Surah Yusuf (12) - Nouman Ali Khan

Intro:

One of the most unique surahs in the Qur'an, especially in structure. In context of revelation it is most similar to surah Taha because of the following reasons;

The Bani Isra'eel (Israelite Jews) at the time of Prophet Muhammad (sal Allahu alayhi wasalam) asked in riddle form the following questions:
1 - Why did the Israelites (Ya'qub and his sons) leave Palestine and move to Egypt? (surah Yusuf explains this.)
2 - Why did the Israelites leave Egypt and return to the Holy Land (in Palestine?) (surah Taha explains this through the story of Moses in the most detail.)
3 - Which Prophet was blind and had many sons? (Surah Yusuf explains this, the blind Prophet referring to Ya'qub [Jacob.])

All these questions were put forwards as riddles, some of the Israelites at the time of Prophet Muhammad themselves didn't know the answers to these questions. So if Prophet Muhammad (sal Allahu alayhi wasalam) is a Messenger of God, he would tell these answers.

This is one of the reasons this surah was revealed.

Place of Revelation:

This is a Makki surah, although some say it has parts which were revealed in Madinah. However the majority of scholars say it is a Madani surah in its entirety.

Time of Revelation:

'Aam al Huzn (the Year of Sadness), when the Quraysh polytheists had boycotted the Muslims entirely, and the two beloved ones of Allah's Messenger (sal Allahu alayhi wasalam) passed away; Abu Talib, and Khadijah.

The word Yusuf (although not an Arabic name) matches with the Arabic word Asaf = Extreme sorrow (i.e. Ya Asafa! means 'O sorrow!' (to express how sad something is).)

Ayah 1:
الرَّبِّ تَلَّكَ آيَاتُ الْكِتَابِ الْفَقِيرٍ

Alif-Lam-Ra - those are the signs of the Clear Book.

Ayah 2:
إِنَّا أُنْزَلْنَاهُ فَرَآناً عَرَبِيًا لَّعَلَّكُمْ تَعْقِلُونَ

No doubt it is We who sent it down an Arabic recital so you understand.

We learn;
1 - Allah is telling us that He sent it down (iNzaal) after He had spoken it in Arabic.
2 - The Qur'an can only be in Arabic. Translations are not Qur'an, but its meanings only.

Six Prophets' were commonly known to the Arabs and Jews; Shu'aib, Ibrahim (Abraham), Saalih, Noah, and others (mentioned in tafseer Surah Hud).

Prophet Yusuf was not one of the well known Prophets'.

Furthermore, if people wanted to access such knowledge, they would have to know Hebrew (Jewish language), and Aramaic (Syrian language).

So Allah is saying He sent it down in a clear Arabic language, so the Arabs and arab-Jews could understand.

So this knowledge coming in the Arabic language was a proof that Muhammad (peace be upon him) is really a Messenger of God.

Ayah 3:
We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.

We (Nahnu), NaQuSSu (We Narrate)

Allah is emphasising twice that it is He who is narrating the best (aHsan) of stories.

QaSSa - to Trace Footsteps (i.e. Following someones footprints). So QuSSa are stories which have been footstepped/repeated and followed over and over again along the generations.

This story was passed onto the Jews by their parents. By Allah telling us that He narrates the best stories, it implies even the Jews considered it an amazing story which they read to their children. Surprisingly even the Muslims consider this the best story they narrate to each other.

'With this Qur'an We revealed to you, and before this you were from those who were completely unaware (ghaafil)'

Ghaafil = intellectually unaware. It can also mean spiritually unaware when someone is forgetful while they are sinning.

In this context, it means that Allah's Messenger (sal Allahu alayhi wasalam) was intellectually unaware of this story before the revelation.

'kunta min qablu la min al ghaafileen' (you were from those who were unaware).
Meaning: the Arabs did not know the story of Prophet Yusuf.

The Best of Stories:

This story has alot of lessons from it which will directly effect you and your life. The problem is alot of people narrate this story in their own words (paraphrased) and not according to the Qur'an's words, so alot of the beauty in meaning is lost. Ustadh Nouman will use the words of the Qur'an, their meaning and context to explain how this is the best of stories, with a secret message at the end.

Overview of Surah:
1 - Allah doesn't tell us even the names of the characters. The only 2 names given are Yusuf, and Ya'qub. That's because Allah wants us to focus on the most important details and lessons from the surahs. The tafaseer mention names of the people from often Israeeliyaat (biblical) sources.

2 - The only place mentioned is Egypt, not even Syria. Why? To answer the question of the Jews who challenged the validity of Prophet Muhammad (sal Allahu alayhi wasalam.)

**BEGINNING OF THE STORY:**

**Ayah 4:**

رَأَيْتُ أَحْدَ عَشَرَ كُوكْبَاتٍ وَشَمَّسَ وَقَمَرَ رَأَيْتُهُمْ لَي سَاجْدَيْنَ إِذْ قَالَ يُوسُفُ لأَبِيِّهِ يَا أَبِيْ إِنِّي

[Of these stories mention] when Yusuf said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

**The Scene:**

Yusuf is a child and goes to his father and says;

Ya Abatee = O my beloved father.

Similar word:
Ya Abee = O my father.

This shows that Yusuf has been taught good manners from a young age.

Innee = Surely I.. (Inna is used to Remove doubt.) Yusuf has had such a strange dream that he is saying 'No doubt I had a dream...'

Ahada ashara = 11 / eleven

Kawkaban - big stars or planets.

Similar word:
Najm - refers to only stars.

'and the Sun (Shams) and the Moon (Qamar) prostrating to me'

Shams (Sun) - Feminine word (Mother)
Qamar (Father) - Masculine word (Father)
Yusuf then says;

**Ra'aytu-hum lee saajideen**

By him repeating the word; Ra'aytu-hum (I saw them) - it shows that he had paused, due to his shock, and it's possible Prophet Ya'qub/his father encouraged him to continue telling his dream.

O my beloved father, I no doubt saw (Ya Abatee innee Ra'aytu..)... I saw them (Ra'aytu-hum), prostrating, especially for me.

This shows Nabi Yusuf’s shock and maturity in conveying his dream.

We afterwards will find out the stars refer to his 11 brothers, and the Sun refers to the Mother and the Moon refers to the Father Ya'qub. Allah knows best.

It's possible Prophet/Nabi Yusuf knew what that meant, so he was shocked his brothers would prostrate to him, and even his mother, and even his father who he knew was a Prophet of Allah!

**Grammar**:  
By using the 'living' (masculine 'aaqil [intellect]) plural Saajideen, instead of Saajidaat (female plural used for Objects).

By Prophet Yusuf saying 'Saajideen' he is saying that he knows it is humans who will prostrate to him.  
This is why he is even more shocked as a child.

**Fatherhood**:  
Allah is hinting to us to listen to our children from a young age, even the dreams he tells. This is why Prophet Ya'qub is highlighted as a role model father in the Qur'an.

**Ayah 5**:

مَبْيِنَ قَالَ يَا بَنِيَّ لا تَفْصِّلُوا رُؤْيَاهُ عَلَىٰ إِخْوَتِكُمْ فَيُكْيِدُوا لَكَ كَيْنَا إِنَّ الشَّيَاطِينَ لَيَسُرُّونَ عَنْهُ

He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy."
Ya Bunayya - O my beloved son.

Similar word:
Ya ibni - O my son.

So we see Prophet Ya'qub hugging his son in a loving way or putting him close and saying to him;

'Don't tell your story to your brothers, otherwise they will Kayd/plot against you'

Kayd - plot which might be for you or against you.

Similar word:
Makr - plot to harm

Prophet Ya'qub knows that even the younger brother BinYameen (Benjamin) who is innocent might even accidentally tell the dream to his brothers. So secrecy needs to be kept to avoid jealousy between brothers and sisters.

We also see that you have to do your best to raise children in a good Islamic way, but when they're older, they might change their ways and become sinful in their attitudes. Just like the sons of Ya'qub and Noah. Your job is to raise them well, but in their adulthood they are responsible for themselves.

'Surely shaytaan is to the human a clear enemy'

Prophet Ya'qub blames shaytaan for the evils, because saying you hate your children is not the main problem. Shaytaan is always the clear enemy who we clearly oppose and hate.

Ayah 6:

And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

'That is how your Master has chosen you (ijtibaa)....'

Ijtiba - choose based on Qualifications.

Similar words:
Ya'qub knew this child is clever, he knows dreams, he can even interpret them, and even the way he uses the right words to explain them shows he is special.

Wa Yu'allimu-ka Min ta'weeli al ahaadeeth - 'He is teaching you from the Interpretations of dreams'

ta'weel - figure out something not clear

Similar words:
- iftaa (i.e. fatwa) - figure out something complicated
- ta'beer - figure out dreams and their meanings.

So Ya'qub is saying that Allah is and will continue (MuDaari' [present-future tense]) teaching you the;

i - interpretations of dreams,
ii- interpretations/ta'weel of things which are not clear.

'And He will complete His favour on you and the family of Ya'qub'

So Ya'qub feels positive that this child of his is part of the favour of Allah on the family of Ya'qub, who is the son of a Prophet (Isaac/Ishaq), the son of a Prophet Ibraheem (Abraham.)

Prophet Ya'qub might even feel that this son of his will be another Prophet after him, so he loves him even more.

Parenthood:

1 - Prophet Ya'qub is praising his son, giving him positive attention for his future, making him confident and giving him encouragement of him having a good future. All this and Yusuf has not even done anything except have a dream.

This is an excellent father who Allah is praising in the Qur'an, may Allah make us like him, ameen.

2 - Even though Prophet Ya'qub Warned his son first about not narrating the dream to his brothers, we see that he followed it with praises and Positive encouragement. So parents need to do both warn and praise to guide their children.
We see Prophet Ya’qub extremely happy with this son of his, Yusuf, who is sitting next to him, both with big smiles on their faces.

But Prophet Ya’qub didn't know how much trials and tests his son would go through before reaching this high status. Yet amazingly, he says true words; 'Surely your Master is Knowing, the Wise'.

**Ayah 7:**

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّاِبِينَ

Surely already; In Yusuf, and his brothers - there have been lots of miraculous signs for those who ask.

We learn that:
1 - The lessons in this surah are miraculous signs.
2 - We should focus on Yusuf AND his brothers to learn Allah's miraculous wisdoms.
3 - There are enough signs ALREADY for those [Jews] who asked about Yusuf (and where he moved to, i.e. Egypt.) If they have heard this already, they should submit to Allah and become Muslims.

**Ayah 8:**

إِذْ قَالُوا لِيُوسُفَ وَأَخْوَهُ أَحْبَبَ إِلَى أَبِيّنَا مِنَا وَنَحْنُ عَصِيَّةُ إِنَّ أَبِيّنَا لَفِي ضِلَالِ مُبِينِ

When they said, 'Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.

When they said, SURELY (LA) Yusuf and his brother is more beloved to our father than us...

Imagine the brothers are outside, and discussing their father and Yusuf.

**The Brothers:**

1 - We see from the sayings of Ya'qub that the brothers were jealous of Yusuf.
2 - The ta'keed (emphasis) of 'La' (meaning: Surely) is being said by these brothers as if they
are Angry and Jealous (i.e. 'THAT (La) Yusuf! *anger*).

Wa nahnu; and we are an:

'USbah - and we are a strong group (of between 5 to 10 strong guys). People don't attack an 'USbah, out of fear the 'uSbah will unite and fight back.
[as ibn al Faaris says in his Arabic lexicon.]

'ASabiyyah - Group Pride/Prejudice + strength (comes from 'uSbah).

So these brothers had Pride in their Strength.

**GEM:** The shocking thing is that there are really 12 brothers, but these 10 are denying Yusuf and Binyamin (Benjamin) as being part of their brothers (12 in total). This is why they call themselves an 'USbah (maximum 10 guys), while also saying: 'Yusuf and his brother', without saying they are our brothers.

This is partially because they're stepbrothers, but also because of their hatred and jealousy against them and not wanting to be associated with them.

This 'USbah attitude mixed with jealousy made them confused. 'Why is dad so confused? We are the strength of the family, yet he loves Yusuf and his brother more?'

'Inna abaanaa la fee Dalaalin mubeen'-
Surely our father is no doubt clearly on the wrong way.

**Ayah 9:**

أُفِتُلُو بِيُوسُفَ أَوْ أُضْرِحَوْا أَرْضًا بِخَلَّ لِكُمْ وَجَهَةُ أَبِيكُمْ وَتَكُونُوْا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

Kill Yusuf or cast him out to [another] land; the face of your father will [then] be only for you, and you will be after that a righteous people."

'Kill Yusuf!'

We don't know who said this from the brothers according to the Qur'an, but it might imply they all said it together.

Some sayings of the Sahaba suggest that:
1 - The story of Yusuf's dream somehow leaked to the brothers of Yusuf.
2 - So when they got permission from their father to take him outside, they picked him up on their shoulders and when their dad couldn't see him anymore, each one would slam him
down.
3 - They would then say 'ask the stars and sun and moon for help' sarcastically.
4 - Yusuf then said to the older brother 'You said you would keep your promise to dad', he felt sorry for Yusuf so he said to the brothers not to kill him. They threatened to kill the older brother too. So he said they should leave him in a Well to die so the blame isn't on them.
5 - There were scorpions and snakes there in the Well so they would kill Yusuf or someone in a Caravan would take him away.

What was the first crime committed on the Earth after Prophet Adam came on the Earth?
Answer: Murder based on Jealousy (Qabeel killed Habeel).

Aw iTrahuw-hu - or all of you Throw (Taraha) him...

Taraha = to Throw away something you consider worthless. (i.e. Trash) Throw something out of site.

This is the attitude they had against Yusuf. Throwing him away out of sight worthlessly.

arDan - arD = (in a) Earth/Land.

I.e. Just throw him away anywhere in any land out of sight.

yaKhlu lakum wajhu abee-kum - Exclusive especially for you (will be) your dads face/attention.

yaKhlu - Khalwa = to be Alone

Meaning your father will appreciate you more and recognise you as his strong sons who he loves.

'And you guys will be a Good people (Saaliheen)'

2 meanings:
i - Dad will see us as good because Yusuf isn't in the way.
ii - We really will become good after this sin.

Twisted Love:

Twisted ideas of love can make people do serious crimes.

1 - The Brothers did a serious crime (attempted Murder and kidnap) out of twisted love for their father.
2 - the Wife of Azeez will do a serious crime (attempted zina/adultery and indirectly throwing Yusuf in prison) out of twisted love.
Ayah 10:

 قال قَالَ قَالُوا لا نَقْتُلُوْنَ يُوسُفَ وَلَقَدْ نَفَّضَوْنَهُ لِيُغَيَّرَ أَلْحَبَ مَنْ يَقَولُنَّ قَالَ قَالُوا

Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."

Qaala qaa'ilan min hum laa taQtul Yusuf -
Said a outspoken Sayer from them, don't kill Yusuf.

(Some say it was the oldest brother).

Wa aLquw hu - just Throw him

Similar word which he could have said:
\text{u-truk (taraka)} - abandon / leave

By saying 'Throw', it shows he is still angry against Yusuf.

Fee - In

\text{Ghayaabah (ism mubaalaghah) - a Concealer} (this word is also used for Grave in arabic language.)

Jubb - Well, a hole in the ground. So it's not used too much, not civilised, a hole in the ground.
Similar word:
Bi'r - a well which comes out of the ground and is built. Used in civilizations/towns.

So by him saying 'Jubb' - he's implying to throw him in a Well in an uncivilized area, a hidden well in a hidden area.

'Laqeet / Luqta - Pick up.' [in old Arabic, also used in Fiqh language.]
LaqeeT - [In Fiqh]Laqeeet - a child you Pick up off the road (a lost child)
LuqTa - i.e. Something dead you pickup, i.e. money you find on the floor, you pick it up and keep.
iLtaqaTa - something you stumble upon and pickup. I.e. People will think this child is abandoned and pick him up.

Caravans usually take popular roads in civilized places, so they usually drink from Bi'r wells. So the brothers have wishful thinking that someone will pick him up from an uncivilised Jubb, but they don't care anyway.

Sayings of some of the Sahaba (not based explicitly in Quran):

The brothers placed Yusuf in a bucket, then lowered him. He had his hands raised, holding the rope. Then the brothers cut the rope and Prophet Yusuf fell. Before he could fall, Angel Jibreel (Gabriel) came and made him land gently.

Mufti Muhammad Shafee' says in his tafseer:
The caravan people were going to Egypt and on their journey they got lost, while going through to find their way through the uncivilised area, they found a well to get water. Allah had planned that they would find Yusuf in this well.

Ayah 11:
قَالُوا يَا أَبَانَا هَلْ يَا نَا كَكَ لاَ تَأْمُنُّنَا عَلَى يُوسُفَ وَإِنَّا لَنَتآصِحُوْنَ

They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere advisors?

Qaaloo - they said
Yaa Abaa-naa - O Our father/dad!

We see they did not speak like Prophet Yusuf (he said; Yaa Abatee - O my beloved father!)
So they are still not as loving as Yusuf to Prophet Ya'qub the father. He knows this well.

'Maa la-ka' - What is (wrong) with you!

Laa ta'mannaa -

Tajweed. We see a Ghunna (Nasal) sound which extends the 'N' (like a extended 'nnnn' sound). This implies they are extending their pleas to their father to take Yusuf outside with them, in either of the following ways;

1 - Fi'l Nahy [Laa ta'man-naa] - '(Dad) Don't trust us then.' (Reverse psychology against their dad using sarcasm.)

2 - Laa ta'man(U naa (Raf) - You don't trust us (dad).

Both these meanings can be implied:

'(Dad) you don't trust us!'
'Why don't you trust us!?'

'Alaa Yusuf - upon especially Yusuf?

And no doubt we are his well-wishers, sincere to him! (NaaSiHoon - NaSaHa = Sincere).

The brothers are using blackmail, emotion, anger, and reverse psychology (just like the wife of Azeez will do in the future part of this surah) against their dad to leave him no room to get their request of taking Yusuf outside with them.

Ayah 21
Waqala allathee ishtarahu min misra limraatihi akrimee mathwahu 3asa an yanfa3ana aw nattakhithahu waladan wakathalika makkanna liyoosufa fee al-ardi walimu3allimahu minta’weeli al-ahadeethi wallahu ghalibun 3ala amrihi walakinna akthara annasi la ya3lamoon

And the one who bought him from Egypt for His wife said, “Honour his place of stay. Maybe he will bring some benefit to us or we may take him as our own child. And that it how We situated Yusuf and gave him stability in the land. And so that we may teach him from the interpretation of all kinds of speech. And Allah is dominant over his affair. However most people do not realise that.

You bring a servant so he can serve you yet he tells his wife to honour the child and not vice versa (the child honours his wife). He doesn’t tell him honour her, he tells her honour him.

Mathwa/thawa: to stay a long time. It’s from lughat al-aghdab. If you say thawa Al-rajul – it means mata al-rajul – the person died. The place where you are buried. When you stay in a home for so long you are going to die there.

The Prophet (salallahu alayhi wasalam) is told lakum tathawiyan fi ahlan madiyana. You weren’t a person who lived your entire life and died in the people of Madyan that you know all of these details. How did you come across all these details except by revelation.

Akrami mathwahu – He lived nicely – Allah (swt) put him in a nice place.

Wakathalika makana … that is how the legacy of the Israelites in Egypt begins. It is mentioned here because it answers the question of how the Israelites entered Egypt – through Yusuf.

Ta’weel – Confusing matters – interpreting confusing matters.

Hadith – all kinds of speech – not just dreams. Now he is living under the politician’s house. And this politician is clearly a negotiator. He is living in an elite household so other guests which enter the house will be politicians. Conversations would consist of high level economic, political and social topics which Yusuf (a.s) would pick up on. He would have also understood corruption from the Minister’s wife and her friends. On top of the revelation and his ability to interpret dreams, he now has worldly knowledge.

Ghalib – to oversee someone – to overpower someone. In all of the situations that Yusuf is exposed to Allah (swt) is dominant and well aware of his affairs. In other words, Allah (swt) never left him.

**Ayah 22**

وَلَمَّا بََِّغَ أَشُدَّهُ ۥۤ ءَاتَيۡنَـٰهُ ََُۡۡمَ ً۬ا وَعِِّۡۡمًَ۬ا ۚوَذَللَُۡنَِِۡۡىٱلۡمَُۡسِنِينَ
Walamma balagha ashuddahu ataynahu hukman wa3ilman wakathalika najzee almuhssineen

And then when he reached his mature age, We gave him firmness and knowledge and that is how we compensate those who excel.

Ashudahu – firm age (young man)

Balagha ahudahu – the moment he became mature – reached the mature age.

Hukman – ability to make firm decisions. Usually knowledge comes before wisdom. Wisdom and the ability to make firm decisions is usually preceded by knowledge.

With Yusuf (a.s) what we are learning is the key to survival at a young age. More important than knowledge in your teen years is control over yourself. The ability to make wise decisions.

Hikmah – the ability to make the right decisions based on the right knowledge.

The Hikmah and knowledge that Allah (swt) gave to Yusuf (a.s) is not limited to him. If an individual learns to control themselves and not become impulsive and you are in pursuit of knowledge, then Allah (swt) will open the doors of excellence to you too.

Ayah 23

وَرَلَوۡدَتۡهُ ٱلَّتِى هُوَ ِِى بَيۡتِهَا عَن نَّفۡسِهِۦ وَغََِّّقَتِ ٱَۡۡبۡوَلۡبَ وَقَالَتۡ هَيۡتَ لَََ

Warawadat-hu allatee huwa fee baytiha 3an nafsihi waghallaqati al-abwaba waqalat hayta laka qala ma3atha Allahi innahu rabbee ahsana mathwaya innahu la yuflihu aththalimoon

And she tried to make him slip, the one in whose house he was, from himself. And she locks the doors and she says “Come here!” He said, “I seek a place of refuge from Allah. My master, he has gone out of his way in taking care of my housing. There is no doubt that the wrongdoers will not be successful.

Rada/yardu – Mujarad form – to go back and forth looking for something.

Arada- In your mind you were going back and forth but finally you made an intention.

The mufa3ala form – Rawada/yurawidu – Rwada/murawadatan

Murawadatan – to try and get somebody to have the same intention as you have.

To make somebody slip off their motive.

In the previous ayah we learnt that he is firm in holding on to his decision and now she is trying to get him off his decision.
Instead of saying rawadathu imratil azeez – Si much easier – khairu alkalami ma kala wadala. It would have been kala but it would not have been dala. In that case it would have been kaleel not daleel. It would not have indicated what Allah (swt) wants to indicate. Allah wants to indicate that he was in a special pressure situation, because he was in her house. Allah didn’t say fi bait al-azeez, He didn’t even mention the Azeez. She is in the house all the time, the husband is not home much. Yusuf has to deal with her all the time. Ignoring her command would not be easy for him. Allah (Swt) highlights that because he is under her roof. So she tried to make him slip from himself.

Aghlaka – to lock

Ghalaka – to lock multiple locks.

Ibn Abas says Kalimat hayt yadulu a3la alsriha. It indicates yelling. Hayta lak also has sur3a in it – hurry up.

Ma3ath is not just a mastar- it is also a tharf makan.

A3tha – ya3outhu – i3yathan – i3athu billah –

Ma3aath is a tharf/mafa3l – it means not only do I seek Allah’s refuge, he is also seeking a place of refuge, a place where he can hide.

Allahi – interpreted as either Allah (swt) or his master in whose house he lives in.

At the time there was nothing wrong with using rab to refer to your master. However, the Prophet (salallahu alayhi wasalam) put an end to this practice because they lead to shirk. For example, no slave should be called A3bd anymore and no master should be called rab anymore.

Thalim – the wrongdoer – the crime here is zina – insha-allah when we get to the point where he is in prison, you will notice how he describes the people he has left behind. In other words the people who disgrace themselves in such acts are not just disloyal to their husband, their wife, they are disloyal to Allah (swt). This is an act of disregard to Allah. Thalim is not just against the master of the house.

**Ayah 24**

Walaqad hammat bihi wahamma biha lawla an raa burhana rabbihi kathalika linasrifa 3anhu assoo-a walfahshaa innahu min 3ibadina almukhlaseen
She really did desire him. He would have desired her too had he not seen the clear, indisputable evidence of his Master, [he would have failed]. That is how we removed from him evil and shamelessness. He certainly was from our slaves that has been made sincere.

Why did she desire him?

Yes, he was good-looking, but he was also a kind, courteous and respectable young man who was always at home unlike her husband. She was attempting to fill an emotional void – seeking attention.

Some say that this is one sentence. In other words, he did not desire her but he would have had he not seen the proof of his Master.

The problem with that is linguistically it would have been lahama biha. When you have لو, the shart on it is that the jawabul shart should have a 'la.' It is interpreted this way in honour of Yusuf’s (a.s) character but it doesn’t meet the qa3ida – the principle of the language.

Want

Linguistically it is interpreted as two different things:

- A want that is strong enough that you will fulfill it
- A desire that you have not yet fulfilled.

The Minister’s wife had a desire and she fulfilled it. Mufti Mohamed shafi3 describes the فَمَ of Yusuf (a.s) as a desire that any man would have when he sees an attractive woman but he controls himself. The crime is acting on one’s desires not the desire itself.

Lesson – no matter how spiritual you are, you are not above temptation.

(He would have desired her too had he not seen the clear, indisputable evidence of his Master, [he would have failed]). He would have failed is understood - Jawab al shart is mahthouf.

The honour of Yusuf (a.s) is so high that Allah (swt) does not mention jawab al-shart as that would have belittled him.

This is not a context of evil as it is a context of shamelessness. Allah (swt) does not mention shamelessness first which is to be expected in this context. The context is requiring fahsha to be mentioned here first.

Allah (swt) removed evil from him – Allah (swt) does not say He removed Yusuf (a.s) from evil. It is as though evil was trying to hold onto him like a bug and Allah (swt) removed the bug. If Allah (swt) said that He removed
Yusuf (a.s) from evil it would be as though Yusuf (a.s) was holding onto evil and that
would be discrediting Yusuf (a.s). The criminal here is not Yusuf, it’s the evil.

\( سَوَءٰ \) is all forms of evil. Any evil deed is \( سَوَءٰ \) – the plural is \( سَوَءٰتٰ \) – from sayiah

Yusuf (a.s) has been a man of character his whole life and Allah (swt) has kept evil
away from him. When the most tempting form of evil approaches him, he is able to
resist it. He has built the tolerance against falling into evil because he guards himself
from falling into sin.

Lesson: Some sins open the door to other sins. Saving yourself from some sins
closes the door on other sins.

\( مُخَِّص \) is from fa3il – the one who is sincere.

Mukhlas is one who has been granted sincerity.

**Ayah 25**

\[ وَٱسۡتَبَقَا ٱلۡبَابَ وَقَدَّتۡ قَمِيصَهُۥ مِن دُبُرٍ وَأَلۡفَيَا سَيِّدَهَا لَدۡا ٱلۡبَابِ ۚ \\
قَالَتۡ مَا ََِۡآٰءُ مَنۡ أَرَادَ بَِۡهََِِّۡ سُوٰٓء ا ِِلََّٰٓ أَن يُسَۡۡنَ أَوۡ عَذَابٌ أَلۡيَّ \]

Wastabaqa albaba waqaddat qameesahu min duburin waalfaya sayyidaha lada
albabi qalat ma jazao man arada bi-ahlika soo-an illa an yusjana aw 3athabun aleem

They both ran towards the door and she ripped his shirt from behind. And they
stumbled upon her husband at the door. She said, “What should you reward a
person who wanted evil for your family? He should be thrown in prison or give him a
painful torture.”

Previous ayah -You could say walaqd hama ahaduhuma bilakhar – In Arabic you
could combine the two as a verb. Allah (swt) separated the two verbs because you
can’t compare their emotional states. Her intention was evil so Allah (swt) separates
the two.

However, when it comes to racing to the door He put them together.

Wajada – to find – when you are looking for something.

\( أَلۡفَيَا \) /Ilfa – to find without intention (weren’t looking for it.)

By seeing Yusuf (a.s) first, the master realises that Yusuf (a.s) is trying to escape but
he is confused as to why Yusuf (a.s) is attempting to run away.

**Ayah 26**
Qala hiya rawadatnee 3aan nafsee washahida shahidun ahliha in kana qameesuhu qudda min qubulin fasadaqat wahuwa mina alkathibeen

He said, “She is the one who tried to get me to slip off my character.” A witness from among her family spoke and said, “If his shirt is ripped from the front, then she is obviously the one telling the truth, and he is from the liars.”

**Ayah 27**

وَإِنْ كَانَ قَمِيصُهُ ۗ وَهُوَ مِنَ ٱلصَّادِقِينَ

“And if his shirt is ripped from behind, she is lying, and he is the one telling the truth.”

**Ayah 28**

فَلَمَّا رَآ إِلَى قَمِيصَهُ قُدَّ مِن دُبُرٍ قَالَ ِِنَّهُۥ مِن ڪَيۡدَُِّن ۖ

When he saw his shirt ripped from the back, He said, “All you women make great plans like this.”

Why is her husband not disturbed by her antics?

As a politician, he most certainly would have a corrupt character. He is not worried about his wife, he is worried about a scandal breaking out that may harm his reputation.

**Ayah 29**

يُوسُفُ أَعۡرِ عَنۡ هَـٰذَا وَساۡتَغۡفِرۡي لَذَنبِكِ إِلَٰهٗكِ حَنَّتَ مِنَ الْخَاطِئِينَ

“Yusuf, ignore this. [To his wife] Ask forgiveness for your sin. You are from those who have made some serious mistakes.”

- ذَنب – Something embarrassing or shameful.

- خَتَا – (ghair muta3mid) The opposite of doing something on purpose.

The minister doesn’t want to offend the wife too much so he says “Indeed you made a serious mistake”
Mutammidan - Whoever kills somebody on purpose

Khataun - Whoever kills somebody – but not on purpose

Therefore the minister stopped short of saying she was inherently corrupt. Due to the nature of politics, even marriage becomes political. If he was too harsh, she would go against him – possibly ruining his career.

Ayah 30

وَقَالَ نِسۡوَةٌ۬ ِِى ٱلۡمَدِينَةِ ٱمۡرَأَتُ ٱلۡعَِِيِِ تُرَلوِدُ َِتَٮٰهَا عَن نَّفۡسِهِۦ قَدۡ شََۡفَهَا َُب  ا

ِِنَّا لَنَرَٮٰهَا ِِى ضََِّـٰلٍ موبِينٍ

Waqala niswatun fee almadeenati imraatu al3azeezi turawidu fataha 3annafsihi qad shaghafaha hubban inna lanaraha fee dalalin mubeen

And the women in the city said, “The wife of the minister is trying to seduce her slave, to get him off his character. Her heart is aching out of love for him. We clearly see her as lost.”

نِسۡوَةٌ is different to nisa – It is a term used when women are related to each other in a particular matter. In this case the women of the city were related to each other by:
- Status
- Character
- Agenda (to take the minister’s wife down)

- َِتَٮٰهَا Expected is KalaT niswatoon instead of Kala niswatoon.

Grammatical Explanation
KalaT – verb used for the feminine
Kala – verb used for the masculine

However as Niswa is a human plural, there is a choice available for the verb used and it doesn’t have to respect the actual biological gender

Two Rhetorical Benefits

1. KalaT Niswatoon – suggests a larger group
   Kala Niswatoon – suggests a smaller group (which this was)

2. Some Ullama say that this is “Tahteer” or Belittling.
   This group of women are not acting feminine and therefore not given the feminine verb

- َِتَٮٰهَا – young man
A love that hurts from inside is called شََۡفَهَا. The women are making fun of her for having an aching love for this slave boy so they say, “We clearly see her as lost and confused.”

**Ayah 31**

Falamma sami3at bimakrihinna arsalat ilayhinna waa3tadat lahunna muttakaan waatat kullaa wahidatin minhunna sikkeenaa waqalatil jir 3alayhinna falamma raaynahu akbarnahu waqatta3na aydiyahunna waqulna hasha illa hitha basharan in hitha illa malakun kareem

When she heard about their covert agenda, she sent for them. And she prepared for them a place to recline. And she gave every single one of them a knife. And then she said, “Yusuf come out.” And when they saw him, they declared him to be great. And they continued to cut their hands and they said, “Oh my Lord! This is not a mortal being. This is a gracious angel.”

**Key Terms**

- شََۡفَهَا: This an interesting word for love. It literally means the inner part of the heart. Therefore this type of love lies deep inside the heart.
- مََّۡرِهِنَّ: This does not necessarily have secrecy in it. It refers to something done covertly to hurt somebody.
- كَيد: (Previously stated in Ayah 28) – does not necessarily have secrecy in it.
- مََّۡر: when something is done covertly to hurt somebody. It has secrecy involved and the intent to harm your enemy.

Allah (S.W.T) is saying that the mocking the women did in public was obvious. However they had a covert agenda of taking her, her family and her status down

- Everybody has a comfortable seat

From Ittaka - to lean back
When Musa (a.s) said atawakkao 3alayha when referring to his staff – “I lean on my staff sometimes”

The Ministers wife wanted to situate all the women so that they had a clear view when she brought Yusuf (a.s) out.

- Wَْقُطَّعَنْ أَيۡدِيَّنَّ: This does not mean that once they saw Yusuf (a.s) they were so enraptured by his beauty that they cut their hands. Rather, one woman cut her hand and after receiving treatment from Yusuf (a.s) the other women became jealous of
the fact that she had Yusuf’s attention. As a result, they continued to harm themselves until each woman had cut herself.

**Ayah 32**

قَالَتۡ َِذَللَُِّنَّ ٱلَّذِى لُمۡتُنَّنِى ِِيهِ ۖ وَلَقَدۡ رَلوَدتوهُ ۥ عَن نَّفۡسِهِۦ َِسسۡتَعۡصََّ َ

Qalat fathalikunna allathee lumtunnanee feehi walaqad rawadtuhu 3an nafsihi fast3sama wala-in lam yaf3al ma amuruhi layusjananna walyakoonan mina assaghireen

She said, “That my dear friends, is the one you were blaming me about. And I did seduce him and tried to get him to slip off of his character. Then he held on tight, and if he doesn’t do what I command him to do, he will definitely be imprisoned. And he will be from those that have been humiliated.”

فُذَاٰ لْكُنَّ

- دَالُ - is for Yusuf (a.s)
- كُنَ - is for the women

/ I3tasala – to hold on

Isti3sal – struggling to hold on

يَعَلَ - is used here instead of ya3mal

yaf3al is used because it refers to completing an action without thinking – if Yusuf thinks about what she is asking him to do, he will realise it is wrong.

She specifically says أَصۡبُ ِِلَّنَّ - because she has been humiliated.

**Ayah 33**

قَالَ رَبِّ ٱلسِّۡۡنُ أَََبو ِِلَّّ مِمَّا يَدۡعُونَنِىٰٓ ِِلَيۡهِ ۖ وَِِلََّ تَصۡرَِۡ عَنِّى ََّيۡدَهُنَّ أَصۡبُ ِِلَّنَّ

Qala rabbi assijnu ahabbu ilayya mimma yad3oonanee ilayhi wa-illa tasrif 3annee kaydahunna asbu ilayhinna waakun mina aljahileen

He said, “Master, prison is more beloved to me from whatever they are calling me towards. And if you don’t remove me away from their plan, I will give in to them and I will be counted among those who are swayed by their emotions.”
The Minister’s wife was the one calling him to the evil act but all the women are mentioned here because they too are calling him towards evil.

In this ayah, Yusuf (a.s) is still in the room with the Minister’s wife and her friends. However, he does not talk about God to them. Instead, he talks to Allah (swt) as though He is with them in the room. This is ihsan. Yusuf (a.s) is amongst women who are all attracted to him and through all of this he communicates with Allah (swt) to remove him from their plan.

أَصُبُ comes from saba – yasbu. Common word in Arabic is sabi meaning a child. Yatasaba Almutasaby is to act like a child (immature).

أَصُبُ To become childish - in other words not to think of the consequences.

– أُلْهِمْلَٰنَٰثْ – a person who cannot control their emotions

Aql – someone in control over their emotions - they use their intellect instead.

**Ayah 34**

Fasatjaba lahu rabbuhu fasarafa 3anhu kaydahunna i

Then his Master responded to him, And Allah turned away from him their plot. Certainly He is all hearing, all knowing.

Some scholars say that had Yusuf (a.s) asked Allah (swt) to only remove him from them, that he would not have been imprisoned. But he said prison is more beloved to me and Allah responded to his du’a.

Lesson: We must be careful in how we phrase our du’a to Allah (swt) because Allah is always listening. The way we phrase our du’a has an impact.

**Ayah 35**

Nūm bāda 3anhum man bādu 3ayyāla a‘laimat layṣanjuna hātī 3ainu ḥāīn
Thumma bada lahum min ba3di maraawoo al-ayati layasjununnahu hatta heen

Then it appeared to them after they had looked at all the signs, they are going to imprison him until a given time.

نُّهُمْ – Why is the masculine being used when we were talking about women (huna)?

نُّهُمْ refers to the political leaders. All these women are the wives of these politicians. Their wives have all cut their hands and after finding out what happened they meet together because their careers are now at stake as a result of the stupidity of their women. They need to figure out a way to suppress the scandal. They thought of the implications that this might have on their careers and decided that the only way they could suppress the scandal was to imprison Yusuf (a.s) without trial until a given time.

They would soon forget about Yusuf (a.s) because he has no political significance for which there is a need to remember him.

Ayah 36

وَدَخَلَ مَعَهُ ٱلسِّۡۡنَ َِتَيَانِ قَالَ أَََدُهُمَآِٰنِّىٰ أَرَٮٰنِىٰٓ أَعۡصِرُ خَمۡر ً۬ا وَقَالَ ٱَۡۡخَرُِِنِّىٰ أَرَٮٰنِىٰٓ أََۡمِلُ۬ا تََُّۡۡلُ ٱلَِّيۡرُ مِنۡهُ وَقَالَ ٱَۡۡبِنِينَ بِتَۡۡوِيِِّهِۦِِۤۖنَّا نَرَٮََٰ مِنَ ٱلۡمَُۡسِنِينَ

Wadakhala ma3ahu assijna fatayani qala ahaduhuma innee aranee a3siru khamran waqala al-akharu innee aranee ahmilu fawqa ra'ee khubzan ta'kulu attayru minhu nabbi'na bita'weelihi inna naraka mina almuhsineen

And two inmates entered the prison with him. One of them says to him, “I have seen that I was juicing wine.” And the other said, “I see myself carrying above my head, some bread, that birds are eating from. Can you inform us of the interpretation of these confusing dreams, we see you among those who are excellent.”

Now we are seeing the scene of him being thrown into prison.

They are not old inmates – they are new inmates. They can tell that Yusuf (a.s) does not fit the character of a criminal.

You don’t start a conversation with someone you have met for the first time and ask them to interpret your dreams. First they observed him and realised that he is very intelligent and decided to ask him for his opinion regarding their dreams.

إنى أَرُنِّىٰ (not ini araytuni) – I see myself. This is a recurring dream.

Ayah 37
Qala la ya'teekuma ta3amun turzaqanihi illa nabba'tukuma bita'weelihi qabla an ya'tiyakuma thalikuma mimma 3allamanee rabbee innee taraktu millata qawmin layu'minoona billahi wahum bil-akhirati hum kafiroon

He said, “Your food is not going to come to either of you, by which you will be fed, except that I would have interpreted your dreams, before it even gets to you. That is from what my Master taught me. No doubt I have left the loyal legacy of a nation. These people disbelieve in Allah and especially in regards to the hereafter, they are in denial.”

Yusuf (a.s) sees this as an opportunity to give them a brief talk about Islam before answering their questions.

مِمَّا عََِّّمَنِى رَبِّى – This refers not only to dream interpretation but also respecting people’s time.

Lesson: respect other people’s time

In this ayah, Yusuf (a.s) introduces himself to these inmates.

– is used when people are united by an emotional or spiritual reason.

In old Arabic مَِِّّةَ was used as another word for religion.

ِِنِّى تَرََّۡتُ مَِِّّةَ قَوَّۡ ٍ لمَِّى عُلَّمَيْنِ رَبِّى – This suggests that he did not leave the entire nation but rather a particular group that have a مَِِّّةَ within that nation – a particular circle of people within that society.

وَهُمْ وَهُمَّ highlights their disbelief in the hereafter

هَُّ بِسَۡۡخِرَةِ هَُّۡ فِرُونَ - It’s should be hum kafirun bilakhirati

However, Yusuf (a.s) says هَُّ بِالَّآخِرَةِ هَُّۡ كُفَارُونَ

Here we have two mubtadahs and a muta3lid bil khabir muqadim in between and then a khabar. Their disbelief in the afterlife is highlighted here because the crimes they have committed against Yusuf (a.s) [the wife, the husband and the politicians] clearly show they have no consequences of the hereafter.

Lesson: The motivating factor that prevents an individual from the crime of fahshaa (temptation) and doing wrong by others is knowledge in the afterlife.

Ayah 38
Instead I have followed the loyal legacies of my fathers Ibrahim, Ishaq and Ya3qub. It is not becoming of us to associate anything with Allah in any way. That is the ultimate favour of Allah on us and to all people. However, most people are not grateful.

Yusuf (a.s) starts his khutba with tawheed. The reason behind this is that if you are good to Allah (swt), you will be good to everyone else.

These men are in prison not because they committed shirk, but because they did wrong to someone else. Yusuf (a.s) is highlighting that the root of crime stems from doing wrong by Allah (swt).

Gu7i7na – our special family.

There is such an a contrast between shirk and shukr.

Shirk is mentioned at the beginning of the ayah and by the end of the ayah people don’t give shukr – they are not grateful.

There is such amazing contrast in this surah. Ya3qub (a.s) talks about patience and describes it as something beautiful yet to most people patience is never beautiful.

Yusuf (a.s) is currently in prison. In prison one would be more likely to talk about patience, yet he talks about gratitude. Their view of life is completely different.

**Ayah 39**

Ya sahibayi assijni aarbubun mutafarriqoon khayrun ami Allahu alwahidu alqahhar

“My friends of prison, do you really think different gods are better or Allah the One who dominates everything.”

The masculine plural is used here because people believed in living deities too.

- The one who dominates everything
- The one who is in complete charge of all things.
- The one you cannot escape from
- The undeniable
- The irresistible

**Ayah 40**

Ma ta3budoona min doonihi illa asmaan sammaytumooha antum waabaokum ma anzala Allahu biha min sultan inini alhukmu illa lillahi amara alla ta3budoo illa iyyahu thalika addeenu alqayimu walakinna akthara annasi laya3lamoon

“You’re not worshipping anyone other than Him except names that you have made up yourselves – you and your ancestors. Allah has not revealed any authority for those. Wisdom lies only with Allah. He commanded that you don’t enslave yourselves to anyone but He. That is the upright religion. Most people however, do not know.”

**Ayah 41**

Ya sahibayi assijni amma ahadukuma fayasqee rabbahu khamran waamma al-akharu fayuslabu fata'kulu attayru min ra'sihi qudiya al-amru allatheee feehi tastafiyyan

“My friends of prison, as for one of you, he will be serving his master wine. As for the other, he will be crucified and birds are going to be eating off of his head. It has been decided in the matter in which you were asking me.”

The first interpretation refers to the inmate being released from prison and serving wine to his master.

Yusuf’s (a.s) interpretation of the second dream suggests that the inmate was not pleased with this explanation but Yusuf (a.s) although apologetic, was not going to change his interpretation in order to please the man.
He said to the one who was convinced now that he was going to be rescued from the two of them. “Mention me when you go to your master.” Then shaytan made him forget the mention of his master. Then he remained in the prison a number of years.

The person that he will be working for will most probably be one of the politicians who imprisoned him and that is why Yusuf asks him to make mention of his name to his master.

- this can be interpreted in two ways:

1. Shaytan made him forget to mention Yusuf (a.s) to his master.
2. With Yusuf (a.s) correctly interpreting the man’s dream it should have made him realise that Yusuf (a.s) was being truthful in the delivery of his message regarding the belief in Allah (swt) but shaytan made him forget.

Ayah 43

The king said: I continue seeing seven fat cows and they are being eaten by seven skinny cows. And seven ears of grain that are green and the others dried up.

Ministers, give me an interpretation of my dream if in fact you truly have expertise in interpreting dreams.

This is now the fourth dream

1. The dream Yusuf (a.s) at the beginning of this surah
2. The dream of the prisoner
3. The dream of the second prisoner
4. The dream the king is now having
Aَِۡتُوۡنِى – highlights the difficulty of the dream.

تَعۡبُرُونَ /A3bara/ ya3burun – dream interpretation.

Three words are used for dream interpretation in this surah:

- أَِۡتُوۡنِى
- تَعۡبُرُونَ
- نَبِّۡۡنَا بِتَۡۡوِيِِّهِۦ

Ayah 44

قَالُوٰٓاْ أَضَۡۡـُِٰ أَََِّۡـَّٰ ٍ وَمَا نََۡنُ بِتَۡۡوِيِِّهِۦ ٱَََِّۡۡۡـَّٰ ِ بِعَـِِّٰمِينَ

Qaloo adghathu ahlamin wama nahnu bita’weeli al-ahl bi3alimeen

They said, “Pointless dreams, we’re not knowledgeable in interpreting pointless dreams.”

- أَضَۡۡـُِٰ – baseless, no purpose
- أَََِّۡـَّٰ – bad dreams or pointless dreams.

Ayah 45

وَقَالَ ٱلَّذِى نََۡا مِنَُۡمَا وَٱدَََّّرَ بَعۡدَ أُمَّةٍ أَنَاً۬ أُنَبُِّۡڪَُّ بِتَۡۡوِيِِّهِۦ ََِۡرۡسُِِّونِ

Waqala allathee naja minhuma waddakara ba3da ommatin ana onabbi-okum bita’weelihi faarsilion

And the one who rescued from among them after some time said, “I can bring you its interpretation. Then let me go.”

Ayah 46

يُوسَُُ أَيوََاٱلصِّدِّيقُ أَِۡتِنَا ِِى سَبُِۡ بَقَرَلتٍ

Yoosufu ayyuha assiddeequ aftina fee sab3bi baqaratin siminan ya’kuluhunna sab3un 3ijafun wasab3i sunbulatin khudrin waokhara yabisatin la3alle arji3u ila annasi la3allahum ya3lamoon

“Yusuf, friend, could you help us in seven cows that are fat being eaten by seven skinny cows. And seven green ears of corn and the others are dry. Hopefully I can take what you say and go back to the people so they can come to know.”
Aftini – help me.

– help us. In other words the nation needs your help

**Ayah 47**

Qala tazra3oona sab3a sineena daaban fama hasadtum fatharoohu fee sunbulihi illa qaleelan mimma ta’kuloon

He said, “You are going to cultivate seven years straight very well and whatever you harvest then leave it inside its ear except the little that you are going to eat.”

**Ayah 48**

Thumma ya’tee min ba3di thalika sab3un shidadun ya’kulna ma qaddamtum lahunna illa qaleelan mimma tuhsinoon

“Then seven tough years are going to come at you. They will consume whatever you have stored except the little that you are going to keep secure.”

/Ihsaan - to keep secure

**Ayah 49**

Thumma ya’tee min ba3di thalika 3amun feehi yughathu annasu wafeehi ya3siroon

“This year will come after that in it people are going to be drenched in rain and in it they will squeeze (fruit to make juice.)”

/Ghaith – abundant rain

The dream interpretation resulted in explaining the events of the next fifteen years.

**Ayah 50**

*Qala al-Malik Antumooni bi-hikmatum ahaa arsulun Qala arjejju robbak fashile ma bala al-nasoo’ ilbiqatu fiqatu allamun faa’ibbi yakhibun umum*
And the King said, “Bring him to me.” When the [king’s] messenger came to him he said, “Go back to your master and ask him what was the whole affair regarding those women who cut their hands. My master is very well aware of their plot.”

Two interpretations here:

1. My Master (Allah swt) is aware of their plot
2. The minister is aware of the events that occurred pertaining to Yusuf’s imprisonment.

Yusuf (a.s) refuses to walk out of prison until he has been absolved of any wrongdoing.

**Ayah 51**

Qala ma khatbukunna ith rawad tunna yusufa 3an nafsihi quina hasha lillahi ma 3alimna 3alayhi min soo-in qalati imraatu al3azeezi al-ana hashasa alhaqqu ana rawad tuhu 3an nafsihi wa-inna hu lamina assadiqeen

He [the King] said, “So what is your affair when you tried to seduce Yusuf and get him to slip off his character.” They said, “Oh my Lord! We don’t know of any evil that came from him.” The Minister’s wife said, “The truth has finally surfaced. I tried to get him to slip off of his character and he in fact is from the truthful.”

The Minister’s wife has been exposed and she has no other option but to tell the truth as Yusuf (a.s) has been exonerated by the other women.

حَصَصَّ – to climb up to the top, to surface

**Ayah 52**

ََصََۡصَ ذَللََِ لِيَعُلِّمُ أَنَّى لَمْ أَخْتُبَهُ بِالْعَتِبَ وَأَنَّ اللَّهَ لَّا يَبْدِى كَيْدَ الْخَابِيَنَّ

Thalika liya3lama annee lam akhunhu bilghaybi waanna Allaha la yahdee kayda alkha-ineen

“Could you let him know that I did not cheat on him in the unseen and know that Allah does not guide the plot of those who cheat.”
Ayah 53

Wama obarri-o nafsee inna annafsa laammaratun bissoo-i illa ma rahima rabbee inna rabbee ghafoorun raheem

I don’t absolve myself of guilt. My nafs keeps compelling me to do evil. Except whatever mercy my Master would show. Certainly my Master is Extremely Forgiving and Always Merciful.”

If it was not for the mercy of Allah (swt) she would continue to commit acts of evil.

In this ayah the minister’s wife has a spiritual re-awakening. However, we are uncertain as to whether this speech of hers is sincere.

Ayah 54

Waqala almaliku l’toonee bihi astakhlishu linafsee falamma kallamahu qala innaka alyawma ladayna makeenun ameen

The king said, “Bring him to me. I will try to keep him purely to myself.” And when he engaged him in conversation he said, “And from today on you will be especially in our company with us. You will have a permanent and secure position here.”

The king sees that Yusuf (a.s) is not only truthful but also willing to help (interprets his dream). In the king’s eyes he is special and he therefore, decides to keep him as an advisor for himself.

- Yusuf (a.s) has enemies among the politicians so the King provides him with both job security and physical safety.

Ayah 55

Qala ij3alnee 3ala khaza-ini al-ardi innee hafeethun 3aleem

“Put me in charge of the treasures of the land. I will watch over the trust [and] I have the knowledge.”

Yusuf (a.s) is incredible. When he knows that he has a stable position and he is in a position to speak, he realises that his dream requires a lot of fiscal responsibility. It’s already clear that a number of ministers are corrupt. He knows that this dream – though interpreted correctly will not be executed correctly because the first kind of
corruption is fiscal corruption. People will die of starvation if Yusuf (a.s) does not step forward and take control. This is not the time to be humble. Yusuf (a.s) declines the offer of the King’s personal secretary and instead asks the King for the position of treasurer.

This ayah is a beautiful transition from the beginnings of Yusuf (a.s). Yusuf (a.s) is now a different person. Previously, he was a shy boy in the company of his father but now he has confidence and realises that this is not the time to be humble because the nation needs him otherwise they will die of starvation.

Lesson – balance between humility and confidence. Too much humility becomes complacency and too much confidence becomes arrogance.

**Ayah 56**

وَََّذَللََِ مَََّّّنَّا لِيُوسََُ ِِى ٱَۡۡرِِۡ يَتَبَوَّأُ مِنََۡا ََيُِۡ يَشَآٰٓ
ۚ

نُصِيبُ بِرََۡمَتِنَا مَن نَّشَآٰٓ
ۖ

وَلََ نُضِيُُ أَۡۡرَ ٱلۡمَُۡسِنِينَ

Wakatalika makanna liyusufa fee al-ardi yatabawwao minha haythu yashao nuseeebu birahmatina man nashao wala nudee3u ajra almuhsineen

We settled down for the sake of Yusuf in the land. We target with our mercy whoever We want. And We do not waste the compensation of those who excel.

- يَتَبَوَّأُ – to search for a property

This is important because up until this point in time Yusuf (a.s) never had a choice in choosing where he lived.

- His first home was the well
- The caravan
- Minister’s house
- Prison

- نُصِيبُ/Asaba/ yuseebu/ isaba – comes from calamity.

Al-museeba – usually referred to as calamity but it can also be a mercy

Asaba – when you target somebody

- وَلََ نُضِيُُ أَۡۡرَ ٱلۡمَُۡسِنِينَ – This is an interesting observation. Yusuf (a.s) informs the King that he is the right person for the job. You would think that he is highlighting himself. Even in that context Allah (swt) refers to him as a مُحِسِن. A مُحِسِن is one who is aware of the presence of Allah (swt). It is his awareness of Allah’s presence that compels him to tell the king that he needs to be in charge. Allah (swt) will ask him of
the ability he was given and that he did not execute. It is his taqwa and humility to Allah (swt) that makes him confident and not arrogant.

**Ayah 57**

وَلَأَحْرَرُ ٱلۚاَخۡرَىٰ خَيۡرًٌ لِلَّذِينَ ءَامَنُواْ وَََّانُ وَأَتاۡقُونَ

Walaajru al-akhirati khayrun lillatheena amanoo wakanoo yattaqoon

The compensation of the afterlife is better for the people who truly believe and are God conscious.

This section resolves the latest problem which was the imprisonment of Yusuf (a.s). Yusuf is absolved of any wrongdoing and is released and has now been put in charge of land.

**Part 3**

Yusuf (a.s) is reunited with his brothers.

Context – Egypt has experienced seven good years of prosperity and they area now enduring seven years of famine. The only produce they have is what the ministry has saved in its vault. Those who live in nearby towns are entering the city to sell whatever little they may have for subsidised goods. They too are experiencing hardship as a result of the drought and are seeking produce so they may survive the year.

For every individual that arrives, they are given the load of one camel. The brothers of Yusuf (a.s) are also suffering from the famine and have travelled to Egypt to sell their goods in order to get some produce. However, their father did not trust them to travel with their younger brother Benjamin and as a result they are short one camel’s load worth of goods. When the brothers arrive, they ask whether they can take a camel load on behalf of their brother and this is the background for how the following conversation ensues.

**Ayah 58**

وُجَاءَ إِخۡوَةُ يُوسُفَ فَدَخَلَهُمْ عَلَيْهِ فَعَفَّرَهُمْ وَهُمْ لَهُ مُنْكِرُونَ

Wajaa ikhwatu yusufa fadakhaloo 3alayhi fa3arafahum wahum lahu munkiroon

Then the brothers of Yusuf came and they entered upon him. Then he recognised them but they did not recognise him at all.
Munór – to not recognise something.

Reasons for this:

1. He has grown (his brothers were already adults and therefore their physical transformation would not have been great. However, Yusuf was only a child when they left him in the well.
2. Personality has changed. Originally he was shy and meek and now he is a confident ruler.

Ayah 59

وَلَمَّا َۡهََِّهَُّ بَِۡهَ اِِهَِّ ۡ قَالَ ٱۡۡتُوبَ وَأَوِّهَ أُوِِى ٱلََّۡيۡلَ وَأَنَاً۬ خَيۡرُ ٱلۡمُنِِلِينَ

Walamma jahhazahum bijahazihil qala I'tonee bi-akhin lakum min abeekum ala tarawna annee oofee alkayla waana khayru almunzileen

When he had loaded them up with more than their fill, he said, “Bring your brother from your father. Don’t you see that I fulfil the weight. And I am the best gift-giver that you will find.”

- جَهۡرٌ – to load up the camels with goods that can be consumed.
- نَزِلَ – Introductory gift
- مُنِِلَ – Not just the one who sends down gifts but the one who gives gifts.

Ayah 60

فَإِن لَّمْ تَتُونِى بِهِۦ َِلَ ََّيۡلَ لَََُّّ ۡ عِندِى وَلَّ تَقۡرَبُونِ

Fa-in lam ta’toonee bihi fala kayla lakum 3indee wala taqraboon

“If you do not bring him to me, you will get nothing from me and don’t ever come near me.”

- If the brothers do not bring Benjamin with them the following year, Yusuf (a.s) claims that they have lies to him. In reality, Yusuf (a.s) really wants to see Benjamin but he also has a good cover-up for them to come.
- You are banned from this land.

Ayah 61

قَالُواْ سَنَرَأُوهُ عَنَّهُ أَبَاهُ وَإِنَّا لَفَعۡلِلُونَ
They said, “We will try to make our dad slip away from him and we promise we will do this.”

سنَرُوَُدَّ/Rawada/ yurawidu – to try to change someone’s mind and make them think like you.

**Ayah 62**

وَقَالَ لِفِتۡيَـٰنِهِ ٱۡۡعَُِّواْ بِضَـٰعَتَََُّ ۡ ِِى رََِالِهَِّ ۡ لَعََِّّهَُّ ۡ يَعۡرُِِونَََآٰ ِِذَا ٱنقََِّبُوٰٓاْ ِِلَىٰٰٓٓ أَهِِّۡۡ"لَعََِّهَُّ ۡ يَرِۡۡعُونَََآٰ ِِذَا ٱنقََِّبُوٰٓاْ ِِلَىٰٰٓٓ أَهِِّۡۡ

Waqala lifityanihi ij3aloo bida3atahum fee rihalihim la3allahum ya3rifoonaha itha inqalaboo ila ahlihim la3allahum yarji3oon

And he said to his young slave, “Take their products and sneak them back into their bags so that they recognise it when they go back to their families. So hopefully they will return.”

رََِالِهَِّ/Rihal – bags loaded for the rihla

Rihla – a journey

What does this all mean?

1. Gesture of good will
2. What they brought was so little that Yusuf (a.s) was smart enough to know that they won’t have anything to bring back next year. He therefore returns their products so they have goods which they can exchange for produce the following year. If they had something significant to give, he would not have returned their things back because there would be hope that they could bring more.

**Ayah 63**

فَلَمَّا رَجَعُوۡا إِلَىٰ أَبِيۡهِمۡ قَالُواْ يَـَٰٰٓۡبَانَا مُنَُِ مِنَّا ٱلََّۡيۡلُ ََِۡرۡسِلۡ مَعَنَآٰ أَخَانَا نَڪۡتَلۡ وَنَۡخَلَعۡنَ أَخَانَا ۡيَرِۡۡعُونَََآٰ ِِذَا ٱنقََِّبُوٰٓاْ ِِلَىٰٰٓٓ أَهِِّۡۡ لَََٰفَُِّونَ

Falamma raja3oo ila abeehim qaloo ya abana muni3a minna alkaylu faarsil ma3ana akhana naktal wa-inna lahu lahafithoon

When they returned to their father, they said, “Father, [next year’s] weight was forbidden on us so send our brother with us so we will receive the goods in full. And we will guard him really well.”
Iktala/yaktalu/iktalyal – full weight (madjzoum)

Kala - to give weight

Iktala – to receive weight

**Ayah 64**

قَالَ هَلَّ ءَامَنََُّّ ۡ عََِّيۡهِ ِِلََّ ڪَمَآٰ أَمِنتََُُّّ ۡ عََِّىٰٓ أَخِيهِ مِن قَبۡلٰۡۡٓ ۖ}

وَهُوَ أَرَۡ ُ ٱلرَّلَِمِينَ

Qala hal amanukum 3alayhi illa kama amintukum 3ala akheehi min qablu fallahu khayrun hafithan wahuwa arhamu arrahimeen

He said, “Am I going to trust you with him just as I trusted you with his brother from much before. Allah is the best of guardians and He is Extremely Merciful.”

The nature of Ya3qub (a.s) is that when he loses his temper, he immediately turns back to Allah (swt).

**Ayah 65**

وَلَمَّا َِتََُواْ مَتَـٰعَهَُّ ۡ وََۡدُواْ بِضَـٰعَتَهَُّ ۡ رُدَّتۡ ِِلَيََِّۡ ۡ

وَنَمِيرُ أَهَِّۡنَا وَنََۡفََُّ أَخَانَا وَنَِۡدَادُ ََّيۡلَ بَعِيرًٍ۬

Walamma fatahoo mata3ahum wajadoo bida3atuhum ruddat ilayhim qaloo yaabana ma nabghee hathihi bida3atuna ruddat ilayna wanameeru ahlisha wanahfathu akhana wanazdadu kayla ba3eerin thalika kaylun yaseer

And when they opened their bags, they found all their goods. They had been returned to them. They said, “Father, what more could we ask for? This is all of our goods being returned back to us. We will feed our family and we will guard our brother. And we are going to be increased in the weight of an entire camel. That is an easy weight.”

نَمِيرُ - Mara/yameeru/mayran – to feed your family.

When you say نَمِيرُ, you don’t have to say أَهَِّۡنَا because the maf3ul bihi is understood – the verb only comes from feeding your family. They added أَهَِّۡنَا because they know that their father does not trust them. They do this in an attempt to convince their father that they are doing this for the sake of the family.

**Ayah 66**
Qala lan orsilahu ma3akum hatta tu'tooni mawthiqan mina Allahi lata'tunnanee bihi illaan yuhata bikum falamma atawhu mawthiqahum qala Allahu 3ala ma naqoolu wakeel

He said, “I will not send him with you until you give me the strongest possible bond with Allah [as a witness]. That you will definitely bring him back to me except if you are surrounded.” Then when they gave him their strongest covenant. He said, “Allah is over whatever we have said today, he is the disposer of it. Ya3coub mentions this because people are facing economic hardship and therefore there is a greater risk of looting and robbery. He is worried that they may be robbed along the way.

موثيق (from the mubalagh form of mithac) it is stronger than mithac – Both parties agree and understand the seriousness of the agreement.

Ayah 67

Waqala ya baniyya latadkhuloo min babin wahidin wadkhuloo minabwabin mutafarriqatin wama oghnee 3ankum mina Allahi min shay-in ini alhukmu illa illahi 3alayhi tawakkaltu wa3alayhi falyatawakkali almutawakkilo

And he said, “My sons, don’t enter the city from one door, and enter from different, multiple doors that are apart from each other. And I am not able to free you of the need for security from Allah in any way. The final verdict belongs with no-one but Allah. Upon him alone I have placed my trust. Then anyone that is going to place their trust, they should put their trust in Allah.”

Although Ya3coub is still angry with them about the events that occurred with Yusuf (a.s) he is also worried about their safety. This demonstrates his love towards his children.

لا تدخلوا من باب واحد

There are two explanations for this:

1. People will see that they are one group and may try to rob them. It is safer for them to separate as they won’t catch the eyes of criminals.
2. People may give them the evil eye – family of ten children
However, the former is more probable

Mukhtalifa – different

– apart from each other.

**Ayah 68**

When they entered from where their father had commanded them, they weren’t going to benefit from that in any way. Except this was a need in the heart of Ya3qoub so he executed it. He was a great possessor of knowledge from what we have taught him. However, most people do not know.

In other words, if Allah (swt) had planned something for them, entering from different doors would not have made a difference.

Allah (swt) does not say that this was just an empty need that Ya3qoub (a.s) felt – he was a possessor of knowledge. In other words he had basis for the advice he gave his sons. Allah (a.s) is validating his concerns in that they should take extra precautions but that will still not be a substitute for trusting in Allah (swt).

**Ayah 69**

And when they came upon Yusuf, he pulled his brother towards himself to give him refuge. “It’s really me, your brother. Do not grieve over the things they have been doing.”

– to give someone refuge from danger

Yusuf (a.s) feels the urge to protect his younger brother so that no harm befalls him as it did him previously.
This indicates that Yusuf’s brothers have been harming Benjamin too. He therefore tries to calm him down and let him know that he will be taken care of.

Ayah 70

Falamma jahhazahum bijahazihim ja3ala assiqayata fee rahl akheehi thumma aththana mu-aththinun ayyatuha al3eeru innakum lasariqoon

And when he loaded them with their goods he put the cup in his brother’s bag. Then the announcer called out, “All of you who are travelling with that caravan there, you people are thieves.”

Alsçaia (comes from saqi/yasqa) – to give water.

An expensive drinking vessel that belongs to the elite – like a goblet. A cup that is held by its owner and filled by someone else.

Ayah 71

Qaloo waaqbaloo 3alayhim matha tafqidoon

They said, while they turned back against them, “What are you missing?”

Ayah 72

Qaloo nafqidu suwa3 aalmaliki waliman jaa bihi himlu ba3eerin waana bihi za3eem

They said, “We are missing the king’s cup and whoever comes forward with it will be the load of an extra camel. I am completely confident [that you will get your camel load.]”

The cup is no longer referred to as Alsçaia.

Alsçaia is held amongst the elite but is still a general term.

We now know that Yusuf (a.s) has taken the King’s cup. This is referred to as Suwa3 almilk.
صُوَاعَ is either made of silver or gold.

- This also means that the announcer is completely confident that the thief is one of the brothers.

Ayah 73

قالَوْاْ تَسلَّلََّ لَقَدۡ عَِِّمۡتَُّ مَّا ِۡۡۡنَا لِنُفۡسِدَ ِِى ٱَۡۡرِِۡ وَمَا َُّنَّا سَـٰرِقِينَ

Qaloo tallahi laqad 3alimtum ma ji’na linufsida fee al-ardi wama kunna sariqeen

They said, “We swear by Allah, you people already know we did not come here to cause mischief in the land. And we are not thieves.”

When we swear by Allah – we use wallahi

When you are in shock you use تَسلَّلََّ

Ayah 74

قالَوْاْ فَمَا جَرَأْوُهُ ۚ إِن كُنْتُمْ حَذِيبِينَ

Qaloo fama jazaohu inkuntum kathibeen

They said, “What should be your retribution if in fact you are found to be liars.”

Ayah 75

قالَوْاْ جَرَأْوُهُ مَن وُجِدَ فِى رَحۡلِهِ ۚ فَهُوَ جَرَأْوُهُ كَذِلِكَ نُجِزۡرَى أَلۡطِلِيمِينَ

Qaloo jazaohu man wujida fee rahlihi fahuwa jazaohu kathalika najzee aththalimeen

They said, “The compensation will be in whoever's bag it is found he will be the compensation. That is how we deal with the wrongdoers.”

It is said that in the shariah that was given to Ya3qub (the teachings given to Ya3qub) if you steal and you are caught stealing you become the servant of the one you stole from. In other words you become the compensation.

Ayah 76

فَبِدَا بِأَوَعۡيَتۡهُمۡ قَبۡلَ وَعۡيَ أَخِيَّهُمۡ تُمْ أَسۡتَخۡرَجۡهَآ مِن وَعۡيَ أَخۡيَهُ كَذِلِكَ كَذَا لَيۡوُسَفۡهَا ۚ كَانَ لِيۡتَخۡدِحُ أَخَاهُ فِي دِينِ ٱللَّٰهِ إِلَّا أَن يُشَآٰهُ ٱللَّٰهُ نُرۡفَعَ ذَرَّةً مِّن نَّسۡهَا وَفَوۡقَ سَعَ ۚ ذِى عَلِيمٌ عَلِيمٌ
Fabadaa bi-aw3iyatihim qabla wi3a-i akheehi thumma istakhrajaha min wi3a-i akheehi kathalika kidna liyoosufa ma kana liya’khutha akhahu fee deeni almaliki illa an yashaa Allahu narfa3u darajatin man nashao wafawqa kulli thee 3ilmin 3aaleem

So he started with their bags before opening his own brother's bag. He searched through his brother’s bag. We planned that out for Yusuf. He could not have taken his brother under the King's constitution except if Allah wanted. We raise the ranks of who we want and above everyone who possesses knowledge there is someone who is All-knowledgable.

Aw3iya comes from wi3a’ – it is the plural of وِعَآٰءِ. When you pack a bag and tie it at the top that is called وِعَآٰءِ. That is the ancient travel bag.

- أَخْرَجُ - take out/pull out – immediate
- أَمْسَخْرَجُ - to look around/to rummage – takes time

People may think that stealing the cup and putting it in his brother’s bag is wrong. However, Allah (swt) says that He planned it out – it was not Yusuf’s idea – it was Allah's plan and He did this by revelation.

This is similar to what happened with Ibrahim (a.s). When Ibrahim destroyed the idols and blamed the big idol, it was Allah who taught him to do that.

Constitution

Yusuf did not serve the religion of the king however, he did serve the King's constitution. From this we can interpret that our deen is not just a religion, it is also a constitution. It is possible that there may be a distinction between religion and constitution because on the one hand Yusuf follows the religion of Islam and on the other he is following the deen of the King. Individually he is a Muslim but collectively he is under the deen of the King.

When a false accusation is made, it is usually humiliating. Yusuf (a.s) already has experience with false accusations and it was humiliating for him too. Now his brother has been falsely accused but Allah (swt) says the same situation will produce different results. Even if you believe it to be humiliating, Allah (swt) can raise the ranks of whoever He wants.

As knowledgeable as Yusuf (a.s) is Allah (swt) revealed to him a plan that he could not have thought out himself. Though he is the most knowledgeable in the land, Yusuf (a.s) should know that there is always one who is more knowledgeable. This is a beautiful axiom in the Quran.

Ayah 77
They said, “If he stole, a brother that he had, he stole too.” Yusuf hid it inside himself and he didn’t show it to them. And he said to himself, “You are worse from where you stand. And Allah knows best the kinds of descriptions you make.”

**Ayah 78**

قَالُواْ يَـَٰٰٓۡيوََا ٱلۡعَِِٔۡيُِ ِِنَّ لَهُ ۥۤ أَبً۬ا شَيۡخً۬ا ََّبِيرً۬ا َِخُذَ أَََدَنَا مَڪَانَهُ ۥۤ ۚ ِِۖنَّا نَرَٮََٰ مِنَ ٱلۡمَُۡسِنِينَ

They said, “Minister, Sir, He has a really old father, just take one of us in his place. We see you as someone who does many favours.”

**Ayah 79**

قَالَ مَعَاذَ ٱللَِّّ أَن نَّۡۡخُذَ اٗمَن وََۡۡدۡنَا مَتَـٰعَنَا عِندَهُ ۥۤ ِِنَّآٰ ِِذً۬ا لَََّّـِِّٰمُونَ

He said, “God forbid we would take anyone except the one we found the goods with. If we did that, we would be wrongdoers.”
Then when they almost lost hope, they moved away from the crowd and began a private counsel. Then the elder one said, "Did you not realise that our father has already taken a contract with Allah as a witness before us. And how can you forget what you have done in the matter of Yusuf. Haven't we fallen short of our father's expectations. Then I will not move forward in this land until my father gives me permission and Allah gives a verdict in my case. And Allah is the best of rulers.

In this context it refers to being pure of other people's company. They withdrew themselves from the crowd and found a private meeting area.

The eldest brother removes himself from their plot through the word فَرَطْتُمْ. By using the pronoun 'you' and not 'we' he portions the blame solely on his brothers. In other words, he is saying that his brothers wanted to kill him while he attempted to save him.

Afrata – When you go beyond the appropriate limits

- When you fall short of expectation.

What they did with Yusuf was beyond limits – they transgressed against Yusuf. The expected word here is afrata. However, they are not thinking about their transgression from Yusuf's perspective. They are analysing it from their father's point of view. They disappointed their father's expectations.

Bariha/yabrahu – is from the af3al of constancy (like ma dama, ma bariha, man faka)

Bariha is the opposite of baraza which means to come out into the field

Bariha – to not step into the field
Ma bariha – not continue in the field. I will hold my ground.

In other words, he refuses to leave until his father forgives him himself. He convinced his father to let Yusuf (a.s) go out and he also convinced him to let Benjamin travel with him. He is therefore taking responsibility for his actions.

Ayah 81

آرجعوا إلى أبيكم فقولوا يأبائنا إن ابنك سرق وما شهدنا إلا ياهم علمنا وما حتفان

للغريب حافظين

Irji3oo ila abeekum faqooloo yaabana inna ibnaka saraqa wama shahidna illa bima 3alimna wama kunna lilghaybi hafitheen

Go back to your father and tell him “Father, your son has stolen and we are not testifying to anything except that which we came to know. And we could not have been guardians of the unseen.”

Jumla ismiya – إن (referring to Benjamin) Meaning you may not believe that he stole but trust us, your son is a thief.

– وَمَا حَفَثَا لِلْغِرِّيبِ حَفَظِينَ The brothers are attempting to absolve themselves from any blame by telling their father that they promised they would guard him but that they had no way of knowing that he was going to steal.

If they were aware that someone from among their family was going to steal they would not have suggested such compensation.

Ayah 82

وَسَئِلَ الْقَرِىَةَ الَّتِى كُنَّا فِيهَا وَالْعِيرَ الَّتِى أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

Was-ali alqaryata allatee kunna feeha wal3eera allatee aqbalna feeha wa-inna lasadiquoon

“Ask the town that we were at or the caravan that we came in. We are telling the truth.”

When they left Sham it wasn’t only them on the caravan there were other people on that caravan from their neighbourhood.

Ayah 83
Qala bal sawwalat lakum anfusukum amran fasabrun jameelun 3asa Allahu anya’tiyane bihim jamee3an innahu huwa al3aleemu alhakeem

He said, “You just made this easy on your conscious. I shall find beauty in patience. Maybe there is hope that Allah will bring them back to me altogether. He is the All-Knowing, All Wise.

- This is not even a sentence. He is so hurt by the fact that he has now lost two sons that he cannot even complete the sentence.

Ayah 84

Watawalla 3anhum waqala yaasafa 3ala yusufa wabyaddat 3aynahu mina alhuzni fahuwa kaththeem

And he turned away from them. And he said, “Oh Yusuf.” And his eyes turned white from grief. And he was drowning in sorrow.

He has just been informed that his son Benjamin has been detained and that his older son has not returned however Ya3coub (a.s) is still upset over the loss of Yusuf (a.s).

- is used when you have anger and grief together over a situation that you have no control over and can’t change.

- This is used as a figure of speech. It refers to Ya3coub losing his sight.

Kaththeem comes from the word ‘katham’

Katham is the nasal passage

In this context – Feelings of anger, frustration and grief has consumed him so much that it has made its way to his nostrils. He is drowning in grief and anger.

Katheem also means to swallow/ to take in. He has so many horrible emotions bottled up inside that it has finally taken a toll on his body and caused him to lose his eyesight.

Ayah 85

Qala a’llaAuthalaa Taktu’na tamhumr Yusufu hiyyennu takoon harb3a o tkuu’u min al’hekeekn
Qaloo tallahi taftao tathkuru yusufa hatta takoona haradan aw takoona mina alhalikeen

They said, “We swear to God! You are going to keep remembering Yusuf until you become fatally sick or you will die.

When they saw the state he was in they were shocked because it has been years since Yusuf (a.s) disappeared.

تَفۡتَُۡاْ is very rarely used (means to continue – the common word more frequently used is ma zala)

It is used here because all the words mentioned in this ayah are rare. The usage of rare words signifies their shock. Everything about this situation is strange so all the words used in this ayah are strange.

خَرَصَّنَا – to be so sick that you are close to death.

Ayah 86

قَالَ إِنَّمَا أَشََّْـواْ بَثِّى وََُِۡنِىٰٓ ِِلَى ٱللَِّّ وَأَعََِّّۡ ُ مِنَ ٱللَِّّ مَا لََ تَعَِّۡمُونَ

He said, “I am complaining about my prolonged grief and my sadness to Allah. And I know from Allah what you do not know.”

بَثِّى is a prolonged sorrow – a grief that eats away inside you

خَرَصَّنَا is a relatively new sadness compared to

بَثِّى

خَرَصَّنَا is used to refer to his prolonged grief regarding Yusuf (a.s) while خَرَصَّنَا is used for Benjamin and the eldest brother.

Ayah 87

يَـٰبَنِىَّ ٱذۡهَبُواْ َِتَََسَّسُواْ مِن يُوسََُ وَأَخِيهِ وَلََ تَاْيۡـيَسُواْ مِن رَّوَِۡ ٱللََِِّّ۝ِِنَّهُ ۥ لََ يَاْيۡـيَسُ مِن رَّوَِۡ ٱللََِّّ ِِلََّ ٱلۡقَوَّۡ ُ ٱلََّۡـٰفِرُونَ

“My sons, go look for Yusuf and his brother and don’t lose hope from Allah’s mercy. No-one despairs in Allah’s mercy except the disbelieving nation.”

َِتَََسَّسُواْ – to be on the lookout. To keep a careful eye out for someone.
When the brothers first approached their father regarding the false announcement of Yusuf’s (a.s) death, Ya3coub (a.s) knew they were lying but he did not request them to go out and say ‘تَخْسِسْنَآ أَمِن يُوسُفَ’. However, their father now notices that they have guilt in them. Before there was no guilt so there was no point in talking to them at that time. Now that they are demonstrating some guilt over their actions he has the ability to ask them to do some good and to search for their brother.

زَوْجَة – One of the words for mercy in the Quran. It is a mercy that calms you down by taking away your grief and sadness.

Words related to زَوْجَة is reeh – a cool breeze

**Ayah 88**

دَخَلُوا عَلَيْهِ قَالُوا يَايُوسُفُ أَلْعَزِيزُ مَسَّنَا وَأَهْلُنَا الصَّرْرُ وَحَتَّى نَبِسَعَهَا مُرَجَّهَةٌ فَأَوْفُ آنَا َلَكِنِّ وَتَصَدَّقَ عَلَيْنَا إِنَّ اللَّهَ يُجْرِي الْمُتَصَدِّقِينَ

Falamma dakhallo 3alayhi qaloo ya ayyuha al3azeezu massana waahlana addurru waji’na bibida3atin muzjatin faawfi lana alkayla watasaddaq 3alayna inna Allaha yajzee almutasaddiqeen

And when they entered upon him, they said, “Minister, Sir, us and our families have been afflicted with pain. And we have come with insignificant goods. Can you still fill our weight and give us some charity? Verily Allah compensates those who give charity.”

مُرَجَّهَة – goods that have no use/insignificant.

**Ayah 89**

قَالُوٓاْ أَءِنَََّ ََۡنتَ يُوسَُُ ۖ قَالَ أَنَاً۬ يُوسَُُ وَهَـٰذَآٰ أَخِي ۖ قَدۡ مَنَّ ٱللََُّّ عََِّيۡنَآٰ ِِۖنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ َِإِنَّ ٱللَََّ لََ يُضِيُُ أَۡۡرَ ٱلۡمَُۡسِنِينَ

Qala hal 3alimtum ma fa3altum biyusufa waakheehi ith antum jahiloon

He said, “Have you come to know what you did with Yusuf and his brother when you were all so ignorant.”

We know what they did with Yusuf but what did they do to his brother?

Unspoken things that have only been captured in a hint that Allah (swt) knows what they have been doing.

**Ayah 90**

قَالُوٓاْ أَءِتُ كَلَّا أَنتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي أَحَدُ مِنْ ٱللَّهِ عَلِيَّبَانِ إِنَّهُۥ مُنْ يَتَّقُ وَيَصۡبِرُ فَإِنَّ ٱللَّهَ لاَ يُضِيعُ أَجَرَ ٱلْمُحۡسِنِينَ
Qaloo a-innaka laanta yusufa qala ana yusufu wahatha akhee qad manna Allahu 3alayna innahu man yattaqi waysbir fa-inna Allaha la yudee3u ajra almuhsineen

They said, “Are you indeed Yusuf?” He said, “I am Yusuf and this is my brother. Allah has favoured upon us. No doubt whoever protects themselves and can remain patient, then certainly Allah does not waste the compensation of those who excel.”

The moment Yusuf (a.s) is in a position of power he mentions Allah (swt) first.

This is repeated throughout the surah because Allah (swt) wants us to know that dealing with calamity patiently will lead to ihsan.

**Ayah 91**

قالوا: قلۡ قَالُواْ تَسللََِّّ لَقَدۡ ءَاثَرَََ ٱللََُّّ عََِّيۡنَا وَِِن ڪُنَّا لَخَـِِٰـيِينَ

They said, “Swear by Allah! Allah has given you preference over us. And certainly we have made some serious errors.”

وَِِن – short for inna

**Ayah 92**

قالَ لََ تَثۡرِيبَ عََِّيََُّّۡ ُ ٱلۡيَوَّۡ َۖ يَۡۡفِرُ ٱللََُّّ لَََُّّ ۡ وَهُوَ أَرَََّۡ ُ ٱلرَّلَِمِينَ

He said, “There is no harm that will come upon you today. May Allah forgive you and He is the Most Merciful of those who show mercy.”

تَثۡرِيبَ /Tharaba/yutharibu/ tathriban – to scold somebody who has done something wrong.

**Ayah 93**

ٱذۡهَبُواْ بِقَمِيصِى هَـٰذَا ََِۡلۡقُوهُ عََِّى وَۡۡهِ أَبِى يَۡۡتِ بَصِير ً۬ا وَأۡتُونِى بَِۡهِِّۡڪَُّ ۡ أَۡۡمَعِينَ

“Ithhaboo biqameesee hatha faalqoohu 3ala wajhi abee ya’ti baseeran wa’tonee bi-ahlikum ajma3een

“Take this shirt of mine and throw it upon the face of my father. He will come viewing. And bring your families.”
- This has two interpretations

1. He will regain his sight
2. As he comes to Yusuf (a.s) he will have the joy of seeing him.

**Ayah 94**

وَلَمَّا فَسَالَ الْعِيرُ قَالَ أَبُوُّ ۡ ِِنِّى ََِۡۡدُ رِيَُ يُوسََُ

And when the caravan parted, their father said, "I can sense Yusuf in the wind even if you are going to call me senile and insane."

One of the most beautiful ayat in this surah

فَصَّلَتْ means to part

When the journey begins (فَصَّلَتْ) you would think that the ayah would say - as the caravan approached Sham Ya3coub sensed something about Yusuf. However, it was as soon as the caravan left Egypt that Ya3coub’s heart felt something.

Previously the shirt that was given to his father was the shirt of lies. The shirt that is now on its way to him is the shirt of truth

تُفَنِّدُونِ – to make fun of someone because they are too old and what they say makes no sense.

**Ayah 95**

قَالُواْ تَسْلِّلََِّّ ِِنَََّ لَفِى ضََِّـََِِّٰٱلۡقَدِيَّ ِ

They said, “Swear by Allah! You are still in that old confused state.”

**Ayah 96**

ۖ قَالَ أَلَّا أَقُل لَّڪَُّ ۡ ِِنِّىٰٓ أَعََِّّۡ ُ مِنَ ٱللََِّّ مَا لََ تَعَِّۡمُونَ

Falamma an jaa albasheeru alqahu al3ala wajhihi fartadda baseeran qala alam agul lakum innee a3lamu mina Allahi ma la ta3lamoon
And when the giver of good news came, he threw it on his [father's] face and he came back to seeing. He said, “Did I not tell you, I know from Allah for sure what you have no knowledge of.”

Contrast in this story:

The first time they came with the shirt they came crying but now they come with good news.

قَالَوۡا يَا بَانَآ أَسۡتَعۡفِرُّ لَآ نَّذۡنُوبۡنَا إِنَّا كُنَّا خَطۡیِبِينَ

Qaloo ya abana istaghfir lana thunoobana inna kunna khati-een

They said, “Father, ask [Allah] to forgive our wrongdoing certainly we made a lot of mistakes.”

قَالَ سَوَۡ أَسۡتَۡفِرُ لَََُّّ رَبِّىٰٓ

Qala sawfa astaghfiru lakum rabbeeinnahu huwa alghafooru arraheem

He said, Soon I will ask forgiveness from your master. He is ultimately the one who is extremely forgiving all merciful.

سَوَۡ—ْنَتُمْ أَسۡتَفۡۡرُنَآ إِلَّآ إِنَّا قَدۡ َۡعَۡلَمۡتُمُّ مَّرۡضًۢا إِذَّ أَخۡرََۡنِى مِنَ ٱلسِّۡۡنِ وََۡآٰءَ بََُِّّ  مِّنَ ٱلۡبَدۡوِ مَنۡبَۡبِطٍ

Falamma dakhloo 3ala yusufa awa ilayhi abawayhi waqala odkhuloo misra in shaa Allahu amineen

And when they entered upon Yusuf, he pulled his father towards him and he said, “Enter Egypt by the will of Allah in peace.”

وَرَفَعَ أَبۡوَآهُ عَلَى ٱلۡعَرۡشِ وَخَرۡوۡا لِهُ ۖ سُجُدَۢا وَقَالَ ۖ يَِّبَابِتٕ هَذَا تَأۡوِیۡلُ رَعۡبِیۡ مِنَ ۚ قَدۡ جَعَلۡهَا رَبِّی حَقَّا ۖ وَقَدۡ أَحۡسَنَ بِيۡ إِذَّ أَخۡرَجَۢبِئِیۢ مِنَ ٱلسَّجۡنِ ۚ وَجَاءَ بَٕکُمۡ مِنَ ٱلۡبَدِّو ۝ مَن
And he elevated his two parents on the throne and they all fell into prostration to him. And he said, “My beloved father, this is the interpretation of my dream from much before. Allah had made it true. Allah had done so much good to me when He got me out of prison. And He brought all of you from the Bedouin lands, even after shaytan had caused dissent between me and my brothers. No doubt, my Master is extremely subtle in whatever He wants. Certainly He is the All Knowledgeable, All Wise.

Sajda takreemiya – prostration made out of honour. At that time it was not yet prohibited.

At the beginning and the end of the surah father and son have the same conversation. It may be a lifetime later but it is still the same conversation – the dream.

He does not inform his father of all the hardships he has come upon because he understands that his father has grieved greatly.

In other words Allah (swt) is very covert in his plan.

**Context:**

By Ayah 101 the story has come to a conclusion.

Some may ask why this surah is not solely dedicated to the story of Yusuf (a.s). One needs to understand that this surah is a means of answering the question of how the Jews came to be in Egypt. However, it was also sent down as a source of counsel to the Messenger (salallahu 3alayhi wasalam). The Messenger (salallahu 3alayhi wasalam) was going through a difficult time. He had lost some key family members who were also a source of support for him. The Prophet (salallahu 3alayhi wasalam) is on a mission to deliver the message but that does not mean he will be free of personal hardships.

Allah (swt) is counselling the Messenger (salallahu 3alayhi wasalam). He is helping him deal with his grief and also giving him good news of the victory that is coming.
Like Yusuf (a.s) the Messenger (salallahu 3alayhi wasalam) will be given rule and he was also taught by Allah (swt). When victory arrives to a messenger it means his worldly task is finished. The only thing left in front of him is to meet Allah (swt). When Yusuf (a.s) says to Allah (swt) تَوََِّنِى مُسِِّۡم ً۬ا (take me as a Muslim) – this exact sentiment is taught to the Messenger (salallahu 3alayhi wasalam). The only two things left before death are tasbeeh and seeking forgiveness.

When Yusuf (a.s) asks Allah (swt) to reunite him with the righteous, it is an indication that victory is coming to the Prophet (salallahu 3alayhi wasalam). Now that he has been given counsel, he must continue on with his mission.

Ayah 101

رَبِّ قَدۡ ءَاتَيۡتَنِى مِنَ ٱلۡمَُِِّۡ وَعََِّّمۡتَنِى مِن تَۡۡوِيلِ ٱَََۡۡادِيِِ
ۚ أَنتَ وَلِىِّۦ ِِى ٱلدونۡيَا وَٱَۡۡخِرَةِ
تَوََِّنِى مُسِِّۡم ً۬ا وَأَلَِۡقۡنِى بِسلصَّـَِِِّٰينَ

“My Master, you have granted me from the dominion and you taught me the interpretation of speech, the creator of the skies and the Earth. You are my protective friend in this world and the next. Give me death as one who has submitted before you and join me with the righteous.”

Yusuf (a.s) has just been reunited with his family but he does not credit any of that to himself. In a situation of great difficulty – he turned to Allah (swt) and he does the same in a situation of great joy.

وَأَلَِۡقۡنِى بِسلصَّـَِِِّٰينَ - These words are so beautiful. Yusuf (a.s) says that you have just reunited me with my family, but more important than that is to be reunited with the righteous in the hereafter.

Ayah 102

ذَللََِ مِنۡ أَنببَآٰءِ ٱلَۡۡيۡبِ
نُوَِيهِ ِِلَيََۡ
ۖ وَمَا َُّنتَ لَدَيََِّۡ ۡ ِِذۡ أَۡۡمَعُوٰٓاْ أَمۡرَهَُّ ۡ وَهَُّ ۡ يَمَُّۡرُونَ

That is from the news of the unseen that we are revealing to you. You were not with them when they came to a consensus about their plan and while they were plotting.

These brothers thought they were harming Yusuf (a.s). However so much good arose from it – the legacy of a nation arises through their plan. It’s not just one family – it is Bani Israel and their history and the history of all their Prophets. This arises as
a result of their initial plot against Yusuf (a.s). They did not know but Allah (swt) was planning something else.

**Ayah 103**

وَمَا أَڪۡثَرُ ٱلنَّاسِ وَلَوْ ۡ حَرَصُتْ بِٱلۡمُۡۡمِنِينَ

Wama aktharu annasi walaw harasta bimu'mineen

Most people, no matter how much you want it they will not believe.

Bi – mu’mineen – Mumineen with ba as za’idah

Walow harasat is isti’laf – it is presented in the middle

– Allah did not even complete the sentence. Allah (swt) revealed the best of stories to mankind and even that will not cause them to believe.

**Ayah 104**

وَمَا تَسۡـيَُِّهَُّ ۡ عََِّيۡهِ مِنۡ أَۡۡرٍِۡۡ

Wama tas-aluhum 3alayhi min ajrinin huwa illa thikrun lil3alameen

And you are not asking them for any form of compensation for this at all. It is nothing but a reminder for all people.

Allah (swt) counters their allegation – the way to undermine the character of any Messenger is to say they are after money. Even today the allegations against religions are that they are a means of manipulating people in to getting them to donate to religious causes.

**Ayah 105**

وَڪََۡيِّن مِّنۡ ءَايَةٍ ِِى ٱلسَّمَـٰوَلتِ وَٱَۡۡرِِۡ

Wakaayyin min ayatin fee assamawati walardi yamurroona 3alayha wahum 3anhamu 3ridoon

How many miraculous signs in the skies and the Earth have they passed over? And even then they are still oblivious to them.

Bimuruna - to pass by

/Mara – to stumble over something

In other words these signs do not just pass them by they literally stumble over them but pay no heed to them.
Ayah 106

وَمَا يُؤۡمِنُ أَڪۡثَرُهَُّ بِسللََِّّ ِِلََّ وَهَُّ  موشۡرَُِّونَ

Wama yu’minu aktharuhum billah illa wahum mushrikoon

And most of them don’t even believe in Allah except that at the same time they are committing shirk.

Allah (swt) is saying that most people though they may believe in Allah (swt) they are committing shirk.

In this surah, Allah (swt) highlights the shirk of not trusting Allah – of losing hope in Allah and of relying on yourself.

Ayah 107

أَن تَۡۡتِيَََُّ ۡ غَـٰشِيَةًٌ۬ مِّنۡ عَذَابِ ٱللََِّّ أَوۡ تَۡۡتِيَََُّ ُ ٱلسَّاعَةُ بَۡۡتَة ً۬ وَهَُّ ۡ لََ يَشۡعُرُونَ

Afaaminoo an ta’tiyahum ghashiyatun min 3athabi Allahi aw ta’tiyahumu assa3atu baghtatan wahum la yash3uroon

Have they felt safe that a covering punishment from Allah will arrive or the hour will come at them without warning while they won’t even realise what is happening.

Ayah 108

قُلۡ هَـٰذِهِۦ سَبِيِِّىٰٓ أَدۡعُوٰٓاْ ِِلَى ٱللََِّّ ۚ

Qul hathihi sabeelee ad3oo ila Allahi 3ala baseeratin ana wamani ittaba3anee wasubhana Allahi wama ana mina almushrikeen

Tell them, “This is my path. I call to Allah with clear insight - I and whoever follows me. How perfect is Allah! And I am not from those who associate others [with Allah].”

This is one of the most beautiful ayat in the Quran in which the Prophet (salallahu 3alayhi wasalam) declares the Message with such confidence to the rest of humanity.

بصِّرَةٍ – very powerful word. I call to this religion with eyes open – when you ask for evidences I furnish them when you ask for. When you ask for intellectual proofs I provide them to you – this is not a blind faith. It is based on clear proof and clear evidence.

Our religion is unique in that we ask believers to have clear insight into the religion. In other words they must have both spiritual and intellectual conviction in this faith.
Islam is not purely a rational faith. It is also based on intuition and ilham. We are not Muslims solely based on proof and the evidence. It is the proofs and evidences combined with the ilham. Real faith is a result of real knowledge.

play on words. Even though Ya3coub had become blind he had not lost his – his insight. He could see, though blind, things that no-one else could see – that Yusuf was alright.

Some scholars say that the word say refers to the Prophet’s (salallahu 3alayhi wasalam) journey of Isra’a and Mi3raj. During his journey the Messenger (salallahu 3alayhi wasalam) was able to see Allah (swt). It also implies that he sees the angels coming and thought we are unaware of them it is not unseen to him. Thus when he calls people he does so through clear insight.

Others have stated that the word indicates that the proofs of this religion are so clear they can’t be missed.

Although in this ayah the Prophet (salallahu 3alayhi wasalam) mentions himself and the believers he did not say “wa ma nahnu min al mushrikeen.” When it comes to the belief in the oneness of Allah, he stands alone as you can’t have collective faith in this statement. We can call people to Allah (swt) together but as for Iman and shirk, each person is responsible for themselves.

Lesson: Having a direct relation with Quran is extremely important as it brings you closer to Iman. It is a means of one renewing or refreshing one’s faith.

When the Prophet (salallahu 3alayhi wasalam) listens to this legacy of Yusuf (a.s). It becomes easy on him to deal with his problems. Allah (swt) makes him think of the Messenger Yusuf (a.s) as he is going through his struggles.

Ayah 109

Wama arsalna min qablika illa rijalan noohee ilayhim min ahli alqura afalam yaseeroo fee al-ardi fayanthuroo kayfa kana 3aqibatu allatheena min qabilhim waladaru al-akhirati khayrun lillatheena ittaqaw afala ta3qiloon

We never sent before you except men who were from the people of the towns. Haven’t they gone around in the land? Didn’t they see the outcome of those who came much before them? And the home of the afterlife is better for those who are able to protect themselves. Why then do you not apply your intellect?
There is both a linguistic and sociological phenomenon in sending a Messenger who was from among the people.

- Wama arsalna min rasul in illah bilisani qawmihi - we didn’t send a messenger except in the language of his people.
- To be a Messenger you must not only be fluent in the language, but you need to have an understanding of the nation’s culture, their way of life, their history and their beliefs.
- You must also understand the lingo of that society.

At the beginning of the surah Allah (swt) addresses the linguistic issue:

إِنَا أَنْزَلْنَا فَرْعَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

No doubt it is We who sent it down an Arabic recital so you understand

At the end of the surah Allah (swt) solves the social problem by stating:

وَمَا أَرۡسَِّنَا مِن قَبْلُ إِلَّا رَجُالًا نُوحِي إِلَيْهِمْ مَنْ أَهۡلِ الْقُرۡءَآءِ

We never sent before you except men who were from the people of the towns.

In other words, the messenger is from among you so there is no reason for you to consider this an alien message.

أَفَالآ تَعۡقِلُونَ - You expect afala ya3qilun here but Allah (swt) says أَفَالآ تَعۡقِلُونَ

It is rare in Makkah Quran to find a passage where Allah (swt) addresses the disbelievers directly.

**Ayah 110**

حَتَّى إِذَا أَسْتَيَسَ الرُّسُلُ وَظَنُّوْا أَنَّهُمْ قُدُّ خُذِيَّبَوْا جَآءَهُمْ نَصِرُنَا فَنْحُجُّوْا مِن نَّشَآءٖ وَلَا يُرَدُّ بَعْضُنَا عَنِ الْقُوَّةِ الْمُجْرِمِينَ

Hatta itha istay-asu arrusulu wathannoo annahum qad kuthiboo jaahum nasruna fanujjiya man nashao wala yuraddu ba’suna 3ani alqawmi almujriimeen

Until the point where the Messengers almost lost all hope and they were completely convinced that they had been lied against. Then our aid came and we rescue who we want. And our war is not going to be turned away from the criminal nation.

- نَصِر – A form of aid against an enemy

Allah (swt) does not just say war – He said our war "بَعْضُنَا عَنِ الْقُوَّةِ الْمُجْرِمِينَ". This will be an attack that only Allah (swt) can wage in.
Laqad kana fee qasasihim 3ibratun li-olee al-albabi ma kana hadeethan yuftara walakin tasdeeqa allathee bayna yadayhi watafseela kulli shay-in wahudan warahmatan liqawmin yu’mnoon

No doubt in their narratives there is a lesson for the purest of minds. It is not a speech that has been made up. However it is a confirmation of what was in front of him and it is an explanation of all things. And it has come as a guidance and a mercy for a nation that seeks to believe.

- Laqad kana fee qasasihim - Refers to the narratives of all the Prophets that came previously. It also refers to the story of Yusuf and his family.

- عِبۡرَةٌ - A lesson that moves you to tears.

- لَقَدۡ ََّانَ ِِى قَصَصََِِّ ۡ عِبۡرَةًٌ۬ ُِّۡوْلِى ٱَۡۡلۡبَـٰبِ - Allahu (swt) narrates to us the best possible story. The only people who will appreciate the lessons and the warnings of the stories in the Quran are those who are looking for guidance. For those who do not have pure minds they will refer to them as the stories of old.

- تَصۡدِيقَ ٱلَّذِى بَيۡنَ يَدَيۡهِ - Revers to previous revelation.

- وَتَفۡصِيلَ ڪُلِّ شَىۡءٍ - This does not mean that Allahu (swt) has explained every imaginable scientific, literary or historical concept in the Quran. It is specifically referring to all knowledge that confirms this is a revelation from Allahu (swt).

**Literary Qualities of Surah Yusuf**

Note: Literary qualities of Surah Yusuf– wonderful paper written on this in English by Professor Mustansir Mir

1. How the narration of the Surah is divided:
   - Yusuf’s (a.s) dream
   - Brothers plot against Yusuf (a.s)
   - Attempted seduction by the Minister’s wife
   - Attempt by the Egyptian women to encourage Yusuf (a.s) to fall into sin
   - Thrown into prison
2. These are all unsolved issues. Each issue is resolved in the next half of the surah in reverse order of when they appeared.

- The King’s dream is interpreted
- Yusuf (a.s) is released from prison
- The Egyptian women testify
- The Minister’s wife confesses to her crime
- Yusuf’s (a.s) brothers are brought to justice
- Yusuf’s (a.s) dream is interpreted

Comparisons and contrasts:

1. Dark parallels – Yusuf (a.s) ends up in a dark place twice.
   - Well
     - Yusuf (a.s) ends up in the well as a result of hate
     - He comes out as a slave
   - Prison
     - He ends up in prison as a result of love
     - He leaves prison as a ruler

Lesson: Although the situation may be similar the outcome belongs to Allah (swt).

2. Good and Evil intent

- The brothers leave home and come back without Yusuf (a.s)
  - The intention was to harm Yusuf (a.s) and return home without him.
  - The brothers huddle together to plan how they can bring harm to Yusuf (a.s). Their rationale for this is that their father will love them more.

- Years later they travel with their brother Benjamin and come home without him.
  - They had the intention to bring their brother back but by the will of Allah (swt) they were unable to do so.
  - The brothers huddle together in a bid to save their lives. Their rationale for this is how are we going to get our father not to hate us. How are we going to face our father? This is done out of fear.

3. Twisted Love

- Sons love for their father
  - Scheming and planning is used
Yusuf’s (a.s) shirt is torn and is covered in fake blood
The shirt is the evidence that destroys the plot

- The Minister’s wife’s love for Yusuf (a.s)
  - Scheming and planning is used
  - Yusuf’s (a.s) shirt is torn and his honour is attacked
  - Again the shirt is used as evidence to uncover the truth

Dramatic qualities

1. The narration of the story moves at a rapid pace. (If you read the biblical version, you will find it has greater detail).
2. The listener is left guessing.
   - The moment the story begins we are unaware of who Yusuf (a.s) is. It begins with إذ قال يوسف لأبيه (Yusuf said to his dad).
   - We are provided with the conclusion at the beginning of the story and are left to interpret what this dream means. The father could interpret the dream as he is aware that this may be problematic if Yusuf’s brothers find out. But the story does not allow for this.
   - All of these techniques are modern mechanisms used in story-telling.

3. The use of foreshadowing
   - Dream – Yusuf (a.s) is told not to convey his dream to his brothers – hint trouble is coming.
   - Ya3coub (a.s) fears that if they take Yusuf out he may be attacked by a wolf. When the brothers return home, they use the same reason.
   - When they leave Yusuf in the well the brothers assume that he may be picked up by a caravan. Again this event is foreshadowed and is played out in the narrative.

Themes

1. One of the dominant themes in this surah is that of Allah’s (swt) names
   - His name is not used anywhere else in this manner in the Quran as it is used in Surah Yusuf
     - وَأَلْهَ مُّغَالِبٌ عَلَىٰ أَمْرِهِ وَلَـَّنَّ أَڪۡثَرَ ٱلنَّاسِ لََ يَعَِّۡمُونَ Allah is dominant (in complete control) over his affair however most people have no knowledge.
     - Ghalib / غَالِبٌ – one who overshadows you and is dominant over you.
     - When an individual is Ghalib they are usually not invisible – they are present every time something is happening.
We don’t see Allah (swt) intervening in our affairs. We don’t see it because there is another attribute of Allah that is a means through which His Ghalaba is manifest.

My Master is subtle in how he accomplishes what he wants.

Allah (swt) is in complete control when Yusuf (a.s):
- Is thrown into the well
- Taken to prison
- When the prisoner forgets to mention Yusuf (a.s) to his master.
- When the politicians forget to release Yusuf.

Allah (swt) is in complete control but is subtle in how He executes His plan.

The attributes غَالِبٌ and لَِِيُّ work together in that غَالِبٌ is the major attribute and لَِِيُّ is the way in which the attribute is manifested.

These two attributes by themselves can lead to a philosophical problem because one might say, “If Allah (swt) is in complete control why is he allowing me to go through this hardship? In this surah the other two attributes of Allah (swt) that balance this view are also found.

Indeed He the Most Knowledgeable, Most Wise

Allah (swt) is aware of every aspect of your situation

Whatever Allah (swt) is allowing to happen know that He is controlling all of it and that it is part of a plan that is full of wisdom, therefore He is Hakim.

These attributes of Allah (swt) are found in the beginning, middle and the end of the surah. It is the chain that holds this surah together.

This attribute is mentioned at three critical junctions within this surah:
- When Ya3coub (a.s) responds to Yusuf’s (a.s) dream and he states that Allah (swt) will complete His favour upon him. Ya3coub (a.s) describing Allah (swt) states إنَّ رَبِّي لَِِيًٌَ۬ۖ أَ لِمَا يَشَآٰءُ. At that moment they are words of hope.
- When Ya3coub (a.s) is informed that Benjamin has stolen he does not lose hope in Allah (swt) and says قالَ بَلۡ سَوَّلَتۡ لَََُّّ أَنفُسََُُّّ ۡأَمۡرًٌ۬ا ۖ مِيلٌ۬ ۖ عَسَى ٱللََُّّ أَن يَۡۡتِيَنِى بِهَِّ ۡ َۡمِيع ا.
He said, “You just made this easy on your conscious. I shall find beauty in patience. Maybe there is hope that Allah will bring them back to me altogether. He is the All-Knowing, All Wise.” This is an acknowledgement of his trust in Allah (swt). He trusts Allah’s (swt) Knowledge and Wisdom.

- It is also mentioned at the conclusion of this narrative, once the dream has been interpreted. Yusuf (a.s) refers to Allah (swt) as ﷽. Here, it is a statement of gratitude.

- The 100th ayah is a concluding remark by Yusuf (a.s) that actually puts all four attributes together. Three of the four are mentioned by name and the fourth is implied.
  - إن رَبِّي لَذُو عَلِيمٍ لِّمَا يَشَآٰهُ ﻷَنَّهُۥ هُوَ ﷽ ﷽ ﷽
  By saying Allah (swt) is subtle in whatever He does, His dominance is already implied.

Lesson – These are qualities that a believer should have that are going to help him or her navigate times of trouble. It educates us in how we should be thinking of Allah (swt) in times of difficulty.

2. Qualities of a believer (pertaining to attitude)
- Allah (swt) compliments Ya3coub (a.s) by saying:

وَۚ أَنَّهُۥ لَذُو عَلِيمٍ لِّمَا عََِّمۡنَـٰهُ

He was a possessor of knowledge that was given to him

- Ya3coub (a.s) continually informed his sons that he had knowledge that they did not have access to. The quality of knowledge is being highlighted here. Both Yusuf (a.s) and Ya3qub (a.s) have knowledge of the dream. He knows that Allah (swt) will complete His favour upon his son and therefore will not let go of hope. Allah (swt) gave him access of that revelation through his son, Yusuf (a.s).

- Trust and reliance in Allah (swt)

إِنَّ أَلْحَٰمَ إِلاَّ بِلَٰدِنَّ ﻷَنَّهُۥ فَتَٰيَوْنَكَ ﷽

Then anyone that is going to place their trust, they should put their trust in Allah.

- If in times of trouble one has knowledge of Allah (swt) and places their trust in Him, they will have the tools they need to achieve greatness (ihsan).

- Yusuf (a.s) is continually being described as muhsin

إِنَّا نُرِئُكَ مَنْ أَلْحَٰمِينَ
We see you as those who are excellent.

- One of the opposites of ihsan is thalim

3. Qualities of a believer (pertaining to action)
   - Taqwa and sabr are the two ingredients that lead to ihsan
     
     ﴿إِنَّهُ ۥ مَن يَتَّقِ وَيَصۡبِرۡ َِإِنَّ ٱللَّٰهَ لََ يُضِيُۡ أَۡۡرَ ٱلۡمُسۡنِينَ
     
     No doubt whoever protects themselves and can remain patient, then certainly Allah does not waste the compensation of those who excel.

- This ayah summarises the life of Yusuf.

- Taqwa – to protect yourself
  - When Yusuf (a.s) ends up in a difficult situation it is because he is protecting himself.

- Sabr – Patience
  - Patience is required of Yusuf (a.s) every time he is afflicted with hardship.

- Human planning and divine planning
  - Harm and benefit come from Allah (swt) but still Ya3coub (a.s) cautions Yusuf (a.s) against revealing the dream to his brothers. Even though he knows that the only source of protection comes from Allah (swt) he understands that one must still take precautions.
  - One must balance their own plans and that of Divine help. When our plan fails and the divine plan is not parallel to our efforts then one should review the names of Allah (swt) – Latif, Ghalib, A3lim Hakim
  - When our plans and the plans of the Divine are in unity then that is the time to be grateful.

4. Themes about life
   - There are three major life themes:

     - Trials and tribulations – One cannot expect to escape the trials and difficulties in life. If the Messengers (A3layhi alsalaam) were afflicted with hardships then what makes you believe you will not be tested? Trials will be a part of your life.
Recompense – We believe that the real restitution will be in the hereafter. However, that does not mean that one will not receive recompense in this life if Allah (swt) wills it.

Repentance – until the doors of life are closed (death takes you) the doors of tawbah are open. Yusuf’s brothers committed terrible crimes against two prophets and they did so knowingly, but even then the door of tawba was still open to them and they repented at the end.

- When you go through difficulty you may make mistakes but you must remember that the door to tawbah is always open – you must come back and make tawbah.

Qualities of Ya3coub (a.s) and Yusuf (a.s)

We learn very little about the characters in this narrative but what little we do learn is very telling. Two dominant personalities in this surah are Ya3coub (a.s) and Yusuf (a.s)

1. Ya3coub (a.s)

- Keen sense of observation. He has a lot of foresight.
  - Understands reality – He knows who his good children are and who the troubled ones are. He is not delusional about the nature or state of his children.
- He is very sensitive. He cried so much that he became blind.
  - However is also a man of sabr and places his trust in Allah (swt).
  - When one has sabr that does not mean you kill your emotions. Sabr does not mean you don’t cry or get sad it means that you learn to deal with your sadness and you don’t think of Allah (swt) any less during your struggles.
- He is not easily deceived.
- He is a man of insight
- He does not allow his plans to compete with the plans of Allah (swt).

2. Yusuf (a.s)

- Humility
  - He is humble in childhood and morally alert in his youth – he recognises his flaws as a human being
- He is sincere in his conviction
  - He has confidence in his religion and is willing to give da3wah whenever he finds an opportunity.
  - Demonstrates confidence in his abilities.
- He understands the value of honour and dignity.
- Refuses to be disloyal to the master who gave him shelter
- Refuses to come out of prison with allegations that attack his honour.
- He chooses honour over freedom which teaches us the value of honour.

Parallels between Yusuf (a.s) and our Prophet (salallahu 3alayhi wasalam)

- Yusuf (a.s) is trying to live up to the legacy of his father Ya3coub (a.s)
- Yusuf (a.s) is wronged by his brothers
- Yusuf (a.s) is driven out of his home by members of his own family
- Yusuf (a.s) dominates over his brothers.

- The Messenger (salallahu 3alayhi wasalam) is trying to live up to the legacy of his father, Ibrahim (a.s)
- The Messenger (salallahu 3alayhi wasalam) is wronged by his tribe – his brothers.
- The Messenger (salallahu 3alayhi wasalam) is driven out of his home by his own family and community.
- The Messenger (salallahu 3alayhi wasalam) dominates over his brothers (tribe).