

Overview**Nabī Yūsuf ‘alayhis salām reunites with his parents****Honoring the parents****Fulfilment of Nabī Yūsuf’s childhood dream****An understanding of the prostration made in this situation****The positive tone of Nabī Yūsuf ‘alayhis salām****Gratitude to God****Related Story**

Sūrat Yūsuf

Verses 99-100

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

Then when they came to Yūsuf he held his parents close and said ‘Enter safely into Egypt if Allāh wishes

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

And he raised his parents upon the throne, they fell down in prostration before him and he said: O my father! This is the fulfillment of the dream I had before. My Lord has made it come true. He was kind to me when He brought me out from the prison and brought you from the desert after the Shaytān had created conflict between me and my brothers. Surely my Lord is kind to whomever He pleases, surely He is the Knowing, the Wise.

Questions for Reflection

1. Why do the parents fall into prostration before Nabī Yūsuf?
2. Nabī Yūsuf has a very positive tone in this verse. What does he not bring up? (He does not mention the conflict as being the brothers’ fault).

3. What is the most important thing that has happened that Nabī Yūsuf is thankful for?

Commentary

Nabī Ya‘qūb *‘alayhis salām* and his family are excited to go to Egypt and they begin to prepare for the journey. The family that for years had been sorrowful and gloomy was now full of happiness. Although the journey ahead was long and difficult, the anticipation of meeting Nabī Yūsuf and his brother Benyamin made everything bearable. Nabī Yūsuf waited outside the gates of Egypt for his family. As soon as they arrived, he embraced his parents and held them close. It was a very emotional moment. Then he welcomes them to enter Egypt in safety, by the will of Allah. According to Tafsīr Namūne it is possible that a tent had been set up outside the city where Nabī Yūsuf sat and waited for his parents.

Nabī Yūsuf seats his parents on a throne set up for them. The moment is so overwhelming for everyone that the parents and brothers fall into sajdah before him. That is the fulfillment of the dream Nabī Yūsuf had seen in his childhood.

The sajdah that was done in front of Nabī Yūsuf was not a sajdah of worship. That is only allowed for God. Nabī Ya‘qūb would not have done that, Nabī Yūsuf would not have allowed that, and Allāh would not mention it in the Quran without condemning it if it had been a sajdah of worship. The sajdah was a Sajdah of shukr for Allāh, thanking Him for the state that Nabī Yūsuf was in. So it was out of respect and awe of Nabī Yūsuf that they fell into Sajdah, thanking the Almighty.

Nabī Yūsuf speaks of the kindness of Allāh that has made all this happen. He is always quick to mention Allāh and attribute all good to Him. He talks about his release from prison and the coming of the parents. Out of respect for the brothers he makes no mention of the well, and attributes the differences they had to Shaytān who wanted to sow enmity between them. This shows his nobility and big heartedness. He does not want to remind his brothers of that they did and make them feel ashamed. Many people would take the chance to rub things in and remind others of the wrong done to him. But Nabī Yūsuf makes no direct mention to it.

Attributing everything good to God is how a believer looks at things. Success and achievement of any type in this world is not from one’s own smartness and abilities. It is achieved by the grace of God. This is the true meaning of ‘Lā ilāha illallāh’. When a believer has faith in One God only, he knows that it is God behind him, who helps him and gives him success. Many examples can be found in the Qurān. When Nabī Sulaymān sees the throne of Bilqīs brought to him in an instant he says *‘This is by the*

Grace of my Lord' (HQ - 27:40). Compare that to Qārūn (a rich man from the time of Nabī Mūsa) who says about the wealth he has amassed *I have been given this on account of the knowledge that I have'* (HQ - 28:78). Such is the difference in the attitude of a believer versus one who does not believe in God.

Attributing success to God is a sign of humbleness. Almighty Allāh likes humbleness in his servants and disliked pride and vanity. Not putting others down but being sensitive to their feelings is also another sign of humbleness. Both of these are evident in the above verse and show the humbleness of Nabī Yūsuf despite his position both as a Prophet and Prophet's son, and as a respected Minister of Egypt.

Related Story

Humbleness of the Holy Prophet

The Holy Prophet Muhammad (s) and his companions were on a journey. They had traveled for many hours through the desert with the sun and wind blowing in their faces. It had been bright and sunny when they left Madina, but now the sun was making its way down. A reddish glow filled the sky and the sound of birds could be heard in the distance. Everybody was tired and hungry. The rumbling noises in their stomachs seemed to announce that it was time for a meal.

They decided to take a break to rest and have dinner. The men came down from their camels stretching their tired legs. The Prophet and his companions knew that the camels were tired too. They had been carrying their heavy burden for a long time, slowly making their way through the desert. Now they could relax. The men brought them water and the sounds of the happy camels filled the air.

The group started to plan preparations for dinner. They had brought a lamb which they would cook for dinner. There were many things that needed to be done before the lamb was ready to eat. The companions began dividing the tasks between themselves.

One of the companions volunteered, 'I will skin the lamb.'

Another companion said, 'I will cut the meat.'

A third companion offered, 'I will cook it with the spices we have brought.'

Other people offered to clear the area for dinner, get things together, and so on.

Each person had a job to do.

The Prophet volunteered too. 'I will gather wood from the desert for the fire,' he said.

The companions looked at him in surprise. ‘No, O Prophet of God. You don’t need to do anything. We will be happy to do it for you,’ they said. The Prophet looked at them kindly. ‘I know you will be pleased to do all the work’ he said, ‘but Allāh is not pleased with a person who lets others work for him and does not do anything himself. It is not right for someone to feel that he is better than others.’

So the Prophet set off to search for logs. He carried them to where his companions were and together, they lit a fire and cooked a lamb on it for their dinner. It was teamwork and the Prophet was as much a part of it as anyone else. He did not like to be treated differently from the others. Such was his humbleness despite being the greatest Messenger sent by God.

Lessons

- 1) Whatever your position, respect to parents comes first. Nabī Yūsuf waited outside the city, setting up a tent to welcome his parents. It shows the care and consideration owed to parents.
- 2) Overlook wrong done to you and do not even mention it.
- 3) Be grateful to God who guides you all through life and is behind all success and achievements in life. Acknowledge that and mention it to others.
- 4) Be humble. That is a strong sign of true faith in God.

Practical Implementation

- Be careful to not raise your voice in front of your parents especially when you do not agree with them on an issue
- Always be courteous in your actions with your parents and offer them preference over yourselves
- Whenever you receive praise over a success, immediately attribute it to tawfiq and help from God

Cross reference verse

Lowering the wing of humility to parents – 17:24

Hadīth

Indeed, humility increases the dignity of one who has it. Be humble, and Allāh will exalt you. The Holy Prophet (s)

Indeed, the most beloved of you to me and the nearest of you to my position on the Day of Judgement are the best of you in nature and in humility; and the furthest of you from me are the vainglorious, that is the arrogant. The Holy Prophet (s)

It is of humility to be pleased with sitting in a lower place, to greet everybody you meet, to give up arguing even when you are right, and to be unhappy with people's praise for your piety Imām as-Sādiq (a) (Discuss this hadīth as signs of humility in a believer)

Connecting Topics

Humility

Rights of Parents

Useful Links

<https://www.al-islam.org/anecdotes-reflection-part-2-sayyid-ali-akbar-sadaqat/27-humbleness>

<https://academyofislam.com/wp-content/uploads//2016/08/Sahifa-Dua-24-Translation.pdf>

<https://www.thekashmirmonitor.net/the-wing-of-humility/> (Please note this is not a Shi'ā site)

Activity Ideas

- Let the students act out the first meeting of Nabī Yūsuf with his parents. Students can take turns to role play and say what may have been the words spoken at that time. Discuss the feelings of both sides.

- Draw the tent with the scene of the parents and brothers in sajdah. On the other side draw Nabī Yūsuf's dream. Make a link – the plan of Allah.

- Make a story map to show the different stages of Nabī Yūsuf's life, ending with the scene in the tent. Or make a Plot diagram. See:

http://www.readingrockets.org/strategies/story_maps

<http://www.readwritethink.org/classroom-resources/student-interactives/plotdiagram-30040.html>

Sources:

Āyatullāh Nāsir Makārim Shirāzī (ed), Tafsīr-e Namūneh;

<http://www.al-islam.org/living-right-way-ayatullah-jawad-tehraani/humility>