

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
most Kind, most Merciful



Surah Yusuf, 12:3

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ
بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ
وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

We will tell you a story in the best style of
narration in what We have revealed to you of
this Qur'an, and indeed prior to it you were
among those who are unaware [of it].

Learning Objectives

- To construct a family tree showing Nabi Ya'qub's relationship to Nabi Ibrahim
- To explain the special relationship Nabi Ya'qub had with his son Nabi Yusuf
- To explain the importance of evaluating the consequences of our actions

Key Words

ذَنْبٌ *Dhi'b*
wolf

إِخْوَةٌ *Ikhwah*
brothers

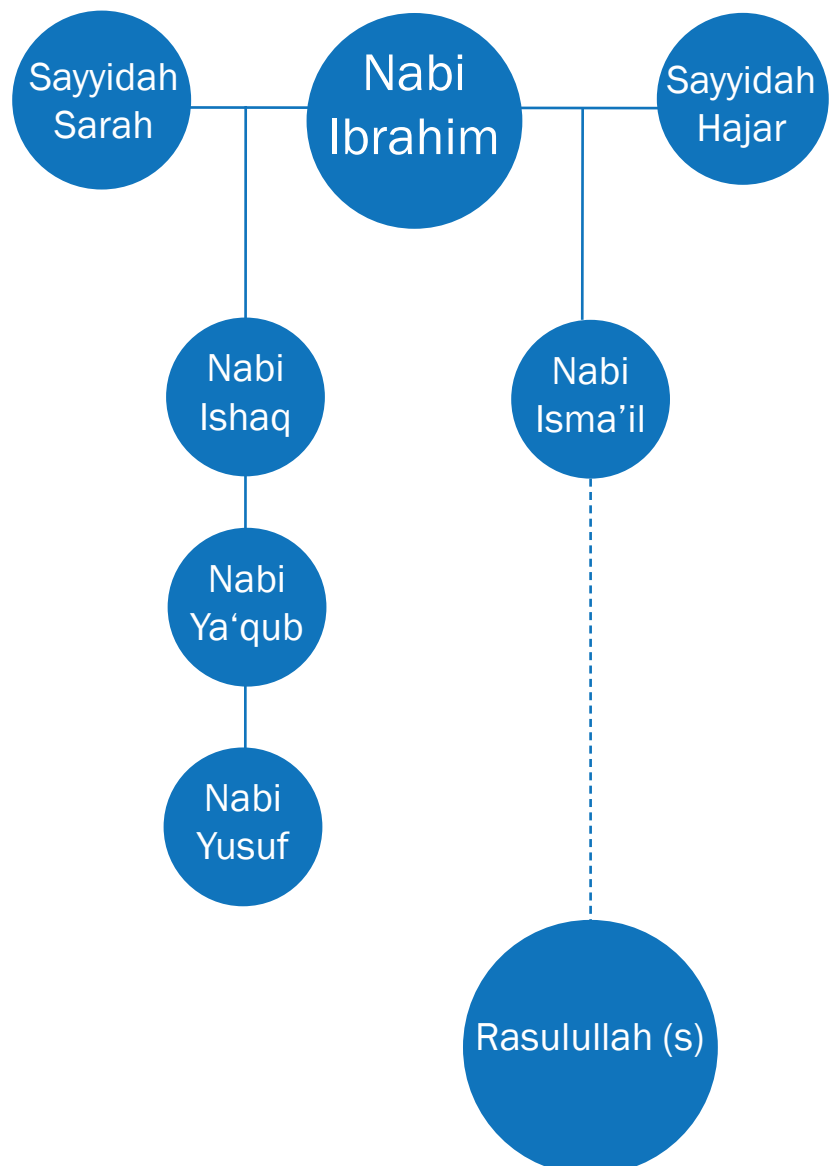
REMEMBER...

“Nabi Isma'il and Nabi Ishaq were both sons of Nabi Ibrahim, but from different mothers. Nabi Isma'il's mother was Sayyidah Hajar, and Nabi Ishaq's mother was Sayyidah Sarah.”



Nabi Ya'qub and his sons

Nabi Ya'qub was the son of Nabi Ishaq and the grandson of Nabi Ibrahim. He had twelve sons. His youngest son was Nabi Yusuf. Nabi Ya'qub loved his youngest son Yusuf very much. The other ten sons of Nabi Ya'qub were very jealous of Yusuf and his full brother Benjamin even though they were the youngest of them all. They thought their father loved their two youngest brothers and especially Yusuf much more than them.



Allah has narrated the story of Nabi Yusuf in great detail in the Qur'an in *Surah Yusuf*. In fact, Allah says that this is the best of stories in the Qur'an. This is because there are many lessons for us to learn from the story of Nabi Yusuf.



Surah Yusuf, 12:7

لَقَدْ كَانَ فِي يُوسُفَ
وَإِخْوَتِهِ آيَاتٍ لِلْسَّائِلِينَ

In Yusuf and his brothers there are certainly signs for the seekers.



ACTIVITY...

Match the Arabic names of the *anbiya* with their Biblical names

Nabi Ibrahim	Joseph
Nabi Ismail	Isaac
Nabi Ishaq	Ishmael
Nabi Ya'qub	Jacob
Nabi Yusuf	Abraham

Nabi Yusuf sees a *dream*

One night, when Nabi Yusuf was still a child, he saw a dream in which eleven stars, the sun and the moon were making *sajdah* to him. He narrated this dream to his father Nabi Ya'qub.



Surah Yusuf, 12:4-5

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ
أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ
رَأَيْتُهُمْ لِي سَاجِدِينَ قَالَ يَا بَنِيَّ لَا
تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ
كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

When Yusuf said to his father, 'Father! I saw eleven stars, and the sun and the moon: I saw them prostrating themselves before me.' He (Nabi Ya'qub) said, 'My son, do not recount your dream to your brothers, lest they should devise schemes against you. Satan is indeed man's manifest enemy.'





REFLECTION

Nabi Yusuf's brothers felt that their father loved Yusuf more than he loved them. Even if we were to consider that they had a valid reason to feel this way, was their intention of plotting to get rid of Yusuf right?

How should they have dealt with the situation?



Nabi Ya'qub understood the meaning of this dream, and knew that if his other sons came to know about it, they would become even more jealous of their brother Yusuf and plot to harm him. This is why he told Yusuf not to relate this dream to his brothers.

Nabi Yusuf and his brothers

Nabi Ya'qub kept his son Yusuf very close to him at all times to protect him. Nabi Yusuf's brothers did not like this at all. They felt that their father favoured and loved their youngest brother more than he loved them. They got together to devise a plan to get rid of Yusuf, so that their father's love would be exclusively for them. They considered killing Yusuf, but one of them suggested that instead of killing him, they should throw him into a well.



Surah Yusuf, 12:15

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن
يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَ
أَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ
هَذَا وَهُمْ لَا يَشْعُرُونَ

So when they took him [Yusuf] away and conspired to put him into the bottom of a well, We revealed to him, '[A day will come when] you will surely inform them [your brothers] about this affair of theirs while they are not aware [of your identity].'



One day, the brothers told their father Nabi Ya'qub,

“ Yusuf is a little boy. Why don't you let him come with us to the pasture to play? Let him go with us tomorrow so that he may enjoy and play, and we promise to take good care of him. ”

Nabi Ya'qub did not want to part with his son Yusuf. He said,

“ It really upsets me that you should take him away, and I fear the wolf may eat him while you are oblivious of him. ”

However, the brothers insisted, saying,

“ How can a wolf eat him when we are a large strong group of men? We will protect him. ”

They kept insisting until Nabi Ya'qub finally agreed for Yusuf to go with them.

Once they were out in the countryside, they went to a dried up well and threw their youngest brother into it. At this juncture, Allah reassured Nabi Yusuf not to be afraid, for Allah had a plan for him, and he was destined for greatness.

That evening, the brothers returned home to their father. They were weeping and said,

“ Father! We had gone racing and left Joseph with our things, whereat the wolf ate him. But you will not believe us even if we spoke truly. ”

They showed Yusuf's shirt to their father, on which they had put some blood from an animal they had killed, to convince their father that a wolf had eaten him.

Nabi Ya'qub knew that they were lying. He said to them,

“ Your lower selves have made this evil deed seem justifiable to you, but patience is graceful, and I will seek refuge in Allah against what you allege. ”

What two lessons can we learn from this response of Nabi Ya'qub?

REFLECTION...

“ The Prophet (s) said:
Jealousy devours
faith as the fire
devours the firewood. ”

Sometimes we cannot help not feeling jealous.

What do you think we have to do to protect our faith in such circumstances?



DID YOU KNOW?

The *ghaybah* of Imam al-Mahdi can be likened to the meeting of Nabi Yusuf with his brothers many years after they had thrown him into the well. Nabi Yusuf was rescued by a caravan and taken to Egypt, where he underwent many hardships but finally became the governor. His brothers were facing a terrible famine and went to Egypt to beg for some grain from the governor – their brother - but they did not recognise him. Similarly, whilst our Imam is in *ghaybah*, he meets many people but they do not recognise him.



Faith in Action

In verse 12:9, Yusuf's brothers discuss their plot to get rid of him. They decide that after they have done this evil deed, they would become righteous again. Is this possible? When we intend to carry out a *haram* act thinking that we will repent later and become pious when we are older, we are only fooling ourselves.

We should always refrain from sins and not take them lightly, for they darken our soul, and it then becomes very difficult to come back to the right path.

Nabi Yusuf is rescued by a caravan

A caravan was travelling through the countryside where Nabi Yusuf had been thrown into a well. When they saw the well, they threw a bucket into it in the hope of getting some water. However, when they pulled the bucket out, they saw a little boy! They were surprised to find him, and decided to take him with them to their destination in Egypt where they could sell him for a profit. So they hid him in their caravan together with all their merchandise. When they reached Egypt, they sold him as a slave in the marketplace for a very small price.

The person who bought him took him home and said to his wife,

“Take good care of this boy, for he may be useful to us, or we may adopt him as our son.”



Surah Yusuf, 12:21-22



وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ
أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ
وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ
غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا
وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

The man from Egypt who had bought him said to his wife, 'Give him an honourable place [in the household]. Maybe he will be useful to us, or we may adopt him as a son.' Thus We established Yusuf in the land and that We might teach him the interpretation of dreams. Allah has [full] command of His affairs, but most people do not know. When he came of age, We gave him judgement and [sacred] knowledge, and thus do We reward the virtuous.

Our actions have *Consequences*

From the story of Nabi Ya'qub and his sons, we can learn many lessons. The story demonstrates that all our actions have consequences, some of which we may be aware of and some we may not be aware of. We must therefore think carefully before we do anything, especially if that act has been discouraged or forbidden by Islam.

Complete the table below:



Action	Why did they do it?	What was the consequence of this action?
Nabi Yusuf's brothers plotted to get rid of him		
Nabi Yusuf's brothers brought his shirt back to their father. They had put fake blood on it.		
Nabi Yusuf was rescued by a passing caravan and sold as a slave in Egypt		
Nabi Yusuf remained patient throughout this ordeal		

Now consider this scenario:

Mikael is a teenager. He wants to go out with his friends to hang out at the mall, but thinks that his parents will not allow him to go. He therefore lies to his parents by telling them that he is going to the library to study.

Why do you think Mikael's parents might not allow him to hang out with his friends at the mall?

What are the pros and cons of teenagers hanging out with friends at the mall?

What alternative activities could they do to use their time more positively?

Was it okay for Mikael to lie to his parents? What should he have done instead?



HIGHER LEVEL

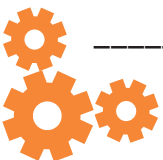
Read verses 8, 9 and 10 of *Surah Yusuf* and answer the following questions:

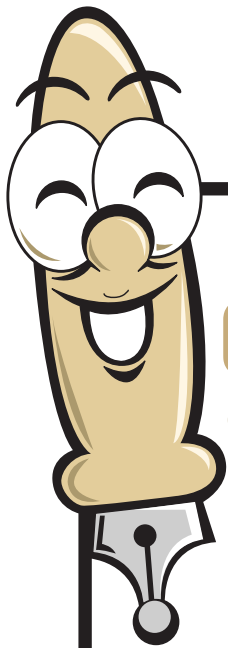
- 1 *Surah Yusuf* is chapter number _____ of the Holy Qur'an, and it was revealed in _____.
- 2 The two youngest sons of Nabi Ya'qub were _____ and _____.
- 3 Nabi Yusuf and Benjamin had ten older brothers. They were jealous of them because _____.
- 4 Why did the brothers think their father was in error? _____.
- 5 Why did they decide to kill their brother Yusuf or cast him away in some distant land? _____.
- 6 According to verse 12:9, what did they decide they would do after they had gotten rid of Yusuf? _____.
- 7 Would this help them in any way? _____.
- 8 In verse 12:10, we read that one of the brothers was not in favour of this plan. He suggested that if they really wanted to get rid of Yusuf, they should throw him into a well rather than kill him, so that a passing caravan may rescue him. Explain one advantage and one disadvantage of this suggestion:

Advantage: _____

Disadvantage: _____

Complete the following statement: If I was a brother of Nabi Yusuf, I would _____





KEYPOINTS

- 1 Nabi Ya'qub was the son of Nabi Ishaq and the grandson of Nabi Ibrahim.
- 2 He had twelve sons, and he loved his youngest son Yusuf the most.
- 3 Allah has narrated the story of Nabi Yusuf in great detail in the Qur'an, and has said that it is the best of stories for us to learn lessons from.
- 4 Nabi Yusuf's brothers were jealous of him because they thought their father loved him more than he loved them, so they threw him into a well.
- 5 Allah had a great plan for Nabi Yusuf because he was virtuous. He was rescued from the well by a trade caravan and sold as a slave in Egypt, where he found a new home.

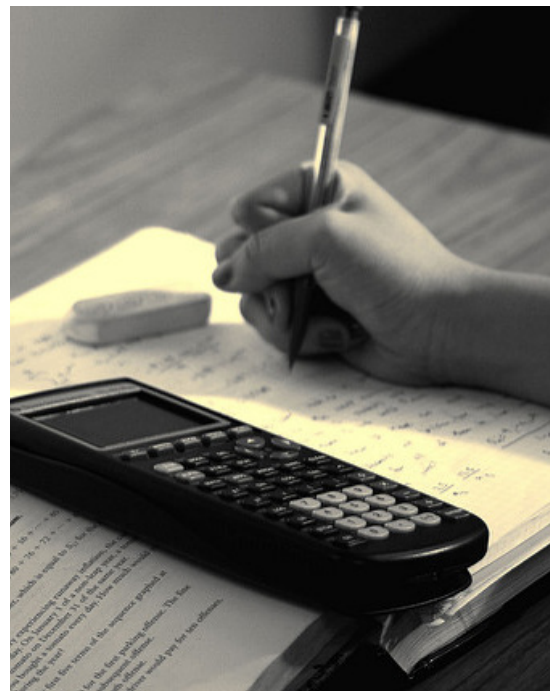


ACTIVITY...

Read verses 12:21-22 and list three things that Allah gave to Nabi Yusuf:

- 1 _____
- 2 _____
- 3 _____

According to verse (12:22), why did Allah reward Nabi Yusuf with these blessings?





1 Complete the missing names in this family tree to the right:

2 Why did Nabi Ya'qub tell his son Yusuf not to disclose his dream to his brothers?

3 What did Allah reveal to Nabi Yusuf when he was thrown into the well?

4 State any three blessings that Allah gave to Nabi Yusuf as a reward for being virtuous.

5 How can the meeting of Nabi Yusuf and his brothers when he became governor of Egypt be compared to the *ghaybah* of Imam al-Mahdi (a)?

