



**BENEFITS
FROM
THE STORY
OF YUSUF**

ALAYHI AS-SALAM

**BY THE
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Part 4

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من قصة يوسف

Benefits Derived from
the Story of Yusuf
-sallAllaahu alayhi wa sallam-

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Chapter 3

Equality between offspring

1- From the benefits of this story is that it is prescribed for mankind to treat offspring equally. It is necessary for a person, even if he does love one of them more than another, that he should hide his favouritism as much as he can. He should not show preference for one child, even though he may love him due to different matters, since not favouring one child over another is closer to rectifying children and promoting goodness and unity between. This is why, once the profound love Yaqoob had for Yusuf became apparent to the brothers of Yusuf –*alayhi sallam*–, and that Yaqoob –*alayhi sallam*– could not be patient without him and that he –*alayhi sallam*– was preoccupied with Yusuf and not his brothers, they carried out an evil matter, which was to separate Yusuf from his father.

They said:

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى
أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي
ضَلَالٍ مُّبِينٍ

() اُقْتُلُوا يُوسُفَ أَوْ اطْرُحُوهُ أَرْضًا
يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ
بَعْدِهِ قَوْمًا صَالِحِينَ

<< When they said: 'Truly, Yusuf and his brother are loved more by our father than we, but we are a strong group. Really, our father is in a plain error. 'Kill Yusuf or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin).' >>¹

This makes it very clear that the reason which caused them to separate Yusuf –*alayhi sallam*- from his father was his distinction for Yusuf with love, which is in contrast to what many of the scholars of Tafseer mention, i.e. that Yusuf –*alayhi sallam*- told them about his dream and they envied him because of that. However, this understanding - that Yusuf told them about his dream - negates the noble Ayaah and it shows untrustworthiness in Yusuf –*alayhi sallam*- because his father asked him to keep his dream a secret saying:

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ

إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا

<< 'O my son! Do not relate your
vision to your brothers, in case they
arrange a plot against you.>>¹

Yusuf:9

Yusuf *-alayhi sallam-* was better than that and more intelligent than to inform his brothers about his dream. However, many of the narrations of Bani Israel have been widely circulated amongst many of the people, despite the fact that, with the least contemplation of the texts of the Sharia', one would come to know the falsehood of this interpretation.

In any case, what caused Yusuf's brothers to do what they did was Yaqoob distinguishing Yusuf with attention and, if this was the case, the terrible matter of separating Yaqoob *-alayhi sallam-* from Yusuf was not permissible. They knew that it was not permissible for them to separate them, but they said: Do this great crime then repent to Allaah afterwards. This is why they said:

وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

<<'...and after that you will be righteous folk (by intending repentance before committing the sin).>>¹

It is not permissible for Allaah's slave to carry out a sin in any situation whatsoever, even if he intended to repent from it. It is obligatory to keep away from sins, but if sins occur, then repentance from them becomes obligatory.

Perhaps it is from the wisdom of Allaah and from His mercy for Yaqoob –*alayhi sallam*- that what Allaah had destined for him - to be separated, which caused him sadness and problems – was so that his rank could be raised in the Dunyaa and Hereafter. Also, the blessing when they were reunited had a more profound effect and led to greater gratitude and praise for Allaah and it caused Yaqoob's son, Yusuf, to reach the station of great status that he had.

'Perhaps you hate something and it is good for you and

¹ [Yusuf: 9]

Allaah knows and you do not know.’

2 - From the benefits of this story: is encouragement to be careful of what one fears harm from, due to the saying << ‘O my son! Do not relate your vision to your brothers, in case they arrange a plot against you.>>²

3- From the benefits:

What the story mentions about emphasizing the order to Yusuf’s brothers to look after him when Yaqoob sent him with them and then re-emphasizing it when he sent Yusuf’s brother Benjameen with them afterwards. Also, that Yaqoob took an oath and a contract from them that they would look after them.

So, humans are ordered to be careful, if something gives benefit then that is good, if not, then a slave of Allaah should not blame anyone except himself.

4- From the benefits:

It is from discretion that if a slave of Allaah intends to do

² [Yusuf: 5]

any action, that he should examine it from every consideration, and consider every viable possibility. Being cautious while having bad suspicion of people is harmless as long as it is not acted upon. However, protection is sought from every possibility where harm is feared, even if it includes having evil suspicion about others if supporting proofs indicate a harm and require this suspicion, as in the Ayaah. << ‘O my son! Do not relate your vision to your brothers, in case they arrange a plot against you.>>³ Likewise is the case if supporting evidences for a possible harm are strong, as is in the saying of Allaah : << He said: ‘Can I entrust him to you just as I entrusted his brother [Yusuf] to you aforetime?’ >>⁴

So Yaqoob –*alayhi sallam*- cannot be blamed for having suspicion of his sons, since what they did to Benjameen was similar to what they did to his brother Yusuf, even though it was not to the same extent of what they did to Yusuf.

³ [Yusuf: 5]

⁴ [Yusuf: 64]

5- From its benefits:

Warning against sins, specifically sins which result in further sins, when their evil is successive as the brothers of Yusuf did with Yusuf –*alayhi sallam*. Indeed, what they did to him was a number of crimes against the rights of Allaah, the rights of his parents, his relatives and the right of Yusuf.

Then they lied continuously every time that Yusuf and his case were mentioned. They were told about this horrible lie, this is why when they repented and humbled themselves, they requested a pardon from their father:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

<<They said: ‘O our father! Ask forgiveness (from Allaah) for our sins, indeed we have been sinners.’ >>[Yusuf: 97]

6- From its benefits:

That some evil is lesser than other evil. The brothers of

Yusuf agreed upon splitting Yusuf –*alayhi sallam*- from his father and most of his brothers viewed that by killing him they would get rid of him forever:

<<One from among them said: ‘Do not kill Yusuf, but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers.’>>⁵

So due to that, their evil against him was decreased. This is why when the caravan of people went looking for water and they lowered their bucket for water they were given good news of finding Yusuf, and they said: << Here is a boy>>⁶

Yusuf’s brothers gathered around him after he had been found and they said: ‘He is a young slave who ran away from us,’ and his brothers sold him to the people of the caravan:

وَشَرُّهُ بِثَمَنِ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنْ

⁵ [Yusuf: 10]

⁶ [Yusuf: 19]

الزَّاهِدِينَ

<<And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him as insignificant. >>⁷

The brothers' intention was to keep him far away and to emphasize this upon the buyer, in this way the buyer would keep him so that he could not escape. From the kindness of Allaah was that the person who bought him then sold him to the Azeez (leader) of Misr (Egypt), so when he saw Yusuf he very much desired to keep him and loved him and so he said to his wife:

أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

<<'Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.'>>⁸

Yusuf remained with them, being honoured and pardoned from difficult work and other things so he could be free to

⁷ [Yusuf: 20]

⁸ [Yusuf: 21]

do good. This was from the kindness of Allaah to Yusuf – *alayhi sallam*. This is why Allaah said:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ

<<'Thus did We establish Yusuf in the land, that We might teach him the interpretation of events. >>⁹

Therefore, him being relatively free with the Azeez was from the means by which he could learn beneficial knowledge which would be the foundation for what was to come later - high status in the Dunya and the Hereafter. His dream was an introduction to gentleness, similarly is when Allaah revealed to him, when his brothers had thrown him into a well, << 'Indeed, you shall (one day) inform them of this their affair, when they know (you) not.' >>¹⁰

This was good news for Yusuf of being saved from the situation he was in and that he would reach the point

⁹ [Yusuf: 21]

¹⁰ [Yusuf: 15]

where he would inform his brothers of their affair while they did not know. This actually occurred as in the saying of Allaah:

<<'Do you know what you did with Yusuf and his brother, when you were ignorant?>>¹¹ to the end of the Ayaat.¹²

The vastness of the kindness of Allaah is something which cannot be comprehended by one's intellect.

7- From its benefits:

The lesson learnt is about the condition of the slave of Allaah and his perfect ending, not his deficient beginning.

The brothers of Yusuf –*alayhi sallam*- did what they did of these crimes, but in the end they repented to Allaah. They

¹¹ [Yusuf: 89]

¹² << He said: "Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?" They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and this is my brother (Benjamin). Allaah has indeed been gracious to us. Verily, he who fears Allaah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allaah makes not the reward of the *Muhsinoon* (good-doers) to be lost." They said: "By Allaah! Indeed Allaah has preferred you above us, and we certainly have been sinners." He said: "No reproach on you this day, may Allaah forgive you, and He is the Most Merciful of those who show mercy! >> [Yusuf: 89-92]

requested a pardon from their brother Yusuf and sought forgiveness from their father.

So, they were completely pardoned and forgiven, Allaah pardoned them and delivered them to the level of perfection which was appropriate for them.

It has been said: that Allaah made Yusuf's brothers Prophets, just as more than one of the scholars of Tafseer have stated in explaining about the tribes of Bani Israel (*al-Asbaat*): that indeed they were the twelve brothers of Yusuf –*alayhi sallam*.

It has also been said: rather they were righteous people just as the others have said, and this is what is apparent, because the meaning of '*al-Asbaat*' is the tribes of Bani Israeel which is the title of the general tribe of the twelve children of Yaqoob –*alayhi sallam*. Therefore, they are the fathers of the tribes of Bani Israel and they are from the tribes of Bani Israel, and this is why in the dream of Yusuf –*alayhi sallam*- he saw them as having the status of stars

in their radiance and being in a high place, which is the characteristic of the people of knowledge and Eemaan, and Allaah knows best.

This is why the explanation of the dream about the sun, the moon and the stars was about scholars and righteous people. The dream has been explained as being about kings, however the connection between the dream and its explanation is clear.

8- From its benefits:

That Yusuf *–alayhi sallam-* completed the different levels of patience.

Forced patience:

Which was him being patient with the harm endured from his brothers and the consequences of that harm, of being far from his parents and his being patient in prison for a few years.

Voluntary patience:

His being patient with his master's wife (the wife of the Azeez) seeking to seduce him, even with the presence of the strong motivations of her beauty and high status. Along with her trying to seduce him, she had locked the doors, he was in the prime of youth, and he had no-one from amongst his relatives or anyone who knew him from before. However, despite all these things, a strong will, sincere Eemaan and complete sincerity prevented him from falling into that which is prohibited. This is the meaning of Allaah's saying:

لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ

<< had he not seen the evidence of his Lord>>¹³

This is clear evidence of the effects of Eemaan which can conquer all psychological weaknesses. Therefore, that person will be the foremost of the seven whom Allaah will shade in His shade on the Day when there will be no shade except His Shade, he is the man who is invited by a woman who possesses status and beauty but yet he says, 'Indeed

¹³ [Yusuf: 24]

I fear Allaah.’

Then after that, the wife of Azeez tried to seduce him again, and she sought help from the women who ended up slicing their hands (when they saw his beauty) to get him. However, Yusuf did not turn to them. Eemaan continued to remain with him in all situations, so much so that he said, after she threatened him by saying:

وَلَئِنْ لَّمْ يَفْعَلْ مَا أَمْرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ ()
قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

<< And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced. He (Yusuf) said: ‘O my Lord! Prison is more to my liking than that to which they invite me.’ >>¹⁴

So he chose prison over falling into the prohibition; and along with that he did not rely upon his own self but rather he sought aid from his Lord that Allaah may turn away the evil of these women. His Lord answered his prayer and

¹⁴ [Yusuf: 32-33]

turned their evil plots, away from Yusuf, indeed He is the all-Hearing all-Knowing.

Just as Yusuf –*alayhi sallam*- completed the levels of patience, likewise he completed the levels of justice and perfection over those whom he ruled when he was in charge of the storehouses of the lands of Misr. He completed the level of being forgiving and of generosity when his brothers said to him:

تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ () قَالَ لَا
تَثْرِبَ عَلَيْنَكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

<< ‘By Allaah! Indeed Allaah has preferred you above us, and we certainly have been sinners.’ He said: ‘No reproach on you this day, may Allaah forgive you, and He is the Most Merciful of those who show mercy! >>¹⁵

So Yusuf –*alayhi sallam*- was promoted to the highest status of excellence, goodness, truthfulness and perfection, and Allaah spread praise of him across the whole world.

¹⁵ [Yusuf: 91-92]

