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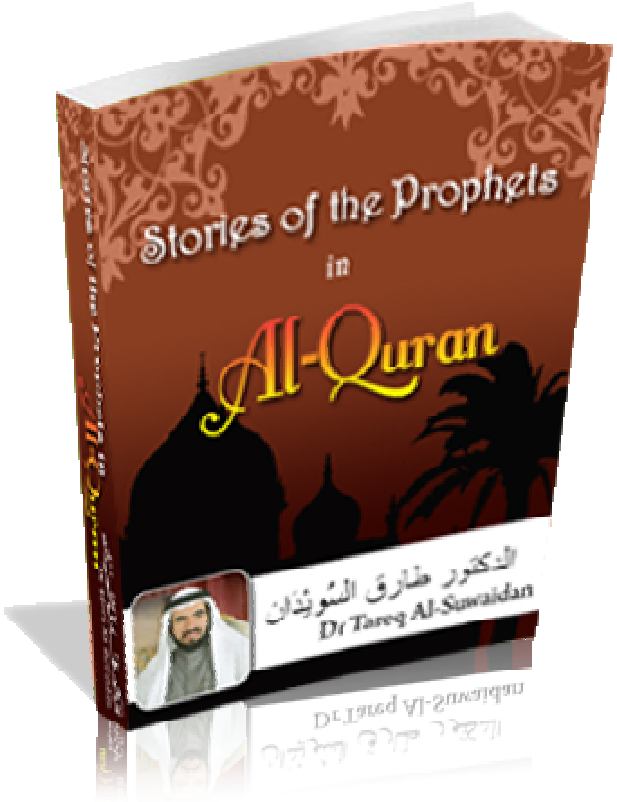
Stories of the Prophets in Al-Quran



الدكتور طارق السُّويْدَان

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ANSI SYSTEMS SDN BHD



Stories of the Prophets In Al-Quran

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Foreword by Author

"We do relate unto you the most beautiful of stories, in that We reveal to you this (portion of the) Quran: before this, you too were among those who knew it not." **Yusuf,12:3**

*"We relate to you their story in truth …"***Al-Kahf, 18:13**

*"… So relate the stories; perchance they may reflect."***Al-A'raf, 7:176**

All praisebe to Allah, the Creator of the Universe. Peace and blessings upon His noble Prophet and final Messenger, Muhammad (SAW), along with his family, companions and those who abide by his traditions.

Welcome to this book on the stories of the Prophets. This work is a compilation of narratives on the Prophets and Messengers of Allah as revealed in Al-Quran. Al-Quran and the various books of Hadith including Al-Bukhari, Muslim, Al-Termizy, Al-Nassai, Abu Dawud and Ibn Majah act as the main references for this book. Other references used are the trusted works of tafseer (commentaries) written by virtuous scholars like Ibn Katheer and Ibn Jarir. Ibn Katheer's classical work on a similar topic (Qisas al-Anbiya') is also referenced.

We have been meticulous in abstaining from using narrations found in historical works based upon weak Hadiths, or those taken from the Old or New Testaments. The verses of the Quran quoted in this book are taken, with minor modifications, from Abdullah Yusuf Ali's English translation, New Revised Version, 1989.

This book is the first in a series of books we intend to publish in an e-book format that can be read on notebook computers, smart phones and tablets. I've been requested many times to make accessible the topics I have researched and lectured on in Arabic for the English speaking audience.

The final version of this book has twenty-nine chapters and one appendix section. It covers all the prophets from Adam (AS) to 'Isa (AS). The history of the final messenger Prophet Muhammad (SAW) is purposely omitted. Al-Quran has numerous verses that narrate and explain many episodes of the life struggle of the final messenger. Also there are many books on the Seerah of the Prophet written by

renowned scholars over the generations. I have completed a lecture series on this topic in Arabic. InshaAllah we may publish it in an e-book version in the future.

I pray that Allah (SWT) makes this humble effort beneficial to to all those who read it.May He increase our knowledge of His religion, guide us to what is best, and help us spread His word.

I would like to thank all those involved in making the production of this e-book title. The meticulous work in adapting the original series of lectures in Arabic into this e-book format requires technical expertise and long hours of hard work. May Allah bless and reward these sincere efforts.

Wassalamualaikum wa rahmatullahi wa barakatuhu.

Dr. Tareq Al-Suwaidan

Foreword By Publisher

High above all is Allah, the King, the Truth! Be not in haste with Al-Quran before its revelation to you is completed, and say, "O My Lord! Advance me in knowledge" **Taha, 20:114**

It is indeed a great honor to undertake this responsibility to publish this e-book on the "Stories of the Prophets in Al-Quran". It is also an honor to work on this project with a beloved brother, friend and teacher, Dr. Tareq Al-Suwaidan, whom I've known for more than thirty years. We started working together promoting Islamic activities during our student days in the United States.

In the past years, Dr. Tareq has researched on selected topics of interest in Islam and presented these topics in a series of lectures in Arabic. These lecture series are widely available in audio tapes and CDs. We discussed the prospects of making these topics available to the English speaking audience. This e-book title, **"Stories of the Prophets in Al-Quran"**, is the first that we will publish, market and distribute through the Internet.

Our company plans to publish other e-book titles and upgrade the multimedia content of its e-book offerings concurrent with the availability of the tools and platforms like smart phones and tablets.

This first product required the hard work of a very dedicated team. They were very conversant with the popular Internet technologies to produce, market and distribute this e-book. I would like to thank all of them for their meticulous effort in "dotting the i's and crossing the t's". Particularly I'd like to thank my colleague Naimah for managing this first project despite her busy schedule with other projects. Her knowledge and ideas were indeed valuable.

I also would like to thank the many readers who gave their comments and suggestions for the draft versions of this e-book.

May Allah (SWT) help us in all our efforts to spread the knowledge of His final revealed scripture.

Wassalamu alaikum.

Azman Hussin
Director, ANSI Systems Sdn Bhd

Table of Contents

Chapter	Topics	Pages
	Foreword by Author	2
	Foreword by Publisher	4
1	**Introduction *(Free)***	8
2	The Beginning of Creation	13
3	The Creation of Adam	17
4	Adam's Eviction from Paradise	22
5	The First Crime of Murder in Humanity	36
6	Nuh (AS) and the Great Flood	44
7	Hud (AS) and the People 'Ad	58
8	Salih (AS) and the People of Thamud	67
9	Prophet Ibrahim's Struggle Against Shirk	80
10	The Birth of Mecca	96
11	Lut (AS) and the Destruction of Sodom	115
12	The Two Blessed Sons of Ibrahim	127
13	Prophet Shu'aib (AS) and the People of Madyan	134
14	**Surah Yusuf: The Most Detailed Account of a Prophet *(Free)***	**142**
15	**Yusuf (AS) Faces His Greatest Trial *(Free)***	**150**
16	**From Prison to Fulfillment of His Dream *(Free)***	**157**
17	The Hallmark of Patience	179

18	Companions of Al-Ras	186
19	Companion of the Big Fish	187
20	The Messengers in Surah Yasin	195
21	Musa's Early Childhood to His Migration to Madyan	199
22	Musa Becomes a Prophet and Frees Banu Israel	212
23	Musa's Experiences with Banu Israel	234
24	Banu Israel After Musa (AS) Until Dawud(AS)	261
25	Justice Under Dawud(AS)	272
26	The Great Kingdom of Sulaiman(AS)	279
27	Prophet Uzair and His Miraculous Sleep	294
28	The Noble Family of Imran	294
29	Prophet Isa Al-Masih(AS)	307
	Appendix	328

Chapter 1

Introduction

"We do relate unto you the most beautiful of stories, in that We reveal to you this (portion of the) Quran: before this, you too were among those who knew it not."

Yusuf, 12:3

"We relate to you their story in truth …"

Al Kahf, 18:13

"… So relate the stories, perchance they may reflect."

Al A'raf, 7:176

Allah (SWT) has chosen the use of stories as an important approach in the delivery of His message to mankind through our beloved Prophet Muhammad (SAW). The All-Mighty has revealed to us many stories of numerous Prophets of the past in Al-Quran. Some of these storiesare short, such as the stories of Prophet Lut and Prophet Idris, while others, like the story of Prophet Yusuf, take almost an entire long surah (chapter) of more than one hundred verses to relay. Some stories are relayed in small groups of verses, and others are detailed in longergroups. Some Prophets are mentioned only by name in Al-Quran, and some are referred to with brief descriptions of their noble characteristics. Some stories, like those of Prophet Lut and Prophet Yunus, are repeated in different parts of Al-Quran, each part explaining different details, although the essence of the story remains the same.

The stories related to Prophet Musa, for example, are mentioned in more than seventy occasions in Al-Quran,ranging from a single verse in some places to groups of more than thirty verses in others. These different methods by which the stories of the Prophets are revealed in Al-Quran are, by themselves unique and reflective of the richness of Al-Quran.

Prophets are men chosen and sent by Allah to guide the human race. Allah has sent a Prophet to every community throughout history, andsometimes more than one Prophet in the same time period.

> *"Verily We have sent you in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past)"*
>
> **Fatir, 35:24**

> *"For We assuredly sent amongst every people a Messenger, (with the command), "Serve Allah and eschew evil" …"*
>
> **Nahl, 16:36**

The first Prophet sent to earth was Adam (AS) and the last was Muhammad, peace be upon him. From various Hadiths we can conclude that there were more than 124,000 Prophets, throughout the ages. Of these, more than three hundred are recognized as Messengers[1]. Allah (SWT) chose only twenty-five of these Messengers to be mentioned by name in Al-Quran.

> *"That was the reasoning about Us, which We gave to **Ibrahim** (to use) against his people: We raise whom We will, degree after degree: for your Lord is full of wisdom and knowledge. We gave him **Ishaq** and **Ya'qub**: all (three) We guided: and before him, We guided **Nuh**, and among his progeny, **Dawud, Sulaiman, Ayyub, Yusuf, Musa, and Harun:** thus do We reward those who do good: And **Zakariyya** and **Yahya**, and **'Isa** and **Ilyas**: all in the ranks of the righteous: And **Ismail** and **Alyasa'**, and **Yunus**, and **Lut**: and to all We gave favour above the nations:*
>
> **Al An'am, 6:83-86**

> *"And Ismail, **Idris** and **Zulkifl**, all (men) of constancy and patience"*
>
> **Al-Anbiya', 21:85**

[1] In Arabic, Prophets are Anbiya' (singular Nabi) and Messengers are Rusul (singular Rasul). There are some distinctions between Prophets and Messengers. All Messengers are Prophets but not all Prophets are Messengers. The Messenger prescribes a Shari'ah (system of laws) but the Prophet follows and implements the Shari'ah of a Messenger before him. He may receive inspiration and revelation from Allah (SWT) through the Angel and may even have miracles like the Messengers but a Prophet does not prescribe his own Shari'ah.

The two verses above enumerate twenty of the Messengers. Prophet **Adam**, Prophet **Salih** and Prophet **Shu'aib** are mentioned by name in several instances. Prophet **Yunus**, Prophet **Hud**, Prophet **Ibrahim** and Prophet **Muhammad**(SAW) each have a surah named after them.

There are some Messengers whose stories are mentioned in Al-Quran, although their names are not mentioned explicitly like the Messengers in Surah Yasin (36:13-29). There are also, as mentioned earlier, Prophets and Messengers whom Allah (SWT) has chosen not to mention their names or stories related to them, all based upon His Knowledge and Wisdom.

> *"We did aforetime send Messengers before you: of them there are some whose story We have revealed to you, and some whose story We have not related to you …"*
>
> **Ghafir, 40:78**

Allah sent us these Prophets, one after another, starting from the first man to walk the face of this earth, Adam, right up to the last Prophet, Muhammad. Whenever any Prophet died, another was sent to replace him. This continued generation after generation. Some Prophets were sent to a specific tribe, race or nation. Sometimes two or three Prophets were raised amongst a particular nation. This can be seen in the case of **Musa** and **Harun**, and later on **Yahya**, **Zakariyya** and **'Isa** for the Bani Israil, or tribes of Israel. On occasions, some Prophets lived at approximately the same time, but were sent to different nations, like Prophet **Ibrahim** and Prophet **Lut**. The succession of prophethood ended with the last of all Prophets and Messengers, Prophet **Muhammad**(SAW), whom Allah chose for all mankind.

> *"We sent you not, but as a mercy for all the worlds"*
>
> **Al-Anbiya', 21:107**

The Prophets and Messengers have different levels and status. Some were more blessed than others were and were raised to higher ranks.

"Those messengers We endowed with gifts, some above others: To one of them God spoke; others He raised to degrees (of honor); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If God had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If God had so willed, they would not have fought each other; but God Fulfills His plan.

Al Baqarah, 2:253

Despite these different degrees of honor, Muslims are obligated to respect and believe in all of them, without making any distinction between the Prophets; *"…we make no distinction between one and another among them, and to Him we submit (in Islam)"* (Ali-'Imran, 3:84). It is a pillar (Rukun) of faith (Iman) for us to believe in the Messengers, especially the twenty-five whose names are mentioned in Al-Quran.

Allah (SWT) reveals these stories of the Prophets in order to, amongst other reasons, state the truthful facts about His Prophets. This is because many of the stories of these Prophets have been distorted over the generations and reduced to folklore and superstitions. These misconceptions and distortions were finally corrected through the revelations in Al-Quran. As the last and final book that Allah revealed to His last and final Prophet, Al-Quran conclusively authenticates the stories of the Prophets.

"All that we relate to you of the stories of the messengers. With it We make firm your heart: in them there comes to you the Truth, as well as an exhortation and a message of remembrance to those who believe".

Hud, 11:120

Another major reason for the revelation of these stories is for it to be a clear lesson, admonition and guide for believers and mankind at large.

"There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it - a detailed exposition of all things, and a guide and a mercy to any such as believe."

Yusuf, 12:111

Allah commands us to follow the examples of these Prophets, who were all guided by Allah.

> *"All that we relate to you of the stories of the messengers. With it We make firm your heart: in them there comes to you the Truth, as well as an exhortation and a message of remembrance to those who believe".*
>
> **Hud, 11:120**

> *Those were the Prophets who received Allah's guidance: Follow the guidance they received …"*
>
> **Al-An'am, 6:90**

These revelations in Al-Quran about the Prophets and Messengers are true incidents that happened in the history of mankind. These are not mere fables or parables. All Prophets and Messengers have a great impact on history and mankind. As such, if we neglect to know about, understand and learn from these narrations, as revealed in Al-Quran, we will be deprived of a huge treasure of knowledge and wisdom. Also these men were examples of the best of mankind to be followed as models of righteous behavior.

Prophet Muhammad (SAW) often exalted his companions to follow the moral examples of the stories in the Quran. He prophesized that 'Uthman ibn 'Affan would face a major tribulation during his life and advised 'Uthman to be like Habil, the son of Prophet Adam when he was threatened with murder.*"If you stretch your hand against me to slay me, it is not for me to stretch my hand against you to slay you, for I do fear Allah, the Lord of the worlds"* (Al-Maidah, 5:28).

As such, we must study these stories to learn, understand and apply the lessons evident in them.

> *"There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it - a detailed exposition of all things, and a guide and a mercy to any such as believe."*
>
> **Yusuf, 12:111**

As mentioned in the middle of this chapter, Allah (SWT) chose only twenty-five of these Messengers to be mentioned by name in Al-Quran. The tables in the Appendix indicate the verses in which they are mentioned.

Chapter 14

Surah Yusuf: The Most Detailed Account of a Prophet

As mentioned in Chapter 1 and other earlier chapters, the stories of the various Prophets are dispersed in the many surahs (chapters) of Al-Quran. Sometimes the same incident is repeated in two or three different surahs with some differences in the detailed descriptions. Imam Al-Qurtubi says that Allah (SWT) mentioned the stories of the Prophets in Al-Quran and repeated these stories in different ways using various terms and grades of eloquence.

As an example in the story of Prophet Ibrahim (AS) it is mentioned;

*"… And he hastened to entertain them with a roasted calf"***Hud, 11:69**

In another verse,

*"… Then he brought out a fat calf"***Al-Dzariyat, 51:26**

So in one verse the calf is described as roasted and in another as fat. Thus we conclude that the calf is fat and roasted.

However this story of Prophet Yusuf (AS) is narrated in only this surah and follows a natural time sequence of historical incidents. This uniqueness is, in itself, a sign of the greatness of the Holy Quran. It makes Al-Quran inimitable. It is a proof that these verses come from Allah (SWT) and are not the creation of mankind.

Imam Al-Bukhari, Imam Muslim and Imam Ahmad narrated on the authority of Abu Hurairah that when asked who was the noblest person on earth, the Messenger of Allah said, **"Yusuf is the Prophet of Allah, son of the Prophet of Allah, son of the Prophet of Allah, son of Allah's Khaleel"**. In another narration of Imam Ahmad on the authority of Abdullah Ibn 'Umar, the Messenger of Allah said, **"Verily, the noble, son of the noble, son of the noble, son of the noble is Yusuf, son of Ya'qub, son of Ishaq, son of Ibrahim."** Thus we begin the story of Prophet Yusuf (AS), the noblest person on earth.

Alif Lam Ra. These are the symbols (or Verses) of the perspicuous Book. We have sent it down as an Arabic Qur'an, in order that you may learn wisdom.
We do relate unto you the most beautiful of stories, in that We reveal to you this (portion of the) Quran: before this, you too was among those who knew it not.

Yusuf, 12:1-3

Surah Yusuf starts with a proclamation that this story is the best of stories revealed to Prophet Muhammad (SAW) in Al-Quran. It also indicates that this is the first time Prophet Muhammad (SAW) is made aware of this beautiful story. This reaffirms that Prophet Muhammad (SAW) never learned about this story from others and nor was he a story-teller, as accused by the unbelievers in Mecca. He was a true Messenger of Allah (SWT), and Allah (SWT) taught and educated him on religious matters through revelation.

Behold Yusuf said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"
Said (the father): "My (dear) little son!relate not your vision to your brothers lest they concoct a plot against you: for Satan is to man an avowed enemy!

Yusuf, 12:4-5

Yusuf (AS) saw eleven stars with the sun and the moon prostrating before him in a dream. His father, Prophet Ya'qub (AS) did not know the meaning of this dream but he knew that a great honor would one day be bestowed upon his beloved son. He knew that Yusuf's (AS) elder brothers envied him, so he instructed him not to mention the dream to them.

Yusuf (AS) had eleven brothers. Only Benjamin, his younger brother, was from the same mother. Six of his elder brothers were from two of his father's slaves. Prophet Ya'qub (AS) loved both Yusuf (AS) and Benjamin very much. It is permissible for a man to have different degrees of love for his children. However, he must be fair to all of them and not make his preferences too obvious for fear of envy and hatred amongst them.

"Thus will your Lord choose you and teach you the interpretation of stories (and events) and perfect His favor to you and to the posterity of Ya'qub even as He perfected it to your fathers Ibrahim and Ishaq aforetime! For Allah is full of knowledge and wisdom."

Yusuf, 12:6

Allah (SWT) chose Yusuf (AS) over his brothers and other people of that time and gave him the honor of becoming a Prophet and Messenger.

Verily in Yusuf and his brethren are Signs (or Symbols) for Seekers (after Truth).

Yusuf, 12:7

It is narrated that the Jews asked Prophet Muhammad (SAW) about the story of Yusuf. This surah was then revealed to convey the story in full with its relevant details. The Jews did not know the whole story and furthermore theirs had distortions and some untruth. They also wanted to test his prophethood. Al-Quran was revealed to narrate the story in full and also to correct the deviations and untruths as contained in the Jewish scriptures.

They said: "Truly Yusuf and his brother are loved more by our father than we: but we are a goodly body! Really our father is obviously wandering (in his mind)!

Yusuf, 12:8

Here it becomes obvious that Yusuf's (AS) elder brothers were envious of their father's greater love and affection toward their two younger siblings. Instead of trying to understand their father's feelings they ridiculed him. They then planned and conspired to do something evil against Yusuf (AS).

"Slay Yusuf or cast him out to some (unknown) land that so the favor of your father may be given to you alone: (There will be time enough) for you to be righteous after that!

Yusuf, 12:9

Some of them even suggested that Yusuf (AS) be killed or that he be banished to some farawayplace. These are indeed extreme measures and punishments suitable only for criminals who have committed severe crimes. The devil must have suggested such options when their hearts were full of envy against Yusuf (AS). Thus we should not let our jealousy or even hatred toward others grow unabated. It may lead us to be cheated and swayed by the devil.

In fact the devil and his influence was so deceiving here that Yusuf's (AS) brothers even openly expressed that after committing the crime they would then make up for it through seeking forgiveness from Allah (SWT). Is it allowed then for a believer (keeping in mind that Prophet Ya'qub's (AS) twelve children were all believers) to plan to commit a crime and also plan to seek forgiveness after that? Our scholars say that the door of forgiveness and repentance is always open. Allah (SWT) stretches His Hand during the night to forgive those who have sinned during the day and He stretches His Hand during the day to forgive those who have sinned during the night. The door of forgiveness is never closed to anyone, even if he intended to commit a sin and then to seek forgiveness for it. But the fear is that one may die while committing the sin or before he can ask for that forgiveness. Even worse, he may be accustomed to committing the sin and forget to seek forgiveness. This pattern of thought is a cleverly deceptive trick from the devil to mislead believers into committing crimes and sinful acts.

> *Said one of them: "Slay not Yusuf but if you must do something throw him down to the bottom of the well: he will be picked up by some caravan of travelers."*
>
> **Yusuf, 12:10**

The eldest of the siblings, Jehovah, had some conscience and persuaded the others not to kill Yusuf (AS) but to simply leave him at the bottom of a well. Perhaps travelers using the well would find him and take him away with them.

> *They said: "O our father! why do you not trust us with Yusuf seeing we are indeed his sincere well-wishers?"*
> *"Send him with us tomorrow to enjoy himself and play and we shall take every care of him."*
>
> **Yusuf, 12:11-12**

Ya'qub (AS) never left Yusuf (AS) alone with his elder brothers, and they felt he did not trust them over Yusuf (AS). They persuaded him to let Yusuf (AS) play with them as siblings should and vowed their sincerity and ability to take good care of him.

> *(Ya'qub) said: "Really it saddens me that you should take him away: I fear lest the wolf should devour him while you attend not to him."*
>
> **Yusuf, 12:13**

Ya'qub (AS) stated his reasons for wanting to deny their request. Firstly, he could not bear the thought of Yusuf (AS) being away from him for he loved that particular son very much. Secondly, playing in the woods might expose the young Yusuf (AS) to wolves and in their enjoyment and playing, they could forget Yusuf (AS) and the wolf could attack him.

> *They said: "If the wolf were to devour him while we are (so large) a party then should we indeed (first) have perished ourselves!"*
>
> **Yusuf, 12:14**

The brothers insisted until Ya'qub (AS) relented.

> *So they did take him away and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): "Of a surety you shall (one day) tell them the truth of this their affair while they know (you) not."*
>
> **Yusuf, 12:15**

This was to be Yusuf's (AS) first calamity and trial. There are some related stories that his elder brothers verbally and physically abused him along the way and finally threw him into a well. When they lowered him to the bottom of the well, he reached for a stone and stood over it so that he remained above the water level. It was in this moment of silence and darkness that he received an inspiration from Allah (SWT) the Almighty; *"Of a surety you shall (one day) tell them the truth of this their affair while they know (you) not."*

It was an assurance to Yusuf (AS) that not only will he be saved from this calamity but that one day he will remind them of this evil that they had committed against him. It gave him peace and tranquility while in an adverse situation.

Then they came to their father in the early part of the night weeping. They said: "Oh our father! we went racing with one another and left Yusuf with our thing and the wolf devoured him. But you will never believe us even though we tell the truth."

Yusuf, 12:16-17

One great scholar, Al-Aa'mash, reported that he was sitting in the council of the just judge, Shurayh. A woman came complaining against a person while crying. Al-Aa'mash asked Shurayh whether he was aware of the crying woman, as though to indicate that she must be in the right. Shurayh then reminded Al-Aa'mash that Yusuf's (AS) brothers also came to their father crying with the false news that the wolf had devoured him. So, as a judge, he must decide justly according to the established facts and not be influenced by emotions.

The Quranic detail is so meticulous and precise in the above verse. It clearly indicates that the brothers did not claim they were telling the truth. They only said that Ya'qub (AS) would not believe them even if they were telling the truth.

They stained his shirt with false blood. He said: "Verily your minds have made up a tale (that may pass) with you. (For me) patience is most fitting: against that which you assert, it is Allah (alone) whose help can be sought"

Yusuf, 12:18

Ibnu 'Abbas said they slaughtered an ewe and poured its blood on his shirt. They came with Yusuf's (AS) shirt spotted with blood as an evidence of their claim. It was said that they forgot to tear the shirt and the lie was exposed. When Ya'qub (AS) looked at the shirt he exclaimed how merciful that wolf was, eating his son but not tearing his shirt.

Although he suspected something was not right, Ya'qub (AS) put the matter to rest simply by being patient and seeking help from Allah (SWT). He showed great character and trust in Allah (SWT), very much befitting his stature as a noble Messenger. Al-Quran repeatedly shows this beautiful character of Prophet Ya'qub as he constantly refers to the attributes of Allah (SWT) in his sayings. In this instance he says "… *it is Allah (alone) whose help can be sought"*

Then there came a caravan of travelers: they sent their water-carrier (for water) and he let down his bucket (into the well). He said: "Ah there! Good news! Here is a (fine) young man! So they concealed him as a treasure! But Allah knows well all that they do!

Yusuf, 12:19

The story continues with the coming of a group of travelers to the well with Yusuf (AS) in its depths. When one of them lowered down a bucket to fetch some water, Yusuf (AS) hung on to it. Yusuf (AS) was twelve years old then and the man could feel the heaviness of the bucket.

They were overjoyed to see such a handsome child and planned to take him as a slave and sell him. They concealed him for fear that he might be a lost child or a runaway slave. They did not want their newfound treasure to be seen by anyone and perhaps be taken away from them. At that time slave trading was a profitable business especially since they had obtained a young boy without having paid anything.

They sold him for a miserable price for a few dirhams counted out: in such low estimation did they hold him!

Yusuf, 12:20

The caravan got out of the Madyan area and headed for Egypt. When they reached Egypt, the caravan of travelers quickly sold Yusuf (AS) for a cheap price. Why did they dispose of such a young and handsome boy for such a meager fee? They wanted to make a quick sale and profit from the boy whom they feared could be a lost child or a runaway slave. Ibnu 'Abbas reported that twenty dirhams for a slave boy at that time was considered to be very cheap.

The man in Egypt who bought him said to his wife: "Make his stay (among us) honorable: maybe he will bring us much good or we shall adopt him as a son."

Yusuf, 12:21

The man who bought Yusuf (AS) as a slave was the Minister of Finance of Egypt and carried the grand title, Al 'Aziz or the Exalted One. He ordered his wife to treat Yusuf (AS), their newly acquired slave, well and with honor.

The minister was sterile and impotent and could not copulate with women. He had no children and was prepared to make that young, handsome boy his own adopted son. Thus Yusuf (AS) grew up in the palace of the Minister of Finance and received good treatment like a son to his master. This upbringing and exposure helped Yusuf develop his acumen in managing the state treasures.

In addition, Allah (SWT) bestowed him with power and knowledge. He began gaining authority and influence in the palace of the minister. Above all he was a righteous boy with upright behavior, uncorrupted by the lifestyles and customs of the upper echelons of society.

> *… Thus did we establish Yusuf in the land that We might teach him the interpretation of stories (and events). And Allah has full power and control over His affairs; but most among mankind know it not. When Yusuf attained his full manhood We gave him power and knowledge: thus do We reward those who do right.*
>
> **Yusuf, 12:22**

Glory Be To Allah! Yusuf (AS) who was left alone in a dark well and then taken away from his homeland to a faraway place in Egypt as a slave and then sold away for a paltry sum, now lived in a palace and was treated with respect. He went through fear and humiliation but remained patient and Allah (SWT) saved him and gave him relief.

When Allah (SWT) wills for something to happen, He ordains the causes of it. The trials that Yusuf (AS) faced so far have led him to where he was now. However, Yusuf (AS) was still to face more trials and tribulations in his life before the meaning of his dream would manifest.

Chapter 15

Yusuf (AS) Faces His Greatest Trial

When he reached seventeen years of age, Yusuf's (AS) youth blossomed and his handsomeness became very prominent. It was said that if he walked near a wall his light could be seen reflected on that wall. This is one of the exaggerations in the description of his physical charm, but there is no doubt he was notably very handsome. Imam Muslim narrated that Prophet Muhammad (SAW) said in the Hadith of the nocturnal journey (al-Isra') that he met Yusuf (AS) in the third heaven. He (SAW) said that Yusuf (AS) has been given half of beauty and the remaining half was distributed among the remaining creatures of Allah (SWT). This means that all creatures shared one half of the beauty that Allah (SWT) created and the other half was bestowed upon Yusuf (AS). We can imagine then how handsome he must have been.

The wife of al-Aziz observed Yusuf's (AS) blossoming beauty and was full of adoration for him. Her heart fell for him and her lust craved for him as well. She began flirting and seducing him with all her feminine charm.

> *But she in whose house he was sought to seduce him from his (true) self: she fastened the doors and said: "Now come you (dear one)!" He said: "Allah forbid! Truly (your husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!"*
>
> **Yusuf, 12:23**

She closed and locked the door from inside and tried to seduce him to come unto her. Of course Yusuf (AS) refused, exclaiming that Allah forbids that he commit such a heinous act. Furthermore, he would not betray his master by committing a sinful act with his master's wife, after all the kindness he had shown him.

"Truly no good come to those who do wrong."

Adultery is without any doubt a wrongful and sinful act. Allah (SWT) decrees different forms of capital punishment for the adulterer. From the very first step Yusuf (AS) refused to be an accomplice in this wrong and despicable act. Allah

(SWT) had earlier bestowed wisdom and knowledge upon Yusuf (AS). Thus it was clear from the very start that in no way would he be involved in this immoral injustice. He was not going to commit such a sin to his Creator Allah (SWT).

Furthermore he was aware of the kindness of al-'Aziz toward him, was thankful for it and he was not going to betray his master. Also Yusuf (AS) was certain that committing the sinful act of adultery would make him a transgressor. From the above verse it is very evident that Yusuf (AS) had no intention whatsoever to respond to her seduction. This clarity is further enhanced in the next verse.

> *And (with passion) did she desire him and he would have desired her but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants sincere and purified.*
>
> **Yusuf, 12:24**

Her desire for him is clearly stated as a matter of fact. She was determined to seduce him. But that thought never crossed the pure mind of Yusuf (AS) because he saw the evidence from his Lord, Allah (SWT).The expression used in Al-Quran says *"… and he would have desired her …",* for which he clearly did not. The evidence behind this was that Yusuf (AS) saw something that caused him to repulse her seduction and refuse the very thought of it. Some scholars mentioned that he saw the angel Jibril (AS), others said he saw the image of his father Ya'qub (AS). Whatever the evidence was, it came as a sign from Allah (SWT) and caused him to be oblivious to her seductions.

Her passion became wild and she started to come after him but Yusuf (AS) ran away from her. She chased him and he ran. She was running after him like in a race.

Yusuf (AS) ran towards the door to leave the room. The door was closed and he tried to open it. As he struggled to open it she hung on to him in an attempt to pull him away from the door. The woman pulled hard and tore Yusuf's (AS) shirt from the back.

Just at that moment, the door opened and al-Aziz entered witnessing the scene.The woman immediately tried to clear her predicament by putting the blame on Yusuf (AS).

So they both raced each other to the door and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against your wife but prison or a grievous chastisement?"

Yusuf, 12:25

Here, al-Aziz's wife tried to strongly imply that it was Yusuf (AS) who started the affair and desired to commit adultery with her. She even went as far as suggesting that Yusuf (AS) be jailed or punished painfully but spared the penalty of death. She did not want Yusuf (AS) killed as she still loved and desired him..

He said: "It was she that sought to seduce me from my (true) self." And one of her household saw (this) and bore witness (thus) "If it be that his shirt is rent from the front then is her tale true and he is a liar! But if it be that his shirt is torn from the back then is she the liar and he is telling the truth!"

Yusuf, 12:26-27

Yusuf (AS) immediately defended himself and refuted her allegations, stating in clear terms that it was she who seduced him. A witness from her family then came forward and offered a compelling argument. As to the identity of the witness, some scholars say that it was a baby in the house who uttered the argument while still in the cradle, indicating that Yusuf (AS) was cleared of this devious allegation through a miracle from Allah (SWT). Other scholars simply say that the witness was the woman's own cousin who had entered with al-Aziz. The witness suggested observing the direction from which Yusuf's (AS) shirt was torn. If it was from the front then she was truthful and Yusuf (AS) was among the liars. Likewise, if the shirt was torn from the back then it was she who lied and Yusuf (AS) was telling the truth.

When al-'Aziz saw Yusuf's (AS) shirt torn from the back he affirmed the truth by saying that this indeed was a cunning conspiracy from her. In the original Arabic verse, the generic plural second person for the feminine gender was used to describe her snare,eventhough it was only she who committed it. This is perhaps to indicate that women, in general, when they conspire, their snare is truly mighty.

So when he saw his shirt that it was torn at the back (her husband) said: "Behold! It is a snare of you women! Truly mighty is your snare!"

Yusuf, 12:28

The great scholar and writer Syed Qutb said in his commentary "Fi Zilal Al-Quran" that al-'Aziz belonged to the aristocratic class amongst the Egyptian society then. Yet despite their apparent lofty position in society, they did not value honor and dignity.All honest men of honor and dignity would be enraged with such a treacherous and insulting betrayal of honor as shown by al-Aziz's wife. But what did he do?

> *"O Yusuf pass this over!". "(O woman) ask forgiveness for your sin for truly you have been at fault!"*
>
> **Yusuf, 12:29**

He simply closed the matter as if it was a small incident. Yusuf (AS) was asked to forget the incident. No stern action or warning was taken against his wife despite her shameful behavior. She was not even admonished. Such was the case amongst the aristocrats where dignity had been plucked away and the feeling of shame had completely disappeared. Dignity had no value and shame had no meaning. A man was not even protective of his own wife and tolerated her indecency and betrayal. She wassimplyan object or symbol of status.

But Yusuf (AS) protested and said:

> *"…(O woman) ask forgiveness for your sin for truly you have been at fault!"*
>
> **Yusuf, 12:29**

News of the incident began to spread and the women of the upper echelon of the Egyptian society at the time began to gossip. They seemed to look down on the behavior of the Finance Minister's wife, but only because she seduced her slave and was madly in love with him. How could she become crazy over a slave and seduce him? The treachery and shame of a married woman having attempted to have an adulterous relationship with another man was not the issue for them. They did not consider her going astray for an immoral act but for behaving as such toward a slave. This further discloses the low morals and dignity among the aristocrats.

> *Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: truly has he inspired her with violent love: we see she is evidently going astray."*
>
> **Yusuf, 12:30**

When she heard of their gossip and ridicule, she invited them to her palace for a dinner party. She prepared a cutting knife for each of her women guests. Then she ordered Yusuf (AS) to present himself to the guests for which he innocently abided to as a slave. When he entered the dining hall, a strange thing happened.

> *When she heard of their malicious talk she sent for them and prepared a banquet for them: she gave each of them a knife; and she said (to Yusuf) "Come out before them." When they saw him they did extol him and (in their amazement) cut their hands and they said "Allah preserve us! No mortal is this! This is none other than a noble angel!"*
>
> **Yusuf, 12:31**

They did not simply cut their hands. The Arabic verb used indicates they cut their hands repeatedly (several times). They were not even aware of it nor did they feel the pain. They were completely engrossed in admiration of Yusuf's (AS) beauty and charm. They could not believe that he was human. To them, such beauty could only be possessed by a noble angel.

> *She said: "There before you is the man about whom you did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless! And now if he does not my bidding he shall certainly be cast into prison and (what is more) be in the company of the vilest!"*
>
> **Yusuf, 12:32**

She did not hide the crime she did but openly admitted it. There was no remorse, no sorrow and no shame. In fact, she strongly reaffirmed her base attempt to seduce Yusuf (AS) and the fact that he abstained from it and firmly saved himself from any guilt. Again it depicts the absence of dignity, honor and shame among the apparent aristocrats. They were unashamed of their attempt to seduce other men to serve their lusts.

She then conspired to use their power to threaten Yusuf (AS) with imprisonment and humiliation if he does not succumb to their lustful desires.
… And now if he does not my bidding he shall certainly be cast into prison and (what is more) be in the company of the vilest!

But it was not only the wife of al-`Aziz who lusted for Yusuf (AS). All the ladies from the aristocrats who were with her in that dinner invitation shared the same

feelings. They were so infatuated with his beauty and lost all honor, dignity and shame. This is evidenced by the King's question to them several years later.

> *(The king) said (to the ladies): "What was your affair when you did seek to seduce Yusuf from his (true) self?" The ladies said: "Allah preserve us! No evil know we against him!"*
>
> **Yusuf, 12:51**

Many scholars refer to Yusuf (AS) the prime example in their interpretation of the Hadith when Prophet Muhammad (SAW) said that: **"Allah will give shade to seven on the Day where there is no shade except His Shade; a just ruler, a youth who has been brought up in the worship of Allah, a man whose heart is attached to the mosques, two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: 'verily I fear Allah', a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes are then flooded with tears."**

Yusuf (AS) is the master example of the man who when seduced by a woman who possesses position, wealth or beauty, refuses by saying "verify I fear Allah".

> *He said: "O my Lord! The prison is more to my liking than that to which they invite me: unless You turn away their snare from me I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant." So his Lord heard him (in his prayer) and turned away from him their snare: verily He hears and knows (all things).*
>
> **Yusuf, 12:33-34**

The female aristocrats tried to seduce him with all their means but Yusuf (AS) remained steadfast. They threatened to imprison him and again he did not waiver from his moral decision.

News spread among the common people and they began to gossip about al-Aziz's wife and her lady friends. Soon her dignity and reputation deteriorated and she began to feel it. She complained to her husband and they deliberated what action to take to protect their status and standing.

They then decided to humiliate Yusuf (AS). He was put on a donkey and paraded around the streets and markets of Egypt with the sound of beating drums.While parading him on a donkey, they would proclaim that he was the one who desired al-Aziz's lady and as such will be punished with imprisonment. This was their solution to save themselves from disrespect and shame. They just framed the innocent Yusuf (AS) with the false announcements and subsequently put him away in prison.

Ibn Katheer mentioned that they decided to imprison him until such time that the gossip involving Yusuf and al-Aziz's wife died away. Yusuf's imprisonment was also a means by which Allah (SWT) protected him by distancing him from any future attempts to seduce him.

> *Then it occurred to the men after they had seen the Signs (that it was best) to imprison him for a time.*
>
> **Yusuf, 12:35**

Thus Yusuf (AS) went through another period of trial and tribulation in his adventurous life. After being thrown into a well by his brothers, taken as a slave and sold for a demeaning price, he experienced a brief respite of comfort growing up in the palace of a powerful and rich minister in the land of Egypt. Now, as before, it was his close family who turned against him. Before, it was his half-brothers and now his master and the wife. This time the test was on his moral character, honor and dignity. He remained firm and preferred obedience to his true Lord, Allah (SWT), and His Pleasure. He remained steadfast and patient and will now have to endure a longer period of patience while serving his time in prison for an indefinite period.

Chapter 16

From Prison to Fulfillment of His Dream

The episode now turns to his life in prison where he continued to be obedient to Allah (SWT), displaying his noble character and taking every opportunity to call people to the one main message common to all Prophets and Messengers, Tawheed or the Oneness of Allah (SWT).

Two young men were sent to the prison with Yusuf (AS). After being with him for sometime they observed that Yusuf (AS) was a man of good and noble character. They could sense and see his piety, wisdom and honesty.

One day, both the two young men had a dream. They both narrated their dreams to Yusuf (AS). One saw himself in his dream squeezing grapes and making wine from it. The other person described seeing himself carrying bread over his head and birds descending to eat the bread. They both requested him to interpret their dreams since they considered Yusuf (AS) a knowledgeable, wise and honest person.

> *Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." Said the other: "I see myself (in a dream) carrying bread on my head and birds are eating thereof." "Tell us" (they said) "the truth and meaning thereof: for we see you are one that does good (to all).”*
>
> **Yusuf, 12:36**

Yusuf (AS) obliged but began first by explaining to them the message of Tawheed:

> *He said: "Before any food comes (in due course) to feed either of you I will surely reveal to you the truth and meaning of this before it come to pass: that is part of the (Duty) which my Lord has taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.*
>
> **Yusuf, 12:37**

Ibn Katheer mentioned that the first part of the above means, "I will inform you of what food will come to you before it arrives, whether it be sweet or bitter, as Prophet 'Isa said,

> *"..and I declare to you what you eat, and what you store in your houses.."*
> **Ali Imran, 3:49**

When asked how he could be certain of it, Yusuf (AS) said that his Lord, Allah (SWT), taught him that and He (SWT) also taught him the ability to interpret their dreams. Then he stated his basic religious beliefs that led him to abandon the ways of people that do not believe in Allah (SWT) and deny the Hereafter.

> *"And I follow the ways of my fathers Ibrahim, Ishaq and Ya'qub; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.*
> **Yusuf, 12:38**

He then declared his believe in the religion of his forefather Ibrahim (AS), which is the same religion embraced by his father Ya'qub (AS) and grandfather Ishaq (AS). People at that time had knowledge of Prophet Ibrahim (AS). With this Yusuf (AS) also established his noble lineage. He was the son of a noble Prophet who was also the son of a noble Prophet. That makes Yusuf (AS) the noblest man on earth in terms of his ancestry as stated in a saying of Prophet Muhammad (SAW) that was mentioned earlier.

He then stressed the most important principle of the religion of Ibrahim (AS); the rejection of any partners or associates whatsoever with the One True God, Allah (SWT).

> *"O my two companions of the prison! (I ask you): are many lords differing among themselves better or Allah the One Supreme and Irresistible?*
> **Yusuf, 12:39**

Yusuf (AS)went on to emphasize and explain the fundamental tenets of this religion.

"If not Him, you worship nothing but names which you have named, yourself and your fathers, for which Allah has sent you no authority: the Command is for none but Allah: He has commanded that you worship none but Him: that is the right religion but Most men understand not.

Yusuf, 12:40

Only Allah (SWT) has the final authority to command and demand obedience. Worship can only be dedicated to Him.

He then explained the meaning of their dreams. One of them will become the king's (of Egypt) winemaker and will pour wine for the king. He predicted from the dream that the other person will be crucified and his remains will be eaten by the birds, beginning with his scalp. This, he emphasized, was what has been destined for them.

"O my two companions of the prison! As to one of you he will pour out the wine for his lord to drink: as for the other he will hang from the cross and the birds will eat from off his head. (So) has been decreed that matter which both of you enquire.

Yusuf, 12:41

Yusuf(AS) then requested from his fellow prison mate whom he predicted will be released from prison and become close to the king as the royal winemaker, to mention him and his predicament to the king.

And of the two, to that one whom he considered about to be saved said: "Mention me to your lord." But Satan made him forget to mention him to his lord: and (Yusuf) lingered in prison a few (more) years.

Yusuf, 12:42

Here, Allah (SWT) wanted to teach Yusuf (AS) a finer lesson in faith and patience. In a narration, Jibril (AS) came to Yusuf (AS) asking:

"O Yusuf! Who saved you from your brothers?"
He said: "Allah".
"Who saved you from the well?"
He said: "Allah".
"Who saved you from the women?"
He said: "Allah".
"How do you then ask to be rescued from anyone other than Allah?"

The devil then caused the fortunate man to forget to inform his lord, the king, about Yusuf (AS). So Yusuf (AS) stayed longer in prison, for an extra seven years after his fellow prison-mate'srelease. Yusuf (AS) was apparently forgotten and he continued to languish in prison. The ordeal would last longer.

Years passed by, until one day, the king of Egypt had a strange dream.

> *The king (of Egypt) said: "I do see (in a vision) seven fat cows whom seven lean ones devour and seven green ears of corn and seven (others) withered. O ye chiefs! Expound to me my vision if it be that you can interpret visions."*
>
> **Yusuf, 12:43**

He saw that he was near a riverbank with seven fat cows. Then seven thin cows came and started eating the fat cows. He then saw seven green ears of corn and near it another seven barren ears of corn. The barren corn encircled the green corn and destroyed it all. This dream worried him and he wanted to know its interpretation. The king asked his chiefs for an explanation of what the dream meant.

> *They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."*
>
> **Yusuf, 12:44**

In fact no one could interpret the dream. It was at this juncture that the king's winemaker remembered his prison mate Yusuf (AS) and his ability to interpret dreams. The winemaker was completely convinced of this particular special ability of Yusuf (AS) since his own dream as interpreted by Yusuf (AS) had indeed become a reality.

But the man who had been released one of the two (who had been in prison) and who now remembered him after (so long) a space of time said: "I will tell you the truth of its interpretation, so send me (to the prison)."
"O Yusuf! O man of truth! Expound to us (the dream) of seven fat cows whom seven lean ones devour and of seven green ears of corn and (seven) others withered: that I may return to the people and that they may understand."

Yusuf, 12:45-46

Yusuf (AS) not only explained what the dream meant but also how to handle the various events that would come. He also prophesized what will come after the events as symbolized in the dream have taken place. The dream did not indicate any sign but Yusuf (AS) said that after the calamity, a year will come during which they would again experience prosperity and abundance.

(Yusuf) said: "For seven years you will diligently sow as is your wont: and the harvests that you reap you will leave them in the ear except a little of which you will eat."
"Then will come after that (period) seven dreadful (years) which will devour what you will have laid by in advance for them (all) except a little which you will have (specially) guarded."
"Then will come after that (period) a year in which the people will have abundant water and in which they will press (wine and oil)."

Yusuf, 12:47-49

When the royal winemaker explained the interpretation, his king was obviously pleased with the consistency, details on how to handle the predicted events over the fourteen years and the glad tidings at the end. He knew then that Yusuf (AS) was no ordinary man. He ordered that Yusuf (AS) be brought to him.

So the king said: "Bring him unto me." But when the messenger came to him (Yusuf) said: "Go back to your lord and ask him "What is the state of mind of the ladies who cut their hands?" Verily, My Lord is certainly well aware of their snare.

Yusuf, 12:50

However when the king's messenger come to prison to take Yusuf (AS) out, he refused to leave. He was determined that he would only leave the prison on grounds that he was declared completely innocent of the false defamation made against him and not because the king wanted a favor from him and his abilities. Yusuf (AS) was more concerned about protecting his noble character, honor and dignity. That was the principle he stood for. Prophet Muhammad (SAW) said; **"May Allah have mercy on Yusuf (AS) (meaning how patient he was). If I were offered to get out of prison, I would surely accept!"**

The king investigated further and questioned the ladies who were involved in conspiring to frame up Yusuf (AS).

(The king) said (to the ladies): "What was your affair when you did seek to seduce Yusuf from his (true) self?" The ladies said: "May Allah preserve us! No evil do we know against him!" Said the `Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: he is indeed of those who are (ever) true (and virtuous)."
"This is in order that he may know that I have never been false to him in his absence and that Allah will never guide the snare of the false ones."

Yusuf, 12:51-52

Al-Aziz's wife confessed her wrongdoings to the king and revealed Yusuf's innocence. She then attempted to ease her husband's mind by telling him that she did notcommit the act of adultery with Yusuf; *"This is in order that he may know that I have never been false to him in his absence and that Allah will never guide the snare of the false ones."* She did seduce Yusuf, but Yusuf remained true and virtuous.

Yusuf's (AS) innocence now became clear to the king and all involved. The king was now more convinced that Yusuf (AS) was not only able to interpret dreams, but was also honest, truthful, trustworthy and cannot be tempted and corrupted even by the seduction of beautiful and wealthy ladies.

The king was assured now that he could trust Yusuf (AS) completely since he would never cheat in the absence of his master. These were rare and unique qualities of people then and it is even more prominently so rare today.

> *Nor do I absolve my own self (of blame): the (human soul) is certainly prone to evil unless my Lord bestows His Mercy: but surely certainly my Lord is Oft-Forgiving Most Merciful."*
>
> **Yusuf, 12:53**

As the king discussed things with Yusuf (AS) and became better acquainted with him, he found Yusuf (AS) to possess the qualities of a good leader. He was definitely able and at the same time trustworthy. Ability and trustworthiness are the two main pillars of leadership from the perspective of Al-Quran, and Yusuf (AS) surely possessed both.

> *So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him he said: "Be assured this day you are before our own Presence with rank firmly established and fidelity fully proved!"*
>
> **Yusuf, 12:54**

Yusuf (AS) suggested to the king to make him responsible over the treasures of the land. He had the knowledge of managing finances from the years he spent with al-'Aziz, the Minister of Finance.Furthermore his proven moral strength will enable him to be fair and just when such discipline is required to manage the difficulties during the lean years that he predicted from the king's dream.

> *(Yusuf) said: "Set me over the storehouses of the land: I will indeed guard them as one that knows (their importance).*
>
> **Yusuf, 12:55**

The king made him the new Minister of Finance. This is evidenced by his salutation as al-'Aziz, the title of the Minister of Finance in Egypt at that time.

> *Thus did We give established power to Yusuf in the land to take possession therein as when or where he pleased. We bestow of Our mercy on whom We please and We suffer not to be lost the reward of those who do good.*
> *But verily the reward of the Hereafter is the best for those who believe and are constant in righteousness.*
>
> **Yusuf, 12:56-57**

Yusuf (AS) now reached almost the zenith of power in the land of Egypt. Yusuf (AS) had great influence and power to manage the affairs of the land as he pleased. The only thing he did not have was the throne of Egypt but he was very influential and powerful.

After numerous trials and tribulations, he remained patient and firm with his religion and persisted in being righteous. Allah (SWT) never forgets to reward those who do good. For some He hastens part of the reward in this world for a purpose best known to Him. But, what Allah (SWT) has reserved for the pious believers in the Hereafter is so much more.

As Yusuf (AS) prophesized, the seven continuous years of prosperity and abundance indeed came about. Yusuf (AS) wisely managed those years making sure that sufficient grain and food were stored. Then the seven continuous dreadful years set in. The land dried up and the crops withered. Even the animals reared for meat and milk died. There was no food except what had been stored in the granaries of Egypt. Starvation spread not only in Egypt but reached the lands of Palestine as well. People all over lived in very difficult conditions.

Prophet Ya'qub (AS) and his children were living in Palestine. Food was scarce and made available only at very expensive prices. Soon news reached Palestine that al-'Aziz in Egypt was making food available at about the same price during the prosperous years, but only in Egypt. Thus caravans started to come from Palestine to Egypt to buy food there.

Yusuf (AS) sold people food at a reasonable price but he constrained upon them some conditions such that they could not profit by selling food back to their people at inflated prices. He gave them enough food to buy based upon the number of family members who actually came with the caravans.

Al-Quran now brings the story to the episode when Yusuf's (AS) brothers came to Egypt seeking to buy food. They came to see him. Of course, he knew them but they did not recognize him. He started to question them. Where did you come from? Who is your father? Who is your mother? Do you have brothers? He wanted to confirm their identity. He was fair but generous with them.

> *Then came Yusuf's brethren: they entered his presence and he knew them but they knew him not.*
> *And when he had furnished them forth with provisions (suitable) for them he said: "Bring unto me a brother you have of the same father as yourselves (but a different mother). Do you not see that I pay out full measure and that I do provide the best hospitality?"*
> *"Now if you do not bring him to me you will have no measure (of corn) from me nor shall you (even) come near me."*
>
> **Yusuf, 12:58-60**

He showed his kindness and hospitality to them. After furnishing them with the required provisions he demanded that if they wanted to buy food again they must bring along their half-brother and his full brother, Benjamin. Now that he had met them, he wanted to meet Benjamin. Yusuf (AS) started to execute the steps that would soon reunite him with his family.

They reciprocated by affirming that they would indeed try to convince their father, Ya'qub (AS), to allow them to bring along Benjamin for their subsequent visit.

> *They said: "We shall certainly seek to get our wish about him from his father: indeed we shall do it."*
>
> **Yusuf, 12:61**

Yusuf (AS) than ordered his servant to conceal and return back the goods his brothers brought to trade for the food he gave them.

> *And (Yusuf) told his servants to put their stock in trade (with which they had bartered) into their saddlebags so they should know it only when they returned to their people in order that they might come back.*
>
> **Yusuf, 12:62**

Yusuf (AS) wanted his brothers to return back to Egypt soon and with Benjamin. He knew it would take time for them to amass some tradable assets with which to purchase food again. As such he returned their goods so that they could come back sooner. Furthermore it was an act of goodwill that would convince Ya'qub (AS) that the Minister of Finance in Egypt was a fair and kind-hearted man.

When they arrived Palestine, they immediately related their predicament to their father, Ya'qub (AS).

> *Now when they returned to their father they said: "O our father! No more measure of grain shall we get (unless we take our brother): so send our brother with us that we may get our measure; and we will indeed take every care of him."*
>
> **Yusuf, 12:63**

They could not barter for food from the custodian of the granaries in Egypt anymore unless they bring Benjamin along.

Ya'qub (AS) never forgot what happened the last time he trusted them with his beloved Yusuf (AS).

> *He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him) and He is the Most Merciful of those who show mercy!"*
>
> **Yusuf, 12:64**

Although his children's claim that they could not buy food again from Egypt was threatening since food was scarceand available only expensively in Palestine, he was worried what they might do to Benjamin whom he loved dearly too. But Ya'qub (AS) was also certain and clear that finally Allah (SWT) is the best Protector for all.

> *Then when they opened their baggage they found their stock in trade had been returned to them. They said: "O our father! What (more) can we desire? Our stock in trade has been returned to us: so we shall get (more) food for our family; we shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions): this is but a small quantity."*
>
> **Yusuf, 12:65**

They were surprised but happy to see their goods returned to them. They could see the opportunity ahead for them to get more food. They insisted that they would take care of their brother, Benjamin. They wanted to go back to Egypt soon.

Ya'qub (AS) began to deliberate upon the matter. Obviously something abnormal is happening here. Allah (SWT) guided him to allow them to travel back and bring along Benjamin. He then asked them to make a solemn promise.

> *(Ya'qub) said: "Never will I send him with you until you swear a solemn oath to me in Allah's name that you will be sure to bring him back to me unless you are yourselves hemmed in (and made powerless)." And when they had sworn their solemn oath he said: "Over all that we say be Allah the Witness and Guardian!"*
>
> **Yusuf, 12:66**

The oath was in the name of Allah (SWT) to whom they all believed as the One True God. Ya'qub (AS) wanted them to know that he was entrusting them with Benjamin in the name of Allah (SWT). This should put some measure of fear and responsibility in them.

Furthermore he advised them how to avoid any suspicion against them since they were returning to Egypt after a relatively short lapse of time.

> *Further he said; "O my sons! Enter not all by one gate: enter you by different gates. Not that I can profit you aught against Allah (with my advice): none can command except Allah: on Him do I put my trust and let all that trust put their trust on Him."*
>
> **Yusuf, 12:67**

It is a noble lesson and advice from a noble Messenger of Allah (SAW). He taught his children to plan to avoid any unnecessary trouble. They were a distinct group of eleven young and strong travelers. People could react to them in unpredictable ways. But finally they have to put their trust in Allah (SWT). This lesson on tawakkul (trust in and dependence upon Allah (SWT)) that involves careful and deliberate planning before action has been so eloquently illustrated and explained by Ya'qub (AS).

In the preceding verses we observe a great lesson from the way Ya'qub (AS) speaks. He did not say any sentence without mentioning Allah's (SWT) names and His

attributes. This indeed shows the piety and eloquence of a noble messenger of Allah (SWT). Such examples also highlight how Al-Quran relates the practices of Allah's Messengers as a lesson for us to learn and of course practice in our lives.

So the eleven brothers came to Egypt again and upon arrival, separated themselves following their father's advice. They entered through the different gates of the city.

> *And when they entered in the manner their father had enjoined it did not profit them in the least against (the Plan of) Allah: it was but a necessity of Ya'qub's soul which he discharged. For he was by Our instruction full of knowledge (and experience): but most men know not.*
>
> **Yusuf, 12:68**

But if Ya'qub (AS) wanted to ensure the safety of his children so that they would all return back to Palestine, Allah (SWT) had decreed a better ending for them all. That decree included an element of temporary sadness for the noble Ya'qub (AS).

Yusuf (AS) again showed his generous hospitality to his brothers although they were still unaware of his true identity. He arranged for them to stay in the guesthouses, putting two each in one house. They were eleven in number and he purposely offered the youngest one, Benjamin, his full blood brother, to stay with him.

> *Now when they came into Yusuf's presence he received his (full) brother to stay with him. He said (to him): "Behold! I am your (own) brother; so grieve not at aught of their doings."*
>
> **Yusuf, 12:69**

Out of the sight of the other brothers, he embraced Benjamin and revealed himself as Yusuf. He calmed his brother against any fear or worry toward what the elder brothers had done and might do to him.

Upon giving the brothers their stock of food which they bartered for with the goods they brought from Palestine, Yusuf (AS) hid a drinking cup in the saddlebag of his brother Benjamin. When they finished loading their camels and were about to leave Egypt, a man from the palace cried out loudly toward them, calling them thieves. The brothers were shocked with this accusation for they had come only to barter for food and they had fairly traded for it with the Minister of Finance. In response they asked what was missing or stolen. The palace men described the missing royal

beaker as a bowl decorated with jewels. One of them guaranteed a camel load of food as reward to anyone who could locate and produce the missing beaker.

> *At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddlebag. Then shouted out a Crier: "O you (in) the Caravan! Behold! You are thieves without doubt!*
> *They said turning towards them: "What is it that you miss?"*
> *They said: "We miss the great beaker of the king; for him who produces it is (the reward of) a camel-load; I will be bound by it"*
>
> **Yusuf, 12:70-72**

The brothers strongly claimed their innocence insisting that they were not thieves.

> *(The brothers) said: "By Allah! Well you know that we came not to make mischief in the land and we are no thieves!"*
>
> **Yusuf, 12:73**

The palace people asked them the penalty they would accept if they were proven to be lying. The brothers responded with how the prevailing law was practiced in Palestine based upon the teachings of Ya'qub (AS). The thief becomes a slave to the person from whom he stole.

> *(The Egyptians) said: "What then shall be the penalty of this if you are (proved) to have lied?"*
> *They said: "The penalty should be that he in whose saddle bag it is found should be held (as bondman) to atone for the (crime). Thus it is how we punish the wrongdoers!"*
>
> **Yusuf, 12:74-75**

The prevailing law in Egypt was for the thief to be killed or lashed and then made to pay double the value he stole as a penalty. As the minister in charge, Yusuf (AS) accepted their suggestion. He wanted to honor and respect the laws of a Prophet of Allah. Also he knew the circumstances and did not want to hurt his own brother. He only wanted to take him away from his other elder brothers and put him under his own protection and care.

Yusuf (AS) then deliberately checked the baggage of each of his brothers before that of Benjamin. He then produced the missing royal beaker from Benjamin's saddlebag.

> *So he began (the search) with their baggage before (he came to) the baggage of his brother: at length He brought it out of his brother's baggage. Thus did We plan for Yusuf. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is One the All-Knowing.*
>
> **Yusuf, 12:76**

Allah (SWT) had planned every step of the way for Yusuf (AS). With the power, influence, trust and respect Yusuf (AS) had in Egypt and with the king of Egypt, Yusuf (AS) could circumvent applying the law of the land upon his brother. Yusuf (AS) clearly and wisely separated Benjamin from the other brothers who would continue their journey back to Palestine. He would take care of his beloved brother. Allah (SWT) chooses to bestow such knowledge and wisdom upon anyone He pleases. This is a reminder to us all that Allah (SWT) is the All Knowing.

How did the brothers respond to this unexpected turn of events? Their immediate reaction showed their scorn for Yusuf (AS) and Benjamin.

> *They said: "If he steals there was a brother of his who did steal before (him)." But these things did Yusuf keep locked in his heart revealing not the secrets to them. He (simply) said (to himself): "You are the worse situated; and Allah knows best the truth of what you assert!"*
>
> **Yusuf, 12:77**

It is narrated that when he was small, Yusuf (AS) stole away an idol from the father of his mother. He was an idolater and Yusuf (AS), who hated idolatry, stole the idol from his maternal grandfather and broke it. It was this theft that the brothers referred to when they said that if Benjamin steals then he is merely following the example of his brother (Yusuf (AS)). Of course, Yusuf (AS) was irritated and hurt by that demeaning remark but he kept his calm.

Then they remembered their father, Ya'qub (AS), and the covenant they had with him. They pleaded that Benjamin be allowed to return back to his father.

They said: "O exalted one! Verily he has a father aged and venerable (who will grieve for him): so take one of us in his place: for we see that you are (gracious) in doing good."

Yusuf, 12:78

They even offered any one of them as a substitute for Benjamin. They appealed to Yusuf's (AS) good heartedness. Yusuf (AS) turned down their pleas with a clear explanation.

He said: "Allah forbid that we take other than him with whom we found our property: indeed (if we did so) we should be acting wrongfully."

Yusuf, 12:79

They pleaded desperately but Yusuf (AS) remained firm in his decision. He argued that it would be wrong for him to take someone else other than the one who had possession of the stolen beaker.

Now when they saw no hope of his (yielding) they held a conference in private. The leader among them said: "Know you not that your father did take an oath from you in Allah's name and how before this you did fail in your duty with Yusuf? Therefore will I not leave this land until my father permits me or Allah commands me; and He is the best to command.

Yusuf, 12:80

It became clear that all hope to bring Benjamin back with them to Palestine was lost. Then the eldest of the brothers (the same one who suggested that the brothers drop their idea of killing Yusuf (AS)) reminded them of their failure to honor their oath with their father to take care of Benjamin, just like their failure to honor their commitment to take care of Yusuf (AS) many years ago. He felt ashamed and vowed to remain in Egypt until Ya'qub (AS) permits him to return or Allah (SWT) decides likewise for him.

The eldest brother then ordered the rest to return to their father in Palestine and tell him truly what had happened.

"Turn you back to your father and say "O our father! Verily your son has committed theft: we bear witness only to what we know and we could not well guard against the unseen!
"Ask at the town where we have been and the caravan in which we returned and (you will find) we are indeed telling the truth."

Yusuf, 12:81-82

This time the brothers insisted that verily they were telling the truth. Previously in Yusuf's (AS) case, they claimed that their father would not believe them even if they explained the truth.

Ya'qub said: "Nay but you have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end): for He is indeed full of knowledge and wisdom."

Yusuf, 12:83

Ya'qub (AS) did not accept their explanation nor did he accuse them of lying. He now has lost two of his beloved sons after entrusting their half-brethren to take care of them. All he could do was to remain patient. That would be most fitting for him. He uttered the same exclamation that patience is more beautiful, just like when the calamity of Yusuf was related to him many years ago. But Ya'qub had hopes that one day Allah (SWT) will unite all his children with him again. He had full trust in the All Knowing and the All Wise.

Then he kept away from them all and grieved the loss of Yusuf (AS). He cried bitterly until he turned blind and could not see anymore. He was in deep sorrow but remained patient. He continued to pray and supplicate to Allah with hope.

And he turned away from them and said: "How great is my grief for Yusuf!" And his eyes became white with sorrow and he fell into silent melancholy.

Yusuf, 12:84

His children ridiculed him for continuing to lament the loss of Yusuf (AS).

They said: "By Allah! (never) will you cease to remember Yusuf until you reach the last extremity of illness or until you die!"

Yusuf, 12:85

Ya'qub (AS) beautifully replied that his only recourse now is with Allah (SWT). Although in deep sorrow and anguish, he never forgot his Lord, Allah (SWT). With all sincerity and humility he was pleading with Allah (SWT) to relieve him from the apparent calamities he was facing.

> *He said: "I only complain of my distraction and anguish to Allah and I know from Allah that which you know not."*
>
> **Yusuf, 12:86**

He now knows, through revelation, what Allah had planned. It gave him a new hope.

With that inspiration from Allah (SWT), Ya'qub (AS) began to harbor hope of reuniting with all his children. He ordered some of his remaining sons to go out, enquire about and search for Yusuf and his brother Benjamin. He reminded them never to lose hope in Allah (SWT) and His Mercy. To give up that hope, is unbecoming of a believer.

> *"O my sons! Go you and enquire about Yusuf and his brother and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy except those who have no faith."*
>
> **Yusuf, 12:87**

The brothers set forth toward Egypt where they knew Benjamin was. But they had no stocks or any valuable assets with which to trade for food that they had consumed. They could only gather meager and cheap goods to barter with. They came to meet the Minister of Finance of Egypt again, Yusuf, their brother whom they did not recognize.

> *Then when they came (back) into (Yusuf's) presence they said: "O exalted one! Distress has seized us and our family; we have (now) brought but scanty capital: So pay us full measure (we pray you) and treat it as charity to us: for Allah does reward the charitable."*
>
> **Yusuf, 12:88**

They were suffering from lack of food. Almost a year had passed since the last trip and they had consumed the food they bought previously. In addition they faced other calamities like the loss of their brother and blindness and frailty of their father. They knew they came with nothing of material value. They pleaded for

Yusuf's (AS) kindness and charity. They were almost begging and really lowered themselves before him.

Despite all the harm they had committed against him and his brother, Yusuf (AS) simply could not see them in real distress and humbling themselves in front of him. It was now time to forgive and reconcile. Yusuf (AS) started by asking.

> *He said: "Know you how you dealt with Yusuf and his brother not knowing (what you were doing)?"*
>
> **Yusuf, 12:89**

They were so surprised and simply could not believe that al-'Aziz, the Minister of Finance of Egypt, from whom they were pleading for charity, was in fact their brother Yusuf (AS) whom they disposed of in a well twenty years ago.

> *They said: "Are you indeed Yusuf?" He said: "I am Yusuf and this is my brother: Allah has indeed been gracious to us (all): behold he that is righteous and patient never will Allah suffer the reward to be lost of those who do right."*
>
> **Yusuf, 12:90**

As a noble Messenger of Allah, Yusuf (AS) showed humility and referred everything good to Allah (SWT).

The brothers began to realize and admit their mistake. They showed signs of regret and repentance.

> *They said: "By Allah! Indeed has Allah preferred you above us and we certainly have been guilty of sin!"*
>
> **Yusuf, 12:91**

But Yusuf (AS) as a true and great Prophet was not one to seek revenge and retribution although he could. What was important, his brothers now have regretted their misdeeds and were willing to mend their ways and return back to Allah (SWT), the Most Forgiving and the Most Merciful.

> *He said: "This day let no reproach be (cast) on you: Allah will forgive you and He is the Most Merciful of those who show mercy"*
>
> **Yusuf, 12:92**

He then ordered them to return back to Palestine to bring his father and all the family to Egypt. Allah (SWT) granted him a miracle to cure his father's blindness.

> *"Go with this my shirt and cast it over the face of my father: he will come to see (clearly). Then come you (here) to me together with all your family."*
>
> **Yusuf, 12:93**

They went back with his shirt. As soon as the camels departed from Egypt for the trip back to Palestine, Ya'qub (AS) began to sense the smell of Yusuf's (AS) shirt. Ibnu 'Abbas said, "He picked up his scent from a distance of eight days (travel) away!" From that time onwards he would say to his children who stayed with him in Palestine that he scented the presence of Yusuf (AS). He knew they would ridicule him for being senile but he was certain of meeting Yusuf (AS) again.

> *When the caravan left (Egypt) their father said: "I do indeed scent the presence of Yusuf: nay think me not a dotard."*
> *They said: "By Allah! Truly you are in your old wandering mind."*
>
> **Yusuf, 12:94-95**

But then the hope became a reality. Ya'qub's (AS) continuous prayers were eventually answered. With Allah's (SWT) permission and blessing the messenger from Egypt arrived and casted Yusuf's (AS) shirt over Ya'qub's (AS) face.

> *Then when the bearer of the good news came he cast (the shirt) over his face and he forthwith regained clear sight. He said: "Did I not say to you that verily I know from Allah that which you know not?"*
>
> **Yusuf, 12:96**

He knew from Allah (SWT) earlier on that despite all the calamities and trying circumstances he was facing, he would one day be reunited with his beloved Yusuf (AS) and all his other sons. He reminded his sons of what he told them earlier.

> *He said: "I only complain of my distraction and anguish to Allah and I know from Allah that which youknow not."*
>
> **Yusuf, 12:86**

Immediately the sons realized their fault and regretted their wrongdoing. They were believers but were deceived to commit the treachery against Yusuf (AS) due to their jealousness. They did not see that Ya'qub (AS) loved Yusuf (AS) more because of his piety and righteousness.

> *They said: "O our father! Ask for us forgiveness for our sins for we were truly at fault."*
>
> **Yusuf, 12-97**

Again Ya'qub (AS) showed the true example of a great Prophet and Messenger of Allah. His primarily role was to preach and invite people to the true religion. When people commit mistakes but then regret and repent, he showed an open heart to sincerely accept their intention to return back to the right path.

> *He said: "Soon will I ask my Lord for forgiveness for you: for He is indeed Oft-Forgiving Merciful."*
>
> **Yusuf, 12:98**

Some commentators indicate that Ya'qub (AS) did not immediately ask forgiveness from Allah (SWT) for his sons because he was still pained by what they had done to him. He knew he would forgive them and likewise pray to Allah (SWT) for their forgiveness but he needed some time. The commentators alluded to this from the expression *"Soon will I ask my Lord for forgiveness for you: for He is indeed Oft-Forgiving Merciful."*

After a few days, Ya'qub and his wife (Yusuf's (AS) mother) and all his sons came to Egypt and approached Yusuf (AS). He provided special accommodation for his parents and welcomed all his brothers to Egypt with full amnesty and no intent whatsoever to seek any form of revenge.

> *Then when they entered the presence of Yusuf he provided a home for his parents with himself and said: "Enter you Egypt (all) in safety if it pleases Allah."*
>
> **Yusuf, 12:99**

Then his dream when he was young became a reality. He placed his parents to sit with him on the throne. However, they both descended from the throne and together with all his brothers, they bowed down in prostration to him. At that time, prostration to a person to show honor and respect was permitted. Prostration with the intent to worship was forbidden then, before and for all time.

> *And he raised his parents high on the throne (of dignity) and they fell down in prostration (all) before him. He said: "O my father! This is the fulfillment of my vision of old! Allah has made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert (even) after Satan had sown enmity between me and my brothers. Verily my Lord understands best the mysteries of all that He plans to do: for verily He is full of knowledge and wisdom.*
>
> **Yusuf. 12:100**

His father resembled the sun, his mother the moon and his eleven brothers the eleven stars. That was what he dreamt about many years ago.

Here again, as a true believer and especially as a noble Prophet and Messenger, Yusuf (AS) referred all the good things that happened in his life to his Lord Allah (SWT). He praised Allah (SWT) and referred to His great attributes.

Fittingly, this great story of Prophet Yusuf (AS) closes with a prayer.

> *"O my Lord! You have indeed bestowed on me some power and taught me something of the interpretation of dreams and events. O You Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter take you my soul (at death) as one submitting to Your Will (as a Muslim) and unite me with the righteous."*
>
> **Yusuf, 12:101**

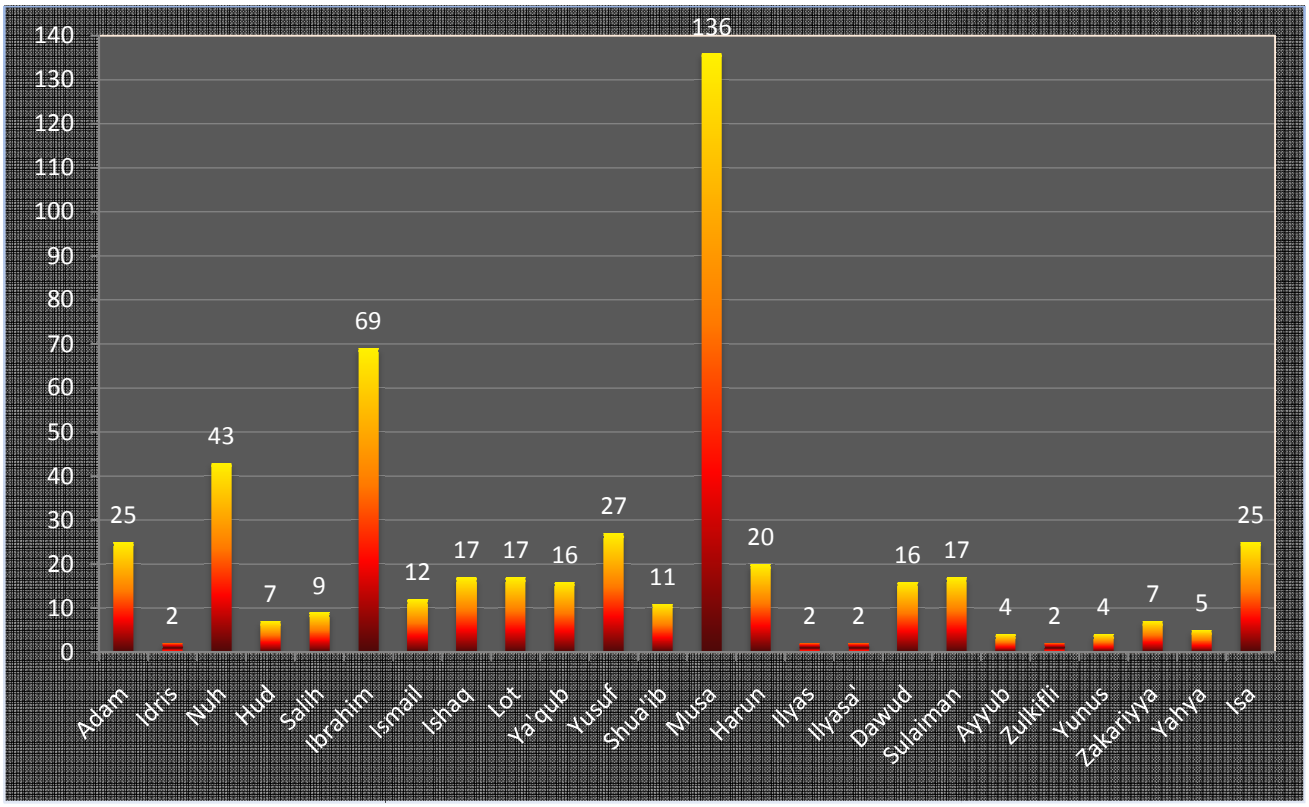
Again Yusuf (AS) attributed his power, unique abilities and miracles to his Lord and Creator, Allah (SWT). As a humble and pious servant of Allah (SWT) his only desire was to live and die as a true Muslim, always submitting to the will and command of Allah (SWT) and then to be brought up in the hereafter among the righteous.

This story of the ups and downs, calamities and happiness, failures and successes, trials and rewards, that Yusuf (AS) faced in his struggle as Allah's (SWT) Messenger in preaching, practicing and upholding the true religion and way of life, which finally ended with victory, gave great hope and promise to Prophet Muhammad (SAW).

The timing of the revelation of Surah Yusuf in the "Year of Sadness", gave an indication to Prophet Muhammad (SAW) that his struggle too would end in victory. The "Year of Sadness" was the year during which his dear wife Khadijah passed away. His uncle Abu Talib who had protected him, despite being a disbeliever, also died in the same year. It was also the year that the Muslims in Mecca were isolated and boycotted by the Quraish. It was indeed a year of sorrow. The story of Yusuf (AS) showed that despite all the tribulations, his patience, piety and trust in Allah (SWT) led to a great ending for him. This beautiful story gave much hope to Prophet Muhammad (SAW) despite the trying events he faced during that year.

The story of Yusuf (AS) begins with a great dream and ends with its interpretation. It is such a noble ending that certainly befits the noblest person on earth; **"Verily, the noble, son of the noble, son of the noble, son of the noble is Yusuf, son of Ya'qub, son of Ishaq, son of Ibrahim."**

The graph below visually summarizes the number of times Al-Quran mentions the names of these messengers.



The name Adam is mentioned 25 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	31, 33, 34, 35, 37
3	33, 59
5	27
7	11, 19, 26, 27, 31, 35, 172
17	61, 70
18	50
19	58
20	115, 116, 117, 120, 121
36	60

The name Idris is mentioned twice in Al-Quran.

Chapter (Surah) Number	Verse Numbers
19	56
21	85

The name Nuh is mentioned 43 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
3	22
4	163
6	84
7	59, 69
9	70
10	71
11	25, 32, 36, 42, 45, 46, 48, 49
14	9
17	17, 3

Chapter (Surah) Number	Verse Numbers
19	58
21	86
22	42
23	23
25	37
26	105, 106, 116
29	14
33	7
37	75, 79
38	12
40	5, 31
42	13
50	12
51	46
53	52
54	9
57	26
66	10
71	1, 21, 26

The name Hud is mentioned 7 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
7	65
11	50, 53, 58, 60, 89
26	124

The name Salih is mentioned 9 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
7	73, 75, 77
11	61, 62, 66, 89
26	142
27	45

The name Ibrahim is mentioned 69 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	124, 125 (2 times), 126, 127, 130, 132, 133, 135, 136, 140, 258 (2 times), 260
3	33, 65, 67, 84, 95, 97
4	54, 125 (2 times), 163
6	74, 75, 83, 161
9	70, 114 (2 times)
11	69, 74, 75, 76
12	6, 38
14	35
15	51
16	120, 123
19	41, 46, 58
21	51, 60, 62, 69
22	26, 43, 78
26	69
29	16, 31
33	7
37	83, 104, 109
38	45
42	13

Chapter (Surah) Number	Verse Numbers
43	26
51	24
53	37
57	26
60	4 (2 times)
87	16

The name Ismail is mentioned 12 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	125, 127, 133, 136, 140
3	84
4	163
6	86
14	39
19	54
21	85
38	48

The name Ishaq is mentioned 17 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	133, 136, 140
3	84
4	163
6	84
11	71 (2 times)
12	6, 38
14	39
19	49
21	72
29	29
37	112, 113
38	48

The name Lut is mentioned 17 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
6	86
7	80
11	70,74, 77, 81, 89
15	59, 61
21	71, 74
12	6, 38
22	43
26	160, 161, 167
27	54, 56
29	26, 28, 32, 33
37	133
38	13
50	13

Chapter (Surah) Number	Verse Numbers
54	33, 34
66	10

The name Ya'qub is mentioned 16 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	132, 133, 136, 140
3	84
4	163
6	84
11	71
12	6, 38, 68
19	6, 49
21	72
29	27
38	45

The name Yusuf is mentioned 27 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
6	84
12	4, 7, 8, 9, 10, 11, 17, 21, 29, 46, 51, 56, 58, 69, 76, 77, 80, 84, 85, 87, 89, 90 (2 times), 94, 99
40	34

The name Shu'aib is mentioned 11 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
7	85, 88, 90, 92 (2 times)
11	84, 87, 91, 94
26	177
29	36

The name Musa is mentioned 136 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	51, 53, 54, 55, 60, 61, 67, 87, 92, 108, 136, 246, 248
3	84
4	153 (2 times), 164
5	20, 22, 24
6	84, 91, 154
7	103, 104, 115, 117, 122, 127, 128, 131, 134, 138, 142 (2 times), 143 (2 times), 144, 148, 150, 154, 155, 159, 160
10	75, 77, 80, 81, 83, 84, 87, 88
11	17, 96, 110
14	5, 6, 8
17	2, 101 (2 times)
18	60, 66
19	51
20	9, 11, 17, 19, 36, 40, 49, 57, 61, 65, 67, 70, 77, 83, 86, 88, 91
21	48
22	44
23	45, 49

Chapter (Surah) Number	Verse Numbers
25	35
26	10, 43, 45, 48, 52, 61, 63, 65
27	7, 9, 10
28	3, 7, 10, 15, 18, 19, 20, 29, 30, 31, 36, 37, 38, 43, 44, 48 (2 times), 76
29	39
32	23
33	7, 69
37	114, 120
40	23, 26, 27, 37, 53
41	45
42	13
43	46
46	12, 30
51	38
53	36
61	5
79	15
87	19

The name Harun is mentioned 20 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	248
4	163
6	84
7	122, 142
10	75
19	28, 53

Chapter (Surah) Number	Verse Numbers
20	30, 70, 90, 92
21	48
23	45
25	35
26	13, 48
28	34
37	114, 120

The name Ilyas is mentioned twice in Al-Quran.

Chapter (Surah) Number	Verse Numbers
6	85
37	123

The name Ilyasaa' is mentioned twice in Al-Quran.

Chapter (Surah) Number	Verse Numbers
6	86
38	48

The name Dawud is mentioned 16times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	251
4	163
5	78
6	84
17	55
21	78, 79

27	15, 16
34	10, 13
38	17, 22, 24, 26, 30

The name Sulaiman is mentioned 17 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	102 (2 times)
4	163
6	84
21	78, 79, 81
27	15, 16, 17, 18, 30, 36, 44
34	12
38	30, 34

The name Ayyub is mentioned 4 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	163
6	84
21	83
37	41

The name Zulkifli is mentioned twice in Al-Quran.

Chapter (Surah) Number	Verse Numbers
21	85
38	48

The name Zakariyya is mentioned 7 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
3	37 (2 times), 38
6	85
19	2, 7
21	89

The name Yahya is mentioned 5 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
3	39
6	85
19	7, 12
21	90

The name ‘Isa is mentioned 25 times in Al-Quran.

Chapter (Surah) Number	Verse Numbers
2	87, 136, 253
3	45, 52, 55, 59, 84
4	157, 163, 171
5	46, 78, 110, 112, 114, 116
6	85
19	34
33	7
42	13
43	63
57	27
61	6, 14

About the Author



Dr. Tareq Mohammed Al-Suwaidan is an Islamic author and speaker from Kuwait. He is well-known in the Middle East and in Muslim communities throughout the world for his lectures and books on Islamic topics, leadership development, management and strategic planning. He has written more than 15 books in Arabic on various topics of Islam.

He has also published numerous CD albums in Arabic that covers selected popular topics like Qisas al-Anbiya and Nisaaun Khalidat. In addition to writing, training and motivational speaking, Dr. Tareq is also a well-known TV personality, with TV shows ranking among the highest in ratings on Middle East satellite TV channels such as MBC, Abu Dhabi TV, Orbit, Dream, Iqra and Al-Resalah TV.

An estimated 10 million viewers tune in daily to his show on MBC annually in Ramadan. According to Forbes magazine (Arabic edition: Forbes Arabia), Dr. Al-Suwaidan ranks second in annual net income among Islamic speakers in the Muslim world in 2007.

Dr. Tareq was trained in the classical Islamic sciences in his youth and lived and studied in the United States, having received a B.S. in petroleum and natural gas engineering from Penn State University and an M.Sc. and Ph.D. in petroleum engineering from the University of Tulsa. He currently resides in Kuwait with his wife and six children.

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