

Tafseer: Surah Yusuf

Part 2

“My dear
father...”

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ
كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

Hinted he
understood

- Repeating: Emphasises he stopped.
- Shows shock in conveying dream

Star but specific
type...

Showing Kindness to Parents

- “And We have enjoined on man to be dutiful and kind to his parents” [*al-Ahqaaf* 46:15]
- “And We have enjoined on man to be dutiful and kind to his parents” [*al-‘Ankaboot* 29:8]
- “But behave with them in the world kindly” [*Luqmaan* 31:15]

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Dreams in Islam

- Abu Hurayrah narrated that the Prophet (peace be upon him) said:
 - **“There are three types of dreams: a righteous dream, which is glad tidings from Allah; the dream which causes sadness is from Satan; and a dream from the ramblings of the mind.”**

1. Divine Dreams

2. Satanic Dreams

3. Human Dreams

The Etiquette of Dreams

Bad Dream	Good Dream
He should refuge in Allah. [Bukhari and Muslim]	He should praise Allah. [Bukhari and Muslim]
He should lightly spit to his left thrice. [Bukhari and Muslim]	He can mention it to others. [Bukhari and Muslim]
	He should pray 2 units of prayer. [Muslim]

- **Ibn Hajar said: to sum up what has been said about good dreams, we may say three things:**
 - A person should praise Allaah for the good dream
 - He should feel happy about it
 - He should talk about it to those whom he loves but not to those whom he dislikes.
 - To sum up what has been said about bad dreams, we may say four things:
 - He should seek refuge with Allaah from the evil of the dream.
 - He should seek refuge with Allaah from the evil of the Shaytaan.
 - He should spit to his left three times when he wakes up.
 - He should not mention it to anyone at all.

Interpreting Dreams

- A knowledge which has largely been lost...
- Imam al-Baghawi said:
 - Know that the interpretation of dreams falls into various categories. Dreams may be interpreted in the light of the Qur'aan or in the light of the Sunnah, or by means of the proverbs that are current among people, or by names and metaphors, or in terms of opposites. (*Sharh al-Sunnah*, 12/220)

Interpreting Dreams (Cont.)

Imam al-Baghawi gives examples of this:

Quran	Interpretation in the light of the Qur'aan: <i>such as a rope</i> meaning a covenant, Allah says: “And hold fast, all of you together, to the Rope of Allaah...” [Aal ‘Imraan 3:103]
Sunnah	Interpretation in the light of the Sunnah: such as the crow representing an immoral man (<i>faasiq</i>), because the Prophet (peace and be upon him) called it such.
Proverbs	Interpretation by means of proverbs: such a digging a hole meaning a plot, because people say “Whoever digs a hole will fall in it.”
Names	Interpretation by means of names: such as seeing a man called Raashid meaning wisdom.
Opposities	Interpretation by means of opposites: such as fear meaning safety, because Allah says: “And He will surely give them in exchange a safe security after their fear” [al-Noor 24:55]

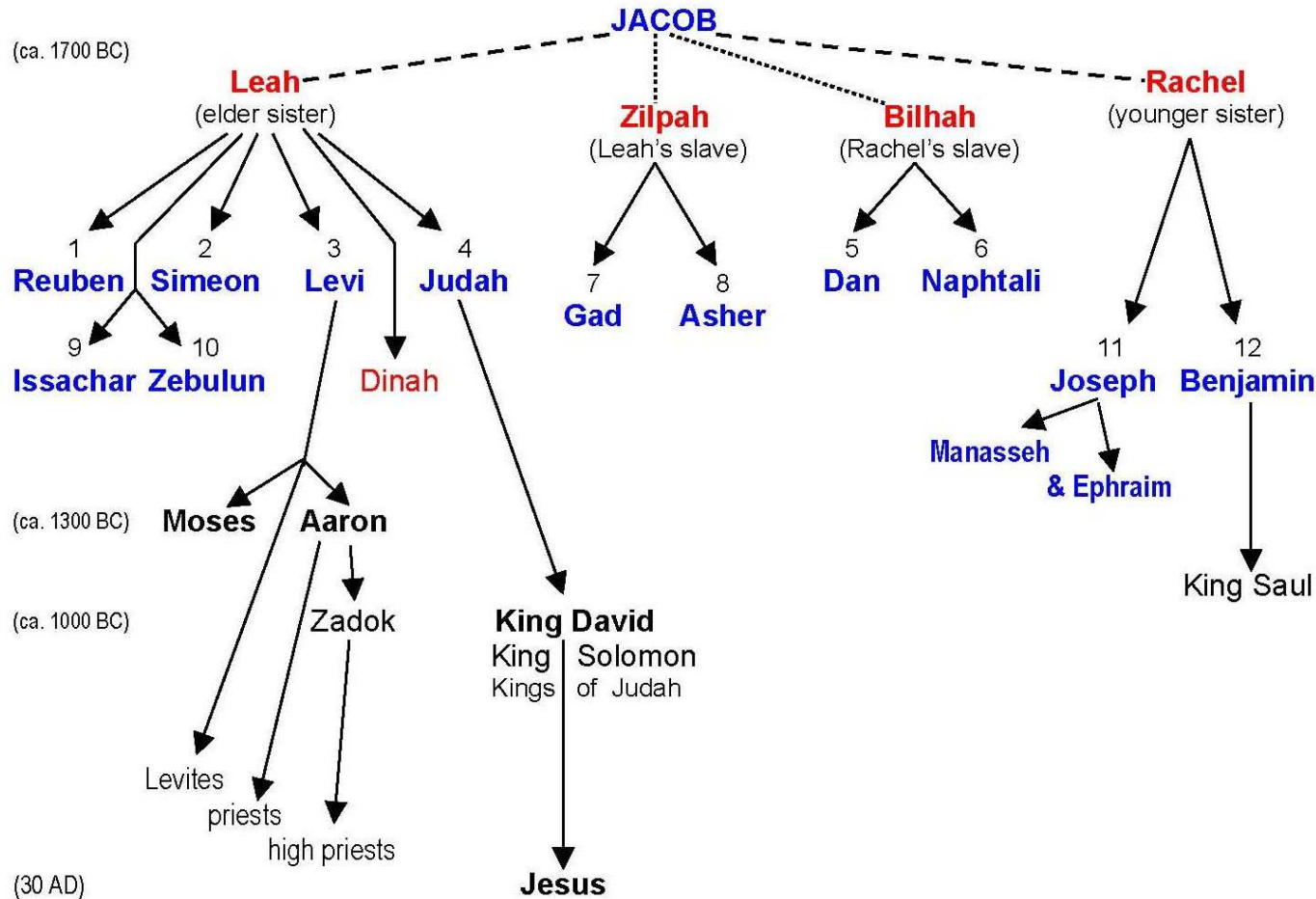
“My dear son...”

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا
لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

“Outright” or
“clear.”

The Brothers of Yusuf

Sons of Jacob / Tribes of Israel



- (1) روبيل
- (2) شمعون
- (3) ولاوى
- (4) ويهوذا
- (10) وزيالون
- (9) ويشجر
- (5) دان
- (6) ونفتالي
- (7) وجاد
- (8) وأشر

الأحاديث

- 1) Interpretations of dreams.
- 2) Interpretations of things which are not clear.

تأويل

Means = "interpret"
أفتى = Figure out something hard
تعبير = Figure out dreams

يَجْتَبِيكَ

Means = "Choose you"
اجتب = اجتب
اصطفى = Chosen due to purity
اختر = Chosen due to goodness
اجتب = Chosen due to qualifications

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ
عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ



Parenting Lessons:

- 1 – Prophet Ya'qub is praising his son, giving him positive attention for his future, making him confident and giving him encouragement of him having a good future. All this and Yusuf has not even done anything except have a dream.
- 2 – Even though Prophet Ya'qub warned his son first about not narrating the dream to his brothers, we see that he followed it with praises and Positive encouragement. So parents need to do both warn and praise to guide their children.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ



The *Mushrikeen*

- 'Brothers' to the Prophet (peace be upon him).
- Also guilty of treachery.
- Same result will occur

A separation...

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا وَنَحْنُ
عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

Clear error...

1. According to Ibn al-Farris:

- عُصْبَةٌ = Strong group (5 to 10)
- People do not fight such a group out fear that they will fight back.

2. Benefits

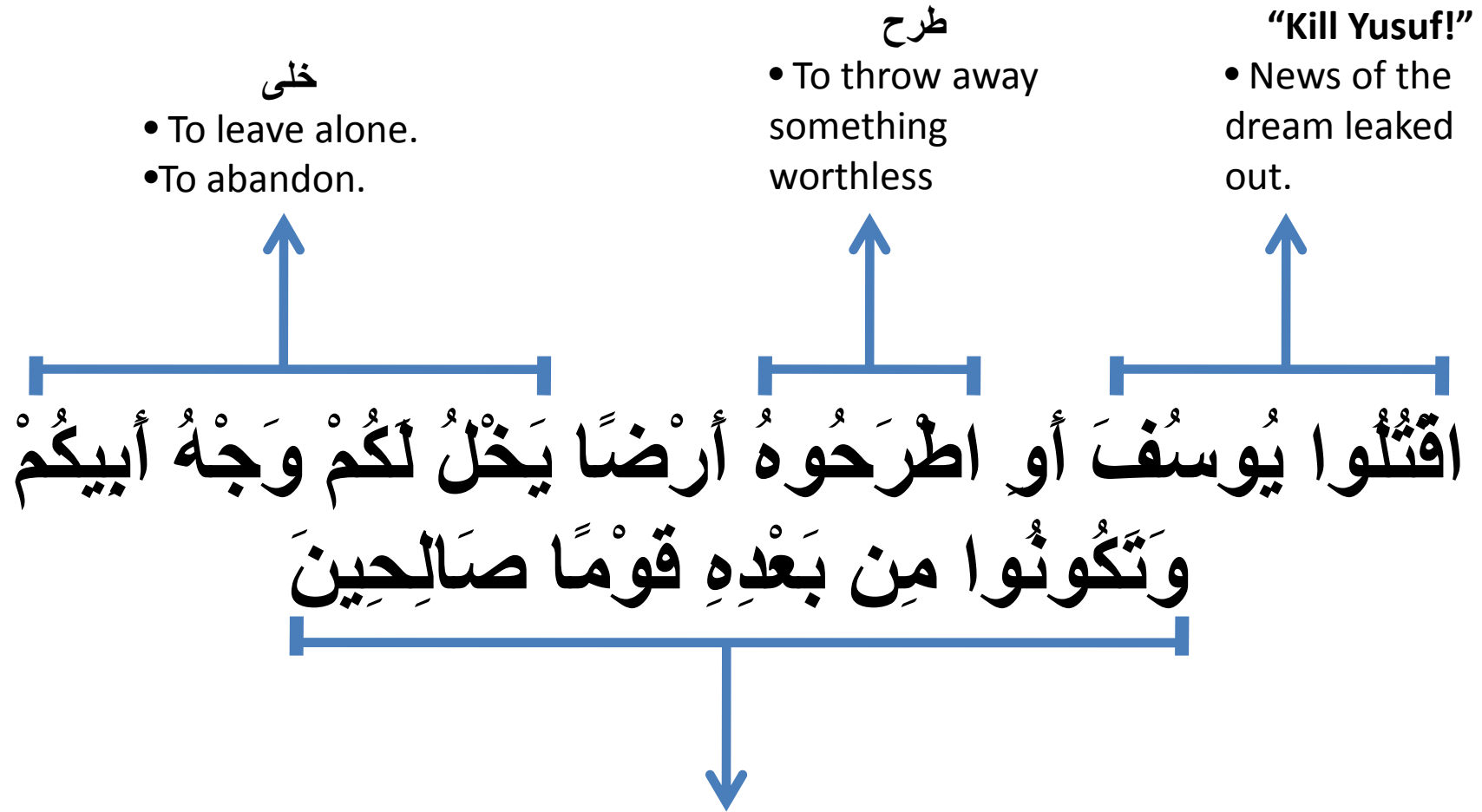
- By calling themselves an 'usbah, they are denying 2 other brothers.
- 'Asabiyyah – Group Pride/Prejudice + strength (comes from 'uSbah).

**Is it blameworthy to love one
more child than the other?**

What did the Prophet say about Jealousy?

- Al-Tirmidhi narrates that the freed slave of al-Zubayr said:
 - “The Prophet said, **‘The disease of the nation who came before you has started to spread among you: jealousy and hatred.** This is the shaver [destroyer]; I do not say that it shaves hair, **but it shaves [destroys] faith.** By the One in Whose Hand is my soul, you will not enter paradise until you believe, and you will not believe until you love one another. Shall I not tell you of that which will strengthen the love between you? Spread [the greeting of] Salaam among yourselves’.”

Discuss ways to eradicate or decrease jealousy?



“We shall be righteous people...”

- They blame Yusuf for lack of righteousness.
- They think that this sin will not ‘haunt’ them.

It is apparent from this *ayah*...

- Brothers are talking about repentance before the crime.
- Shaytan convinces one that it is okay to sin.
- Sins give rise to more sins.
- Anger and jealousy lead to sin.
- The brothers have a twisted concept of love.

Twisted Love

- **Twisted ideas of love can cause people to do evil.**
 - Story of Habil and Qabil.
 - The Brothers were guilty o attempted murder and kidnap because of a twisted love for their father.
 - The Wife of Aziz will do a serious crime (attempted zina/adultery and indirectly throwing Yusuf in prison) out of twisted love.

Ghayaabah – a
Concealer (this word
is also used for
“Grave.”)

Implies he is
angry with
Yusuf...

Rubil [Ibn
Katheer]

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ
الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ

Stumble
across...

Hole in the
ground....

- Ghunna (nasal) sound which extends the 'N' sound).
- Implies they are extending their pleas to their father to take Yusuf outside with them;
- 1 – Fi'l Nahy [Laa ta'man-naa] – '(Dad) Don't trust us then.' (Reverse psychology against their dad using sarcasm.)
- 2 – Laa ta'manU naa (Raf') – You don't trust us (dad).

قَالُوا يَا أَبَانَا مَا لَكَ لَأَ تَأْمَنَّا عَلَىٰ يُوسُفَ
وَإِنَّا لَهُ لَنَاصِحُونَ

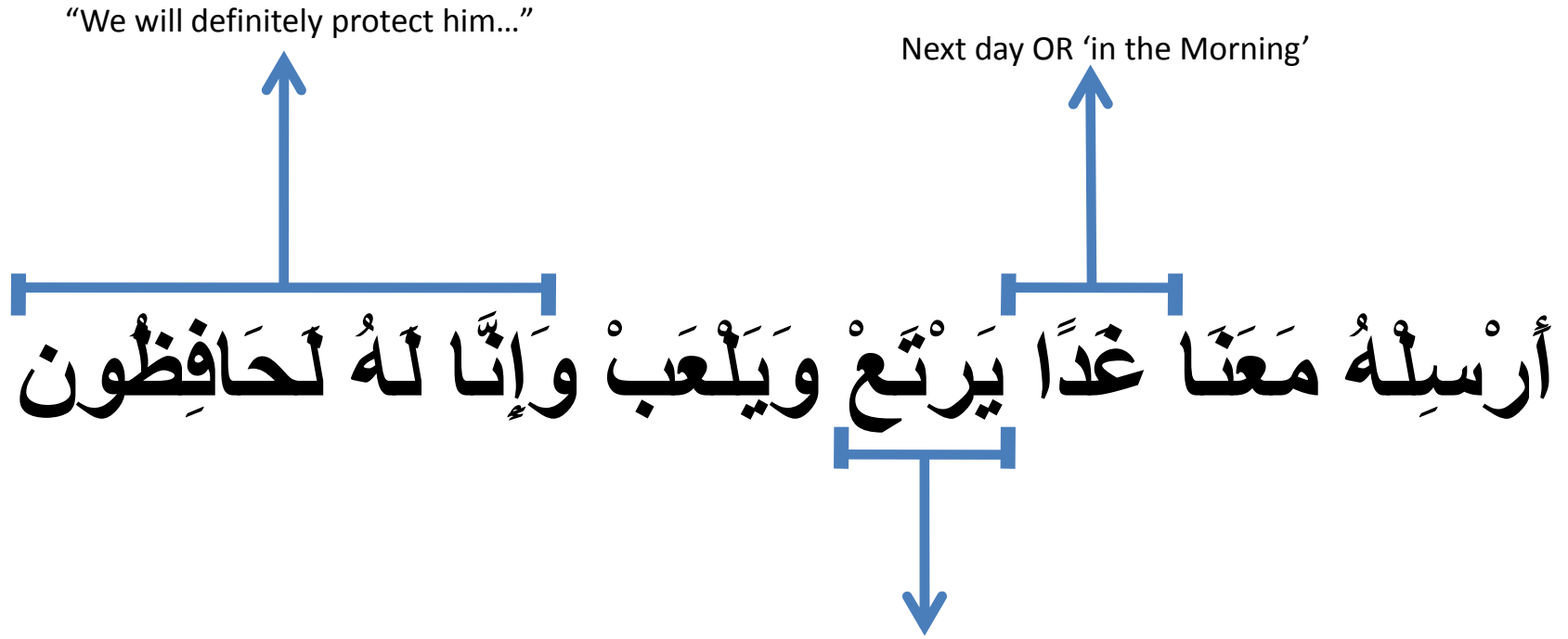
- Like Shaytaan, claiming to be sincere when intending evil.
- They are being devilish with Yusuf.

Endearing

They all said...

Sincerity for Yourself

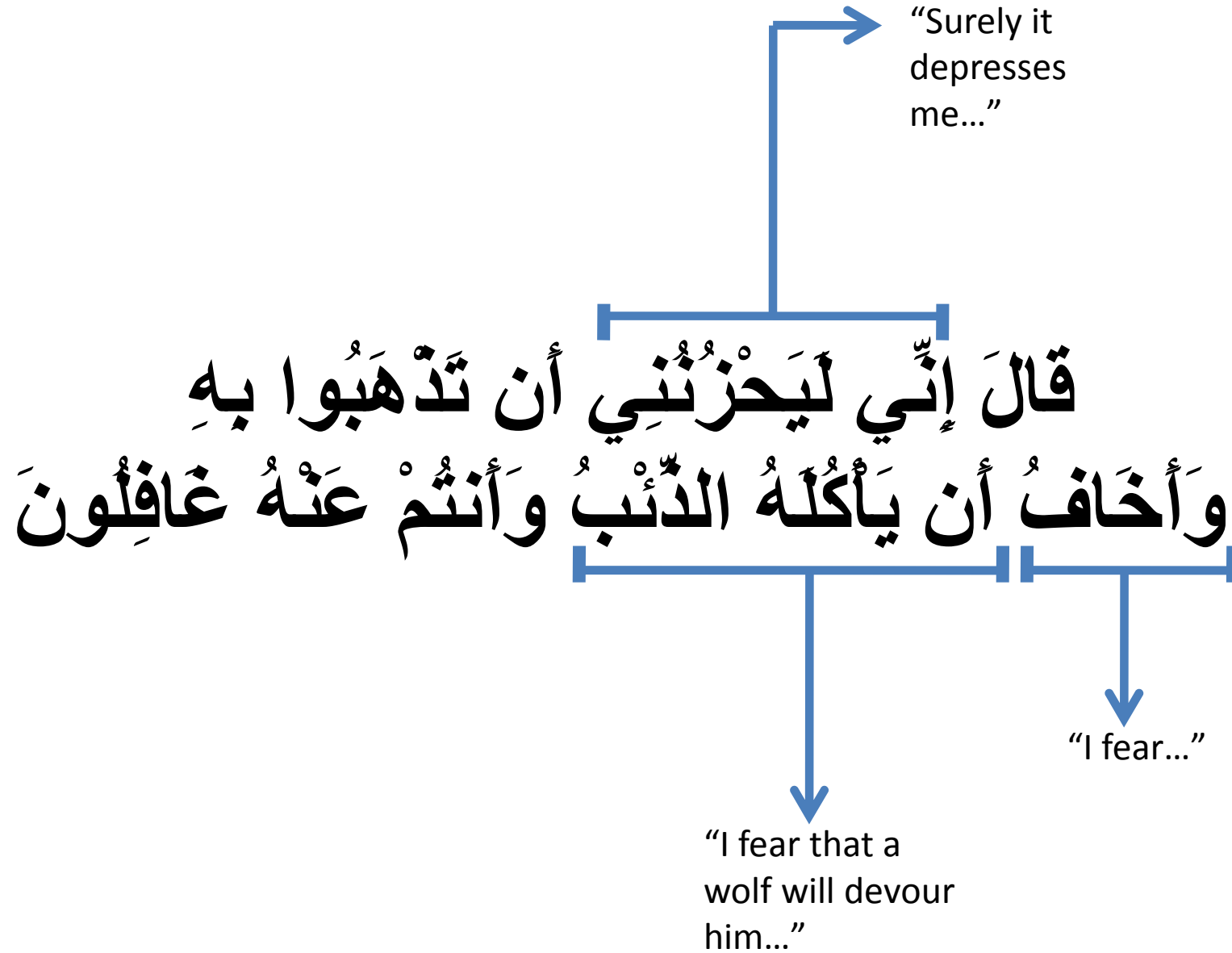
- Ibn al-Qayyim (may Allah have mercy on him) said:
 - A person can have nothing more beneficial than sincerity towards his Lord in all his affairs, along with sincerity of resolve, so he should be sincere towards Him in his resolve and in his actions. [*al-Fawaid*, p. 186]



- ‘He will enjoy it’
yaRta3 – Rata3a = when animals graze (eat).
- Meaning: he will enjoy it so much, just like how animals eat when they get food after a long time.

The Permissibility of Playing

- Ayesha (may Allah be pleased with her) relates:
 - “I swear by Allah that I saw Allah’s Messenger standing at the door of my room while the Abyssinians were engaged in spear-play in the mosque of Allah’s Messenger. He screened me with his cloak so that I could watch them perform. He stood there for my sake until I decided that I had had enough. Now just imagine how much time a young girl eager for entertainment would stand there watching.” (Bukhari and Muslim)
- Guidelines for entertainment in Islam
 - Must be lawful.
 - Must not cause us to neglect duties.
 - It should have some benefit.
 - It should not take up too much of our time.



Scholarly Commentaries

- **Scholars derived the following benefits from this *ayah*:**
 - It is permissible for one to feel sadness.
 - One should avoid giving the opposition possible excuses.
 - An obedient child avoids that which his own parents are afraid of.
 - Parents should trust their children from the outset.

قَالُوا لَئِن أَكَلَهُ الدُّبُّ
وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لُخَّاسِرُونَ

- “We will be losers..”
- Irony: They do become losers...

Where do they go?



The Well of Yusuf



Joseph's Well, Dothan. 199 Puits de Joseph.

Ghayaabah – a
Concealer (this word
is also used for
“Grave.”)

... فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ ...

A hidden well with
shallow water.

All of them agreed...

Ghayaabah – a
Concealer (this word
is also used for
“Grave.”)

... وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

A hidden well with
shallow water.

- Naba' = knowledge/news which is Great/Big news.
- None can tell it except the one who knew it (i.e. not easy knowledge to find out yourself).
- This is why Prophets are called Nabi'.

وَجَاعُوا أَبَاهُمْ عِشَاءً يَبْكُونَ