



**BENEFITS
FROM
THE STORY
OF YUSUF**

ALAYHI AS-SALAM

**BY THE
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Chapter 4

The Importance of having Ikhlaas (Sincerity) for Allaah Ta'ala

1 - From the benefits of the story of Yusuf *-alayhi sallam-* is that having Ikhlaas (sincerity) for Allaah – Ta'ala – is the way to achieve all good and is protection against all evil, as Allaah –Ta'ala – said:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا
الْمُخْلِصِينَ

<< And thus [it was] that We might turn away from him evil and immorality. Indeed, he was of Our chosen servants. >>¹

In a different mode of recitation the wording is (المُخْلِصِينَ) Mukhliseen. This means that these chosen servants are those whom Allaah has chosen by granting them the remembrance of the Hereafter

¹ [Yusuf: 24]

[they cause the people to remember it and they also used to invite people to obey Allaah and to perform good deeds for the Hereafter]. These two modes of recitation are interconnected.

Allaah chose them for their sincerity to Him, so whoever has sincerity for Allaah, then Allaah chooses him, protects him from evil and guards him from evil and evil deeds.

2- From the benefits of this story:

What the story illustrates from many different angles is the importance of acting with strong supportive evidence:

Of these objective proofs is:

When Azeez's wife claimed that Yusuf attempted to seduce her but he had said she attempted to seduce him; a witness of her household bore witness, which means a person judging gave a verdict with a clear

ruling, - which was that Azeez's wife had torn Yusuf's shirt when she tried to seduce him.

إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
الْكَاذِبِينَ

<<'If his shirt had been torn from the front, then she has told the truth, and he is of the liars.>>²

This would have proved that he turned towards her and that the attempt of seduction came from him. << But if his shirt had been torn from the back, then she has lied, and he is of the truthful.>>³

This was the reality, because she wanted him as he was running away from her and escaping from her, therefore, his shirt was ripped from his back. Thus it became evident to them that she was the one who tried to seduce him in this situation.

² [Yusuf: 26]

³ [Yusuf: 27]

After that was said, she confessed and said:

الآن حَصَّصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ
الصَّادِقِينَ () ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ
اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

<< Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful. That is so al-'Azeez will know that I did not betray him in [his] absence and that Allaah does not guide the plan of betrayers.>>⁴

Another example of acting upon supportive evidence was the presence of the golden bowl in Yusuf's brother's saddle bag, so the ruling upon him was that he had stolen it due to it being in his saddle bag, and this was strong supportive proof.

3- Also from the benefits of this story is that it is

⁴ [Yusuf: 51-52]

necessary for a slave of Allaah to keep away from means that lead to Fitn (trials). He should flee from them when they occur, just like Yusuf –*alayhi sallam*– did when Azeez’s wife tried to seduce him.

So, you should know, that many of the scholars of Tafseer mention narrations of Bani Israeel when they talk about the explanation of the Ayaah: << ... and he would have inclined to her desire, had he not seen the evidence of his lord.>>⁵ This was when Yusuf protected himself from committing an evil sin, however, what is mentioned in the narrations of Bani Israel contradicts the intellect and the Deen. It also contradicts what the Messengers were upon, of having levels of perfection, where some of the Bani Israel made claims about this incident that: Jibraeel appeared in the air, or Yaqoob –*alayhi sallam*– appeared biting his thumbs, or stories similar to

⁵ [Yusuf: 24]

these, which if they appeared to the vilest of people, would stop them from their evil. Therefore, all of these statements are false.

Likewise, from false statements which some of the scholars of Tafseer have made regarding the saying of Allaah: << And she certainly determined [to seduce] him, and he would have inclined to her >>⁶ they say about the statement <<inclined to her >> meaning he wanted to hit her – and this interpolation is clearly wrong. The one who made this statement intended to avoid the meaning of the wording << inclined to her >>, which is well known, fearing that it would have shown a deficiency in Yusuf, and defaming the Prophets is prohibited. However, regarding zeal, desires and matters similar to these, if the slave of Allaah rectifies these characteristics and precedes them with fear and

⁶ [Yusuf: 24]

Eemaan then this is seen as perfection as Allaah Ta'ala said: << But for he who has feared the position of his Lord are two gardens (i.e. in Paradise).>>⁷

As is established in the Saheeh of al-Bukhari from the Prophet *-sallAllaahu alayhi wa sallam*:

‘Whoever inclines to do an evil act and he does not do it then Allaah writes for him a complete good deed.’

Indeed, Yusuf left the evil deed due to courage, since he left it for the sake of Allaah, fearing His punishment and hoping for His reward and this is from the greatest of worship, and Allaah knows best.

4- From the benefits:

What Yusuf *-alayhi sallam-* possessed of apparent

⁷ [Rahman: 46]

beauty which captured the heart of Azeez's wife and caused her to fall passionately in love with him. Also, when the women saw him they sliced their hands, they exalted him and they said: <<Perfect is Allaah! This is not a man; this is none but a noble angel>>⁸

From internal beauty is modesty and complete Ikhlaas (sincerity) and guarding one's respectability/chastity.

5- From its benefits:

That it is necessary for Allaah's slave, when he fears falling into the trials and tribulations of sins and disobedience, to seek refuge with Allaah and to have patience, striving to keep away from them, just as Yusuf did when he supplicated to his Lord saying:

وَالَّا تَصْرِفُ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنْ

⁸ [Yusuf: 31]

الْجَاهِلِينَ

<< And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant. >>⁹

Indeed, Allaah's slave has no capability, or strength and no protection for himself except with Allaah.

So Allaah's slave is ordered to perform actions which have been commanded, to keep away from what is prohibited and to be patient with what is written for him along with seeking aid from The King, The All-Thankful.



⁹ [Yusuf: 33]