

SURAH AS A STORY



Surah Yusuf

Joseph

The complete journey — the most beautiful of stories —
told the way a loving elder shares it with a child



Surah No. 12 • 111 Ayahs • Meccan

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The Surah at a Glance

*Nahnu naqussu 'alayka ahsanal-qasasi bima
awhaynaaa ilayka haazal-Qur'aan*

3. We relate to you the best of stories in what We have revealed to you of this Quran.

*Fasabrun jameel; wal-laahul-musta'aanu 'alaa
maa tasifoon*

18. So patience is most fitting. And Allah is the one sought for help against that which you describe.

*Qaala ma'aazal-laahi innahoo Rabbeee ahsana
maswaay*

23. He said: I seek the refuge of Allah. Indeed, he is my master, who has made good my residence.

*Qaala Rabbis-sijnu ahabbu ilayya mimmaa
yad'oonaneee ilayh*

33. He said: My Lord, prison is more to my liking than that to which they invite me.

Innamaaa ashkoo bassee wa huzneee ilal-laah

86. I only complain of my suffering and my grief to Allah.

*Laa tathreeba 'alaykumul-yawm; yaghfirul-laahu
lakum*



92. No blame upon you today. May Allah forgive you.

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The Best of Stories

Beta, this surah is unlike any other in the Quran. It is the only one that tells a single story from beginning to end, in order, in one place. And Allah introduced it Himself:

'NAHNU NAQUSSU 'ALAYKA AHSANAL-QASASI BIMA AWHAYNA ILAYKA HAZAL-QUR'AN — WE RELATE TO YOU THE BEST OF STORIES IN WHAT WE HAVE REVEALED TO YOU OF THIS QURAN — WA IN KUNTA MIN QABLIHI LA-MINAL-GHAFILEEN — although you were, before it, among the unaware.'

Beta, it is reported that this surah came down during the hardest stretch of the Makkan years — around the time the Prophet ﷺ lost his uncle and his wife, and his own people were plotting against him. And Allah sent him a story about a man betrayed by his own brothers, thrown



into a well, sold, imprisoned — and then raised to a position none of them could have imagined.

Beta, this surah is Allah's answer to anyone who is being wronged by his own people and cannot see how it could ever end well.

'IZ QALA YOOSUFU LI-ABEEHI YA ABATI INNI
RA'AYTU AHADA 'ASHARA KAWKABAN
WASH-SHAMSA WAL-QAMARA RA'AYTUHUM LEE
SAJIDEEN — WHEN YUSUF SAID TO HIS FATHER: O
MY DEAR FATHER, I HAVE SEEN ELEVEN STARS AND
THE SUN AND THE MOON — I SAW THEM
PROSTRATING TO ME.'

And Ya'qub (alaihi salam) understood immediately what it meant, and gave his son the first piece of wisdom in this surah:

'QALA YA BUNAYYA LA TAQSUS RU'YAKA 'ALA
IKHWATIKA FA-YAKEEDOO LAKA KAYDA — O MY
DEAR SON, DO NOT RELATE YOUR VISION TO YOUR
BROTHERS, OR THEY WILL PLOT AGAINST YOU A



PLOT.'

Beta, learn this. Not everything good that happens to you needs to be announced. A father who knew his sons told his youngest: keep this one to yourself.

Beta, in our time this is more relevant than ever. The offer you have received, the plan you are working on, the good news before it is settled — some things need to be protected by silence until they are complete.

'INNASH-SHAYTANA LIL-INSANI 'ADUWWUN MUBEEN — indeed shaytan is to man a clear enemy.'

The Well

'IZ QALOO LA-YOOSUFU WA AKHOOHU AHABBU ILA ABEENA MINNA WA NAHNU 'USBAH — when they said: YUSUF AND HIS BROTHER ARE MORE BELOVED TO OUR FATHER THAN WE, WHILE WE ARE A CLAN — INNA ABANA LA-FEE DALALIN MUBEEN — indeed, our father is in clear error.'



Beta, note where it starts: not with hatred, but with COMPARISON. He is loved more than us. That is where the poison enters — the moment a person starts measuring the affection given to someone else.

'UQTULOO YOOSUFA AWIT-RAHOOHU ARDAN
YAKHLU LAKUM WAJHU ABEEKUM — KILL YUSUF
OR CAST HIM OUT TO SOME LAND, so the FACE OF
YOUR FATHER WILL BE FREE FOR YOU — WA
TAKOONOO MIN BA'DIHI QAWMAN SALIHEEN — and
you will be, after that, a righteous people.'

Beta, look at that last sentence carefully, because it is the most frightening thing they said. They planned a murder AND planned to repent afterwards. Sin scheduled, forgiveness assumed.

One of them proposed the well instead of killing. And they went to their father with a request that has fooled parents in every age: let him come with us tomorrow, we will look after him.



And Ya'qub said something remarkable: 'QALA INNI LA-YAHZUNUNI AN TAZ-HABOO BIHI WA AKHAFU AN YA'KULAHUZ-ZI'BU WA ANTUM 'ANHU GHAFILOON — indeed, it saddens me that you should take him, and I FEAR THAT A WOLF WOULD EAT HIM WHILE YOU ARE UNAWARE OF HIM.'

Beta, note: he gave them the excuse himself. And that evening they came back with it, word for word: 'FA-AKALAHUZ-ZI'B' — a wolf ate him.

'WA JA'OO 'ALA QAMEESIHI BI-DAMIN KAZIB — AND THEY CAME WITH FALSE BLOOD ON HIS SHIRT.'

And now, beta, the father's response — and there are two sentences here that every believer should memorise:

'QALA BAL SAWWALAT LAKUM ANFUSUKUM AMRA — HE SAID: RATHER, YOUR SOULS HAVE ENTICED YOU TO SOMETHING — FA-SABRUN JAMEEL — SO PATIENCE IS MOST FITTING, BEAUTIFUL PATIENCE — WALLAHUL-MUSTA'ANU 'ALA MA TASIFOON — AND



ALLAH IS THE ONE SOUGHT FOR HELP AGAINST THAT WHICH YOU DESCRIBE.'

Beta, 'SABRUN JAMEEL' — BEAUTIFUL PATIENCE. The scholars explained it as patience without complaint to people, without panic, without bitterness — grief carried with dignity.

Beta, he had just been told his beloved son was dead, and he did not scream at them or curse them. He said: beautiful patience, and Allah's help is sought.

And Yusuf, meanwhile, was pulled out of the well by a passing caravan, and sold — 'WA SHARAWHU BI-THAMANIN BAKHSIN DARAHIMA MA'DOODAH — and they sold him for a reduced price, a few dirhams — WA KANOO FEEHI MINAZ-ZAHIDEEN — and they were, concerning him, of those content with little.'

Beta, they sold a future prophet for a handful of coins because they did not know what they were holding. People will often value you at what they can see.



In the House of the 'Aziz

He was bought in Egypt by a man of rank, who told his wife: 'AKRIMEE MATHWAHU 'ASA AN YANFA'ANA AW NATTAKHIZAHU WALADA — MAKE HIS RESIDENCE COMFORTABLE; PERHAPS HE WILL BENEFIT US, OR WE MAY ADOPT HIM AS A SON.'

'WA KAZALIKA MAKKANNA LI-YOOSUFA FIL-ARDI WA LI-NU'ALLIMAHU MIN TA'WEELIL-AHADEETH — and thus We established Yusuf in the land, that We might teach him the interpretation of events — WALLAHU GHALIBUN 'ALA AMRIHI WA LAKINNA AKTHARAN-NASI LA YA'LAMOON — AND ALLAH IS PREDOMINANT OVER HIS AFFAIR, BUT MOST PEOPLE DO NOT KNOW.'

Beta, mark that line: 'wallahu ghalibun 'ala amrih' — Allah PREVAILS over His affair. The brothers made a plan. Allah had a plan. Their plan was the transport for His.



And then, beta, comes the test that this surah is most famous for — and it is the test of a young man alone, with no family, in a locked house.

'WA RAWADAT-HUL-LATI HUWA FEE BAYTIHA 'AN NAFSIHI WA GHALLAQATIL-ABWABA WA QALAT HAYTA LAK — and she in whose house he was SOUGHT TO SEDUCE HIM, and SHE CLOSED THE DOORS and said: COME, YOU.'

Beta, consider his position. He was young. He was handsome. He was a slave with no protector. The doors were locked, so there were no witnesses. She had power over him — a word from her could have destroyed him. And nobody in the world would ever have known.

Every excuse a human being could want was available to him.

'QALA MA'AZALLAH — HE SAID: I SEEK THE REFUGE OF ALLAH — INNAHU RABBEE AHSANA MASWAYA — indeed, he is my master, who has made good my residence — INNAHU LA YUFLIHUZ-ZALIMOON —



indeed, wrongdoers do not succeed.'

Beta, 'MA'AZALLAH' — Allah is my refuge. Two words. That was his entire defence, and it was enough.

And look at what he says next: he refuses partly out of loyalty to the man who treated him well. Beta, he would not repay kindness with betrayal, even from a person who had bought him.

'WA LAQAD HAMMAT BIHI WA HAMMA BIHA LAWLA AN RA'A BURHANA RABBIH — and she certainly determined upon him, and he would have inclined to her HAD HE NOT SEEN THE PROOF OF HIS LORD — KAZALIKA LI-NASRIFA 'ANHUS-SOO'A WAL-FAHSHA' — THUS WE TURNED AWAY FROM HIM EVIL AND IMMORALITY — INNAHU MIN 'IBADINAL-MUKHLASEEN — INDEED, HE WAS OF OUR CHOSEN, SINCERE SERVANTS.'

Beta, this ayah has been discussed at length by the scholars, and many of the verifying scholars explained it in the way the wording allows: that the 'burhan' of his



Lord came to him and prevented any inclination from forming — Allah protected him. And the ayah itself states the reason: because he was of the 'mukhlaseen', those Allah has purified for Himself.

Beta, and there is your protection too. Not willpower alone — sincerity. The person who is truly Allah's is the person Allah guards.

'WASTABAQAL-BABA WA QADDAT QAMEESAHU MIN DUBURIN — and they both raced to the door, and SHE TORE HIS SHIRT FROM THE BACK.' Beta, he did not argue with her. He RAN. That is the sunnah of dealing with temptation: distance, immediately.

Her husband was at the door, and she accused him at once. And a witness from her own household reasoned it out: if the shirt is torn from the front, she is truthful; if from the back, she has lied and he was fleeing. It was torn from the back.

'INNAHU MIN KAYDIKUNNA INNA KAYDAKUNNA 'AZEEM — indeed, it is of your plan; your plan is great.'



And her husband said to Yusuf: 'A'RID 'AN HAZA' — turn away from this — and told her to seek forgiveness.

Beta, note: the truth came out, and still no justice was done. Sometimes being proven innocent is not the same as being treated justly.

Prison Is Dearer to Me

The story spread among the women of the city, and they mocked her. So she invited them, gave each a knife and some fruit, and called him in.

'FA-LAMMA RA'AYNAHU AKBARNAHU WA QATTA'NA AYDIYAHUNNA — and when they saw him, they GREATLY ADMIRED HIM AND CUT THEIR HANDS — WA QULNA HASHA LILLAHI MA HAZA BASHARAN IN HAZA ILLA MALAKUN KAREEM — and said: PERFECT IS ALLAH! THIS IS NOT A MAN; THIS IS NONE BUT A NOBLE ANGEL.'

And then she admitted it openly, in front of them all, and threatened him: 'WA LA'IN LAM YAF'AL MA



AMURUHU LA-YUSJANANNA WA LA-YAKOONAN
MINAS-SAGHIREEN — AND IF HE WILL NOT DO
WHAT I ORDER HIM, HE WILL SURELY BE
IMPRISONED AND WILL BE OF THOSE DEBASED.'

Beta, now he is not facing one woman behind a locked door. He is facing an entire room of them, and an open threat of prison.

And his response, beta, is one of the great du'as of the Quran:

'QALA RABBIS-SIJNU AHABBU ILAYYA MIMMA
YAD'OONANEE ILAYH — HE SAID: MY LORD, PRISON
IS DEARER TO ME THAN THAT TO WHICH THEY
INVITE ME — WA ILLA TASRIF 'ANNI KAYDAHUNNA
ASBU ILAYHINNA WA AKUN MINAL-JAHILEEN —
AND IF YOU DO NOT TURN AWAY FROM ME THEIR
PLAN, I MIGHT INCLINE TOWARD THEM AND BE OF
THE IGNORANT.'

Beta, look at both halves of this du'a.



First: he CHOSE prison. He preferred years in a cell over a moment of disobedience. Beta, that is what it means to fear Allah more than you fear your circumstances.

And second — and this is the part I want you to notice — look at his humility. He does not say 'I am strong enough to resist'. He says: if YOU do not turn their plan away from me, I MIGHT incline.

Beta, that is the mark of a man who understands himself. He knew that his own strength was not the thing protecting him. He asked Allah to do the protecting.

Beta, so never say 'I could never fall into that'. Say what Yusuf said: Ya Allah, turn it away from me.

'FASTAJABA LAHU RABBUHU FA-SARAFA 'ANHU
KAYDAHUNN — SO HIS LORD RESPONDED TO HIM
AND TURNED AWAY FROM HIM THEIR PLAN.'

And he was imprisoned, beta — after being proven innocent.



Da'wah Behind Bars

Two young men entered the prison with him, and each had a dream. And they came to him for interpretation — 'INNA NARAKA MINAL-MUHSINEEN', we see you as one of the doers of good.

Beta, note that: even in prison, his character was visible enough that strangers came to him for help.

And look at what he did with the opportunity. They asked about dreams. And before answering, he gave them the message:

'YA SAHIBAYIS-SIJNI A ARBABUN MUTAFARRIQOONA
KHAYRUN AMILLAHUL-WAHIDUL-QAHHAR — O
TWO COMPANIONS OF PRISON, ARE SEPARATE LORDS
BETTER, OR ALLAH, THE ONE, THE PREVAILING? MA
TA'BUDOONA MIN DOONIHI ILLA ASMA'AN
SAMMAYTUMOOHA ANTUM WA ABA'UKUM — you
worship not besides Him except NAMES YOU HAVE
NAMED, you and your fathers — INNIL-HUKMU ILLA
LILLAHI AMARA ALLA TA'BUDOO ILLA IYYAH —



LEGISLATION IS NOT BUT FOR ALLAH; HE HAS COMMANDED THAT YOU WORSHIP NONE EXCEPT HIM — ZALIKAD-DEENUL-QAYYIMU WA LAKINNA AKTHARAN-NASI LA YA'LAMOON — that is the correct religion, but most people do not know.'

Beta, notice how he addressed them: 'ya sahibayis-sijn' — O MY TWO COMPANIONS OF THE PRISON. Not 'you prisoners'. He included himself with them, gently.

And then he interpreted their dreams honestly, including the one that meant execution.

And he asked the one who would be released: 'UZKURNI 'INDA RABBIK' — MENTION ME TO YOUR MASTER. 'FA-ANSAHUSH-SHAYTANU ZIKRA RABBIHI FA-LABITHA FIS-SIJNI BID'A SINEEN — but shaytan made him forget the mention to his master, and Yusuf remained in prison SEVERAL YEARS.'

Beta, several more years. After being innocent. After helping. After being forgotten by the one person who could have spoken for him.



Beta, hold on to this part of the story when you feel your effort has led nowhere. It had not led nowhere. It was not yet time.

Seven Fat Cows

Then the king dreamed of seven fat cows eaten by seven thin ones, and seven green ears of grain and seven dry. His advisers called it a confused dream. And the released prisoner finally remembered.

Yusuf interpreted it without hesitation — seven years of planting, then seven years of severe drought — and, beta, notice: he did not just interpret. He gave a POLICY.

'QALA TAZRA'OONA SAB'A SINEENA DA'ABA — you will plant for seven years consecutively — FA-MA HASADTUM FA-ZAROOHU FEE SUMBULIHI ILLA QALEELAN MIMMA TA'KULOON — AND WHAT YOU HARVEST, LEAVE IN ITS SPIKES, except a little from which you will eat.'



Beta, that detail — leave the grain in its husk — is practical storage advice: grain keeps far longer unthreshed. He did not merely explain the dream; he handed them a plan that would save a nation.

The king ordered him brought. And here, beta, is the moment that shows the man's calibre.

'FA-LAMMA JA'AHUR-RASOOLU QALAR-JI' ILA
RABBIKA FAS'ALHU MA BALUN-NISWATIL-LATI
QATTA'NA AYDIYAHUNN — and when the messenger
came to him, HE SAID: RETURN TO YOUR MASTER
AND ASK HIM WHAT IS THE CASE OF THE WOMEN
WHO CUT THEIR HANDS — INNA RABBEE
BI-KAYDIHINNA 'ALEEM — indeed, my Lord is
Knowing of their plan.'

Beta, after years in a cell, the door is opened — and he does not walk out. He says: first, clear my name.

Beta, that is dignity. He would not leave prison as a man under suspicion. He wanted to walk out innocent, not merely free. Some things are worth waiting a few more



days for.

The women were questioned and admitted the truth, and the wife of the 'Aziz confessed openly: 'AL-ANA HASHASAL-HAQQ ANA RAWADTUHU 'AN NAFSIHI WA INNAHU LA-MINAS-SADIQEEN — NOW THE TRUTH HAS BECOME EVIDENT. IT WAS I WHO SOUGHT TO SEDUCE HIM, AND INDEED HE IS OF THE TRUTHFUL.'

And Yusuf's comment, beta, is a lesson in never trusting your own soul: 'WA MA UBARRI'U NAFSEE INNAN-NAFSA LA-AMMARATUN BIS-SOO'I ILLA MA RAHIMA RABBEE — AND I DO NOT ACQUIT MYSELF; INDEED, THE SOUL IS A PERSISTENT ENJOINER OF EVIL, EXCEPT THOSE UPON WHICH MY LORD HAS MERCY.'

Beta, the man who resisted what he resisted refused to praise himself even after being publicly vindicated.

The king said: bring him to me; I will appoint him exclusively for myself. And after speaking with him: 'INNAKAL-YAWMA LADAYNA MAKEENUN AMEEN —



INDEED, YOU ARE TODAY ESTABLISHED AND TRUSTED WITH US.'

'QALAJ-'ALNI 'ALA KHAZA'INIL-ARDI INNI HAFEEZUN 'ALEEM — HE SAID: APPOINT ME OVER THE STOREHOUSES OF THE LAND; INDEED, I WILL BE A KNOWING GUARDIAN.'

Beta, note two things. He asked for the position of treasury and food distribution — the hardest job in a coming famine, not the most comfortable one. And he stated his qualifications honestly: trustworthy and knowledgeable. That is not arrogance; it is a man telling the truth about what he can do when the job needs doing.

'WA KAZALIKA MAKKANNA LI-YOOSUFA FIL-ARD — AND THUS WE ESTABLISHED YUSUF IN THE LAND — YATABAWWA'U MINHA HAYTHU YASHA' — to settle therein wherever he willed — NUSEEBU BI-RAHMATINA MAN NASHA' — We cause Our mercy to reach whom We will — WA LA NUDEE'U



AJRAL-MUHSINEEN — AND WE DO NOT ALLOW TO BE LOST THE REWARD OF THOSE WHO DO GOOD.'

Beta, from the bottom of a well to the treasury of Egypt. And remember: the well, the slavery and the prison were not detours from that destination. They were the ROAD to it.

The Brothers Return

The famine came, and the brothers travelled to Egypt for food — and stood before him. 'FA-'ARAFAHUM WA HUM LAHU MUNKIROON — AND HE RECOGNISED THEM, WHILE THEY WERE UNAWARE OF HIM.'

Beta, imagine that moment. The men who threw him into a well are standing in front of him, asking him for food, with no idea who he is. He had absolute power over them.

And what did he do? He gave them their full measure, and asked them to bring their brother from their father next time.



He arranged for Binyamin to remain with him through a plan Allah taught him — 'KAZALIKA KIDNA LI-YOOSUF', thus did We plan for Yusuf — and the ayah adds: 'MA KANA LI-YA'KHUZA AKHAHU FEE DEENIL-MALIKI ILLA AN YASHA'ALLAH — he could not have taken his brother under the king's law unless Allah willed.'

'NARFA'U DARAJATIN MAN NASHA' — WE RAISE IN DEGREES WHOM WE WILL — WA FAWQA KULLI ZEE 'ILMIN 'ALEEM — AND ABOVE EVERY POSSESSOR OF KNOWLEDGE IS ONE MORE KNOWING.'

Beta, memorise that last phrase. However much anyone knows, there is always someone above him — and above them all, Al-'Aleem.

The brothers returned to Ya'qub without Binyamin. And his response, beta, is the same as it was decades earlier: 'FA-SABRUN JAMEEL — SO BEAUTIFUL PATIENCE — 'ASALLAHU AN YA'TIYANI BIHIM JAMEE'A — perhaps Allah will bring them to me ALL TOGETHER.'



Beta, look at that: 'jamee'a' — ALL of them. In his grief, he was hoping for the return of the one he had lost thirty or forty years earlier as well. He never stopped expecting.

'WA TAWALLA 'ANHUM WA QALA YA ASAFA 'ALA YOOSUFA WABYADDAT 'AYNAHU MINAL-HUZNI FA-HUWA KAZEEM — and he turned away from them and said: OH, MY SORROW OVER YUSUF — AND HIS EYES BECAME WHITE FROM GRIEF, FOR HE WAS SUPPRESSING IT.'

Beta, he wept until he lost his sight. And 'kazeem' — he was holding it in, not venting it at people.

His sons said: by Allah, you will not cease remembering Yusuf until you are fatally ill or dead. And his answer, beta, is one of the most important sentences in this entire surah:

'QALA INNAMA ASHKOOL BATHTHI WA HUZNI ILALLAH — HE SAID: I ONLY COMPLAIN OF MY DEEP GRIEF AND SORROW TO ALLAH — WA A'LAMU



MINALLAHI MA LA TA'LAMOON — AND I KNOW
FROM ALLAH WHAT YOU DO NOT KNOW.'

Beta, this is what 'sabr^{un} jameel' actually meant. It never meant that he did not grieve — he wept until he went blind. It meant he took the complaint to the RIGHT ADDRESS.

Beta, understand the difference. Complaining ABOUT Allah to people is despair. Complaining TO Allah about your situation is worship. You may cry, you may say it hurts, you may pour out everything — as long as you are pouring it out to Him.

And then he sent them back with an instruction that is the antidote to every hopeless moment:

'YA BANIYYAZ-HABOO FA-TAHASSASOO MIN
YOOSUFA WA AKHEEHI WA LA TAY'ASOO MIN
RAWHILLAH — O MY SONS, GO AND FIND OUT ABOUT
YUSUF AND HIS BROTHER, AND DESPAIR NOT OF THE
MERCY OF ALLAH — INNAHU LA YAY'ASU MIN
RAWHILLAHI ILLAL-QAWMUL-KAFIROON — INDEED,



NO ONE DESPAIRS OF ALLAH'S MERCY EXCEPT THE DISBELIEVING PEOPLE.'

Beta, decades had passed. Every rational person had closed that file. And an old blind man says: go and look, and do not despair.

No Blame Upon You Today

They returned to Egypt in desperate condition and pleaded for charity. And then Yusuf spoke:

'QALA HAL 'ALIMTUM MA FA'ALTUM BI-YOOSUFA WA AKHEEHI IZ ANTUM JAHILON — HE SAID: DO YOU KNOW WHAT YOU DID WITH YUSUF AND HIS BROTHER WHEN YOU WERE IGNORANT?'

Beta, note his mercy even in the accusation: 'iz antum jahiloon' — when you were IGNORANT. He gave them an excuse while confronting them.

'QALOO A INNAKA LA-ANTA YOOSUF — they said: ARE YOU INDEED YUSUF? QALA ANA YOOSUFU WA HAZA AKHEE — HE SAID: I AM YUSUF, AND THIS IS MY



BROTHER — QAD MANNALLAHU 'ALAYNA — ALLAH HAS CERTAINLY FAVOURED US — INNAHU MAN YATTAQI WA YASBIR FA-INNALLAHA LA YUDEE'U AJRAL-MUHSINEEN — INDEED, WHOEVER FEARS ALLAH AND IS PATIENT — ALLAH DOES NOT ALLOW THE REWARD OF THE DOERS OF GOOD TO BE LOST.'

Beta, there is the formula of the whole surah in one line: TAQWA plus SABR. Fear Allah, and be patient. That is what he did in the well, in the house, and in the prison. And that is what produced everything after it.

They admitted it: 'TALLAHI LAQAD ATHARAKALLAHU 'ALAYNA WA IN KUNNA LA-KHATTI'EEN — by Allah, Allah has certainly preferred you over us, and indeed, we have been sinners.'

And now, beta, the sentence that is the summit of this surah — the greatest words of forgiveness ever spoken by a wronged man:

'QALA LA TATHREEBA 'ALAYKUMUL-YAWM — HE SAID: NO BLAME UPON YOU TODAY —



YAGHFIRULLAHU LAKUM WA HUWA
ARHAMUR-RAHIMEEN — MAY ALLAH FORGIVE YOU,
AND HE IS THE MOST MERCIFUL OF THE MERCIFUL.'

Beta, absorb this. These men tried to kill him. They threw a child into a well. They sold him into slavery. They lied to their father for decades and watched him go blind. They caused everything that happened to him in Egypt.

And now they are standing before him, powerless, hungry, entirely at his mercy — and every law and every custom would have supported him in punishing them.

And he said: no blame today. May Allah forgive you.

Beta, and it is reported that when the Prophet ﷺ stood at the conquest of Makkah, before the people who had persecuted him, killed his companions, and driven him out — he asked them what they thought he would do, and then he said: go, you are free. And some of the reports mention he recited these very words of Yusuf.



Beta, keep that sentence for the moment when you finally have the upper hand over someone who wronged you. That is the moment it is for.

He sent his shirt to be cast over his father's face, and sight returned. And the caravan had not even arrived when Ya'qub said: 'INNI LA-AJIDU REEHA YOOSUF' — I DETECT THE SCENT OF YUSUF — and those around him said he was in his old error.

And when they came, he said: 'A LAM AQU LAKUM INNI A'LAMU MINALLAHI MA LA TA'LAMOON — DID I NOT TELL YOU THAT I KNOW FROM ALLAH WHAT YOU DO NOT KNOW?'

And the sons said: 'YA ABANAS-TAGHFIR LANA ZUNOOBANA INNA KUNNA KHATI'EEN — O our father, ASK FORGIVENESS FOR US of our sins; indeed, we have been sinners.' And he said: 'SAWFA ASTAGHFIRU LAKUM RABBI' — I will ask forgiveness for you from my Lord.



Beta, note the father's gentleness: no lecture, no recounting of what they cost him. Just: I will pray for you.

This Is the Interpretation of My Dream

The family came to Egypt, and he raised his parents upon the throne, and they fell down before him in prostration — the prostration of greeting that was permitted in earlier times, not of worship.

'WA QALA YA ABATI HAZA TA'WEELU RU'YAYA MIN QABLU QAD JA'ALAH RABBEE HAQQA — AND HE SAID: O MY FATHER, THIS IS THE INTERPRETATION OF MY VISION OF BEFORE. MY LORD HAS MADE IT REALITY.'

Beta, that dream was told to a boy who was perhaps seven or eight years old. And it came true when he was a man with grey in his beard. Decades of well, slavery, false accusation, and prison — and the dream was being fulfilled through every single one of them.



'WA QAD AHSANA BEE IZ AKHRAJANEE MINAS-SIJNI
WA JA'A BIKUM MINAL-BADWI MIN BA'DI AN
NAZAGHASH-SHAYTANU BAYNEE WA BAYNA
IKHWATEE — and He was certainly good to me when
He took me out of prison and brought you from the
desert AFTER SHAYTAN HAD SOWN DISCORD
BETWEEN ME AND MY BROTHERS.'

Beta, look at this closely, because it is astonishing. He does not say 'after my brothers threw me in a well'. He attributes the whole thing to shaytan's discord — and notice he does not even mention the well at all.

And notice something else: he says Allah was good to him when He took him out of PRISON — he does not mention being taken out of the WELL. The scholars observed that he avoided any reference that would embarrass his brothers in front of everyone.

Beta, that is what complete forgiveness looks like: not merely refraining from revenge, but refusing to re-tell the story in a way that shames them.



'INNA RABBEE LATEEFUN LIMA YASHA' — INDEED,
MY LORD IS SUBTLE IN WHAT HE WILLS — INNAHU
HUWAL-'ALEEMUL-HAKEEM — indeed, He is the
Knowing, the Wise.'

Beta, 'LATEEF' — the One whose arrangements are so
fine and so gentle that you cannot see them working. A
well, a caravan, a purchase, an accusation, a prison, a
forgotten request, a king's dream — each one looked
like an unrelated misfortune, and together they were a
single design.

And then, beta, his final du'a — a man at the summit of
worldly success, and listen to what he asks for:

'RABBI QAD ATAYTANI MINAL-MULKI WA
'ALLAMTANI MIN TA'WEELIL-AHADEETH — MY
LORD, YOU HAVE GIVEN ME SOMETHING OF
SOVEREIGNTY AND TAUGHT ME THE
INTERPRETATION OF EVENTS —
FATIRAS-SAMAWATI WAL-ARDI ANTA WALIYYEE
FID-DUNYA WAL-AKHIRAH — Originator of the



heavens and earth, YOU ARE MY PROTECTOR IN THIS WORLD AND THE HEREAFTER — TAWAFFANEE MUSLIMAN WA ALHIQNEE BIS-SALIHEEN — CAUSE ME TO DIE A MUSLIM, AND JOIN ME WITH THE RIGHTEOUS.'

Beta, he had the treasury of Egypt, his family restored, his name cleared, his dream fulfilled. And his request was: let me die as a Muslim.

Beta, that is the only ambition that survives everything else. Memorise this du'a.

And the surah closes: 'LAQAD KANA FEE QASASIHIM 'IBRATUN LI-ULIL-ALBAB — THERE WAS CERTAINLY IN THEIR STORIES A LESSON FOR THOSE OF UNDERSTANDING — MA KANA HADEETHAN YUFTARA — it is not an invented tale — WA LAKIN TASDEEQAL-LAZI BAYNA YADAYHI WA TAFSEELA KULLI SHAY'IN WA HUDAN WA RAHMATAN LI-QAWMIN YU'MINOON — but a confirmation of what came before it, a detailed explanation of all things,



and GUIDANCE AND MERCY for a people who believe.'

Beta, and there is one more thing to notice, and it is perhaps the greatest lesson of the whole surah.

Read the story again in your mind. At no point, from the well to the throne, did Yusuf (alaihi salam) ever complain, blame anyone, or ask 'why me'. Not once. Every time he speaks in this surah, he is either making du'a, giving da'wah, doing his work, or forgiving.

And that, beta, is 'ahsanul-qasas' — the best of stories.

What This Surah Teaches Us

- 1.** Not every good thing must be announced — some blessings need the protection of silence.
- 2.** Envy begins with comparison: 'he is loved more than us.' Guard against that first measurement.
- 3.** 'Sabrun jameel' — grief carried with dignity, taken to the right address: 'I complain of my sorrow only to Allah.'



4. 'Ma'adhallah' and then RUN — and never claim you are strong enough; ask Allah to turn it away from you.

5. He would not leave prison until his name was cleared — walk out innocent, not merely free.

6. 'La tathreeba 'alaykumul-yawm' — keep that sentence for the day you finally hold the upper hand.

7. The well, the slavery and the prison were not detours from the throne — they were the road to it. Your Lord is 'Lateef'.

Rabbi... Anta waliyyee fid-dunya wal-akhirah,
tawaffanee musliman wa alhiqnee bis-saliheen.
Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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