

# MIFTAAH SEMINAR

## A TOUR OF TALES: THE JOURNEY OF YUSUF AS



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### SESSION 2

#### The Second Low: Separating From Binyamin

- Yusuf was taken away from his brother
- Yusuf and Binyamin were 1 year apart and they were very close
- Throughout the story, whenever Yusuf talks about his pain, he also includes Binyamin
- Binyamin suffered just like Yaqub because he was separated from his brother and they had a special relationship

#### The Third Low: Sold as A Slave

- Yusuf was in the well for 7 days.
  - Some say he was in the well for 3 days and others say 20 days
  - If the number was important, Allah would have told us.
  - It is not about how long he was there
- While he was in the well, Yahuda would come every day and bring him food.
  - Yahuda did not tell his father or take Yusuf out because he knew that if he did that, then something worse would happen to Yusuf.
- Some travelers stopped by the well and put their bucket down the well to get water. When Yusuf saw the bucket, he hung onto it.
  - Allah gives you certain avenues in life and you have to use them.

- Yusuf did not see the bucket and then decide to wait for Jibreel to take him out.
- Allah sends us different ways to protect us and save us and we have to use those avenues.
- When the person pulled Yusuf out, he said, "Glad tidings! This is a child!"
  - The man was stunned by Yusuf's beauty
  - He also realized the value of selling a slave and he was excited because he knew he could make money.
- The travelers took Yusuf with them and they hid him with a cloth because they did not want people to recognize him and take him. They wanted to keep him and sell him.
- They reached Egypt and sold Yusuf as a slave for a few dimes.
  - Scholars say he was sold for 12 dirhams
  - They sold him for such a low price because they were afraid that they would get caught. So, they wanted to sell him quickly to anyone who was willing to take him.
- He was taken out of a well and put into slavery, but Yusuf still had hope.
  - When a believer goes through difficulty, he does not scream it from the rooftop and share it with everyone. That is the quality of a munafiq. A believer complains to Allah, even though people can see that he is sad or struggling.
- They sold him to the Azeez of Egypt.

## The Fourth Low: Going to Prison

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

*And when Joseph reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good. (12:22)*

- The term **بَلَغَ أَشُدَّهُ** refers to reaching the age of 33, which is the highest level of your strength.
- Allah gave him blessings when he reached this age, but with all of these blessings come challenges.
  - Yusuf was very beautiful, but that was a source of one of his biggest challenges.
  - Just because a person was given something unique, it does not mean that they can be arrogant about it.
  - Imam al-Ghazali says that there are 4 reasons a person becomes arrogant.
    - Because of one's looks
      - We have nothing to do with how we look, so there is nothing to be arrogant about. Allah is the one who created us in the ways we look.
    - Because of one's wealth
    - Because of one's knowledge
    - Because of one's lineage
  - When Allah gives us a blessing, it can also be a test for us.
- Yusuf was tested by the wife of the Azeez, Zulaykha. She came onto him and he turned away. A baby spoke to decide between their matter and said, "If Yusuf's shirt is ripped from the front, then he is the criminal and she is innocent. If his shirt is ripped from the back, then she is the criminal and he is innocent."
  - He stood up for the truth, not Yusuf.
  - Even if the truth means that you are going against someone you love, you still have to stand up for the truth.
  - The worst thing a person can do is use deen as a reason to break relationships.
- The shirt was ripped from the back, meaning Yusuf was innocent.
- The women in the community started to mock Zulaykha saying that her servant had overwhelmed her with his beauty.

- Zulyakha wanted to show the women how beautiful Yusuf was. So, she gathered them in a room and gave them all a knife and different fruits to eat. She told the women to wait and she called Yusuf to come out to them. When they saw Yusuf, they cut their hands.
  - They did not cut their entire hands off. They just cut themselves a little bit once they saw his beauty.
- The women said, "This person must be an angel!"
- Yusuf was sent to jail even though he was innocent. He was not actually convicted of a crime, but because of the circumstances, Yusuf said he would rather be in jail than do what the women were calling him towards.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَضْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

*He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant." (12:33)*

- The Prophet SAW said, "May Allah have mercy on Yusuf. It would have been better if he asked for an easy way out."
  - Because Yusuf said in his dua that he would rather go to prison, Allah sent him to prison.
  - Our wordings in our dua have to be careful
  - One companion was heard asking Allah for patience. The Prophet SAW asked what he was asking patience for. The companion said there was no difficulty he was going through in that moment, but if something happened in the future, then he wanted Allah to give him patience. So, the Prophet SAW told him instead to ask for عَافِيَةٌ because asking for patience is like also asking for a difficulty.

## Dream #2

وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٌ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

*And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good." (12:36)*

- Allah specifically mentions whom Yusuf entered prison with.
  - Zulaykha made Yusuf go to trial with two youngsters who were real criminals. One of them tried to poison the king.
  - Because Yusuf was being convicted with 2 young criminals, he was put in prison automatically and they were all convicted together.
- Both of the youngsters had dreams and they shared their dreams with Yusuf.
- They both knew about the innocence of Yusuf and they knew about Yusuf's ability and talent in dream interpretation.
  - Some mufasssirin say that they never actually had the dreams. But, they wanted to test him and see if he really knew how to interpret dreams.
    - This is not good to do, especially when it comes to dreams because the Prophet SAW said that if a dream is interpreted in a certain way, it can come true.
    - Dreams are not proof. They are glad tidings and reminders. They are not proofs that you have to follow. They are just indications.
- The youngsters said that Yusuf was a muhsin, even though he was in prison for something he did not do. Even at his lowest point, Yusuf came off as a good person.

- Our struggles and situations should not dictate the way that we deal with people.
- Yusuf could have given them the interpretations right away, but his natural instinct was to give them dawah.
  - If Allah gave us a talent or skill, it is our responsibility to also use it to make the deen look good with it, not ourselves.
  - We must give credit to the deen and Allah for our blessings.
  - The mistake of Qarun was not having wealth. The mistake of Qarun was that he attributed that wealth to his own doing.
  - When you attribute something to Allah, it never goes away.
  - We have to try to represent Islam.
  - No talent is a talent unless it is being used to bring someone closer to Allah.
- Yusuf did not lose trust in Allah even after going through so much difficulty. He still spoke well of Allah and called them to Islam.
  - When you are at a low point in your life, you might start questioning things.
  - Yusuf did not allow himself to question Allah. He immediately attributed everything to Allah.
- Yusuf told them that he followed the way of Ibrahim and he did not commit shirk.
  - The youngsters never asked him about that, but when you truly love something, you do not have to find an excuse to speak about it.
  - People that are in love with Allah will always find ways to bring Allah into the conversation. And people who are distanced from Allah will always try to find a way to avoid those conversations.
  - One of the most prominent qualities of a hypocrite is that their response time is delayed. They hear something good, but they delay. That delay does not mean that they don't do it. They still do it, but they do it too late.

- The greatest quality of a believer is that their response time is instantaneous. When they hear something good, they do it right away.
  - We do not let Shaytan allow us to have gaps between our intention and the عَمَل. The bigger the gap becomes, the more Shaytan whispers to you.
  - Ibn al-Qayyim says the greatest عَمَل in the eyes of Allah is the عَمَل that has the shortest gap between the intention and the عَمَل itself.
  - Yusuf did not allow there to be a gap. He spoke about Allah right away.
- Yusuf gave them the interpretation. He said that one of them would be killed and the other would be free and serve the king. Yusuf asked the one who would be free to let the king know about his innocence.

## The Fifth Low: Remaining in Prison

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

*And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and Joseph remained in prison several years. (12:42)*

- Shaytan made that person forget about Yusuf
  - When we are in need, we ask people for help. But, when someone comes to us for help, we often forget to help them.
- This is the second time that the Prophet SAW says, "May Allah have mercy on Yusuf." He said, "He should not have asked someone else to remind the king. He should have asked Allah to remind the king."
  - When you have direct access to Allah, why would you ask anyone else?

- Because of this, Yusuf stayed in prison for another 7 years.
- At the age of 40, while he was alone in the prison, Allah gave Yusuf prophethood.
- There is strength that comes from being alone with Allah
  - When you are alone with someone, that is when your relationship is tested. If you can hold a meaningful conversation with them, then it means you two have a relationship.
  - When we worship Allah together, it does not test our relationship with Allah directly.
  - We need to test our relationship with Allah alone, and that is in tahajjud.
  - Hasan al-Basri would say that no one can claim to be a friend of Allah if they do not pray tahajjud.
  - There is a balance in the deen between isolation and being with people.
    - Allah commanded the Prophet SAW to pray alone at night and to take the energy from that to be with the people and spread the message.
    - We should not be alone all the time, but we should not always be active with people without building our own spirituality by being with Allah alone.
    - The more we build our spirituality with Allah, the more we can give people back.
  - Every miracle of a prophet came down when they were alone
  - When you are alone with Allah, miracles take place.

### Dream #3

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ



*And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions." (12:43)*

- Yusuf got out of prison because the king saw a dream and he needed someone to interpret it.
  - If Yusuf did not use his talent earlier to help someone, then they would not have known that he even had this talent of dream interpretation.
  - If we serve people with sincerity, that service will come around and help us.
  - If we are always giving to take, then it will never come back to us.
  - The deen teaches us to be givers. It is more important to give than receive.
  - Hasan al-Basri said whenever he would give someone something, he would put his hand down and allow the person to take it from on top. He did this because he did not want the other person to feel that Hasan al-Basri was better than him in any way.
    - These were people who were creative in making other people feel good. We are creative in making other people feel bad.
- The king asked his people if they could interpret it but they brushed it off saying that it was not a real dream.
  - This is what people say when they do not have knowledge.
  - The best thing to do when you do not know something is either learn about that thing or send that person to someone who knows about it.
  - The king had the dream 3 days in a row
- The person who was in the prison with Yusuf remembers him.

يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ  
وَأُخْرٍ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

*[He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]." (12:46)*

- The man calls Yusuf his friend, even though he forgot about Yusuf and did not help him out of prison by mentioning him to the king.
- Yusuf did not ask for anything from the man or make him feel bad. He just responded to him right away.
  - This is the third time the Prophet SAW said, "May Allah have mercy on Yusuf," because if he was in his place, he would have told the man to get him out of prison first before interpreting the dream.
  - When it comes to your speech, your intention is secondary. It is not about why you said something. It is about how it was received. If your intention in saying something was good, but it made a person feel bad, then you are responsible for that.
  - When it comes to actions, the intention is the primary focus. But, when it comes to speech and character, it is more about how the other person feels.
  - We should always give people the benefit of the doubt. But, when we speak to others, we should give ourselves reasons to be more careful.
  - Hasan al-Basri would say that Allah has given us 1 tongue and 2 ears so we can speak less and listen more.
- The man went back to the king with the interpretation. Then, he came back to Yusuf to inform him that the king was summoning him.

## The First High: Leaving Prison

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ اذْجِعْ إِلَىٰ رَبِّكَ فَأَسْأَلُهُ مَا بَالُ النَّسْوَةِ اللَّاتِي  
قَطَّعْنَ أَيْدِيَهُنَّ ۗ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

*And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan." (12:50)*

- When the man came to summon him, Yusuf did not want to leave.
  - The Prophet SAW said if it were him, he would not have waited one moment and he would have gone out.
- Yusuf did not want to leave until his name was cleared
  - If a person has responsibility in a community, it is not enough for them to be free. Their name must be cleared.
  - If we are serving at any level, we have to be cautious of our name.
  - If a scholar of hadith even accidentally lied in business, their name, their name would not be used in authentic narrations.
  - Even if you seek forgiveness, your name should be cleared so that you are not known for doing something wrong.
  - There should be no excuse for someone not to listen to our dawah.
- The women were summoned and asked what Yusuf did to them. They all admitted that he did not commit any crime.
- Zulaykha was also called forth and she admitted the truth.

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ ۗ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۗ قَالَتِ  
امْرَأَتُ الْعَزِيزِ الْأَنْ حَضَخَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ

*Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allah! We know about him no evil." The wife of al-'Azeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful. (12:51)*

- The word حَصَّصَ literally refers to when a chicken comes out of an egg and it is forced out. Zulaykha was saying the truth was forced out and there was nothing she could do about it now.
- So, Yusuf came out of prison because his name was cleared

## The Second High: From A Slave to A King

- The same day that he came out of prison, he was also given the position of treasurer.
- The king wanted to hire Yusuf to have a unique position

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلِيمٌ

*[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." (12:55)*

- If Yusuf was going to get a position, he wanted to have a position that he was good at.
  - Yusuf never asked to be hired
  - In deen, we cannot ask for positions. People have to choose you.
  - The Prophet SAW told Abu Bakr that if anyone ever asks for a position. do not give it to them.
  - The only time we are allowed to ask for a position is if we know that no one else can do it well.

## The First Visit

- Allah describes Himself with the word لَطِيفٌ, which means Subtle, 3 times in this Surah.
  - Allah is very subtle in His plans. He changed Yusuf from a slave to a king in a subtle way.
- There was a famine that hit and Yusuf's brothers had to come to Egypt to take provisions.

- Ibn Ata'illah said Allah brought famine in the world to make the brothers come back to him and show the prominence of Yusuf over his brothers.
- Allah's qadr is set and His plan is better than anything we can come up with.
  - Even if we were given our own pens to write out own qadr, we would still choose the qadr of Allah because He knows what is best.
- Yusuf recognized his brothers, but they did not recognize him because the last time they saw him was when he was a child. Also, he was wearing the robe of a king. Also, they could never imagine that the child they threw into a well could be the one who was serving them.
- Yusuf controlled himself which was a sign of the purity of his heart. He never took advantage of what Allah gave him.
  - Allah will only give people a responsibility if they do not take advantage of it. If they take advantage of it, He will take it away from them.
- The brothers were asking for stipends for each of them. But, one of them was not present. So, Yusuf asked about where he was. They said that their father loved him too much and because his other brother ran away from home, their father did not want him to come with them.
- They lied to Yusuf, but he contained himself. He told them that they had to bring their other brother in order to get the full share.
- Yusuf gave their money back to them and sent them back to get their other brother. He did this because he still wanted them to be taken care of and he did not want his father to worry about anything.
  - This is called ihsan. Ihsan is not when someone does something good to us, so we do good to them. It is when someone goes low, so we go high.

- They asked Yaqub if they could take Binyamin and he allowed it on the condition that they swore to bring him back.

## The Third High: The Second Visit

- When the brothers came back, Yusuf immediately grabbed Binyamin and pulled him aside. He told Binyamin that it was him and they embraced.
  - Binyamin thought that Yusuf was dead and he suffered for so long
  - Imam Qurtubi said if he could be alive to witness 2 moments of history, he would ask to see when Yusuf and Binyamin were brought back together and when Yaqub was brought back to Yusuf.
- Even if we do not reunite with our loved ones in this world, we believe that we will reunite with them in the akhirah.
  - The sahaba were not afraid to die because they knew that they would be reuniting with the Prophet SAW.
  - When Bilal was on his deathbed, his wife was next to him saying, "What a sad day!" Bilal said to her, "What a happy day! Tomorrow, I will meet the Prophet SAW and my companions."
  - It is impermissible to ask for death. But, it is not impermissible to prepare for death or welcome it when it comes your way.
- Yusuf wanted Binyamin to stay with him, so he had to devise a plan. Binyamin was ready to do anything he wanted and he wanted to stay with Yusuf.
- Yusuf put a cup into Binyamin's bag and he asked if they stole it. The brothers said they were not there to steal.
  - Just because someone does something bad, it does not make them a bad person.
  - They committed one horrific act, but they were not bad people.

- If you realize your mistake, then it is ok. But, recognition is not enough. It is a means to change and become better.
  - The Jews in Madinah recognized that the Prophet SAW was true. But, that recognition did not go anywhere for them.
- Yusuf searched through the bags of all of his brothers first and then checked Binyamin's bag.
- Binyamin had to pay for the crime according to the laws of Egypt, so he had to stay there.
- The brothers offered that he takes one of them instead of Binyamin because they did not want this to happen again. Yusuf said that because he did the crime, Binyamin had to stay with him.
- Allah could have brought Binyamin to Yusuf in other ways. But, He did it this way to remind the brothers of the crime they committed with Yusuf and that they had not sought complete tawba yet.
- The eldest brother did not go back to Yaqub and he wanted the other brothers to go and deal with it.

## Losing Binyamin

- The brothers went back to Yaqub and told him about what happened.
- When Yaqub heard about Binyamin, he also remembered his pain over Yusuf.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوْسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

*And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.*

(12:84)

- Yaqub became blind from how much he cried
- The word كَظَّمَ means to swallow. Yaqub was trying his best to contain himself and hold himself back despite the sorrow he was experiencing.

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ

*They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish." (12:85)*

- Yaqub's sons complained about him constantly mentioning Yusuf. Yaqub replied to them by saying,

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

*He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know. (12:86)*

- Yaqub realized that if Allah was testing him again, then that means that something good was going to happen. So, he told the sons to go back and look for Yusuf.

### The Fourth High: The Third Visit

- They went back with a letter from Yaqub addressed to the king, not knowing that it was Yusuf. In that letter, Yaqub asked for Binyamin to be sent back.
- When Yusuf read the letter, he said to his brothers,

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

*He said, "Do you know what you did with Joseph and his brother when you were ignorant?" (12:89)*

- The brothers realized that it was Yusuf and they were shocked.

قَالُوا أَلَيْكَ لَآئِنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

*They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good." (12:90)*

- Ibn Abbas said that the entire Surah is summarized by the last part of this verse.



- The brothers accepted their defeat and they said,

قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَاطِئِينَ

*They said, "By Allah, certainly has Allah preferred you over us, and indeed, we have been sinners." (12:91)*

- After Fath Makkah, Abu Sufyan wanted to become Muslim. So, Ibn Abbas took him to the Prophet SAW. The Prophet SAW did not want to speak to him because he was an enemy of Islam. So, Abu Sufyan went to different companions to ask them about what he should say to the Prophet SAW. Ali RA said I do not think the Prophet SAW will ever forgive you unless you say to him what the brothers of Yusuf said to Yusuf. So, Abu Sufyan went back to the Prophet SAW and said this same verse. The Prophet SAW said to Abu Sufyan, "I will respond as Yusuf responded."
- Yusuf responded by saying,
 

قَالَ لَا تَثْرِبَ عَلَيْنَكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۗ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

*He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful." (12:92)*
- If there was anyone who would have been allowed to take revenge, it would have been Yusuf.
- Yusuf told his brothers to take his shirt and put it on Yaqub's eyes so that his sight could come back.
  - This was the shirt that Jibreel gave to him while he was in the well. It was a shirt of prophets.
  - There is barakah in certain things. It does not mean that that thing becomes holy, but it can still have certain effects.
    - Example: ZamZam water
- Before the caravan arrived, Yaqub said he could smell the fragrance of Yusuf.
  - When you love someone, you can tell when they are near because of their fragrance.

- Yaqub never lost hope in Allah. Even though Binyamin was taken from him, he still had hope.
- When the brothers arrived and put the shirt on his face, Yaqub regained his eyesight.
  - The cause of him losing his eyesight was the cause of him regaining his eyesight.
- The whole family traveled to Egypt to see him.

### The Fifth High: Reuniting with Yaqub

- Yusuf could also smell the fragrance of his father and he was excited to finally meet him again.
- Scholars say it was 40 or 80 years of separation
- Yusuf was so excited that he took 10,000 people to the outskirts of the city to welcome Yaqub when he entered.
- Yusuf saw his father's caravan coming from a distance. He told everyone to wait and he rushed to Yaqub.
- Yaqub saw Yusuf coming and rushed toward him too and they embraced.
  - Yaqub and Yusuf's moments of joy began in the Dunya, but we can only imagine the joy they will experience in the akhirah together.
  - We will lose people in this world because that is the nature of this life. But, we can look forward to meeting those people in the akhirah.
- The only prophet that ever asked for death was Yusuf. When his father passed away, he could not deal with the separation again. So, he made a dua,

تَوَقَّئِي مُسْلِمًا وَأَلْجِئِي بِالصَّالِحِينَ

*Cause me to die a Muslim and join me with the righteous." (12:101)*

- Yusuf passed away 3 days after Yaqub passed away.

- For those who go through difficult and remain patient, Allah has held their reward for them in the akhirah and He will give it to them.
  - After the Prophet SAW passed away, whenever a gift would come to Umar RA, he would say, "I wish Musab was alive," because he wanted to give him the gift. He would say this about different sahaba who sacrificed so much in their lives. They would never forget their fallen comrades.
  - Every Wednesday, the Prophet SAW would visit Uhud to remind himself and give him strength.
- Yusuf's story teaches us that the highs will come, but they do not have to be equal to the lows or come immediately after the lows.
- These stories are not just about information, they are about transformation.

