

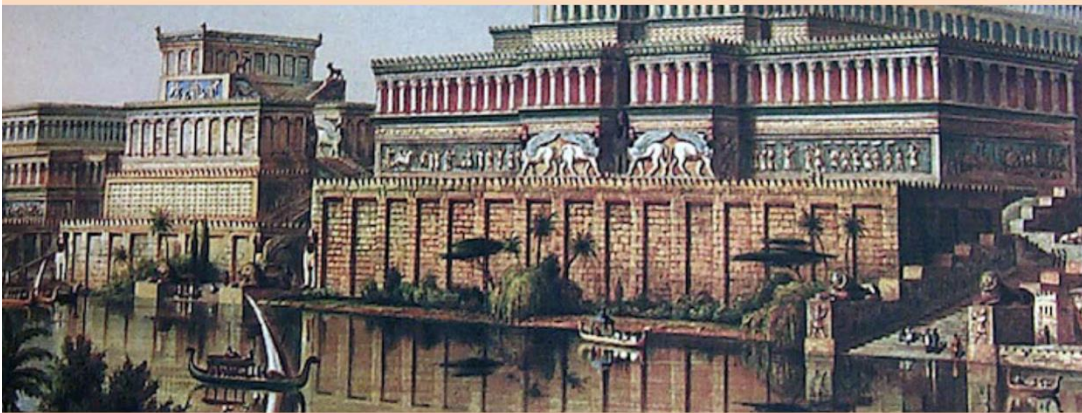
PROPHETS OF ISLAM SERIES



THE BIOGRAPHY OF

YUSUF

عَلَيْهِ السَّلَامُ



SHAIKH MIR ASEDULLAH QUADRI

BIOGRAPHY OF YUSUF (عليه السلام)

Written By

SHAIKH MIR ASEDULLAH QUADRI

Sahih Iman Publication

Copyright © SAHIH IMAN 2020

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means without the prior written permission of the publisher, nor be otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition being imposed on the subsequent purchaser.



Table of Contents

1. THE FAMILY OF YAQOOB (عليه السلام).....	1
2. EARLY LIFE OF YUSUF (عليه السلام)	1
3. YUSUF (عليه السلام) IS THROWN IN A DRY WELL.....	2
4. YUSUF (عليه السلام) IS SOLD IN EGYPT.....	3
5. YUSUF (عليه السلام) IS BLAMED.....	4
6. YUSUF (عليه السلام) IS IMPRISONED	5
7. YUSUF (عليه السلام) BECOMES MINISTER IN EGYPT	6
8. YUSUF (عليه السلام) MEETS WITH HIS BROTHERS AGAIN	7
9. SEEKING WASEELAH FOR ALLAH'S (عَزَّ وَجَلَّ) FORGIVENESS	10
10. YUSUF (عليه السلام) MEETS WITH HIS FAMILY.....	12
11. YUSUF (عليه السلام) MARRY'S PRINCESS ZULAIKHA (عليها السلام).....	13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

1. THE FAMILY OF YAQOOB (عليه السلام)

Prophet Yaqoob (عليه السلام) had 12 sons, 10 from one wife and 2 from another. Prophets Yusuf and Binyameen (عليهم السلام) were born to Raheel (عليها السلام), the second wife of Yaqoob (عليه السلام).

It is reported that Prophet Yusuf (عليه السلام) and his mother were the two most beautiful people on planet Earth.

The 10 step brothers of Yusuf (عليه السلام), namely, (i) Rubeel (Reuben), who was the eldest of them, (ii) Sham'oon (Simeon), (iii) Laawi (Levi), (iv) Yahoodha (Judah), (v) Zayaaloon (Zebulon), (vi) Yashjir (Issachar), (vii) Daan (Dan), (viii) Naftaali (Naphtali), (ix) Jaad (Gad), and (x) Aashir (Asher) were not prophets.

2. EARLY LIFE OF YUSUF (عليه السلام)

It is reported that the mother of Yusuf (عليه السلام) died during the delivery of Binyameen (عليه السلام). This was the reason, Prophet Yaqoob (عليه السلام) had special attention towards Yusuf and his younger brother Binyameen (عليهم السلام). They were very young as compared to the other 10 sons of Yaqoob (عليه السلام) who were much older than them.

It is reported that one-night Yusuf (عليه السلام) saw a dream and he mentioned it to his father saying, 'O' father! I saw eleven stars, and the sun and the moon prostrating in front of me.' Yaqoob (عليه السلام) said, 'O son, do not narrate your dream to your brothers because they will get inferiority complex and may think of harming you. Surely Satan is man's open enemy.'

The father's special attention towards Yusuf (عليه السلام) and his little brother was not liked by the older sons. They considered that they were older and were taking all responsibilities of the household, but they did not see the kind of love of their father towards them as was evident with their small stepbrothers. This resentment caused tension in the family and Yaqoob (عليه السلام) was fully aware of it. The stepbrothers did not realize that Prophet Yaqoob (عليه السلام) knew the potential of Yusuf (عليه السلام) and he loved him only for Allah's (عَزَّ وَجَلَّ) sake.

As Prophet Yaqoob (عليه السلام) knew about the rivalry of his older 10 sons towards Yusuf (عليه السلام) and his brother Binyameen (عليه السلام), he stopped him from disclosing his dreams to his brothers. He said to Yusuf (عليه السلام), 'your Lord will choose you and teach you the interpretation of dreams, and complete His blessing upon you and upon the house of Yaqoob (عليه السلام), just as He completed it earlier for your fathers, Ibrahim and Ishaq (عليهم السلام). Your Lord is indeed All Knowing, All Wise.'

The above advice confirms the fact that Yaqoob (عليه السلام) was aware that Yusuf (عليه السلام) will be one among the prophets who will be taught the interpretations of the dreams by his Lord. And Allah (عَزَّ وَجَلَّ) will complete His blessings upon him and on the house of Yaqoob (عليه السلام) as He completed it earlier on his grandfather Is-haq (عليه السلام) and his great grandfather Ibrahim (عليه السلام).

When the things did not improve for the stepbrothers, they convinced themselves that whatever they did, their father will not love them as long as Yusuf (عليه السلام) was in the house. Thus, they planned of removing him from the house to get back the love of their father.

3. YUSUF (عليه السلام) IS THROWN IN A DRY WELL

The ten older bothers discussed ways to remove Yusuf (عليه السلام). After discussing various alternatives, they decided to take Yusuf (عليه السلام) with them and throw him in a distant unused dry well. Then they would come back home and play innocent. This was the only way in front of them to get back the love of their father.

One day, they said to their father, 'why is it that you do not trust us with Yusuf (عليه السلام)? We are indeed his well-wishers. Let him go with us tomorrow so that he may eat lots of fruits and play, and we will indeed take care of him.'

Yaqoob (عليه السلام) said, 'indeed, it saddens me that you should take him, and I fear that since he is a small child, a wolf would take him away and eat him while you are unaware of him.' They said, 'if a wolf should eat him while we are a well-knit strong together, then indeed we would be useless'.

After convincing their father, they took him along with them with the intention of throwing him into a dark dry well from where he would never be able to come out.

When people plan something wrong, Allah (عَزَّ وَجَلَّ) also plans for the safety of His chosen servants.

It is in Quran - فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ [So when they took him away and planned to put him into a dark well, We revealed to Yusuf (عليه السلام), (a day will come in future when) you will surely

inform them about this affair of theirs while they are not aware (who you are).]
(Yusuf - 15)

The revelation to Prophet Yusuf (عليه السلام) was to comfort him in the time of distress and to assure him that nothing would happen to his life. It was also a clear indication of Yusuf's (عليه السلام) role as a Prophet which was disclosed to him in his childhood.

As planned, they threw Yusuf (عليه السلام) into a remote dry well. In the evening, they came weeping to their father. They said, 'O father, we had gone racing and left Yusuf (عليه السلام) with our things, and a wolf ate him. But you will not believe us even if we spoke truly.' And they showed false blood on his shirt.

It is in Quran - وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۗ وَاللَّهُ الْمُسْتَعَانُ ۚ [And they showed false blood on his shirt. He said, 'No, your nufos have enticed you into something. Yet patience is graceful, and Allah is my resort against what you have claimed.] (Yusuf - 18)

Prophet Yaqoob (عليه السلام) was a prophet, and he knew Yusuf (عليه السلام) was also a prophet and he cannot be killed the way they were describing about him. This is the reason he said, 'Allah (عَزَّ وَجَلَّ) is my resort against what you have claimed'. Surely, he was distress thinking about the state of Yusuf (عليه السلام) as he was a small child. He prayed Allah (عَزَّ وَجَلَّ) all through his life for the safety and wellbeing of Yusuf (عليه السلام) and his prayers were answered by Allah (عَزَّ وَجَلَّ) in a dignified way.

4. YUSUF (عليه السلام) IS SOLD IN EGYPT

Yusuf (عليه السلام) spent the day and the night in that dark well where he was assured by Allah (عَزَّ وَجَلَّ) that nothing will happen to him. The next morning, it so happened that a Caravan heading towards Egypt stopped near that dry well and they thought of drawing water from that well. When they let down their water-drawer into the well, Yusuf (عليه السلام) held the rope of that drawer and came out of that well.

When they saw such a beautiful boy coming out of the well, they were surprised initially, but were happy as they thought of selling him in Egyptian market for a good price. They hid him in their merchandise and travelled to Egypt. Eventually, they sold him for a cheap price.

The man who bought Yusuf (عليه السلام) was a Minister with the King. He took Yusuf (عليه السلام) to his home said to his wife, 'keep him in a respectable way. Maybe he will be useful to us, or we may adopt him as a son.

Yusuf (عليه السلام) grew in the house of Aziz (the Minister) and both the Minister and his wife Princes Zulaikha (عليها السلام) were truly kind to him all through his growing years. And Yusuf (عليه السلام) was thankful to them for their good treatment.

It is in Quran - وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۗ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ [Thus, We established Yusuf (عليه السلام) in the land and that We might teach him the interpretation of dreams. Allah has command of His affairs, but most people do not know.] **(Yusuf - 21)**

The above verses confirm the fact that Yusuf's (عليه السلام) stay in the house of the Minister was an ankle of the chain of events that were taking place, one after the other, to glorify Yusuf (عليه السلام) and to establish him as a Prophet with the distinction as an interpreter of the dreams.

5. YUSUF (عليه السلام) IS BLAMED

In a few years, Yusuf (عليه السلام) reached to his maturity and Allah (عَزَّ وَجَلَّ) gave him knowledge and judgment as His special rewards.

When Yusuf (عليه السلام) completed his teens, he became the most handsome man on Planet earth which naturally attracted women's attention towards him.

Around this time, both Yusuf (عليه السلام) and Princes Zulaikha (عليها السلام) were put to a trial. She fell in love with him. Her love for him was real, not profane. It is obvious, when someone loves a Prophet more than her own life, she is also loved by Allah (عَزَّ وَجَلَّ). And when Allah (عَزَّ وَجَلَّ) loves someone, He forgives her and rewards her in both the worlds. This is exactly what happened to Princes Zulaikha (عليها السلام) who was eventually married to Yusuf (عليه السلام) after the death of Aziz and Allah held her in high rank as the wife of a Prophet in both the worlds.

During their trial, she sought the attention of Yusuf (عليه السلام) as she was madly in love with him. But Yusuf (عليه السلام) was a Prophet of Allah and how could he allow himself to fall for her advances? He did not allow her to come near him either.

When she was trying to seek the attention of Yusuf (عليه السلام) he ran from her towards the door of the house to go out of the house. In her attempt to stop Yusuf (عليه السلام) from running away, she held his shirt. In this process his shirt was torn.

When Yusuf (عليه السلام) was at the door of the house trying to open it, Aziz (the Minister) opened the door from outside and entered the house and saw Yusuf (عليه السلام) in a torn shirt.

Princes Zulaikha (عليها السلام) was a woman and she wanted her love for Yusuf to be hidden from people, therefore, she blamed Yusuf (عليه السلام) for the advances.

Eventually, she was proved wrong. The other people in the house came to know about her love for Yusuf (عليه السلام). The news spread into the neighborhood and people started to blame her for that.

Then she gathered courage to openly disclose her love of Yusuf (عليه السلام) to the people. She invited some women from the neighborhood and her acquaintance, to her house and let Yusuf (عليه السلام) go in front of them. When they all saw Yusuf (عليه السلام), they exclaimed, 'he is not human, he could be an angel!

Yusuf (عليه السلام) personality and his aura was such that anyone, particularly the women, meeting him will surely fall in love with him because he was not just physically handsome, Allah's Noor was shining on his face which attracted anyone who would come into his proximity.

6. YUSUF (عليه السلام) IS IMPRISONED

When people realized that they will not be able to hold, particularly the women, away from Yusuf (عليه السلام) in view of his extraordinary personality, they decided to send him to prison on some false charges to keep him away from their women.

Prophet Yusuf (عليه السلام) stayed in prison for 10 long years for no fault. But this provided him the opportunity for seclusion and spending time with his Lord alone for hours daily. Brave Yusuf (عليه السلام), Allah (عَزَّ وَجَلَّ) also wanted Yusuf (عليه السلام) alone for Himself, doing His Zikr and reflection for a long time to award him a lot of bounties in both the worlds. This shows how beautiful he was and how purified his heart was, even His Lord wanted him alone with him for 10 years.

A few years later, two new convicts were sent to this prison. When they met Yusuf (عليه السلام), were very much impressed by his virtuous character.

One night, they both saw different dreams and they disclosed their dreams to Yusuf (عليه السلام) and asked for the interpretation as they considered him pious. One of them said, 'I saw in my dream that I am crushing grapes.' The other said, 'I saw in my dream that I am carrying bread on my head from which the birds are eating.

Prophet Yusuf (عليه السلام) told them that he will tell them the interpretations of their dreams the next day before the meals were served to the prison inmates.

When they met him next day before the meals, he informed them that what he was going to tell them was informed to him by Allah (عَزَّ وَجَلَّ).

Then he preached them, as the prophets preach to their people.

He said, 'indeed, I renounce the creed of the people who have no faith in Allah and who disbelieve in the Hereafter. I follow the religion of my fathers, Ibrahim, Is-haq and Yaqoob (عليهم السلام). It is not for us to ascribe any partner to Allah. That is by virtue of Allah's grace upon us and upon all mankind, but most people are ungrateful.'

'O my prison mates, are different masters better, or Allah, the One, the All Supreme? You do not worship besides Him, but these are imaginary names that you and your fathers have invented for which Allah has not sent down any authority. Sovereignty belongs only to Allah. He has commanded you to worship none except Him. That is the upright religion, but most people are not aware'.

Coming back to the interpretations of their dreams, he said, as for one of you who had seen crushing the grapes, he will be released and will serve wine to his master. As for the one who has seen birds eating the bread on his head, he will be punished, crucified, and vultures will eat from his head. He emphasized that the matter about which they both inquire has (already) been decided by Allah.'

After they ate the meals, Yusuf (عليه السلام) said to the one, whom he knew would be set free - 'when you go out of the prison and are appointed to serve wine to your master, tell him about me that I am imprisoned for no fault of mine'.

A few months later, the man was freed from the prison. Later, he was employed to serve wine to the King of Egypt. But he forgot to mention about Yusuf (عليه السلام) to the King.

7. YUSUF (عليه السلام) BECOMES MINISTER IN EGYPT

One day, the King saw a dream in which seven lean cows were eating seven fat cows and that, there were seven green ears (husk) of corn and seven dry ones.

The King asked his nobles to interpret the meaning of his dream. They said, these are confused nightmares, and we do not know the interpretation of nightmares.'

At that time, the person who was freed from the prison and was appointed to serve wine to the king, heard the King talking to his nobles about his dream. He then remembered Yusuf (عليه السلام), how he had interpreted his dream in the prison which came out to be true. He told the King I know a person in the prison who can correctly interpret your dream.

From Kings permission, the man entered the prison and met Yusuf (عليه السلام) and paid his respects to him. Then he told him about the dream, the King had seen.

Yusuf (عليه السلام) said, 'the people in Egypt will do cultivation for seven continuous years, then what they reap, leave it in its ear, but a little which they may eat. Then there will come seven years of hardship which will consume the grain they had preserved for these years, except a little you may have stored away. This will be followed by a year of rain in which there will be abundant crop and people will press the grapes to make wine.

When the King heard this interpretation, he was impressed and wanted to see Yusuf (عليه السلام).

When Yusuf (عليه السلام) was informed that the King wanted to see him, he demanded his case to be opened again and investigated to establish who was guilty.

All concerned men and women were questioned and all of them confessed that Yusuf (عليه السلام) was pious and he is not guilty of anything which was alleged earlier.

Princes Zulaikha (عليها السلام) also accepted that she was wrong.

Yusuf (عليه السلام) said to the King, he did not want to betray the Prince (the Minister) in his absence as he had treated him well all the years he spent in their house. He also said, I do not absolve my (own Nafs), for the Nafs indeed prompts to evil, except those upon whom my Lord has Mercy. Indeed, it was His mercy that saved me. My Lord is All Forgiving, All Merciful.'

After the charges were absolved and innocence and greatness of Yusuf (عليه السلام) was established in front of the people, King appointed Yusuf (عليه السلام) as the Minister of Agriculture and storage to manage the crops during those 14 years, which he did efficiently.

It is in Quran - وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ وَلَا نُضِيعُ [And thus We gave control to Yusuf (عليه السلام) over this land wherein he might live wherever he wished. We confer Our mercy on whomever We wish, and We do not waste the reward of the virtuous. And the reward of the Hereafter is the best, for those who believe and are consistent in righteousness.] (Yusuf - 56-57)

8. YUSUF (عليه السلام) MEETS WITH HIS BROTHERS AGAIN

As Prophet Yusuf (عليه السلام) interpreted the dream of the King, the dry season dawned in Egypt and nearby areas when there were no rainfall and people started suffering for shortage of food grains. During this time, the brothers of Yusuf (عليه السلام) came and presented themselves (for food grains) before him. He recognized them, but they did not recognize him. When he had furnished them with their provision, he said, 'bring me a brother that you have through your

father. Do you not see that I give full quantity of grains as per your requirement and that I am the best in hospitality? 'But if you do not bring him to me, then there will be no rations for you from me, and don't come near me again.'

They said, 'we will strive to make his father yield in respect of him, and we are sure to bring him'.

Yusuf (عليه السلام) told his attendants, 'put their money back in their saddlebags. Maybe they will recognize it when they return to their folks, and maybe they will come back. The dry season was long and Yusuf's (عليه السلام) brothers needed to return to him for grains again and again.

When his brothers returned to their father, they said, 'O our father! No more grain we will get unless we take our brother, Binyameen (عليه السلام). So, send him with us so that we may get our measure as per our requirements. And indeed, we will be his guardians.

Yaqoob (عليه السلام) said, 'should I trust you with him just as I trusted you with his brother before? Yet Allah is the best of protectors, and He is the Most Merciful of those who show mercy!

And when they opened their baggage, they found their money returned to them along with the provisions.

They said, 'father, what more do we want? This is our money, given back to us. We will get provisions for our family and take care of our brother and add another camel-load of rations. What we have brought is meagre and will not last long.'

Yaqoob (عليه السلام) said, 'I will not let him go with you until you pledge by Allah that you will surely bring him back to me, unless you are made to perish.' When they had given him their solemn pledge, he said, 'over all that we say, be Allah the witness and guardian!' Then he told his sons, 'O my sons, do not enter the town by a single gate, but enter from different gates. I cannot help you against Allah's decree. Sovereignty belongs only to Allah. In Him I have put my trust. Whoever needs a trustee must put his trust in Allah.'

As per the advice of their father, they entered the city with different gates. And when they entered into the presence of Yusuf (عليه السلام), he took his brother close to himself, and said, 'indeed I am your brother Yusuf (عليه السلام), so do not sorrow for what they used to do.'

When his brothers were provided with the required grains, a drinking cup was placed into the baggage of Binyameen (عليه السلام). Then it was announced, 'O people of the Caravan, someone among you is a thief as we do not find a goblet of our King. They said, 'by Allah! you certainly know that we did not come to make trouble in this country, and we are not thieves.' The Guards said, 'What shall be its punishment if you prove to be lying?' The brothers said, 'it's punishment is that he, in whose bag it is found, he will be punished. So, the bags of all the brothers were checked and the cup was found in Binyameen's (عليه السلام) bag.

It is in Quran - قَبْدًا بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أُخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أُخِيهِ ۖ كَذَلِكَ كِدْنَا لِيُوسُفَٰ مَا كَانَ لِيَأْخُذَ ۗ [Thus do we requite the
أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

wrongdoers (the brothers of Yusuf - عليه السلام). So, he searched their saddle bags before his brother's, then produced the cup from his brother's bag. That is how We planned an excuse for Yusuf (عليه السلام) for under the law of the king he could not detain his brother unless Allah so willed. We raise the status of whom We please. Over every man of knowledge there is one more knowing.] (Yusuf - 76)

They said, 'O Emir! Indeed, he has a father, an incredibly old one; so, take one of us in his place. Indeed, we see that you are a virtuous man.'

Yusuf (عليه السلام) replied, 'I take the refuge of Allah, how could I take someone in his place? In doing so I would be committing injustice.'

When they lost hope of persuading Yusuf (عليه السلام), they went aside to confer. The oldest of them said, 'you know that your father has pledged you in the name of Allah, and you have been guilty of iniquity in the case of Yusuf (عليه السلام) before. I will not leave this place unless my father permits or Allah decides for me, for He is the best of all judges. Go to our father and tell him, 'father, your son committed theft. We say only what we have seen, and we have no control over the unseen. Inquire from the people of that city or ask the men of the caravan with whom we have come. We are indeed speaking the truth.'

When they came back and told the whole story, Yaqoob (عليه السلام) said, 'your Nufoos have tempted you to make up the whole story. Let me be patient, perhaps Allah will bring them both the brothers back to me. Allah is certainly All Knowing and All Wise.' And he turned away from them and said, 'Alas for Yusuf (عليه السلام)!' His eyes had turned white in grief and he choked with suppressed agony. They said, 'you always remember Yusuf (عليه السلام). It will either make you sick or you may die in this grief.' He replied, 'I only complain of my anguish and grief to Allah. I know from Allah what you do not know.'

Once their provisions were over, the brothers had to come back to Yusuf (عليه السلام) for more ration. Yaqoob (عليه السلام) told them, 'go, my sons, and look for Yusuf (عليه السلام) and his brother, and do not give up on Allah's Mercy. Indeed no one loses hope of Allah's Mercy except the faithless lot.'

When they reached Yusuf (عليه السلام), they said, 'O Emir, distress has struck us and our family, and we have come with a little money, but you give us full quantity for our survival and be charitable to us. No doubt, Allah rewards the charitable.'

He said, 'Have you realized what you did to Yusuf (عليه السلام) and his brother, when you were senseless?'

They said, 'are you really Yusuf (عليه السلام)?!' He said, 'I am Yusuf (عليه السلام), and this is my brother. Certainly, Allah has shown us His favor. Certainly, he who fears Allah and is patient, Allah does not waste their rewards.' They said, 'By Allah, you have certainly preferred over us, by Allah. We have indeed been erring.'

Yusuf (عليه السلام) said, 'there shall be no reproach on you today. Allah will forgive you, and He is the Most Merciful of those who show mercy.'

Take this shirt of mine and put it upon my father's face; he will regain his sight and bring me all your folks.'

As their caravan set off from Egypt, their father said, 'I sense the scent of Yusuf (عليه السلام), if you will not consider me a senile.' His people said, 'by Allah, you are still making the same old mistake.'

9. SEEKING WASEELAH FOR ALLAH'S (عَزَّ وَجَلَّ) FORGIVENESS

When they the bearer of good news arrived, the (shirt) was placed on Yaqoob's (عليه السلام) face and he regained his sight. He said, 'did I not tell you; I know from Allah what you do not know?'

It is in Quran - قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ - قَالَوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ - قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ [They (the sons) said, 'O our father, pray for us that our sins be forgiven, for we were really erring.' He said, 'soon I shall beg my Lord to forgive you.' He is Most Forgiving, Most Merciful.] (Yusuf - 97-98)

The above verses confirm that seeking forgiveness from Allah (عَزَّ وَجَلَّ) is required. But if we request a virtuous person, dead or alive, as Waseelah to ask forgiveness for our past deeds, it is expected that Allah (عَزَّ وَجَلَّ) will forgive us.

(i) It is in Quran - وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا - [If they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.] (An-Nisa - 64).

(ii) It is in Hadith - "It is related from Malik al-Dar (رضي الله تعالى عنه) who was Hadhrat Umar's (رضي الله تعالى عنه) treasurer, that the people suffered a drought during the Caliphate of `Umar, (رضي الله تعالى عنه) whereupon a man came to the grave of the Prophet and said: "O Apostle of Allah (صلى الله عليه و آله وسلم), ask for rain for your Community, for verily they have but perished," after which the Prophet (صلى الله عليه و آله وسلم) appeared to him in a dream and told him: "Go to `Umar (رضي الله تعالى عنه) and give him my greeting, then tell him that they will be watered. Tell him: You must be clever (cautious), you must be clever (cautious)!" The man went and told `Umar (رضي الله تعالى عنه). The latter said: "O my Lord, I spare no effort except in what escapes my power!"

(References - The above Hadith has been mentioned by Imam Bukhari in his book Taarikh al-Kabir - Biography of Malik al-dar. It is also is narrated by Bayhaqi. Salafi scholar Ibn Taymiyyah wrote this Hadith in Sirat al Mustaqim - page 373. Ibn Kathir cited it in al-Bidaya wa al-nihaya and said: isnaduhu sahih. Ibn Abi Shayba cited it in his Musannaf with a sound (sahih) chain as confirmed by Ibn Hajar who says: rawa Ibn Abi Shayba bi isnadin sahih and cited the hadith in Fath al-Bari. He identifies Malik al-Dar as `Umar's (رضى الله تعالى عنه) treasurer (khazin `umar) and says that the man who visited and saw the Prophet (صلى الله عليه و آله وسلم) in his dream is identified as the Companion Bilal ibn al-Harith (رضى الله تعالى عنه), and he counts this Hadith among the reasons for Bukhari's naming of the chapter "The people's request to their leader for rain if they suffer drought."

The narrators of the above Hadith are, (a) Abu Mu'awiya, (b) Imam A'mash, (c) Abu Salih Abd al Rahman bin Sa'eed, (d) Malik bin Ayyad al-Dar. All of them are considered as authentic and famous narrators of Ahadith whose narrations were taken by Bukhari, Muslim, Abu Dawood, and others.

(iii) Imam Malik as asked the following question by the Caliph Abu Ja`far al-Mansur - 'Shall I face the Qibla with my back towards the grave of the Apostle of Allah (صلى الله عليه و آله وسلم) when making du`a (after salams)?' He replied, 'How could you turn your face away from him (صلى الله عليه و آله وسلم) when he is the means (Waseelah) of you and your father Adam's forgiveness to Allah (عَزَّ وَجَلَّ) on the Day of Resurrection? Nay, face him and ask for his intercession (Istashfi bihi) so that Allah (عَزَّ وَجَلَّ) will grant it to you as He said - وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ - فَاَسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا (If they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful) (**An-Nisa - 64**).

The above is narrated by al-Qadi `Iyad in al-Shifa (2:92-93). Subki in Shifa' al-siqam. Qastallani in al-Mawahib al-laduniyya. Ibn Jama`a in Hidayat al-salik. Haytami in al-Jawhar al-munazzam and Tuhfat al-zuwwar and others.

(iv) Al-Utbi a Sahabi, (رضى الله تعالى عنه) said, "as I was sitting by the grave of the Prophet, a Beduin Arab came and said: "O Apostle of Allah- صلى الله عليه و آله وسلم I have heard Allah (سبحانه و تعالى) saying: وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاَسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ - [If they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the Apostle (صلى الله عليه و آله وسلم) had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful). (**An-Nisa-64**). So, I have come to you asking forgiveness for my sins, seeking your intercession with my Lord."

Then he left, and I dozed and saw the Prophet (صلى الله عليه و آله وسلم) in my sleep. He said to me, "O `Utbi (رضى الله تعالى عنه), run after the Beduin and give him glad tidings that Allah (عَزَّ وَجَلَّ) has forgiven him."

The above report is graded as Mashhur (established and well-known) and narrated by - Nawawi Adhkar, al-Majmu` 8:217 and al-Idah fi manasik al-hajj, chapters on visiting the grave of the Prophet (صلى الله عليه و آله وسلم). Ibn Jama`a, Hidayat al-salik 3:1384. Ibn `Aqil, al-Tadhkiraal-Mughni. al-Qurtubi, Tafsir of 4:64 in Ahkam al-Qur'an 5:265. Samhudi, Khulasat al-Wafa. Ibn Kathir, Tafsir 2:306 Taqi al-Din al-Subki, Ibn al-Jawzi, Muthir al-gharam al-sakin ila ashraf al-amakin p. 490 Ibn Hajar al-Haytami, al-Jawhar al-munazzam (commentary on Nawawi's Idah) and others.

(v) It is in Hadith - Narrated by al-Hakim hat Abu Ayyub al-Ansari (رضي الله تعالى عنه) placed his forehead on the grave of Prophet Mohammad (صلى الله عليه و آله وسلم). Marwan Ibn al-Hakam saw him and held his neck. Abu Ayyub (رضي الله تعالى عنه) said I did not come to the Stone. I came to the Apostle of Allah (صلى الله عليه و آله وسلم). I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say: Do not weep for Islam if the qualified people were in-charge, but weep for it, if it was under the charge of unqualified. (**Al-Hakim** related this Hadith in Mustadrak and said it is Sahih. Ad-Dhahabi (who is held in great respect by Salafis) agreed to his authentication.

From the above it is proved that we can request for assistance (Istishfah) from Awliya Allah, Sahabah and Prophets who have died and we also get the required assistance from them.

(vi) It is in Quran - **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ** [Your guardian (or solver of grievances) can be Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) and those who believe, who establish Salah, and pay Zakat and bow down (in prayer).] (**Al-Maida - 55**).

10. YUSUF (عليه السلام) MEETS WITH HIS FAMILY

When Yaqoob (عليه السلام) and his family members went to Yusuf (عليه السلام), he gave his father and stepmother a place of honor, and said, 'enter Egypt in peace by the will of Allah.'

Yusuf's (عليه السلام) mother had died during the delivery of his younger brother Binyameen (عليه السلام). Thus, the parents who visited Yusuf (عليه السلام) consisted of his father and stepmother who was the mother of his ten stepbrothers.

And he seated his parents high upon the throne, and they prostrate before him as was the custom in Egypt those days.

Yusuf (عليه السلام) said, 'father! This is the interpretation of my dream (seen) long time ago, which my Lord has made come true. He was certainly gracious to me when He brought me out of the prison and brought you over from the desert, after that Satan had incited ill feeling between me and my brothers. Indeed, my Lord is all-attentive in bringing about what He wishes. Indeed, He is the All Knowing, All Wise.'

Yusuf (عليه السلام) added, My Lord! You have granted me a share in the kingdom and taught me the interpretation of dreams. O' Originator of the heavens and earth, You are my guardian in this world and in Hereafter! Let my death be in submission to You as Muslim and unite me with the Righteous.

11. YUSUF (عليه السلام) MARRY'S PRINCESS ZULAIKHA (عليها السلام)

It is reported that when Yusuf (عليه السلام) settled down in Egypt along with his family and parents; Zulaikha (عليها السلام) who was the wife of the Aziz earlier, in whose house Yusuf (عليه السلام) had spent many years, grew very old and her husband Aziz had died. Her love for a Prophet of Allah paid back. Allah (عَزَّ وَجَلَّ) forgave and returned her youth back and Yusuf (عليه السلام) married her and together they had children.

Allah (عَزَّ وَجَلَّ) and His Apostle ﷺ know best.

It is important that while we describe about the Prophets and their families, we should keep their respect in view.

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said, 'Adam and Musa (عليهم السلام) debated, and Musa (عليه السلام) said to him, 'O Adam (عليه السلام), you are our father but have deprived us and caused us to be expelled from Paradise because of your sin.' Adam (عليه السلام) told him, 'O Musa (عليه السلام), Allah chose you to speak with, and he wrote the Taurat for you with His own Hand. Are you blaming me for something which Allah decreed for me forty years before He created me?' Thus Adam (عليه السلام) won the argument with Musa (عليه السلام).
(Bukhari, Muslim)