



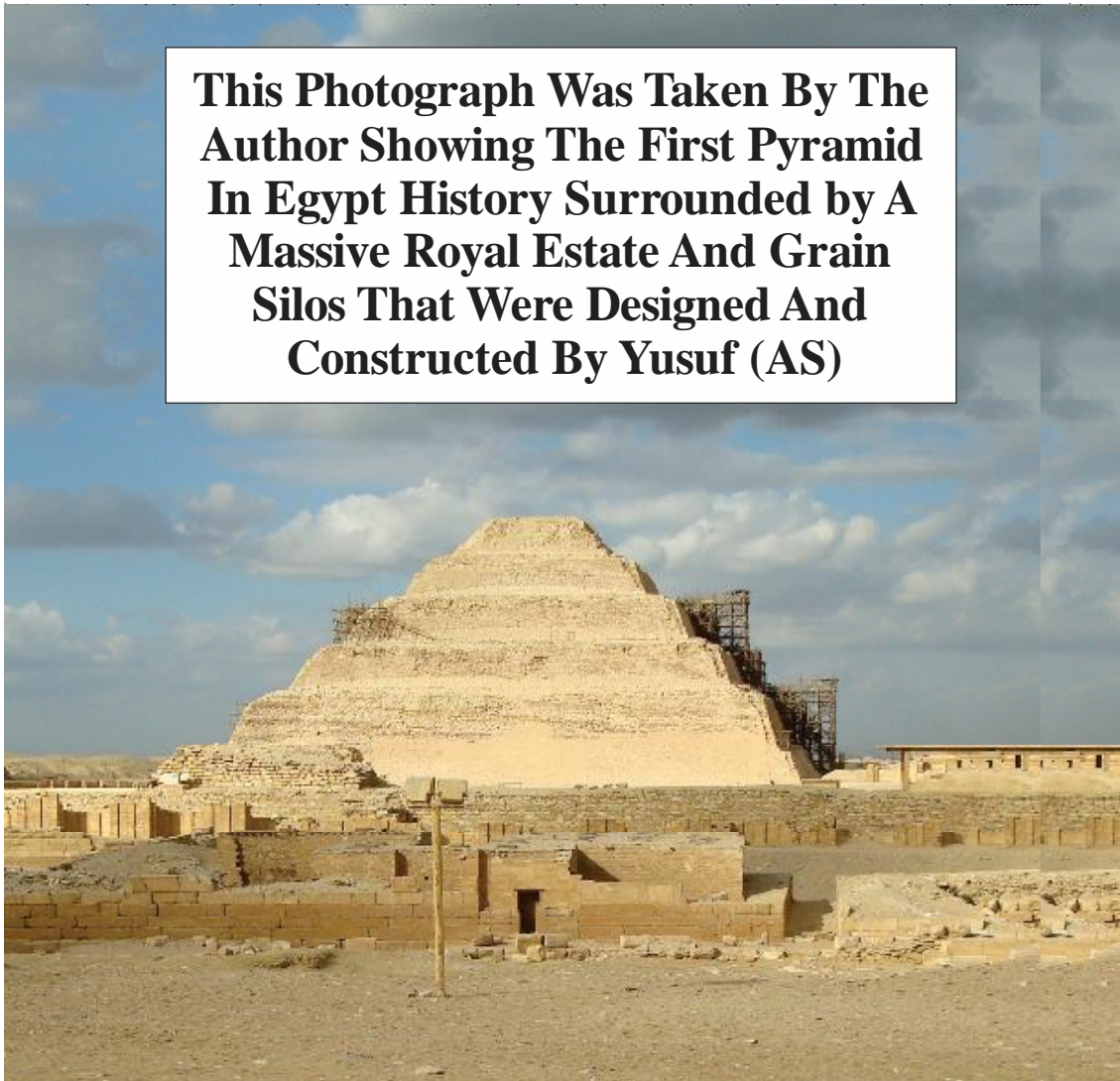
# **THE STORY OF PROPHET YUSUF (AS)**

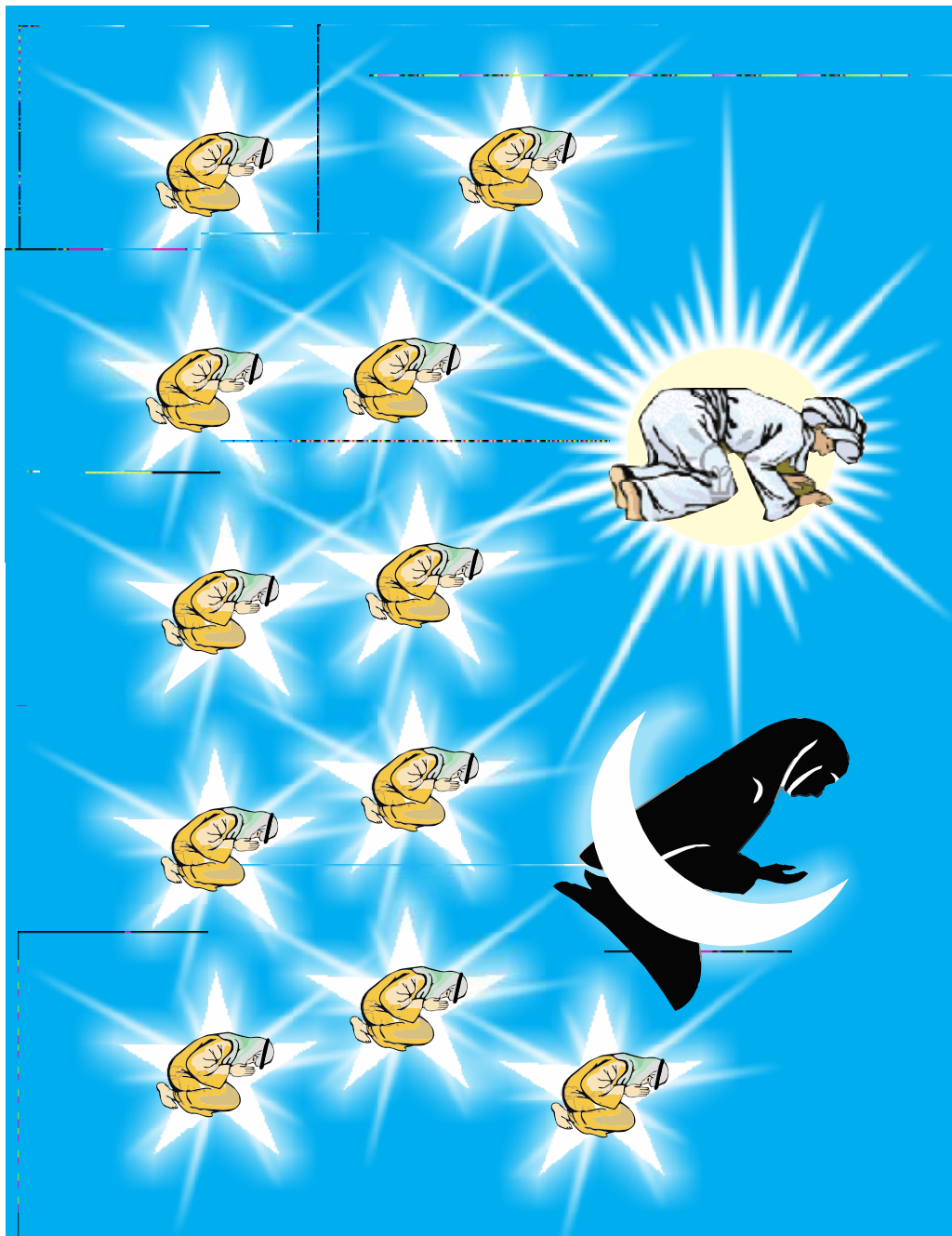
**And The Lessons To Be Learnt  
From This Wonderful Story In  
Relation To Being Just And  
Fair In Leadership**

**Prof. Sani Abubakar Lugga, MFR  
The 5th Waziri of Katsina**



**This Photograph Was Taken By The  
Author Showing The First Pyramid  
In Egypt History Surrounded by A  
Massive Royal Estate And Grain  
Silos That Were Designed And  
Constructed By Yusuf (AS)**





**An artist's impression depicting the dream of Prophet Yusuf (AS) where he saw eleven stars, the moon and the sun prostrating before him, representing his eleven brothers, his mother and his father**



**The well where Prophet Yusuf (AS) was thrown into by his brothers located at Dothan, Palestine.  
Picture taken in 1900 (gettyimages.com)**



**A map showing the movement of Prophet Yusuf (AS) from Canaan ( Palestine) to Tanice and then to Saqqara, in Egypt**





**Top and Bottom: The Author at the entrance of the Saqqara Complex with the Step Pyramid at the background built by Prophet Yusuf (AS) for the Just and Fair King Djoser of Egypt**





**Top and Bottom: The Author at some of the many Huge Silos that Prophet Yusuf (AS) built, where he Stored Grains that cushioned the effect of the Seven Years' Famine at Saqqara, Egypt, as Visioned to him by Allah (SWT)**







**Top and Bottom: The King's podium at Saqqara facing the main sports and entertainment arena**





**The Tomb of Prophet Yusuf (AS) (right) in the Mosque of Prophet Ibrahim (AS) in Hebron near the Great City of Jerusalem**



**The Tomb of Prophet Ibrahim (AS) in his Mosque in Hebron near Jerusalem, Palestine**





**The Author at the Cairo Museum where some relics from some Tombs of the Saqqara Complex built by Prophet Yusuf (AS) are on display**



**The Author praying at the Imam's Pulpit in the Mosque of Prophet Ibrahim (AS) in Hebron where Remains of Prophet Yusuf (AS) were re-buried**

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**NOTES ON SOME TITLES OF RESPECT AND  
ABBREVIATIONS ON DATING USED IN THIS  
BOOK**

(SWT) *Subhanahu wa Ta'ala* - Pure and Most High  
be He – title of respect used for Allah

(SAW) *Sallallahu Alaihi Wasallam* - Peace and  
Blessings of Allah be upon him - title of  
respect used for Prophet Muhammad

(AS) *Alaihis Salaam* - Peace be upon him - title of  
respect used for other Prophets

(RLA) *Radhiyal Lahu Anhu* or *Anha* - May Allah be  
pleased with him or with her - title of respect  
used for Colleagues of Prophets or Senior  
Clergy

BC Before Christ - Christian Era

AD Anno Domino - Christian Era (After Christ)

AH After Hijrah (Islamic Calendar)



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Lastly, and by all means not the least, I extend my love and profound gratitude to my wives, Binta, Hadiya and Azhar, to my children, to my grandchildren, to other members of my family and to my personal staff for their continued obedience, respect and support; and for their patience and encouragement throughout my academic and other pursuits. May Allah bless all of you, *ameen*.



I pray to Allah to have mercy and to bless the souls of our late parents, Abubakar and A'isha and the souls of my late wife Ummah and my late daughter Fatimah. We pray that we shall all join them in Paradise. *Ameen.*

**Prof. Sani Abubakar Lugga, MFR**  
**The Waziri of Katsina**

## CHAPTER ONE

### PROPHETS AND MESSENGERS OF ALLAH

In Islam, “Allah” is a proper noun used for the Creator and Sustainer of the Heavens and the Earths; and whatever is in them. He is the Lord, the Beneficent, the Merciful and the only One worthy to be Worshiped. Unlike the word “God” that sometimes could be used as a verb to describe all sorts of deities (e.g. God of Israel, God the Father, God the Son, God the Holy Spirit, god of thunder, god of lightning, etc), “Allah” cannot be used except for the One and the only One.

According to Islam, Allah created men and women for a noble purpose, which is to worship Him and to lead a virtuous life in this World based on His teachings and guidance. In order to enable men and women to know what Allah desires of them, He, the Almighty, sent Prophets with clear and practical instructions of what Allah wants men and women to do; that gave rise to the concept of “Prophethood”.

Islam makes a distinction between “Prophets” (Arabic: *nabiy*, plural *anbiya*) and “Messengers” (*rasul*, plural *rusul*). Prophets are those chosen persons who receive divine revelations from Allah via the Chief Angel Jibreel (Gabriel) or via whatever other means deemed fit by Allah. Messengers are those Prophets who receive divine revelations and have been sent to communities or Nations

to preach those messages. Therefore, all Messengers of Allah are also Prophets but not all Prophets are Messengers.

Prophethood is Allah's blessing and favour that He bestowed on whom He willed. However, there are three major features of all Prophets as follows:-

1. A Prophet is the best in his community morally and intellectually. This is necessary because a Prophet's life serves as a role model for his followers. His personality should attract people to accept his message rather than drive them away by his imperfect character. Prophets are infallible, as they would not commit any sin.
2. A Prophet is supported by miracles to prove that he is not an imposter. Those miracles are granted by the power and permission of Allah and are usually in the field in which his people excel. This could be illustrated with the major miracles of the three Prophets of Judaism, Christianity and Islam. The contemporaries of Prophet Musa (Moses-AS) were excellent in magic, so his major miracle was the defeat of the best magicians of Egypt with his miraculous stick. The contemporaries of Prophet Isa (Jesus-AS) were recognised as skilled physicians, therefore, his major miracle was to cure incurable diseases. The contemporaries of Prophet Muhammad (SAW) were known for their eloquence and magnificent literature and poetry, so his major



miracle was the Glorious Qur'an, the literary equivalent of which the whole legion of Arab poets and orators could not produce.

3. A Prophet states clearly that, what he receives and disseminates is not his personal view but it is from Allah for the well-being of mankind. He also confirms what was revealed before him and what may be revealed after him. A Prophet does this to show that he is simply conveying the message that is entrusted to him by Allah, the Most High. So the message of all the Messengers of Allah has been one in essence, that is, to worship Allah alone and to live a peaceful and sinless life in this World for the attainment of felicity in the Hereafter.

## **CHAPTER TWO**

### **DELIVERING ALLAH'S MESSAGES**

Prophets deliver Allah's messages and give guidance to mankind on all matters of life and death. Below is a summary of Allah's major messages that Prophets deliver to mankind:-

1. Concept of Allah, that is, His attributes, what should and what should not be ascribed to Him; and how to and how not to worship Him.
2. Ideas about the World that people are in, the Galaxies, Angels, Jinn, Paradise, Hell, etc.
3. Why Allah created human beings, what He wants from them and what rewards and punishments await obedience and disobedience to His Laws, rules and regulations both in this World and in the Hereafter.
4. What will happen to people after death; the type of life after death; the Day of Judgment and its attendant accountability for acts and actions done or not done in the present World.
5. Why Allah created animals, birds, the sun, the moon, the skies and all that exists on the land, in the seas, in the skies, in the galaxies, etc; and how Allah wants humans to relate with these creations.
6. How to run human societies according to His will. That is, clear instructions and Laws on social interactions, on

economic and political matters, on commerce and industry, on agriculture and mineral resources and on virtually every aspect of human life on this Earth. These, when applied correctly and sincerely, shall result in smooth functioning of; and harmonious living in societies, Nations and Continents.

It is clear from the above that there is no substitute for Prophethood. Even today, with the advancement of science and technology, the only authentic source for Divine Guidance is through what Prophets of Allah have delivered; which have survived the tests of time for several millennia.

## CHAPTER THREE

### THE NUMBER OF PROPHETS OF ALLAH

No one can emphatically mention the exact number of Prophets Allah sent to humanity. The Glorious Qur'an mentioned twenty five Prophets by name and it adds that Allah has sent a Prophet to each specific community or Nation. Allah says,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ<sup>ص</sup>

*And Verily, We (Allah) have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (alone), and keep away from false deities. (Qur'an 16:36)*

Hadith, No. 21257 in the book, *Musnad ibn Hanbal* mentions that there were about 124,000 Prophets sent to different communities or Nations throughout history. Other traditions put the number of Prophets at 224,000. Some scholars say that there were greater numbers of Prophets in the history of mankind. The best thing is to hold that only Allah knows their exact number.

**The Glorious Qur'an mentions Muhammad (SAW) and twenty four other Prophets (AS) as follows:-**



1. **Adam (Adam-AS)** is the first human being and the first Prophet in Islam. He is mentioned 25 times in the Qur'an. Muslims recognise Adam's creation by Allah without a mother or a father as more miraculous than the birth of Isa (Jesus-AS) who at least had a mother. Hawwa (Eve), the wife of Adam (AS) was created by Allah from Adam's rib thereby also making her creation more miraculous than the birth of Isa (AS), as she came out of a man, which is very abnormal, while Isa (AS) came out of a woman, which is very normal.

2. **Idris (Enoch-AS)** is mentioned 2 times in the Qur'an. Other than that mention, very little is known about him. He is said to have lived in Babylon, Iraq, and migrated to Egypt and that he invented writing with the pen.

3. **Nuh (Noah-AS)** is mentioned 43 times in the Quran. He is said to be from Kirk, Iraq. He is the Prophet of the famous flood that engulfed the World of his time. After the flood, the Arc (ship) which he built on Allah's command rested on Mount Judi which is located on the Syrian-Turkish border.

4. **Hud (Eber-AS)** is mentioned 7 times in the Qur'an. He is the first Arab Prophet. He was sent to the people of *Aad* in the area known as *Al-Ahqaf*, which is near Hadramaut, Yemen.

5. **Salih (Shela-AS)** is mentioned 9 times in the Qur'an. He was an Arab Prophet sent to the people

of *Thamud* who lived in an area known as *Al-Hijr*, which is located between Hijaz and Tabuk. Today, the place is known as *Madain Salih* in Saudi Arabia and is a UNESCO World Heritage Site.

**6. Ibrahim (Abraham-AS)** is mentioned 69 times in 25 Chapters of the Qur'an. He lived in the city of Ur in the Chaldean Kingdom (eastern Turkey today). He escaped from Ur to Harran, in the north of the Arabian peninsula (in today's Syria) when King Nimrod tried to burn him alive. From Harran he went to Palestine with his wife Sarah. He later moved with his second wife, Hagar, and his son Isma'il to Mecca and left them there at Allah's command and returned to Palestine where he died and was buried in a Hebron Mosque that bears his name.

**7. Is'haq (Isaac-AS)**, one of the sons of Ibrahim (AS) is mentioned 16 times in the Qur'an. He lived with his father in Palestine and died in Hebron. Is'haq (AS) is noted as being the grandfather of the Jews.

**8. Isma'il (Ishmael-AS)**, one of the sons of Ibrahim (AS) is mentioned 12 times in the Qur'an. Ibrahim (AS) visited Isma'il several times in Mecca, and during one of those visits Allah instructed him and his son to rebuild the Holy Ka'aba Mosque in Mecca. Isma'il (AS) died in Mecca and was buried there and is noted as being the grandfather of the Arabs.

9. **Lut (Lot-AS)** is mentioned 17 times in the Qur'an. He is the nephew of Ibrahim (AS). He lived near the southern tip of the Dead Sea in the land of Sodom and Gomorrah. His people were homosexuals and sodomites and his message to them from Allah was to stop homosexuality and sodomy.

10. **Yaqub (Jacob-AS)** was the son of Is'haq (AS) and the grandson of Ibrahim (AS). He is mentioned 16 times in the Qur'an. Yaqub's other name was "Israel", leading to the Arabic term, *Bani Isra'il* (which means Children of Israel) or Israelites.

11. **Yusuf (Joseph-AS)** was the son of Yaqub and is mentioned 17 times in the Qur'an. As a very young man, he was thrown into a Jerusalem well by his brothers from where some merchants picked him up and sold him into slavery in Egypt. He later became a free man and rose to become the Prime Minister to the King of Egypt.

12. **Shuaib (Jethro-AS)** is mentioned 11 times in the Qur'an. He was sent to the people of *Madyan* where Allah instructed them to stop the worshiping of a tree called, *Al-Aykah*, to stop highway robberies and to stop cheating in business dealings.

13. **Ayyub (Job-AS)** is mentioned 4 times in the Qur'an. He is said to have lived in a land close to the Dead Sea and later at Damascus. He was an affluent Prophet whose patience was tested by Allah with poverty and sickness.

His patience has been unparalleled in history. Eventually Allah immensely rewarded him with much more affluence than he had before.

14. **Yunus (Jonah-AS)**, also known as *Dhun-Noon*, is mentioned 4 times in the Qur'an. He lived in Nineveh, close to Mosul, in Iraq. He was so annoyed with his peoples' refusal to accept Allah's message to stop idol worshipping that he left his people before Allah allowed him to do so. He was swallowed by a whale while trying to cross the sea. He miraculously did not die in the whale's belly from where he repented and Allah caused the whale to vomit him alive. He went back to his people in Iraq where all of them repented and believed in Allah.

15. **Dhul-Kifl (Ezekiel-AS)** is mentioned 2 times in the Qur'an. Some scholars say he was the son of Ayyub (AS).

16. **Musa (Moses-AS)** is the most frequently mentioned Prophet in the Qur'an, appearing 136 times. He was sent to the Pharaoh and the people of Egypt who were worshipping the Pharaoh and other idols. His main message was calling the Egyptians to worship Allah and to free the Israelites who they were enslaving. He spoke directly with Allah at Mount Sinai and was given a miraculous stick with which he defeated the Egyptian magicians. He later escaped with the Israelites from Egypt by miraculously crossing the sea that engulfed and killed



the Pharaoh and his people who were pursuing Musa (AS) and the Israelites.

17. **Harun (Aaron-AS)** is mentioned 20 times in the Qur'an. He is the brother of Musa (AS) with whom they carried out the Egyptian mission.

18. **Ilyas (Elijah-AS)** is mentioned 2 times in the Qur'an and he lived in Baalbek together with Yas'a (AS).

19. **Yas'a (Elisha-AS)** is mentioned 2 times in the Qur'an and he lived in Baalbek together with Ilyas (AS).

20. **Dawud (David-AS)** is mentioned in the Quran 16 times. He was a powerful King of Israel who led the Israelites to a famous war and won, and had many miracles.

21. **Suleiman (Solomon-AS)** is mentioned 17 times in the Qur'an and was the son of Dawud (AS). He was the most powerful King in history whose miracles included control over humans, birds, animals and Jinn. The famous Queen of Sheba, Bilqis, visited him in Jerusalem.

22. **Zakariyah (Zechariah-AS)** is mentioned 7 times in the Qur'an. He was a carpenter and the guardian who raised Maryam (Mary), the mother of Isa (AS).

23. **Yahya (John-AS)** is the son of Zakariyah (AS) and is mentioned 5 times in the Qur'an.

24. **Isa (Jesus-AS)** is mentioned in the Qur'an as Isa 25 times, as *Masih* (Messiah) 11 times and as the son of

Maryam (Mary) 23 times. He was born in Bethlehem, Palestine. He is said to have visited Egypt with his mother. He is the last Prophet among the Children of Israel. Islam respects his miraculous birth but considers it as less miraculous than the creation of Adam (AS) by Allah without a mother or a father, since Isa (AS) at least had a mother. Hawwa (Eve), the wife of Adam (AS) was created by Allah from Adam's rib thereby also making her creation more miraculous than the birth of Isa (AS) as she came out of a man, which is very abnormal, while Isa (AS) came out of a woman, which is very normal.

**The Glorious Qur'an also mentions other persons of standing, who have not been specifically given the Prophetic status as follows:-**

1. **Kaleb (Caleb)**, is mentioned in Chapter 5:20-26 of the Qur'an.
2. **Dhul-Qarnayn**: Some scholars identify his mention in the Qur'an as a prediction on Alexander the Great or Cyrus the Great.
3. **Imran (Joachim)**: "The Family of Imran" (*Ali Imran*) is the 3<sup>rd</sup> Chapter of the Qur'an. *Imran* is sometimes considered as the Arabic name for the Biblical figure, *Amram*, the father of Musa (AS) and Harun (AS) and is regarded as being the ancestor of Maryam and Isa (AS).
4. **Khidir**: The Qur'an also mentions the mysterious Khidir. He is sometimes identified as Melchizedek who

is the figure that Musa (AS) accompanies on a journey. Most Muslim scholars regard him as a great *Wali* (Saint), while some see him as a Prophet. The Arabic word, *Wali*, is commonly translated into English as “Saint”. However, the *Wali* in Islam does not fit the Christian tradition of Sainthood. A key difference is that the *Wali* has an extremely high status close to that of a Prophet and he continues teaching what a Prophet of Allah taught without changes.

- 5.**Luqman:** The Qur’an mentions Luqman in the Chapter named after him, but does not clearly identify him as a Prophet. Most Muslim scholars view Luqman as a great *Wali* (Saint) but not as a Prophet. However, some Muslim scholars regard him as a Prophet.
- 6.**Maryam (Mary):** The Qur’an mentions Maryam, the mother of Isa (AS), severally in the Qur’an; however, she has not been identified in it as a Prophet. Islamic belief regards her as one of the holiest women in history, but not as a Prophet.
- 7.**Three Persons of the Town:** The Qur’an mentions three unnamed persons, who were sent to the same town, in Chapter 36.
- 8.**Talut (Saul):** The Qur’an mentions him as a divinely appointed King but not as a Prophet.
- 9.**Sons of Yaqub (Jacob):** These are the ten brothers of Yusuf (AS) who are not considered to be Prophets

because of their behaviour towards Yusuf (AS) and the lies they told their father about Yusuf's death. However, their repentance and subsequent re-union with Yusuf (AS), their continued worship of Allah (SWT), their being the sons of Prophet Yaqub (AS) and brothers and companions of Prophet Yusuf (AS); gives them some very high levels of respect.

**10.Azar (Terah):** Mentioned in Chapter 6:74 of the Qur'an.



## CHAPTER FOUR

### BELIEF IN THE PROPHETS OF ALLAH

A unique aspect of Islamic belief in Prophethood is that Muslims believe in and respect all the Prophets and Messengers of Allah with no exceptions. Islam emphasises that all the Prophets and Messengers of Allah came for the same purpose, which is to give guidance to mankind on all matters of life and death as ordained by Allah (SWT).

Islam is the only divinely recognised Religion in the World that institutes the belief in all the Prophets and Messengers of Allah as an article of Faith. While Jews reject Isa (AS) and Muhammad (SAW); and Christians reject Muhammad (SAW); Muslims accept all the three and the multitudes of others as Prophets of Allah who brought guidance to mankind. The belief in all the Prophets of Allah is enjoined upon all Muslims by Allah (SWT) in the Glorious Qur'an where Allah says,

قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ  
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

*(You Muslims should) Say, “We believe in Allah and that which has been sent down (from Him) to us and that which*

*has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Is'haq (Isaac), Yaqub (Jacob), and to Al-Asbat (the twelve sons of Yaqub), and that which has been given to Musa (Moses) and Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (ourselves in Islam).” (Qur'an 2:136)*

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ؕ وَقَالُوا  
سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

*The Messenger (Muhammad) believes in what has been sent down to Him from his Lord; and (so do) the believers. Each one believes in Allah, His Angels, His Books and His Messengers. They (Muslims) say, “We make no distinction between one another of His Messengers”; and they say, “We hear, and we obey. (We seek) Your Forgiveness, Our Lord, and to You (everyone) shall return”. (Qur'an 2:285)*

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن  
لَّمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِغَايَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ  
فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

*And, indeed We (Allah) have sent Messengers before you (O Muhammad); of some of them We have related to you their story and of some we have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost. (Qur'an 40:78)*

**It should however be noted that,** Islam profoundly teaches and Muslims firmly believe that the final Prophet of Allah is the Prophet of Islam, Muhammad (SAW), and there will be no other Prophet or Messenger of Allah after him.

To appreciate this fact, one must understand that the teachings of the last Prophet, Muhammad (SAW), are preserved in original language and in original form; that is in the Glorious Qur'an. Therefore there is no need for another Prophet. In the case of earlier Prophets (AS), their scriptures were lost or their messages were corrupted to the point that truth was hardly distinguishable from falsehood. This is the import of Islam's total belief in Prophet Muhammad (SAW) as the "seal of Prophethood" from Allah (SWT).

## **CHAPTER FIVE**

### **THE DIVINE BOOKS OF ALLAH**

Muslims believe that Allah has sent guidance through His Prophets and Messengers several of whom brought Books of Revelation. The revealed books are the records of what Allah told the various Prophets in the forms of Laws, rules and regulation that guide human codes of conducts in Worldly life and the consequences of all human actions in the Hereafter.

The belief in all the **authentic** revealed Books of Allah is one of the articles of Islamic Faith. In Islam, the Glorious Quran is the final and only Holy Scripture that was memorised and recorded in writing during the life time of the Prophet who brought the Book, Muhammad (SAW). Muslims believe in the original Books of Judaism and Christianity, but doubt those in existence today due to their not having been documented during the life times of their Prophets and due to their being corrupted and adulterated by their various composers and subsequent editors.

**The following are the Scriptures mentioned in the Qur'an that were revealed to the various Prophets of Allah (SWT):-**

1. **Tawrat (Torah):** The Tawrat (Torah) was revealed to Musa (AS). But Muslims believe that the current Pentateuch has suffered corruption, alteration and



editing over the years. Musa (AS) and his brother Harun (AS) used the Tawrat to preach Allah's message to the Children of Israel.

2. **Zabur (Psalms):** The Zabur was revealed to Dawud (AS). Some Muslim scholars have often understood the Psalms to be the "Holy Songs of Praise" as the root word of "zabur" in Arabic relates to songs or music. Many portions of the current "Psalms of David" are believed by many Muslim scholars not to have been divinely revealed.
3. **Injil (Gospel):** The Injil (Gospel) was revealed to Isa (AS). Muslims believe that the Injil was the Book that contains the message that Isa (AS) was divinely inspired with and with which he preached to the Children of Israel. Muslims believe that the current "New Testament" of the Bible is not divinely revealed but rather a document of the life and times of Isa (AS), as written by his various contemporaries, disciples and companions. Even though the New Testament seems to contain some portions of Isa's (AS) teachings, Muslims believe that it does not represent the original Injil.
4. **Suhuf Ibrahim (Scrolls of Abraham):** The Qur'an mentions the Scrolls as the "Books of Ibrahim (AS)". The Scrolls are believed to have been one of the earliest bodies of divine scripture, which were later used by Isma'il (AS) and his brother Is'haq (AS). Although

usually referred to as “scrolls”, many Arabic translators have translated the Arabic “suhuf” as “Books”. The Scrolls of Ibrahim are considered by Muslims as having been completely lost and therefore no more in existence.

5. **Suhuf Musa (Scrolls of Moses):** These Scrolls, containing some revelations to Musa (AS), were perhaps written down later by Musa (AS) and his brother Harun (AS). The Scrolls are understood by Muslims not to refer to the Tawrat (Torah) but to revelations aside from the Tawrat, which are now lost.
6. **Qur'an:** Muslims recognise the Qur'an as the last revelation from Allah (SWT) to humanity through Prophet Muhammad (SAW) who the Qur'an describes as, “the seal of Prophethood”. The Qur'an is the only surviving Holy Scripture from Allah that was both memorised and recorded in writing by thousands of believers during the life time of the Prophet who brought the Book, Muhammad (SAW); and it is still intact without any interpolations. The Quran contains 114 chapters of varying lengths, with interspersed themes describing Allah's nature and attributes, guidance for worship and for daily living, stories from history and their moral messages, inspiration for the reward of Paradise for believers, and warnings for the punishment of Hell for disbelievers.

## **CHAPTER SIX**

### **YUSUF’S ANCESTRY AND BIRTH**

Prophet Yusuf (AS) was from a noble family of famous Prophets. He was the son of Prophet Yaqub (Jacob-AS), who was the son of Prophet Is’haq (Isaac-AS), who was the son of Prophet Ibrahim (Abraham-AS).

Most literature on the chronology and datelines of Prophets show that Yusuf (AS) was born in the 16<sup>th</sup> Century BC in the land of Canaan of the Persian Empire in today’s Palestine. He is known in Judaist and Christian religious Books and literature as Joseph, the son of Jacob, the grandson of Isaac, the great-grandson of Abraham.

According to the famous Muslim scholar and author of several Islamic books including an elaborate commentary on the Glorious Qur’an, Iman Abdul-Fida Isma’il Ibn Kathir, Prophet Yaqub (AS) had twelve sons who were the progenitors of the twelve tribes of the Israelites; and the most noble, the most exalted and the greatest of them was Prophet Yusuf (AS).

Prophet Yusuf’s greatest miracle as a Prophet of Allah was his ability to interpret every type of dream with absolute precision as all his interpretations would come to materialise. Indeed, the elaborate rendition of his story in the Glorious Qur’an begins with a dream he had as a boy, in the middle of the story is his accurate interpretation of

the Egyptian King's dream and at the end of the story is the actualisation of the dream he had as a boy.

Imam Muhammad Ibn Jarir At-Tabari provides details and commentary of the Qur'an narrative in his Chapter on Yusuf (AS) relaying the opinions of well-known Muslim scholars.

At-Tabari's commentary first introduced the physical beauty of Yusuf (AS) and his mother Raheel or Rahilah (Rachael), in fact they were said to be more beautiful than any other human being. His father, Yaqub (AS), gave out the infant Yusuf to his elder sister to be raised. At-Tabari comments that there was no greater love than what Yusuf's aunt felt for him as she had raised him as her own biological son; and she was very reluctant to give him back to Yaqub (AS) and kept him until her death. Yaqub (AS) clearly loves and favours Yusuf (who is child number eleven) more than any of his children, seconded by Binyamin (Benjamin, the last child and incidentally the only maternal brother of Yusuf).

It is hard to find several sources that consistently agree on the actual dates of the life and times of Yusuf (AS). However, according to Ibn Ashur, in his book, *Interpretation of the Qur'an*, under the commentary of Verses 1-4 of Surat Yusuf, Yusuf (AS) was taken to Egypt in 1729 BC, he became the Chief Minister when he was thirty years old and he died in 1635 BC.

Scholars however seem to generally agree that Yusuf (AS) opened the gates for the Jewish descendants of Ibrahim (AS) to find their ways to Egypt. Yusuf (AS) is recognised as the founder of the Israelites movement to Egypt, all of who settled there in peace. But as centuries passed by, the later Pharaohs of Egypt subjected the Jews to slavery which led to the story of Musa (Moses-AS) and Harun (Aaron-AS) and the famous Exodus from Egypt to Israel.

## CHAPTER SEVEN

### THE REVELATION IN THE QUR'AN OF THE STORY OF PROPHET YUSUF (AS)

Chapter 12 (Twelve) of the Glorious Qur'an titled, *Surat Yusuf* (The Chapter of Yusuf), gives a most detailed and a most fascinating story of Prophet Yusuf (AS). The details and rendition of the story in the Glorious Qur'an is by far more detailed and more explanatory than the one contained in the Holy Bible or in any other religious or even history book.

It is related that the Jews resident in Medina wanted to test how genuine the Prophethood of Muhammad (SAW) is, so they asked him to narrate to them the story of one of their founding Prophets, Yusuf (Joseph-AS). They did this knowing full well that the story of Yusuf (AS) had been distorted in parts and marred in others with interpolation and exclusions. They thought Prophet Muhammad (SAW) would never succeed in their challenge. In response, Allah (SWT) revealed to Prophet Muhammad (SAW) the whole story of Prophet Yusuf (AS) in a much careful detail than it was in their Holy Book, the Tawrat. Allah (SWT) states in the Qur'an that,

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ

وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

*We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Quran. And before this (Divine Inspiration), you were among those who knew nothing about it. (Quran 12:3)*

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ ءَاتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا

*Thus We relate to you (Muhammad) some information of what happened before; and indeed We have given you from Us a Reminder (Qur'an). (Qur'an 20:99)*



## CHAPTER EIGHT

### YUSUF’S GREAT DREAM AND THE SUBSEQUENT CONSPIRACY AGAINST HIM

#### The Great Dream

The very young Yusuf had a pleasant dream which he narrated to his father Prophet Yaqub (AS). Allah says:-

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

*When Yusuf said to his father, “O my father; verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me” (Qur’an 12:4)*

The father, Prophet Yaqub (AS) was the grandson of Prophet Ibrahim (AS), therefore his face lit up with joy, as he remembers the prophesy of Ibrahim (AS) that one his descendents shall soon become a shining light to humanity. However, the father was well aware of the jealousy of Yusuf’s ten paternal brothers, so he warned him against telling his dream to them. Allah states this as follows:-

قَالَ يَبْنَىٰ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ  
الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَلِكَ تَجْتَبِيكَ رَبُّكَ

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

*He (the father) said: "O My son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Satan is to man an open enemy! Thus will Your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on You and on the offsprings of Yaqub, as He perfected it on your fathers, Ibrahim and Is'haq, aforetime! Verily, your Lord is All-Knowing, All-Wise". (Qur'an 12:5-6)*

### **The Conspiracy Against Yusuf (AS)**

Yusuf (AS) was very handsome and had a gentle temperament. He was respectful, kind and considerate. His maternal brother Binyamin (Benjamin) was equally pleasant. Both were from the same mother, Raheel or Rahilah (Rachel).

Because of their refined qualities, the father loved the two more than his other ten children, and would not let them out of his sight. In order to protect them from the evil machinations of the other children, the father always kept them busy with work in the house.

In spite of Yusuf (AS) not having told his brothers about his dream, the hatred they have made them to sit and conspire against him. It was suggested that they should either kill Yusuf (AS) or banish him to a far away land. However, Yahudha (Judah), the eldest among them, summed up the discussion by saying that there was no need to kill him when all they wanted was to get rid of him. They should just throw him into the famous well by the main caravan road and he will be picked up by a passing caravan. Allah (SWT) relates this conspiracy discussion thus:-

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا وَخْنُ عَصَبَةٍ إِنَّ أَبَانَا  
لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ  
وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِنْهُمْ  
لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهُ فِي غَيَّبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ  
كُنْتُمْ فَاعِلِينَ

*When they said: "Truly, Yusuf and his brother (Binyamin) are loved more by our father than we, but we are 'Usbah (a strong group). Really, our father is in a plain error. Kill Yusuf or cast him out to some (other) land, so that the*

*favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)”. One from among them said, “Kill not Yusuf, but if you must do something, throw him down into the bottom of a well, he will be picked up by some caravan of travellers”. (Qur’an 12:8-10)*

They concurred that their most senior brother’s option of throwing Yusuf (AS) into the caravan well is the best. Therefore their next move was to deceive their father into letting Yusuf go out with them for herding their livestock in the bush the following day. Allah relates this aspect by saying,

قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِيحُونَ ﴿١١﴾  
أَرْسَلَهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي  
لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ  
غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا  
لَّخَسِرُونَ

*They said: “O our father! Why do you not trust us with Yusuf, when we are indeed his well wishers? Send him with us tomorrow to enjoy himself and play, and verily we*

*will take care of him". He (Yaqub) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him". They said: "If a wolf devours him, while we are Usbah (a strong group) (to guard him), then surely we are the losers". (Qur'an 12:11-14)*

## CHAPTER NINE

### THROWING YUSUF (AS) INTO THE WELL

The brothers somehow succeeded in coaxing their father to allow Yusuf (AS) to go out to the bush for livestock herding with them. On leaving home, they herded the livestock a little and then went to the well, as they had planned, on the pretext of drinking water and watering their animals. One of them put his arms around Yusuf (AS) and held him tightly. Startled by this unusual behaviour, Yusuf (AS) struggled to free himself as more brothers rushed to hold him. One of them removed his shirt and some more joined the others in lifting him up and casting him into the deep well. His piteous pleas made no difference to their cruel hearts, as they threw him into the well. Allah made his landing on the water a soft and comfortable one and made him to cling to a rock outcrop inside the well. Allah (SWT) then revealed to him that he was safe and should not worry or fear, for he would meet his brothers again someday to remind them of what they had done. Allah says,

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَّبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ

لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

*So, when they took him (Yusuf) away, they all agreed to throw him down to the bottom of the well, and We inspired*

*in him that, “Indeed, you shall (one day) inform them of this their affair, when they know (you) not”. (Qur’an 12:15)*

Yusuf’s brothers, with mission accomplished, killed one of their sheep and soaked Yusuf’s shirt (which they removed just before casting him into the well) in its blood. They then swore to an oath of secrecy, that none of them should ever disclose their bad deed to a third party. They stayed in the bush until night fall, and then they went home to tell their father that Yusuf has been killed and eaten up by a wolf as they went out racing against each other leaving Yusuf alone with their belongings. All the ten of them were crying when they arrived home. Allah says,

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ

وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ الذِّئْبُ <sup>ط</sup> وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا

وَلَوْ كُنَّا صَادِقِينَ

*And they came to their father in the early part of the night weeping. They said: “O Our father! We went racing with one another, and left Yusuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth”. (Qur’an 12:16-17)*



Their father did not believe them and as a Prophet of Allah himself, he had premonition of what had happened and knew that Yusuf (AS) is alive and that Allah shall one day blow up their evil deeds and bring his beloved son back to him. They then brought out the blood-stained shirt of Yusuf (AS) and gave it to their father. The father held the blood-stained shirt in his hands, spread it out and remarked, *“What a merciful wolf! It ate up my beloved son without tearing his shirt!”* Their faces turned red when he demanded for more explanation, but they simply continued to swear by Allah that they were telling the truth. Their father says that he has left everything to Allah, Whose help he enlists in the matter. Allah states that,

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا  
فَصَبِّرْ ۖ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

*And they brought his (Yusuf’s) shirt stained with false blood. He (their father) said: “Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (alone) Whose help can be sought against that which you assert” (Qur’an 12:16-18)*

## **CHAPTER TEN**

### **YUSUF PICKED UP FROM THE WELL AND SOLD INTO SLAVERY IN EGYPT**

#### **Yusuf Picked Up From The Well**

In the dark well, Yusuf (AS) managed to find a stone outcrop to hold onto. Around him were total darkness and absolute silence. As a selected man of Allah, he began to pray earnestly, pleading to Allah for salvation and handing over all affairs to Him. This he did as he knew that his Creator was testing him with this misfortune in order to infuse in him the spirit of patience and courage in preparation for the task of Prophethood ahead. He therefore surrendered himself to the will of his Lord.

Then came a merchants' caravan on its way to Egypt. As usual, the caravan halted at the famous well for water and the man whose duty it was to draw water for the caravan whenever they stop at any well for water was sent to draw water from that particular well. The man lowered his bucket into the well to draw up the water and Yusuf (AS) grabbed hold of it before it could land in the water. As the man began to haul the bucket up, thinking that it contained water, he felt the load unusually heavy, so he peeped into the well. What he saw shocked him; a young boy was clinging to the rope! His shock turned into a scare, but as merchants who traversed lands on foot in those days were normally courageous, he held the rope tightly and shouted

to his friends to come and see what he saw and give him a helping hand to draw up the young man. His companions rushed to the well and helped him to pull out the boy.

Standing before them was a healthy, handsome youth. They took him along to Egypt, far away from his beloved homeland of Canaan, Palestine, in order to sell him off at the slave market.

### **Yusuf Sold Into Slavery**

The caravan arrived at the Capital City of Egypt where the news spread all over the City that an unusually handsome young slave was on sale. People gathered by their hundreds at the slave market. Some of them were spectators while others were bidders. Eventually, the Al-Aziz, the Chief Minister of Egypt, who is second in command to the King, purchased Yusuf (AS) at a paltry sum and took him to his mansion. Allah says,

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ<sup>ط</sup> قَالَ يَبْشَىٰ هَٰذَا

غُلَامٌ<sup>ج</sup> وَأَسْرُوهُ<sup>ج</sup> بَضْعَةً<sup>ج</sup> وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ

بِثَمَنِ<sup>ج</sup> نَحْسٍ<sup>ج</sup> دَرَاهِمَ<sup>ج</sup> مَعْدُودَةٍ<sup>ج</sup> وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

*And there came a caravan of travellers; they sent the one who draws water for them (to the well), and he let down his bucket. He said: "What good news! Here is a boy". So*

*they hid him (Yusuf) as merchandise (a slave). And Allah was the All-Knower of what they did. And they sold him for a low price - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him as insignificant. (Qur'an 12:19-20)*

Allah cast love for Yusuf (AS) in the heart of the Al-Aziz, who immediately ordered that the young boy should be made comfortable and be treated like a son. Allah says,

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

*And he (the man) from Egypt who bought him, said to his wife: “Make his stay comfortable, may be he will profit us or we shall adopt him as a son”... (Qur'an 12:21)*

In turn, the Al-Aziz admonished the young boy to behave well and not to abuse the trust the household has in him. Yusuf (AS) thanked him, and promised to be loyal. He then felt at ease, for at last he was sheltered and would be well cared for. He thanked Allah for this bounty as not so long ago he had been cast into a deep and dark well with no hope of ever coming out alive. Next he was rescued and then enslaved; and now he was moving freely in a luxurious mansion with enough of everything for a comfortable life. However, his heart was aching and

longing for his father, his mother and maternal brother Binyamin.

Yusuf (AS) was made the personal attendant to the Chief Minister's wife, Zulaikha. He was obedient and ever-obliging. With his pleasant manners and charming behaviour, he won everybody's heart. His handsomeness became the talk of the town. People referred to him as the most attractive man they had ever seen. The purity of his inner soul and his heart showed on his face, increasing his beauty. The prettiest of maidens from the richest of families nursed the ambition to possess him; but he was always chaste, humble and polite. Thus he stayed for years up to the attainment of his full manhood when he was ordained as a Prophet by Allah (SWT). Allah says,

... وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ

الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا

يَعْلَمُونَ ﴿١١﴾ وَلَمَّا بَلَغَ أَشُدَّهُۥ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَلِكَ

نَجْزِي الْمُحْسِنِينَ

*... Thus did we establish Yusuf in the land, that we might teach him the interpretation of stories (dreams). And Allah has full power and control over His affairs, but most of the*

*people know not. And when he (Yusuf) attained his full manhood, we gave him wisdom and knowledge (Prophethood). Thus do We reward the doers of good. (Qur'an 12:21-22)*

Yusuf (AS) is now ordained as a Prophet and thus continued living as a Prophet, the kind of living he had been practicing since his childhood. Now he has been granted more wisdom in handling human affairs; and more knowledge of the does and don'ts of life. He has been given the art of conversation, captivating those who heard him. He was given nobility and self restraint, which made him an irresistible personality. Above all, he was given the power to interpret dreams in such a way as to make his interpretations always come to materialise. His master soon understood that Yusuf (AS) was the most honest, straightforward and noble person he had ever met in his life. Therefore, he placed him in charge of his household matters and honoured him with the status of a biological son.

## CHAPTER ELEVEN

### MACHINATIONS OF THE CHIEF MINISTER'S WIFE

With matters stabilising and life going on smoothly for a number of years, Yusuf (AS) was suddenly confronted with another trial. The Chief Minister's wife, Zulaikha, could not resist the extremely handsome young man and her obsession with him caused her sleepless nights. She fell deeply in love with him and as she was not a wayward woman, she resisted the temptation to seduce him for some time. By all accounts, she must have been a very pretty and intelligent lady, or why would the Chief Minister have chosen her of all the pretty women in the Kingdom and beyond? Although she bore no child for the Chief Minister, he did not take another wife, as he loved her passionately and cared for her wonderfully. Satan suddenly pushed her temptation to a very high level, so she violently seduced Yusuf (AS). Allah says,

وَرَوَدَتْهُ الْمَتَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۚ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٢﴾ وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

*And she, in whose house he was, sought to seduce him from his true self (to do an evil act); she closed the doors*



*and said: “come on, O you (dear one)”. He said: “Allah forbid! Truly he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the wrong and evil doers will never be successful”. And indeed she did desire him and he would have inclined to her desire had he not seen the evidence of his Lord (Allah). Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen and purified servants. (Qur’an 12:23-24)*

Yusuf (AS) ran to the door to escape and she ran after him and caught hold of his shirt from behind and like a drowning person clinging to a boat; he wanted to wriggle himself out. In her tugging, she tore his shirt and held the torn piece in her hand as they reached the door together. As Yusuf (AS) opened the door, they suddenly saw the Al-Aziz and Zulaikha’s cousin standing in front of them. Zulaikha immediately changed into anger, and, showing the torn piece of the shirt in her hand, told her husband that Yusuf seduced and molested her. Allah says,

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۚ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾ قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٤﴾ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ

وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ  
 كَيْدِكُنَّ ۚ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي  
 لِذَنْبِكِ ۚ إِنَّكَ كُنتِ مِنَ الْخَاطِئِينَ

*So they both raced each other to the door, and she tore his shirt from the back. They both found her master (husband) by the door. She (Zulaikha) said (to her husband): “What is the (fitting) punishment for one who formed an evil design against your wife, but (for) prison or a grievous chastisement?” He (Yusuf) said: “It was she who sought to seduce me from my (true) self”. And one of her household (her cousin) saw (this) and bore witness, (thus):- “If it be that his shirt is torn from the front, then is her tale true, and he is a liar! But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!” So when his shirt was seen to be torn at the back, (her husband) said: “Behold! It is the evil machination of you women! Truly, mighty is your evil machination! O Yusuf, pass this over (accept our apology)! (O woman), ask forgiveness for your sin, for truly you have been at fault!” (Qur’an 12:25-29)*

## CHAPTER TWELVE

### THE LAVISH BANQUET BY THE AL-AZIZ'S WIFE

An incident like this cannot remain a secret in such a majestic house that has very many servants and receives regular visitors, therefore, the story of the seduction spread like wild fire. Women began to see her behaviour as scandalous and the gossip spread that, *“The wife of Al-Aziz is seeking to seduce her young slave man, indeed she loves him violently; verily, we see her in plain error”*.

Naturally their gossip distressed Zulaikha even though she honestly believed that no woman can resist the temptation to seduce a young man as handsome as Yusuf (AS). To prove her helplessness, she planned to subject the women to the same temptation she faced, so she invited them to a lavish banquet. The banquet began and etiquette demanded that the ladies should not mention the topic of Yusuf (AS), so none of them mentioned it. They were therefore shocked when Zulaikha opened the topic herself by saying, *“I have heard of those who say I have fallen in love with the young Hebrew servant of ours, named Yusuf”*. Dead silence fell on the banquet hall. At once all the guests' hands stopped pouring the lavish food into their mouths and all eyes fell on the Chief Minister's wife. She continued, *“I admit that he is a very charming fellow. I do not deny that I love him. I have loved him since his first arrival into this house as a slave”*.

The confession of the chief minister's wife removed the tension that pervaded the hall among the ladies. After finishing their meals, the guests began cutting their fruits with the very sharp knives Zulaikha deliberately provided. At that very moment, she summoned Yusuf (AS) to make his appearance before the ladies. He entered the hall gracefully, with his gaze lowered. Zulaikha called him by his name and he raised-up his head. His face was radiating with full angelic beauty. It reflected complete innocence, so much so that one could see and feel the peace of mind that is in his soul. His well trimmed body was cute and reflected every woman's desire! The lady guests were so astonished and dumbfounded. They fixed their eyes on him and forgot to stop cutting the fruits as they continued slicing them! The women's minds and eyes were so glued to Yusuf's face and body that they began to cut their palms with the sharp knives given to them in an absent minded manner without feeling the pains!

Zulaikha's plan to shave-off her shame by getting the wives of the city's great men involved paid-off, as the presence of Yusuf (AS) at that banquet captivated the attention of all the ladies present! Allah relates the scene of the banquet as follows:-

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا

حُبًّا ۗ إِنَّا لَنَرْنَهَا فِي ضَلَالٍ مُّبِينٍ ﴿٥٨﴾ فَأَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ<sup>ط</sup>  
فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا  
مَلَكٌ كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ<sup>ط</sup> وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ<sup>ط</sup>  
فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَكُونَنَّ وَلِيكُونَا مِّنَ الصَّاغِرِينَ<sup>ط</sup>

*And the women in the city said: "The wife of Al-Aziz is seeking to seduce her (slave) young man, indeed she loves Him violently. Verily we see her in plain error". So when she heard of their accusation, she sent for them and prepared a banquet for them. She gave each one of them a knife (to cut the fruits with), and she said (to Yusuf): "Come out before them". Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah! This is no man! This is none other than a Noble Angel!" She (Zulaikha) said: "This is he (the young man) about whom you did blame me (for his love), and (certainly) I did seek to seduce him, but he refused. And now if he refuses to obey my order (to love me), he shall certainly be cast into prison, and will be one of those who are disgraced". (Qur'an 12:30-32)*

## **CHAPTER THIRTEEN**

### **PROPHET YUSUF (AS) SENT TO PRISON**

When the invited ladies dispersed to their various homes in bewilderment of the unparalleled beauty of Yusuf (AS), the Chief Minister's wife felt some relief that at least the women shall give her some respite for her lustful action. However, her love for the young man suddenly multiplied multifold! In addition, the husbands of the women invited to the banquet and of those who have heard the story of how handsome Yusuf (AS) was, became jittery as their wives had nothing else to discuss and gossip about except on the "angelic Yusuf!" Women upon women could not hide their stupid jealousy of Zulaikha who they see as being so fortunate as to be dwelling in the same house with such a beauty!

Prophet Yusuf (AS) was thrown into sadness for the multitude of advances he was receiving from a retinue of married and unmarried women who feel they are beautiful enough for the pretty young man. Indeed, he was particularly scared with a remark Zulaikha made at the banquet, when she stated that,

*"This is the one for whom I have been blamed. I do not deny that I tempted him. All of you have also been enchanted by Yusuf, and see what has happened to your hands. Would any of you swear that she does not wish in her heart to have him as her lover? Yes, I love him and I*

*have tempted him, and if he does not do what I want of him he shall be imprisoned”.*

Yusuf (AS) therefore went into his room and raised his hands in prayers and beseeched Allah (SWT) to send him to prison and save him from further seduction torment by the Al-Aziz’s wife. Allah doesn’t ignore the prayers of His Prophets, so He answered Yusuf’s prayer with dispatch. Suddenly, Zulaikha lobbied and convinced her husband that the only way to save her honour was to send Yusuf (AS) to prison; otherwise she would not be able to control herself or to safeguard his prestige.

The Chief Minister knew that Yusuf (AS) was absolutely innocent, that he was a young man of honour, a loyal servant, and he loved him very much for these and for his other honourable qualities. It was not an easy decision for him to send an innocent young man to jail.

However, he was left with no choice. He reasoned that Yusuf’s honour would also be safeguarded if he was kept out of Zulaikha’s and other women’s sights. Therefore, with a heavy heart, the Al-Aziz sent Yusuf (AS) to prison. Allah says,

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ <sup>ص</sup> وَإِلَّا تَصْرِفْ عَنِّي  
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣١﴾ فَاسْتَجَابَ لَهُ رَبُّهُ



فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَأَ لَهُمْ مِنْ

بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَ جُنْدُهُ حَتَّىٰ حِينٍ

*He (Yusuf) said (in prayer): “O My Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and thereby be among those who are ignorant (and commit sins)”. So his Lord (Allah) answered his invocation and turned away their plot from him. Verily, He (Allah) is the All-Hearer, the All-Knower. Then it appeared to them, (that even) after they had seen the proofs (of his innocence), to send him to prison for some time. (Qur’an 12:33-35)*

## **CHAPTER FOURTEEN**

### **THE POWER TO INTERPRET DREAMS**

As a Prophet of Allah, Yusuf (AS) used his several years' stay in prison to develop friendly relations with the prisoners and to preach to them to stop worshipping several idols and embrace the worship of One God-Allah. He equally tried to reform the prisoners by imbining in them the culture of honesty, sincerity, love for one another and living upright lives devoid of criminality. The prisoners were greatly impressed by his personality and respected him a lot leading to many of them leaving the prison fully reformed and worshippers of One God as Yusuf (AS) taught them.

During this stay in prison Allah (SWT) blessed Prophet Yusuf (AS) with an extraordinary gift; the ability to accurately interpret dreams. One event concerns two royal servants who were imprisoned the same day with Yusuf (AS) for attempting to poison the food of the King and his family. One of them was the cupbearer to the King and the other was the King's cook. The two prisoners sensed that Yusuf (AS) was not an ordinary prisoner, for an aura of piety glowed in him. Both of them had dreams that they were anxious to have interpreted. The King's cook dreamt that he stood in a place with bread on his head and two birds were eating the bread. The cupbearer dreamt that he was pressing some wine. The two prisoners told Yusuf

(AS) of their dreams and asked him to tell them their meanings.

When the two royal prisoners approached him for the interpretation of their dreams, the Prophet in him saw an opportunity to preach to these high profile prisoners with a view to making them repentant and hoping that, when they are released, they will extend their new belief to the multitude of palace visitors they daily meet. This is particularly to the one of them who was destined to return to the service of the palace. After preaching to them, Yusuf (AS) told the cook the unfortunate meaning of his dream, which is that he will be crucified and birds shall be eating his brain, depicting the bread the birds were eating in his dream. The cupbearer had a pleasant interpretation as he was told that he would return to the palace and shall continue to serve the King with some wine. Yusuf (AS) also asked the cupbearer to mention him to the King and to say that there is an innocent person called “Yusuf” in prison and that the King should order for his release.

The interpretation of the two dreams materialised, as the cook was crucified and the cupbearer returned to the palace where he continued to serve the King. After the cupbearer returned to service, Satan made him forget to mention Yusuf (AS) to the King, therefore, Yusuf (AS) remained in prison for a few more years, patiently and

with full submission of his affairs to Allah (SWT).  
Almighty Allah narrated this prison episode as follows:-

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ <sup>ط</sup> قَالَ أَحَدُهُمَا إِنِّي أَرْنِي أَعَصِرُ خَمْراً <sup>ط</sup>  
وَقَالَ الْآخَرُ إِنِّي أَرْنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ <sup>ط</sup>  
نَبَّيْنَا بِتَأْوِيلِهِ <sup>ط</sup> إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا يَأْتِيكُمَا  
طَعَامٌ تُرْزَقَانِهِ <sup>ط</sup> إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ <sup>ج</sup> قَبْلَ أَنْ يَأْتِيَكُمَا <sup>ج</sup> ذَٰلِكُمَا مِمَّا  
عَلَّمَنِي رَبِّي <sup>ج</sup> إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ  
كَافِرُونَ ﴿٣٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ <sup>ج</sup> مَا  
كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ <sup>ج</sup> ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا  
وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ يَصْلَحِجِي  
السِّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا  
تَعْبُدُونَ مِنْ دُونِهِ <sup>ط</sup> إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ <sup>ط</sup> مَا  
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ <sup>ج</sup> إِنْ الْحُكْمُ إِلَّا لِلَّهِ <sup>ج</sup> أَمَرَ أَلاَّ تَعْبُدُوا إِلَّا إِيَّاهُ <sup>ج</sup>

ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾  
 يَصْحَبِي السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ  
 فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ  
 تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ  
 رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ ۖ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

*And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine". The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof". (They said): "Inform us of the interpretation of this. Verily, we think you are one of those doers of good".*

*He said (to the two prisoners): "Before any food comes to feed each of you, I will surely reveal to you the truth and meaning (of your dreams). This is of that which my Lord (Allah) has taught me. "Verily, I have abandoned the religion of a people who believe not in Allah and are disbelievers in the Hereafter. And I have followed the religion of my fathers, Ibrahim, Is'haq, and Yaqub and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but*

*most people are not thankful (i.e. they neither believe in Allah nor worship Him). O two companions of the prison! Are many different lords (gods) better; or Allah, the One, the Irresistible? You do not worship besides Him but only names (idols) which you have named, you and your fathers, for which Allah has sent down no authority (for you to do so). The command is for (the worship of) none but Allah. He has commanded that you worship none but Him, that is the (true) Straight Religion, but most people know not.*

*"O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (King) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did enquire". And he said to the one whom he knew to be saved: "Mention me to your lord (your King, so as to get me out of the prison)". But Satan made him (the freed man) to forget to mention it to his lord (the King). So, (Yusuf) stayed in prison a few (more) years. (Qur'an 12:36-42)*

## **CHAPTER FIFTEEN**

### **WHO WAS THE KING (NOT PHARAOH) AT THE TIME OF PROPHET YUSUF (AS)?**

The Glorious Qur'an called the ruler of Egypt during the time of Prophet Yusuf (Joseph-AS) as the KING and the ruler of Egypt during the time of Prophet Musa (Moses-AS) as the PHARAOH.

As at the time of the revelation of the Glorious Qur'an, the Holy Bible existed and was serving Judaists and Christians for several centuries in the form of the Tawrat (Torah of Moses), Zabur (Psalms of David) and Injil (Gospel of Jesus). However, the Holy Bible called all the rulers of Egypt, from the first dynasty to the last, as PHARAOHS without making any distinction as is found in the Glorious Qur'an. This distinction is very important to note when the recent available facts on it are considered.

Modern scientific, archaeological and historical evidences have now proven that all the rulers of Egypt in the Old Kingdom, 3150-1569 BC (that is up to the time of Prophet Yusuf-AS) were called KINGS. While the title of PHARAOH started to be used from the New Kingdom, 1570-1069 BC (that includes the time of Prophet Musa-AS). So the distinction by the Qur'an that was made over 1,400 years ago has proven to be one of the miracles of the Divine Book! These facts are referenced from various sources including the famous Ancient History

Encyclopaedia online and from the respected Encyclopaedia Britannica online.

The Ancient History Encyclopaedia, for example, under the definition of the word PHARAOH, by Joshua D. Mark (a Professor of Philosophy who teaches Ancient History and Literature in New York), updated on 2<sup>nd</sup> September 2009, states,

*In 3150 BCE the **First Dynasty** appeared in Egypt with the unification of Upper and Lower Egypt by King Menes (now believed to be King Narmer)...**The early monarchs of Egypt were not known as Pharaohs but as Kings.** The honorific title of “pharaoh” for a ruler did not appear until the period known as the New Kingdom (1570-1069 BCE).*

The ruler of Egypt at the time of Prophet Yusuf (AS) was not named by the Qur'an, therefore Muslim scholars avoided naming him except referring to him as, “Malik”, the title with which he was called in the Qur'an, which translates to “King”.

However, according to Ibn Ashur, in his book, *Interpretation of the Qur'an*, Chapter Yusuf, under the commentary of Verses 1-4, Yusuf (AS) was taken to Egypt in 1729 BC, he became the Chief Minister when he was thirty years old and he died in 1635 BC at the age of over 100 years. This dating seems to tally with that of Historians who aver that at the time of Prophet Yusuf



(AS), a non-Egyptian tribe known as the Hyksos were ruling Egypt. The Hyksos, who were from the east of Egypt were foreigners who overpowered the Egyptian family of monarchs around 2700 BC and ruled for almost 1,100 years before being ejected by the Berbers from the south of Egypt around 1600 BC. The International Standard Bible Encyclopaedia's article on "Egypt" states that,

*The Semitic tribes had long been filtering into Egypt, and Babylonian Semites even ruled the land until the great migration of the Hyksos took place about 2700 BC. These tribes were ruled by Kings entitled "Princes of the Desert," like the Semitic Absha, or Abishai, shown in the tomb of Beni-Hasan, as coming to settle in Egypt ... The Berbers who had adopted the Egyptian civilization pressed down from the South, and ejected the Hyksos rulers. This opened the most flourishing period of Egyptian history, the 18th Dynasty, 1587-1328 BC.*

From the above, it can be deduced that Prophet Yusuf (AS) lived under an Egyptian King who had "eastern" ancestry probably from Palestine or from Sham (Syria). As a Semitic tribe, the Hyksos are relatives of the Jews. That perhaps explains why the King of Egypt readily accepted Yusuf (AS) not only for his personal qualities but also for his descent as a Jew and for his belief in the One God-Allah the Jews were worshipping.

## CHAPTER SIXTEEN

### THE KINGS DREAM AND ITS INTERPRETATION

When Yusuf (AS) was still in prison, the King had a frightening dream. In the dream, the King saw himself by the banks of the River Nile watching the waters of the life-line of Egypt graciously flowing towards the Mediterranean Sea. Then suddenly, the water started receding before him, leaving behind mere mud. The fish began to skip and jump in the mud. Seven fat cows came out of the river followed by seven lean cows. The seven lean ones devoured the seven fat ones. Then seven ears of green corn suddenly sprouted by the river banks and disappeared into the mud. On the same spot, seven dry ears of corn emerged! The King woke-up frightened, shocked and depressed, not knowing what all that meant.

He summoned the sorcerers, priests and ministers and told them of his dream. The sorcerers said: *“This is but a mixed up dream. How can any of that be? It is just a nightmare”*. The priests said: *“Perhaps His Majesty had a heavy supper that resulted in a bad dream”*. The Chief Minister said: *“Could it be that His Majesty had exposed his body to the cold by not drawing the blanket up at night?”* The palace jester said, jokingly: *“His Majesty is beginning to grow old and therefore his dreams are becoming scaring!”* At the end of the palace meeting, they

unanimously concluded that the King's dream was only a nightmare.

The news of the King's dream reached the cupbearer and it suddenly reminded him of the dream he had in prison and the interpretation given to it by Yusuf (AS). He therefore rushed to the King and told him about the prisoner who interpreted his dream and that of the late cook and that both interpretations came to materialise. The cupbearer concluded by saying, "*Your Highness the prisoner had asked me to mention him to you, but I forgot*". The King, not believing the ability of a prisoner to interpret dreams so accurately, gave the cupbearer the benefit of doubt by asking him to go and inform the prisoner of the dream and hear what he would say.

The cupbearer narrated the dream to Yusuf (AS), who immediately interpreted it by saying that, there shall be seven years of abundant rain water and the Nile River shall flood all its banks. Whatever is sown in those seven years shall bring forth good harvest. He advised that in those good harvest years, people should plant a lot and work hard so as to reap plenty of corn. The surplus corn should then be stored in its ears. This is necessary because the seven years that shall follow shall be characterised by heavy drought and great famine all over the land. Therefore what is stored shall serve to cushion the effect of these seven severe years. Then, thereafter will come a

year in which people will have abundant rain and in which the vineyards shall yield a lot of wine and the olive trees shall provide a lot of oil. Allah (SWT) narrates the dream incidence as follows:-

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ  
وَسَبْعَ سُنبُلَاتٍ خُضِرٍ وَأُخْرَى يَابِسَاتٍ<sup>٤٣</sup> يَأْتِيهَا الْمَلَأُ أَفْتُونٍ فِي رُءْيَايَ إِنْ  
كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَتْ أَحْلَمٌ<sup>٤٤</sup> وَمَا نَحْنُ بِتَأْوِيلِ  
الْأَحْلَمِ بِعَلَمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا  
أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي  
سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضِرٍ  
وَأُخْرَى يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ  
تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا  
مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ

لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُخْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ

يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

*And the King (of Egypt) said: “Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring; and of seven green ears of corn and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams”. They said: “(It is) Mixed up false dreams and we are not skilled in the interpretation of dreams”.*

*Then the man who was released (one of the two who were in prison with Yusuf), now at length remembered and said: “I will tell you it’s interpretation, so send me forth (to Yusuf)”. (He went to Yusuf and said): “O Yusuf, the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.”*

*(Yusuf) said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, except a little of it which you may eat. Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, except a little of that which you have guarded (stored). Then thereafter will come a year in which people will have abundant rain*

*and in which they will press (wine and oil)”. (Qur’an 12:43-49)*

The cupbearer hurried back with the news of the interpretation to the King who was so fascinated that he ordered for the immediate release from prison of this learned person and equally instructed that he should be brought before him at once.

The King’s envoy rushed to the prison and presented the King’s order to the Chief Warder for the release from prison of one dream interpreter called “Yusuf”. But Yusuf (AS) refused to leave the prison unless his demand is met, that is to establish his innocence on what happened between him and the Al-Aziz’s wife and her lady friends. The King’s envoy, the Warders and the prisoners were surprised that a release order was issued for a prisoner who had stayed behind bars for several years and yet he refused to immediately leave the prison but was pressing for his innocence to be established first. Well, they did not know that they were dealing with a Prophet of Allah who values his honour more than anything else. He was not an ordinary human being who would grab the blind opportunity to have freedom from prison at whatever cost.

The King’s envoy returned to the palace empty handed and the King shouted at him, *“Where is the prisoner they call Yusuf? Did I not command you to bring him before me?”* The envoy replied: *“Your Majesty, he refused to*

leave until his innocence is established regarding the Chief Minister's wife and the ladies who cut their hands because of him at her banquet". The King suddenly remembered that he once heard the story of a very handsome slave-boy who had some tangles with his master's wife and the wives of many nobles in the city which resulted in his being imprisoned. He therefore ordered for the Chief Minister's wife and all the women who attended her banquet to be brought before him. When they were assembled, he asked that Yusuf be informed and that he should attend the palace to hear the proceedings of what he demanded and if need be to defend himself or serve as a witness. Allah (SWT) says,

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ <sup>ط</sup> فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ

فَسَأَلُهُ مَا بِالْأُنثَىٰ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ <sup>ج</sup> إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ <sup>ج</sup> قُلْنَ حَاشَ لِلَّهِ مَا

عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ <sup>ج</sup> قَالَتِ امْرَأَتُ الْعَزِيزِ الْكُنْ حَصْحَصَ الْحَقِّ

أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ

أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي الْخَائِبِينَ ﴿٥٢﴾ وَمَا

أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي

غَفُورٌ رَحِيمٌ

*And the King (of Egypt) said: "Bring him (Yusuf) to me". But when the envoy came to him, (Yusuf) said: "Return to your lord (the King) and ask him of what happened to the ladies who cut their hands. Surely, my Lord (Allah) is Well-Aware of their evil plot". (The King) said (to the ladies): "What was your affair when you did seek to seduce Yusuf from his (true) self?" The ladies said: "(may) Allah preserve us! No evil know we against him!" The wife of the Al-Aziz said: "Now the truth is manifest (to all); it was I who sought to seduce him from his (true) self. He is indeed of those who are (ever) true (and virtuous).*

*(Then Yusuf) said: "I asked (for this enquiry) in order that he (Al-Aziz) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers. And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord (Allah) bestows his Mercy (upon whom He wills). Verily, my Lord (Allah) is Oft-Forgiving, Most Merciful". (Qur'an 12:50-53)*

After this episode at the King's palace, the Glorious Qur'an did not mention Zulaikha again. However several scholars quoted some traditions where it was related that her husband, the Chief Minister was very old and he died



soon after and she married Yusuf (AS) with who she had two male children. It was also related that she was found to be a virgin because her husband was very old and a eunuch. This proves her virtuous disposition, as she was married to such a man and she never flirted with healthy men. The case of her seduction of Yusuf (AS) was taken as an exceptional one since no woman could resist him and that the Devil wanted to dishonour both Yusuf (AS) and Zulaikha.

This tradition may as well be very authentic as Yusuf (AS) was appointed as the Chief Minister in place of his foster-father the Al-Aziz who was said to have passed away and had no child to inherit his position; and since such positions were hereditary even at that time. The famous modern translator and commentator of the Glorious Qur'an, Sheikh (Dr) Muhsin Khan, in his commentary of "Chapter Yusuf", Verse 55, stated that Yusuf (AS) was appointed as a "*Minister in Egypt, in place of Al-Aziz who was dead at that time*".

## CHAPTER SEVENTEEN

### YUSUF (AS) APPOINTED AS WAZIR, PRIME MINISTER WITH THE POWERS OF A KING

The King informed Yusuf (AS) that his innocence has been established and that he is exonerated from all blames. Yusuf (AS) was spoken to in many languages at the palace and Allah (SWT) granted him the ability to reply in all of them as one of the signs of his Prophethood. The King and his Council were astonished with these gifts and they immediately recognised Yusuf's noble qualities, cultural refinement and wide knowledge of a variety of subjects. The King didn't want to lose such a talented young man, so he offered Yusuf (AS) a very high position in the Council. Not long after this, the Chief Minister died and Yusuf (AS) was appointed in his stead and given wide ranging powers and authority. The Almighty Allah says,

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ ۖ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ

الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ إِنِّي

حَفِيزٌ عَلِيمٌ ﴿٥٥﴾ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا

حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

﴿٥٦﴾ وَلَا جُرْأُولَ الْأُخْرَىٰ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

*And the King (of Egypt) said: “Bring him (Yusuf) to me that I may attach him to my person”. Then, when he spoke to him, he said: “Verily, this day, you are with us high in rank and fully trusted”. (Yusuf) said: “Place me over the storehouses of the land; for indeed I am a (good) guardian and full of knowledge”. **Thus did We (Allah) give full authority to Yusuf in the land, to take possession therein, as when or where he likes.** We bestow Our Mercy on whom We please, and We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believe and use to fear Allah and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous and good deeds). (Qur’an 12:54-57)*

Yusuf (AS) is now placed in the position of the Chief Minister, the Wazir, the Prime Minister. The King, who was old, virtually handed over all State Affairs to the just and fair Prime Minister, Yusuf (AS), as Allah (SWT) clearly stated in Qur’an 12:56,

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ

*Thus did We (Allah) give full authority to Yusuf in the land, to take possession therein, when or where he likes.*

Many renowned Muslim scholars who are expert interpreters, translators and commentators of the Glorious Qur’an aver that this Verse clearly shows that at one point,

Yusuf (AS) was actually the “King” of Egypt; as he governed the whole land. Ibn Jarir at-Tabari narrated that as-Suddee said, *“The King employed Yusuf (AS) over Egypt and Yusuf (AS) was the person in complete authority and he also supervised the trade and all of its matters”*. Also, at-Tabari narrated from Ibn Zayd concerning Allah’s saying: *“...to take possession therein, as when or where he likes.”* to mean, *“Allah placed Yusuf (AS) in authority over whatever was in Egypt. It was granted to him.”* Al-Qurtubi narrated that Ibn Abbas said, *“And the King entered Yusuf’s home and the authority of Egypt was granted to him.”* al-Qurtubi said, *“And when the King gave the authority of Egypt to Yusuf (AS), he was generous to the people and called them to the worship of One God-Allah until they believed in him and he established justice amongst them.”* (See At-Tafseer Vol. 9/215 and 9/217) Equally, scholars refer to the Prayers Yusuf (AS) offered to Allah (SWT) in gratitude for being given sovereignty and for re-uniting him with his parents and brothers, as clear testimony to his “kingship position”. Scholars understand the Arabic words ***“Qad ataitani minal Mulki”*** in Qur’an 12:101, to clearly mean Yusuf (AS) has been given sovereignty, kingship. Allah says,

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَأْوِيلُ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَوَاتِ  
وَالْأَرْضِ أَنْتَ وَلِيِّـَ فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

*(Yusuf said) “My Lord! You have indeed bestowed on me of the sovereignty (kingship), and taught me the interpretation of dreams; the (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this World and in the Hereafter; Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous (people)”. (Qur’an 12:101)*

Some Muslim scholars put the “kingship” issue lightly by referring to Yusuf (AS) as the “Governor of Egypt” as he is referred to in Judaism and Christianity. For example, the Holy Bible states that,

*And Joseph was **the Governor** over the land, and he it was that sold to all the people of the land: and Joseph’s brethren came, and bowed down themselves before him with their faces to the Earth. (Genesis 42:6)*

**While scholars differ on Yusuf’s “kingship” of Egypt, what has not been in doubt and what has been unanimously agreed by scholars was the fact that Yusuf (AS) was a very powerful Prime Minister in Egypt.**

## **CHAPTER EIGHTEEN**

### **MANAGING THE BUMPER HARVESTS, THE DROUGHTS AND THE FAMINE**

Yusuf (AS) reminded the King of the impending seven years of good harvests and seven years of drought and famine. He informed the King that the famine would affect not only Egypt but all the neighbouring nations as well. He therefore advised that planning should start immediately. In these regards, he offered to serve as the Chief Controller of all the grain silos so as to ensure their prudent management as he was most qualified to do so being a knowledgeable and trustworthy person. Prophet Yusuf (AS) was quoted in Qur'an 12:55 to have said, *“Place me over the storehouses of the land; for indeed I am a (good) guardian and full of knowledge”*.

As Allah willed, there were seven years of abundant rainfall, good River Nile flooding and excellent cultivation and harvest of all crops all over Egypt. The chief crop of the land was wheat, which provides over 90% of the food requirements of not only Egypt, but also of all neighbouring lands of Sudan, Palestine and the Maghreb (North Africa).

During the seven good harvest years, Yusuf (AS) had full control over the cultivation, harvesting and local usage and storage of the excess crops. A very interesting aspect of the management of the excess grains was Yusuf's plan

for the Egyptian Authority to purchase the excess grains from the people during the good harvest period at normal market prices and later sell at a subsidy during the famine period to the needy.

Equally, Yusuf (AS) had absolute control over the equitable sales and distribution of the stored grains to the needy Egyptians and citizens of neighbouring lands during the seven years of drought and famine.

Prophet Yusuf (AS) succeeded tremendously in these assignments to the satisfaction of both the Authority and the commoners, not only in Egypt, but in all neighbouring lands.

## **CHAPTER NINETEEN**

### **GRAIN SILOS OF PROPHET YUSUF (AS) DISCOVERED?**

Prophet Yusuf (AS) is one of the Greatest Prophets of Allah who featured prominently in Judaism, Islam and Christianity. His most famous miracles were, firstly, his ability to interpret dreams with absolute accuracy as all his interpretations have come to materialise in reality. Secondly Yusuf (AS) has been credited with designing and constructing storage facilities for excess grains produced in Egypt over a period of seven years of bumper harvests. Equally, the stored excess grains fed the people of Egypt and nearby lands as far as Canaan (Palestine), Sudan and the Magrib (North Africa) during the seven years of drought and famine. Storing excess grains over a period of seven years of bumper harvests and distributing those grains to the needy over a period of seven years of drought and famine are certainly almost impossible tasks even today, despite the availability of modern technology! However, Yusuf (AS), as a Prophet of Allah who had Allah's blessings and help in the daunting task, succeeded in storing and distributing the excess grains satisfactorily.

What has been known over thousands of years was that Yusuf (AS) instructed that huge grain silos should be built at a central location where the excess grains shall be stored in readiness for the envisaged seven years of drought and



that of famine. Besides this, nothing else was known on the management of those bumper harvests and the drought periods, except that Prophet Yusuf (AS) succeeded tremendously in this assignment to the satisfaction of both the Authority and the commoners, not only in Egypt, but in all neighbouring lands.

Recently, however, archaeological findings have brought new dimensions to Prophet Yusuf's strategic plans and wonderful management of the period of abundant rainfall and good harvest and that of drought and famine. Claims are being made to the discovery of the grain silos constructed under the leadership of Prophet Yusuf (AS) in Egypt! Thousands of claims and counter claims are being made in websites that the preeminent genius of the Egyptian Old Kingdom, the Wazir (Prime Minister) of King (Pharaoh) Djoser, known as "Imhotep" in Egyptian history was actually Yusuf (Joseph-AS). Imhotep was credited with the construction of the first Pyramid in Egypt's history and the construction of massive underground grains storage silos. These incredible structures are located in Saqqara; about thirty kilometres from central Cairo, Egypt. In order to ascertain the magnitude of the debate on this important issue, this Author clicked the words, "Were Joseph and Imhotep of Egypt the same man?" in the Google search engine on January 3<sup>rd</sup> 2017; and 195,000 results appeared in 60 seconds!

The authoritative National Geographic Magazine of January 1995 internationalised the debate when it carried an article on a man called **Imhotep** who saved Egypt from a seven-year famine.

The prominent website, [www.arkdiscovery.com](http://www.arkdiscovery.com); quotes the Magazine as having stated that,

*Perhaps most confident was Imhotep, the architect who probably conceived of building Djoser's (Pharaoh) tomb completely from stone. Known as a sculptor, a priest, and a healer, Imhotep is considered the preeminent genius of the Old Kingdom. He assembled one workforce to quarry limestone and to ship the crude blocks by boat to Saqqara, and yet another to haul the stone to the site, where master carvers shaped each block and put it in place.*

*On a granite boulder above the Nile's First Cataract, the formidable rapids at Aswan, a sculptor who lived much later (thus the facts are not totally accurate) chiselled out in hieroglyphs the story of how Imhotep had even saved his country from famine. In 1890 Charles Wilbour discovered this boulder on the island of Sahal at the Nile, telling a story of Imhotep.*

These, and the subsequent remarks that followed in this article, ignited the international debate on who Prime Minister Imhotep was and what his relationship with Prophet Yusuf (AS) was.

The National Geographic Magazine article must have been spurred by a deep research carried out by the world-renowned researcher on Biblical histories, Dr. Ron Wyatt. Researcher Ron Wyatt published an in-depth Newsletter No. 7 of April 1994, detailing his findings on the Saqqara masterpiece.

Ron Wyatt's website, [www.wyattnewsletters.com](http://www.wyattnewsletters.com), being run by Wyatt Archaeological Research Foundation, carried an article by Mary Nell Wyatt, titled, “**Joseph in Ancient Egyptian History**”, which was based on Ron Wyatt's research.

A little part of this interesting article is excerpted (and slightly edited) below. Note that Mary Wyatt refers to Prophet Yusuf (AS) as “Joseph” and King Djoser as “Pharaoh” in the article.

*It was Imhotep who was credited with having designed the first pyramid and began building with hewn stone instead of all mud brick. Ancient Egyptian history shows evidence that it was during the time of Djoser that Egypt became a truly great Nation; since it had gathered the wealth of all the surrounding Nations by selling them grains during the famine. And during the seven years of plenty, the people, under Joseph's wise guidance, began to organise a great Administrative Centre which would handle the selling of the grains to all the surrounding Nations.*

*The large complex at Saqqara, Egypt, was therefore built, containing the future burial site of the Pharaoh (the Step Pyramid) and also included a walled-in Centre which contained huge grains bins. There was only one entrance into this Centre and there was an outside entrance into the system of storage bins. Surrounding the Step Pyramid, the first ever built in history, is a very beautiful and elaborate wall containing 13 false entrances and one real. At the main entrance on the east wall at the southern end, one enters a long hall of 40 columns, 20 on each side. Each column is connected to the main wall by a perpendicular wall, forming small cubicles between each column. As one exits this colonnade and walks straight ahead, one comes to a series of very large pits which extend deep into the earth. These are extremely large in size, much larger than any traditional ancient Egyptian burial chambers. They are all centrally accessible by a connecting tunnel, they also extend to well above ground level, and one has a staircase extending down to the bottom. For these reasons, those pits were not built as burial tombs, if they were, they would have been constructed underground and they certainly would not have been so incredibly large. Because ancient Egyptians buried their dead with so much valuable material and provisions for their “afterlife”, plundering of tombs was always their biggest fear. Therefore, these massive pits had another purpose. Also, in all the other ancient cities of*

*the World, whenever large bins such as these were uncovered, they were recognised as storage bins; but in Egypt, they tend to term everything they find a “burial tomb”.*

*At the entrance to this complex, as described earlier, there are forty small cubicles, each just the right size to hold a single person who could administer the receipt of payment from people coming to purchase grains. There could have been several cashiers of each language group to handle the purchases of those who spoke the various languages. Of course, Egyptologists think all these little cubicles were for statues, however, no pedestals were found in the remains, which is a very important point, because these statues were always erected on pedestals. Statues may vanish, but pedestals remain. The design of the eleven pits is impressive. There are eleven of them, with only one containing a very elaborate stairway all the way to the bottom. All the pits are connected to each other by a subterranean tunnel. The pits were filled and the tops were sealed with wooden timbers and stone. And, all of the grains could be accessed from one entrance; and there is only one entrance into the pits from outside the wall enclosure of the complex. Last of all, grains were found in the floor of these pits, which has been explained by Egyptologists as having been from foods buried with deceased who were buried there; however, no evidence of burials was ever found in these pits!*

The Complex at Saqqara is unique; nothing like it has ever been found. In the book, *The Sceptre of Egypt*, Vol. 1, page 60; the Saqqara Complex was described by William Hayes as being a “veritable city in itself, planned and executed as a single unit and built of fine white limestone from the nearby Mukattam Hills”. Egyptologists tend to term everything they find as a royal tomb, which is what they have called the Saqqara Complex, despite its elaborate design and construction that go much beyond a mere burial place. Recent findings make Saqqara to exhibit every feature indicative of being a complete Administrative and Commercial Centre, a feature which fits with the management of the purchase and sales of grains during the time of Prophet Yusuf (AS). Mary Nell Wyatt’s article continues.

*When Joseph’s brothers came to get the grains, they came face to face with Joseph who was overseeing the distribution. Where did they go to get the grains? They went to wherever the grains were stored, and this was where Joseph was. And the storage of such a massive amount of grains would have required a large storage area, such as the extremely large pits found in this complex. It is also reasonable to expect to find the storage pits within a secure enclosure such as this complex, with an area for the payment for the grains and for other administrative matters.*

*A great deal has been written about this complex, and most writers mention the uniqueness of it; something they cannot explain. In fact, when you ask the Egyptians what the huge pits were for, they admit that they just don't know. Regardless of what the Egyptologists want people to believe about the Step Pyramid complex, the circumstantial evidence fits the story of Joseph perfectly.*

As stated earlier, a lot has been written and said about the relationship between the Saqqara Complex and Prophet Yusuf (AS). So far, the research findings by Ron Wyatt have been the focal point of the discussions. However, some writers have added to Ron Wyatt's findings by comparing the life of Prophet Yusuf (AS) with that of Prime Minister Imhotep. Below is a table extracted from similar tables by Betty Matteson Rhodes, as quoted in Emmet Sweeny's book, *The Genesis of Israel and Egypt* (2<sup>nd</sup> Edition, 2001); and by Dr. Nigel Hawkins as in [www.heegyptianidentityofjoseph.wordpress.com](http://www.heegyptianidentityofjoseph.wordpress.com), (February 20<sup>th</sup> 2012).

<b>JOSEPH</b>	<b>IMHOTEP</b>
Prime Minister to the King	Prime Minister to Pharaoh Djoser
Described as a man in whom the spirit of God lives	Exalted by Pharaoh Djoser as one with godly characters
Highly knowledgeable and trustworthy	Highly knowledgeable and trusted by the Pharaoh
Had excellent technical skills, particularly in architecture and construction	He built the first Egyptian Pyramid in history, the Step Pyramid of Saqqara
Foresaw seven years of abundant harvests and seven years of drought and famine	Built huge bins to store excess grains for the expected period of famine
Instituted a tax of one fifth of harvests during good seasons	Instituted an income tax of one fifth on produce
Saved Egypt and her neighbours from seven years of famine from grains reserves	Fed people during seven years of famine



Had vast knowledge of astronomy	Was a chief priest in astrology
Cured the sick and worked by miracles, dreams and signs from God	Had great medical skill and was even compared to the Greek God of Healing
Was from a family of twelve boys	Was from a family of twelve boys
Died at the age of 110	Died at the age of 110

## **CHAPTER TWENTY**

### **BROTHERS OF PROPHET YUSUF (AS)**

### **COME TO PURCHASE GRAINS**

After the seven years of abundance, the following seven years were daunted with drought and famine that spread throughout the region, including Canaan, the homeland of Yusuf (AS). Yusuf (AS) advised the King that as his Kingdom was blessed with reserve grains that surpass the needs of his immediate people, he should sell the excess to the needy neighbouring Nations at a fair price. The King agreed, and the good news spread all over the region.

People trooped from far and near to purchase the grains. Yaqub (AS), the father of Yusuf (AS) sent his ten sons from Canaan to Egypt to purchase the grains; leaving behind Yusuf's maternal brother, Binyamin. Incidentally they were the ten paternal bothers who conspired and threw Yusuf (AS) into the well.

Yusuf (AS) had a vision of their coming and instructed his officials that there would come from Canaan ten brothers for the purchase of grains and they should be directed to him immediately they arrive. When the ten brothers arrived, they were directed to him and Yusuf (AS) immediately recognised them, but they did not recognise him. To them, their young bother Yusuf no longer existed; he had been thrown into the deep, dark well many years ago and if not dead, should be a retched slave somewhere

and not sitting on a throne with such authority! In addition, Yusuf (S) made sure he disguised himself by wearing a turban that covered his face.

Yusuf (AS) received them warmly and after supplying them with the grains at a fair price, he deliberately asked them to introduce themselves to him, even though he had recognised them. They said they came from the land of Canaan and that they are eleven brothers, the children of a noble Prophet called Yaqub (AS). They further said that ten of them came, as the youngest of them is at home tending to the needs of their aged father. On hearing this, Yusuf's eyes got filled-up with tears of joy that his father and his maternal brother are still alive. He suddenly became homesick and longing to see his father and his maternal brother. However, he hid his reaction and simply told them that if what they said was true, then they should bring their youngest brother along on their next trip as proof; and that he will reward them with double rations if they did so. He also cautioned them that if they did not come with their youngest brother, then they should not come at all as they would not get a single grain! They assured him that, with their father's permission, they would honour his request. As an inducement to return with their youngest brother, Yusuf (AS) ordered his officers to secretly place the purse, with the money they had paid, into one of their grain sacks. Allah (SWT) says,

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾  
 وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ ؕ أَلَا  
 تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَّمْ تَأْتُونِي بِهِ  
 فَلَا كَيْلَ لَّكُمْ عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سُرُودٌ عَنْهُ أَبَاهُ وَإِنَّا  
 لَفَاعِلُونَ ﴿٦١﴾ وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ  
 يَعْرِفُونَهَا إِذَا أُنْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

*And Yusuf's brothers came and they entered unto him, and he recognised them, but they recognised him not. And when he had furnished them forth with provisions (according to their need), he said: "Bring Me a brother of yours from your father; (he meant Binyamin). See you not that I give full measure, and that I am the best of the hosts? But if you bring him not to me, there shall be no measure (of grains) for you with me, nor shall you come near me". They said: "We shall try to get permission (for him) from his father, and verily, we shall do it". And (Yusuf) told his servants to put their money (with which they had bought the grains) into their bags, so that they might know it when they go back to their people, in order that they might come back. (Qur'an 12:58-62)*

## CHAPTER TWENTY ONE

### REUNION OF PROPHET YUSUF (AS) WITH BINYAMIN

On arrival home in Canaan from Egypt, the ten brothers unloaded their loads of grains from their camels and informed their father of how well they were treated by the Prime Minister. The father was very happy to hear that. They then said that, when they introduced themselves to him as eleven brothers, he insisted that when they would come back they must bring their eleventh brother, Binyamin, with them; otherwise they shall have no grains supplied to them. Their father Yaquab (AS) suddenly became sad and told them that he will not permit Binyamin to travel with them, as he entrusted Yusuf to them and they failed him. Later on, when they opened one of their grain sacks, they were surprised to find the money they paid for the grains tacked in a purse in the sack! They rushed to their father and said, *“Look, father! The noble official has returned our money; this is surely a proof that he would not harm our brother Binyamin and it can only benefit us”*.

After some time, when they had no more grains, Yaquab (AS) asked them to travel back to Egypt for more. They reminded him of the warning the Egyptian official had given them that they would not get a single grain if they returned without Binyamin. Yaquab (AS) reluctantly

agreed to let Binyamin go with them after extracting their pledge in Allah's name. He then advised them to enter the Egyptian capital city individually through different gates and later meet in a central location. Allah says,

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَتَّابَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا  
 أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا  
 كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ  
 الرَّاحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بِضِيعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ  
 قَالُوا يَتَّابَانَا مَا نَبْغِي ۖ هَذِهِ بَضِيعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا  
 وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ  
 أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُوا مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنِي بِهِ ۖ إِلَّا أَن  
 يُحَاطَ بِكُمْ ۖ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾  
 وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ

وَمَا أَغْنَىٰ عَنْكُم مِّنَ اللَّهِ مِنْ شَيْءٍ <sup>ط</sup> إِنَّ الْحَكْمَ إِلَّا لِلَّهِ <sup>ط</sup> عَلَيْهِ تَوَكَّلْتُ

وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ <sup>ط</sup>

*So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother Binyamin along with us). So send our brother with us, and we shall get our measure and truly we will guard him”. He (Yaqub) said: “Can I entrust him to you except as I entrusted his (maternal) brother (Yusuf) to you aforetime? But Allah is the best to guard, and he is the Most Merciful of those who show mercy”. And when they opened their bags, they found their money had been returned to them.*

*They said: “O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother (Binyamin) and add one more measure of a camel’s load. This quantity is easy (for the Prime Minister to give)”. He (their father Yaqub) said: “I will not send him with you until you swear a solemn oath to me in Allah’s Name, that you will bring him back to me unless you are yourselves hemmed in (made powerless)”; and when they had sworn their solemn oath, he said: “Allah is the witness over what we have said”. And He said: “O my sons! Do not enter by one gate, but enter by different*

*gates, and I cannot avail you against Allah at all. Verily, the decision rests only with Allah; in Him, I put my trust and let all those that trust, put their trust in Him”.* (Qur’an 12:63-67)

Yaqub (AS) blessed his eleven children on their departure and prayed to Allah for their protection. The brothers undertook the long journey to Egypt, this time around, taking good care of Binyamin all the way!

They were once again warmly welcomed to the capital city of Egypt by the Prime Minister, Yusuf (AS). He suppressed the immediate urge in him to embrace his maternal brother, Binyamin, in front of the others. He continued to wear a turban as a camouflage to disallow them from recognising him. He prepared a feast for them and seated them in pairs and deliberately arranged to sit next to Binyamin, who began to weep. Yusuf (AS) asked him why he was crying and he replied that: *“If my brother Yusuf had been here, I would have been seated next to him”*.

After the dinner, Yusuf (AS) arranged that each of them should be given a room to himself for the night. He then sent for Binyamin and asked him if he would have him for a brother in place of his lost Yusuf. Binyamin respectfully answered that he regarded his host as a wonderful person, but he could never take the place of his brother, Yusuf. Then, Yusuf (AS) removed his camouflage and amidst



flowing tears embraced Binyamin and said; *“My loving brother, I am the brother who was lost and whose name you are constantly calling. Fate has brought us together after many years of separation. This is Allah’s favour upon us. But let it be a secret between us for the time being”*. Binyamin flung his arms around Yusuf’s body and both maternal brothers shed tears of joy.

The next day, when the bags of the brothers were being filled with grains to load onto their camels, Yusuf (AS) ordered one of his attendants to place the King’s gold cup which was used for measuring grains for special persons into Binyamin’s bag. When the brothers were leaving the town, the town gates were locked, and the court crier shouted that someone has stolen the King’s gold cup and that all grains buyers should stop for a search. The cup was found in Binyamin’s bag therefore he was detained. Allah (SWT) states,

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ

اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ

لَمَّا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾ وَلَمَّا دَخَلُوا

عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا

كَانُوا يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي  
رَحْلِ أَخِيهِ ثُمَّ أَذِنَ مُؤَدِّنٌ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَرِقُونَ ﴿٧٠﴾ قَالُوا  
وَأَقْبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ  
وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾ قَالُوا تَاللَّهِ لَقَدْ  
عَلِمْتُمْ مَا جِئْنَا لِنَفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾ قَالُوا فَمَا  
جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ  
فَهُوَ جَزَاؤُهُ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ  
وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۚ كَذَلِكَ كِدْنَا لِيُوسُفَ ۚ  
مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ  
مَنْ نَشَاءُ ۚ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾ \* قَالُوا إِنْ يَسْرِقْ فَقَدْ  
سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ ۚ وَلَمْ يُبْدِهَا لَهُمْ ۚ  
قَالَ أَنْتُمْ شَرُّ مَكَانًا ۚ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾ قَالُوا يَأَيُّهَا

الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ <sup>ط</sup> إِنَّا نَرَاكَ مِنَ  
 الْمُحْسِنِينَ ﴿٧٨﴾ قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا  
 عِنْدَهُ إِنَّآ إِذَا لَّظَلِمُونَ ﴿٧٩﴾ فَلَمَّا أَسْتَيْسُوا مِنْهُ خَلَصُوا نَجِيًّا <sup>ط</sup>  
 قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ  
 اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ <sup>ط</sup> فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي  
 أَبِي أَوْ تَحْكُمَ اللَّهُ لِي <sup>ط</sup> وَهُوَ خَيْرُ الْحَاكِمِينَ

*And when (even though) they entered according to their father's advice, it did not avail them in the least against (the will of) Allah, it was but a need of Yaqub's inner-self which he discharged. And verily, he (Yaqub) was endowed with knowledge because We (Allah) had taught him, but most people know not. And when they went in before Yusuf, he betook his (maternal) brother (Binyamin) to himself and said: Verily! I am your brother, so grieve not for what they used to do".*

*So when he had furnished them forth with their provisions, he put the (golden measuring) bowl into his (maternal) brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" They, turning towards*

*them, said: "What is it that you have missed?" They said: "We have missed the (golden) bowl of the King and for him who produces it is (the reward of) a camel load; I will be bound by it". They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!" They (Yusuf's men) said: "What then shall be the penalty of him (who steals the bowl), if you are (proved to be) liars". They (Yusuf's brothers) said: "The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime, which is to enslave the thief). Thus we (in our land) punish the wrong-doers!"*

*So he (Yusuf) began (the search) in their bags before the bag of his (maternal) brother. Then he brought it out of his (maternal) brother's bag. Thus did we plan for Yusuf. He could not take his brother by the Law of the King (as a slave), except that Allah willed it (so Allah made the brothers to bind themselves with their way of punishment, i.e. enslaving of a thief). We (Allah) raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allah).*

*They (Yusuf's brothers) said: "If he steals, there was a (maternal) brother of his (Yusuf) who did steal before (him)". But these things did (Yusuf) keep in himself, revealing not the secrets to them. He said "You are in worst case, and Allah knows best the truth of what you*

*assert!” They said: “O ruler of the land! Verily, he (Binyamin) has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the good-doers”. He said: “Allah forbids that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrong-doers)”. So, when they despaired of him (Binyamin), they held a conference in private. The eldest among them (Yahudha-Judah) said: “Know you not that your father did take an oath from you in Allah's name, and before this you did fail in your duty with Yusuf? Therefore I will not leave this land until my father permits me, or Allah decides my case (by releasing Binyamin) and He is the best of the judges”. (Qur'an 68-80)*

## CHAPTER TWENTY TWO

### THE BROTHERS RETURN HOME WITHOUT BINYAMIN

Nine brothers left enough provisions behind for Yahudha (Judah), who refused to go with them but decided to stay behind awaiting the fate of Binyamin. In the meantime, Yusuf (AS) kept Binyamin in his house and told him how he devised the plot to put the King's cup in his bag in order to keep him behind, so as to protect him from whatever evil they might be planning against him. He also said that, he was glad Judah had stayed behind, as he was a good hearted brother who stopped the others from killing him and gave them the advice to throw him in the well when they insisted in harming him. Yusuf (AS) secretly arranged some people to take good care of Yahudha posing as if they were being charitable to him. The nine brothers arrived home and broke the bad news to their father. Allah (SWT) states,

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يٰٓأَبَانَا إِنَّ أَبْنَاكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا  
بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَسَأَلَ الْقَرْيَةَ الَّتِي كُنَّا  
فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ  
لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۚ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٢﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَأْسَفُ عَلَيَّ

يُوسُفَ وَأَبِيضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

*(Their eldest brother Yahudha who stayed behind in Egypt said to his nine brothers) “Return to Your father and say, O our father! Verily, your son (Binyamin) has stolen, and we testify not except according to what we know, and we could not know the unseen! And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth”. He (Yaqub) said: “Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly He! Only He! Is All-Knowing, All-Wise”. And he turned away from them and said: “Alas, my grief for Yusuf!” And he lost his sight because of the sorrow that he was suppressing. (Qur’an 81-84)*

The father was deeply hurt. As a Prophet of Allah and a descendant of Prophets of Allah, Yaqub (AS) believed and trusted in Allah and accepted the loss of his two most beloved sons as a trial from his Lord, Allah (SWT). Allah thereby revealed to him that his sons, Yusuf and Binyamin are well and hearty and that he should send the others to go back to Egypt in search of their “missing” brother

(Yusuf-AS), their “detained” brother (Binyamin) and their eldest brother who stayed back (Yahudha). Allah says.

قَالُوا تَاللَّهِ تَفْتُوا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ

مِنَ الْهَالِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ

مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾ يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ

يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ

إِلَّا الْقَوْمُ الْكَافِرُونَ

*They (nine brothers) said (to their father Yaqub): “By Allah! You will never cease remembering Yusuf until you become weak with old age, or until you be of the dead”. He (Yaqub) said: “I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not. O my sons! Go you and enquire about Yusuf and his brother (Binyamin), and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve”. (Qur'an 12:85-87)*



## CHAPTER TWENTY THREE

### THE RE-UNION OF PROPHET YUSUF (AS) WITH ALL HIS BROTHERS

The nine brothers joined a departing caravan and immediately left for Egypt as instructed by their father, Yaqub (AS). Allah has given Yaqub (AS) the knowledge that his two beloved sons are well and hearty, but he did not disclose that to his other sons. On reaching Egypt, they went to their eldest brother, Yahudha, who stayed behind, and told him the instructions of their father.

They all went straight to see the Prime Minister. When they arrived at Yusuf's palace, they were looking retched and dejected and their worries clearly showing on their faces. They were ushered in. Allah says,

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ

مُزَجَّجَةٍ فَأَوَفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا <sup>ط</sup> إِنَّ اللَّهَ تَجَزَّى الْمُتَصَدِّقِينَ

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٨﴾

قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ <sup>ط</sup> قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي <sup>ط</sup> قَدْ مَنَّ اللَّهُ

عَلَيْنَا إِنَّهُ <sup>ط</sup> مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٨٩﴾

قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ

*Then, when they entered unto him (Yusuf), they said: “O ruler of the land! A hard time has hit us and our family and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable”. He said: “Do you know what you did with (Yusuf) and his (maternal) brother (Binyamin), when you were ignorant?” They said: “Are you indeed Yusuf?” He said: “I am Yusuf, and this is my (maternal) brother (Binyamin). Allah has indeed been Gracious to us. Verily, He who fears Allah with obedience to Him, and is patient; then surely, Allah makes not the reward of the good-doers to be lost”. They said: “By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners”. (Qur’an 12:88-91)*

The brothers began to tremble with fear, thinking that Yusuf (AS) shall order for their immediate arrest and punishment. Alas, he but comforted them, embraced them and together they wept because of joy. They went indoors where Yusuf (AS) narrated all that happened to him and the blessed position Allah has granted him. They in turn, told him everything, from their conspiracy to throw him into the well to their current poor status.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

*He (Yusuf) said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!" (Qur’an 12:92)*

The Prime Minister, Yusuf (AS), then gave them enough grains and other provisions; and gave them his robe which he asked them to cast over their father's face. That action, he said, would make their father to regain his sight by the Grace of Allah.

The brothers left Egypt with the next available caravan. Just before they arrived home, Yaqub (AS), suddenly came out of his room looking strong and feeling happy. The wives of his children and other household members came out looking at the old man in bewilderment and exclaiming, *"What a miracle! The old man who we always have to carry about and spoon-feed like a child, today looks hale and hearty!"* He replied, *"I can smell Yusuf and Allah has endowed me with the knowledge of that which you do not know!"* When the brothers arrived at home, Yusuf's robe was cast over the old Yaqub (AS) and he immediately regained his sight. The relief and happiness that overcame him made him to suddenly become healthy and strong. There was jubilation all over! Allah says,

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي

بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي

لَأَجِدُ رِيحَ يُوسُفَ <sup>ص</sup> لَوْلَا أَن تَفْنَدُونِ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي

ضَلَّكَ الْقَدِيمِ ﴿٩٥﴾ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ  
فَارْتَدَّ بِصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا  
تَعْلَمُونَ

*(Yusuf said) "Go with this robe of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family". And when the caravan departed, their father said (to members of his household): "I do indeed feel the smell of Yusuf, if only you think me not a senile (a person who has weakness of mind because of old age)". They (household members) said: "By Allah! Certainly, you are in your old error". Then, when the bearer of the glad tidings arrived, he cast it (Yusuf's robe) over his face, and he became clear-sighted. He said: "Did I not say to you, I know from Allah that which you know not." (Qur'an 12:93-96)*

The brothers of Yusuf (AS) who planned the treachery against him, suddenly realised their mistakes and asked their father to intercede with Allah (SWT) by praying for Allah's mercy and forgiveness for them. The father did so and as the Prayers of Prophets are always answered by Allah, the brothers became repentant servants of Allah, the Oft Forgiving, the Most Merciful. Allah says,

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ

أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

*They (the ten brothers) said: “O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners”. He (Yaqub) said: “I will ask my Lord for forgiveness for you. Verily He! Only He! Is the Oft-Forgiving, the Most Merciful”. (Qur’an 12:97-98)*

## CHAPTER TWENTY FOUR

### THE GREAT DREAM OF PROPHET YUSUF (AS) MATERIALISES

When everything was settled, the whole family of Yaqub (AS) left Canaan for Egypt. They arrived and were received with fanfare. Yusuf's father Yaqub (Jacob-AS), his mother Raheel or Rahilah (Rachael) and his eleven brothers, from the eldest, Yahudha (Judah) to the youngest, Binyamin (Benjamin); all assembled in Yusuf's very spacious hall in his private chambers. Indeed, as the Wazir, the Prime Minister, the one second only to the King of Egypt, he had a throne in the main side of the hall. He therefore placed his parents on the throne, but as if by a special arrangement, his two parents and his eleven brothers all fell on their knees and prostrated before Yusuf (AS). His dream as a child was fulfilled by Allah (SWT).

The story of Yusuf (AS) in the Glorious Qur'an begins with a dream and it ends with the interpretation of that dream. In the beginning, Allah (SWT) says,

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

*When Yusuf said to his father, "O my father; Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me" (Qur'an 12:4)*

Now, towards the end, Allah (SWT) says,

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَتَابَتِ هَٰذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

*Then, when they entered unto Yusuf, he betook his parents to himself and said: “Enter Egypt, if Allah wills, in security”.*

*And he raised his parents to the throne and they (his parents and his brothers) fell down before him prostrate. And he said: ‘O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the Bedouin-life, after Shaitan (Satan) had sown enmity between me and my (ten) brothers. Certainly, my Lord is the Most Courteous and*

*Kind unto whom He wills. Truly He! Only He! Is the All-Knowing, the All-Wise. (Qur'an 12:99-100)*

Yusuf (AS) prays in gratitude to Allah (SWT). Allah states,

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ  
السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا  
وَالْحَقِّنِي بِالصَّالِحِينَ

*(Yusuf said) “My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; the (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this World and in the Hereafter; Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous (people)”. (Qur'an 12:101)*



## CHAPTER TWENTY FIVE

### DID YUSUF (AS) PREACH TO THE KING AND PEOPLE OF EGYPT TO ACCEPT ONE GOD-ALLAH?

As a Prophet and a Messenger of Allah, Yusuf (AS) used every opportunity available to him to call people to the Oneness of God-Allah especially in those times of idol worships. For example, the sun, the moon, the stars, the rivers, the rocks, the mountains, the seas, the jinn, the spirits of ancestors, the hand-made dolls, the trees, the cows, the fish, even some human beings, etc, were all subjects of worship.

It has been seen in Chapter Fourteen of this Book that at the beginning of his Prophethood, Yusuf (AS) was in prison, but he used every opportunity he had to preach to the inmates. He did that with a view to making them worshippers of One God-Allah instead of worshippers of many idols; and to make them repentant and better citizens when they leave prison. For instance, when two prisoners approached him to interpret the dreams they had, Yusuf (AS) started by preaching to them before interpreting the dreams. Allah says,

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ

يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ

بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٢٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ  
 وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ  
 مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ  
 ﴿٢٨﴾ يَصْحَبِي السِّجْنِ ۖ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ  
 الْقَهَّارُ ﴿٢٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ  
 وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۚ أَمَرَ إِلَّا  
 تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا  
 يَعْلَمُونَ

*He (Yusuf) said (to the two prisoners): "Before any food comes to feed each of you, I will surely reveal to you the truth and meaning (of your dreams). This is of that which my Lord (Allah) has taught me. "Verily, I have abandoned the religion of a people who believe not in Allah and are disbelievers in the Hereafter. And I have followed the religion of my fathers, Ibrahim, Is'haq, and Yaqub and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but*

*most people are not thankful (i.e. they neither believe in Allah nor worship Him). O two companions of the prison! Are many different lords (gods) better; or Allah, the One, the Irresistible? You do not worship besides Him but only names (idols) which you have named, you and your fathers, for which Allah has sent down no authority (for you to do so). The command is for (the worship of) none but Allah. He has commanded that you worship none but Him, that is the (true) Straight Religion, but most people know not. (Qur'an 12:38-40)*

At the end of Yusuf's story, his magnanimity and preaching to his ten brothers made them to repent and ask their father, Yaqub (AS), to beseech Allah to forgive them for their sins. Allah says,

قَالُوا يَا أَبَانَا أَسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ  
 أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

*They (the ten brothers) said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners". He (Yaqub) said: "I will ask my Lord for forgiveness for you. Verily He! Only He! Is the Oft-Forgiving, the Most Merciful". (Qur'an 12:97-98)*

Certainly, therefore, Yusuf (AS) must have been carrying out his duties as one of the chosen Prophets of Allah by calling people to the worship of One God-Allah and

preaching the Laws, rules and regulations of Allah verbally and by putting his preaching into practice through his excellent acts and actions. That must have been what made him to earn the respect, love and confidence of the King, the King's Council and the citizenry.

As has been elaborated in Chapter Fifteen of this Book, the Egyptian King during the time of Prophet Yusuf (AS) was not an Egyptian by ancestry, but a foreigner who had an "eastern" ancestry probably from Palestine or from Sham (Syria) and he belonged to the Hyksos tribe. As a Semitic tribe, the Hyksos are relatives of the Jews. That perhaps explains why the King of Egypt readily accepted Yusuf (AS) not only for his personal qualities but also for his descent as a Jew. That would also make it easy for the King to accept the worship of One God-Allah, as he descended from a tribe that has a history of monolithic religion against the idol worship history of the Egyptians.

Imam Ibn Jarir at-Tabari narrated that Mujahid said that, Yusuf (AS) did not stop calling the King to the ways of One God-Allah until the King and many of his people accepted the worship of One God-Allah. The Imam also narrated from as-Suddee that, Yusuf (AS) used his position of authority to preach the Oneness of God-Allah to the people. This is based on Allah's saying: *"Thus did We give full authority to Yusuf in the land, to take*

*possession therein, as when or where he likes". (Qur'an 12:56)*

*Al-Qurtubi narrated that Ibn Abbas said, "And when the King gave the authority of Egypt to Yusuf (AS), he was generous to the people and called them to the worship of One God-Allah until they believed in him and he established justice amongst them. So the men and the women loved him". (See At-Tafseer Vol. 9/215 and 9/217)*

## CHAPTER TWENTY SIX

### THE DEATHS OF PROPHET YAQUB (AS) AND PROPHET YUSUF (AS)

Yusuf's family settled in Egypt in peace and contentment. Scholars generally agree that Yusuf (AS) opened the gates for the Jewish descendants of Ibrahim (AS) to find their ways to Egypt. Yusuf (AS) is recognised as the founder of the movements of Jews to Egypt, all of who settled there in peace. But as centuries passed by, the later Pharaohs of Egypt subjected the Jews to slavery which led to the story of Musa (Moses-AS) and Harun (Aaron-AS) and the famous Jewish Exodus from Egypt to Israel.

Before his death, Yaqub (AS) made sure that all his children have accepted his preaching and that of Yusuf (AS) to repent, worship Allah (SWT) alone and live a sinless life. Allah says,

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ

مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ

وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

*Or were you witnesses when death approached Yaqub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your*

*Ilah (God-Allah), the Ilah of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), Is'haq (Isaac); One Ilah, and to Him we submit (in worship)''.* (Qur'an 2:133)

Tradition has it that Yaqub (AS) died in Egypt and was temporarily buried there, as he told Yusuf (AS) and his other sons to ensure that his corpse was taken and buried beside his father Is'haq (AS) and his grandfather Ibrahim (AS) in Canaan.

Equally, tradition has it that Yusuf (AS) died in Egypt at the age of one hundred and ten years and his body was put in a coffin and placed in a temporary tomb. That was because he also left a will that he should be buried beside his great-grandfather Ibrahim (AS), his grandfather Is'haq (AS) and his father Yaqub (AS) in Canaan. Some scholars said that his remains were exhumed and taken to Canaan during the Exodus of the Jews from Egypt to Canaan under the leadership of Prophet Musa (AS) and Prophet Harun (AS). Indeed, the tombs of Prophets Ibrahim (AS), Is'haq (AS), Yaqub (AS) and Yusuf (AS) are all currently located in the Grand Mosque of Ibrahim (AS) in Hebron, Jerusalem.

The Grand Mosque of Ibrahim (AS), known in Arab tradition as *Al-Haram Al-Ibrahimi* (Sanctuary of Ibrahim) and in Jewish tradition as the Tomb of the Patriarchs; is considered to be the fourth holiest site in Islam, after the Holy Ka'aba in Mecca, Prophet Muhammad's (SAW)

Mosque in Medina and the Al-Aqsa Mosque in Jerusalem. The present structure of this Grand Mosque, which is located in Hebron near Jerusalem, is said to be over 1,000 years old and it enshrines the tombs of Prophets Ibrahim (Abraham-AS), Is'haq (Isaac-AS), Yaqub (Jacob-AS), Yusuf (Joseph-AS) and some of their wives. It is believed that Prophet Mohammad (SAW) visited this Mosque during his spiritual journey from Mecca to Jerusalem and to the Heavens.

According to Arab tradition, the massive stones of the Mosque walls that were built without mortar, were laid by King Sulaiman (Solomon-AS) with the help of the Jinn. The construction of the surrounding walls and the pavement of the Mosque seemed to have been constructed during the time of Herod the Great. The site has been transformed by successive rulers, like the Crusaders and the Mamluks, from a cave located on a land purchased by Prophet Ibrahim (AS) for the burial of his family members to the massive structure that it is today. It also served as a Synagogue and a Church at one time or another and is currently serving as a Mosque.



## **CHAPTER TWENTY SEVEN**

### **LESSONS FOR PEOPLE OF UNDERSTANDING**

The wonderful story of Prophet Yusuf (AS) depicts the best example of human weaknesses such as jealousy, hatred, pride, passion, deception, intrigue, cruelty and terror; as exhibited by Yusuf's brothers in Palestine and the wife of the Chief Minister in whose house Yusuf (AS) was sold into slavery in Egypt. The story also exhibits Prophet Yusuf's excellent example of human noble qualities such as justice, fairness, patience, loyalty, bravery, forgiveness, nobility, compassion and knowledge.

The story clearly teaches that whoever submits himself entirely to Allah (SWT), that is, worships Him alone; obeys His Laws, rules and regulations; lives in peace with fellow human beings and treats them with justice and fairness; and within his human capabilities - does whatever Allah says should be done and abstains from doing whatever Allah says should not be done; such a person shall have the Mercy and Grace of Allah (SWT) in this World and in the Hereafter.

But whoever chooses to behave against the Wishes and Commands of Allah (SWT) has disgrace awaiting him in this World and in the Hereafter. The ultimate, as seen in the case of Yusuf's brothers at the end of this story, is for people to repent and submit themselves entirely to Allah (SWT). Allah is the Most Merciful and Oft Forgiving.

At the beginning, that is Verses 1-3 of Chapter Yusuf (Chapter 12) of the Glorious Qur'an that relates this story, Allah (SWT) answers the challenge of the disbelievers who confronted Prophet Muhammad (SAW). Allah, the Most Gracious, the Most Merciful, says,

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

1. A.L.R. (Alif-Lam-Ra), these are the Symbols of the perspicuous Book (these letters/symbols are some of the miracles of the Qur'an, and none but Allah Alone knows their meanings).

2. Verily, We (Allah) have sent it (the Qur'an) down as an Arabic Qur'an in order that you (people) may understand.

3. We (Allah) relate unto you (Muhammad) the best of stories through Our revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Inspiration to you Muhammad), you were among those who knew nothing about it.

At the end, that is Verses 102-111 of Chapter Yusuf (Chapter 12) of the Glorious Qur'an that relates this story,

Allah (SWT) states the recompense for doing either good or bad in this World! Allah says,

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ <sup>ط</sup> وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا

أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٢﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

﴿١٣﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٤﴾

وَكَايْنٍ مِّنْ ءَايَةٍ فِي السَّمٰوٰتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا

مُعْرِضُونَ ﴿١٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٦﴾

أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً

وَهُمْ لَا يَشْعُرُونَ ﴿١٧﴾ قُلْ هَذِهِ سَبِيلِي ۚ أَدْعُوا إِلَى اللَّهِ <sup>ج</sup> عَلَىٰ

بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِ <sup>ط</sup> وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٨﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَىٰ <sup>ق</sup> أَفَلَمْ

يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ <sup>ق</sup>

وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا <sup>ق</sup> أَفَلَا تَعْقِلُونَ ﴿١٩﴾ حَتَّىٰ إِذَا

أَسْتَيْسَسَ الرُّسُلُ وَظَنُّوْا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّى مَنْ  
 نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِي  
 قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن  
 تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّلْقَوْمِ  
 مُؤْمِنُونَ

102. This is of the news of the Ghaib (unseen) which we reveal by inspiration to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad) ask of them (those who deny your Prophethood) for it; it (the Qur'an) is no less than a Reminder and an Advice unto the Alamin (men and jinn).

105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

106. And most of them believe not in Allah except that they attribute partners unto Him (i.e. they worship idols-polytheists)

*107. Do they then feel secure from the coming against them of the covering veil of the torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?*

*108. Say (O Muhammad): "This is My (Allah's) Way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (invite others to Allah i.e. to the Oneness of Allâh - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; i.e. those who worship others instead of Allah or set up rivals or partners to Allah)".*

*109. And We (Allah) sent not before you (as Messengers) any but men, whom we inspired from among the people of townships. Have they (people who disbelieve in Allah) not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds and by performing righteous good deeds). Do you not then understand?*

*110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people); then came to them Our help, and whomsoever We*

*willed were delivered and Our punishment cannot be warded off from the people who are Mujrimun (criminals, disobedient to Allah, sinners, disbelievers, polytheists).*

*111. Indeed in their stories, there is lesson for people of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books (the Taurat (Torah), the Injeel (Gospel), the Zabur (Psalms) and other Scriptures of Allah) and a detailed explanation of everything and a Guide and a Mercy for the people who believe.*

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