



**BENEFITS  
FROM  
THE STORY  
OF YUSUF**

**ALAYHI AS-SALAM**

**BY THE  
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## Chapter 6

### Combining the interpretation of a dream with reflection over a matter

#### From its benefits:

Yusuf –*alayhi sallam*- combined, for the people, the interpretation of the King's dream and what was necessary for them to do and plan for during the years of abundant produce, so that they could prepare for the coming years of drought. The King said to Yusuf:

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

<< ‘Indeed, you are today established [in position] and trusted.’ >><sup>1</sup>

Which means that he was given control of the affairs of the kingdom and their administration. The matters of the kingdom would be referred back to him due to his reliability, competence and complete trust in him. So, the King was the one who began to give him authority and entrusted him with matters. It was the King’s idea that Yusuf should be responsible for the storehouses of the land and its reserves, as well as, how they should be distributed for the general benefit of the people. This is

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<sup>1</sup> [Yusuf: 54]

why Yusuf said:

اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ  
عَلِيمٌ

<< 'Appoint me over the storehouses of  
the land. Indeed, I will be a knowing  
guardian.'>><sup>2</sup>

Which means: I will look after the produce and crops; I know how to distribute and plan for them. At that time, he was concerned with the number of productive years which produced a large number of crops, collecting them and placing them in stores and in the casing where the corn was

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<sup>2</sup> [Yusuf: 55]

kept. Yusuf strove to economise in feeding the people during the years of plentiful produce so there would be an abundance of crops available later on, which would be of general benefit to everyone.

When the years of drought came, which generally, afflicted the lands of Misr and other neighbouring lands, then what the people had produced became depleted. So, they began heading from every direction towards Misr. Then Yusuf began to distribute crops to them justly and sparingly according to their needs. No-one would carry more than one camel-load of provision, fearing that those who hoard up

goods and had no need of extra crops might cause harm to the poor and needy.

This was the way in which the brothers of Yusuf *–alayhi sallam–* manipulated their father in that he would send Benjamin with them, they said:

وَنَزِدَادُ كَيْلٍ بَعِيرٍ

<< and so we can obtain an increase of a camel's load; >><sup>3</sup>

If Benjamin was with us, we would receive an extra camel's load, and this is because Yaqaob *–alayhi sallam–* had a large family who needed a lot of provisions. The noble action

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<sup>3</sup> [Yusuf:65]

of distributing provisions, which benefited a great number of the creation, was achieved by Yusuf *–alayhi sallam*, and therefore, stress was alleviated, needs were met and hardships and anxieties were eased.

### From the benefits:

The legislation of hospitality: that it is from the Sunnan (paths) of the Messengers and that it is established in this Sharia' due to the saying of Yusuf *–alayhi sallam-*:

أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ  
الْمُنْزِلِينَ

<< Do not you see that I give full measure

and that I am the best of  
accommodators?<sup>4</sup>

### **From its benefits is:**

Using means for prevention of the evil eye  
or prevention of other matters.

Preventative means are not prohibited to  
use, rather they are permissible or even  
recommended according to the situation,  
although all matters are by the command of  
Allaah and His Qadr (what Allaah has  
destined).

However, preventative means or powerful  
means are from the command of Allaah and  
His Qadr, on the condition that the slave of

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<sup>4</sup> [Yusuf: 59]



Allaah uses them while relying upon the One who causes these reasons (Allaah) to be effective. Yaqoob *-alayhi sallam*, when he wanted to advise his children when he sent Benjamin with them, said:

يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ  
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي  
عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَمُّ إِلَّا  
لِلَّهِ عَلَيْهِ تَوَكَّلْتُ

<< ‘O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allaah at all. The decision is only for Allaah;

upon Him I have relied,'>><sup>5</sup>

Allaah mentioned that they carried out the command of their father, however, that still did not avail them in the least against (the Will of) Allaah; it was but a need of Yaqoob's inner-self that he discharged, which was the compassion of a father for his children.

The Sharia' affirms the use of worldly and religious beneficial means and encourages their use, along with seeking aid from Allaah. Just as is established from the Messenger *-sallAllaahu alayhi wa sallam-* that he said: 'Be concerned with what will benefit you and seek aid from Allaah.'<sup>6</sup>

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<sup>5</sup> [Yusuf: 67]

<sup>6</sup> [Muslim and Ibn Majah]

## From its benefits:

The permissibility of using trickery and plotting which leads to the truth, whether from the obligatory and recommended truth or just that which is permissible like what Yusuf *-alayhi sallam-* used with his brother when he placed a golden bowl in his brother's saddle bag.

Then a caller called after they left, saying:

<< 'O people of the caravan, indeed you are thieves.' They said while approaching them, 'What is it you are missing?'

So, when he had furnished them with their supplies, he placed the [gold

measuring] bowl into the bag of his brother. Then an announcer called out, 'O caravan, indeed you are thieves.'

They said, 'We are missing the measuring bowl for the King's provisions and for he who produces it is [the reward of] a camel's load, and I am responsible for it.'

They said, 'By Allaah, you have certainly known that we did not come to cause corruption in the land, and we are not thieves.'

The accusers said, 'Then what would be its recompense if you should be liars?'

[The brothers] said, 'Its recompense is that he in whose bag it is found - he [himself] will be its recompense. Thus, do we recompense the wrongdoers.'

So, he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus, did We plan for Yusuf. He could not have taken his brother within the religion of the king except that Allaah willed. >><sup>7</sup>

Yusuf dealt with his brother in this way so that he could get his brother to remain with him without his other brothers knowing.

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<sup>7</sup> [Yusuf: 70-76]

Consequently, when it had been established amongst them that their brother was the one who took the golden bowl, Yusuf then questioned them about the ruling of a thief in their religion so they said:

جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ

<< 'Its recompense is that he in whose bag it is found - he [himself] should be held for the punishment (of the crime).' >><sup>8</sup>

The punishment for a thief is that the thief becomes the possession of the one from whom he stole. The verdict they gave for

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<sup>8</sup> [Yusuf: 75]

themselves was the same verdict that Yusuf *-alayhi sallam-* had intended. If the verdict upon Yusuf's brother was that of the King of Misr then it would have been a different verdict.

Therefore, Allaah facilitated this act and verdict so that his brother could remain with him.

There is no problem with this type of trickery. As for the trickery and plotting which is prohibited then it is that which leads to making permissible that which is prohibited or to negate those things which are mandatory to be performed.

## From its benefits:

Making a display when needed, as making a display is an alternative to lying. This is from different perspectives, from His saying:

ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ

<< then he extracted it from the bag of his  
brother. >><sup>9</sup>

And Yusuf did not say: ‘that he stole it’.

Likewise, his saying: << ‘Allaah forbid, that we should take anyone but him with whom we found our property.’ >><sup>10</sup>

And he did not say: ‘the one who stole our

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<sup>9</sup> [Yusuf: 76]

<sup>10</sup> [Yusuf: 79]



belongings.’

If it is said: ‘Indeed this is an accusation against someone who is innocent.’

Then it has been said that: Yusuf did this action with his brother’s permission and his acceptance; so, if he accepted this, then the prohibition of trickery is removed.

- **From its benefits:**

That it is not allowed for a person to testify except with what he knows, due to the saying of Yusuf’s brothers: << and we did not testify except to what we knew>><sup>11</sup>

Indeed, knowledge of a crime can be known

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<sup>11</sup> [Yusuf: 81]

by a person admitting to the crime, or by finding the stolen goods etc. on his person, in his hand or in his possessions.

Likewise finding the stolen goods in the hand of the thief is clear proof and supporting evidence that this person is actually the thief. This is why Yusuf and the people gave a judgement on Yusuf's brother with the verdict of theft.

- **From its benefits:**

This great trial - with which Allaah trialled His Prophet, His chosen one, Yaqoob *-alayhi sallam*, where Allaah decreed separation for him, being separated from Yusuf – for this prolonged time period, which was most

probably about thirty years or more.

During that time period, Yusuf remained in the house of Azeez before being sent to prison, which could have been from seven years to ten years or something similar, and this approximation is an estimate and rough calculation. Then he stayed in prison for a few years, and most of the scholars say it was for seven years. Then after coming out of prison, came the seven years of [good crops], so this was for about twenty-one years, after that, seven years of drought came upon them, then Yusuf's brothers visited him a number of times, and what is apparent is that the meeting

between them took place towards the end of that time period, so all of this was nearly thirty years or so.

For this entire time period, Yaqoob's heart was not alleviated from sadness, he would cry constantly, so much so that he lost his eyesight due to sadness, but even with the loss of his eyesight he was patient with the command of Allaah, hoping for a reward from Allaah.

Yaqoob promised himself he would have patience, and there is no doubt that he fulfilled that. This is not negated by his saying: << 'I only complain of my suffering

and my grief to Allaah >><sup>12</sup> since, indeed, complaining to Allaah does not negate patience, however patience is negated by complaining to the creation.

- From its benefits:

That there is relief from every distress such as when Yaqoob's distress became severe he said: <<Oh, my sorrow over Yusuf>>

He said:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ

وَأَخِيهِ وَلَا تَيَأْسُوا مِنْ رَوْحِ اللَّهِ

إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ

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<sup>12</sup> [Yusuf: 86]

## الْكَافِرُونَ

<< O my sons, go and find out about Yusuf and his brother and despair not of relief from Allaah. Indeed, no one despairs of relief from Allaah except the disbelieving people.' >><sup>13</sup>

When Yusuf's brothers entered upon Yusuf they stood before him as the needy stand, and they said:

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا  
بِبِضَاعَةٍ مُّزْجَاةٍ

<<O 'Azeez, adversity has touched us and

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<sup>13</sup> [Yusuf: 87]

our family, and we have come with goods poor in quality>><sup>14</sup> which means very little, inconsiderable and does not amount to anything <<but give us full measure and be charitable to us. Indeed, Allah rewards the charitable.>><sup>15</sup>

When harm had reached its limit from every direction, Yusuf presented himself to them and with that, great news came about for his parents, his brothers and their families - harm and distress came to an end and was replaced with happiness, delight and ease.

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<sup>14</sup> [Yusuf: 88]

<sup>15</sup> [Yusuf: 88]

- **From the benefits:**

Allaah trials His Prophets and His chosen ones with severity and ease, with happiness and sadness, with ease and difficulty and so Allaah causes them to reach His Uboodeeyah (Servitude) in all circumstances, - being thankful at the time of ease and patient at the time of severity and trial. This is so that Allaah's favour can be completed upon them.

Hence, Yaqoob and Yusuf were trialled as were other than them from Allaah's Prophets and His chosen ones.

- **From the benefits:**



The permissibility of a person discussing his situation, and what it may contain of illness, poverty or other such things, without it involving feeling displeasure at those circumstances, due to the saying of Yusuf's brothers:

<< adversity has touched us and our family,>><sup>16</sup> – Yusuf accepted that statement from them.

- **From the benefits:**

The excellence of Taqwa and Sabr (piety and patience) and that from their effects is all good in the Dunya and Hereafter. The results for the one who has piety and is

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<sup>16</sup> [Yusuf: 88]

patient is the best of results due to Yusuf's saying:

قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ  
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

<< Allaah has certainly favoured us.

Indeed, he who fears Allaah and is patient, then indeed, Allaah does not allow to be lost the reward of those who do good.>><sup>17</sup>

Also, when the slave of Allaah mentions about himself having achieved Taqwa and Sabr, if he is truthful in this and there is a benefit, then this is from the likes of

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<sup>17</sup> [Yusuf: 90]

speaking about the blessings of Allaah.

Allaah Ta'ala said:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

<<But as for the favour of your Lord,  
report [it]. >><sup>18</sup>

This includes the blessings of the Dunya and the blessings of the Deen or where Allaah gathers the good of the Dunyaa and the Hereafter, as is mentioned in this Ayaah and the previous Ayaah, which is the saying:

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ

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<sup>18</sup> [Dhuha: 11]

أَجْرَ الْمُحْسِنِينَ ( )

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا

يَتَّقُونَ

<< 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 for those who believed and feared Allaah. >> <sup>19</sup>

It is required for the slave of Allaah to remind himself, when in a state of ease and happiness, of his condition when he had hardships and was sad so that he can

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<sup>19</sup> [Yusuf: 56-57]

increase in his thankfulness and praise to Allaah. This is why Yusuf said:

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ  
وَجَاءَ بِكُمْ مِنَ الْبَدْوِ

<< And He was certainly good to me when  
He took me out of prison and brought you  
[here] from Bedouin life >><sup>20</sup>

- **From the benefits:**

That it is essential for the slave of Allaah to always beseech Allaah to affirm his Eemaan, and that the slave of Allaah implements the means that lead towards

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<sup>20</sup> [Yusuf: 100]

that.

He asks Allaah for a good ending and the perfection of blessings and, with the blessings that occur, he requests from His Lord that Allaah completes them upon him and gives him a good result, as Yusuf *-alayhi Salam-* said:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ  
تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ  
وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ  
تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

<< My Lord, You have given me  
[something] of sovereignty and taught me

of the interpretation of dreams. Creator of the heavens and earth. You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous. >><sup>21</sup>

This was not Yusuf wishing for death, as some have presumed, rather it was him supplicating to Allaah for a good end and that Allaah cause him to die upon Islaam, just as the slave of Allaah requests this from his Lord at all times.

- **From the benefits:**

Is that Allaah blessed Yusuf with pardoning his brothers with kindness, and he forgave

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<sup>21</sup> [Yusuf: 101]

them for what had occurred in the past. He promised them that he would not blame them in the future and that he would not mention anything of that discord at all because it caused them pain, and caused them to be sad while they had shown complete regret for what they had done. This is why he said:

بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي

<< after Satan had induced [estrangement]  
between me and my brothers. >><sup>22</sup>

Here Yusuf did not say that estrangement was induced upon them, rather Yusuf

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<sup>22</sup> [Yusuf: 100]



actually attributed the action to Shaytaan, who had separated Yusuf from his brothers. This statement of Yusuf is due to him having perfection in generosity, nobility and a complete sense of honour.

- **From the benefits is:**

What this great story contains of clear evidences of the Message of Muhammad -*sallAllaahu alayhi wa sallam*- whereby the Messenger Muhammad -*sallAllaahu alayhi wa sallam*- related the truth as it really occurred. He -*sallAllaahu alayhi wa sallam*- did not read any of it from the previously revealed books, nor did he sit with someone who knew the story or learn it from anyone, it is nothing

but revelation, which Allaah revealed to him. This is why Allaah said:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا  
كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ  
هَذَا

<< That is from the news of the unseen which We reveal to you, [O Muhammad].

You knew it not, neither you nor your people, before this. >><sup>23</sup>

Allaah mentioned this meaning in the story of Yusuf regarding other Prophets too because the unseen is of two types:

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<sup>23</sup> [Hud: 49]

- **The First:**

Matters in the past, knowledge of which had been erased, which Allaah then informed of.

- **The Second:**

Matters of the future, news of which Allaah informed of before they occurred, they continue to take place one after the other, just as the Messenger *-sallAllaahu alayhi wa sallam-* mentioned in the Book of Allaah and in the Sunnah of His Messenger which are all evidences for his *-sallAllaahu alayhi wa sallam-* Message.'

