12. Yusuf-Joseph (Makkah)

Qala hal AAalimtu mafaAAaltum biyoosufa waakheehi ith antum jahiloona

Qala wala olna laanta yusuf. Qala Ana yusuf. Wahdada aXhi Qadd

Man Allah uliyyana inna min yttiq wissir fii alaa la yiyyiyy

Aggra almuhseeneen.
Qalo a-innaka laanta yoosufa qalaana yoosufu wahatha akhee qad manna AllahuAAalayn innahu man yattaqi wayasbir fa-inna Allaha yuđeeAAu ajra almuhsineena

TAMIL Translation | E.M.Abdul Rahman

89. "Qalaa hul 'ulan mim fa'ulam yu'mufsa?" laanta waalayn akhee inna man yattaqi wayasbir fa-inna Allaha yuđeeAAu ajra almuhsineena?

90. Qala a-waa'ralâk laanta YOOSUF Qalaa ak反映出 ak-hellaa fih man yattaqi wayasbir fa-inna Allaha yuđeeAAu ajra almuhsineena.

Malayalam Translation | Cheriymudam Abdul Hammed Madani & Kunchi Muhammed Parapur
He said “Do you know what you did with Yusuf and his brother when you were among the ignorant”.

They said “Are you indeed Yusuf”. He said “I am Yusuf and this is my brother, Allah has indeed been gracious to us. Surely whoever has Taqwa and has Sabr, then surely Allah will never waste the reward of those who have Ihsan”.

In this ayah Yusuf (as) finally reveals his identity to his brothers. Some say that he (as) only revealed himself after he (as) saw the desperate situation that his brothers were in. Recall that they were literally at his feet begging him (as) for food. So some people have said that when he (as) saw them in this desperate situation that was when he (as) revealed himself to them. However we believe that he (as) only disclosed his identity to them when Allah (swt) told him (as) to. Remember that all of this was part of the plan of Allah (swt), so we have to believe that everything that Yusuf (as) did was under the command of his Lord. He (as) only disclosed himself to his brothers when Allah (swt) gave him (as) permission to.

Allah (swt) tells us in this ayah how Yusuf (as) said “Do you know what you did with Yusuf and his brother when you were among the ignorant”. He (as) is asking them a question. A question which they never expected an official in Egypt to be asking of them. Imagine their utter shock and dismay when they were asked this question. Of course the first thought that came to their mind was how this person in Egypt could have known about their brother Yusuf. Furthermore how could he have known about what they did to Yusuf? As far as these brothers were concerned no one in Egypt knew about their brother Yusuf, and no human soul knew what they did to Yusuf (as). The only people who knew about Yusuf (as) was their family in Phillistine, and even they thought that he (as) was eaten by a wolf. None of them knew about what these brothers had done to Yusuf (as). No human soul knew except Yusuf (as) himself. Also notice the choice of words that Yusuf (as) uses. Notice the contrast between the word “know” and the word “ignorant”. It is as if Yusuf (as) is
asking them “Do you know now what you did when you were then ignorant”. The language does not in any way give the meaning that Yusuf (as) is blaming them. On the contrary he (as) acknowledges that this was something that they did when they were ignorant. When they were different. When they did not know.

[90] In the previous ayah Allah (swt) had told us how Yusuf (as) had revealed his identity to the brothers. In this ayah Allah (swt) tells what their response was. Allah (swt) also tells us how Yusuf (as) spoke of Him (swt) to his brothers. How Yusuf (as) attributed all the good that had come to him (as) as being from his Lord. Allah (swt) had taken Yusuf (as) from the lowest of the low to the highest of the high. In this ayah we are reminded why. We are reminded of what exactly Yusuf (as) did to earn this high station.

Allah (swt) begins this ayah by telling us how the brothers said “Are you indeed Yusuf?”. As we mentioned these brothers could not believe that the man whom they saw in front of themselves at that moment was their brother Yusuf (as). Their brother who was so weak. Their brother who so helpless. Their brother who they once had complete power over. They could never believe that this man was he. That is why in this ayah they ask with shock and amazement as to whether he truly is Yusuf (as). This reminds us once again how Allah (swt) changes the fortunes of people. This reminds us how we can never give up on our Lord. So no matter how desperate a situation that you are in, you should always have a great hope in Allah (swt).

Allah (swt) then tells us how Yusuf (as) replied to them and said “I am Yusuf and this is my brother”. This statement is to remove any lingering doubt that they may have. Yes he isindeed their brother Yusuf. Also notice that Yusuf (as) does not only mention himself but he (as) mentions his brother Binyamin as well. Even at this moment when you think that he (as) would have pride, he (as) does not have any. Instead of basking in the limelight by himself, he (as) brings his brother to that light as well. This shows us again how his heart was attached purely to Allah (swt). He (as) did not care for his own self at all but rather only existed to please his Lord.

Then Allah (swt) tells us how Yusuf (as) said “Allah has indeed been gracious to us”. Once again Yusuf (as) does not attribute the good in his life to himself, but he (as) attributes it only to Allah (swt). These brothers can see now how the situation of Yusuf (as) has changed. When they last saw him (as), he (as) was a helpless boy at the bottom of a deep well. Now they saw him (as) as the man who was in charge of all the storehouses of grain in all of Egypt. The one who controlled their fate and that of their families. How was it that Yusuf (as)’s situation had changed so? What was the cause of this reversal of fortunes? It was only Allah (swt). Yusuf (as) reminds his brothers here that Allah (swt) is the sole reason why he (as) was where he was. All that they saw before them was from the favors and bounties of Allah (swt). Even the very word that Allah (swt) uses
here to refer to the gift that He (swt) has given to Yusuf (as) has the meaning of a gift with which a
difficulty is relieved. Such was the nature of the gift that Allah (swt) gave to Yusuf (as). He (swt)
relieved him (as) of all of his troubles and took him (as) to a state where he (as) was truly content.
Such was what Allah (swt) did for His noble prophet. The brothers could see this right in front of
their eyes.

Finally Allah (swt) tells us how Yusuf (as) said “Surely whoever has Taqwa and has Sabr, then
surely Allah will never waste the reward of those who have Ihsan”. So the brothers
could see the great favor and blessing that Allah (swt) had bestowed on Yusuf (as). They could also
see the miserable situation that they were in. Why then did Allah (swt) honor and raise Yusuf (as) in
status? What did he (as) do that they did not? The answer to that question in this part of the ayah.
Quiet simply it was because Yusuf (as) was among those who have Ihsan. He (as) was among those
who always thought of Allah (swt). He (as) lived his life as though he (as) could see Allah (swt). That
was how certain he (as) was of his Lord. Because of this Ihsan, because of this state that he (as)
was in, he (as) was able to have both Taqwa and Sabr. When times were good, when pleasures and
temptations presented themselves before him (as), his Taqwa allowed him (as) to be obedient to the
Law of his Lord. Similarly when times were hard, when trials and difficulties befell him (as), his Sabr
allowed him to bear them without anxiety or fear. So the Ihsan of Yusuf (as) allowed him (as) to
have Taqwa and Sabr. He (as) remembered Allah (swt) all of the time. This constant remembrance of
his Lord was why he (as) was rewarded.

Allah (swt) Knows that He (swt) is the unseen. Allah (swt) Knows that this world is always in front of
you and that it is always taking your attention away from Him (swt). So for you to be like Yusuf
(as). For you to constantly strive to remember Allah (swt) at every moment. Allah (swt) Knows that
this is difficult for you. That is why He (swt) will love you. That is why Allah (swt) will never allow
your reward to go to waste if you can do that. All of the good deeds that a believer can do comes
from this remembrance of Allah (swt). The only deeds that Allah (swt) will accept are those that are
done sincerely for Him (swt). So these are the good deeds. This is the source of your reward. Not
just the effort that you make to perform the deed but also the effort that you make to remember
Allah (swt). The intention that you are doing that deed for Him (swt). This is what Allah (swt) loves
to see. This is what He (swt) will reward generously. He (swt) will never allow this reward to go to
waste. So we see that the key to success both in this life and the next is in the remembrance of
Allah (swt). Not just remembering Allah (swt) at the time of Salah but remembering Him (swt) at
every moment. This is the ideal that you must always be trying to reach. This is what will give you
Taqwa and Sabr. This is what will give you a reward your Lord will never allow to be wasted. A reward
in this life of knowing Allah (swt). Of being near to the Divine Presence. A reward of being obedient
to the Law of Allah (swt) and being able to make it through trials and calamites. A reward of peace
and tranquility. All of this is only the reward in this life. The reward in the next world, the final abode
is far greater. A reward of the Garden. A reward of being taken far away from the Fire. A reward of being saved from the punishments of the grave and the trials of the Last Day. A reward of being told that one has the Pleasure and Contentment of Allah (swt). What could be better than that? All that you have to do is remember Allah (swt). All that you have to do remember Him (swt). So remember Him (swt) now and to the best of your ability hold on to that remembrance. Nothing else matters in life except this. Pray to Allah (swt) that He (swt) gives you this ability because you cannot do it without Him (swt).