

Yusuf [12:100]

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 نَزَعَ الشَّيْطَانُ
بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ



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 fulfilment 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.

MUHAMMAD HUSAIN TABA TABAI (AR)

He raised his parents to the throne and they fell down to him prostrating. He said, *O Father! This is the interpretation of my dream in the past. Indeed my Lord has made it come true, and indeed He was kind to me when He took me out of the prison and brought you out of the desert, after Satan had sown dissension between me and my brothers. Verily my Lord is Benign to whomsoever He wills! Verily He is all-knowing, all-wise.*

“Arsh” means a raised platform and it has often been used to denote the throne on which the rulers sit to administer their affairs.

The word “Khur” means to fall down on the ground. The word “Bidu” is the name for Badiya where Hazrat Yaqub used to reside.

“He raised his parents to the throne” means that he made his parents sit on the throne that he used to sit upon.

From the verse we discern that they were taken to the throne by the orders of Hazrat Yusuf by his slaves and it is not that he himself took them there because God says, "They prostrated to him" and from this we discern that they must have done so after they first beheld him. They were made to sit on the throne in the absence of Hazrat Yusuf. The light of God shone when he entered and they were dazzled and so fell involuntarily on the ground in prostration.

In this verse the prostration is towards Yusuf and they had really prostrated. Some commentators have said that they had prostrated before God but there is no proof about it. In the Qur'an we find that the angels prostrated before Adam and God said, in Surah Ta Ha verse 116, And we said to the angels *Prostrate yourselves to Adam* They prostrated all but Iblis, who refused.

This prostration was not to worship Yusuf because among them was a person who was sincere in his belief of Tawhid and never made partners for God and he was Hazrat Yaqub. The second proof is that had this prostration been for Yusuf, then he was according to the Qur'an, the person who had told his inmates in the prison, *It is not pertinent for us to make partners for God*. He would surely have forbid them for doing this but he did not then it means that this prostration was not to worship him.

It is now sure that they regarded Yusuf as a sign of God and had prostrated to that sign or God. We make Ka'aba our Qibla and prostrate to it while we really prostrate to God for we do not worship the Ka'aba. The sign of God has no permanent status and the prostration done by them was for the ever living God.

From here we discern that the various explanations given by others about like, the custom of greeting the elders in those days was by prostrating just in the way Salam is now prevalent in Islam; or like those who say that in those days there was no decree of God against prostrating oneself before those other than God because this decree has come after the advent of Islam; or like those who say that the prostration in those days was like bowing or Rukuh as we still find between the non-Arabs. are incorrect and irrelevant.

He brought you all from the Bedouin life after Shaitan had sown the seeds of enmity between me and my brothers. He was pointing towards the days when Shaitan had misled his brothers and when God separated him from his brothers and so bestowed a favor upon him which he thought he did not deserve. God sent him to Egypt and gave him a decent life, with prominence fame and authority. God then reunited him with his brothers giving them a life in the city after the life of nomads that they had led.

Yusuf wanted to say that it was due to Shaitan's intervention that he and his brothers had to face a life of hardship. God then intervened and turned these hardships into a favor and grace but he only wanted to discuss the pangs of separation and imprisonment. God turned every hardship away from him. His hardships were not something normal but god intervened and turned the tides so these hardships became favors.

Certainly my Lord is most courteous and kind for this became the cause of his family leaving the Bedouin life from Badiya. He recounted the graces that God had bestowed upon him. His hardships were so severe that they could not be removed but for God's kind intervention and subsequent grace. And mercy. *He (God) does what He wills. He made my hardship acute and He changed my peril into my comfort and He gave me respect and prominence.*

“Lateef” is one of the glorious names of God which denotes the hidden and unseen things under His control and there can be no argument against it. God says in verse 14 of Surah Al Mulk, *Should not He Who has created know? And He is the Most Kind and Courteous, All-aware.* The real meaning of “Latafat” is fragility and has been used symbolically here. The words *and He is courteous and all-aware* is the reason for that has been said earlier.

Hazrat Yusuf ended his dialogue with these two names in reply to that of his father which he had said after his dream. *This God whom you had earlier named as the all-knowing and courteous.*

A Discussion on Hadiths

Tafsir of Ayyashi records that Musa Ibn Muhammad told his brother, “Yahya bin Aksam wrote a letter to me asking me about “And he raised his parents to the throne and they fell down before him prostrate”. *Did Yaqub and his sons prostrate before Yusuf.* My brother answered that the prostration by Yaqub and his sons before Yusuf was thanksgiving and not worship. Yusuf said, “My Lord! You have indeed bestowed upon me sovereignty! And taught me the interpretation of the dreams” This Hadith is very close to the verse in the Qur'an and is free from doubts.

In Tafsir Ayyashi Imam Jafar Sadiq has explained the term “and He raised his parents to the throne” - The Throne here is the raised platform and the prostration is the prostration to God in thanksgiving and worship.

In the same book Imam Sadiq has narrated a Hadith,

Yaqub and his sons traveled for nine days and reached Egypt. When they went in to meet Yusuf he hugged and kissed them and cried. He made his maternal aunt sit on the throne and went into his official chamber. He adorned himself and wore the official dress and then came back to them. When they saw him return, they were so impressed that they fell down in prostration thanking him and worshipping god for the favor bestowed.

It is then that Yusuf said O my father! This is but an interpretation of my dream in the past. My Lord has made it come true! He was indeed good to me when He took me out of prison and brought you all out of the Bedouin life, after Shaitan had sown enmity between my brothers and me.

In Kafi Ibn Abbas says that the slave of Abul Hasan asked him, “ May I be sacrificed upon you, how much you like the people, eat ordinary food, wear coarse clothes and pray with humility. “ The Imam said, *Don't you know that Yusuf was the son of a Prophet and used to wear silken clothes, sit in the court of the Pharaoh's people and issued orders. No one objected to his dress because the people were not dependent on his dress but was dependent on him for justice.*

People hanker for a leader, who speaks correctly, is fair in his judgment because God does not ban that which is permissible nor does he ban a drink that is lawful.

In Tafsir Ayyashi, Muhammad bin Muslim is quoted to have said, he asked Imam Jafar Sadiq, “How long did Yaqub remain alive after he met his son Yusuf and completed the interpretation of the dream?” The Imam said, “ Two Years” So I asked, “Who was the sign of god then in those two years, Yaqub or Yusuf?” He answered, “The sign and representative of God was Yaqub and Yusuf was the ruler. After Yaqub left this world, Yusuf collected his bones in a container and took them to Syria to be buried. Yusuf then became the representative of God on this earth.

The Compiler's word

There are numerous Hadiths for the story of Yusuf and we have taken but a few to confirm them from the Qur'an. We have omitted the others because either the Hadiths themselves are a weak or their narrators are unreliable.

Some Hadith that we have narrated are not compatible with our commentary and one is that later God kept His representation in the lineage of Lavi and Lavi is that brother who prevented the others from killing Yusuf and said, Do not kill Yusuf. Put him in the well (if you so desire). He prevented his brothers from leaving Egypt by saying, *We cannot leave until we hear from our father. Or god issues a decree.* It is due to these two gestures of his that god bestowed the grace in his lineage.

It is also said that Yusuf married into the family of the Aziz of Egypt. Zuleikha was the woman who had loved him for a long time. When Aziz died during the famine Yusuf married his widow. If this Hadith is correct then it confirms the words of the Qur'an that Zuleikha said, *Now the truth is manifest, it was I who sought to seduce him, and he is surely of the truthful.* It was her honesty that earned her Yusuf in marriage.

MIR AHMED ALI (AR)

Sajada-falling down in prostration. The father, the brothers and the aunt fell down in prostration before Yusuf. There are two types of sajdahs-one is that which is for Allah in total submission to His will, and the other is done in reverence to pay homage to a divinely chosen representative of Allah (see commentary of al Baqarah: 34).

Aqa Mahdi Puya says:

The sajdah by the father and the brothers was the interpretation of Yusuf's dream in verse 4. In keeping with his character as a prophet of Allah, Yusuf, in all humility, attributes everything good and worthy not to himself but to the grace of Allah. The divine grace is always based on knowledge and wisdom.

Then Yusuf said:

"O my father, this is the meaning of my earlier dream. My Lord has made it come true. He was gracious in getting me out of prison, and bringing you out of the desert to me after the discord created by Shaytan between me and my brothers, for my Lord is gracious to whomsoever He pleases. He is indeed all-knowing and all-wise.

O my Lord, You have given me dominion and taught me the interpretation of dreams; O creator of the heavens and the earth, You alone are my saviour in this world and the hereafter, take my soul as one submitting to Your will (as a Muslim) and unite me with the righteous."

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

When he seated his parents on the throne, the magnitude of the Divine Grace and the profundity of such favors and blessings left such an impact upon his parents and brothers that they went into a state of prostration before him. The verse says: *"And he raised both his parents upon the throne, and they fell down prostrating before him, ..."*

Certainly prostration, implying worship, belongs only to Allah alone. Some Islamic traditions state that this prostration had been done as obedience and worship unto Allah as well as an act of respect towards Yusuf.

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

"... and he said: 'O' my father! This is the interpretation of my dream of aforetime! My Lord has made it come true; ..."

But even in the midst of triumph and glory, Yusuf never forgot Allah's mercy upon him; he recounted all of his troubles and how Allah had always helped him overcome them. The verse says:

"... and He was indeed kind to me when He brought me out of the prison, and He brought you out of the desert (of Kan'an into Egypt) after Satan had made strife between me and my brothers. ..."

Interestingly enough, he did not mention his sojourn in the well; perhaps it was because he did not want to embarrass his brothers. All these favors and graces have their origin in Allah, for Allah is the source of Grace and He bestows his favors whenever and upon whosoever He wants. He administers all the affairs of His subjects and helps them to solve their problems. He knows those who are in need and who merits his favor, for He is knowledgeable and wise. The verse says: *"... Verily my Lord is Benignant unto what He wills. Verily He is indeed the All-knowing, the All- Wise'."*

Explanations:

1. The Arabic term/ 'ar/ lexically means the throne on which a sultan or ruler is seated. The term/ kharrou/ means throwing oneself upon the earth, while the term/ badw/ means 'oasis, desert' and/ nazaqa/ means 'initiating a task with intention of corruption'.

2. The Qur'anic term 'Latif' is one of Allah's names which implies that His power permeates into all complicated matters and its relevance to this verse is the fact that there were complications in Yusuf's life which could only have been solved by Allah's Power alone.

3. Yusuf became like the Ka'ba for them, and his parents and his brothers prostrated before him for the sake of Allah. Were this prostration for other than Allah (SWT) , it would have been an act of polytheism, however, Ya'qoub (a.s.) and Yusuf (a.s.) , who were two of Allah's prophets, would not support such a forbidden act.

Messages to Remember:

1. No matter in what position you are in, you should regard your parents as superior to yourselves.

2. Men of Allah regard entering and leaving prison as a monotheistic circle and a theological gesture.

3. All bitter and sweet events take place in accordance with Divine Knowledge and Wisdom.