



**BENEFITS
FROM
THE STORY
OF YUSUF**

ALAYHI AS-SALAM

**BY THE
SHAYKH
ABDURRAHMAN BIN
NASR AS-SA'ADI**

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من

قصة يوسف

صلى الله عليه وسلم

Benefits Derived from the Story of Yusuf

-sallAllaahu alayhi wa sallam-

By the

Shaykh 'Allama

AbdurRahman bin Nasr as-Sa'adi

Translated by
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Indeed all praise is due to Allaah, we praise Him, we seek His aid, and we seek His forgiveness.

We seek refuge in Allaah from the evil of our own selves, and the evil of our own actions.

Whomsoever Allaah guides, there is none to misguide him, and whoever Allaah leaves astray then there is none that can guide him.

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

FollowingtheSunnah.com presents a translation of 'Benefits Derived from the Story of Yusuf' by the Shaykh 'Allama AbdurRahman bin Nasr as-Sa'adi-

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

Biography of Shaykh Allaama

AbdurRahman bin Nasir as-Sa'adi

Abu Abdullaah AbdurRahman bin Nasir ala Sa'adi from the tribe of Tameem. He was born in the city of Unayza which is in Qaseem, Kingdom of Saudi Arabia and that was on the twelve of Muharram in the year 1307 A.H.

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

learn knowledge.

He had read the Qur'aan and memorised it by the time his father passed away, he had perfected it while he was only eleven years old.

Then he busied himself with learning Knowledge at the hands of the scholars in his area. He studied very hard and acquired a good deal of knowledge in every field from the different subjects of knowledge.

At the age of twenty-three he began teaching whilst studying, he would spend all his time like this, so much so that in the year 1350 A.H. he

became the centre point for teaching, and all the students were directed to study under him.

Some of his teachers

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

Shaykh AbdurRahman would describe his Shaykh with memorising Hadeeth. He would talk about his love for the poor and his concern for them. Many a time, a poor person would come to him on a winters day and Shaykh Ibraheem would remove one of his garments

and dress the poor person in it, even though he himself had a need of it and that the Shaykh also did not possess very much.

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

From his teachers was Shaykh Salih bin Uthmaan al-Qadi (a judge in Unayza, in the Kingdom of Saudi Arabia) he studied Tawheed, Tafseer, Fiqh its principles and branches.

He also studied with many other scholars.

A brief glance at the Shaykh's Manners

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

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

The Status of the Shaykh

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

memorised some texts from that Madhab.

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

Most of what the Shaykh busied himself with and benefited the most was from the books of Shaykh-ul-Islaam Ibn Taymeeyah and his student Ibn al-Qayyim. He had acquired a lot of goodness due to those two Shaykhs in knowledge of Usool, Tawheed, Tafseer, Fiqh

and other sciences from beneficial knowledge. And due to becoming enlightened with the books of these two Shaykhs he would not bind himself to the Hanbali Madhab, but rather he would hold the opinion with which is stronger according to the evidence of the Sharia.

He has a lot of experience in Tafseer, he had read many Tafseer books and excelled in the subject, he authored a magnificent Tafseer in a number of volumes. He and his students would always read from the Qur'aan al-Kareem and explain it very well. He would digress and explain the meanings of the Qur'aan and its

benefits, so much so that the listener would wish that he would not stop due to his eloquence and the expressiveness of his wording and elucidating the context of the evidences and stories.

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

Works Authored

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

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

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

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

‘Tawdeeh al-Kafi ash-Shaafee’ which is an

explanation of the poetry of Nooneeyah by Ibn
al-Qayyim

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

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

The aim of his works

The aim that he intended from his works was to
spread knowledge and invite to the truth this is
why he authored, wrote and published what he
could from works, not to earn some temporary

supplies or to get some worldly benefit, but rather he used to freely distribute his books so everyone could benefit.

His death

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

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