

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

திருமறை கூறும்
நபிமார்களின்
சரித்திரம்

இது பொய்யான கட்டுக் கதையன்று...(12:111)



THE HISTORY
of the
Prophets
FROM THE HOLY QURAN

It is not a narrative which could be forged.. (12:111)

ARABIC | TAMIL | ENGLISH | MALAYALAM | URDU

.....: 12. Yusuf-Joseph (Makkah)

.....
ARABIC

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

Qala hal AAalimtum mafaAAaltum biyoosufa waakheehi ith antum jahiloona

قَالُوا أَءِتَانِكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ

مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مِنْ يَتِّقٍ وَيَصْبِرٍ فَإِنَّ اللَّهَ لَا يُضِيعُ

أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

TAMIL Translation | E.M.Abdul Rahman

89. “நீங்கள் அறிவீனர்களாக இருந்தபொழுது யூஸுபையும், அவருடைய சகோதரரையும் என்ன செய்தீர்கள் என்பதை நீங்கள் அறிந்தீர்களா?” என்று கேட்டார்.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ
وَإِخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

90. அவர்கள் “நீர்தாம் யூஸுபா?” என்று கேட்டார்கள். “நானே யூஸுபு, இன்னும் இவர் என்னுடைய சகோதரர்; திட்டமாக, அல்லாஹ் எங்கள் மீது உபகாரம் புரிந்துள்ளான்; நிச்சயமாக எவர் (பாவத்தை விட்டுத் தம்மை) தற்காத்துக் கொண்டு (துன்பங்களைப்) பொறுத்துக் கொள்கிறாரோ (அத்தகைய) நன்மை செய்கிறவர்களின் பிரதிபலனை அல்லாஹ் நிச்சயமாகப் பாழ்படுத்த மாட்டான்” என்று (யூஸுபு) கூறினார். (1330)

قَالُوا ءَأَاتَاكَ لِأَنْتَ يُوسُفُ ۖ قَالَ
أَنَا يُوسُفُ وَهَذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ
عَلَيْنَا ۖ إِنَّهُ مَنَّ يَتَّقِ وَيَصْبِرْ فَإِنَّ
اللَّهَ لَا يُضِيعُ أَجْرَ الْبِحْسِنِينَ ﴿٩٠﴾

யூஸுபு வெளிப்பட்டார்

(1330) 'நீங்கள் எது நன்மை, எது தீமை என்று தெரியாத அறிவீனர்களாக இருந்த பொழுது யூஸுபு சம்பந்தமாகவும் அவருடைய சகோதரர் புன்யாமீன் சம்பந்தமாகவும் என்னென்ன செய்தீர்கள் என்பதை இப்போதாவது அறிந்தீர்களா?' என இடித்துரைப்பது போல் அவர்களை நோக்கி யூஸுபு கேட்டார்.

அவர்கள் அவரில் சில அடையாளங்களையும் கண்டனர். அவற்றை அவர்கள் யூஸுபில் முன்னர் கண்டிருந்தது போல் இப்போதும் அவை தென்பட்டன. ஆயினும் சந்தேகித்தவர்களாக அவரை நோக்கி, 'நிச்சயமாக நீர் தாம் யூஸுபா?' என்று கேட்டனர்.

'ஆம் நானேதான் அந்த யூஸுபு. நீங்கள் எனக்கு அநீதி செய்து என்னைக் கொல்ல நாடிப் பாழ்கிணற்றில் தள்ளினீர்களல்லவா அந்த யூஸுபுதான். அப்பால் நான் உயிருடனிருப்பதைத் தெரிந்து வியாபாரிகளுக்கு என்னை அடிமை என்று கூறி மிகக் குறைந்த விலைக்கு விற்றீர்களே அந்த யூஸுபுதான். இப்போது மிஸ்ரின் அஜீஸாக இருப்பவரும் அதே யூஸுபுதான். எவரிடம் இன்று நீங்கள் தானியம் பெற வந்திருக்கிறீர்களோ அதே யூஸுபு தான்.

இதோ என்னருகில் மிகவும் கண்ணியத்துடன் இருக்கிற இவர் என்னுடைய சகோதரர் புன்யாமீன். இரு உலகச் சிறப்பினையும் எங்களுக்கு அருளி எங்களை ஒன்று கூட்டி எங்களின் மீது அல்லாஹ் பேருபகாரம் புரிந்துள்ளான்.

திட்டமாக எவர் பாவம், விபசாரம், தகாத செயல்கள் ஆகியவற்றை விட்டுத் தம்மைத் தற்காத்துக் கொண்டு எத்தனை துன்பங்கள் ஏற்பட்ட போதிலும் பொறுமையைக் கைக்கொள்வாரோ அவரே நன்மை செய்கிறவர். அத்தகைய நன்மை செய்கிறவர்களின் நற்கூலியை அல்லாஹ் நிச்சயமாகப் பாழ்படுத்தவே மாட்டான். அதற்கு இலக்கணமாகவே நாங்களிருக்கின்றோம்'' என யூஸுபு கூறினார்.

இதன்பின்னர் அச்சகோதரர்கள் தங்களுடைய தவறுகளை உணர்ந்து வெளிப்படுத்தி அவரிடம் மன்னிப்புக் கோருவது பற்றிய விவரம் அடுத்துள்ள வசனங்களில் கூறப்படுகிறது.

അദ്ദേഹം പറഞ്ഞു: നിങ്ങൾ അറിവില്ലാത്തവരായിരുന്നപ്പോൾ യൂസൂഫിന്റെയും അവന്റെ സഹോദരന്റെയും കാര്യത്തിൽ നിങ്ങൾ ചെയ്തതെന്താണെന്ന് നിങ്ങൾ മനസ്സിലാക്കിയിട്ടുണ്ടോ?

അവർ ചോദിച്ചു: നീ തന്നെയാണോ യൂസൂഫ്? അദ്ദേഹം പറഞ്ഞു: ഞാൻ തന്നെയാണ് യൂസൂഫ്. ഇതെന്റെ സഹോദരനും! അല്ലാഹു ഞങ്ങളോട് ഔദാര്യം കാണിച്ചിരിക്കുന്നു. തീർച്ചയായും ആർ സൂക്ഷ്മത പാലിക്കുകയും ക്ഷമിക്കുകയും ചെയ്യുന്നുവോ ആ സദ്‌വൃത്തർക്കുള്ള പ്രതിഫലം അല്ലാഹു നഷ്ടപ്പെടുത്തിക്കളയുകയില്ല; തീർച്ച.

ENGLISH Translation – Abdur Raheem As-Saranbi

[12:89] He said "Do you know what you did with Yusuf and his brother when you were among the ignorant".

[12:90] 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".

ENGLISH TAFSIR - Abdur Raheem As-Saranbi

[89] 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 is indeed 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 calamities. 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).

URDU Translation | Dr. Col Muhammad Ayub

وہ بولا ”کیا تم جانتے ہو جو تم نے اپنی نادانی میں یوسف اور اس کے بھائی کے ساتھ کیا؟“ (۸۹) وہ بولے
”کیا تو ہی یوسف ہے؟“ اس نے کہا ”میں یوسف ہوں اور یہ میرا بھائی ہے، اللہ نے ہم پر احسان کیا ہے۔
بے شک جو اللہ سے ڈرتا ہے اور صبر کرتا ہے، تو اللہ ایسے نیکو کاروں کا اجر ضائع نہیں کرتا۔“ (۹۰)

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