

LESSONS FROM SURAH YUSUF

“INDEED IN THEIR STORIES, THERE IS A LESSON FOR THE PEOPLE OF

UNDERSTANDING (YUSUF- V 111)

THE STORY OF YUSUF (AS) IS VERY ENCOMPASSING. HIS LIFE EMBODIES MANY DIMENSIONS. MANY WILL BE ABLE TO IDENTIFY THEMSELVES WITH HIS LIFE. IT IS APPEALING TO THE CHILD, IT STRIKES A CORD TO THE YOUNG, IT GIVES A DIRECTION TO THE INFATUATED INDIVIDUAL, IT GIVES HOPE TO THE VICTIM, IT HAS SOLUTIONS FOR THE ISSUE OF SIBLING RIVALRY, IT HAS A MESSAGE FOR THE RULER AND IT HAS A SOURCE OF RELIEF FOR THOSE IN DISTRESS.

PART 1: YUSUF (AS) SEES A DREAM (V4-V7)

(V-5) “HE SAID, “MY SON, DO NOT RELATE YOUR DREAM TO YOUR BROTHERS LEST THEY SHOULD DEVISE AGAINST YOU A PLAN. SURELY, SATAN IS AN OPEN ENEMY FOR MANKIND”.

-THIS VERSE TELLS US THAT A DREAM SHOULD NOT BE RELATED BEFORE A PERSON WHO IS NOT A WELL-WISHER, OR BEFORE A PERSON WHO IS NO EXPERT IN THE INTERPRETATION OF DREAMS.

-THE BELIEVER SHOULD ALWAYS BE CONCERNED ABOUT THE WELL BEING OF HIS FAMILY. HE SHOULD TRY HIS BEST TO PROTECT THEM ON A PHYSICAL AND SPIRITUAL LEVEL. WHEN YUSUF (AS) MENTIONED HIS DREAM TO HIS FATHER, HIS FATHER IMMEDIATELY SHOWED CONCERN AND WANTED TO PROTECT HIM, NOT FROM HIMSELF (BECAUSE A FATHER IS ALWAYS PROUD OF HIS CHILDRENS ACHIEVMENTS) BUT FROM HIS BROTHERS. SO HE TOLD HIM NOT TO RELATE THIS DREAM TO HIS BROTHERS. FOR EVERY BLESSED ONE IS ENVIED.

THE HOLY PROPHET (SAW) HAS SAID: TO MAKE YOUR OBJECTIVES SUCCEED, SEEK HELP FROM KEEPING THEM SECRET - BECAUSE, EVERY HOLDER OF BLESSING IS ENVIED IN THIS WORLD.

-THIS VERSE ALSO TELLS US THAT IT IS PERMISSIBLE TO DISCLOSE THE EVIL TRAIT OR INTENTION OF A PERSON ABOUT TO CAUSE HARM TO A MUSLIM. BEING AN EFFORT TO OFFSET AN EVIL DESIGN, THIS ACTION IS NOT INCLUDED UNDER GHIBAH OR BACKBITING.

- DREAMS ARE A CONSTANT THEME OF THIS SURAH. TRUE DREAMS ARE 1/46TH PART OF NUBUWWAH (TIRMIDHI) WORST OF LIARS IS ONE WHO RELATES SOMETHING HE DID NOT SEE.

- KNOWLEDGE OF DREAM INTERPRETATIONS IS FROM ALLAH. “HE (ALLAH) WILL TEACH YOU THE INTERPRETATION OF DREAMS” (V-6)

- THE INTERPRETATION OF THIS DREAM OF YUSUF (AS) ACTUALIZED AFTER FORTY YEARS. THIS TELLS US THAT AN INSTANT ACTUALIZATION OF AN INTERPRETATION IS NOT NECESSARY EITHER.

- A WISE AND INTELLIGENT PERSON DOES NOT FLAUNT OR SHOWS OFF HIS RELIGIOUS OR WORLDLY BLESSINGS. THIS WOULD SHOW LACK OF HUMILITY. IT CAN LEAD TO PROBLEMATIC ISSUES.

- A GOOD HOUSEHOLD BRINGS ABOUT GOOD OFFSPRINGS. DECENDANTS OF IBRAHIM (AS). JUST AS WE COMPLETED THE BLESSINGS UPON YOUR FOREFATHERS.

PART 2- BROTHERS PLOT AGAINST YUSUF (AS) AND HE REACHES EGYPT

(V8-V22)

- IMPORTANCE OF BEING JUST AND FAIR IN TREATMENT TO ALL INCLUDING ONES CHILDREN. WE ARE NOT ALLOWED TO PREFER ONE ABOVE THE OTHER. LOVE IN THE HEART FOR CHILDREN MAY VARY. YAQOOB (AS) HAD MORE LOVE FOR YUSUF THAN THE OTHERS." THEY SAID, "YUSUF AND HIS BROTHER ARE DEARER TO OUR FATHER THAN WE ARE WHILE WE ARE A POWERFUL GROUP (FOR HIM). SURELY, OUR FATHER IS IN CLEAR ERROR. (V-8)

(V-9) "KILL YUSUF OR THROW HIM IN SOME LAND, SO THAT YOUR FATHER'S FACE MAY BE YOUR'S ALONE, AND AFTER THAT YOU MAY BECOME A RIGHTEOUS PEOPLE.

- SHAITAN IS EVER EAGER TO CAUSE FRICTION AND ENMITY BETWEEN SIBLINGS. HE CARRIED OUT A SUCCESSFUL PLOT AGAINST THE BROTHERS.

- JEALOUSY IS DESTRUCTIVE AND DRIVES A PERSON INSANE. IT ALSO MAKES ONE BEHAVE IRRATIONAL. BROTHERS PLOT TO KILL THEIR OWN YOUNG INNOCENT BROTHER. THIS IS CONSIDERED ONE OF THE WORST SINS. THE ENVIER WILL NEVER TRIUMPH IN WHAT HE WANTS TO ACHIEVE THROUGH ENVY.

-THIS PROVES THAT THESE BROTHERS OF YUSUF (AS) WERE NOT PROPHETS BECAUSE, IN THIS CASE, THEY HAD COMMITTED MANY MAJOR SINS, SUCH AS, THE INTENTION TO KILL SOMEONE INNOCENT, DISOBEDIENCE TO THEIR FATHER AND CAUSING PAIN TO HIM, CONTRAVENTION OF PLEDGE, CONSPIRACY, AND THINGS LIKE THAT. SUCH SINS, ACCORDING TO THE MUSLIM CONSENSUS, CANNOT BE COMMITTED BY THE NOBLE PROPHETS, MAY PEACE BE UPON THEM ALL, EVEN BEFORE THEY ARE ORDAINED TO BE ONE.

-RIGHTEOUSNESS IS NOT PART OF INHERITANCE. EX: SON OF NUH(AS), WIFE OF LUT(AS), HUSBAND OF AASIYAH(RA) AND FATHER OF IBRAHIM(AS).

- REPENTANCE BEFORE COMMITTING A SIN IS NOT TRUE REPENTANCE. THEY SAID "WE WILL BECOME RIGHTEOUS PEOPLE AFTER IT (KILLING YUSUF)".

(V-18) "HE (YAQUB) (AS) SAID, "RATHER, YOUR INNER DESIRES HAVE SEDUCED YOU TO SOMETHING. SO, PATIENCE IS BEST. AND IT IS ALLAH WHOSE HELP IS SOUGHT AGAINST WHAT YOU DESCRIBE."

-FIRASAH (CORRECT INTUITION) YOUR GUT INSTINCT, WHICH MEANS THE ABILITY OF HAVING QUICK INSIGHT. THE CLOSER YOU ARE TO ALLAH THE MORE YOUR INTUITION WILL BE CORRECT.

WHEN THE BROTHERS CAME BACK AND PRESENTED THEIR ALIBI TO THIER FATHER, HE IMMEDIATELY SENSED THAT THEY HAVE FABRICATED THIS TALE. (FIRASAH). FEAR THE INTUITION OF A BELIEVER BECAUSE HE SEES WITH THE NOOR OF ALLAH.

- YA'QUB (AS) HAS USED THE INTACT SHIRT AS EVIDENCE TO ESTABLISH THAT THE BROTHERS OF YUSUF (AS) WERE LYING. THIS TELLS US THAT A QADHI OR JUDGE SHOULD ALSO KEEP AN EYE ON CIRCUMSTANCIAL EVIDENCE ALONGWITH THE CLAIMS AND ARGUMENTS OF THE PARTIES CONCERNED.

-NO MATTER HOW EVIL THE CRIME, ALWAYS ADVISE THE WRONG DOER TO FEAR ALLAH FIRST.

- YAQOUB (AS) HAD BEAUTIFUL PATIENCE. A BEAUTIFUL PATIENCE IS SABR WITHOUT SEAKING PITY AND SYMPATHY FROM OTHERS. NO COMPLAINTS. TURNING TO ALLAH ALONE AND EXPECTING REWARD.

-SABR IS OF 3 TYPES. (1) SABR UPON A CALAMITY (2) SABR UPON ODEDIENCE (3) SABR AGAINST DISOBEDIENCE

-WHEN YOU ARE RIGHTEOUS, HELP COMES FROM UNLIKELY SOURCES. YUSUF (AS) WAS TAKEN OUT OF THE WELL BY TRAVELLERS. ALLAH IS THE PROTECTOR OF THOSE WHO BELIEVE.

PART 3- WIFE OF MINISTER TRIES TO SEDUCE HIM (V23-V29)

(V-23)"AND SHE, IN WHOSE HOUSE HE WAS, SEDUCED HIM AWAY FROM HIS (RESISTING) SELF AND BOLTED THE DOORS, AND SAID, "COME ON!" HE SAID, "MAY ALLAH SAVE ME. SURELY, HE IS MY MASTER. HE HAS GIVEN ME A GOOD LODGING. SURELY, THE WRONGDOERS DO NOT PROSPER."

-IF YOU PROTECT YOUR CHASTITY AND ARE PIOUS IN YOUR YOUTH, ALLAH WILL PROTECT YOU IN YOUR OLD AGE.

A YOUTH WHO GREW UP IN THE WORSHIP OF ALLAH WILL BE UNDER THE SHADE ON THE DAY OF JUDGMENT (HADITH)

-DANGER OF INTERACTING WITH THE OPPOSITE GENDER AFTER MATURITY.

-ALLAH SAVES THE RIGHTEOUS WHEN THEY ARE IN NEED. SHE TRIED HER BEST TO TRAP HIM. ALLAH MADE A WAY OUT FOR HIM. BUT A PERSON MUST BE SINCERE. SHAITAN CAN NOT INFLUENCE YOU.

-IT IS TRUE THAT THE CONCERN FOR AAKHIRAH IS SOMETHING WHICH CAN KEEP EVERY HUMAN BEING PROTECTED FROM EVERY EVIL WHEREVER HE OR SHE MAY BE. MAY ALLAH BLESS US ALL WITH THIS CONCERN.

(V-24) "AND SHE CERTAINLY DESIRED HIM. AND HE HAD DESIRED HER - HAD HE NOT SEEN THE PROOF FROM HIS LORD (HE COULD HAVE INDULGED). THIS WE DID TO TURN AWAY FROM HIM EVIL AND LEWDNESS. SURELY, HE IS AMONG OUR CHOSEN SLAVES."

-THIS TELLS US THAT THE WORD: 'HAMM' APPEARING IN THIS VERSE HAS BEEN ATTRIBUTED TO BOTH WIFE OF AZIZ AND YUSUF (AS) BUT THERE IS A BIG DIFFERENCE BETWEEN THE 'HAMM' OR THOUGHT OF BOTH. THE FORMER IS INCLUDED UNDER SIN WHILE THE OTHER HAS THE STATUS OF A NON-VOLUNTARY SCRUPLE WHICH IS NOT INCLUDED UNDER SIN.

IN A HADITH OF THE SAHIH OF AL-BUKHARI, THE HOLY PROPHET (SAW) HAS BEEN REPORTED TO HAVE SAID: 'ALLAH TA'ALA HAS FORGIVEN THE SCRUPLE AND THOUGHT OF SIN FOR MY UMMAH - IF NOT PUT INTO PRACTICE.' (QURTUBI) AND IN THE SAHIHAYN (THE TWO SAHIHS, THAT IS, AL-BUKHARI AND MUSLIM), IT HAS BEEN REPORTED ON THE AUTHORITY OF ABU HURAYRAH (RA) THAT THE HOLY PROPHET (SAW) SAID: 'ALLAH TA'ALA SAYS TO THE ANGELS: WHEN MY SERVANT INTENDS TO DO GOOD, WRITE A GOOD DEED IN HIS OR HER BOOK OF DEEDS JUST BECAUSE OF THAT INTENTION. AND WHEN HE OR SHE HAS COMPLETED THIS DEED, WRITE DOWN TEN GOOD DEEDS. AND IF A SERVANT INTENDS TO DO A SIN, THEN LEAVES IT OFF DUE TO THE FEAR OF ALLAH, WRITE ONE GOOD DEED IN HIS OR HER BOOK OF DEEDS IN LIEU OF THAT SIN. AND IF HE OR SHE DOES FALL INTO THAT SIN, WRITE IT AS ONE SIN ONLY.' (IBN KATHIR)

(V-25) "AND THEY (YUSUF (AS) AND WIFE OF AZIZ) RACED TOWARDS THE DOOR"

-WE LEARN THAT A PLACE WHERE THERE IS A DANGER OF GETTING INVOLVED IN SIN MUST BE ABANDONED OUTRIGHT - AS WAS PRACTICALLY DEMONSTRATED BY YUSUF (AS) BY RUNNING AWAY FROM THERE.

-WE ARE REQUIRED TO FOLLOW THE COMMANDS OF ALLAH TO THE BEST OF OUR ABILITY. NEVER GIVE UP. RESULTS ARE IN THE HANDS OF ALLAH. EVEN IF ONE DOES NOT ACHIEVE THE

DESIRED RESULT, HIS FAILURE IS NO LESS THEN SUCCESS. HE WILL GET REWARD FOR HIS EFFORTS. THIS IS WHAT WAS DONE BY YUSUF (AS). ALL DOORS WERE CLOSED, EVEN LOCKED, AS REPORTED IN HISTORICAL NARRATIONS. YET, HE SPENT OUT HIS MAXIMUM STRENGTH IN RUNNING TOWARDS THE DOOR.

-IT STANDS PROVED (FROM VERSE 26) THAT, SHOULD A PERSON BE ACCUSED FALSELY BY SOMEONE, SPEAKING OUT IN DEFENCE IS THE WAY OF THE PROPHETS (THE SUNNAH OF THE ANBIYA'). REMAINING SILENT AT THAT TIME, AND LETTING ONESELF BE DECLARED TO BE A CRIMINAL, IS NO ACT OF PIETY OR TRUST IN ALLAH (TAWAKKUL).

PART 4- WIFE OF MINISTER CALLS IN THE LADIES TO SEE YUSUF(AS) (V30-V34)

(V-30)"AND WOMEN IN THE CITY SAID, "THE WIFE OF THE GOVERNOR IS SEDUCING HER YOUTHFUL SLAVE. THE LOVE FOR HIM HAS ARRESTED HER. SURELY, WE SEE HER IN OPEN ERROR."

-WE LEARN ABOUT THE EVILS OF GOSSIP, SLANDER AND BACKBITING

IT IS FROM THE BEAUTY OF A PERSONS ISLAM THAT HE ABANDONS THAT WHAT DOES NOT CONCERN HIM (HADITH)

ALLAH DISLIKES 3 THINGS FOR YOU, 1) GOSSIP 2) ASKING TOO MANY QUESTIONS 3) WASTING MONEY (HADITH)

-INNER BEAUTY IS MORE ATTRACTIVE THEN OUTER BEAUTY. YUSUF (AS) HAD GREAT INNER QUALITIES. WIFE OF AZIZ ACKNOWLEDGED THAT WHEN SHE SAID "HE STAYED CHASTE".

-WE NEED TO CALL OUT TO ALLAH FOR PROTECTION FROM SIN. YUSUF (AS) SAID "IF YOU DO NOT TURN AWAY THEIR PLOT FROM ME THEN I WILL FEEL INCLINED TOWARDS THEM AND BE ONE OF THE IGNORANT". (V-33)

A PERSON WHOM A BEAUTIFUL WOMAN OF STATUS INVITES HIM TO SIN AND HE REFAINS AND SAYS "I FEAR ALLAH" WILL BE UNDER THE SHADE OF THE THRONE OF ALLAH ON THE DAY OF JUDGEMENT (HADITH).

PART 5- PLANS TO PUT YUSUF (AS) IN JAIL AND HE ENDS UP THERE (V35-V42)

(V-35)"LATER ON, EVEN AFTER HAVING SEEN THE SIGNS, THEY DEEMED IT PROPER TO IMPRISON HIM FOR A TIME.

-ACTIONS PRECEDE WORDS WHEN IT COMES TO CALLING PEOPLE TOWRDS ALLAH. IT IS MORE EFFECTIVE. THEY SAID "WE SEE YOU AMONGST THOSE WHO DO GOOD."(V-36)

NABI (SAW) ESTABLISHED SOCIAL CREDENTIALS BEFORE PROPHETHOOD. HE WAS KNOWN AS A TRUTHFUL AND TRUSTWORTHY PERSON.

-YUSUF (AS) INTERACTED WITH OTHER PRISONERS SO HE COULD REACH OUT TO THEM.

-SPEAK TO PEOPLE AT A TIME AND PLACE WHEN AND WHERE THEY WOULD BE COMFORTABLE WITH. YUSUF (AS) SAID"I WILL INFORM YOU OF ITS MEANING BEFORE YOUR FOOD COMES TO YOU."(V-37)

-USE EVERY OPPORTUNITY TO CONVEY THE MESSAGE OF ALLAH IN THE MOST APPROPRIATE WAY.

-THE NECESSITY TO USE THE MEANS TO ACHIEVE YOUR GOAL, WHILE YOUR HEART IS ATTACHED TO ALLAH. YUSUF (AS) TOLD THE PRISONER TO MENTION HIM BY THE KING AS TO GET HIM OUT OF PRISON.

PART 6- THE KING SEES A DREAM (V43-V46)

(V-43)AND THE KING SAID, "I HAVE SEEN (IN A DREAM) SEVEN FAT COWS BEING EATEN BY SEVEN LEAN ONES, AND SEVEN EARS OF GRAIN WHICH ARE GREEN AND (SEVEN) OTHERS WHICH ARE DRY. O PEOPLE, TELL ME ABOUT MY DREAM, IF YOU DO INTERPRET DREAMS."

PART 7- THE KINGS DREAM GETS INTERPRETED (V47-V49)

(V-47-49)HE SAID, 'YOU WILL GROW CROPS FOR SEVEN YEARS CONSECUTIVELY. SO, WHAT YOU HAVE HARVESTED, LEAVE IT IN ITS EAR, EXCEPT A LITTLE WHICH YOU EAT. THEN THERE SHALL COME AFTER THAT SEVEN HARD YEARS WHICH SHALL EAT UP WHAT YOU HAVE STORED FOR THEM, EXCEPT A LITTLE WHICH YOU PRESERVE (TO SOW). THEN THERE SHALL COME AFTER THAT A YEAR IN WHICH PEOPLE SHALL HAVE RAINS AND IN WHICH THEY SHALL EXTRACT JUICES!'

-WE SHOULD ALSO KEEP A CONSTANT WATCH ON THE ECONOMIC CONDITION OF MUSLIMS SO THAT THEY DO NOT SUFFER - AS WAS DONE BY YUSUF (AS). ON THIS OCCASION, HE DID NOT CONSIDER IT SUFFICIENT TO SIMPLY GIVE THE INTERPRETATION OF THE DREAM. INSTEAD, HE GAVE A WISE AND WELL-MEANING ADVICE AS WELL. HE SUGGESTED TO THEM THAT THEY

SHOULD LEAVE THE ENTIRE WHEAT CROP IN THE EARS ONLY TAKING OUT WHAT WAS NEEDED SO THAT THE GRAIN SO STORED WOULD NOT GO BAD IN LATER YEARS.

-HELP OTHERS IN TIMES OF NEED. HE INTERPRETED THE KING'S DREAM WHICH ULTIMATELY HELPED THE PEOPLE OF EGYPT. EVEN THOUGH HE WAS MISTREATED, FALSELY ACCUSED, CONSIDERED A FOREIGNER AND THEY WERE KUFFAR AND MUSHRIKIN.

-SHARIAH SEEKS TO PRESERVE ONE'S LIFE, RELIGION, INTELLECT, PROGENY, WEALTH AND HONOR.

PART 8- PLANS TO RELEASE YUSUF(AS) BEGINS AND HE IS RELEASED

(V50-V54)

(V-50) AND THE KING SAID, 'BRING HIM TO ME SO, WHEN THE MESSENGER CAME TO HIM, HE SAID, "GO BACK TO YOUR LORD AND ASK HIM, 'WHAT ABOUT THE WOMEN WHO CUT THEIR HANDS?' SURELY, MY LORD KNOWS THEIR GUILE WELL!"

-CONSIDER THE BEHAVIOUR OF THE PRISONER WHO WAS RELEASED. YUSUF (AS) HAD SIMPLY ASKED HIM TO MENTION HIS NAME TO THE KING. BUT HE WAS UNABLE TO DO EVEN THIS MUCH FOR HIM. AS A RESULT OF HIS NEGLIGENCE, HE HAD TO SPEND SEVEN MORE YEARS IN THE PRISON. NOW THE SAME PRISONER RETURNS TO HIM AFTER SEVEN YEARS CARRYING A JOB OF HIS OWN, THAT OF FINDING OUT THE INTERPRETATION OF THE SAME KING'S DREAM, THE KING TO WHOM HE HAD BEEN ASKED TO MENTION YUSUF (AS)'S NAME AND WHICH HE DID NOT. IN A SITUATION LIKE THAT, IT WAS NATURAL THAT HE SHOULD HAVE ADMONISHED HIM, EVEN BECOME ANGRY AT HIM FOR NOT HAVING DONE SOMETHING SO INSIGNIFICANT. BUT, YUSUF (AS) ACTED IN ACCORD WITH HIS PROPHETIC MORALS WHEN HE, NOT TO SAY MUCH ABOUT AN ADMONITION, DID NOT EVEN MENTION THE EPISODE ITSELF.

-DOING THINGS WITH HASTE DOES NOT BRING ABOUT GOOD RESULTS. HAVE PATIENCE.

YUSUF (AS) DID NOT ACCEPT THE OFFER OF THE KING WHEN HIS MESSENGER CAME WITH INVITATION. HE TOLD HIM TO CLEAR HIS NAME FIRST. DESPITE THE FACT THAT YUSUF (AS) HAS BEEN IN PRISON FOR MANY YEARS.

ACTING WITH HASTE IS FROM SHAYTAN (HADITH)

NABI (SAW) SAID "IF I WAS IN HIS SITUATION I WOULD HAVE HURRIED TO THE DOOR".

-THERE IS NO GAIN WITHOUT PAIN. TO REACH HIGH RANKS IN THE EYES OF ALLAH YOU NEED TO GO THROUGH STRUGGLE FOR HIS SAKE.

THE ONE WITH WHOM ALLAH INTENDS GOOD, HE WILL PUT HIM THROUGH AFFLICTIONS (HADITH).

DO YOU THINK YOU WILL ENTER PARADISE WITHOUT SUCH TRIALS AS CAME TO THOSE WHO PASSED AWAY BEFORE YOU (BAQARAH, V-214).

PART 9- THE WOMEN CONFESS (V51)

(V-51) HE (THE KING) SAID, 'WHAT WAS YOUR CASE, O WOMEN, WHEN YOU SEDUCED YUSUF?' THEY SAID, "GOD FORBID, WE KNOW OF NO EVIL IN HIM!"

PART 10- WIFE OF MINISTER CONFESSES (V51-V53)

(V-51-53) THE GOVERNOR'S WIFE SAID, "NOW THE TRUTH HAS COME TO LIGHT. I DID SEDUCE HIM, AND HE IS OF THE TRUTHFUL." (THEN YUSUF SAID,) "THAT WAS BECAUSE HE (THE GOVERNOR) MAY KNOW THAT I DID NOT BETRAY HIM IN HIS ABSENCE AND THAT ALLAH DOES NOT LEAD THE GUILF OF BETRAYERS TO SUCCESS."

-TAUGHT HERE ARE THE HIGHEST AND NOBLEST TRAITS OF CHARACTER. WE CAN SEE THAT YUSUF (AS) HAD SUFFERED THE LOSS OF HIS FREEDOM FOR SEVEN OR TWELVE YEARS IN THE PRISON BUT, WHEN HE WAS RELEASED, THE TAKING OF REVENGE WAS A FAR CRY, HE DID NOT EVEN BEAR BY THE IDEA THAT SOMEONE WOULD BE PUT TO THE LEAST INCONVENIENCE ON HIS ACCOUNT

(V-53) "AND I DO NOT ABSOLVE MY INNER SELF OF BLAME. SURELY, MAN'S INNER SELF OFTEN INCITES TO EVIL, UNLESS MY LORD SHOWS MERCY. CERTAINLY, MY LORD IS THE MOST-FORGIVING, VERY-MERCIFUL!"

-3 TYPES OF NAFS (1) NAFS AMMARAH – COMMANDING NAFS (2) NAFS LAWWAMAH- REPROACHFUL , BLAMEWORTHY NAFS (3) NAFS MUTMAINNAH- NAFS AT PEACE.

-IN THE SAYING OF YUSUF (AS) (AND I DO NOT ABSOLVE MY INNER SELF OF BLAME - 53), THERE IS GOOD GUIDANCE FOR THE SERVANTS OF ALLAH WHO FEAR HIM AND ARE RIGHTEOUS, PIOUS AND ABSTAINING. THEY SHOULD REALIZE THAT THEY SHOULD NOT, WHEN THEY HAVE THE TAUFIQ OF REMAINING SAFE FROM SOME SIN, WAX PROUD ABOUT IT, NEVER TAKING THOSE INVOLVED WITH SINS AS LOW AND INFERIOR. INSTEAD OF THAT, THEY SHOULD PONDER OVER THE SAYING OF YUSUF (AS), LET IT GO INTO THEIR HEART AND BECOME ITS FIXED RESPONSE - THAT IS, 'THIS IS NO PERSONAL ACHIEVEMENT OF OURS; IT IS ONLY ALLAH T WHOSE GRACE STOPPED OUR INNER SELF, WHICH INCITES TO EVIL, OVERCOME US - OTHERWISE, THIS SELF OF MAN WOULD OFTEN PULL HIM TOWARDS DEEDS WHICH ARE EVIL.'

(V-55) HE SAID, "APPOINT ME TO (SUPERVISE) THE TREASURES OF THE LAND. I AM INDEED A KNOWLEDGEABLE KEEPER!"

-IN THE TWO WORDS APPEARING HERE (HAFEEZ AND 'ALEEM), YUSUF (AS) HAS COMBINED TOGETHER ALL FUNCTIONAL VIRTUES A GENUINE FINANCE MINISTER SHOULD HAVE. TO MAKE IT SIMPLE, IT CAN BE SAID THAT THE CHIEF TRUSTEE AND MANAGER OF A NATIONAL TREASURY NEEDS TO DO TWO THINGS: (1) HE SHOULD NOT ALLOW GOVERNMENT PROPERTY TO BE WASTED, IN FACT, SHOULD COLLECT, CONSERVE AND PROTECT IT FULLY. THEN, HE SHOULD SEE TO IT THAT IT IS NOT SPENT ON NON-DESERVING PEOPLE, OR ON FALSE HEADS OF EXPENDITURE. (2) THEN, HE SHOULD NOT FALL SHORT IN SPENDING WHAT HAS TO BE SPENT AND WHERE IT HAS TO BE SPENT AND, AT THE SAME TIME, HE SHOULD NOT SPEND MORE THAN THE QUANTUM OF THE NEED. THUS, THE WORD HAFEEZ (KEEPER) IS THE FULL GUARANTEE OF THE FIRST NEED, AND THE WORD ALEEM (KNOWLEDGEABLE), THAT OF THE SECOND.

-WE LEARN FROM THIS VERSE ALSO THAT THE SEEKING OF AN OFFICE OR POSITION WITH THE GOVERNMENT IS PERMISSIBLE UNDER PARTICULAR CONDITIONS - AS WAS DONE BY SAYYIDNZ FISUF WHEN HE SOUGHT TO BE APPOINTED TO SUPERVISE AND MANAGE THE TREASURES OF THE LAND. IF SOMEONE FEELS THAT THERE IS AN OFFICE OF GOVERNMENT FOR WHICH THERE IS NO ONE AVAILABLE, SPECIALLY SOMEONE WHO WOULD DISCHARGE THE RESPONSIBILITIES OF THAT OFFICE AS DUE - AND HIS HONEST SELF-ASSESSMENT ASSURES THAT HE WOULD BE ABLE TO DISCHARGE THE RESPONSIBILITIES OF THAT OFFICE AS DUE - THEN, IT IS PERMISSIBLE FOR HIM, IN FACT, IT IS OBLIGATORY (WAJIB) ON HIM TO SEEK THAT OFFICE. BUT, THIS WILL NOT BE TO SATISFY HIS OWN DESIRE FOR RECOGNITION, POWER OR WEALTH. INSTEAD, IT HAS TO BE FOR THE PURPOSE OF SERVING PEOPLE, A MISSION WHICH RELATES TO THE INTENTION AND PLAN IN THE HEART, SOMETHING WHICH IS ALL TOO OPEN BEFORE ALLAH. (QURTUBI)

-THIS ALSO TELLS US THAT ACCEPTING AN OFFICE OF GOVERNMENT HEADED BY A DISBELIEVING OR SINNING RULER IS PERMISSIBLE UNDER PARTICULAR CONDITIONS. WHEN IT IS KNOWN THAT, SHOULD THE LEARNED AND THE RIGHTEOUS REFUSE TO ACCEPT SUCH OFFICE, RIGHTS OF PEOPLE WILL BE WASTED AND JUSTICE WILL NOT BE DONE, THEN, ACCEPTING SUCH OFFICE IS PERMISSIBLE, IN FACT, IT IS AN ACT OF THAWAB (REWARD) SUBJECT TO THE CONDITION THAT, WHILE WORKING ON IT, ONE IS NOT COMPELLED TO DO THINGS WHICH ARE AGAINST THE SHARIAH.

PART 11- YUSUF (AS) PLANS AGAINST HIS BROTHERS TILL THEY LEARN THIER LESSON AND REACH EGYPT (V58-V99)

-BEING GENEROUS WITH ONES GUEST. HE SHOWED GREAT TREATMENT TO HIS BROTHERS WHEN THEY ARRIVED FOR THE FIRST TIME TO EGYPT.

YUSUF (AS) SAID “DO YOU NOT SEE THAT I GIVE FULL MEASURE AND THAT I AM THE BEST OF THE HOST”.

HE WHO BELIEVES IN ALLAH AND THE LAST DAY SHOULD BE KIND AND HOSPITABLE TO HIS GUEST (HADITH)

-A BELIEVER IS NOT FOOLED BY THE SAME TRICK TWICE. HE SHOULD BE VIGILANT. YAQOOB (AS) WAS NOT GOING TO SEND BINYAMEEN WITH THEM BECAUSE OF WHAT HAPPENED BEFORE BUT IT WAS THE GENEROSITY OF YUSUF (AS) (HE RETURNED THE GOODS) THAT SOFTENED HIS HEART.

A BELIEVER DOES NOT GET THROWN INTO THE SAME HOLE TWICE (HADITH)

-THE EVIL EYE IS TRUE (HADITH). TAKING PRECAUTIONARY MEASURES IS PERMISSIBLE. THE REST IS ON ALLAH. YAQOOB (AS) TOLD HIS SONS “DO NOT ENTER FROM ONE GATE BUT ENTER FROM DIFFERENT GATES”. (V-67)

-TO STAY SAFE FROM BEING ENVIED BY PEOPLE, IT IS CORRECT TO CONCEAL FROM THEM ANY SPECIAL PERSONAL BLESSINGS AND ATTRIBUTES ONE MAY HAVE.

-IF ONE PERSON APPREHENDS LIKELY HARM OR HURT COMING TO THE OTHER PERSON, IT IS BETTER TO LET HIM KNOW ABOUT THE DANGER AND SUGGEST HOW TO STAY SAFE FROM IT - AS DONE BY YAQUB (AS).

-WHEN SOMEONE FINDS SOME PERSONAL EXCELLENCE OR BLESSING ENJOYED BY ANOTHER PERSON APPEAR UNUSUAL TO HIM AND THERE BE THE DANGER THAT HE MAY BE AFFECTED BY THE EVIL EYE, THEN, IT BECOMES OBLIGATORY (WZJIB) ON THE BEHOLDER THAT HE SHOULD, AFTER NOTICING IT, SAY: BARAKALLAH (MAY ALLAH BLESS) OR: MASHA ALLAH (WHATEVER ALLAH WILLS), SO THAT THE OTHER PERSON REMAINS SAFE FROM ANY POSSIBLE HARM.

-(V-76) “THIS IS HOW WE PLANNED FOR YUSUF” TELLS US THAT IT IS PERMISSIBLE, FOR A VALID REASON RECOGNIZED BY SHARI'AH, TO CHANGE THE FORM OF A TRANSACTION IN A WAY THAT IT BRINGS A CHANGE IN ITS LEGAL STATUS. ACCORDING TO THE TERMINOLOGY OF THE FUQAHA' (JURISTS) IT IS CALLED 'HEELAH SHAR'IYYAH' (A LAWFUL DEVICE TO AVOID A REAL HARDSHIP). HOWEVER, THE CONDITION IS THAT SUCH AN ACTION SHOULD NOT CAUSE THE INVALIDATION OF THE INJUNCTIONS OF THE SHARI'AH. IF SO, ALL SUCH DEVICES ARE, BY THE CONSENSUS OF MUSLIM JURISTS, HARAM AND UNLAWFUL - FOR EXAMPLE, FINDING AN EXCUSE TO AVOID PAYING ZAKAH, OR TO EMBARK ON AN UNNECESSARY JOURNEY BEFORE OR DURING RAMADHAN SIMPLY TO SEEK AN EXCUSE FOR NOT FASTING. THIS IS UNIVERSALLY

HARAM. THE HUNT FOR SUCH EXCUSES AND DEVICES HAS BROUGHT DIVINE PUNISHMENT ON SOME NATIONS, AND THE HOLY PROPHET (SAW) HAS PROHIBITED THE USE OF SUCH STRATAGEMS. THE ENTIRE MUSLIM UMMAH AGREES THAT THEY ARE HARAM, FORBIDDEN AND UNLAWFUL. ACTING UPON THEM DOES NOT GO ON TO MAKE WHATEVER IS DONE AS PERMISSIBLE. IN FACT, WHAT FALLS ON THE DOER IS A TWO-FOLD SIN - FIRSTLY, THAT OF THE ORIGINAL IMPERMISSIBLE ACT; SECONDLY, THAT OF THE IMPERMISSIBLE DEVICE WHICH AMOUNTS, IN A WAY, TO CHEATING ALLAH AND HIS RASOOL (SAW). THAT ALL SUCH HIYAL OR STRATEGEMS ARE IMPERMISSIBLE HAS BEEN PROVED BY IMAM AL-BUKHZRI IN HIS KITAB AL-HIYAL.

(V-81-82) "GO BACK TO YOUR FATHER AND SAY, 'OUR FATHER, YOUR SON HAS COMMITTED THEFT, AND WE DO NOT TESTIFY EXCEPT WHAT WE KNOW, AND WE COULD NOT GUARD AGAINST THE UNSEEN. AND ASK (THE PEOPLE OF) THE TOWN IN WHICH WE HAVE BEEN AND THE CARAVAN WITH WHICH WE HAVE COME, AND SURELY WE ARE TRUTHFUL.

-THIS VERSE PROVES THAT HUMAN TRANSACTIONS AND CONTRACTS ARE BASED ON APPARENTLY KNOWN CIRCUMSTANCES. THEY DO NOT COVER THINGS WHICH NO ONE KNOWS.

-THE PRESENT VERSES ALSO PROVES THAT SHOULD A PERSON BE TRUE, RIGHT AND PROPER, BUT THE SITUATION IS SUCH THAT OTHERS MAY SUSPECT HIM TO BE OTHERWISE, THEN, HE MUST REMOVE THAT SHADOW OF DOUBT SO THAT THOSE WHO SEE HIM DO NOT FALL INTO THE SIN OF (UNWARRANTED) SUSPICION - AS IN THIS EVENT RELATING TO BENYAMIN, THERE CAME UP AN OCCASION OF ACCUSATION AND DOUBT BECAUSE OF A PAST EVENT IN THE LIFE OF YUSUF (AS). THEREFORE, IN ORDER TO MAKE THINGS CLEAR, THE TESTIMONY OF THE PEOPLE OF THE CITY, AND THE CARAVAN, WAS PRESENTED IN SUPPORT. THE HOLY PROPHET (SAW), BY HIS PERSONAL CONDUCT, AFFIRMED IT POSITIVELY. ON HIS WAY BACK FROM HIS MASJID, WHEN HE WAS GOING THROUGH AN ALLEY WITH UMMUL-MU'MININ, SAYYIDAH SAFIYYAH (RA), HE NOTICED TWO PERSONS APPEARING AT THE HEAD OF THE ALLEY. THEY WERE STILL AT SOME DISTANCE, BUT THE HOLY PROPHET (SAW) TOLD THEM THAT HE WAS WITH SAFIYYAH BINT HUYAYY. THEY SAID: YA RASUL ALLAH, CAN ANYONE HAVE ANY SUSPICION ABOUT YOU? THEN, HE SAID: YES, THE SHAITAN KEEPS SEEPING THROUGH THE HUMAN BODY, MAY BE IT DROPS A DOUBT IN SOMEBODY'S HEART. (AL-BUKHARI AND MUSLIM) [QURTUBI]

-YOUR COMPLAINT OF HARDSHIPS AND DIFFICULTIES SHOULD BE PRESENTED TO ALLAH.

YAQOOB (AS) SAID "I ONLY COMPLAIN OF MY GRIEF AND SORROW TO ALLAH". (V-86)

(V-87) "O MY SONS, GO AND SEARCH FOR YUSUF AND HIS BROTHER, AND DO NOT LOSE HOPE IN THE MERCY OF ALLAH. IN FACT, ONLY THE DISBELIEVERS LOSE HOPE IN THE MERCY OF ALLAH!"

-HAVE GOOD THOUGHTS OF ALLAH. DO NOT DESPAIR OR LOSE HOPE IN ALLAH.

-DO NOT HURT THE FEELINGS OF OTHERS. HOW YUSUF (AS) ADDRESSED HIS BROTHERS AFTER DISCLOSING HIS IDENTITY.

-REMEMBER THE FAVOURS OF ALLAH ON YOU DURING AND AFTER YOU HAVE GONE THROUGH SUFFERING AND HARDSHIP.

YUSUF (AS) SAID “ALLAH HAS INDEED BEEN GRACIOUS TO US” (V-90)

AND “HE WAS INDEED GOOD TO ME WHEN HE TOOK ME OUT OF THE PRISON”.

-FORGIVING SOMEONE WHEN YOU HAVE THE FULL POWER TO TAKE REVENGE IS THE HEIGHT OF EXCELLENT CHARACTER.

-FORGIVE AND TRY NOT TO MENTION THE FAULTS AND CRIMES DONE AGAINST YOU.

-NEVER LOSE HOPE REGARDING ANYONES BAD CONDITION. ALLAH HAS THE POWER TO CHANGE THE HEARTS. BROTHERS STARTED OFF EVIL BUT CHANGED AT THE END AFTER YEARS.

-TREAT PARENTS WITH HONOR AND RESPECT.

-ACCEPT THE APOLOGY OF YOUR CHILDREN NO MATTER WHAT WRONG THEY HAVE DONE TO YOU. MAKE DUA FOR THEM.

PART 12- DREAM OF YUSUF (AS) GETS INTERPRETED (V100-V101)

-ASCRIBE THE GOOD THAT HAPPENS TO YOU TO ALLAH AND THE EVIL TO SHAITAN. YUSUF (AS) SAID “AFTER SHAITAN HAD SOWN ENMITY BETWEEN ME AND MY BROTHERS”.

-ALWAYS BE CONCERNED OF LEAVING THIS WORLD IN A GOOD STATE. NO MATTER WHAT YOU HAVE ACHIEVED IN THIS DUNYA. YUSUF (AS) MADE DUA TO ALLAH OH MY RABB! “CAUSE ME TO DIE AS A MUSLIM AND JOIN ME WITH THE RIGHTEOUS”.

MIRACLE OF THE QURAN

FOLLOWING IS PART OF THE BEAUTY AND MIRACLE OF THE QURAN. IT IS ALSO A PROOF THAT THE QURAN NOT THE SPEACH OF A HUMAN BEING.

THIS SURAH IS MENTIONED IN THE 12TH JUZZ, IT IS THE 12TH SURAH, IT HAS 12 RUKUAAT, IT'S A STORY OF 12 BROTHERS, AND IT CAN BE BROKEN UP INTO 12 PARTS. THE MOST AMAZING THING IS WE SEE PERFECT SYMMETRY IN THESE PARTS.

12 PARTS:

- 1) YUSUF(AS) SEES A DREAM
- 2) BROTHERS PLOT AGAINST HIM AND HE REACHES EGYPT
- 3) WIFE OF MINISTER TRIES TO SEDUCE HIM
- 4) WOMEN OF THE TOWN ARE CALLED IN TO SEE YUSUF(AS)
- 5) PLAN TO PUT HIM IN JAIL AND HE ENDS UP THERE
- 6) THE KING SEES A DREAM
- 7) KINGS DREAM GETS INTERPRETED
- 8) PLAN TO RELEASE YUSUF (AS) IS INITIATED AND THUS RELEASED.
- 9) WOMEN CONFESS
- 10) WIFE OF MINISTER CONFESSES
- 11) YUSUF (AS) PLANS AGAINST THE BROTHERS. THEY LEARN THEIR LESSON AND REACH EGYPT
- 12) DREAM OF YUSUF (AS) GETS INTERPRETED.

PART 1 IS RELATED TO PART 12. 2 TO 11. 3 TO 10. 4 TO 9. 5 TO 8. 6 TO 7.

ALLAHU AKBAR!!!!!!

THIS SURAH HAS 111 VERSES. COULD BE HIS AGE WHEN HE DIED.

