

# **Tafseer: Surah Yusuf**

Part 4

Hukman: Ability to make decisions...

Hikmah: Ability to make wise decisions...

Firm age...

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ...

... وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

# Where is Yusuf now?

- Yusuf lived in the household of Aziz.
- He used to read, write and research.
- Regularly spoke with the wife of Aziz.
  - The Prophet (peace be upon him) said: “I have not left behind me any fitnah [trial, temptation] more harmful to men than women.” (Bukhari and Muslim)

**Rada/yarudu:** To go back and forth looking for something.

**Arada:** Back and forth, finally making an intention.

**Murawadatan:** to try and get somebody to have the same intention as you have.  
To make somebody slip off their motive.

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ...

Yusuf had no choice,  
he had to be there as  
he was a slave.

# From this verse we learn...

- This ayah highlights the evil effects of meeting together, mixing, and intermingling of men and women.
- These acts are prohibited because they are some of the causes of temptation, the arousing of desires and the commission of indecency and wrongdoing.
- The Prophet implemented the separation of men and women even at Allah's most revered and preferred place, the masjid.
  - This was accomplished by the separation of the women's rows from the men's; men were told to stay in the mosque after completion of the obligatory prayer so that women would have enough time to leave the mosque; and a special door was assigned to women.

•Ikrimah said that, *Hayta Laka* means, 'come on, O you', in the Aramaic

language." Al-Bukhari collected this statement from `Ikrimah without a chain of narration.

•Ibn `Abbas and `Ikrimah and Qatadah were reported to have read this part of the *ayah* this way and explained it in the manner we mentioned, as 'I am ready for you'.

**Aghlaka:** To lock

**Ghalaka:** To lock multiple locks.

...وَعَلَّقَتِ الْأَبْوَابَ  
وَقَالَتْ هَيْتَ لَكَ  
قَالَ مَعَاذَ اللَّهِ ...

**Ma'ath is not just a mastar:** It is also a tharf makan.

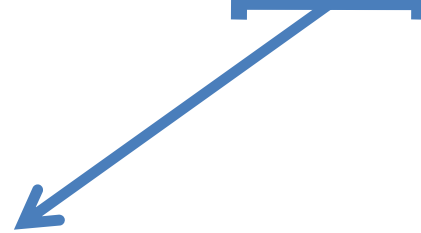
**Ma'aath is a tharf/mafa'l:** It means not only do I seek Allah's refuge, he is also seeking a place of refuge, a place where he can hide.

- Wrongdoer
- Crime here is Zinaa
- Disloyaly to Allah

...إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ



وَلَقَدْ هَمَّتْ بِهِ...



- A want that is strong enough that you will fulfill it.
- A desire that you have not yet fulfilled.

# Why did she desire him?

- Yes, Yusuf was good-looking but...
- He was also a kind, courteous and respectable.
- He was always at home unlike her husband.
- She was attempting to fill an emotional void by seeking attention.

...وَهُمْ بِهَا لَوْنًا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ

# How can this be explained?

- Al-Shanqeeti said in *Adwa' al-Bayaan* (3/58):
  - 1) What is meant is that a thought crossed his mind, but the influence of *taqwa* (piety) deflected that thought. One of them said: this is the natural inclination and the instinctive desire that is restrained by *taqwa*. There is no sin in that because this is something that is instilled in man and is not under his control. It says in the hadeeth that the Prophet (peace be upon him) used to divide his time equally among his wives and treat them fairly, then he would say: “O Allah, this is how I divide that over which I have control, so do not take me to task for that which is beyond my control” – meaning the inclination of the heart. [Abu Dawood, *al-Sunan*, hadeeth no. 2134.]
  - This is like the fasting person’s inclination towards cold water and food, while at the same time his *taqwa* prevents him from drinking or eating whilst he is fasting.
    - The Prophet (peace and blessings of Allaah be upon him) said: “Whoever thinks of an evil action but does not do it, one hasanah will be recorded for him.” [Narrated by al-Bukhaari in his *Saheeh*, no. 6491; Muslim, no. 207]
  - 2) Yusuf (peace be upon him) did not think of doing anything at all, because he was prevented from doing so because of the proof of his Lord.

- السُّوءَ is all forms of evil.
- The plural is sayiat – from sayiah

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ  
عِبَادِنَا الْمُخْلَصِينَ

مُخْلِصٌ is from fa3il – the one who is sincere.  
Mukhlas is one who has been granted sincerity.

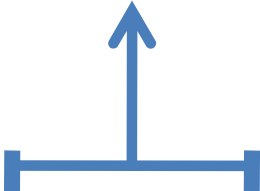
أَلْفَيَا – to find without intention (weren't looking for it.)

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا  
لَدَى الْبَابِ ...

•Master...

- In Arabic, it is permissible to refer to one's wife as "family" (this occurs frequently in hadiths).
- This is an indication of the wholesomeness of the Arabic language and of Islamic values.

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ  
أَوْ عَذَابٌ أَلِيمٌ



قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا  
إِنْ كَانَ قَمِيصُهُ فُدًّا مِنْ قَبْلِ فَصَدَقْتَ وَهُوَ مِنْ  
الْكَاذِبِينَ



# What are the benefits of this *ayah*?

- The permissibility of defending oneself when the need arises.
- This ayah is evidence that we are allowed to use analogy, social norms and supporting evidence, in the absence of primary evidence, provided that it does not contradict the guidelines stipulated by the Shari'ah.
- Truth and honesty always manifest well-known signs.
- It is crucial that a believer does not adopt silence when faced with falsehood; similarly he must not be happy or acquiescent if an innocent person is being wrongly accused.

# Who was the witness?

- **Ibn Katheer said:**
  - He was a bearded man.
- **Ath-Thawri reported that Jabir said that Ibn Abi Mulaykah said that Ibn `Abbas said:**
  - "He was from the king's entourage."
- **Mujahid, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq and others also said that:**
  - "The witness was an adult male."
- **Al-`Awfi reported that:**
  - "He was a babe in the cradle. " Similar was reported from Abu Hurayrah, Hilal bin Yasaf, Al-Hasan, Sa`id bin Jubayr and Ad-Dahhak bin Muzahim, that the witness was a young boy who lived in the `Aziz's house. Ibn Jarir At-Tabari preferred this view. Allah's statement,

وَإِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ  
الصَّادِقِينَ

Something embarrassing or shameful.

فَلَمَّا رَأَىٰ قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ  
كَيْدِكُنَّ عَظِيمٌ

“Why is it great?”

يُوسُفُ أَعْرَضُ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ <sup>صَلَى</sup> إِنَّكِ  
كُنْتِ مِنَ الْخَاطِئِينَ

*Khata* – (ghair muta3mid) i.e. not on purpose.

The minister doesn't want to offend the wife too much so he says "Indeed you made a serious mistake"

*Mutammidan* – Whoever kills somebody on purpose.

*Khataun* – Whoever kills somebody but not on purpose.

# How to seek forgiveness with Allah

- 1. The repenting person has to cease committing the sin he is asking forgiveness for;
- 2. The person must feel deep and genuine regret for having committed the sin;
- 3. The person must resolve in his heart never to commit that sin again;
- 4. Finally, if the sin caused a transgression against the rights of another person, the penitent has to do his best to make amends.

# The Seven Whom Allah will Shade...

- It was reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:
  - “There are seven whom Allah will shade with His shade on the day when there will be no shade except His: the just ruler; a young man who grows up worshipping his Lord; a man whose heart is attached to the mosque; two men who love one another for the sake of Allah and meet and part on that basis; a man who is called by a woman of rank and beauty and says ‘I fear Allah’; a man who gives in charity and conceals it to such an extent that his left hand does not know what his right hand gives; and a man who remembers Allah when he is alone, and his eyes fill up.”  
(Agreed upon, narrated by al-Bukhari, no. 620; Muslim, no. 1712; and others).