

الله
رسول
محمد

فوائد من سورة يوسف

**BENEFITS FROM
THE STORY OF
PROPHET YUSUF**

(PT 1/2)

**MUHAMMAD SALEH AL-MUNAJJID
EDITED BY THEVISTA**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allahi alrrahmani alrraheemi

*In the name of Allah, the most Beneficent,
the most Merciful*

فوائد من سورة يوسف ٢

Benefits from the story of Prophet Yoosuf - Part 2

Benefits from the story of Prophet Yoosuf? (2)

All perfect praise is due to Allaah; I testify that there is nothing worthy of worship except Allaah and Muhammad is His Slave and Messenger, upon whom may Allaah send salutations and exalt his mention, as well as that of his family and all his Companions.

We continue speaking about the benefits extracted from the story of Prophet *Yoosuf*, peace be upon him, and the following are more benefits from this great story:

- 1 Perseverance is of three levels:
 - o During obedience to Allaah.
 - o In refraining from prohibitions.
 - o Through the decrees of Allaah.

So perseverance has different levels: the first two are the highest and greatest, because they are willingly performed, and the third level is not something which one does willingly, as he has no control over the decrees of Allaah and no choice but to persevere. Regarding this a question arises: which reflects a more perfect perseverance in the story of *Yoosuf*, peace be upon him: his perseverance during the trial of his brothers throwing him into the well, or his persevering through the wife of the minister attempting to seduce him? Based on the above categorisation, his perseverance through the attempted seduction reflects a more perfect perseverance. Thus, *Yoosuf*, peace be upon him, practiced all three types of perseverance as he continued to be obedient to his Lord, was just even after attaining authority, and persevered during the trial of being thrown in the well - as well as when he was faced with the temptation of fornication.

- 1 Allaah says in the fifty-eighth verse:

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ

which means: *“And the brothers of Yoosuf came [i.e., seeking food], and they entered upon him; and he recognized them, but he was to them unknown [Due to the change in his appearance over the years].”* [Yoosuf: 58] But how did he recognise them whilst they could not recognise him? The answer is that he left them at a young age and it was roughly twenty-one years later that they came to him, because he grew up in the minister's house, then he was imprisoned for few years, and then they came after the first seven years of drought. On the other hand, they were older when they threw him in the well and thus their appearance did not change much. Additionally, they did not expect to ever see him again after throwing him in the well while he knew that he would see them again.

- 1 The intelligence of Prophet *Yoosuf*, peace be upon him, is illustrated when he said to his brothers, as Allaah says in the fifty-ninth verse:

اَتْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ

which means: *“Bring me a brother of yours from your father [i.e. bin Yameen, who had been kept at home by his father Ya'qoob].”* [Yoosuf: 59] When he had furnished them with their supplies and gave them what they wanted, he started asking them about where they came from and the number of people in their family, which is normal for someone who is in authority, and thus they informed him that they had a brother back home with their father, and another who was killed. Upon hearing this from them, he demanded that they bring their brother who was with the father, in order for him to believe them, or else they would not receive any supplies. He used this as an excuse as he missed his brother and wished to see him. It is evident in different parts of the story that he, peace be upon him, was supported with revelations from Allaah, about matters which otherwise could not have been known to him.

- 1 A Muslim should be hospitable and supply travellers with their needs. Prophet *Yoosuf*, peace be upon him, said as Allaah says at the end of the fifty-ninth verse:

أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَفِيلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ

which means: *“...Do not you see that I give full measure and that I am the best of accommodators?”* [Yoosuf: 59] This was specifically directed to his brothers, as well as to people in general.

- 1 It is permissible to use lawful trickery to achieve one's Islaamicly permissible objective. Prophet *Yoosuf*, peace be upon him, commanded his servants to place food in his brother's bags without them knowing, so that when they returned home they would think that they had taken the food without payment, which

would encourage them to return to pay for the food – and thus bring their other brother along with them.

- 1 A believer should not be stabbed twice in the same place, and this is why when *Yoosuf's* brothers returned to their father and told him that he requested that they bring their other brother to him, he replied as Allaah says in the sixty-fourth verse:

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِذَا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ

which means: “*Should I entrust you with him except [under coercion] as I entrusted you with his brother before?*” [Yoosuf: 64] A believer should be clever and aware, draw lessons from what happens to him, and aim to prevent it from recurring.

- 1 Relying on Allaah is what prevents evil from taking place, and that is what *Yoosuf's* father Prophet *Ya'qoob*, peace be upon him, did which is apparent from his saying, as Allaah tells us, at the end of the sixty-fourth verse:

قَالَ اللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

which means: “*...But Allaah is the best guardian, and He is the most merciful of the merciful.*” [Yoosuf: 64]

- 1 Being kind and generous to people is a means of attracting them and winning their hearts. Prophet *Yoosuf's* brothers said to their father about the generosity of *Yoosuf*, peace be upon him, as Allaah says in the sixty-fifth verse:

يَا أَبَاتَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَتَزِدَادُ كَيْلٍ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ

which means: “*O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies [i.e. food] for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement [i.e., obtained by us with ease].*” [Yoosuf: 65]

- 1 It is recommended for a person to take a pledge from another with whom he is about to deal if he thinks that there is a risk in trusting him, and that is why Prophet *Ya'qoob*, peace be upon him, said to his sons when they requested that he allow them to take their other brother to see *Yoosuf*, peace be upon him, as

Allaah says in the sixty-sixth verse:

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتِنِّي بِهِ

which means: “[Ya’qoob] said, ‘Never will I send him with you until you give me a promise [i.e. oath] by Allaah that you will bring him [back] to me.’” [Yoosuf: 66]

- 1 A person is excused by Allaah if he is forced to do something that is wrong, which is extracted from the saying Ya’qoob, peace be upon him, when he said to his sons, as Allaah says in the sixty-sixth verse:

إِلَّا أَنْ يُحَاطَ بِكُمْ

which means: “...unless you should be surrounded [i.e. overcome by enemies].” [Yoosuf: 66] He wanted them to come back with their brother if conditions were normal, but if they were overpowered by circumstances beyond their control, then they were excused.

- 1 Declaring reliance on Allaah after concluding an agreement increases its blessings and reminds both parties of what they have committed themselves to do, and thus Prophet Ya’qoob, peace be upon him, said at the end of the sixty-sixth verse, as Allaah says:

فَلَمَّا آتَوْهُ مَوْتَفَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

which means: “... And when they had given their promise, he said, ‘Allaah, over what we say, is Witness.’” [Yoosuf: 66]

- 1 Utilising means to prevent the effect of the evil eye is permissible, as Prophet Ya’qoob, peace be upon him, said to his children in the sixty-seventh verse, where Allaah says:

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

which means: “And he said, ‘O my sons, do not enter from one gate but enter from different gates.’” [Yoosuf: 66] His children were male, numerous and handsome, all of which could invite an evil eye, and thus them not showing up at one time from the same place was better for them.

- 1 A Muslim should avoid matters that may cause others to be suspicious of him, and thus another reason for them not to enter collectively from the same door at the same time was that people may have thought that they intended evil, since at that time, cities had gates which closed and opened at certain times, and so if eleven men were to all enter at the same time, people might have thought that they were a gang intending destruction.
- 1 Utilising all possible worldly means does not stop the decree of Allaah from occurring, and when *ibn 'Abbaas*, may Allaah be pleased with him, was asked about the hoopoe bird which is given a great attribute by Allaah in being able to detect water underground, yet a small child is able to trap it, he replied: “*Precaution does not protect against that which has been decreed.*” Nonetheless, we must utilise all worldly means. Prophet *Ya'qoob*, peace be upon him, said as in the sixty-eighth verse, where Allaah says:

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لُدُو
عِلْمٍ لِمَا عَلَّمَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

which means: “*And when they entered from where their father had ordered them, it did not avail them against Allaah at all except [it was] a need [i.e. concern] within the soul of Ya'qoob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.*” [Yoosuf: 66] It is more likely for something disliked to occur if means are not utilised. Moreover, utilising means does not contradict reliance on Allaah.

- 1 One should be generous to his blood brother. Prophet *Yoosuf*, peace be upon him, brought his blood brother close to himself and gave each two of his other brothers (from a different mother) a room; he gave his blood brother a room to himself, and said to him, as Allaah says in the sixty-ninth verse:

قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

which means: “*Indeed, I am your brother so do not despair over what they used to do [i.e., to me].*” [Yoosuf: 69]

- 1 Prophet *Yoosuf*, peace be upon him, used lawful trickery to keep his brother. Allaah says in the seventy and seventy-first verses:

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ. قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ

which means: *“So when he [i.e. Yoosuf] had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, 'O caravan, indeed you are thieves'. They [i.e., the brothers] said while approaching them, 'What is it you are missing?’”* [Yoosuf: 70-71]

- It is permissible for one to give a fee in return for someone finding a lost item for him, or to hire someone to carry out a task, even if the task is unspecified - as long as the fee is specified. Allaah says in the seventy-second verse:

قَالُوا نَفَقْدُ صَوَاعِ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ

which means: *“They [i.e., the workers of Yoosuf] said, 'We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load.’”* [Yoosuf: 72]

- After this, Yoosuf, peace be upon him, progressively led his brothers into a trap by asking, as mentioned in the seventy-fourth verse:

قَالُوا فَمَا جَزَاؤُهُ

which means: *“Then what would be its recompense [i.e., the punishment for theft]?”* [Yoosuf: 74] So he led them to state the punishment themselves, which was at that time enslavement of the thief to the owner of what was stolen, which consequently enabled Yoosuf, peace be upon him, to keep his brother with him. His brothers replied, as Allaah says in the seventy-fifth verse:

قَالُوا جَزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ

which means: *“Its recompense is that he in whose bag it is found - he [himself] will be its recompense [a convicted thief was made a slave of the one from whom he had stolen].”* [Yoosuf: 75]

- When one wishes to do something, he must exert all means and efforts to make it successful. Allaah says in the seventy-sixth verse:

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ

which means: *“So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother.”* [Yoosuf: 76] Had he started with his

blood brother's bag, his trick may have been exposed and discovered, so instead he started with the other brothers and then searched his blood brother's. Allaah had decreed that he would keep his brother, so He facilitated the matter for him without leaving any room for doubt from his other brothers.

- 1 Honouring pledges is extremely important in Islaam, and a Muslim must have a sense of responsibility and try his utmost to fulfil whatever he pledges to do. When the brothers gave up on retrieving their accused brother from *Yoosuf*, peace be upon him, they conducted a meeting as Allaah says in the eightieth verse:

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ

which means: *“So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, 'Do you not know that your father has taken upon you an oath by Allaah...?'”* [Yoosuf: 80] The eldest brother felt the responsibility of the pledge that they had given to their father and refused to leave until their father gave them all his permission to return without their younger brother, or until they found a way to solve the problem with the accused brother. This reflects that the brothers had changed from the time they had thrown *Yoosuf*, peace be upon him, in the well, and that they had repented to Allaah.

- 1 One must provide evidences to prove what he claims if he feels that people do not believe him, as *Yoosuf*'s brothers did to their father, as Allaah says in the eighty-second verse:

وَأَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

which means: *“And ask the city in which we were and the caravan in which we came - and indeed, we are truthful.”* [Yoosuf: 82] Meaning: ask other sources to confirm our story.

- 1 One must always think good of Allaah as this is one of the implications of Islaamic Monotheism. Despite *Ya'qoob*, peace be upon him, being away from his son *Yoosuf*, peace be upon him, for more than ten years, he said as Allaah says in the eighty-third verse:

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

which means: *“Perhaps Allaah will bring them [i.e., his sons] to me all together.”* [Yoosuf: 83]

- 1 Crying does not contradict having patience. Allaah says about prophet *Ya'qoob*, peace be upon him, in the eighty-fourth verse:

وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُونُسَ ۖ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ

which means: *“And he turned away from them and said, 'O my sorrow over Yoosuf!' and his eyes became white [i.e. he lost his sight] from grief.”* [Yoosuf: 84] A question arises here: what is the difference between crying over a deceased loved one and wailing? The former is permitted, as the Prophet *sallallaahu ‘alayhi wa sallam* cried over a boy who died whilst in his lap, whereas wailing entails discontentment with the decree of Allaah, and usually involves tearing one's clothes and slapping one's face; this is one of the Great Major sins, and the Prophet *sallallaahu ‘alayhi wa sallam* said: *“One who tears his (or her) clothes and slaps his (or her) face (when afflicted) is not from us.”* Moreover, the consequences of this are severe and entail a painful punishment in the Hereafter.

- 1 A Muslim should only complain to Allaah and must not complain about the decrees of Allaah to others, because this is complaining about Allaah. Allaah informs us about the words of Prophet *Ya'qoob*, peace be upon him, in the eighty-sixth verse saying:

قَالَ إِنَّمَا أَشْكُو بَنِيَّ وَحَزَنِي إِلَى اللَّهِ

which means: *“I only complain of my suffering and my grief to Allaah.”* [Yoosuf: 86]

- 1 There is a difference between spying and gathering information by asking or listening to people speaking in public gatherings in order to achieve something beneficial, which is generally permissible.
- 1 It is prohibited to feel despair and give up on the mercy of Allaah because it contradicts Islaamic Monotheism.
- 1 Allaah supports the oppressed, even if this support comes after a while. He grants the oppressed a high rank if he perseveres and is pious. *Yoosuf's* brothers came to him humiliated and begging for food after they had treacherously conspired against him. Allaah says in the eighty-eighth verse:

مَسَّنَا وَالْضَّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

which means: “They said, ‘O ‘Azeez [i.e., prophet Yoosuf, who was at that time the minister in charge of supplies], adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allaah rewards the charitable.” [Yoosuf: 88]

- 1 One should not take revenge from those who have harmed him and should try to stop agonies which befall others whenever he can. Prophet Yoosuf, peace be upon him, could have taken revenge from his brothers for having thrown him in the well, but instead he sympathised with their situation and revealed his true identity to them, he stated in the eighty ninth and ninetieth verses as Allaah says:

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي

which means: “He said, “Do you know what you did with Yoosuf and his brother when you were ignorant?” They said, 'Are you indeed Yoosuf?' He said, 'I am Yoosuf, and this is my brother... ’” [Yoosuf: 89-90]

- 1 Allaah greatly rewards one who combines patience and piety in himself, as Yoosuf, peace be upon him, said as Allaah says in the ninetieth verse:

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

which means: “...Indeed, he who fears Allaah and is patient, then indeed, Allaah does not allow to be lost the reward of those who do good.” [Yoosuf: 90]

- 1 One should not become arrogant and be deceived by the greatness that he achieves; he must attribute all credit to Allaah, as were the words of Yoosuf, peace be upon him, as in the above mentioned ninetieth verse:

أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا

which means: “...He said, “I am Yoosuf, and this is my brother. Allaah has certainly favoured us...” [Yoosuf: 90]

- 1 One should forgive when he is able to.

- 1 One should supplicate for the forgiveness of those who have wronged him. *Yoosuf*, peace be upon him, said to his brothers as Allaah says in the ninety-second verse:

يَغْفِرُ اللَّهُ لَكُمْ

which means: “...*May Allaah forgive you...*” [Yoosuf: 92]

- 1 Prophet *Yoosuf*, peace be upon him, had miracles like all the other prophets of Allaah, and among them were that his shirt caused his father *Ya'qoob*, peace be upon him, to regain his eyesight when it was thrown over his face.
- 1 One who has good news should be the first among the group he is in to reach the one to whom he is carrying the good news. Allaah says in the ninety-sixth verse:

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ

which means: “*And when the bearer of good tidings [He who carried Yoosuf's shirt from among the brothers] arrived...*” [Yoosuf: 96] Furthermore, it is recommended to gift a bringer of good news.

- 1 One should ask his father to ask Allaah to forgive him when he is undutiful towards him; this is the expiation for undutifulness to one's father. Allaah says in the ninety-seventh verse:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

which means: “*They said, 'O our father, ask for us forgiveness of our sins; indeed, we have been sinners.'*” [Yoosuf: 97]

- 1 One should supplicate during the times in which supplications are more likely to be answered, and that is why Prophet *Ya'qoob*, peace be upon him, did not supplicate for the forgiveness of his sons immediately. Allaah says in the ninety-seventh verse:

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي

which means: ***“He said, 'I will ask forgiveness for you from my Lord.’”*** [Yoosuf: 97] Some scholars have said that he delayed his supplication until the last third of the night to have a better chance of it being accepted.

- | A Muslim is obliged to be dutiful to his parents. *Yoosuf*, peace be upon him, honoured his parents and embraced them, as in the ninety-ninth verse:

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ

which means: ***“And when they entered upon Yoosuf, he took his parents to himself [i.e. embraced them].”*** [Yoosuf: 99]

- | A Muslim should comfort the fearful, as *Yoosuf*, peace be upon him, did with his parents. Allaah says in verses ninety-nine and one-hundred:

ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ

which means: ***“Enter Egypt, Allaah willing, safe [and secure].’ And he raised his parents upon the throne.”*** [Yoosuf: 99-100] This is exactly what a fearful person would be seeking, and raising them upon the throne was as an additional way of honouring them.

- | The interpretation of a dream can come true many years from the time it was seen.
- | One should acknowledge the favours upon him from Allaah. Allaah says in the one-hundredth verse:

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ

which means: ***“...He [i.e., Allaah] was certainly good to me [i.e., Yoosuf] when He took me out of prison and brought you [here] from Bedouin life...”*** [Yoosuf: 100]

- | One should not try to embarrass others or hurt their feelings, and that is why Prophet *Yoosuf*, peace be upon him, did not blame his brothers, which reflects his lofty manners, instead he said, as Allaah says in the one-hundredth verse:

مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي

which means: “ ...After Satan had induced [estrangement] between me and my brothers... ” [Yoosuf: 100]

- | The mercy of Allaah is great; He did not cause *Yoosuf*, peace be upon him, to die whilst in the well, nor remain imprisoned.

- | Allaah can unite people after they lose hope of even meeting again.

- | After Allaah perfects His favours upon a believer, he (i.e., a believer) should supplicate that Allaah causes him to die in the state of Islaam. After *Yoosuf*, peace be upon him, had achieved everything he sought in terms of might, power, wealth and reunion with his family, he said, as Allaah says in the one-hundred and first verse:

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

which means: “My Lord, You have given me [something] of dominion and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous.” [Yoosuf: 101].

Benefits from the story of **Prophet Yoosuf**