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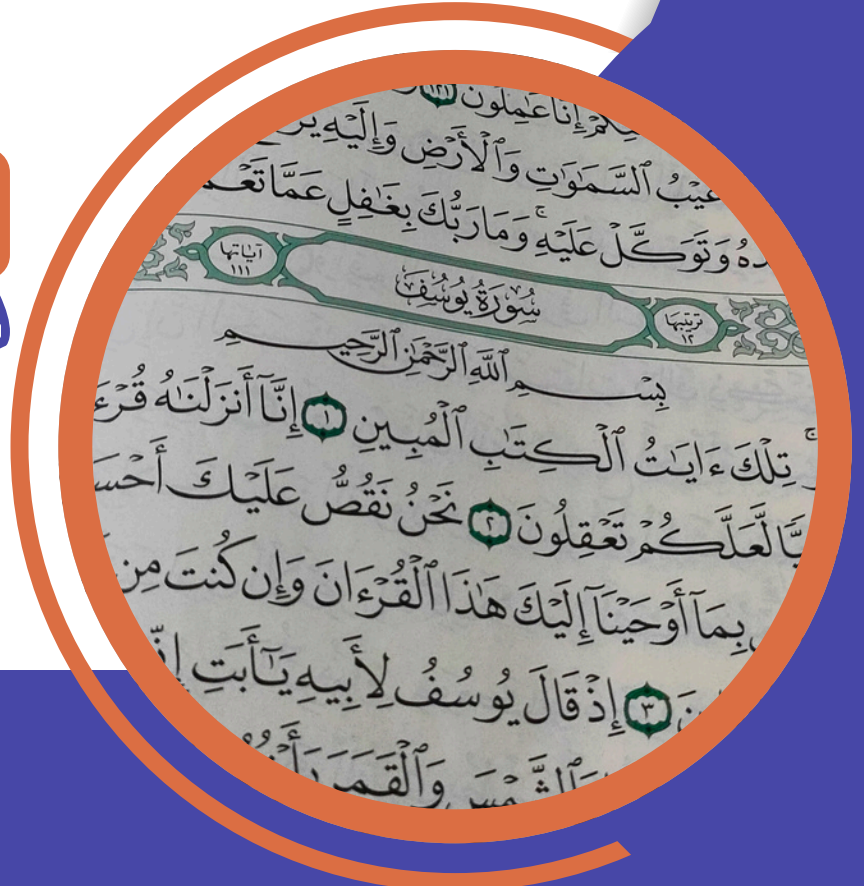
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The Course of Surat Yusuf

(peace and blessings be upon him)

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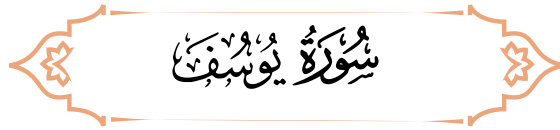


The Course of Surat Yusuf

Joseph (Surah Yusuf)

Themes of the Surah:

This surah promises to strengthen the Prophet (peace be upon him) and the believers after undergoing their many trials.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

Alif Lām Rā' — the placement of such letters has been discussed at the beginning of Sūrah Al-Baqarah. The verses that are revealed in this sūrah are from the verses of the Qur'ān which are clear in their meaning.

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

I have revealed the Qur'ān in the language of the Arabs, so that you, O Arabs, can understand its meanings.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ
وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَفْلِينَ ﴿٣﴾

By revealing this Qur'ān to you, I narrate, O Messenger, the best of stories, in their accuracy, the soundness of their words and their eloquence. Before I revealed it, you were unaware of these stories, without any Knowledge of them.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ
وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

I tell you, O Messenger, about the time when Joseph said to his father, Jacob, 'O my father, I dreamt of eleven stars and I saw the sun and the moon. I saw all of them prostrating to me'. This dream was an early sign of good news for Joseph (peace be upon him).

قَالَ يَبْنَئِ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ
الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾

Jacob said to his son, Joseph: O my son, do not mention your dream to your brothers because they will understand it and become jealous of you. They will then plot against you because of their envy. Satan is a clear enemy to man'.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ
عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ
وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾ *

Just as you have seen that dream, your Lord will choose you, O Joseph, and teach you the interpretation of dreams; and He will perfect His favour on you by giving you prophethood, as well as Kingdom, just as He completed His blessing on your two forefathers before you, Abraham and Isaac, with the favours of this world and the Afterlife that He blessed them with. Your Lord is One Who Knows His creation and Who is Wise in His planning.

Beneficial Points

1. The reason for the Qur'an being revealed in Arabic was for the Arabs to understand it and convey it to others
2. The Qur'an contains the best of stories .
3. The occurrence of truth-revealing dreams is established by the sacred law and it is permissible to interpret them .
4. The verses explain the virtue of the children of the family of Abraham and that they were chosen over other people for prophethood .
4. It is allowed in the sacred law to hide some facts if some harm may occur by revealing them .

The Course of Surat Yusuf

* لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ لِّلْسَائِلِينَ ﴿٧﴾

In the story of Joseph and his brothers there are lessons and advices for those who ask about the incident.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

At that time, the brothers said among themselves: Joseph and his full brother are more beloved to our father than we are, whereas we are a group large in number. Why does he prefer them to us? We think that our father is mistaken in preferring them to us without any apparent reason.

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُهُ أَبَيْكُمْ وَتَكُونُوا مِّنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

It was further said: Kill Joseph or expel him to a far-off land and your father's attention will be all yours and he will love you completely. After Killing him and expelling him, you can be righteous when you repent from your sin.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُو لَنَصْحُونَ ﴿١١﴾

One of the brothers said: Do not Kill Yousuf, rather throw him into a well and some passers by may find him and take him, this is a lesser evil if you really want to get rid of him.

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُو لَحَفِظُونَ ﴿١٢﴾

Let us take him with us tomorrow, so he can have a good time and play with us and we will protect him from any harm that may come to him.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

Jacob said to his sons: I am saddened by your taking him because I cannot bear to be away from him. I also fear that a wolf may eat him when you are not paying attention to him, absorbed in your enjoyment and play.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُو لَنَصْحُونَ ﴿١١﴾

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قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ ﴿١٤﴾

They said to their father: If a wolf was to eat Joseph when there are so many of us, then, in such a case, we are good for nothing and we are losers because we could not save him from the wolf.

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غِيَبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

So Jacob sent Joseph with his brothers. They took him a long distance and were determined to throw him to the bottom of a well. In this condition, I sent revelation to Joseph saying, 'You will inform them of this act of theirs at a time when they will not realise that it is you'.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

The brothers of Joseph came to their father in the evening, pretending to cry in order for him to believe them.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ
الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

They said: O our father, we went off on foot racing with one another and shooting arrows and we left Joseph by our clothes and provisions to look after them. Then the wolf ate him. You are not going to believe us, even though we are absolutely truthful in what we have told you.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبِّرْْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

They confirmed their story with a trick. They brought the shirt of Joseph stained with the blood of something else, giving the impression that it was a sign of the wolf's having eaten him. Jacob realised that they were lying, because the shirt was not torn, and he said to them: The matter is not as you have said. Instead, your souls have made an evil action that you committed seem good to you. I will exercise beautiful patience without any complaint. Allah is the One from Whom aid is requested against what you mention about the matter of Joseph.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ
وَأَسْرُوهُ بِضَعَةٌ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

A passing caravan came by and they sent someone to draw water for them. He lowered his bucket into the well and Joseph caught hold of the rope. When the person who had lowered the bucket saw him, he happily said, 'Good news! Here is a boy!' The water-drawer and a few others hid him from the rest of the caravan, regarding him to be merchandise that they could trade. Allah knew what they were doing with Joseph when they treated him as an item of sale. No action of theirs was hidden from Him.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ
الزَّاهِدِينَ ﴿٢٠﴾

The water-drawer and his companions sold him in Egypt for a petty amount of a few silver coins that could be easily counted due to their small number. They sold him cheaply because they wanted to get rid of him quickly. They had realised from his condition that he was not a slave and they were afraid of his family. Allah was Merciful to him by not keeping him with them for very long.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

The man from Egypt who had purchased him said to his wife, 'Be good to him and look after him well. He may benefit us by doing some of the things we need, or we may adopt him as a child'. Just as I saved Joseph from being Killed, removed him from the well and made the heart of the minister soft towards him, I established him in Egypt, to teach him the interpretation of dreams. Allah is in full control of His affair, and His affair will come into effect. No one can compel Him, may He be glorified; but most people-who are actually disbelievers-do not know that.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٢٢﴾

When Joseph reached the height of his spiritual and physical strength, I gave him understanding and Knowledge. With a reward similar to what I gave him, I reward those who do good by following Me.

Beneficial Points

1. Favouring one child with more love creates hatred and envy amongst brothers and sisters .
2. The verses explain the seriousness of envy , which caused the brothers of Joseph to plot against him and conspire to Kill him
3. The sacred law allows acting on clues when trying to establish a legal case
4. In the story of Joseph (peace be upon him) , despite all the odds Allah's plan for him prevailed , and He gave Joseph authority and power and taught him the interpretation of dreams

The Course of Surat Yusuf

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ
وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

The wife of the minister tried cunningly and by the use of a trick to get Joseph (peace be upon him) to commit an indecent act. She shut the doors to ensure that they were alone and she said to him, 'Come towards me!' Joseph said: I seek protection in Allah from what you are calling me toward. My master has taken good care of me in my stay here and I will never betray him. If I betray him, I will be a wrongdoer; and those who do wrong do not succeed.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ
كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا
الْمُخْلِصِينَ ﴿٢٤﴾

She had desired to commit the indecent act and the same thought would have crossed his mind had he not seen Allah's signs that prevented him and distanced him from that. I showed him My proofs to Keep him pure from evil and distance him from unlawful sexual relations and betrayal. Joseph was one of My servants whom I chose for messengership and prophethood.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا
لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ
يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

They raced for the door: Joseph to save himself, and she to prevent him from leaving. She caught hold of his shirt to stop him from leaving and she tore it from behind. At the door they found her husband. The minister's wife deceptively said to him: The punishment for the person who intended to commit an indecent act with your wife, O minister, can only be prison or that he be given a painful punishment.

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِيَّ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن
كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

Joseph (peace be upon him) said: It was she who tried to get me to commit an indecent act. I did not intend it from her. Allah then made a child from her family speak in the cradle and it testified saying: If Joseph's shirt is torn from the front, then it indicates that she is truthful, because she was trying to stop him from coming on to her; and then he will be lying.

وَإِن كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

But if his shirt is torn from behind, then that is an indication that he is truthful, because she was trying to seduce him whilst he was running away; and she will be lying.

فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ
كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

When the minister saw that Joseph's shirt was torn from behind, he realised that Joseph was telling the truth and he said: This accusation that you cast on him is part of your trickery, O women. Your trickery is certainly strong.

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ
الْخَاطِئِينَ ﴿٢٩﴾

He said to Joseph: O Joseph, completely ignore this and do not mention it to anyone. And you, woman, ask forgiveness for your sin, for you committed a sin by trying to seduce Joseph.

* وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرْوِدُ فَتَاهَا عَنْ
نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾

The news spread in the city and a group of women disapprovingly said: The wife of the minister is calling her slave towards herself. His love has penetrated her heart. We think she is clearly misguided in trying to seduce him and because of her love for him despite his being her slave.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً
وَوَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ
أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

When the wife of the minister heard of their disapproval of her and their gossip about her, she sent an invitation to them to come and see Joseph, so that they would excuse her. She prepared for them a place with cushions and pillows and she gave each one of the women who were invited a Knife to cut food. She then said to Joseph (peace be upon him), 'Go out to them!' When they saw him, they were taken aback by his beauty and stunned by his handsomeness. As a result, they cut their hands with the Knives that were meant for cutting food and they said: Allah is free of faults! This boy is not human. The beauty he possesses is not found in human beings. He can only be one of the noble angels.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ ۖ وَلَقَدْ رَاودْتُهُ عَنْ نَفْسِهِ ۖ
فَاسْتَعَصَمَ ۖ وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ ۖ لَيُسْجَنَنَّ وَلَيَكُونَا مِّنَ
الصَّغِيرِينَ ﴿٣٢﴾

The wife of the minister said to those women when she saw what happened to them, 'This is the slave who you blamed me for loving. I desired him and tried to entice him, but he remained pure and refused. If he does not, in the future, do what I desire, he will go to prison and will become one of those who are disgraced'.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

Joseph (peace be upon him) prayed to his Lord saying: O my Lord, prison, which they threaten me with, is preferable to me than the shameful act they call me towards. If You do not remove their scheme from me, I may incline to them and I will become one of the ignorant ones — if I give in to them and do what they want me to do.

فَاسْتَجَابَ لَهُ رَبُّهُ وَفَضَّرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٣٤﴾

Allah answered his prayer and removed the scheme of the minister's wife and that of the women of the city from him. He, may He be glorified, heard the prayer of Joseph — He hears the prayer of any person who prays to Him. He Knew the condition of Joseph and He Knows the condition of everyone besides him.

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَ جُنْدَهُ وَحَتَّىٰ حِينٍ ﴿٣٥﴾

Then the view of the minister and his people, after they had seen evidence of his innocence, was that they should put him in prison for an unknown period, so that the scandal was not exposed.

Beneficial Points

1. In certain instances , the schemes of women can be great.
2. It is evil to betray someone who does good to you with respect to his family and wealth . This was what Joseph mentioned as one of the reasons for his refusal to commit the indecent act .
3. The verses show that prophets are innocent and that Allah has protected them from falling into evil and indecency .
4. It is necessary to push away indecency and run away to rid oneself of it. The sacred law allows people to defend themselves against an unjust accusation .
5. The sacred law can be established by using indications of fact .
6. The verses show the beauty of Joseph (peace be upon him) , which was the reason for the women becoming infatuated with him
7. Joseph (peace be upon him) gave preference to prison over going against Allah .

The Course of Surat Yusuf

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرِنِي أَخْصِرُ خَمْرًا ۖ
 وَقَالَ الْآخَرُ إِنِّي أَرِنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ
 نَبِّئْنَا بِتَأْوِيلِهِ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

They put him in prison and two youngsters entered the prison with him. One of these youngsters said to Joseph, 'I saw in my dream that I was pressing grapes to make wine'. The other said: I saw that I was carrying bread on my head, from which birds were eating. Tell us, O Joseph, the interpretation of what we saw. We regard you to be from those who do good, so be good to us by interpreting our dreams.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ
 يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ
 بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

Joseph (peace be upon him) said: No food allocated to you by the King or anyone else will come you, except that I will explain to you its essence and form before it comes to you. The interpretation I give you is what my Lord has taught me. It is not soothsaying or astrology. I have left the religion of a people who do not have faith in Allah and who denounce the Afterlife, although they acknowledge it within themselves.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ
نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

Joseph said that he followed the path of his fathers, Abraham, Isaac and Jacob: the path of worshipping Allah alone. He said it was not right for them to associate anything with Allah, Who is alone in His Oneness. Enabling them to worship Allah alone and have the faith which he and his fathers had was from the grace of Allah upon them. It was also from the grace of Allah upon all people, since He sent the prophets to them with that message; yet most people are not thankful to Allah for His blessings, and instead ungratefully disbelieve in Him.

يَصْحَبِي السِّجْنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

Joseph then addressed the two men in the prison, asking whether worshipping many gods was better or worshipping Allah, the One, Who has no partner, the Prevailing over all else, Who none can prevail over.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

Joseph told them that they only worshipped names besides Allah, which have not been designated by Allah, but were what they and their ancestors had called gods-yet they had no share in divinity. Allah had sent no proof showing that giving these names was correct. The command in all creation is Allah's alone, and does not belong to these names, which they and their ancestors had come up with. Allah, glory be to Him, has instructed that you worship Him alone, and has forbidden that you should associate others with Him. Worshipping Allah alone is the straight path, which has no deviation in it. Most people do not know this, and therefore they associate other things with Allah, worshipping some of what Allah has created.

يَصْحَبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ
فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ
تَسْتَفْتِيَانِ ﴿٤١﴾

Joseph told his two companions in the prison that he would interpret their dreams for them. He told them that the one who dreamed that he was pressing grapes to make wine would get out of the prison, and return to his work, and would serve the King. As for the one who dreamed that he was carrying bread on his head that the birds were eating from, he would be Killed and crucified, and the birds would eat from his head. The matter they asked for an opinion on was settled and would come to pass. It was an inevitable reality.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ
الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

Joseph asked the one he considered to be saved of the two, the wine bearer of the King, to mention his story and his situation to the King, so that he might release him from prison. Satan made the man forget to mention Joseph to the King, so he stayed in prison for several years after that.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُءْيَايَ
إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

One day the King said that he had seen a dream in which seven fat cows were being eaten by seven thin ones, and seven green ears of corn and seven dry ears of corn. He asked the notables and nobles to tell him the interpretation of his dream, if they knew how to interpret dreams.

قَالُوا أَضْغَتْ أَحْلِمٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَلَمِينَ ﴿٤٤﴾

They said that his vision was a jumble of dreams, and because of this it could not be interpreted; and that they were not knowledgeable about the interpretation of mixed-up dreams.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

The wine bearer-who, of the two men who had been imprisoned, had been saved- then remembered Joseph (peace be upon him) after some time and that he was able to interpret dreams, so he said that he would tell them the interpretation of the King's vision after asking someone who knew how to interpret it. He asked to be sent by the King to Joseph so that he could interpret his dream.

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ
لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

When the man who had been saved reached Joseph, he asked Joseph, the truthful, to inform them of the interpretation of someone dreaming about seven fat cows being eaten by seven thin cows, and seven green ears of corn and seven dry ears of corn, so that he might return to the King and those with him and they might know the explanation of the King's dream, and also know the virtue and rank of Joseph.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا
مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

Explaining this dream, Joseph said that they should plant really well for seven consecutive years. And what they harvested in each of these seven years, they should leave in the ears of corn so that it would not rot, except for a little which they needed to eat from the corn.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تُحْصِنُونَ ﴿٤٨﴾

Then after these seven fertile years in which they successfully grew food, seven barren years would come, when the people would eat all they had harvested in the fertile years, except for a little of what they had stored, from which they would be able to sow seeds.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾

Then after these barren years a year would come in which the rains would fall, and the crops would grow, and the people would press those things that need pressing, such as grapes, olives and cane.

وَقَالَ الْمَلِكُ أَتُؤْتِنِي بِهِنَّ ۚ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ
مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

The King told his servants, when Joseph's explanation of his dream reached him, to release Joseph from prison and bring him to him. When the King's messenger came to Joseph, he told him to return to his master, the King, and ask him about the story of the women who cut their hands, so that his innocence would be made clear before he left the prison. Joseph said that his Lord was aware of how they had tried to seduce him, as nothing is hidden from Him.

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ اأَلَّنْ حَصَّصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

The King, addressing the women, asked what happened when they called Joseph through trickery. Was it to commit immorality with them? The wife of the minister, confessing what she had done, said that now the truth had become clear, that she tried to seduce him, and he did not try to seduce her, and that he was truthful in claiming that he was innocent of what she had accused him of.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

The wife of the minister said that this disclosure was so that Joseph would know through her confession that it was she who had tried to seduce him and that he was truthful, and that she had not lied about him in his absence, as it had become clear to her from what had happened that Allah does not give success to those who lie and scheme.

* وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

The minister's wife continued speaking, saying that she was not free of blame from having wanted to do something bad, and she was not trying to justify herself, because the human self commands often to evil. This is because of its inclination towards what it desires and the difficulty of holding back from it, except for those whom Allah shows mercy to, preventing their egos from commending them to evil. Allah is Forgiving and Compassionate towards those of His servants who repent to Him.

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ ۖ أَسْتَخْلِصُهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ
الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

When Joseph's innocence and Knowledge became evident, the King asked his servants to bring Joseph to him to serve him. So they brought Joseph to him, and when Joseph spoke to him, his Knowledge and high intelligence became evident so the King said to him "from this day, you are someone of rank, status and trust".

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

Joseph asked the King to put him in charge of taking care of the storehouses of wealth and food in the land of Egypt, because he would be a trustworthy guardian, with Knowledge and insight about what he was taking care of.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبَوُّا مِنْهَا حَيْثُ يَشَاءُ ۖ نُصِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

Just as Allah proved Joseph's innocence and released him from prison, He also established him in Egypt, so that he could go and live in any place he wished. Allah gives from His mercy to whomever of His servants He wills in this world, and does not allow the reward of those who do good to be lost, giving it to them in full, and nothing less.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

The reward of Allah, which He has prepared in the Afterlife, is certainly better than the reward of this life for those who have faith in Allah and who were mindful of Him, following what He has ordered and staying away from what He has prohibited.

Beneficial Points

1. The interpretation of dreams was one of the gifts that Allah gave Joseph (peace be upon him).
2. People must follow the path of Abraham: withdrawing from associating partners with Allah and people who do this.
3. People must worship Allah alone, because only He possesses the right to command.
4. All the Allahs which are worshipped with Allah are only names for things that people have made-up without permission from Allah, and which have no share in divinity.
5. People must take advantage of every opportunity to call others to Allah, as Joseph (peace be upon him) did in prison.
6. Joseph had perfect Knowledge of explaining dreams correctly. People should clear their name when wrongly accused of something, by using the facts to establish the truth.

Beneficial Points

7. The merit of speaking the truth, even if it is against oneself, is highlighted in the confession of the minister's wife.
8. The ego is an enemy to the believer, so you must watch it carefully, correcting its deviation.
9. Being humble and admitting disobedience and shortcomings when they occur are some of the most beautiful qualities of good conduct.
10. The story highlights the state of knowledge and trustworthiness that someone who is given a position serving the general good should have.
11. Allah the Exalted sends a great bounty and His abundant blessings in this world and the Afterlife upon those who do good and who are patient.
12. It is permissible for a man to ask for a position and to praise himself if there is a need, in order to do good and put things right.
13. It is emphasised in the verses that the bounty of Allah in the Afterlife is much better and more lasting for the people of faith than the blessings of this world.

The Course of Surat Yusuf

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

The brothers of Joseph came to Egypt with their merchandise, and came before Joseph. He recognised that they were his brothers; but they did not recognise that he was their brother, because of the length of time that had passed and because of how much he had changed, since he had been just a boy when they threw him in the well.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي
أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

When he had given them the supplies and provisions they came for, and after they had informed him that they had a brother on their father's side who they had left with their father, Joseph asked them to bring their brother on their father's side and he would give them more supplies. He asked them if they did not see that he gave full measure, not subtracting from it at all, and that he was the best of hosts.

فَإِنْ لَّمْ تَأْتُونِي بِهِ، فَلَاكَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾

Joseph told them that if they did not bring the brother asked for, then it would be clear that they were not telling the truth in their claim that they had a brother on their father's side. He told them that in that case he would not give them any measure of food, and they should not approach his country.

قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

His brothers replied to him, saying that they would ask for him from their father, and would work hard to bring him, doing what Joseph instructed them without fail.

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بَضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا
أُنْقَلِبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

Joseph told his servants to return the merchandise of these people to them, so that they would realize on their return that they did not do trade with it, which would force them to return again with their brother, to prove their integrity to Joseph, and so that he would receive their merchandise from them.

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْدُ فَأَرْسِلْ
مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾

When they returned to their father, and told him about the generosity of Joseph to them, they also told their father that any further measure would be denied to them if they did not bring their brother with them. They asked him to send him with them, because if he did so they would be given provisions. They promised their father that they would take good care of him, bringing him back safely.

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ
فَإِنَّهُ خَيْرٌ حَفِظًا ۖ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾

Their father asked them if he should trust them with him as he had trusted them with his full brother, Joseph. He had trusted them with Joseph and made them promise to take care of him, and they had not done what they promised, so he did not trust their promise to take care of his brother; but he trusted in Allah, for He is the best of guardians to whom He wills, and the most Merciful of the merciful to whom He wills.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا
يَا أَبَانَا مَا نَبْغِي ۚ هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا
وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ۚ ذَلِكَ كَيْلُ يَسِيرٍ ﴿٦٥﴾

When they opened the bags containing the food which they had brought, they found what they had traded for it had been returned to them. They asked their father what more could they ask for from this King after such generosity. What they had traded for their food had been returned by the King as a favour from him to them. They told their father that they would get food for their family and protect their brother from what he feared might happen to him, and they would get an extra camel load because of him accompanying them-an extra camel load being an easy matter for the King.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنِي بِهِ
إِلَّا أَنْ يُحَاطَ بِكُمْ ۚ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ
وَكَيلٌ ﴿٦٦﴾

Their father told them he would not send their brother with them until they had sworn by Allah that they would bring him back, unless destruction overwhelmed them all and none of them remained, and they were unable to do anything about it or to return. When they had given their father a firm promise in Allah's name, he said that Allah was a witness over what they said, and His witnessing was sufficient for them.

وَقَالَ يَبْنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ
وَمَا أَغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ إِنَّ الْحَكْمَ إِلَّا لِلَّهِ عَلَيْهِ
تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

Also, their father advised them not to enter Egypt from one gate all together, but to enter from different gates. This would be safer in terms of someone harming all of them if someone wished to do so. He did not say this so as to be able to stop any harm that Allah willed for them, or to bring them any benefit which Allah did not will for them, because the decree is Allah's alone, and the command is His alone. Their father said that he placed his trust in Him alone concerning everything in his life, and that those who trust should put their trust in Him alone concerning everything in their lives.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ
مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ
لِّمَا عَلَّمَنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

When the brothers of Joseph came before him, together with his full brother, he drew his full brother close to him and said to him privately that he was his brother Joseph, and that he should not feel sad about the reckless behaviour of his other brothers, hurting and resenting the two of them, and throwing Joseph in the well.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ
فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

So they journeyed with Joseph's full brother. When they entered through different gates, as their father had instructed them, it did not stop what Allah had decreed for them in any way. It was just Jacob's concern for his sons which he showed, advising them, knowing that the decree is Allah's alone. He knew what Allah had taught him in terms of faith in the divine decree and taking precautions, but most people do not know this.

فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ
مُؤَذِّنٌ أَيَّتَهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾

So when Joseph instructed his servants to load the camels of his brothers with food, he put the measuring bowl of the King, which the food was measured with for those who came to get provisions, into the bag of his full brother, without their knowledge, in order to have him stay with him. When they were to travel and return back to their family, a caller called after them, saying that they, with their camels loaded with provisions, were thieves.

قَالُوا وَقَبِّلُوا عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾

The brothers of Joseph, turning towards the person calling after them and his companions who were with him, asked what they were missing that made them accuse them of stealing.

قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ
زَعِيمٌ ﴿٧٢﴾

The caller and his companions, who were with him, said to the brothers of Joseph that they were missing the bowl of the King which they measured with. Whoever produced the bowl of the King before the inspection would get a reward, which would be a camel load, and the speaker guaranteed this to whoever did so.

قَالُوا تَأَلَّاهُ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا
سَرِقِينَ ﴿٧٣﴾

The brothers of Joseph swore by Allah that those accusing them Knew they were free of blame and innocent of this, as they could see from their situation, and that they had not come to the land of Egypt to cause corruption in it, and that they had never been thieves.

قَالُوا فَمَا جَزَاؤُهُوَ إِن كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾

The caller and his companions asked what the punishment for theft among them was, in case they should be proved to be liars in their claim that they were innocent of the theft.

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿٧٥﴾

Joseph's brothers said that the payment for any thief among them was that the person in whose bag the stolen item was found would become the slave of whoever he stole from. This punishment of being made into a slave is the way they punished thieves.

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ
كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ
يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

So they returned them to Joseph to inspect their bags. He started by inspecting the bags of his half-brothers before inspecting the bag of his full brother, to cover up what he was doing. Then he inspected the bag of his full brother, and took the bowl of the King out of it. As Allah planned things for Joseph by arranging to have the bowl put into the bag of his brother, He also arranged - for the benefit of Joseph - that his brothers would be given the punishment of their country, which was the enslavement of the thief. This would not have come to pass if it had been according to the punishment of the King for thieves, which was beating and fining. Allah is able to arrange matters in whatever way He wills. He raises the ranks of those of His servants whom He wills, as He raised the rank of Joseph. Above every possessor of Knowledge is someone more Knowledgeable than them, and above the Knowledge of everyone is the Knowledge of Allah, Who Knows all things.

Beneficial Points

1. People are instructed to take precaution and care against those who have betrayed someone - the believer is not stung from the same hole twice
2. One of the elements of taking precaution is obtaining a firm promise with an oath from someone . Also , it is permissible to take an oath when fearful about whether another person will keep trusts and promises.
3. Person is allowed to ask someone to make a promise , except for conditions that would be beyond the power of the person making the promise .
Taking appropriate measures includes taking precautions against things that bring about ruin .
4. Trick which makes the truth apparent is permissible , as long as it does not harm others
5. It is permissible for someone who is searching for something , or who has lost something , to offer a reward , specifying its worth and description for whoever helps them to return it .

The Course of Surat Yusuf

* قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا
يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

Joseph's brothers told him that their father was old and elderly and loved their brother dearly. They asked him to take one of them instead of him, saying that they saw that he was a doer of good in his dealings with them and others, and they asked him to be generous with them by doing this.

قَالُوا يَأَيُّهَا الْعَزِيزُ إِنَّ لَهُوَ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا
مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

The brothers of Joseph said that if he had stolen it was not surprising, since a full brother of his had stolen before he had, meaning Joseph (peace be upon him). Joseph hid his hurt at what they said, thinking to himself that their envy and the bad actions they had committed were evil itself in this context, and Allah Knew best the lies that came from them.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَنَا عِنْدَهُوَّ إِنَّا إِذَا لَظْلِمُونَ ﴿٧٩﴾

Joseph asked for protection from Allah that they should wrong someone innocent with the sin of a wrongdoer. If they took someone other than the person in whose bag they found the bowl of the King, then they would be wrongdoers, because they would be punishing someone who was innocent and letting a criminal go free.

فَلَمَّا أَسْتَيْسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَكِمِينَ ﴿٨٠﴾

When they despaired of Joseph responding to their request, they went away from the people to consult with each other. Their oldest brother asked them if they remembered that their father had taken a firm promise in the name of Allah from them that they would return his son to him, unless they were completely overwhelmed by what they were unable to repel, and that before that they had failed with regards to Joseph, and had not kept their promise to their father concerning him. He said that he would not leave the land of Egypt until his father permitted him to return to him, or Allah decreed that he take his brother back. Allah is the Best of Judges, judging with truth and justice.

أَرْجِعُوا إِلَيَّ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا
عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَفِظِينَ ﴿٨١﴾

The oldest brother told them to return to their father and tell him that his son had stolen, and the minister of Egypt had taken him as a slave as a punishment for his theft, and that they only related to him what they knew from seeing the bowl produced from his bag. They did not know that he stole things, and if they had known this they would not have made a promise to their father to return him.

وَسَأَلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

In order to confirm that they were telling the truth, the brothers told their father to ask the people of the town where they had been, and to ask the people of the caravan they had come with, and that these people would tell him the same thing as they had. They said they were telling the truth in what they told him about his son's theft.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

Their father told them that the matter was not as they said with regards to him having stolen. Rather, their souls made deception in this attractive to them, as they had been deceptive about their brother Joseph before. He said my patience is of a beautiful type, which directs complaints to Allah alone. He said that perhaps Allah would return Joseph, his full brother and their oldest brother all together. He, glory be to Him, knew Jacob's situation and was Wise in the way He arranged everything for him.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُونُسَ وَأَبْيَضْتُ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

He pulled away, turning from them, saying, 'O my grief for Joseph!' The blackness of his eyes had become white out of his great mourning for him, because he was filled with grief and sorrow, yet hiding his grief from the people.

قَالُوا تَأَلَّهِ تَفْتَوُا تَذْكُرُ يَوْسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ
الْهَالِكِينَ ﴿٨٥﴾

The brothers of Joseph said to the father, swearing by Allah, that he would not stop remembering Joseph and grieving over him until he became very ill or actually died.

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

Their father said to them that he only complained to Allah of the grief and sorrow that had occurred him, and that he Knew of the Kindness and generosity of Allah and His response to those who were in need, and His reward for those who suffered, which they did not Know.

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يَوْسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللَّهِ
إِنَّهُ لَا يَأْيَسُ مِنَ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

Their father told them to go and find out news about Joseph and his brother, and not to despair of relief from Allah and His release of His servants. Without doubt, only disbelieving people despair of relief from Allah and His release of His servants, because they do not know the greatness of Allah's power and His subtle favour upon His servants.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا
بِبَضْعَةٍ مُزَجَّلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ
يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

So they did as their father instructed, and went in search of Joseph and his brother. When they came before Joseph, they said they had experienced hardship and poverty and had brought inferior, cheap goods. They asked him to give them a sufficient measure, as he had given them before, and to be charitable to them by giving them more than this, or overlooking their poor merchandise, saying that Allah rewards those who are charitable with the best of rewards.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

When he heard their words he felt compassion towards them, and let them know who he was, asking them if they knew what they did to Joseph and his full brother when they were ignorant of the consequences of what they did to them.

قَالُوا أَأَنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

They were amazed, and asked whether he was in fact Joseph. Joseph said to them that he was indeed Joseph, and that the person with him was his full brother. Allah had favoured them, saving them from their previous situation, raising them in rank. Whoever is Mindful, following what He instructs and staying away from what He has prohibited, and being patient with hardship, their actions are good, and Allah does not allow the reward of those who do good to be lost; rather, He keeps it in store for them.

قَالُوا تَاللّٰهِ لَقَدْ ءَاثَرَكَ اللّٰهُ عَلَيْنَا وَإِنْ كُنَّا لَخُطِئِينَ ﴿٩١﴾

The brothers apologised to Joseph for their behaviour towards him, and they said that Allah had indeed preferred him over them through the attributes of perfection He had given to him, and that they had committed evil and disobedience in what they had done to him.

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ اَلْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ
الرّٰحِمِيْنَ ﴿٩٢﴾

Joseph accepted their apology, saying that there would be no blame on them requiring a punishment, nor any criticism, from that day. He asked that Allah forgive them, and He, glory be to Him, is the most Merciful of the merciful.

اَذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِيْ يَأْتِ بِصِيْرًا وَاَتُونِيْ
بِاَهْلِكُمْ اَجْمَعِيْنَ ﴿٩٣﴾

Joseph gave them his shirt when they informed him of what had happened to his father's eyesight, telling them to take his shirt and to lay it over the face of his father, and that it would return his sight to him. He also told them to bring their whole family to him.

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَا أَن
تُفَنِّدُونِ ﴿٩٤﴾

And when the caravan left, departing from Egypt and leaving the inhabited area, Jacob, peace be upon him, said to his people and those with him where he lived, that he could smell the scent of Joseph, although they might say he was foolish and an old senile man who doesn't know what he says.

قَالُوا تَأَلَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

The people with him swore by Allah that he was still lost in his previous imaginings concerning Joseph's importance to him and the possibility of seeing him again.

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا
قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

So when the person bearing news came with what would delight Jacob, he lay Joseph's shirt over his face, and he became able to see again. Then he asked his sons if he had not said to them that he knew about the Kindness and grace of Allah in a way that they did not know.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

The sons apologised to their father Jacob (peace be upon him) for what they had done to Joseph and his brother, and they asked their father to ask Allah to forgive the sins they had committed in the past, saying that they had been sinners and wrongdoers in what they did to Joseph and his full brother.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ ﴿٩٨﴾

Their father said to them that he would ask for forgiveness for them from his Lord. Truly, He is Forgiving of the sins of those of His servants who repent to Him, and is Compassionate with them.

Beneficial Points

1. It is not permissible to take an innocent person for the crime of someone else . Another person cannot take the place of the criminal.
2. Patience that is of a beautiful type is one where complaints are directed to Allah alone.
3. The believer should have absolute certainty that Allah will release him from his distress.
4. A person is to take all appropriate measures to achieve what is desired , trusting in Allah, and not despairing of His mercy.
5. It shows good character when a wrongdoer apologises for their sins , confessing against themselves, and asks for forgiveness from those they have harmed.
6. The one who asks for forgiveness from Allah is the one who truly apologises.
7. A person should accept the apology of the wrongdoer and not seek revenge, especially when it is possible to do so, and not criticise someone for what happened in the past
8. It is desirable to give good news, because it brings joy to the heart of the Muslim.

The Course of Surat Yusuf

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا
مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾

Jacob and his family left their land to travel to Joseph in Egypt. When they came before him he embraced his father and mother, and told his brothers and their family to enter Egypt safely, Allah willing, not experiencing any harm there.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَأْبَتِ
هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ
بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ
أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا
يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

He sat his parents on the throne where he sat, and his parents and eleven brothers honoured him by prostrating to him, which was allowed in their sacred laws. Joseph (peace be upon him) said to his father that this honouring of him by their prostrating to him was the explanation of the dream which he had had before, and which he had told his father. His Lord had made it a reality through this happening. Joseph said his Lord had been Kind to him by bringing him out of prison, and bringing them all to him from the desert after Satan had ruined things between him and his brothers; and that His Lord was subtle in planning what He wills to occur, Knowing the situations of His servants, Wise in His planning.

* رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي
الدُّنْيَا وَالْآخِرَةِ ۖ تُوفِّني مُسْلِمًا وَالْحَقِّنِي بِالصَّالِحِينَ ﴿١٠١﴾

Then Joseph called upon his Lord, saying that He had given him power in Egypt and had taught him the interpretation of dreams; and that He is the Creator of the heavens and the earth, originating them when there was nothing like them, the Protector of all his affairs in the life of this world and the Protector of all of them in the Afterlife. Joseph asked Him to take his soul at the end of his life whilst being in a state of submission to God, and to join him with the righteous prophets from his fathers and others in the highest level of Paradise.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ
إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

Allah revealed all that has been mentioned from the story of Joseph and his brothers to the Messenger (peace be upon him). He had no Knowledge of it beforehand, since he was not there with the brothers of Joseph when they agreed to throw him into the bottom of a well, and when they planned their trick; but Allah revealed this all to the Messenger (peace be upon him).

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

Most people will not have faith, even if the Messenger should make every effort for them to believe; so he should not lose himself in grief over them.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾

If they used their reason they would believe the Messenger (peace be upon him), because he did not ask any reward for the Qur'ān or for what he called them to. The Qur'ān is only a reminder for all people.

وَكَايْنٍ مِّنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

The signs showing that there is only one Allah, glory be to Him, are many, spread out through the heavens and the earth. The disbelievers pass by them, turning away from thinking about them and considering them, not paying attention to them.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٠٦﴾

Most people do not admit Allah as the Creator and Provider, Who brings to life and causes death, without also worshipping images and idols next to Him, or claiming that He has a son, glory be to Him!

أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

Do the idolaters feel safe from a punishment in this world enveloping and overwhelming them, so that they cannot repel it; or from the Hour coming to them suddenly, when they are unaware so that they might prepare for it? Is it because of this that they do not believe?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Allah tells the Messenger (peace be upon him) to say to those he calls to the truth that this is his way which he calls people to, with insight, as do those who follow him, guided by his guidance and following the Sunnah; and that he is not of those who associate partners with Allah, but worships Allah alone, glory be to Him!

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ
يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

Allah only sent men, not angels, before the Messenger (peace be upon him), whom He gave revelation as He does to the Messenger, and they were from the people of the towns and not the desert. Their peoples denied them and Allah destroyed them. Do those who deny the Messenger not travel through the earth and think about what the end was of those who denied the truth before them, learning from their example? The bliss in the home of the Afterlife is better for those who are Mindful in this world. Do they not realise that is better, and so become mindful of Allah by following what He instructs (with faith being the most important instruction) and staying away from what He has prohibited (with not associating others with Allah being the most important prohibition)?

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وُظُنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ
نَصْرُنَا فَنُجِّى مَنْ نَشَاءُ وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

Allah gave time to the enemies of these messengers He sent, not being quick to punish, but luring them gradually until when their destruction was overdue, and the messengers despaired of it and the disbelievers thought that their messengers had lied to them in their promises of a punishment for those who deny the truth and the rescue of those who have faith; then Allah's help came to His messengers, saving the messengers and believers from the destruction which the disbelievers suffered, and Allah's punishment cannot be turned away from the sinners when He sends it down.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ
وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

In the stories of the messengers and their peoples, as in the story of Joseph and his brothers, are lessons to be learnt by those of sound mind. The Qur'ān, which contains such narrations, is not words which are made up and fabricated about Allah, but a confirmation of the divine scriptures revealed from Allah and a detailed explanation of everything that needs explaining through sacred laws; and guidance to all that is good, and a mercy for those who have faith in it, because it is they who benefit from what is in it.

Beneficial Points

1. Devotion to parents, by respecting and honouring them, is a duty.
2. The explanation of a dream may take place many years after it was dreamt.
3. People are warned against the whisperings of Satan and whoever tries to create a division between those who are close to each other.
4. No matter how well someone may be raised in their spiritual or worldly life, their success all goes back to the grace and blessings of Allah upon them.
5. A person is to ask Allah for a good end, safety and success on the Day of Judgement and to join the company of the righteous in Paradise.
6. It is not for a person, no matter how high his station is, to know the Ghaib of his own accord, as that is something that Allah makes particular to Himself.

Beneficial Points

7. From Allah's grace, He gives His prophets some Knowledge of things in the Ghaib for particular ends and wisdom.
8. The caller to truth is not able to change people's hearts or to bring them to devotion, and most of the creation are not from the people of guidance.
9. Criticism of those who turn away from the signs of Allah in creation and proofs spread throughout the universe that there is only one Allah.
10. Verse 108 contains some of the pillars of calling people to the truth: the existence of a path; calling to Allah being based on Knowledge, with insight; and there being people who are called to it.
11. The prophets and messengers were human and male, rather than female.
12. One way of convincing people when calling to the truth is for them to reflect on what happened to those in the past, and learn from their stories, which the noble Qur'an mentions.
13. The stories in the Qur'an are pure truth, not mixed with the impurities of fabrication or compilation, and the lies of the falsifiers do not enter into it.