

Benefits derived from the Story of Yusuf

-salAllaahu alayhi wa sallam-

By the Shaykh 'Allama

AbdurRahman bin Nasr as-Sa'adi

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-sallAllaahu alayhi wa sallam-

العلامة الشيخ

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رحمه الله

By the Shaykh 'Allama
AbdurRahman bin Nasr as-Sa'adi

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Foreward

Indeed all Praise belongs to Allaah, we praise Him, we seek His aid, and we seek His forgiveness. We seek refuge in Him from the evil of our selves, and the evil of our actions. Whom ever Allaah guides, there is none to misguide him, and who ever Allaah leaves astray then there is none that can guide Him.

I testify that there is none worthy of worship except Allaah *Azza wa Jal*, Alone without any partner, and
I testify that Muhammad is His slave and Messenger.

Miraath Publications presents a translation of ‘Benefits Derived from the Story of Yusuf’ by the Shaykh ‘Allama AbdurRahman bin Nasr as-Sa'adi -

This collection of benefits are additional to the master piece of the famous Tafseer book, written by the Shaykh. We have added a brief biography and a translation of the meaning of Soorah Yusuf, which is an amended version of the translation by Muhammad Muhsin Khan.

Biography of Shaykh Allaama AbdurRahman bin Nasir as-Sa'adi

Abu Abdullaah AbdurRahman bin Nasir ala Sa'adi from the tribe of Tameem.

He was born in the city of Unayza which is in Qaseem, Kingdom of Saudi Arabia and that was on the twelve of Muharram in the year 1307 A.H.

His mother died while he was only four years old and his father when he was seven, so he was brought up as an orphan but he had a good upbringing. From a early age he showed that he was intelligent and a great desire to learn knowledge.

He had read the Qur'aan and memorised it by the time his father passed away, he had perfected it while he was eleven years old. Then he busied himself with learning Knowledge at the hands of the scholars in his area. He studied very hard and acquired a good deal of knowledge in every field from the different areas of knowledge.

At the age of twenty-three he began teaching whilst studying, he would spend all his time like this so much so that in the year 1350 A.H. he became the centre point for teaching and all the students were directed to study under him.

Some of his teachers

He took from Shaykh Ibraheem bin Hamd bin Jasir, and he was his first Shaykh to whom he read.

Shaykh AbdurRahman would describe his Shaykh with memorising Hadeeth. He would talk about his love for the poor and his concern for them. Many a time would a poor person come to him on a winters day and Shaykh Ibraheem would remove one of his garments and dress the poor person in it even though he himself had a need of it and that the Shaykh also did not have very much.

Also from his teachers was Shaykh Muhammad bin Abdulkareem ash-Shibal, he studied Fiqh under him and sciences of Arabic language amongst other things.

From his teachers was Shaykh Salih bin Uthmaan al-Qadi (a judge on Unayza) he studied Tawheed, Tafseer, Fiqh its principles and branches.

As well as many other a scholars.

A brief glance at the Shaykhs Manners

He had many, many noble mannerisms, he was humble with the young, the old, the rich and the poor.

He would spend some of his time in gatherings with those who wished to meet him and that would be like me a knowledge club.

The Status of the Shaykh

The Shaykh was someone well grounded in Fiqh, in its principles and its branches. In the beginning the Shaykh adhered to the Hanbali Madhab following his teachers, and he memorised some texts from that Madhab.

He had earlier authored works in Fiqh, he compiled nearly four hundred lines of poetry and he wrote a brief explanation of it. However, he did not desire to publish it since that was what he was upon before.

Most of what the Shaykh busied himself with and benefited the most was from the books of Shaykh-ul-Islaam Ibn Taymeeya and his student Ibn al-Qayyim. He acquired a lot of goodness due to those two Shaykhs in knowledge of Usool, Tawheed, Tafseer, Fiqh and other sciences from beneficial knowledge. And due to becoming enlightened with the books of these two Shaykhs he would not bind himself with the Hanbali Madhab, but rather he would hold the opinion which is stronger with the evidence of the Sharia.

He has a lot of experience in Tafseer, he had read many Tafseer books and excelled in the subject, he authored a magnificent Tafseer in a number of volumes. He and his students would always read from the Qur'aan al-Kareem and explain it very well, He would digress and explain the meanings of the Qur'aan and its benefits, so much so that the listener would wish that he wouldn't stop due to his eloquence and the expressiveness of his wording and elucidating the context of the evidences and stories.

Whoever met him, read to him and did research with him knew his status of knowledge.

Works Authored

Tafseer of the Qur'aan al-Kareem called 'Tayseer al-Kareem al-Manaan' in eight volumes which he completed in the year 1344.

‘Hasheeyat ala Fiqh’ research into all the books that he used in the Hanbali Madhab, so that he could emend the opinions that he held.

‘Irshaad Ool ul-Absaar wal-Al-baab limaryifatil Fiqh biAqraab at-Turaq wa Aysir al-Asbaab’ Fiqh arranged in question and answer format, printed in 1365 A.H. by the author and distributed for free.

‘al-Qawaid al-Hassaan Litafseer al-Qur’aan’ printed in the year 1366 and distributed for free.

‘Tawdeeh al-Kafi ash-Shaafee’ which is an explanation of the poetry of Nooneeyah by Ibn al-Qayyim

‘al-Qawl as-Sadeed fee Maqasid at-Tawheed’ printed in 1367 A.H.

As well as many, many other works in all the different sciences of the Deen.

The aim of his works

The aim that he intended from his works was to spread knowledge and invite to the truth this is why he authored, wrote and published what he could from works, not to earn some temporary supplies or to get some worldly benefit, but rather he used to freely distribute his books so everyone could benefit.

His death

After having lived a blessed life of nearly 69 years in service to knowledge He passed away to his Lord in the year 1376 A.H. in the City of Unayza in al-Qaseem. May Allaah have mercy on him.

Taken and summarised from

<http://www.ibnothaimen.com/Detail.asp?InNewsItemID>

Author's Introduction

In the Name of Allaah the Most Kind the Most Merciful

All praise belongs to Allaah and may Allaah send praise and peace upon Muhammad, his family and upon his Companions.

To proceed:

These are benefits derived from the story of Yusuf -May Allaah's praise and peace be upon him and upon all the Prophets and Messengers. Indeed Allaah Ta'ala narrated the story of Yusuf to us clearly and at the end of the story He said:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ

<< Indeed in their stories, there is a lesson for men of understanding.>>¹

A lesson or an admonition is something which is of importance and expressed to give different meanings and beneficial rulings, and instructs in goodness and warns against destruction. All the stories of the Prophets are lessons, however Allaah singled out the story of Yusuf *-alayhim as-Salaam-* with His saying:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَسَاءِلِينَ

<< Verily, in Yusuf and his brethren, there were *Ayaat* (signs) for those who ask.>>²

In the story of Yusuf, there are various signs and lessons for everyone who asks, and desires guidance and direction. The story details his transition from one state to another, from trial after trial, humiliation and imprisonment, to honour and ruling over a kingdom, from being separated and alone to being united and achieving goals, from sadness and grief to delight and happiness, from ease to poverty and poverty to ease, and from being constrained to being free. There are many other things which this great story includes, so praise be to The One Who narrated it, clarified it and explained it.

¹ [Yusuf : 111]

² [Yusuf : 7]

From the benefits of this Soorah is that it contains the principles of the science of dream interpretation. Indeed knowledge of dream interpretation is a great important branch of knowledge, it is built upon having good understanding, an ability to be articulate, upon tangible visible things and abstract meanings, or that which is relevant to the circumstances of one dreaming. It is also in accordance with the times and conditions associated with the dream.

Indeed Allaah praised Yusuf *-alayhim as-Salaam-* for his knowledge of interpreting sequences of events or dreams, and for his explaining the narratives of Sharia' rulings and narratives linked to these dreams.

The difference between these and the type of dreams which are confusing and have no interpretation such as the dream of the one whom certain matters play on his mind and as a result he often sees those matters in his sleep is that these type of dreams are confused dreams which have no interpretation.

Another type of dream is what Shaytaan casts in the soul of a sleeping person; dreams which are lies and madness. These also do not have an interpretation and it is not required for an intelligent person to busy himself with reflecting upon them, rather it is necessary for that person to turn his attention away from them and forget them.

As for the correct dream, then that is inspiration with which Allaah inspires the soul, when it is free from the body at the time of sleep, or it is examples which are presented to a human by an Angel to make that person understand what is suitable for him.

Perhaps a person sees something in reality and its interpretation is that what he saw in his dream.

Yusuf *-alayhim as-Salaam-* was given the knowledge of distinguishing between a correct dream and a false one by Allaah, and of distinguishing the truth in that dream from the falsehood in it.

Yusuf's story is proof for interpreting dreams due to the following:

Firstly, Yusuf's dream which he narrated to his father Yaqoob *-alayhim as-Salaam:*

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

<<(Remember) when Yusuf said to his father: 'O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me.'>>³

³ [Yusuf : 4]

Yaqoob *-alayhim as-Salaam-* interpreted it completely with its correct meaning, and he used means which preceded. He interpreted seeing the sun and the moon to be the father and the mother of Yusuf, and the eleven stars to be Yusuf's brothers, and that his condition would be such that all of them would prostrate to Yusuf, and would be under his rule. This is why, when that meeting between Yusuf and his family took place, after his father, mother and brothers entered Misr, and Yusuf had raised his parents upon thrones and they had all bowed to him in prostration that Yusuf said, recollecting that dream and interpretation:

يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

<< O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! >>⁴

This is a great matter by which Yusuf reached a level where he is exalted and highly honoured by his parents, his brothers and also by the people.

Achieving this goal necessitates means and preparation which cannot be achieved except by using means that comprise a great amount of knowledge, righteous actions, sincerity, being chosen by Allaah, fulfilling the rights of Allaah and the rights of the creation.

This is why it was stated, in mentioning the reason for reaching this noble goal:

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنِيْمُ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ

مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

<<"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qoob, as He perfected it on your fathers, Ibraheem (Abraham) and Ishaq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.">>⁵

This means that it is incumbent that Allaah will complete His blessings upon you by teaching you beneficial knowledge and righteous actions and by being chosen by Allaah thereby achieving beautiful manners and magnificent status, which will therefore, give you glad tidings and attaining high status in the Dunyaa and the Hereafter.

⁴ [Yusuf : 100]

⁵ [Yusuf: 6]

Incorporated in to this interpretation of Yusuf's dream by Yaqoob, was good news for Yusuf and ease from what he was to encounter of difficulties and distress from his brothers and of being in prison. Indeed, through knowledge it is known that disliked things and difficulties lead towards goodness, ease and comfort and make difficulties easier, facilitate relief from their distress and that a great amount of ease and relaxation is thereby achieved.

This is a part of the kindness which Yusuf indicated in his statement:

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

<<Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise.>>⁶

This is what is essential from the wisdom of Allaah, that high, lofty levels cannot be achieved except with noble means, and this is why He said:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ

<< Verily, in Yusuf and his brethren, there were *Ayaat* (signs) for those who ask.>>⁷

From the benefits of this interpretation of Yusuf's dream is the great news for Yaqoob, Yusuf's mother and his brothers, that he would achieve a high rank, rectification and goodness. Yaqoob was from the major Prophets, the best of those chosen. Yusuf's mother had goodness, rectification and a high rank in the Dunyaa and the Hereafter such that she was compared to the sun or the moon, depending on the difference of opinion as to which referred to which parent.

As for Yusuf's brothers, even though they did what they did regarding the rights of their father and brother: afflicting harm, being disobedient, and breaking off from him, despite that, their father and brother pardoned them and sought Allaah's forgiveness for them - and Allaah Ta'ala is the Most Merciful of those who show mercy.

⁶ [Yusuf: 100]

⁷ [Yusuf: 7]

The sun, moon and stars all incorporate light and a great loftiness, yet they are, in the contrast of their light, similar to the contrast between Yusuf's parents and his brothers.

So briefly, Yusuf's dream included what happened to Yusuf *-alayhim as-Salaam*, the goodness of the Dunyaa and the Hereafter, his great status, the means and blessings which occurred due to these events and what happened to his parents and brothers, of sharing in the good of the Dunyaa and the Hereafter, and Allaah knows best.

AbdurRahmaan bin Nasir bin Sa'adi



Chapter 1: The Dream of the Two Young Men

As for the dream of the two young men, where one of them said:

إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ

<< ‘Verily, I saw myself (in a dream) pressing wine.’ The other said: ‘Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.’ >>⁸

They were kind to Yusuf so that he would inform them of the interpretation of their dream. This is due to what they witnessed of his being good to things and to the creation.

Yusuf *-alayhi sallam-* interpreted the dream of the one who saw that he was pressing wine to be that he would be saved from the prison and would return to his status of serving his master, so he would press grapes for his master, resulting in wine. He interpreted the other dream to be that person being killed, then crucified and birds eating from his head. As for the first dream then it came in a literal form. As for the other dream, then it came in the form of a similitude; that he would be killed, and even though he would have been killed, he would still be crucified and would not be buried until birds had eaten from his head.

This is an amazing insight, which gives precise meanings, as it is the custom that a person who is killed is buried straight away, such that it would not be possible for beasts and birds to eat from him. However, Yusuf *-alayhi sallam-* understood that this person would be killed and not buried quickly so that he reached this state.

This is the humiliation of that man, and his despicable, evil worldly destiny which causes the skin to tremble. He knew that this dream was real and would definitely take place.

Yusuf said to them:

فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

<< ‘Thus is the case judged concerning which you both did inquire.’>>⁹

⁸ [Yusuf: 36]

⁹ [Yusuf: 41]

This is from his complete knowledge of interpreting dreams, which are not interpreted based on suspicion and delusion, rather they are interpreted upon knowledge and certainty.

As for the appropriateness of the interpretation of this dream, it is that birds do not come close to living things, rather they eat from the deceased if there is no one close to the dead body, and this takes place after the person has been killed and crucified.

From the perfection of Yusuf, his advice and his amazing intelligence is that he was careful in interpreting their dreams when they narrated them to him and he promised them that he would interpret the dreams at the earliest time. Yusuf said:

لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا

<< No food will come to you (in wakefulness or in a dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes.>>¹⁰

He promised them the interpretations before the first meal was to be brought for them from outside the prison so that they would be calm and eager to hear the interpretations. Yusuf did this so he would be able to give them Da'wah before he gave them the interpretations so that they would be more receptive to accepting the Da'wah to Allaah because calling them to Allaah was more important than interpreting their dreams.

He called them to Allaah using two means:

Firstly: through his own self, in how he was and in his beautiful description that made him reach this noble station.

Yusuf *-alayhim as-Salaam-* said:

ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا

وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

¹⁰ [Yusuf: 37]

<< This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that do not believe in Allaah and are disbelievers in the Hereafter (i.e. the *Kan'aniun* of Egypt who were polytheists and used to worship the sun and other false deities).

‘And I have followed the religion of my fathers, - Ibraheem, Ishaq and Ya’qoob, and never could we attribute any partners whatsoever to Allaah. This is from the Grace of Allaah to us and to mankind, but most men are not thankful. >>¹¹

The second matter: He called them through natural, real evidences.

He said :

يَا صَاحِبِي السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ () مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ

<< ‘O two companions of the prison! Are many different lords (gods) better or Allaah, the One, the Irresistible?

‘You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allaah has sent down no authority. The command (or the judgement) is for none but Allaah. He has commanded that you worship none but Him, that is the (true) straight religion, but most men do not know. >>¹²

Indeed The One who is singled out with perfection from all angles, and with complete control over all the world, the upper and the lower, The One Who is deserving of complete worship, Who created the creation for His worship and He ordered them to do it, He has the command over His slaves in this world and the Hereafter. He is the One Whom it is necessary to worship Alone, other than Whom there are things that are worshipped which are deficient and of different types - those things which many people claim divinity for, but they do not have anything of the real meaning of divinity nor are they deserving of worship, rather they are titles which they have defined and names without any meanings.

¹¹ [Yusuf: 37-38]

¹² [Yusuf: 39-40]

So, Yusuf saw that calling them to Allaah was foremost rather than the interpretation of their dreams and it was more beneficial for them and other than them.



Chapter 2: The King's Dream

As for the King's dream, then he saw seven fat cows eating, whom seven lean cows were devouring, and seven green ears of corn being eaten up and overcome by seven other weak and dry ears of corn. This terrified the King, so he gathered everyone whom he thought would know about dreams, but none of them had knowledge of its interpretation and so they said:

أَضَعَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ

<< 'Mixed up false dreams and we are not skilled in the interpretation of dreams.' >>¹³

So after one of the two persons who had been in prison with Yusuf, left the prison, he understood the circumstances of Yusuf *-alayhi sallam-* and what he possessed of great knowledge and the knowledge of interpreting dreams.

This man understood Yusuf's command that which he wanted to convey to the master but which Shaytaan made him forget to mention to their master. This was due to a wisdom which later became clear which is that he would not leave the prison until he had become famous and highly distinguished above all the people due to his interpreting the King's dream.

So this man requested the King to send him to Yusuf *-alayhi sallam-* and he was the guardian of interpreting the King's dream. When Yusuf came, the man said to him:

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ

<<(He said): 'O Yusuf, you are a truthful person! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry>>¹⁴

The man said, 'Indeed the King and the people who are with him have sent me to you to interpret the dream for them, and they are eagerly awaiting, greatly desiring, the interpretation.' This is why he said:

¹³ [Yusuf: 44]

¹⁴ [Yusuf: 46]

<< that I may return to the people, and that they may know >>¹⁵ which was very important for the King as it had troubled him and caused him anxiety.

At that moment, Yusuf *-alayhi sallam-* interpreted it and, in addition to its interpretation, he also explained how to act upon the dream correctly and how to manage affairs correctly.

So, he informed them that the fat cows and seven green ears of corn would be the years of ease and continuous produce which precede years of drought, that the lean cows and the dry ears of corn would be the years of drought which follow on after the years of produce. Also, that in those years of drought there would be a year where there would be lots of rain for the people and in it they would press (wine and oil). Also that they must, for the years of drought, take advantage of the opportunity and make preparations for the years of severity and that they should grow an enormous amount of crops, a major increase upon what they are used to.

This is why he said:

تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا

<<‘For seven consecutive years, you shall sow as usual’>>¹⁶

From what is known is that people grow crops every year, however what Yusuf *-alayhi sallam-* intended for them was that they should grow a large amount of crop and exert their strength with all that they were capable of and to be cautious with the produce and crops, if they achieved them, by storing and saving them.

So he said :

فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ

<< and that (the harvest) which you reap you shall leave in ears of corn, (all) - except a little of it which you may eat.>>¹⁷

¹⁵ [Yusuf: 46]

¹⁶ [Yusuf: 47]

¹⁷ [Yusuf: 47]

Meaning, carefully look after what you have gained from the crops, look after it and protect it from going off or from being eaten by worms by keeping it in the form of ears of corn. Also, keep a middle course during this period, the period of ease, and do not waste it by spending it, rather they should only eat a little of it and keep most of it.

Indeed, after these years of produce there will come upon you seven years of severe drought, which will encompass the land of Misr and what surrounds it. They will then eat what is given to them - from what they stored during the years of produce – from the little they had stored.

The relevance of this has been mentioned previously, that a dream is interpreted according to the one who saw it and the circumstances connected to that dream. So the dreamer was the King, who has the rule of his subjects and their affairs connected to him, that is why his dream was not specific to him, rather it included the King and his subjects.

The relevance of the explanation of the dream to refer to cows and ears of corn crops in relation to the length of time is clear, that it is connected to cows from two angles:

Firstly:

That cows are generally what are used to plough the land. Ploughing and growing crops and what results from that, is dependent upon the years of produce and drought. [relating to ploughing and growing crops.]

Secondly:

That cows are from livestock so them becoming fatter and leaner is also dependent upon years of produce and drought. If there is abundant crop, they become fatter and if there is a drought then they become lean and lose weight. Likewise ears of corn cause crops to blossom which become complete. They grow with plenty of water in years of rainfall but they become weak and dry during years of drought.

Therefore, the King's dream about cows and ears of corn was described as the years of produce and drought and their effects, and also a mention of their causes and effects.

So, ploughing the land is a means and the growth of crops and fattening the livestock was the goal and intent of the dream.

As for his saying:

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ

<< 'Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).'>>¹⁸

In that year, the people will have a heavy downpour of rain which will cause the land to be fertile and remove drought, this is what is understood from the restriction of the number of years of drought to being just seven.

This restriction indicates that what comes after these seven years eliminates their severity, and eliminates drought. It is known that after seven years of drought there are no remnants of greenery, vegetation, crops or anything similar to them remaining on the earth – neither a little nor a lot - and this great drought cannot be removed except with a great downpour of rain. This is very clear and is clearly understood from the King's dream.

What is amazing is that all the Tafseer books that I came across did not explicitly mention this meaning. Rather they said; that 'perhaps a specific revelation came to Yusuf *-alayhi sallam* – that in that year there would be heavy rainfall and in it they would press (wine and oil).'

But the issue is not in need of the explanation they have mentioned, rather it is - and all praise belongs to Allaah - clearly understood from the number of years mentioned and it is also clear from the context since he made this interpretation and Tafseer in a clarification of the King's dream.

So you must know that the king's dream and Yusuf's interpretation and reflection upon it, which was an amazing reflection, and was from the great mercy of Allaah upon Yusuf *-alayhi sallam*- upon the King and upon the people.

If it was not for this dream and its interpretation and the contemplation over it, then the years of drought would have taken the people by surprise before they could prepare for it in any way and so a great harm would have befallen the lands of Misr and those surrounding them. So, this dream and its interpretation was a mercy for the people and for other than them from the creation.

¹⁸ [Yusuf: 49]

Do you not see how this drought covered the lands of Misr, Shaam, Palestine and other lands so much so that they had a need of food from Misr; this required Yusuf *-alayhi sallam-* to work out the amount of food that would be enough for everyone so that it could be distributed fairly, with gentleness for everyone and so it could continue to be given to them.

This great knowledge of Yusuf *-alayhi sallam-* was the major reason for him being released from prison and becoming close to the King. Due to his *-alayhi sallam-* speciality he was given authority in the land to take possession therein when and where he liked, and that was due to his goodness - Allaah does not cause the reward of the righteous people to be lost. Along with this excellence, the excellence of Allaah is greater than that, He bestows His mercy upon whom He wills from those whom He chooses, and Allaah specified and gathered goodness of the Dunyaa and the Hereafter for Yusuf *-alayhi sallam.'*



Chapter 3: Equality between offspring

1 - From the benefits of this story is that it is prescribed for mankind to treat offspring equally. It is necessary for a person, even if he does love one of them more than another, that he should hide his favouritism as much as he can. He should not show preference for one child, even though he may love him due to different things, since not favouring one child over another is closer to rectifying children and promoting goodness and unity between. This is why, once the severe love Yaqoob had for Yusuf became apparent to the brothers of Yusuf –*alayhi sallam*-, that Yaqoob –*alayhi sallam*- could not be patient without him and that he –*alayhi sallam*- was preoccupied with Yusuf and not his brothers, they carried out an evil matter, which was to separate Yusuf from his father.

They said:

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ آبَائِنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ آبَاءَنَا لَفِي ضَلَالٍ مُّبِينٍ () افْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ

<< When they said: ‘Truly, Yusuf and his brother are loved more by our father than we, but we are a strong group. Really, our father is in a plain error. ‘Kill Yusuf’ or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin).’ >>¹⁹

This makes it very clear that the reason which caused them to separate Yusuf –*alayhi sallam*- from his father was his distinction of Yusuf with love, which is in contrast to what many of the scholars of Tafseer mention, i.e. that Yusuf –*alayhi sallam*- told them about his dream and they envied him because of that. However, this understanding - that Yusuf told them about his dream - negates the noble Ayaah and it shows untrustworthiness in Yusuf –*alayhi sallam*- because his father asked him to keep his dream a secret saying:

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا

<< ‘O my son! Do not relate your vision to your brothers, in case they arrange a plot against you.>>²⁰

¹⁹ [Yusuf: 8-9]

²⁰ [Yusuf: 5]

Yusuf –*alayhi sallam*- was better than that and more intelligent than to inform his brothers about his dream. However, many of the narrations of Bani Israel have been widely circulated amongst many of the people, despite the fact that, with the least contemplation of the texts of the Sharia’, one would come to know the falsehood of this interpretation.

In any case, what caused Yusuf’s brothers to do what they did was Yaqoob distinguishing Yusuf with attention and, if this was the case, the terrible matter of separating Yaqoob –*alayhi sallam*- from Yusuf was not permissible. They knew that it was not permissible for them to separate them, but they said: Do this great crime then repent to Allaah afterwards. This is why they said:

وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

<<‘...and after that you will be righteous folk (by intending repentance before committing the sin).’>>²¹

It is not permissible for Allaah’s slave to carry out a sin in any situation whatsoever, even if he intended to repent from it. It is obligatory to keep away from sins, but if sins occur, then repentance from them becomes obligatory.

Perhaps it is from the wisdom of Allaah and from His mercy for Yaqoob –*alayhi sallam*- that what Allaah had destined for him - to be separated, which caused him sadness and problems – was so that his rank could be raised in the Dunyaa and Hereafter. Also, the blessing when they were reunited had a more profound effect and led to greater gratitude and praise for Allaah and it caused Yaqoob’s son, Yusuf, to reach the station of great status that he did.

‘Perhaps you hate something and it is good for you and Allaah knows and you do not know.’

2 - From the benefits of this story: is encouragement to be careful of what one fears harm from, due to the saying << ‘O my son! Do not relate your vision to your brothers, in case they arrange a plot against you.>>²²

²¹ [Yusuf: 9]

²² [Yusuf: 5]

3 - From the benefits:

What the story mentions about emphasizing the order to Yusuf's brothers to look after him when Yaqoob sent him with them and then re-emphasizing it when he sent Yusuf's brother Benjameen with them afterwards. Also, that Yaqoob took an oath and a contract from them that they would look after them.

So, humans are ordered to be careful, if something gives benefit then that is good, if not, then a slave of Allaah should not blame anyone except himself.

4 - From the benefits:

It is from discretion that if a slave of Allaah intends to do any action, that he should examine it from every angle, and consider every viable possibility. Being cautious while having bad suspicion of people is harmless as long as it is not acted upon. However, protection is sought from every possibility where harm is feared, even if it includes having evil suspicion about others if supporting proofs indicate a harm and require this suspicion, as in the Ayaah. << 'O my son! Do not relate your vision to your brothers, in case they arrange a plot against you.>>²³ Likewise is the case if supporting evidences for a possible harm are strong, as is in the saying of Allaah : << He said: 'Can I entrust him to you just as I entrusted his brother [Yusuf] to you aforetime?' >>²⁴

So Yaqoob –*alayhi sallam*- cannot be blamed for having suspicion for his sons, since what they did to Benjameen was similar to what they did to his brother Yusuf, even though it was not to the same extent of what they did to Yusuf.

5 - From its benefits:

Warning against sins, specifically sins which result in further sins, when their evil is successive as the brothers of Yusuf did with Yusuf –*alayhi sallam*. Indeed what they did to him was a number of crimes against the rights of Allaah, the rights of his parents, his relatives and the right of Yusuf.

Then they lied continuously every time that Yusuf and his case were mentioned. They were told about this horrible lie, this is why when they repented and humbled themselves, they requested a pardon from their father:

²³ [Yusuf: 5]

²⁴ [Yusuf: 64]

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

<<They said: ‘O our father! Ask forgiveness (from Allaah) for our sins, indeed we have been sinners.’

>>[Yusuf: 97]

6 - From its benefits:

That some evil is lesser than other evil. The brothers of Yusuf agreed upon splitting Yusuf –*alayhi sallam*- from his father and most of his brothers viewed that by killing him they would get rid of him forever:

<<One from among them said: ‘Do not kill Yusuf , but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers.’>>²⁵

So due to that, their evil against him was decreased. This is why when the caravan of people went looking for water and they lowered their bucket for water they were given good news of finding Yusuf, and they said: << Here is a boy>>²⁶

Yusuf’s brothers gathered around him after he had been found and they said: ‘He is a young slave who ran away from us,’ and his brothers sold him to the people of the caravan:

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

<<And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him as insignificant. >>²⁷

The brothers’ intention was to keep him far away and to emphasize this upon the buyer, in this way the buyer would keep him so that he could not escape. From the kindness of Allaah was that the person who bought him then sold him to the Azeez (leader) of Misr (Egypt), so when he saw him he very much desired to keep him and loved him and so he said to his wife:

أَكْرَمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

²⁵ [Yusuf: 10]

²⁶ [Yusuf: 19]

²⁷ [Yusuf: 20]

<<‘Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.’ >>²⁸

Yusuf remained with them, being honoured and pardoned from difficult work and other things so he could be free to do good. This was from the kindness of Allaah to Yusuf –*alayhi sallam*. This is why Allaah said:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ

<<‘Thus did We establish Yusuf in the land, that We might teach him the interpretation of events. >>²⁹

Therefore, him being relatively free with the Azeez was from the means by which he could learn beneficial knowledge which would be the foundation for what was to come later - high status in the Duniyaa and the Hereafter. His dream was an introduction to gentleness, similarly is when Allaah revealed to him, when his brothers had thrown him into a well, << ‘Indeed, you shall (one day) inform them of this their affair, when they know (you) not.’ >>³⁰

This was good news for Yusuf of being saved from the situation he was in and that he would reach the point where he would inform his brothers of their affair while they did not know. This actually occurred as in the saying of Allaah:

<<‘Do you know what you did with Yusuf and his brother, when you were ignorant?’>>³¹ to the end of the Ayaat.³²

The vastness of the kindness of Allaah is something which cannot be comprehended by one’s intellect.

²⁸ [Yusuf: 21]

²⁹ [Yusuf: 21]

³⁰ [Yusuf: 15]

³¹ [Yusuf: 89]

³² << He said: "Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?" They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and this is my brother (Benjamin). Allaah has indeed been gracious to us. Verily, he who fears Allaah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allaah makes not the reward of the *Muhsinoon* (good-doers) to be lost." They said: "By Allaah! Indeed Allaah has preferred you above us, and we certainly have been sinners." He said: "No reproach on you this day, may Allaah forgive you, and He is the Most Merciful of those who show mercy! >> [Yusuf: 89-92]

7 - From its benefits:

The lesson learnt is about the condition of the slave of Allaah and his perfect ending, not his deficient beginning. The brothers of Yusuf –*alayhi sallam*- did what they did of these crimes, but in the end they repented to Allaah. They requested a pardon from their brother Yusuf and sought forgiveness from their father.

So they were completely pardoned and forgiven, Allaah pardoned them and delivered them to the level of perfection which was appropriate for them.

It has been said: that Allaah made them Prophets, just as more than one of the scholars of Tafseer have stated in explaining about the tribes of Bani Israel (al-Asbaat): that indeed they were the twelve brothers of Yusuf –*alayhi sallam*.

It has also been said: rather they were righteous people just as the others have said, and this is what is apparent, because the meaning of *al-Asbaat* is the tribes of Bani Israeel which is the title of the general tribe of the twelve children of Yaqoob –*alayhi sallam*. Therefore, they are the fathers of the tribes of Bani Israel and they are from the tribes of Bani Israel, and this is why in the dream of Yusuf –*alayhi sallam*- he saw them as having the status of stars in their radiance and being in a high place, which is the characteristic of the people of knowledge and Eemaan, and Allaah knows best.

This is why the explanation of the dream about the sun, the moon and the stars was about scholars and righteous people. The dream has been explained as being about kings, however the connection between the dream and its explanation is clear.

8 - From its benefits:

That Yusuf –*alayhi sallam*- completed the different levels of patience.

Forced patience:

which was him being patient with the harm endured from his brothers and the consequences of that harm, of being far from his parents and his being patient in prison for a few years.

Voluntary patience:

His being patient with his master's wife (the wife of the Azeez) seeking to seduce him, even with the presence of the strong motivations of her beauty and high status. Along with her trying to seduce him, she had locked the doors, he was in the prime of youth, and he had no-one from amongst his relatives or anyone who knew him from before. However, despite all these things, a strong will, sincere Eemaan and complete sincerity prevented him from falling into that which is prohibited. This is the meaning of Allaah's saying:

لَوْلَا أَنَّ رَأَى بُرْهَانَ رَبِّهِ

<< had he not seen the evidence of his Lord>>³³

This is clear evidence of the effects of Eemaan which can conquer/overcome all psychological weaknesses. Therefore, that person will be the foremost of the seven whom Allaah will shade in His shade on the Day when there will be no shade except His Shade, he is the man who is invited by a woman who possesses status and beauty but yet he says, 'Indeed I fear Allaah.'

Then after that, the wife of Azeez tried to seduce him again, and she sought help from the women who ended up slicing their hands (when they saw his beauty) to get him. However, Yusuf did not turn to them. Eemaan continued to remain with him in all situations, so much so that he said, after she threatened him by saying:

وَلَعِنُّ لَمْ يَفْعَلْ مَا أَمَرُهُ لَيْسَجَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ () قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

<< And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced. He (Yusuf) said: 'O my Lord! Prison is more to my liking than that to which they invite me.' >>³⁴

So he chose prison over falling into the prohibition; and along with that he did not rely upon his own self but rather he sought aid from his Lord that Allaah may turn away the evil of these women. His Lord answered his prayer and turned their evil plots away from Yusuf, indeed He is the all-Hearing all-knowing.

³³ [Yusuf: 24]

³⁴ [Yusuf: 32-33]

Just as Yusuf –*alayhi sallam*- completed the levels of patience he also completed the levels of justice and perfection over those whom he ruled when he was in charge of the storehouses of the lands of Misr. He completed the level of being forgiving and of generosity when his brothers said to him:

تَاللَّهِ لَقَدْ آتَيْنَاكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ () قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

<< ‘By Allaah! Indeed Allaah has preferred you above us, and we certainly have been sinners.’ He said: ‘No reproach on you this day, may Allaah forgive you, and He is the Most Merciful of those who show mercy! >>³⁵

So Yusuf –*alayhi sallam*- was promoted to the highest status of excellence, goodness, truthfulness and perfection and Allaah spread praise of him across the whole world.



³⁵ [Yusuf: 91-92]

Chapter 4: The Importance of having Ikhlaas (Sincerity) for Allaah Ta'ala

1 - From the benefits of the story of Yusuf *-alayhi sallam-* is that having Ikhlaas (sincerity) for Allaah – Ta'ala – is the way to achieve all good and is protection against all evil, as Allaah –Ta'ala – said:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

<< And thus [it was] that We might turn away from him evil and immorality. Indeed, he was of Our chosen servants. >>³⁶

In a different mode of recitation the wording is (المُخْلِصِينَ) Mukhliseen. This means that these chosen servants are those whom Allaah has chosen by granting them the remembrance of the Hereafter [they cause the people to remember it and they also used to invite people to obey Allaah and to perform good deeds for the Hereafter]. These two modes of recitation are interconnected.

Allaah chose them for their sincerity to Him, so whoever has sincerity for Allaah, then Allaah chooses him, protects him from evil and guards him from evil and evil deeds.

2 - From the benefits of this story:

What the story illustrates from many different angles is the importance of acting with strong supportive evidence:

Of these objective proofs is:

When Azeez's wife claimed that Yusuf attempted to seduce her but he said she attempted to seduce him; a witness of her household bore witness, which means a person judging gave a verdict with a clear ruling, - which was that Azeez's wife had torn Yusuf's shirt when she tried to seduce him.

إِنْ كَانَ فَمِيصُهُ قُدًّا مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

<<'If his shirt is torn from the front, then she has told the truth, and he is of the liars.>>³⁷

³⁶ [Yusuf: 24]

³⁷ [Yusuf: 26]

This would have proved that he turned towards her and that the attempt of seduction came from him. << But if his shirt is torn from the back, then she has lied, and he is of the truthful.>>³⁸

This was the reality because she wanted him as he was running away from her and escaping from her, therefore, his shirt was ripped from his back. Thus it became evident to them that she was the one who tried to seduce him in this situation.

After that was said she confessed and said:

الآن حَصَّحَصَ الْحَقُّ أَنَا رَاوِدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ () ذَلِكَ لِيَعْلَمَ أَبِي لَمْ أَخْنُهِ بِالْعَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ

<< Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful. That is so al-‘Azeez will know that I did not betray him in [his] absence and that Allaah does not guide the plan of betrayers.>>³⁹

Another example of acting upon supportive evidence was the presence of the golden bowl in Yusuf’s brother’s saddle bag, so the ruling upon him was that he had stolen it due to its being in his saddle bag, and this was strong supportive proof.

3 - Also from the benefits of this story is that it is necessary for a slave of Allaah to keep away from means that lead to Fitn (trials). He should flee from them when they occur, just like Yusuf –*alayhi sallam*- did when Azeez’s wife tried to seduce him.

So, you should know, that many of the scholars of Tafseer mention narrations of Bani Israeel when they talk about the explanation of the Ayaah: << ... and he would have inclined to her desire, had he not seen the evidence of his lord.>>⁴⁰ This was when Yusuf protected himself from committing an evil sin, however what is mentioned in the narrations of Bani Israel contradicts the intellect and the Deen. It also contradicts what the Messengers were upon, of having levels of perfection, where some of them said: Jibraeel appeared in the air, or Yaqoob –*alayhi sallam*- appeared biting his thumbs, or stories similar to these, which if they appeared to the vilest of people, would stop them from their evil. Therefore, all of

³⁸ [Yusuf: 27]

³⁹ [Yusuf: 51-52]

⁴⁰ [Yusuf: 24]

these statements are false.

Likewise, from false statements which some of scholars of Tafseer have made regarding the saying of Allaah : << And she certainly determined [to seduce] him, and he would have inclined to her >>⁴¹ they say about the statement <<inclined to her >> meaning he wanted to hit her – and this interpolation is clearly wrong. The one who made this statement intended to avoid the meaning of the wording << inclined to her >>, which is well known, fearing that it would have shown a deficiency in Yusuf, and defaming the Prophets is prohibited. However, regarding zeal, desires and things similar to these, if the slave of Allaah rectifies these characteristics and precedes them with fear and Eemaan then this is seen as perfection as Allaah Ta’ala said: << But for he who has feared the position of his Lord are two gardens (i.e. in Paradise).>>⁴²

As is established in the Saheeh of Bukhari from the Prophet *-sallAllaahu alayhi wa sallam-*:

‘Whoever inclines to do an evil act and he does not do it then Allaah writes for him a complete good deed.’

Indeed Yusuf left the evil deed due to courage, since he left it for the sake of Allaah, fearing His punishment and hoping for His reward and this is from the greatest of worship, and Allaah knows best.

4 - From the benefits:

What Yusuf *-alayhi sallam-* possessed of apparent beauty which captured the heart of Azeez’s wife and caused her to fall passionately in love with him. Also, when the women saw him they sliced their hands, they exalted him and they said: <<Perfect is Allaah! This is not a man; this is none but a noble angel>>⁴³

From internal beauty is modesty and complete Ikhlaas (sincerity) and guarding one’s respectability/chastity.

⁴¹ [Yusuf: 24]

⁴² [Rahman: 46]

⁴³ [Yusuf: 31]

5 - From its benefits:

That it is necessary for Allaah's slave, when he fears falling into the trials and tribulations of sins and disobedience, to seek refuge with Allaah and to have patience, striving to keep away from them, just as Yusuf did when he supplicated to his Lord saying:

وَأَلَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

<< And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant. >>⁴⁴

Indeed Allaah's slave has no capability, or strength and no protection for himself except with Allaah.

So Allaah's slave is ordered to fulfill actions which have been commanded, to keep away from what is prohibited and to be patient with what is written for him along with seeking aid from The King, The All-Thankful.



⁴⁴ [Yusuf: 33]

Chapter 5: The Excellence of having Eemaan, Certainty and Contentment with Allaah

1 - From the benefits:

The excellence of complete Eemaan, certainty and contentment with Allaah and remembering Him.

Since Yusuf *-alayhi sallam-* was characterized with these characteristics they caused him to have stability in all his affairs and the ability to fulfill what he would face in his present occupation. He had stability while he was in different situations. While travelling around, his heart was tranquil, he had a stable mindset, he had no unease even though he was far away from his father and his loved ones. Even though he had a severe longing a great love between him and his parents, especially his father Yaqoob *-alayhi sallam-*. So, even though Yusuf knew where Yaqoob was and was capable of contacting him, the wisdom of Allaah necessitated that the meeting would not take place except in a state where the difficulties of this longing had become severe and its severity had become great. So Allaah helped him and aided him with an Angel sent by Him, and that is the most magnificent fruit of Eemaan.

2 - From its benefits:

That there is no problem in seeking aid with the creation in ordinary matters that the person has the ability to perform or say or inform of, just as Yusuf *-alayhi sallam-* said to the one from the two prisoners who he thought would be saved:

ادْكُرْنِي عِنْدَ رَبِّكَ

<<'Mention me to your lord (i.e. your king, so as to get me out of the prison).>>⁴⁵

From the complete Ikhlaas sincerity of Yusuf *-alayhi sallam-* and from his complete manners was that he did not blame this person, whom he had entrusted to mention him to his master but had, subsequently, forgotten. That same person came to Yusuf *-alayhi sallam-* asking about the King's dream and Yusuf answered him but he did not reprimand the man nor was he harsh with him or deal with him with bad manners.

With good manners, a slave of Allaah achieves a good life sooner or later.

⁴⁵ [Yusuf: 42]

3 - From its benefits:

That if a person is faced with an accusation against him and he is free from it, then he is not at fault for seeking ways and means by which one achieves clarity and a general explanation for the people, just as Yusuf *-alayhi sallam-* did. Even though he spent a long time in prison, when the messenger came to tell him to present himself to the King Yusuf said:

ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

<< ‘Return to your lord and ask him, ‘What happened to the women who cut their hands? Surely, my Lord (Allaah) is Well-Aware of their plot.’ >>⁴⁶

This is so that his complete innocence of which there is no doubt would become clear to everyone. So he would not come out of prison to face the King unless he was declared innocent, was respected, was of high status and that they held him as great for his knowledge, excellence and his honour *-alayhi sallam*.

⁴⁶ [Yusuf: 50]

Chapter 6: Combining the interpretation of a dream with reflection over a matter

From its benefits:

Yusuf *-alayhi sallam-* combined, for the people, the interpretation of the King's dream and what was necessary for them to do and plan for during the years of abundant produce, so that they could prepare for the coming years of drought. The King said to Yusuf:

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

<< 'Indeed, you are today established [in position] and trusted.' >>⁴⁷

Which means that he was given control of the affairs of the kingdom and their administration. The matters of the kingdom would go back to him due to his reliability, competence and the complete trust in him. So the King was the one who began to give him authority and entrusted him with matters, and it was the King's idea that Yusuf should be responsible for the storehouses of the land and its reserves as well as how they should be distributed to the general benefit for the people. This is why Yusuf said:

اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

<< 'Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian.' >>⁴⁸

Which means: I will look after the produce and crops and I know how to distribute and plan for them. At that time he was concerned with the number of productive years which produced a large number of crops, collecting them and placing them in stores and in the casing where the corn was kept. Yusuf strove to economise in feeding the people during the years of plentiful produce so there would be an abundance of crops available later on which would be of general benefit to everyone.

So when the years of drought came which, generally, afflicted the lands of Misr and other neighbouring lands, what the people had become depleted and so they began heading from every direction towards Misr. Then Yusuf began to distribute crops to them justly and sparingly according to their needs. No-one would carry more than one camel-load of provision fearing that those who hoard up goods and had no need of extra crops might cause harm to the poor and needy.

⁴⁷ [Yusuf: 54]

⁴⁸ [Yusuf: 55]

This is how the brothers of Yusuf *-alayhi sallam-* manipulated their father so that he would send Benjamin with them, they said:

وَنَزِدَاكَ كَيْلًا بَعِيرٍ

<< and so we can obtain an increase of a camel's load; >>⁴⁹

So if Benjameen was with us we would receive an extra camel's load, and this is because Yaqoob *-alayhi sallam-* had a large family who needed a lot of provisions. The noble action of distributing provisions, which benefited a great number of the creation, was achieved by Yusuf *-alayhi sallam,* and so stress was alleviated, needs were met and hardships and anxieties were eased.

From the benefits:

The legislation of hospitality, that it is from the Sunnan (paths) of the Messengers and that it is established in this Sharia' due to the saying of Yusuf *-alayhi sallam-:*

أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ

<< Do not you see that I give full measure and that I am the best of accommodators? >>⁵⁰

From its benefits is:

Using means for prevention of the evil eye or prevention of other things. Preventative means are not prohibited to use, rather they are permissible or even recommended according to the situation, although all matters are by the command of Allaah and His Qadr (what Allaah has destined).

However, preventative means or powerful means are from the command of Allaah and His Qadr, on the condition that the slave of Allaah uses them while relying upon the One who causes these reasons (Allaah) to be effective. Yaqoob *-alayhi sallam,* when he wanted to advise his children when he sent Benjamin with them, said:

⁴⁹ [Yusuf:65]

⁵⁰ [Yusuf: 59]

يَا بَنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَمْتُمْ إِلَّا لِلَّهِ

عَلَيْهِ تَوَكَّلْتُ

<< ‘O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allaah at all. The decision is only for Allaah; upon Him I have relied,’>>⁵¹

Allaah mentioned that they carried out the command of their father, however, that did not avail them in the least against (the Will of) Allaah; it was but a need of Yaqoob’s inner-self that he discharged, which was the compassion of a father for his children. The Sharia’ affirms the use of worldly and religious beneficial means and encourages their use, along with seeking aid from Allaah. Just as is established from the Messenger -*sallAllaahu alayhi wa sallam*- that he said: ‘Be concerned with what will benefit you and seek aid from Allaah.’⁵²

From its benefits:

The permissibility of using trickery and plotting which leads to the truth, whether from the obligatory and recommended truth or just that which is permissible like that which Yusuf -*alayhi sallam*- used with his brother when he placed a golden bowl in his brother’s saddle bag.

Then a caller called after they left, saying:

<< ‘O people of the caravan, indeed you are thieves.’ They said while approaching them, ‘What is it you are missing?’

So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, ‘O caravan, indeed you are thieves.’

They said, ‘We are missing the measure for the King’s provisions and for he who produces it is [the reward of] a camel’s load, and I am responsible for it.’

They said, ‘By Allaah, you have certainly known that we did not come to cause corruption in the land, and we are not thieves.’

The accusers said, ‘Then what would be its recompense if you should be liars?’

⁵¹ [Yusuf: 67]

⁵² [Muslim and Ibn Majah]

[The brothers] said, ‘Its recompense is that he in whose bag it is found - he [himself] will be its recompense. Thus do we recompense the wrongdoers.’

So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Yusuf. He could not have taken his brother within the religion of the king except that Allaah willed. >>⁵³

Yusuf dealt with his brother in this way so that he could get his brother to remain with him without his other brothers knowing it. Therefore, when it had been established amongst them that their brother was the one who took the golden bowl, Yusuf then questioned them about the ruling of a thief in their religion so they said:

جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ

<< ‘Its recompense is that he in whose bag it is found - he [himself] should be held for the punishment (of the crime).’ >>⁵⁴

The punishment for a thief is that the thief becomes the possession of the one from whom he stole. So the verdict they gave upon themselves was the verdict that Yusuf *-alayhi sallam-* had intended. If the verdict upon Yusuf’s brother was that of the King of Misr then it would have been a different verdict. Therefore, Allaah facilitated this act and verdict so that his brother could remain with him.

So, there is no problem with this type trickery. As for the trickery and plotting which is prohibited then it is that which leads to making permissible that which is prohibited or to negating those things which are mandatory to be performed.

From its benefits:

Making a display when needed, as making a display is an alternative to lying. This is from different perspectives, from His saying:

ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ

<< then he extracted it from the bag of his brother. >>⁵⁵

⁵³ [Yusuf: 70-76]

⁵⁴ [Yusuf: 75]

And he did not say: ‘that he stole it’.

Likewise his saying: << ‘[I seek] the refuge of Allaah [to prevent] that we take except him with whom we found our possession.’ >>⁵⁶

And he did not say: ‘the one who stole our belongings.’

If it is said: ‘Indeed this is an accusation against someone who is innocent.’

Then it has been said that: Yusuf did this action with his brother’s permission and his acceptance; so if he accepted this, then the prohibition of trickery is removed.

From its benefits:

That it is not allowed for a person to testify except with what he knows, due to the saying of Yusuf’s brothers: << and we did not testify except to what we knew. >>⁵⁷

Indeed knowledge of a crime can be reached by a person admitting to the crime, or by finding the stolen goods etc. on his person, in his hand or in his possessions.

Likewise finding the stolen goods in the hand of the thief is clear proof and supporting evidence that this person is actually the thief. This is why Yusuf and the people gave a judgement on Yusuf’s brother with the verdict for theft.

From its benefits:

This great trial - with which Allaah trialled His Prophet, His chosen one, Yaqoob *-alayhi sallam*, where Allaah decreed separation for him, being separated from Yusuf - this prolonged time period, was most probably about thirty years or more. During that time period, Yusuf remained in the house of Azeez before being sent to prison, which could have been from seven years to ten years or something similar, and this approximation is an estimate and rough calculation. Then he stayed in prison for a few years, and most of the scholars say it was for seven years. Then after coming out of prison, came the seven years of [good crops], so this was for about twenty one years, then seven years of drought came upon them, then Yusuf’s brothers visited him a number of times, and what is apparent is that the meeting between them took place towards the end of that time period, so all of this was nearly thirty years or so.

⁵⁵ [Yusuf: 76]

⁵⁶ [Yusuf: 79]

⁵⁷ [Yusuf: 81]

For this entire time period, Yaqoob's heart was not alleviated from sadness, he would cry constantly, so much so that he lost his eyesight due to sadness, but even with the loss of his eyesight he was patient with the command of Allaah, hoping for a reward from Allaah. Yaqoob promised himself he would have patience, and there is no doubt that he fulfilled that. This is not negated by his saying: << 'I only complain of my suffering and my grief to Allaah >>⁵⁸ since, indeed, complaining to Allaah does not negate patience, however patience is negated by complaining to the creation.

From its benefits:

That there is relief from every distress such as when Yaqoob's distress became severe he said: <<Oh, my sorrow over Joseph>>

He said:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

<< O my sons, go and find out about Joseph and his brother and despair not of relief from Allaah. Indeed, no one despairs of relief from Allaah except the disbelieving people.' >>⁵⁹

When Yusuf's brothers entered upon Yusuf they stood before him as the needy stand, and they said:

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَّا الضُّرَّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ

<<O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality>>⁶⁰ which means very little, inconsiderable and does not amount to anything <<but give us full measure and be charitable to us. Indeed, Allah rewards the charitable.>>⁶¹

So when harm reached its limit from every direction, Yusuf presented himself to them and with that, great news came about for his parents, his brothers and their families- harm and distress came to an end and was replaced with happiness, delight and ease.

⁵⁸ [Yusuf: 86]

⁵⁹ [Yusuf: 87]

⁶⁰ [Yusuf: 88]

⁶¹ [Yusuf: 88]

From the benefits:

Allaah trials His Prophets and His chosen ones with severity and ease, with happiness and sadness, with ease and difficulty and so Allaah causes them to reach His Uboodeyah (Servitude) in all situations,- being thankful at the time of ease and patient at the time of severity and trial. This is so that Allaah's favour can be completed upon them. So Yaqoob and Yusuf were trialled as were other than them from Allaah's Prophets and His chosen ones.

From the benefits:

The permissibility of a person discussing his situation, and what it may contain of illness, poverty or other such things, without it involving feeling displeasure at those circumstances, due to the saying of Yusuf's brothers:

<< adversity has touched us and our family, >>⁶² – Yusuf accepted that statement from them.

From the benefits:

The excellence of Taqwa and Sabr (piety and patience) and that from their effects is all good in the Dunyaa and Hereafter. The results for the one who has piety and is patient is the best of results due to Yusuf's saying:

قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

<< Allaah has certainly favoured us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good.>>⁶³

Also, when the slave of Allaah mentions about himself having achieved Taqwa and Sabr, if he is truthful in this and there is a benefit, then this is from the likes of speaking about the blessings of Allaah.

Allaah Ta'ala said:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

⁶² [Yusuf: 88]

⁶³ [Yusuf: 90]

<<But as for the favour of your Lord, report [it]. >>⁶⁴

This includes the blessings of the Dunyaa and the blessings of the Deen or where Allaah gathers the good of the Dunyaa and the Hereafter, as is mentioned in this Ayaah and the previous Ayaah, which is the saying:

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ () وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

<< We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good. And the reward of the Hereafter is better for those who believed and feared Allaah. >>⁶⁵

It is required for the slave of Allaah to remind himself, when in a state of ease and happiness, of his condition when he had hardships and was sad so that he can increase in his thankfulness and praise to Allaah. This is why Yusuf said:

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ

<< And He was certainly good to me when He took me out of prison and brought you [here] from Beduin life >>⁶⁶

From the benefits:

That it is essential for the slave of Allaah to always beseech Allaah to affirm his Eemaan, and that the slave of Allaah implements the means that lead towards that. He asks Allaah for a good ending and the perfection of blessings and, with the blessings that occur, he requests from His Lord that Allaah completes them upon him and gives him a good result, as Yusuf *-alayhi Salam-* said:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ

تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي بِالصَّالِحِينَ

⁶⁴ [Dhuha: 11]

⁶⁵ [Yusuf: 56-57]

⁶⁶ [Yusuf: 100]

<< My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter.

Cause me to die a Muslim and join me with the righteous. >>⁶⁷

This was not Yusuf wishing for death, as some have presumed, rather it was him supplicating to Allaah for a good end and that Allaah caused him to die upon Islaam, just as the slave of Allaah requests this from his Lord at all times.

From the benefits:

Is that Allaah blessed Yusuf with pardoning his brothers with kindness, and he forgave them for what had occurred in the past. He promised them that he would not blame them in the future and that he would not mention anything of that discord at all because it caused them pain and caused them to be sad while they had shown complete regret for what they had done. This is why he said:

بَعْدَ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي

<< after Satan had induced [estrangement] between me and my brothers. >>⁶⁸

Here Yusuf did not say that estrangement was induced upon them, rather Yusuf actually attributed the action to Shaytaan, who had separated Yusuf from his brothers. This statement of Yusuf is due to him having perfection in generosity, nobility and a complete sense of honour.

From the benefits is:

What this great story contains of clear evidences of the Message of Muhammad -*sallAllaahu alayhi wa sallam*- whereby the Messenger Muhammad -*sallAllaahu alayhi wa sallam*- related the truth as it really occurred. He -*sallAllaahu alayhi wa sallam*- did not read any of it from the previously revealed books, nor did he sit with someone who knew the story or learn it from anyone, it is nothing but revelation, which Allaah revealed to him. This is why Allaah said:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا

⁶⁷ [Yusuf: 101]

⁶⁸ [Yusuf: 100]

<< That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. >>⁶⁹

Allaah mentioned this meaning in the story of Yusuf regarding other Prophets too because the unseen is of two types:

The First:

Matters in the past, knowledge of which had been erased, which Allaah then informed of.

The Second:

Matters of the future, news of which Allaah informed of before they occurred, they continue to take place one after the other, just as the Messenger *-sallAllaahu alayhi wa sallam-* mentioned in the Book of Allaah and in the Sunnah of His Messenger which are all evidences for his *-sallAllaahu alayhi wa sallam-* Message.'



⁶⁹ [Hud: 49]

Chapter 7: The Soul Inclines Towards Evil

The saying of Allaah Ta'ala:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

<< Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). >>⁷⁰

This is evidence for the description of the essence of the soul - it does not leave this description of inclining towards evil except with Allaah's mercy and concern from Him, because the soul is oppressive and ignorant. Nothing comes from oppression and ignorance except every evil. Therefore, if Allaah has mercy on His slave and blesses him with beneficial knowledge and makes him follow a path of justice in his manners and his actions, then his soul loses this description, finds tranquility in the obedience of Allaah and His remembrance and does not command its companion except to do good, and this leads to the grace of Allaah and His reward.

Allaah Ta'ala said:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ () ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً () فَادْخُلِي فِي عِبَادِي () وَادْخُلِي جَنَّاتِي

<< (It will be said to the pious): 'O (you) the one in (complete) rest and satisfaction! 'Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him! 'Enter you, then, among My honoured slaves, "And enter you My Paradise!'">>⁷¹

Therefore, it is upon the slave of Allaah to work on himself to rectify his soul, and to take this despised characteristic out of it, which is that the soul inclines towards evil. This is done by striving and having the best of manners, asking Allaah to be continuous upon that and repeating the following narrated supplication plentifully:

⁷⁰ [Yusuf: 53]

⁷¹ [Fajr: 27-30]

‘O Allaah guide me to the best of actions and manners, no-one guides to the best of them except You, and turn me away from evil actions and evil manners no-one can turn me away from their evil except You.’⁷²

In the context of the story of Yusuf, there are many different points showing the excellence of knowledge, there is an explanation that it is a reason for attaining high status in this world and the Hereafter and that it is the cause of for rectification in the Deen and in this world.

Yusuf did not achieve what he achieved except with knowledge. This is why his father said to him:

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

<< Thus will your Lord choose you and teach you the interpretation of dreams (and other things) >>⁷³

The time that Yusuf *-alayhi sallam-* stayed with the Azeez of Misr was a blessing for him because he was free to gain knowledge. He achieved the status of Ihsaan (perfection in worship) with knowledge and, likewise, he left prison in a state of honour and nobility due to knowledge. He held high rank with the King of Misr - the King personally employed him to work for him after he had spoken to Yusuf and found that he had knowledge. Yusuf *-alayhi sallam-* then organized and managed the state of the people in the lands of Misr by rectifying their worldly matters.

He correctly organized the manner in which to preserve the stores of the land, he dealt with this matter and distributed them with knowledge. At the end of his time, he requested his Lord to give him authority in the Dunyaa, with knowledge, when he said:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

<< ‘My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one

⁷² Collected by Muslim & Tirmidhi

⁷³ [Yusuf: 6]

submitting to Your Will), and join me with the righteous.' >>⁷⁴.

The excellence of knowledge and its magnificent benefits continue to be for the present and the future, they cannot be enumerated or limited.

From the benefits:

Just as the cure for illnesses is using real medicines, likewise they can also be cured using divine means, to the extent that there are illnesses that can be cured with this type of treatment which cannot be cured with other types of treatments.

Yaqoob *-alayhi sallam-* lost his eyesight due to sorrow and went blind, then Allaah cured him and returned his eyesight through Yusuf's shirt when they threw it on his face - his eyesight was restored with the scent of Yusuf. The disease of his eyes was because of his sorrow for Yusuf, so the shirt off Yusuf's body became the only cure, by the permission of Allaah.

As for those who said that the shirt was from Paradise, then they have no proof for that.

Allaah is capable of curing him without using any such means, however Allaah is Hakeem (the Most Wise), He made matters occur via different means, due to reasons and via different rules which may or may not lead people's intellects to understand.

Similar to this is what happened to Ayoob *-alayhi sallam.* The disease and the harm that afflicted him reached the extent that it was impossible to cure him and the doctors were unable to treat him. So when Allaah wanted to cure him, He commanded Ayoob to strike the ground with his foot and a spring of cool water came up, Allaah commanded him to drink from it and wash with it. Then Allaah removed that which was inside of him and that which was evident from the harm of disease, and returned him to the best of what can be seen.

Allaah Ta'ala said:

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

⁷⁴ [Yusuf: 101]

<< (Allaah said to him): ‘Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink.’ >>⁷⁵

So Allaah Ta’ala cures His worshippers with medicines and known tangible means, and with divine means:

وَإِنْ يَمَسُّنَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

<< And if Allaah touches you with harm, none can remove it but He >>⁷⁶

Similarly, Allaah Ta’ala brings something into existence through known, tangible means and likewise through divine means which intellects cannot comprehend, like miracles of the Prophets and the Aawliyyaa (those who are close to Allaah) or by Allaah’s signs and universal Ayaat. He is praised for these and for the first type.

From the benefits:

Is the permissibility to seek and request things from the creation, especially kings, when there is a need for it, due to the saying of the brothers of Yusuf:

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

<< ‘O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allaah does reward the charitable.’>>⁷⁷.

They asked for preference in dealings and charity without having to pay anything back. Indeed I have specifically mentioned about asking from kings because kings are not entreated for their own wealth, rather they are entreated for wealth from the treasury, which is for the general benefit of everyone, the most important of which is removing harm from those who are in need.

From the benefits:

⁷⁵ [Saad: 42]

⁷⁶ [Ana’am: 17]

⁷⁷ [Yusuf: 88]

That ignorance - just as it applies in respect to not having knowledge –also applies to not having gentleness and to committing sins, due to the saying of Allaah:

وَأِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنَّ مِنَ الْجَاهِلِينَ

<< Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant. >>⁷⁸

And His saying:

هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

<< ‘Do you know what you did with Yusuf and his brother, when you were ignorant?’>>⁷⁹

Here it does not mean not having knowledge rather it means not acting upon that knowledge and plunging into sin.

From that is the saying of Musa –*alayhi sallam*:

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

<< ‘I take Allaah's Refuge from being among *Al-Jâhiloon* (the ignorant or the foolish).’>>⁸⁰

And Allaah’s saying:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

<< Allaah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards.>>⁸¹

⁷⁸ [Yusuf: 33]

⁷⁹ [Yusuf: 89]

⁸⁰ [Baqarah: 67]

⁸¹ [Nisa’: 17]

Everyone who disobeys Allaah is ignorant in respect to not acting upon knowledge because he is ignorant of real knowledge (i.e. the more a person learns the more he realizes he is ignorant). However, he is still obliged to act upon the knowledge he has.

From the benefits:

The saying of Allaah Ta'ala:

وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

<<and for him who produces it is (the reward of) a camel load; I will be bound by it.>>⁸²

This is used as a proof for three aspects from the different aspects of knowledge:

- 1) rewarding someone for carrying out work which is difficult to determine precisely.
- 2) Guarantees for wealth.
- 3) Sponsorship of a person.

Because His saying: << and for him who produces it is (the reward of) a camel load >> is a form of rewarding someone for carrying out work difficult to determine precisely and of making something understood or closer to being understood - like the equivalent of a camel load of goods, since that payment is understood to the one who works for him. Therefore, regardless of whether an action is known or unknown, this is permissible due to the benefit to the one who needs work done and to the worker.

As for his saying: << I will be bound by it>> means a guarantor and sponsor, and it is for documented contracts that are bound within rights and by which dealings and their requirements are fulfilled.

From the benefits:

That by implementing the Sharia' there is rectification for the land and country and so matters proceed correctly. Sinning, like stealing and other crimes, causes corruption on the earth; due to their saying:

تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ

⁸² [Yusuf: 72]

<< ‘By Allaah! Indeed you know that we came not to make mischief in the land, and we are not thieves!’ >>⁸³

How many times has it been mentioned clearly in the Qur’aan that sinning and opposing the Messengers corrupts the earth and that following the Messengers is absolute rectification, the rectification of the Deen and the Dunyaa.

From the benefits:

An indication of a major principle which Allaah re-iterates and makes clear in His Book: that every soul will earn what it will from goodness and reward and it will earn what it will from evil and punishment, and that no bearer of burdens will bear the burden of another due to His saying:

مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لظَالِمُونَ

<< ‘Allaah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimoon* (wrong-doers).’ >>⁸⁴

From the benefits:

The encouragement to implement those means which lead to goodness and guard against disliked matters.

There are places in the story of Yusuf, which indicate this major principle, that you utilise means whilst seeking aid from Allaah and trusting in Him. Yaqoob *-alayhi sallam-* took the means he had control over when he entrusted his sons with Yusuf *-alayhi sallam-*, then with Yusuf’s brother when he sent him with them saying:

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

<< But Allaah is the Best to guard, and He is the Most Merciful of those who show mercy.>>⁸⁵

⁸³ [Yusuf: 73]

⁸⁴ [Yusuf: 79]

⁸⁵ [Yusuf: 64]

Also if problems distress the slave of Allaah and he is overcome by calamities, then it is upon him to be patient and seek aid from Allaah against those things. When the brothers of Yusuf did what they did and Yaqoob *-alayhi sallam-* was overcome with a major calamity he said:

وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

<< And it is Allaah (Alone) Whose help can be sought against that which you assert >>⁸⁶

Likewise, patience upon obedience, being patient with abstaining from prohibitions and patience with calamities cannot be complete and a person cannot triumph over them except by seeking aid from Allaah. Also, a slave of Allaah must not rely upon himself. Yusuf said:

وَأِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

<< Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant. >>⁸⁷



⁸⁶ [Yusuf: 18]

⁸⁷ [Yusuf: 33]

Chapter 8: The comparison of the Truth and Falsehood

From the benefits of the story:

Is guidance to a beneficial method from the different methods of debating, and the comparison of truth and falsehood, which is a clarification of the truth, good and the benefits from it - present and future - and what opposes them from falsehood.

Allaah Ta'ala said about the *Dawa'* of Yusuf to Tawheed:

<< "O two companions of the prison! Are many different lords (gods) better or Allaah, the One, the Irresistible? >>

It mentions the ugliness and evil condition of what constitutes Shirk and following false suspicions, and that every group of those who commit Shirk has a deity that they worship, whether it is fire, an idol, a grave, a dead person, or other different deities that are worshipped which do not possess benefit or harm, death or life, or resurrection for themselves or for the people.

Every group regards the other as misguided whereas they are all misguided and ruined, so are these lords and deities better or Allaah Al-Qahhar (The Ever-Forceful)?

So there are three great general Characteristics mentioned about Him: (i) that Allaah has Names and lofty Characteristics, (ii) from Him are all the blessings and (iii) with that, Allaah has the right of being the deity - the deity of the people on the earth and those in the heavens. He actually is the deity in the heavens and He is the deity of the earth, and He is the One Alone who has all the perfect Characteristics, The One Alone with the Characteristics of al-Jalaal (Magnificence) and al-Jamaal (Beauty), who has no associate in anything from His actions; and He is The Ever-Forceful in everything.

All of the worlds, the heavenly and the earthly, all of them are subject to and compelled by Allaah's power and strength, submitting to Allaah's Magnificence and humbling themselves for His Glory and His Might. It is He who has these Great Characteristics, so worship is not appropriate except for Him Alone, who has no associate.

From its benefits:

That the upright religion, which all the Messengers and their followers are upon is the worship of Allaah Alone, who has no associate. Due to the saying of Allaah Ta'ala:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ

<< The command (or the judgement) is for none but Allaah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion>>⁸⁸

So it is the straight Deen, established with belief, manners and deeds without which the matters of the Deen and the Duniya cannot be correct or upright.

From its benefits:

The obligation of acknowledging Allaah's blessings of the Deen and the Dunyaa due to His saying:

ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ

<< This is from the Grace of Allaah to us and to mankind, >>⁸⁹

Allaah is He who blessed us with well-being and provision and what follows on from that. Allaah is He who blessed us with the blessings of Islaam, Eemaan, obedience and what follows on from that. So it is upon the slave of Allaah to acknowledge this with his heart and proclaim it and seek aid with that in obedience to the One Who gives blessings.

From its benefits:

That Ihsaan (perfection of worship) in the worship of Allaah and Ihssan to the worshippers of Allaah is a means by which knowledge is learned and by which the good of the Dunyaa and the Hereafter is acquired, due to his saying:

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

<< And when he [Yusuf] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinoon* (doers of good).>>⁹⁰

⁸⁸ [Yusuf: 40]

⁸⁹ [Yusuf: 38]

And Allaah's saying:

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ () وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

<< We bestow of Our Mercy on whom We please, and We make not to be lost the reward of *Al-Muhsinoon* (the good doers). And verily, the reward of the Hereafter is better for those who believe and used to fear Allaah>>⁹¹

So Allaah made Ihsaan a means to achieve this lofty/noble level.

From its benefits:

Having insight into desired ends lessens the hardships which are encountered when using their means. So when a slave of Allaah knows what the matter will be and that it leads him to the good of the Dunyaa and the Hereafter, then hardship becomes easier for him, and (this knowledge) comforts him whole-heartedly, due to the saying of Allaah Ta'ala :

وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

<< and We inspired in him:"Indeed, you shall (one day) inform them of this their affair, when they know (you) not.">>⁹²

So it was revealed to Yusuf *-alayhi sallam-* in this troublesome and difficult situation, that the matter would become easy and comfortable. So, after the abuse which stemmed from what Yusuf's brothers did to him, there would be a good influence upon them and the end would be a praiseworthy one.

In this is kindness and comfort and a lessening of afflictions which is from the greatest blessings of Allaah upon the slave of Allaah. This is why the clear meaning that Allaah reminds His slaves of when there are difficulties and troublesome matters, is that there is a reward as subsequent goodness and there is good news of virtue from Allaah.

Allaah Ta'ala said:

⁹⁰ [Yusuf: 22]

⁹¹ [Yusuf: 56-57]

⁹² [Yusuf: 15]

إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ

<<if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allaah (for the reward, i.e. Paradise) that for which they hope not>>⁹³

The saying of Allaah Ta'ala:

<< they all agreed to throw him down to the bottom of the well >>⁹⁴, is a proof that all of Yusuf's brothers returned to the opinion of the one brother who said:

لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ

<< "Kill not Yusuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers.">>⁹⁵.

Just like the saying: << Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants." So his Lord answered his invocation and turned away from him their plot. >>⁹⁶ is an evidence that the women (at the banquet) assisted the wife of Azeez against Yusuf and they began to tempt him with this action. So after what they saw of the dazzling beauty of Yusuf, they became helpers for the wife of Azeez after they had previously blamed her, saying:

امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

<< "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error.">>⁹⁷

From its benefits:

Contracts are established on what is presented and alluded to, through statements and actions.

⁹³ [Nisa: 104]

⁹⁴ [Yusuf: 15]

⁹⁵ [Yusuf:10]

⁹⁶ [Yusuf: 33-34]

⁹⁷ [Yusuf :30]

There is no difference between charitable contracts and profitable contracts, because Yusuf returned the goods that his brothers had brought to barter with for provisions of food, and they did not even know that he had returned the goods. When they eventually opened their baggage they found their goods had been returned. This took place without there being any type of verbal acceptance because the action and acceptance indicate that the deal was accepted.

Chapter 9: How did the place where Yusuf –*alayhi sallam*- was, remain unknown to Yaqoob –*alayhi sallam*- ?

If it is said: how was the place where Yusuf was hidden from Yaqoob –*alayhi sallam*, since there was only a small distance between them, when, also it had been a long period of separation and he had a strong, great urge to see Yusuf, he knew that Yusuf –*alayhi sallam*- was alive, and he had a fervent desire to meet him.

The reply to this question is: this is not strange, due to the power of Allaah. Indeed, the means, even if they are very powerful cannot escape the **Qada (the command)** of Allaah and His **Qadr (predestiny)**. Indeed Allaah did not want them to meet except at the time He had appointed, and in the state, Allaah wanted, since He had a great wisdom regarding this.

When Allaah wants something for a specific time, He decrees –tangible or intangibly- means or symbolic ways which prevent achieving that thing before its specified time, just as Allaah decrees the means for what He wants to be achieved; so the means are in the Hand of The Almighty and All-Wise.

Therefore, circumstances of Yusuf –*alayhi sallam*- are not stranger than the story of Bani Isra’el when they were ordered to enter the holy land yet refused.⁹⁸ Even though they were a great Ummah and the place was a short distance away. They wandered between many villages and towns, for a time period of forty years. They were not guided to the path they intended, and it was not easy for them to find someone to direct them to their destination.

Likewise the companions of the cave remained in their cave for three hundred and nine years even though they were in a cave near a great city, but no-one encountered them in this long period due to it being a matter that Allaah had wanted.

These matters and those similar to them are an evidence of the perfect Power of Allaah and His Wisdom, as Yusuf –*alayhi sallam*- remained for a period – and Allaah knows best the time – while he was in the house of Azeez and a period while he was in prison, he was then promoted to administer the kingdom.

When did it ever occur to anyone that he would go from being a slave, to a prisoner to being a great king?

Then Allaah appointed a period during which it is presumed he became well-known by a title as a

⁹⁸ The story is mentioned in Soorah Ma’idah: 20-26

minister for the king, yet before that nearly no one even knew his name, as is the case with kings and their likes. This is why when his brothers kept coming back to him, he recognized them but they did not recognize him, since he had the splendour of leadership. Also, because they separated from him when he was young and they did not see him again until after he had grown up. It is known that the features of a person change when he reaches older age, and Allaah knows best.

This is looking at the issue from the perspective of Yaqoob and his sons. As for the perspective of Yusuf, then he knew [about returning to his family] and intended to delay it, so that the decreed period reached its end. This is why, even though his brothers kept coming back to him and he recognized them, he did not let them know who he was and he did not call for his parents and family except at the conclusion of the affair.



Chapter 10: The Stance of the chosen ones of Allaah when Afflictions occur

The saying of Allaah Ta'ala of Yaqoob when his sons first carried out what they did to their brother Yusuf:

بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

<< Nay, but your ownelves have made up a tale. So (for me) patience is most fitting. And it is Allaah (Alone) Whose help can be sought against that which you assert. >>⁹⁹

Likewise, what Yaqoob said when the when the trial became extremely difficult for him when his other son was detained:

بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

<< ‘Nay, but your ownelves have beguiled you into something. So patience is most fitting (for me). May be Allaah will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise.’>>¹⁰⁰

In what happened to Yaqoob is an evidence that if catastrophes and calamities befall those chosen ones of Allaah, initialy they confront them with patience and with seeking aid from Allaah, The Master. When these problems reach their limit, then they confront this with patience, with a desire for relief from this grief and with a desire for ease, the result being that Allaah gives them the capability to worship Him in both conditions. Then, if and when they are relieved from the trial, they face that situation with gratitude and praise for Allaah, and they come to realise more about Allaah's kindness. This is due to the saying of Yusuf:

يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ

الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

<< O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the

⁹⁹ (Yusuf: 18)

¹⁰⁰ Yusuf:83

bedouin-life, after *Shaitan* had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise.
>>¹⁰¹

From the benefits:

The saying of Allaah Ta'ala:

مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ

<<"Allaah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zalimoon* (wrong-doers).">>¹⁰²

This indicates that no bearer of burdens shall bear the burden of another; and from this point is a specific issue which is that being good can only be deemed so if it does not include a prohibited action or include leaving an obligation. Yusuf's brothers requested him to be good to them by freeing one brother so he could go back to his father, and that Yusuf take one of them instead in his place, but Yusuf refused and said: << "Allaah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrong-doers).">>¹⁰³

Therefore, if Ihsaan (being good to someone) excludes justice then it is oppression. This is why specifying some children over others, and some wives over others, - even if it means being good to those specific people and showing favouritism to them - then this is not allowed because it is leaving justice and fairness, and those things which are similar to these matters, and Allaah knows best.

From the benefits:

That no matter which of the Ayaat of Allaah there are, the questioner who wants guidance benefits from those Ayaat, i.e. is the one who intends to know the truth and follow it, due to the saying of Allaah Ta'ala:

<< Verily, in Yusuf and his brethren, there were *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. >>

¹⁰¹ Yus:100

¹⁰² Yusuf: 79

¹⁰³ Yusuf 79

As for neglectful rejecters or stubborn opposers, then against them is the saying of Allaah Ta'ala:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ () وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

<< Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

Even if every sign should come to them, - until they see the painful torment.>>¹⁰⁴

So looking into the recited Ayaat of Allaah and the universal signs of Allaah benefits the one who intends the truth, just as Allaah Ta'ala said:

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

<< Wherewith Allaah guides all those who seek His Good Pleasure to ways of peace>>¹⁰⁵

Look how many benefits there are in the Qur'aan, that restrict gaining benefit to the person who actually intends the truth, for example: 'Indeed there are Ayaat for the believers', 'Ayaat about the Munafiqeen (hypocrites)', 'Ayaat for those who possess wisdom,' 'Ayaat for those who possess wisdom and insight'.

From the benefits:

That consultation is beneficial for all things even in reducing evil. This is why Yusuf's brothers consulted each other in what to do with him: whether they should kill him or cast him away on the earth. Then they agreed the opinion of the one they consulted; to throw him into the bottom of a well so some travellers would pick him up. Hence, there is a proof for the well-known principle: it is better to carry out the lesser of the two evils than carrying out the worse of the two.

When it was decided that the person in whose bag the golden bowl was found would be detained, Yusuf's brothers began arguing with Yusuf and wanted him take one of them instead, due to them knowing that this would be hard on their father. So when Yusuf refused, they then secluded themselves in private consultation. They concurred on the decision of the eldest of them, that he would remain in Misr and watch over the issue of his brother while they would go and provide for their family and inform their father of the issue in detail. There was no doubt that the elder brother staying behind in

¹⁰⁴ [Yunus: 96-97]

¹⁰⁵ Maidah: 16

Egypt was easier on Yaqoob and more promising for achieving the end goal. In this, is a type of compassion which the elder brother had for his two brothers Yusuf and Benjamin, this is why he said: << Maybe Allaah will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise." >>¹⁰⁶



¹⁰⁶ Yusuf: 83

Chapter 11: That What is Well-Known cannot be Contradicted by Doubt & Presumptions

Indeed Yaqoob did not believe his sons when they said: 'that Yusuf was eaten by a wolf' nor when they produced their 'evidences' to prove their claims and their alleged innocence. This is because what is well-known cannot be contradicted by doubt or presumptions.

Yaqoob knew about Yusuf's dream and, perhaps other dreams eventually led Yaqoob to know Yusuf's condition and that Allaah would complete His blessing upon them, which includes Yusuf and the family of Yaqoob.

What this story also indicates to is that it is incorrect for a person to be deceived purely on the basis of the appearance of supporting evidences.

For example, when a woman and a person with whom she disputed with were brought to Shurayh for judgement, her eyes had become overwhelmed due to crying. It was said to Shurayh by some of those present: 'We are certain and have no doubt that this sad woman is the one that has been oppressed.'

Shurayh said: 'Have you not heard the story of Yusuf's brothers, when they came to their father crying in the evening? Were they the ones who were oppressed, or were they the oppressors?'

Therefore, how many times has the likes of this falsification occurred, thereby deceiving and reversing realities. This is why intelligent people keep all possibilities at the forefront of their minds, and they view matters from all different possible angles and perspectives.

This story also indicates that the leadership of the old and the young requires that the leader is strong in his competence, his trustworthiness and his knowledge of the matters of leadership. This is because when the King spoke to Yusuf and noted Yusuf's knowledge, his experience of matters, and his deep insight, he took him in to work for him and said: << "Verily, this day, you are with us high in rank and fully trusted." >>¹⁰⁷ and Yusuf said: << "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time).>>¹⁰⁸

The reason for this was due to his complete mindfulness of what was under his control, and how he administered it, and due to his complete knowledge of the ways of attaining resources of expenditure,

¹⁰⁷ Yus:54

¹⁰⁸ YUS: 55

and of good planning. Yusuf did not, initially, request leadership as many of the people of knowledge mention rather when the King saw him, he appointed him exclusively, and gave him authority over all matters, such that all matters were under his command and management. Then he requested the king that he be the only one responsible for the stores of the land, because they were the most important. Yusuf knew that his being responsible for them was more beneficial for the kingdom and the creation, and this was from Yusuf's complete sincerity and his honest insight.'



Chapter 12: Negating lies & Mistakes from the Qur'aan From All Angles

When Allaah -Ta'ala - related this great story to us in detail. He -Ta'ala- said at the end of it:

مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصَدِّيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

<< It (the Qur'aan) is not a forged statement but a confirmation of the Allaah's existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allaah] and a detailed explanation of everything and a guide and a Mercy for the people who believe.>>¹⁰⁹

Hence, Allaah negated any lies and mistakes from the Qur'aan, from all angles. He described the Qur'aan with three characteristics, every single one of them is of the greatest proof that this Qur'aan is from Allaah and that it is the truth regarding which there is no doubt.

The first characteristic: that it is a confirmation of what was before it from the Books that were revealed from the Heavens and from the speech of the faultless Messengers, those to whom Allaah sent revelation, just as Allaah – Ta'ala – said:

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

<< Nay! he (Muhammad) has come with the truth and he confirms the Messengers (before him who brought Allaah's religion - Islaamic Monotheism).>>¹¹⁰

Therefore, this Qur'aan, which Muhammad -sallAllaahu alayhi wa sallam- brought, came with the truth which confirms of his informing us of Allaah, His Angels, the Hereafter and all the unseen things of the past and the future. It is confirmation of the justice of Allaah's rulings, so He does not command except that which is good and He does not prohibit except that which is evil. Just as Allaah -Ta'ala - said:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

<< And the word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.>>¹¹¹

¹⁰⁹ Yusuf: 111

¹¹⁰ [Saffat: 37]

¹¹¹ [An'aam: 115]

It is truthful in its information, just in its rulings and its commands and prohibitions.

Also, this Qur'aan established the truth of what all the Messengers brought and it supercedes them. It agreed upon what the great principles and major legislations were, generally or specific. Also, the Messengers mentioned and gave the good news of the advent of Muhammad *-sallAllaahu alayhi wa sallam-* and what Muhammad *-sallAllaahu alayhi wa sallam-* would bring, and they were truthful in what they mentioned. Then the good news of his advent came true.

The second characteristic: that the Qur'aan is a detailed explanation of everything. This includes all that the creation is in need of, from their beliefs, their manners and their open and hidden actions in regards their religion and their worldly affairs.

Indeed Allaah explained the Qur'aan, elaborated on Tawheed and the Message and on the reward of Paradise. Likewise, Allaah explained all the truthful aspects of belief with a great, elaborate detailed explanation. There is no Book equal to it whatsoever. In it Allaah Ta'ala explained the encouragement to have sincerity and truthfulness of al-Eemaan and that the Muslim should adorn himself with beautiful manners and free himself from vile and despicable manners. He - Subhanahu wa Ta'ala- explained the way and the means by which one can attain good manners and thereby repel evil manners. Just like He -Ta'ala- explained clear rulings, good actions, the Halaal, the Haraam, goodness and evil, Allaah -Ta'ala- explained in the Qur'aan all the beneficial goals and aims of the religion and worldly matters. He - Subhanahu wa Ta'ala- explained with what means a person can reach those aims, He - Subhanahu wa Ta'ala- explained rational proofs in the Qur'aan just like He - Subhanahu wa Ta'ala- explained divine proofs.

The third characteristics is that the Qur'aan is <<a guide and a mercy for the people who believe>>, <<wherewith Allaah guides all those who seek His good pleasure to ways of peace >> <<verily, this Qur'aan guides to that which is most just and right>>.

It rectifies every situation, and is a straight path. The Qur'aan guides to the best actions and manners, it guides to all the benefits of the Deen and worldly gains, by which the Deen is established and happiness can be achieved.

The difference between guidance and mercy is that guidance is the means and way that leads to the goodness of the Dunyaa and the Hereafter. As for mercy, then that in itself is goodness and a reward which will come sooner or later.

Therefore, happiness in the Dunyaa and the Hereafter is dependant upon following this Qur'aan with knowledge and action. Allaah singled out the believers with guidance and mercy since, in reality, they are the ones who will benefit and will be guided by their Eemaan, and Allaah will increase them in guidance and mercy.

This Qur'aan is insight for all the people, the Qur'aan makes them comprehend and enlightens them regarding all that they need. There was no goodness that remained except that the Qur'aan indicated it, nor any evil except that it warned against it. The Qur'aan established the evidence against every individual, however it is a guidance and mercy specifically for the believers.

O Allaah favour us with truthful Eemaan, and make this Qur'aan a guidance and mercy for us, indeed You are the One who is close and responds.

And we ask Allaah to send praise and peace upon Muhammad.

I said and wrote this, Abdurrahmaan bin Nasr bin Sa'adi the slave and the one in need of Allaah.

May Allaah forgive him and his parents and all the Muslims. Ameen.

Accordingly, I finished writing this in the month of Safr in the year 1375 A.H.

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.

Appendix I: Translation of the meanings of Soorah Yusuf¹

Soorah Yusuf

1. *Alif-Lâm-Râ.*

These are the Verses of the Clear Book (the Qur'aan).

2. Verily, We have sent it down as an Arabic Qur'aan in order that you may understand.

3. We relate unto you the best of stories through Our Revelations unto you, of this Qur'aan. And before this, you were among those who knew nothing about it (the Qur'aan).

4. Remember, when Yusuf said to his father: 'O my father! Verily, I have seen a dream of eleven stars and the sun and the moon, I saw them prostrating themselves to me.'

5. His father said: 'O my son! Do not relate the dream to your brothers, in case they arrange a plot against you. Verily! *Shaytan* is an open enemy to man!

6. 'Thus will your Lord choose you and teach you the interpretation of dreams and other things and perfect His Favour on you and on the offspring of Ya'qoob (Jacob), as He perfected it on your fathers, Ibraheem (Abraham) and Ishaque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.'

7. Verily, in Yusuf and his brethren, there were *Ayaat* (proofs & signs, etc.) for those who ask.

8. When they said: 'Truly, Yusuf and his brother (Benjamin) are more loved by our father than we are, but we are *'Usbah* (a strong group). Really, our father is in plain error.

9. 'You should kill Yusuf or cast him out to some other land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before having committed the sin).'

10. One from among them said: 'Do not kill Yusuf, but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers.'

11. Yusuf's brothers said: 'O our father! Why do you not trust us with Yusuf, - when we are indeed his well-wishers?'

12. 'Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.'

13. Ya'qoob said: 'Truly, it saddens me that you should take him away. I fear that a wolf might devour him, while you are careless of him.'

14. They said: 'If a wolf were to devour him, while we are *'Usbah* (a strong group) to guard him, then surely, we are the losers.'

15. So, when they took him away, they all agreed to throw him to the bottom of the well, and We inspired in him: 'Indeed, you shall one day inform them of this, their affair, while they will not know who you are.'

16. And they came to their father in the early part of the night weeping.

17. They said: O our father! We went racing with one another, and left Yusuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.

18. And they brought his shirt stained with false blood. Ya'qoob said: 'Nay, but your own selves have made up a tale. So patience is most fitting for me. And it is Allaah Alone Whose help can be sought against that which you assert.'

19. And there came a caravan of travellers; they sent their water-drawer, and he let down his bucket into the well. He said: 'What good news! Here is a boy.' So they hid him as merchandise (a slave). And Allaah is the All-Knower of what they did.

20. And they sold Yusuf for a low price, - for a few Dirhams. And they were of those who regarded him as insignificant.

21. And a man from Egypt who bought him, said to his wife: 'Make his stay comfortable, he may profit us or we shall adopt him as a son.' Thus did We establish Yusuf in the land, that We might teach him the interpretation of events. And Allaah has full power and control over His Affairs, but most men do not know.

22. And when Yusuf attained full manhood, We gave him wisdom and knowledge (the Prophet hood), thus We reward the *Muhsinoon* (doers of good).

23. And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: 'Come on, O you.' He said: 'Allaah forbid! Truly, your husband is my master! He made my stay agreeable! (So I will never betray him). Verily, the *Zalimoon* (evil-doers) will never be successful.'

24. And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal intercourse. Surely, he was one of Our chosen, guided slaves.

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her husband at the door. She said: ‘What is the punishment for him who intended an evil design against your wife, except that he be put in prison or given a painful torment?’

26. Yusuf said: ‘It was her that sought to seduce me,’ - and a witness of her household bore witness saying: ‘If it is that his shirt is torn from the front, then her tale is true and he is a liar!

27. ‘But if it is that his shirt is torn from the back, then she has told a lie and he is speaking the truth!’

28. So when her husband saw his shirt torn at the back; he said: ‘Surely, it is a plot of you women! Certainly mighty is your plot!’

29. ‘O Yusuf! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful.’

30. And women in the city said: ‘The wife of Al-‘Aziz is seeking to seduce her slave, indeed she loves him violently; verily we see her in plain error.’

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife to cut food with, and she said to Yusuf: ‘Come out in front of them.’ Then, when they saw him, they exalted him at his beauty and in their astonishment cut their hands. They said: ‘How perfect is Allaah! This is no man! This is none other than a noble Angel!’

32. She said: ‘This is the young man about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.’

33. He said: ‘O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.’

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

35. Then it appeared to them, after they had seen the proofs of his innocence to imprison him for a time.

36. And there entered in the prison with him two young men. One of them said: 'Verily, I saw myself in a dream pressing wine.' The other said: 'Verily, I saw myself in a dream carrying bread on my head and birds were eating thereof.' They said: 'Inform us of the interpretation of this. Verily, we think you are one of the doers of good.'

37. He said: 'No food will come to you while wakefulness or in dream as your provision, but I will inform you (in wakefulness) its interpretation before the food comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that do not believe in Allaah and are disbelievers in the Hereafter (i.e. the *Kan'âniûn* of Egypt who were polytheists and used to worship sun and other false deities).

38. 'And I have followed the religion of my fathers, - Ibraheem, Ishaque and Ya'qoob, and never could we attribute any partners whatsoever to Allaah. This is from the Grace of Allaah to us and to mankind, but most men are not thankful (i.e. they neither believe in Allaah, nor worship Him).

39. 'O two companions of the prison! Are many different lords (gods) better or Allaah, the One, the Irresistible?

40. 'You do not worship besides Him but only names which you have forged, you and your fathers, for which Allaah has sent down no authority. The command (or the judgement) is for none but Allaah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the true correct religion, but most men do not know.

41. 'O two companions of the prison! As for one of you, then he will be a servant and will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.'

42. And Yusuf said to the one whom he knew to be saved: 'Mention me to your lord (i.e. your king, so as to get me out of the prison).' But *Shaytan* made him forget to mention it to his Lord [or Satan made [Yusuf] to forget the remembrance of his Lord (Allaah) as to ask for His Help, instead of others]. So Yusuf stayed in prison a few more years.

43. And the king of Egypt said: 'Verily, I saw a dream of seven fat cows, whom seven lean ones were devouring - and of seven green ears of corn, and seven others dry. O my consultants! Explain to me my dream, if it is that you can interpret dreams.'

44. They said: 'These are mixed up false dreams and we are not skilled in the interpretation of dreams.'

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: 'I will tell you its interpretation, so send me forth.'

46. He said: 'O Yusuf, the man of truth! Explain to us the dream of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and seven others dry, that I may return to the people, and that they may know.'

47. Yusuf said: 'For seven consecutive years, you shall sow as usual and that the harvest which you reap you shall leave in ears of corn, all - except a little of it which you may eat.'

48. 'Then after that will come seven difficult years, which will devour what you have stored in advance for them, all except a little of that which you have kept stored.'

49. 'Then thereafter will come a year in which people will have abundant rain and in which they will press wine and oil.'

50. And the king said: 'Bring him to me.' But when the messenger came to him, Yusuf said: 'Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allaah) is Well-Aware of their plot.'

51. The King said to the women: 'What was your affair when you did seek to seduce Yusuf?' The women said: 'Allaah forbid! We do not know of an evil against him!' The wife of Al-'Azeez said: 'Now the truth has become manifest to all, it was I who sought to seduce him, and he is surely of the truthful.'

52. Then Yusuf said: 'I asked for this enquiry in order that Al-'Azeez may know that I did not betray him in secret. And, verily! Allaah does not guide the plot of the betrayers.'

53. 'And I do not free myself from blame. Verily, the human self is inclined to evil, except when my Lord bestows His Mercy upon whom He wills. Verily, my Lord is Oft-Forgiving, Most Merciful.'

54. And the king said: 'Bring him to me that I may attach him to my person.' Then, when he spoke to him, he said: 'Verily, this day, you are with us high in rank and fully trusted.'

55. Yusuf said: 'Set me over the storehouses of the land; I will indeed guard them with full knowledge' (as a minister of finance in Egypt, in place of Al-'Azeez who was dead at that time).

56. Thus did We give full authority to Yusuf in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We do not cause the reward of the doers of good to be lost.

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allaah and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

58. And Yusuf's brethren came and they entered unto him, and he recognized them, but they did not recognize him.

59. And when he had furnished them forth with provisions according to their need, he said: 'Bring me a brother of yours from your father; (he meant Benjamin). Do you not see that I give full measure, and that I am the best of the hosts?'

60. 'But if you do not bring him to me, there shall be no measure of corn for you from me, nor shall you come near me.'

61. They said: 'We shall try to get permission (for him) from his father, and verily, we shall do it.'

62. And Yusuf told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back again.

63. So, when they returned to their father, they said: 'O our father! No more measure of grain shall we get unless we take our brother. So send our brother with us, and we shall get our measure and truly we will guard him.'

64. He said: 'Can I entrust him to you except as I entrusted his brother [Yusuf] to you aforetime? But Allaah is the Best to guard, and He is the Most Merciful of those who show mercy.'

65. And when they opened their bags, they found their money had been returned to them. They said: ‘O our father! What more can we desire? Our money has been returned to us, so we shall get more food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy for the king to give.’

66. Ya'qoob said: ‘I will not send him with you until you swear a solemn oath to me in Allaah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.),’ And when they had sworn their solemn oath, he said: ‘Allaah is the Witness over what we have said.’

67. And he said: ‘O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allaah at all. Verily! The decision rests only with Allaah. In him, I put my trust and let all those that trust, put their trust in Him.’

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allaah, it was but a need of Ya'qoob's inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yusuf, he betook his brother (Benjamin) to himself and said: ‘Verily! I am your brother, so do not grieve for what they used to do.’

70. So when he had furnished them forth with their provisions, he put a (golden) bowl into his brother's bag, then a crier cried: ‘O you in the caravan! Surely, you are thieves!’

71. They, turning towards them, said: ‘What is it that you have missed?’

72. They said: ‘We have missed the golden bowl of the king and for him who produces it is the reward of a camel load of supplies; I will be bound by it.’

73. They said: ‘By Allaah! Indeed you know that we did not come to make mischief in the land, and we are no thieves!’

74. They [Yusuf's men] said: ‘What then, shall be the penalty of him, if you are (proved to be) liars.’

75. They [Yusuf's brothers] said: ‘The penalty should be that he, in whose bag it is found, then he should be held for the punishment of the crime. Thus we punish the *Zalimoon* (wrong-doers, etc.)!’

76. So Yusuf began to search in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yusuf. He could not take his brother by the law of the king (as a slave), except that Allaah willed it. (So Allaah made the brothers to bind themselves with their way of 'punishment, i.e. enslavement of a thief.') We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allaah).

77. Yusuf's brothers said: 'If he steals, there was a brother of Yusuf who did steal before him.' But Yusuf kept these things to himself, not revealing secrets to them. He said to himself: 'You are in a worse situation, and Allaah knows best the truth of what you assert!'

78. They said: 'O ruler of the land! Verily, he has an old father who will grieve for him; so take one of us in his place. Indeed we think that you are one of the good-doers.'

79. He said: 'Allaah forbid, that we should take anyone but him with whom we found our property. Indeed if we did so, we should be *Zalimoon* (wrong-doers).'

80. So, when they despaired of him, they held a conference in private. The eldest among them said: 'Do you not know that your father did take an oath from you in Allaah's Name, and before this you failed in your duty with Yusuf? Therefore I will not leave this land until my father permits me, or Allaah decides my case (by releasing Benjamin) and He is the Best of the judges.

81. 'Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we only testify to what we know, and we could not know the unseen!'

82. 'And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth.'

83. Ya'oob said: 'Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allaah will bring them all back to me. Truly He! only He is All-Knowing, All-Wise.'

84. And he turned away from them and said: 'Alas, my grief for Yusuf!' And he lost his sight because of the sorrow that he was suppressing.

85. They said: 'By Allaah! You will never cease remembering Yusuf until you become weak with old age, or until you be of the dead.'

86. He said: 'I only complain of my grief and sorrow to Allaah, and I know from Allaah that which you know not.'

87. 'O my sons! Go and enquire about Yusuf and his brother, and never give up hope of Allaah's Mercy. Certainly no one despairs of Allaah's Mercy, except the people who disbelieve.'

88. Then, when they entered unto Yusuf, they said: 'O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us a full measure and be charitable to us. Truly, Allaah does reward the charitable.'

89. He said: 'Do you know what you did with Yusuf and his brother, when you were ignorant?'

90. They said: 'Are you indeed Yusuf?' He said: 'I am Yusuf, and this is my brother (Benjamin). Allaah has indeed been gracious to us. Verily, he who fears Allaah with obedience to Him, and is patient, then surely, Allaah does not cause the reward of the *Muhsinoon* (good-doers) to be lost.'

91. They said: 'By Allaah! Indeed Allaah has preferred you above us, and we certainly have been sinners.'

92. He said: 'No reproach on you this day, may Allaah forgive you, and He is the Most Merciful of those who show mercy!'

93. Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family.'

94. And when the caravan departed, their father said: 'I do indeed feel the smell of Yusuf, if only you think me not a retard (a person who has weakness of mind because of old age).'

95. They said: 'By Allaah! Certainly, you are in your old error.'

96. Then, when the bearer of the glad tidings arrived, he cast the shirt over his face, and he became clear-sighted. He said: 'Did I not say to you, I know from Allaah that which you know not.'

97. They said: 'O our father! Ask forgiveness (from Allaah) for our sins, indeed we have been sinners.'

98. He said: 'I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful.'

99. Then, when they entered unto Yusuf, he betook his parents to himself and said: 'Enter Egypt, if Allaah wills, in security.'

100. And he raised his parents to the throne and they fell down before him prostrate. And he said: 'O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of prison, and brought you (all here) out of bedouin-life, after *Shaytan* had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise.

101. 'My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The only Creator of the heavens and the earth! You are my *Walî* (Protector, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.'

102. This is from the news of the unseen which We reveal by Inspiration to you (O Muhammad). You were not present with them when they arranged their plan together, and also, while they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad) ask of them (those who deny your Prophethood) for it, the Qur'aan is no less than a Reminder and an advice unto the '*Alamin* (men and Jinn).

105. And how many a sign in the heavens and the earth they pass by, while they are averse of them.

106. And most of the people do not believe in Allaah except that they attribute partners unto Him.

107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allaah, or of the coming against them of the Final Hour, all of a sudden while they perceive not?

108. Say (O Muhammad): 'This is my way; I invite unto Allaah with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allaah (above all that they associate as partners with Him). And I am not of the *Mushrikoon* (those who worship others along with Allaah or set up rivals or partners to Allaah).'

109. And We did not send before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allaah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. They were reprieved until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are *Mujrimoon* (criminals, disobedient, sinners).

111. Indeed in the stories of the Prophets, there is a lesson for men of understanding. It (the Qur'aan) is not a forged statement but a confirmation of the Allaah's existing Books [(Torah), (Gospel) and other Scriptures of Allaah] and a detailed explanation of everything and a guide and a Mercy for the people who believe.

An amended version of the translation by Muhammad Muhsin Khan
