

Tafseer: Surah Yusuf

Part 3

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

Truthfulness in Islam

Positive	Negative
<p>“Maintain truthfulness, for truthfulness leads to righteousness, and righteousness leads to Heaven. A man continues to maintain truthfulness until he is recorded in Allah’s book as truthful. Refrain from lying, because lying leads to blatant evil, and evil leads to the Fire. A man continues to lie until he is recorded in Allah’s book as a liar.”</p> <p>[Bukhari & Muslim]</p>	<p>“The hypocrite has three characteristics:</p> <ul style="list-style-type: none">• He tells lies.• He breaks his promise• and he betrays his trust.” <p>[Bukhari & Muslim]</p>

Racing...

Imploring...

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّبُّ ط
وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

The brothers were
not deemed as
honest people by
their father.

Typically: Something
great

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ...

Why was it “deceitful blood?”

- 1) There was an ulterior motive attached to produce a response in Ya’qub.
- 2) It wasn’t Yusuf’s blood, it was a baby goat’s blood.
- 3) The shirt had blood on it but no tears.

Sawallah:

- Literally refers to lower part of belly (under the belly button)
- i.e. “shaky” or “wobbly.”
- Metaphorical meaning: Taking the matter loosely.

قَالَ بَيْنَ سَوَّالَتِ لَكُمْ أَنْفُسُكُمْ أَمْراً ...



- *Nafs* = “ego”
- Figurative meaning: Satan and yourselves have made the matter easy.

Ya'qub's Reaction

- Unwilling to accept their 'story':
 - Only yesterday he heard Yusuf narrate his dream to him.
- From this, and other reasons, he is perhaps able to detect that they are not telling the truth.
- He cannot ask his sons to search for him as they are assuring their father they are telling the truth.
- How would you feel if your (favourite) child was taken away from you?
- As well as losing Yusuf, it would be heart-wrenching for Ya'qub to know that his sons were guilty of such treachery.
- He realises that getting angry at them will make things worse.
- Remembers Allah...
- Asks for Allah's support...
- Resorts to patience...

فَصَيِّرْ جَمِيلٌ...

Why is Patience Beautiful?

- “ And certainly We shall test you with something of fear, hunger, loss of wealth, lives and fruits, **but give glad tidings to as-Sâbirin** [the patient, persevering ones, etc].” (al-Baqarah 2:155)
- “...except those who show patience and do righteous good deeds; those: **theirs will be forgiveness and a great reward.**” (Hud 11:11)
- “**And Allah loves *as-saabireen***” (Aal-'Imraan 3: 146)
- “How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him’.” [Muslim]

...وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

Origin = *Istianah*

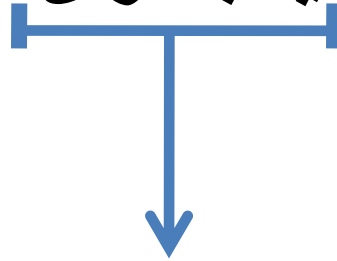
Meaning of “Istianah”

- Asking for help and support.
- **In this context:** Asking for the help of Allah alone.
- One should aim not depend on people to satisfy a need.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ...

- *waarida* – *warada* = to come down
- This scout was sent to look for water, and even for any bandits on the way.

قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ...

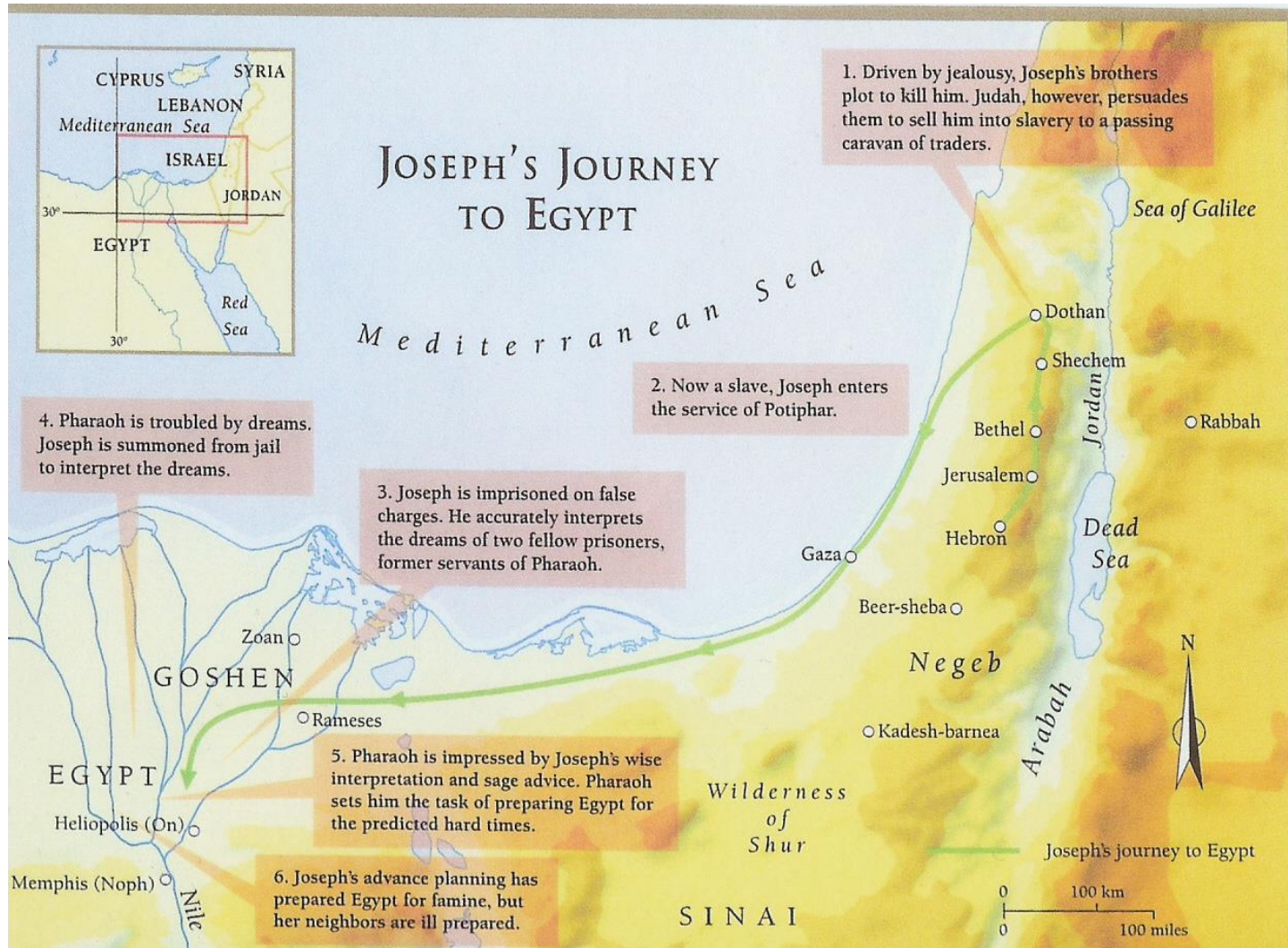


- Ya Bushraa! – ‘Wow, O my God!’
- Saying this as he is presumably not a believer.
- *Ayah* shows that one person’s hardship can be another person’s gain.

وَأَسْرُوهُ بِضَاعَةً...

- From *Sirr*.
- Asarra = Extremely fast and Secretly.
- The *shadda* indicates that they hid him quickly before someone else saw that they had kidnapped him.
- Classically people kidnapped children and sold them.
- It was still looked down upon, and this is why the people of this Caravan hid him secretly (*asarroowhu*) after taking him out of the well, as merchandise.

Yusuf's Journey



- Plural of *dirham*
- Silver coins

Extremely cheap price...

Yusuf's brothers and the people of the caravan

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

- From *Zuhd*
- Meaning: Not bothered, ascetic or pious

Benefit:

Scholars of *tafseer* have deduced from this ayah that the sin of purchasing a product from *haram* sources is upon the seller not the buyer.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ
عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

The Man Who Bought Yusuf

- Ibn Katheer wrote in his *Tafseer* that:
 - The man who bought Yusuf was the minister of Egypt at the time, and his title was 'Aziz'.
 - Abu Ishaq narrated that Abu 'Ubaydah said that 'Abdullah bin Mas'ud said, "Three had the most insight: the 'Aziz of Egypt, who said to his wife..."

Mathwa = From *thawa*

Thawa = to stay a long time.

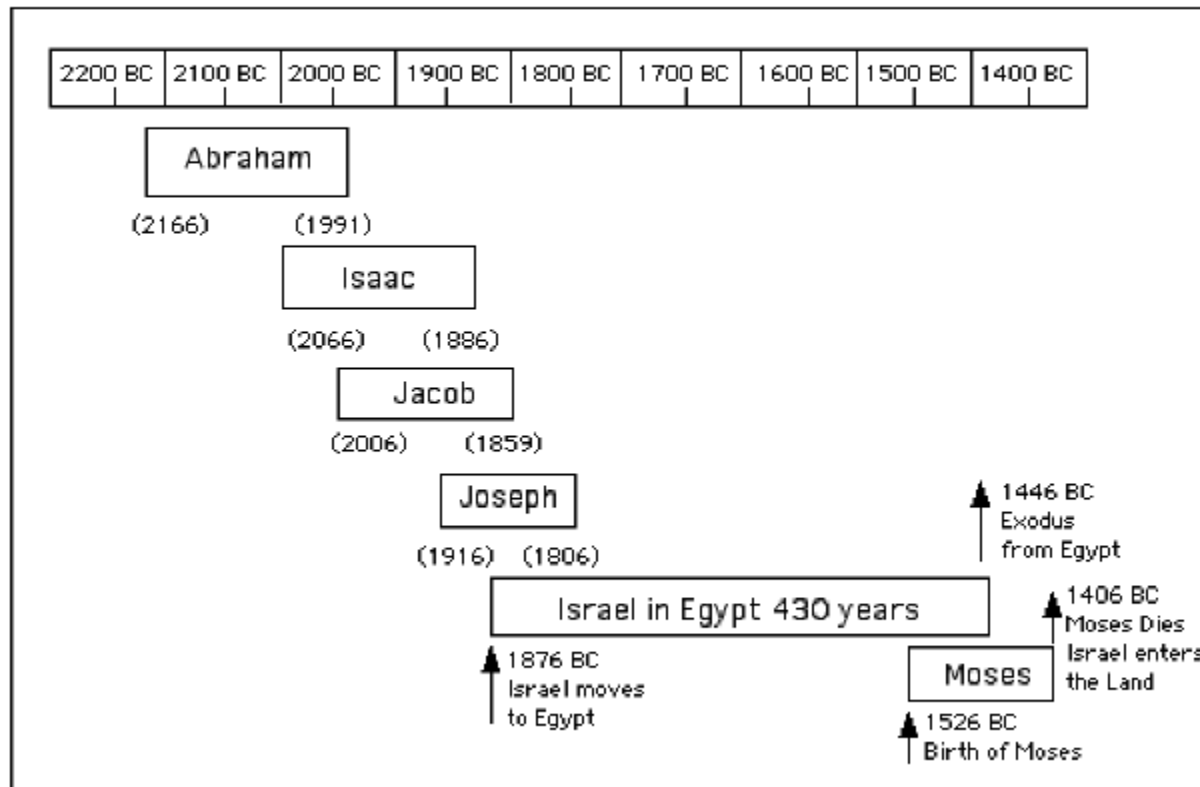
If one says *Thawa al-rajul* – it means *maata al-rajul* (i.e. the person died).



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Chronology – Yusuf and Musa (peace be upon them)

Chart 2 Broad Chronology of Patriarchs and Sojourn in Egypt



Benefit:

Musa's (peace be upon him) family were in Egypt due to Yusuf.

- this is how the legacy of the Israelites in Egypt begins.
- It is stressed here because it answers the question of how the Israelites entered Egypt

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ الْأَحَادِيثِ
وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِۦ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Ghalib from *ghalaba*

To oversee someone – to overpower someone