **لقوله** **واكول** **سفع** **بيت** **سرعاه** **لاامر** **بأو** **اوتاي** **٢٥١٦**

(١) د لاوتاي (٢) د يمسك خ (٣) د نظروه (٤) د وهكذا (٥) د نظروا
 (٦) د حاصل (٧) د لتزول

المباينة من حيث كانت روحه كالميتة لعقد يوسف، فمأشت عند وجوده لان الاحبار
 السارة والامال والاراحى تنشط النفس وتقويها وبالصد في الاحبار الموحشة للنفس
 والمفرقة لها وحمل المعنى على الوجهين ممكن والله (١) اعلم ولما تحقق صدق
 المقال عن حياة يوسف قال رب لودد اني ٦٥١ بني م اي حسي كون يوسف
 ابي حيا ومعنى حسي بكنيني بمعنى ان حياته تكفي عن جميع ما ذكر
 من حلالته وسلطنته وما حضر الى من الهدايا وان نظره عنده هو البقية
 القصوى دون جميع ذلك ولهذا المعنى قال «לכבוד אבא אנו בשמים אמות
 اي اسير وانظره قبل اموت»

(١) د ز تم الى