

الله
رسول
محمد

فوائد من سورة يوسف

**BENEFITS FROM
THE STORY OF
PROPHET YUSUF**

(PT 1/2)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allahi alrrahmani alrraheemi

*In the name of Allah, the most Beneficent,
the most Merciful*

فوائد من سورة يوسف ١

Benefits from the story of Prophet Yoosuf - Part 1

Benefits from the story of Prophet Yoosuf? (1)

All perfect praise is due to Allaah; I testify that there is nothing worthy of worship except Allaah and Muhammad is His Slave and Messenger, upon whom may Allaah send salutations and exalt his mention, as well as that of his family and all his Companions.

We will talk in tonight's lecture about some of the benefits extracted from chapter *Yoosuf*. This chapter relates the story of one of the noble prophets, peace be upon him, and includes great admonitions and numerous benefits for the believers, as well as Islaamic rulings which the scholars of Islaam have extracted from this wonderful story that Allaah revealed to His Prophet *Muhammad sallallaahu 'alayhi wa sallam*. The story of Prophet *Yoosuf*, peace be upon him, has a distinct, beautiful style, and neither the Jews nor the Christians have anything like it in their books, especially in such detail. The following are some of the extracted benefits:

- 1 Allaah says in the seventh verse:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلِّسَانِ

which means: *“Certainly were there in Yoosuf and his brothers signs for those who ask.”* [Yoosuf: 7]

Preceding this verse, Allaah informed us how He showed His prophet, peace be upon him, a strange dream and how the father of this prophet reacted by instructing his son not to tell his brothers of that dream; from this we learn that a father should always direct his children and give special attention to those who appear more interested, are willing to learn and are talented.

- 1 A good dream is from Allaah, and this is why his father told him not to inform his brothers about it, because he knew that the dream would come true, and thus he was afraid of them becoming jealous and harming him.
- 1 It is permissible to conceal a favour which Allaah has bestowed upon a person if he has good reason to do so; this is why Prophet *Yoosuf's* father instructed him not to mention the good dream, which was a favour from Allaah, lest his brothers plot against or envy him.

- 1 Satan can entice brothers to turn against each other and make them enemies of one another.
- 1 A father should be just between all his children, and if any one of them requires extra care, the father should attend to him in a way which would not create hatred between that child and the others.
- 1 Allaah chooses whom He pleases from amongst His slaves and favours them over others, and this preference is a bounty from Him. For example, Allaah has made us humans and not objects, believers and not infidels, and so on.
- 1 A good home produces good children. Allaah says in the sixth verse:

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ
وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

which means: *“And thus will your Lord choose you and teach you the interpretation of narratives [i.e. events or dreams] and complete His favour upon you and upon the family of Ya'qoob, as He completed it upon your fathers before, Ibraaheem and Is-haaq. Indeed, your Lord is Knowing and Wise.”* [Yoosuf: 6]

- 1 Jealousy often leads one to harm others, which is evident in how Prophet *Yoosuf's* brothers plotted to harm him. Furthermore, it could even lead to murder.
- 1 Planning to repent after the commission of a sin, whilst preparing to embark upon it, is not an acceptable form of repentance and will be rejected by Allaah, and this is what the brothers of *Yoosuf*, peace be upon him, planned and said as Allaah says in the ninth verse:

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

which means: *“Kill Yoosuf or cast him out to another land; the countenance [i.e. attention] of your father will then be only for you, and you will be after that a righteous people [i.e. you can repent thereafter].”* [Yoosuf: 9]

- 1 If one fears that others may harm him, he should not suggest things to them which they can use as a pretext to inflict the harm, such as when *Yoosuf's* father suggested to his other sons that *Yoosuf*, peace be upon him, may get eaten by a wolf, which they later used an excuse, claiming that *Yoosuf*, peace be upon him, was indeed eaten by a wolf.

- 1 Allaah made *Yoosuf*, peace be upon him, steadfast from the beginning of this story, from when he was thrown in the well. Allaah says in the fifteenth verse:

وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

which means: *“But We inspired to him: You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity].”* [Yoosuf: 15]

- 1 People of insight are able to detect the pretence and falsehood of those who lie. Allaah says in the sixteenth, seventeenth and eighteenth verses:

وَجَاءُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ. قَالُوا يَا أَبَاتَنَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّنْبُ قَالُوا وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ. وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا

which means: *“And they came to their father at night, weeping. They said, “O our father, indeed we went racing each other and left Yoosuf with our possessions, and a wolf ate him but you would not believe us, even if we were truthful. And they brought upon his shirt false blood. [Ya’qoob] said, “Rather, your souls have enticed you to something””* [Yoosuf: 16-18]

- 1 It is permissible to pass judgment upon having clear evidence, as in the case of *Yoosuf’s* father judging his other sons when he saw *Yoosuf’s* shirt without any trace of a wolf’s bite on it.
- 1 Racing on horses or camels and using bows and arrows is permissible, because these things help one prepare for *Jihaad*, and likewise is the case for anything else which would help one to prepare for *Jihaad*, and one is allowed to receive a prize upon winning a contest in these activities. On the other hand, if it is an activity which does not help in the preparation of *Jihaad*, then it is prohibited to receive anything for it. A third type of competition is those in which people compete without a prize involved, which is permissible generally, but some types are prohibited regardless of the fact that no prizes are involved, such as cock fighting, because it involves torturing animals or birds. As for boxing, it is prohibited because it is centred on striking the opponents face, which is prohibited; moreover, any competition which involves wearing clothing that insufficiently covers one's *‘Aurah* (i.e., the parts of the body that are Islaamically required to be covered) is also prohibited.
- 1 It is permissible to inform someone of your suspicions regarding his actions so that perhaps he may repent and refrain from what he is plotting. Allaah says in the eighty-third verse, that the father of *Yoosuf*, peace be upon him, said to his other sons:

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

which means: *“Rather, your souls have enticed you to something so patience is most fitting. Perhaps Allaah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise”* [Yoosuf: 83]

- 1 The difference between ordinary patience and patience which is 'Most Fitting' is that the latter, which is of a higher calibre, does not include complaining or despair.

- 1 It is recommended to give glad tidings to others. Allaah says in the nineteenth verse:

قَالَ يَا بُشْرَى هَذَا غُلَامٌ

which means: *“Good news! Here is a boy.”* [Yoosuf: 19]

However, tidings could be bad as well as good, as Allaah says:

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

which means: *“give them tidings of a painful punishment.”* [Aal 'Imraan: 21]

But the most common form of tidings is the good type. Additionally, it is permissible to give a gift to the bringer of glad tidings, as was the case in the story of *Ka'b*, may Allaah be pleased with him, who stayed behind during the Battle of *Tabook*; so when a man brought him the news that Allaah had informed His Messenger *sallallaahu 'alayhi wa sallam* that *Ka'b* was forgiven, *Ka'b* may Allaah be pleased with him gave that man a garment as a gift.

- 1 Enslaving and selling a free person is one of the Great Major sins.
- 1 Allaah bestowed a great favour upon *Yoosuf*, peace be upon him, by making him grow up in a powerful and honourable household. Allaah informs us of the saying of the minister of Egypt in the twenty-first verse where He says:

أَكْرَمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ

which means: *“Make his residence comfortable [i.e., Yoosuf's]. Perhaps he will benefit us, or we will adopt him as a son.' And thus, We established Yoosuf in the land.”* [Yoosuf: 21]

- 1 Allaah grants wisdom and knowledge to one who grows up in the obedience of Allaah, as He says in the twenty-second verse:

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

which means: *“And when he [i.e. Yoosuf] reached maturity, We gave him judgement and knowledge. And thus We reward doers of good [i.e., righteous].”* [Yoosuf: 22]

- | It is dangerous to be alone with a woman whom one is Islamically allowed to marry. Allaah says in the twenty-third verse:

وَرَأَوْتَهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ

which means: *“And she, in whose house he was, sought to seduce him. She closed the doors.”* [Yoosuf: 23]

- | The plot of this woman against Prophet *Yoosuf*, peace be upon him, was an evil one and she exploited various means, such as:

- o She attempted to seduce him and invited him to her. She initiated the evil, which usually makes it easier for a man to respond to immorality. This is the reason why one who resists the seduction of a beautiful and powerful woman will be of those shaded by the Throne of Allaah on the Day of Resurrection.
- o He was of her household and not a stranger whose presence would arouse suspicion among people.
- o She closed the doors, and no one could see them, which would facilitate committing immorality.
- o He was young, which made it so much easier for him to respond to his strong desires.
- o She was his owner, so he was duty bound to obey her.
- o He was a slave, who would not fear the spread of a scandal, unlike a free man.
- o He was a foreigner in her country.
- o She was a beautiful and powerful woman.
- o Her husband had no protective jealousy over her, and even after he discovered what had happened, he still did not take any action. In fact, all he said was as Allaah says in the twenty ninth verse:

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ

which means: *“Yoosuf, ignore this [i.e. conceal it and act as if it had not taken place]. And, [my wife], ask forgiveness for your sin”* [Yoosuf: 29]

- o She sought the help of other women to seduce him.
- o She threatened to imprison him.

- | Allaah aids the righteous during their hardships and makes them steadfast, as He says in the twenty-fourth verse:

لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ

which means: *“He would have inclined to her had he not seen the proof [i.e. sign] of his Lord.”* [Yoosuf: 24] There are many stories about what these signs from his Lord were, but there is not a single authentic narration regarding any of them, so one should accept them as is - signs with which Allaah protected him from committing

what is prohibited, and prevented him from following his natural human desires.

- One is unable to remain steadfast without the help of Allaah, as He says in the twenty-fourth verse:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

which means: *“And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.”* [Yoosuf: 24]

- The testimony of a relative is stronger than that of a stranger, as Allaah says in the twenty-sixth verse:

وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا

which means: *“And a witness from her family testified.”* [Yoosuf: 26] Contrary to what is commonly known, the relative was, as Ibn ‘Abbaas may Allaah be pleased with him, said: *“...An old man with a beard.”*

- The scheming of women is extremely dangerous. Allaah says in the twenty-eighth verse:

إِنَّ كَيْدَكُمْ عَظِيمٌ

which means: *“Indeed, your plan is great [i.e. vehement].”* [Yoosuf: 28]

- Rumours spread rapidly. Allaah says in the thirtieth verse:

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ

which means: *“And women in the city said, 'The wife of al-'Azeez is seeking to seduce her slave boy.'”* [Yoosuf: 30]

- Prophet Yoosuf, peace be upon him, was extremely handsome - to the extent that he charmed all the women who saw him. The Prophet sallallaahu 'alayhi wa sallam said: *“Yoosuf was given half the beauty of all of mankind.”* Allaah says in the thirty-first verse:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتْ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأِيَهُنَّ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

which means: *“So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Yoosuf], 'Come out before them.' And when they saw him, they greatly admired him and cut their hands [So*

distracted were they at the sight of him] and said, 'Perfect is Allaah [In His ability to create such beauty]! This is not a man; this is none but a noble angel.'" [Yoosuf: 31]

1 Angels are known for extraordinary beauty, and that is why the women resembled Yoosuf's beauty to that of the angels, as in the aforementioned verse.

1 If a Muslim is in a situation where he can either obey Allaah and suffer, or disobey Allaah, then it is best for him to persevere through what afflicts him as a result of obedience. Allaah says in the thirty-third verse:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

which means: *"He [i.e., Yoosuf] said, "My Lord, prison is more to my liking than that to which they invite me."* [Yoosuf: 33] So he sought the help of Allaah, as Allaah says at the end of this verse:

وَأَلَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

which means: *"And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."* [Yoosuf: 33] Man without the help and support of Allaah is extremely weak and helpless.

1 Allaah responds to the supplications of the righteous. Allaah says in the thirty-fourth verse:

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

which means: *"So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing."* [Yoosuf: 34] He is All-hearing of the supplication, and All-knowing of the situation of the supplicant.

1 Piety reflects on ones face, or else why would the inmates of prophet Yoosuf, peace be upon him, say as Allaah says in the thirty-sixth verse:

إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

which means: *"We see you to be of those who do good [i.e., pious]."* [Yoosuf: 36]

1 One who calls people to Allaah and teaches them Islaam should first gain their trust and then carry out his mission. Allaah says in the thirty-seventh verse:

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

which means: *“He said, “You will not receive food that is provided to you except that I will inform you of its [i.e., the dream that the fellow inmates of Yoosuf had asked about] interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allaah, and they, in the Hereafter, are disbelievers.” [Yoosuf: 37]*

- 1 The first thing a propagator of Islaam should call to is Islaamic monotheism. Allaah says in the thirty-eight verse:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ

which means: *“And I have followed the religion of my fathers, Ibraaheem, Is-haaq and Ya'qoob. And it was not for us to associate anything with Allaah.” [Yoosuf: 38]*

Even though they had asked about the interpretation of a dream, it was incumbent upon him to first teach them what was more important, just like the Prophet *sallallaahu 'alayhi wa sallam* who answered a man who came asking him about when the final Hour would occur, his reply was: *“What have you prepared for it?”* This is because what is more important than the Hour is how one should prepare for it.

- 1 Interpreting dreams is a form of passing an Islaamic ruling, or *Fatwa*, and this is why the Islaamic scholars rule that it is forbidden for one who has no knowledge of the subject to attempt to interpret.

- 1 It is permissible to use Islaamically lawful means to rescue oneself, as *Yoosuf*, peace be upon him, did when he requested his fellow surviving inmate to mention him to the king, as Allaah says in the forty-second verse:

أذْكُرْنِي عِنْدَ رَبِّكَ

which means: *“Mention me before your master.” [Yoosuf: 42]*

- 1 It is possible for a disbeliever to see a true dream, but rarely.
- 1 *Yoosuf*, peace be upon him, did not ask for anything in return for interpreting the dream of the king; he did not ask any recompense for knowledge.
- 1 A good economic plan is to save during times of prosperity and ease for times of adversity, in order to be able to cope with emergencies, as *Yoosuf*, peace be upon him, guided the people to do in verses forty-seven and forty-eight:

فَدَرَوْهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعَ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ

which means: “[Yoosuf] said, “You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. Then will come after that seven difficult [years] which will consume what you advanced [i.e. saved] for them, except a little from which you will store.” [Yoosuf: 47-48]

- How did prophet Yoosuf, peace be upon him, include a fifteenth year when interpreting the dream, when there was no mention of it in the forty-sixth verse, where Allaah says:

سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عَجَافٍ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ

which means: “Seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry.” [Yoosuf: 46] So this is something that Allaah must have taught him because had it been that the second set of seven years was not followed by a good year, which was the fifteenth year, then the number specified in the verse would not have been seven; so it was a must that the situation would change to a better one after the second set of seven years.

- A person who calls to Allaah and is wrongfully imprisoned should not leave prison until his case becomes clear and his innocence is evident to people in order to preserve his reputation and protect himself from scandal. Allaah informs us about the response of prophet Yoosuf, peace be upon him, to the messenger of the king when he came informing him that he would be allowed to be set free after having interpreted the dream for the king, in the fiftieth verse:

قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ

which means: “Return to your master and ask him what is the case of the women who cut their hands.” [Yoosuf: 50] Then what happened? Allaah continues to say in the fifty-first verse:

قَالَ مَا خَطْبُكَ إِذْ رَاوَدْتَنِّي يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ

which means: “[the king] said [to the women], ‘What was your condition when you sought to seduce Yoosuf?’ They said, ‘Perfect is Allaah [In His ability to create such purity of character]! We know about him no evil.’ The wife of al-’Azeez [i.e., the minister] said, ‘Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.’” [Yoosuf: 51] So it was after the truth was known and Yoosuf’s case cleared that he agreed to come out of the prison – after the king commanded him to do so the second time.

- It is permissible to ask for a position of responsibility if one knows that he is capable of shouldering it. Yoosuf, peace be upon him, clarified his abilities to the king, and that in doing so he was asking for the benefit of the community and not a personal gain, as Allaah says in the fifty-fifth verse:

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

which means: “[Yoosuf] said, “Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian.” [Yoosuf: 55]

- Alaah establishes the righteous upon the earth if they are sincere. Allaah says in the fifty-sixth and fifty-seventh verses:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ * وَالْآخِرُ
الْآخِرَةُ خَيْرٌ

which means: “And thus We established Yoosuf in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good. And the reward of the Hereafter is better...” [Yoosuf: 56-57]

- No one will be established unless he is tested, as was the case of our Prophet Muhammad sallallaahu 'alayhi wa sallam, he was established in Madeenah only after he had been tested in Makkah.

Benefits from the story of **Prophet Yoosuf**