

## Surah Yusuf – Verses 96 - 101

### Learning Objectives:

- Studying verses 96 - 101
- Prophet Yusuf (as) is reunited with Prophet Ya'qub (as)

### PROPHET YUSUF (AS) IS REUNITED WITH HIS FATHER

#### VERSES 96 - 101

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۗ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ  
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

96. So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said:  
Did I not say to you that I know from Allah what you do not know?

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

97. They said: O our father! Ask forgiveness of our faults for us, surely we were sinners.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

98. He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنِ شَاءَ اللَّهُ  
آمِنِينَ

99. Then when they came in to Yusuf, he took his parents to lodge with him and said: Enter safe into Egypt, if  
Allah please.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۗ وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ  
قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۗ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ  
مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ إِنَّ رَبِّي لَطِيفٌ لِمَا  
يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

**100. And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.**

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ  
وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

**101. My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a muslim and join me with the good.**

When the caravan returned to Prophet Ya'qub (as), one of the brothers, referred to here as the bearer of good news, placed the shirt of Prophet Yusuf (as) over his father's face and his vision was instantly restored. According to some tafaseer more than his vision was restored, it is said his vision returned after blindness, his strength returned after weakness, his youth returned after senility.

He reminds his sons that he knows from Allah (swt) what they do not – and that his love and devotion was not in vain because he knew in his heart that Prophet Yusuf (as) was alive and his vision was true, although it did not lessen for him his sorrow at being separated from him.

Realizing their own culpability in the matter of Prophet Yusuf's (as) disappearance and their father's agony thereafter, they asked their father to intercede for them with God Almighty and seek their forgiveness for their past sins. Implicit in this request is their understanding of their father's station with regard to God Almighty. Otherwise, they could have requested God's forgiveness individually without any intermediary, as God Almighty is Forgiving and Merciful and hears (and answers) the prayers of all those who turn toward him in sincere repentance.

The family, in response to Prophet Yusuf (as)'s invitation, and after much preparation, travelled to Egypt. In a narration from Imam Sadiq (as) we are told: *"When they came upon Yusuf, he was in the house of the king. He hugged his father, kissed him and cried. He raised his father and aunt upon the throne of the king."*

The verse refers to Prophet Yusuf's (as) aunt as a parent, as was customary in the usage of language. In this same usage, Prophet Ibrahim's (as) uncle was mentioned in Qur'an as his father (6:74). It is mentioned in many narrations that the mother of Prophet Yusuf (as) and Benyameen, Raheel (Rachel) had died and Prophet Ya'qub (as) had married her sister, referred to as Umm Yameen in the narration.

When he seated his parents on the throne, the magnitude of the Divine Grace and the profundity of such favours and blessings left such an impact upon his parents and brothers that they went into a state of prostration before him. Some narrations suggest, it was when Prophet Ya'qub (as), his wife and sons saw Prophet Yusuf (as) in the full dress of the 'Azeez (some say the king's dress), they all fell prostrate before Prophet Yusuf (as) out of awe.

Certainly prostration, implying worship, belongs only to Allah (swt) alone. Some Islamic traditions state that this prostration had been done as obedience and worship unto Allah (swt) as well as an act of respect towards Prophet Yusuf (as). As some mufasireen have pointed out that this bowing had a different connotation at that time because it was also used as a manner of greeting and saluting

someone of rank and importance. Therefore, it would not have been unusual for them to make such a prostration before Prophet Yusuf (as).

At this point he told his father that the meaning of his dream had now become clear, the dream of the sun, the moon and the eleven stars all prostrating before him were now represented by his parents and his eleven brothers prostrating before him.

But even in the midst of triumph and glory, Prophet Yusuf (as) never forgot Allah (swt)'s mercy upon him; he recounted all of his troubles and how Allah (swt) had always helped him overcome them. Many scholars have written that Prophet Ya'qub (as) and his family faced difficult times during the years of drought. They were hearers and most of their livestock had perished due to the drought. As such, they were compelled to go to Egypt to seek food for their families.

By virtue of his patience, God Almighty gave Prophet Yusuf (as) a clear victory over his brothers by granting him knowledge, wisdom and authority. Prophet Yusuf (as), through his wisdom and foresight, dealt graciously with his brothers by which they realized their faults and sought God Almighty's forgiveness. Prophet Ya'qub (as) was patient as well, although he suffered greatly. Ultimately, it is God, the Mighty and Majestic, Who manages the affairs of his servants. Armed and protected with this knowledge alone, these two servants placed their faith and reliance totally in God Almighty and His plan.

Prophet Yusuf (as) then gave thanks to Allah (swt) for bestowing upon him great political power, and the science of dream interpretation. This science had created tremendous changes in his life and that of the majority of His subjects. He also acknowledges that it is Allah (swt) Who created the heavens and the earth and it is for this reason that everything is humble when facing Him; He is our Guardian and our Protector in this world and in the world Hereafter. He prays to Allah (swt) that He makes him to die as a Muslim, meaning keeping him upon the path of faith until death and grace him, in death, with being a Muslim. That is one who submits in his entirety to Allah (swt).

Traditions state *"...Yusuf returned to Egypt and remained there, according to what has been narrated, twenty three years after the death of his father. He had been blessed with sons and daughters. There were three in the time of his father Ya'qub. They were two (male) twins Afra'im and Meesha (or Mansa). He also had a daughter Rahmah who afterward became the wife of the prophet Ayyub (as). Yusuf (as) was the first prophet of the children of Israel..."*

### IMPORTANT LESSON

- 1) Throughout the whole story of Prophet Yusuf (as) the overriding lesson is understanding and having faith in Allah (swt)'s Plans. Whatever He wills will come to pass, and He is All-Aware. We need to have complete faith and trust in Him, that whatever He does, is for a reason and in the end it'll be good for us – our souls, even if it negatively affects our worldly matters.

### REFERENCES

1. Commentary on Surah Yusuf - Compiled by : 'Ali 'Abdur-Rasheed
2. An Enlightening Commentary into the Light of the Holy Qur'an vol. 7 by A Group of Muslim Scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqih Imani.