STORIES FROM THE QUR'AN

SERIES 11

NO BLAME UPON YOU TODAY

The Story of Prophet Yusuf (Part 2) According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ

"He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."."

SURAH YUSUF 12:92

HJ CHE ALIM HJ CHE HARON

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ACKNOWLEDGEMENT

All praise is due to Allah, the Most Merciful of the merciful, who returned a son to his father, restored sight to eyes that had turned white with grief, and reunited hearts that Satan had divided. Blessings and peace be upon the Messenger of Allah ﷺ, who taught that tears of grief are a mercy, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May Allah grant us hearts that forgive easily, tongues that complain only to Him, and families united upon faith. May He cause us to die as Muslims and join us with the righteous. May this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows **scenery**: the gate of **an ancient city beside the Nile** at sunrise, with golden wheat fields and palm trees. On a stone bench in front of the gate lies **a folded shirt**, simple and lit by the morning light.

The folded shirt recalls the words of Yusuf عَلَيْهِ السَّلَامُ: ***"Take this, my shirt, and cast it over the face of my father; he will become seeing"*** (12:93) — a shirt that brought good tidings after years of grief. **The city gate** recalls how Yusuf عَلَيْهِ السَّلَامُ welcomed his family: ***"Enter Egypt, Allah willing, safe [and secure]"*** (12:99).

The golden wheat fields recall the food supplies his brothers sought in the years of drought. **The light of sunrise** symbolises a new beginning after forgiveness: ***"No blame will there be upon you today"*** (12:92). **The dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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FROM THE STOREHOUSES TO THE REUNION

Part 1 (Series 10) ended with Yusuf عَلَيْهِ السَّلَامُ as guardian of the storehouses of Egypt. The seven fertile years have passed, and the drought foretold from the king's dream has now struck — not only Egypt, but also the lands around it, including Canaan, where Ya'qub عَلَيْهِ السَّلَامُ and his sons lived. It was this drought that brought the brothers of Yusuf عَلَيْهِ السَّلَامُ before him.

This Part 2 covers verses 58 to 111 of Surah Yusuf: three journeys of his brothers to Egypt, the grief of a father, the forgiveness of a brother, and the dream of eleven stars that finally became reality.



Figure 1: The three journeys of Yusuf's brothers to Egypt and the reunion of the family, in the order of the verses.

Figure 1 shows that the Qur'an arranges the final part of this story with great care. Each journey opens a new layer: the first journey tests honesty, the second tests promises and patience, and the third leads to confession, forgiveness and reunion.

Note: The translation of the Qur'anic verses in this eBook is Sahih International, which renders the names Yusuf and Ya'qub as Joseph and Jacob. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.

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THE BROTHERS WHO DID NOT RECOGNISE HIM

SURAH YUSUF 12:58–62

وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾

And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾

And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do not you see that I give full measure and that I am the best of accommodators?"

فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ ﴿٦٠﴾

But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me.

قَالُواْ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾

They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."

وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُواْ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

And [Joseph] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

Translation: Sahih International — quran.com/12:58-62

COMMENTARY ON VERSES 12:58–62

First: One side recognises, the other does not. ***"he recognized them, but he was to them unknown"***. They had left a small boy in a well; now they stood before a great official of Egypt. They had never imagined that the boy was still alive, let alone in power. Tafsir Ibn Kathir 12:58

Second: No revenge, only generosity. Yusuf عَلَيْهِ السَّلَامُ took no revenge; rather, he said: ***"Do not you see that I give full measure and that I am the best of accommodators"***? He asked them to bring ***"a brother of yours from your father"*** — his full brother, named in the books of tafsir as Binyamin.

Third: Returning their payment. ***"Put their merchandise into their saddlebags"***. Yusuf عَلَيْهِ السَّلَامُ secretly returned the goods they had brought in exchange, ***"that perhaps they will [again] return"***. Ibn Kathir mentions that Yusuf عَلَيْهِ السَّلَامُ feared they would have nothing left to trade and so could not come back. This hidden kindness became the means of the reunion. Tafsir Ibn Kathir 12:62

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A FATHER ONCE BETRAYED

SURAH YUSUF 12:63–66

فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمۡ قَالُواْ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلۡكَيۡلُ فَأَرۡسِلۡ مَعَنَآ أَخَانَا نَكۡتَلۡ
وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٦٣

So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

قَالَ هَلۡ ءَامَنُكُمۡ عَلَيۡهِ إِلَّا كَمَآ أَمِنتُكُمۡ عَلَىٰٓ أَخِيهِ مِن قَبۡلُ فَٱللَّهُ خَيۡرٌ
حَٰفِظٗاۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ ٦٤

He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful."

وَلَمَّا فَتَحُواْ مَتَٰعَهُمۡ وَجَدُواْ بِضَٰعَتَهُمۡ رُدَّتۡ إِلَيۡهِمۡۖ قَالُواْ يَٰٓأَبَانَا مَا نَبۡغِيۖ هَٰذِهِۦ
بِضَٰعَتُنَا رُدَّتۡ إِلَيۡنَاۖ وَنَمِيرُ أَهۡلَنَا وَنَحۡفَظُ أَخَانَا وَنَزۡدَادُ كَيۡلَ بَعِيرٖۖ ذَٰلِكَ كَيۡلٞ
يَسِيرٞ ٦٥

And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."

قَالَ لَنۡ أُرۡسِلَهُۥ مَعَكُمۡ حَتَّىٰ تُؤۡتُونِ مَوۡثِقٗا مِّنَ ٱللَّهِ لَتَأۡتُنَّنِي بِهِۦٓ إِلَّآ أَن
يُحَاطَ بِكُمۡۖ فَلَمَّآ ءَاتَوۡهُ مَوۡثِقَهُمۡ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ٦٦

[Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by enemies." And when they had given their promise, he said, "Allah, over what we say, is Witness."

Translation: Sahih International — quran.com/12:63-66

COMMENTARY ON VERSES 12:63–66

First: An old wound not yet healed. When his sons asked for Binyamin and promised ***"we will be his guardians"***, Ya'qub عَلَيْهِ السَّلَامُ remembered the same promise made long before (12:12): ***"Should I***

entrust you with him except [under coercion] as I entrusted you with his brother before"? Trust that has been betrayed is not easily restored.

Second: Relying on the true Guardian. Yet Ya'qub عَلَيْهِ السَّلَامُ did not stop at disappointment: ***"But Allah is the best guardian, and He is the most merciful of the merciful"***. Before, he had relied on his sons' promise; now he relied on Allah.

Third: A promise bound by the name of Allah. Ya'qub عَلَيْهِ السَّلَامُ still took reasonable steps: ***"Never will I send him with you until you give me a promise by Allah"***, and then said: ***"Allah, over what we say, is Witness"***.

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EFFORT AND RELIANCE ON ALLAH

SURAH YUSUF 12:67–68

وَقَالَ يَٰبَنِيَّ لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ وَمَآ أُغۡنِي
عَنكُم مِّنَ ٱللَّهِ مِن شَيۡءٍۖ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ عَلَيۡهِ تَوَكَّلۡتُۖ وَعَلَيۡهِ فَلۡيَتَوَكَّلِ
ٱلۡمُتَوَكِّلُونَ ٦٧

And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

وَلَمَّا دَخَلُواْ مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم مَّا كَانَ يُغۡنِي عَنۡهُم مِّنَ ٱللَّهِ مِن شَيۡءٍ
إِلَّا حَاجَةٗ فِي نَفۡسِ يَعۡقُوبَ قَضَىٰهَاۚ وَإِنَّهُۥ لَذُو عِلۡمٖ لِّمَا عَلَّمۡنَٰهُ وَلَٰكِنَّ
أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٦٨

And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

Translation: Sahih International — quran.com/12:67-68

COMMENTARY ON VERSES 12:67–68

Ya'qub عَلَيْهِ السَّلَامُ advised: ***"O my sons, do not enter from one gate but enter from different gates"***.

Ibn Kathir reports the view of many of the salaf that Ya'qub عَلَيْهِ السَّلَامُ feared his sons would be struck by the evil eye (***al-'ain***), because they were many, handsome and eye-catching. Tafsir Ibn Kathir 12:67

Then he immediately balanced that advice with tawhid: ***"I cannot avail you against [the decree of] Allah at all"***, and ***"upon Him I have relied"***. This is the balance of a prophet: **taking the means, but not relying on the means**. Allah praised him: ***"he was a possessor of knowledge because of what We had taught him"***.

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HADITH — SAHIH AL-BUKHARI, NO. 5740

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « الْعَيْنُ حَقٌّ ». وَنَهَى عَنِ الْوَشْمِ.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"The evil eye (al-'ain) is real."** And he forbade tattooing.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Nasr, from 'Abd ar-Razzaq ibn Hammam, from Ma'mar ibn Rashid, from Hammam ibn Munabbih, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Medicine, chapter "The evil eye is real", Hadith No. 5740. Also narrated by Muslim (No. 2187).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5740

This Hadith confirms that the evil eye is real, just as Ya'qub عَلَيْهِ السَّلَامُ feared. But Islam teaches us to face it with remembrance of Allah and prayers for protection — like the prayer Ibrahim عَلَيْهِ السَّلَامُ recited over Isma'il and Ishaq (Series 7) — not with amulets or charms.

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THE KING'S MEASURE

SURAH YUSUF 12:69–72

وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾

And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ ﴿٧٠﴾

So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."

قَالُوا۟ وَأَقْبَلُوا۟ عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾

They said while approaching them, "What is it you are missing?"

قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾

They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

Translation: Sahih International — quran.com/12:69-72

COMMENTARY ON VERSES 12:69–72 — "I AM YOUR BROTHER"

First: A secret for a younger brother. ***"he took his brother to himself"***, and said privately: ***"Indeed, I am your brother, so do not despair over what they used to do [to me]"***. After many years, two full brothers met again.

Second: A plan to keep his brother. Yusuf عَلَيْهِ السَّلَامُ ***"put the [gold measuring] bowl into the bag of his brother"***, and then it was announced that it was missing. Commentators explain that this plan was carried out with Binyamin's knowledge, and its aim was to keep his brother with him in a way that wronged no one. Tafsir Ibn Kathir 12:70

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SURAH YUSUF 12:73–76

قَالُواْ تَٱللَّهِ لَقَدۡ عَلِمۡتُم مَّا جِئۡنَا لِنُفۡسِدَ فِي ٱلۡأَرۡضِ وَمَا كُنَّا سَٰرِقِينَ ٧٣

They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."

قَالُواْ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمۡ كَٰذِبِينَ ٧٤

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

قَالُواْ جَزَٰٓؤُهُۥ مَن وُجِدَ فِي رَحۡلِهِۦ فَهُوَ جَزَٰٓؤُهُۥۚ كَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ٧٥

[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."

فَبَدَأَ بِأَوۡعِيَتِهِمۡ قَبۡلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسۡتَخۡرَجَهَا مِن وِعَآءِ أَخِيهِۚ كَذَٰلِكَ كِدۡنَا لِيُوسُفَۖ مَا كَانَ لِيَأۡخُذَ أَخَاهُ فِي دِينِ ٱلۡمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ نَرۡفَعُ دَرَجَٰتٖ مَّن نَّشَآءُۗ وَفَوۡقَ كُلِّ ذِي عِلۡمٍ عَلِيمٞ ٧٦

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 Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.

Translation: Sahih International — quran.com/12:73-76

COMMENTARY ON VERSES 12:73–79

First: A penalty by their own law. The brothers of Yusuf عَلَيْهِ السَّلَامُ were asked what the penalty for a thief should be, and they answered: ***"Its recompense is that he in whose bag it is found - he [himself] will be its recompense"***. That was the law in the religion of the family of Ya'qub عَلَيْهِ السَّلَامُ. Allah says:

"He could not have taken his brother within the religion of the king except that Allah willed". Tafsir Ibn Kathir 12:76

Second: Knowledge above knowledge. The same verse closes with a great principle: ***"We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing"***. Every person of knowledge must be humble, for above him there is always one more knowing — up to Allah.

SURAH YUSUF 12:77–79

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۞ قَالُوٓاْ إِن يَسۡرِقۡ فَقَدۡ سَرَقَ أَخٞ لَّهُۥ مِن قَبۡلُۚ فَأَسَرَّهَا يُوسُفُ فِي نَفۡسِهِۦ وَلَمۡ يُبۡدِهَا لَهُمۡۚ قَالَ أَنتُمۡ شَرّٞ مَّكَانٗاۖ وَٱللَّهُ أَعۡلَمُ بِمَا تَصِفُونَ ٧٧

They said, "If he steals - a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe."

قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ إِنَّ لَهُۥٓ أَبٗا شَيۡخٗا كَبِيرٗا فَخُذۡ أَحَدَنَا مَكَانَهُۥٓۖ إِنَّا نَرَىٰكَ مِنَ ٱلۡمُحۡسِنِينَ ٧٨

They said, "O 'Azeez, indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good.'"

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأۡخُذَ إِلَّا مَن وَجَدۡنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذٗا لَّظَٰلِمُونَ ٧٩

He said, "[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

Translation: Sahih International — quran.com/12:77-79

Third: Holding back his feelings. When the cup was found, his brothers said: ***"If he steals - a brother of his has stolen before"*** — an accusation aimed at Yusuf عَلَيْهِ السَّلَامُ himself, to his face. He did not retaliate: ***"Joseph kept it within himself and did not reveal it to them"***.

Fourth: Justice even when pleaded with. They begged that one of them be taken in his place, but Yusuf عَلَيْهِ السَّلَامُ answered: ***"[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession"***, ***"Indeed, we would then be unjust"***. A leader does not punish the innocent.

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THE ELDEST BROTHER'S PROMISE

SURAH YUSUF 12:80–82

فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ
أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُّمْ فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ
ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾

So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and [that] before you failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges."

ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا
وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾

Return to your father and say, "O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen."

وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾

And ask the city in which we were and the caravan in which we came - and indeed, we are truthful.

Translation: Sahih International — quran.com/12:80-82

COMMENTARY ON VERSES 12:80–82

When the brothers had despaired, ***"The eldest of them said"*** — reminding them of two things: the promise to their father bound by the name of Allah, and their past failure towards Yusuf عَلَيْهِ السَّلَامُ: ***"before you failed in [your duty to] Joseph"***.

He chose not to return: ***"So I will never leave [this] land until my father permits me"***. Guilt over an old sin began to give birth to a sense of responsibility. And this time, they brought a true report to their father, saying: ***"we did not testify except to what we knew"***.

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I ONLY COMPLAIN TO ALLAH

SURAH YUSUF 12:83–87

قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرًاۖ فَصَبۡرٞ جَمِيلٌۖ عَسَى ٱللَّهُ أَن يَأۡتِيَنِي بِهِمۡ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٨٣

[Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed it is He who is the Knowing, the Wise."

وَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبۡيَضَّتۡ عَيۡنَاهُ مِنَ ٱلۡحُزۡنِ فَهُوَ كَظِيمٞ ٨٤

And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.

قَالُواْ تَٱللَّهِ تَفۡتَؤُاْ تَذۡكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوۡ تَكُونَ مِنَ ٱلۡهَٰلِكِينَ ٨٥

They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish."

قَالَ إِنَّمَآ أَشۡكُواْ بَثِّي وَحُزۡنِيٓ إِلَى ٱللَّهِ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ٨٦

He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know."

يَٰبَنِيَّ ٱذۡهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيۡـَٔسُواْ مِن رَّوۡحِ ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ ٨٧

O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.

Translation: Sahih International — quran.com/12:83-87

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COMMENTARY ON VERSES 12:83–87

First: Beautiful patience — a second time. Ya'qub عَلَيْهِ السَّلَامُ repeated the words he had spoken when he lost Yusuf عَلَيْهِ السَّلَامُ: ***"patience is most fitting"***, but this time with greater hope: ***"Perhaps Allah will bring them to me all together"***. The second calamity did not weaken his hope; it strengthened it.

Second: The grief of a prophet. ***"Oh, my sorrow over Joseph"***, and ***"his eyes became white from grief"*** — yet ***"he was [of that] a suppressor"*** (***kaẓīm***). Grief does not contradict patience. What contradicts patience is complaining to creation and objecting to the decree.

Third: To whom do we complain? When his sons rebuked him, Ya'qub عَلَيْهِ السَّلَامُ answered with a verse that has become the refuge of every grieving person: ***"I only complain of my suffering and my grief to Allah"*** — ***innamā ashkū baththī wa ḥuznī ilallāh***. Tafsir Ibn Kathir 12:86

HADITH — SAHIH AL-BUKHARI, NO. 1303

حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا قُرَيْشٌ ـ هُوَ ابْنُ حَيَّانَ ـ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ دَخَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى أَبِي سَيْفٍ الْقَيْنِ ـ وَكَانَ ظِئْرًا لإِبْرَاهِيمَ ـ عَلَيْهِ السَّلاَمُ ـ فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صلى الله عليه وسلم تَذْرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ـ رضى الله عنه ـ وَأَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ « يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ ». ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ صلى الله عليه وسلم « إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ ». رَوَاهُ مُوسَى عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: We went in with the Messenger of Allah ﷺ to Abu Saif, the blacksmith, the husband of the wet-nurse of Ibrahim (the Prophet's son). The Messenger of Allah ﷺ took Ibrahim, kissed him and smelled him. Later we went in again while Ibrahim was breathing his last, and the eyes of the Messenger of Allah ﷺ began to shed tears. 'Abd ar-Rahman ibn 'Auf رضى الله عنه said: "Even you, O Messenger of Allah?" He said: **"O Ibn 'Auf, it is mercy."** Then he wept more and said: **"The eye sheds tears and the heart grieves, but we say only what pleases our Lord. And indeed we are saddened by your parting, O Ibrahim."**

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Hasan ibn ‘Abd al-‘Aziz, from Yahya ibn Hassan, from Quraish ibn Hayyan, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه. Another chain: Musa ibn Isma‘il, from Sulaiman ibn al-Mughirah, from Thabit, from Anas.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, chapter on the saying of the Prophet ﷺ “Indeed we are saddened by your parting”, Hadith No. 1303. Also narrated by Muslim (No. 2315).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1303

This Hadith explains that tears of grief are a ***raḥmah*** that Allah places in the heart. The Messenger of Allah ﷺ wept at the passing of his son Ibrahim, but said only what pleased Allah — just as Ya‘qub عَلَيْهِ السَّلَامُ grieved but complained only to Allah.

Fourth: Do not despair. In his grief, Ya‘qub عَلَيْهِ السَّلَامُ did not despair. He told his sons: ***“go and find out about Joseph and his brother”***, and ***“despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people”***.

HADITH — SAHIH AL-BUKHARI, NO. 6469

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ « إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ فِي خَلْقِهِ كُلِّهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ لَمْ يَيْأَسْ مِنَ الْجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: I heard the Messenger of Allah ﷺ say: **“Indeed, Allah created mercy on the day He created it as a hundred mercies. He kept ninety-nine mercies with Himself, and sent one mercy to all His creation. If the disbeliever knew all of the mercy that is with Allah, he would not despair of Paradise; and if the believer knew all of the punishment that is with Allah, he would not feel safe from the Fire.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaibah ibn Sa‘id, from Ya‘qub ibn ‘Abd ar-Rahman, from ‘Amr ibn Abi ‘Amr, from Sa‘id ibn Abi Sa‘id al-Maqburi, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening the Heart, chapter on hope together with fear, Hadith No. 6469. Also narrated by Muslim (Nos. 2752, 2755).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6469

If all the love in this world — a mother's love, a father's love, a brother's love — is only one part out of a hundred, how could a believer ever despair of the mercy of Allah?

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I AM YUSUF

SURAH YUSUF 12:88–92

فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَٰعَةٍ
مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾

So when they entered upon Joseph, they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable.'"

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ ﴿٨٩﴾

He said, "Do you know what you did with Joseph and his brother when you were ignorant?"

قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ ۖ إِنَّهُۥ
مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾

They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."

قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾

They said, "By Allah, certainly has Allah preferred you over us, and indeed, we have been sinners."

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾

He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."

Translation: Sahih International — quran.com/12:88-92

COMMENTARY ON VERSES 12:88–92

First: Brothers humbled. They came in a state very different from the day they threw Yusuf عَلَيْهِ السَّلَامُ into the well: ***"adversity has touched us and our family"***, ***"give us full measure and be charitable to us"***.

Second: The question that opened everything. ***"Do you know what you did with Joseph and his brother when you were ignorant"***? Yusuf عَلَيْهِ السَّلَامُ mentioned their wrong gently, and gave them an

excuse: ***"when you were ignorant"***. Ibn Kathir explains that what drove them was ignorance of the gravity of what they did. Tafsir Ibn Kathir 12:89

Third: "I am Yusuf". ***"Are you indeed Joseph?" — "I am Joseph, and this is my brother"***. In his moment of triumph, Yusuf عَلَيْهِ السَّلَامُ did not boast, but named the cause of his success: ***"he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good"***. Taqwa and patience — that is the summary of his whole story.

Fourth: Confession and forgiveness. They confessed: ***"indeed, we have been sinners"***. The answer of Yusuf عَلَيْهِ السَّلَامُ became the title and motto of this eBook: ***"No blame will there be upon you today"***, ***"Allah will forgive you"***. He forgave without reproach, without conditions, and at the moment he was most able to take revenge. Tafsir Ibn Kathir 12:92

HADITH — SAHIH AL-BUKHARI, NO. 5999

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ قَدِمَ عَلَى النَّبِيِّ صلى الله عليه وسلم سَبْيٌ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحْلُبُ ثَدْيَهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم « أَتَرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ ». قُلْنَا لاَ وَهْىَ تَقْدِرُ عَلَى أَنْ لاَ تَطْرَحَهُ. فَقَالَ « اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا ».

TRANSLATION:

'Umar ibn al-Khattab رضى الله عنه narrated: Some captives were brought to the Prophet ﷺ. Among the captives was a woman whose breasts were full of milk, searching; whenever she found a child among the captives, she took it, pressed it to her belly and nursed it. The Prophet ﷺ said to us: **"Do you think this woman would throw her child into the fire?"** We said: "No, as long as she is able not to throw it." He said: **"Allah is more merciful to His servants than this woman is to her child."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa'id ibn Abi Maryam, from Abu Ghassan Muhammad ibn Mutarrif, from Zaid ibn Aslam, from his father, Aslam, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, chapter on mercy to children, kissing and embracing them, Hadith No. 5999. Also narrated by Muslim (No. 2754).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5999

Yusuf عَلَيْهِ السَّلَامُ closed his forgiveness by mentioning an attribute of Allah: ***"He is the most merciful of the merciful"*** — ***arḥamur-rāḥimīn***. This Hadith illustrates its meaning: Allah is more merciful to His

servants than a mother to her child. If Yusuf عَلَيْهِ السَّلَامُ could forgive the brothers who threw him into a well, the mercy of Allah is surely far wider.

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THE SCENT OF YUSUF'S SHIRT

SURAH YUSUF 12:93–98

ٱذۡهَبُواْ بِقَمِيصِي هَٰذَا فَأَلۡقُوهُ عَلَىٰ وَجۡهِ أَبِي يَأۡتِ بَصِيرٗا وَأۡتُونِي بِأَهۡلِكُمۡ أَجۡمَعِينَ ٩٣

Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together.

وَلَمَّا فَصَلَتِ ٱلۡعِيرُ قَالَ أَبُوهُمۡ إِنِّي لَأَجِدُ رِيحَ يُوسُفَۖ لَوۡلَآ أَن تُفَنِّدُونِ ٩٤

And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."

قَالُواْ تَٱللَّهِ إِنَّكَ لَفِي ضَلَٰلِكَ ٱلۡقَدِيمِ ٩٥

They said, "By Allah, indeed you are in your [same] old error."

فَلَمَّآ أَن جَآءَ ٱلۡبَشِيرُ أَلۡقَىٰهُ عَلَىٰ وَجۡهِهِۦ فَٱرۡتَدَّ بَصِيرٗاۖ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ٩٦

And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allah that which you do not know?"

قَالُواْ يَٰٓأَبَانَا ٱسۡتَغۡفِرۡ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ٩٧

They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."

قَالَ سَوۡفَ أَسۡتَغۡفِرُ لَكُمۡ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ٩٨

He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

Translation: Sahih International — quran.com/12:93-98

COMMENTARY ON VERSES 12:93–98

First: The third shirt. ***"Take this, my shirt, and cast it over the face of my father; he will become seeing"***. The shirt of Yusuf عَلَيْهِ السَّلَامُ appears three times in this surah, each time with a different meaning (Figure 2).

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Yusuf's Shirt	Verse	Its Role	Its Effect
Shirt with false blood	12:18	The brothers' false evidence	Ya'qub's grief begins
Shirt torn from the back	12:25–28	Proof of Yusuf's truth and purity	Yusuf saved from slander
Shirt carried to Canaan	12:93–96	Good tidings and Yusuf's scent	Ya'qub sees again

Figure 2: The three times Yusuf's shirt is mentioned in Surah Yusuf — from false evidence to good tidings.

Second: A scent known to a father's heart. As soon as the caravan left Egypt, Ya'qub عَلَيْهِ السَّلَامُ said: ***"Indeed, I find the smell of Joseph"***. Those around him thought he had lost his mind: ***"indeed you are in your [same] old error"***. But the heart of a patient prophet was not mistaken.

Third: Eyes that see again. ***"he cast it over his face, and he returned [once again] seeing"***. Ya'qub عَلَيْهِ السَّلَامُ reminded them: ***"Did I not tell you that I know from Allah that which you do not know"***?

Fourth: A father seeking forgiveness for his sons. His sons asked: ***"O our father, ask for us forgiveness of our sins"***. Ya'qub عَلَيْهِ السَّلَامُ answered: ***"I will ask forgiveness for you from my Lord"***. Ibn Kathir reports the view of some of the salaf that Ya'qub عَلَيْهِ السَّلَامُ delayed that prayer until the time before dawn (***saḥar***), the time most hoped for its acceptance. Tafsir Ibn Kathir 12:98

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THE DREAM MADE REALITY

SURAH YUSUF 12:99–101

فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ
ءَامِنِينَ ﴿٩٩﴾

And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]."

وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ مِن
قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ
بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى
لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾

And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise."

۞ رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِيِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى
بِٱلصَّٰلِحِينَ ﴿١٠١﴾

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.

Translation: Sahih International — quran.com/12:99-101

COMMENTARY ON VERSES 12:99–100

First: A welcome full of honour. ***"he took his parents to himself"*** and said: ***"Enter Egypt, Allah willing, safe [and secure]"***. ***"he raised his parents upon the throne"*** — a great official who still honoured his parents.

Second: The dream made reality. ***"they bowed to him in prostration"***, and Yusuf عَلَيْهِ السَّلَامُ said: ***"O my father, this is the explanation of my vision of before. My Lord has made it reality"***. The eleven stars were his eleven brothers; the sun and the moon were his parents (12:4). Ibn Kathir explains that bowing in this way was permitted in their law as a gesture of respect, but **is not permitted in the law of Prophet Muhammad** ﷺ, which reserves prostration for Allah alone. Tafsir Ibn Kathir 12:100

Third: Manners in speaking of the past. Notice how Yusuf عَلَيْهِ السَّلَامُ told his story: ***"He was certainly good to me when He took me out of prison"***. He mentioned the prison, but not the well — so as not to shame his brothers, whom he had forgiven. And he attributed the family's division to Satan: ***"after Satan had induced [estrangement] between me and my brothers"***. This is perfect forgiveness: no reproach, even in the telling.

Fourth: The gentleness of Allah's plan. ***"Indeed, my Lord is Subtle in what He wills" — inna rabbī laṭīfun limā yashā'***. The well, slavery, slander and prison were all gentle steps towards this moment.

COMMENTARY ON VERSE 12:101 — A PRAYER AT THE HEIGHT OF SUCCESS

At the height of power and happiness, Yusuf عَلَيْهِ السَّلَامُ did not ask for the world. He gave thanks: ***"My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams"***, and prayed: ***"Cause me to die a Muslim and join me with the righteous"***. Ibn Kathir explains that this prayer asks to die in Islam when death comes — the prayer for a good end (***ḥusn al-khātimah***) inherited by the prophets. Tafsir Ibn Kathir 12:101

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A LESSON FOR THOSE OF UNDERSTANDING

SURAH YUSUF 12:102–105

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓاْ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them when they put together their plan while they conspired.

وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

And most of the people, although you strive [for it], are not believers.

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾

And you do not ask of them for it any payment. It is not except a reminder to the worlds.

وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.

Translation: Sahih International — quran.com/12:102-105

Surah Yusuf closes by addressing the Messenger of Allah ﷺ: ***"That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them"***. A prophet who did not read or write told a story so detailed and well-ordered — that in itself is a sign of the truth of revelation.

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SURAH YUSUF 12:108–111

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾

Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not reason.

حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١١٠﴾

[They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

Translation: Sahih International — quran.com/12:108-111

COMMENTARY ON VERSES 12:108–111

First: The clear path of da'wah. ***"This is my way; I invite to Allah with insight, I and those who follow me"***. Yusuf عَلَيْهِ السَّلَامُ called to Allah in prison (12:39–40); the Messenger ﷺ and his followers continue on the same path.

Second: Help comes after human hope runs out. ***"until, when the messengers despaired"***, ***"there came to them Our victory"***. This is also the story of Yusuf عَلَيْهِ السَّلَامُ and Ya'qub عَلَيْهِ السَّلَامُ: help came after a long wait.

Third: A true story, not fiction. The surah closes with: ***"There was certainly in their stories a lesson for those of understanding"***, and ***"Never was the Qur'an a narration invented"***. The whole series ***Stories from the Qur'an*** stands on this verse.

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WHAT THE QUR'AN DOES NOT TELL

As in Part 1, the final part of the story of Prophet Yusuf عَلَيْهِ السَّلَامُ has been embellished with many tales in the books of stories. Guided by the Hadith of Sahih al-Bukhari 4485 (Series 1), we do not make them part of the story we believe in.

POPULAR STORIES AND WHAT REVELATION SAYS

POPULAR STORY	WHAT THE QUR'AN AND AUTHENTIC HADITH SAY
The names of Yusuf's brothers (Reuben, Judah, Simeon and others), and that the eldest who stayed in Egypt was Reuben or Judah.	The Qur'an only says "the eldest of them" (12:80). These names come from the People of the Book. The name Binyamin is also only mentioned in the books of tafsir.
Yusuf's "theft" as a child was taking his grandfather's idol, or his aunt's belt.	The Qur'an only mentions his brothers' accusation (12:77). These details are tafsir reports, not marfu' Hadith.
Ya'qub was separated from Yusuf for 40 or 80 years.	The length of the separation is not mentioned in the Qur'an or authentic Hadith.
Ya'qub smelled Yusuf's shirt from eight days' journey away.	The Qur'an only says that he smelled it when the caravan departed from Egypt (12:94).
Yusuf's mother (Rachel) had long since died; the one who came to Egypt was his aunt.	The Qur'an says "his parents" (12:99–100). Scholars differ, and the apparent meaning of the verse is that both were alive.
Yusuf died aged 110, his body was embalmed, and his bones were carried out by Prophet Musa.	Not mentioned in the Qur'an, Sahih al-Bukhari or Sahih Muslim. It comes from the Books of Genesis and Exodus.
The Bahr Yusuf canal in Fayum was dug by Prophet Yusuf.	Not mentioned in the Qur'an or authentic Hadith. The name is a local tradition.

ARCHAEOLOGICAL NOTES

ARCHAEOLOGICAL NOTE: THE FAMINE STELA ON SEHEL ISLAND — NOT EVIDENCE FOR THE STORY OF YUSUF

On Sehel Island, near Aswan, Egypt, there is a rock inscription known as **the "Famine Stela"**. It tells of **seven years of drought and famine** in the time of King Djoser, and how the famine ended after the king dreamt of the god Khnum. Because of the figure of "seven years", this inscription is often shared as "archaeological proof of the story of Prophet Yusuf".

However, according to the Egyptian Ministry of Tourism and Antiquities, the inscription was **composed and carved in the Ptolemaic period (332–30 BCE)** — around 2,500 years after the time of Djoser that it

describes. It is an Egyptian religious legend glorifying the god Khnum, not a contemporary record, and it mentions no one resembling Yusuf عَلَيْهِ السَّلَامُ. It is therefore **not included as evidence**.

As in Part 1, the story of Yusuf عَلَيْهِ السَّلَامُ has no archaeological record that can be identified with certainty. Its truth rests on revelation: ***"Never was the Qur'an a narration invented"*** (12:111).

REFERENCES:

Egyptian Ministry of Tourism and Antiquities — Rock Inscriptions of Sehel Island:
https://egymonuments.gov.eg/monuments/rock-inscriptions-of-sehel-island/

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NO BLAME UPON YOU TODAY

The story of Prophet Yusuf عَلَيْهِ السَّلَامُ begins with a dream and ends with that dream becoming reality. Between the two lie a well, slavery, temptation, prison, drought and the tears of a father. Yet the peak of this story is not the power of Yusuf عَلَيْهِ السَّلَامُ in Egypt, but a single sentence he spoke to the brothers who had wronged him: ***"No blame will there be upon you today."***

A BRIEF COMPARISON

THE TRIAL	THE RESPONSE OF THE FAMILY OF YA'QUB
The brothers come without recognising him	Yusuf gives full measure and returns their payment (12:59–62)
Asked to let go of a beloved son	Ya'qub: "Allah is the best guardian" (12:64)
Fear of the evil eye	Ya'qub takes the means, but relies on Allah (12:67; Sahih al-Bukhari 5740)
Accused of theft to his face	Yusuf keeps it within himself (12:77)
Losing a son a second time	Ya'qub: "I only complain… to Allah" and "despair not" (12:86–87)
The brothers confess their sin	Yusuf: "No blame will there be upon you today" (12:92)
At the height of success	Yusuf: "Cause me to die a Muslim" (12:101)

LESSONS FROM THIS STORY

First: Hidden kindness opens the way to reunion. The goods returned in secret brought them back (12:62).

Second: Take the means, but rely on Allah. "I cannot avail you against [the decree of] Allah at all" (12:67).

Third: Above every person of knowledge is one more knowing. (12:76).

Fourth: Grief does not contradict patience. What is forbidden is complaining to creation and objecting to the decree (12:86; Sahih al-Bukhari 1303).

Fifth: Do not despair of the mercy of Allah. (12:87; Sahih al-Bukhari 6469).

Sixth: Taqwa and patience are the key to success. "He who fears Allah and is patient…" (12:90).

Seventh: Forgive without reproach. "No blame will there be upon you today" (12:92), and he did not mention the well when telling his story (12:100).

Eighth: Honour your parents even when you are in power. (12:99–100).

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Ninth: Ask for a good end, even at the height of success. (12:101).

CONCLUSION

Surah Yusuf teaches that Allah is ***laṭīf*** — subtle and gentle in His plan. The most painful events of our lives may be the most important steps towards a good we have not yet seen. And it teaches that the greatest victory is not defeating those who wronged us, but forgiving them when we are able to take revenge.

May Allah grant us the patience of Ya'qub عَلَيْهِ السَّلَامُ and the forgiveness of Yusuf عَلَيْهِ السَّلَامُ, unite the hearts of our families, and cause us to die as Muslims together with the righteous. ***Tawaffanī musliman wa alḥiqnī biṣ-ṣāliḥīn.*** Amin.

In sha Allah, the series **Stories from the Qur'an** continues with the story of the next prophet, with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

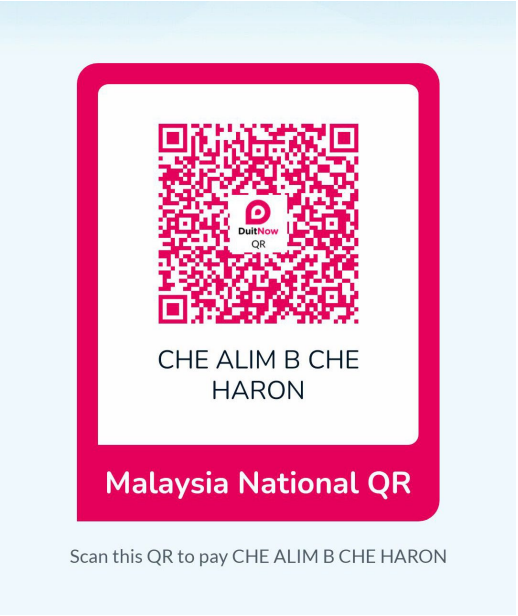
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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