

# Passage

1,

Yusuf's goodness of heart made him a King among his fellow-prisoners. If any were ill, he tended them; If there was anything to their mind he sympathised with them and consoled them. They had unbound faith in him, and they gladly took his teaching and profited by it. Two of them took their dreams to him and he interpreted them correctly. One of them was resorted to the King's favour. When the King in his turn dreamed a dream, this man remembered Yusuf and obtained the interpretation of the King's dream through him. Yusuf was released from prison, raised to high honour, and given full authority in the land. The old Calazis Zulaikha's husband, was dead and Yusuf was charged with the arrangements for meeting the great famine that was prognosticated. This part of the story is touched upon but lightly by the poets, as his theme is the love of Zulaikha. She ~~is a~~ ~~is a~~

She a widow, bereft of youth, honour, beauty, resources, health, even eyesight, yet cherishes memory of Yusuf and waters it with her tears. He is now far above her in worldly station, as he always was above her in spiritual worth. Her humbled pride opens her spiritual eyes. She cries to him in her agony, and he listens. He knows the truth from the false, and he is just. The woman, whom he repelled when she was in the bloom of health, youth and beauty, when she was rich, proud and high in rank - now that she is meek, lowly, and sincere, finds favour in his sight. At his prayer her health, youth and beauty are restored and they are married in pure and true love. Even so, their love was not perfect until they united their hearts in pure worship to God. The core of allegory is in its definition of love, the true and the eternal

as distinguished from the false and the ephemeral. Life is subject to many changes and so is what is ordinarily called Love among men. False love is only a toy for self-indulgence. Self, not the other, is the governing motive. Just as, in human affairs, there is true and false love, so in our inner and higher life, there is a divine love that transcends all human love. This is the contrast between 'Ishq-e-Haqiqi and the 'Ishq-e-Maqazi.

# Precis

1. Love of Zulaikha

2. Real Love is the Divine Love

Yusuf became vulnerable in prison because of his sympathetic, <sup>humble</sup> humility and intellectual nature. The <sup>interpretation</sup> interpretation of a prisoner's dream led him to

interpret King's dream. As a result he was released from prison and was honoured ~~as in~~ <sup>with</sup> a high post. In the meanwhile, Zulaikha, an old widow

lady, had been waiting for Yusuf.

She was <sup>deprived</sup> deprived of her beauty, health, youth and wealth even eyesight.

Yusuf <sup>was</sup> ~~as being~~ in a higher position

~~in~~ spirituality ~~was then got the~~ <sup>and</sup> higher position in worldly affairs

than her. Zulaikha's cry to God was listened as he knows everything.

Therefore, she was accepted by Yusuf in her hard time and got her beauty

back by his prayer. They both got married and united their hearts

in pure worship ~~to~~ God. Undoubtedly,  
divine love transcends all human love

Mistakes identified. Structure needs improvement.

