

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ ، وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ.
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Praise be to **الله**.

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness in ourselves and from our bad deeds. Whomever God guides to the truth no one will lead astray, and whomever He leads astray, no one will ever guide.

I testify that there is no God but **الله** to whom there is no partner
and I testify that Muhammad **ﷺ** is his servant and messenger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

إِنَّا نَحْنُ نَرِزُّنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

صَدَقَ اللَّهُ الْعَظِيمِ

"We have, without doubt, sent down the message (The Quran), and We will assuredly guard it (from corruption)" (S15, A9)

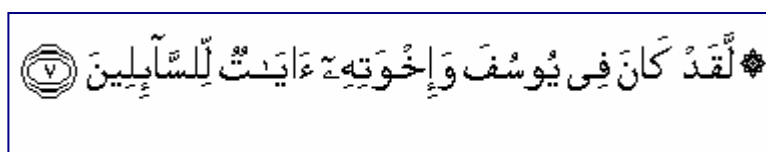
This verse from Chapter 15, Surat Al-Hijr, testifies to the fact that the purity of the Quran through fourteen centuries is a testimony to the eternal care with which Allah's truth is guarded through all ages. All corruptions, inventions and accretions pass away, but Allah's pure and holy Truth will remain a beam for us though the rest of the world continue to mock at it and are bent on destroying it. Believing in this ayah is a testament of belief.

Brothers and sisters, ASA. We started in the last khutbah going through Surat Youssof, chapter 12 of the Holy Quran and ISA, we continue with the theme. I ran a little late last time, and rushed the last part of the khutbah. ISA I hope that this should not happen again.

The main reason for going through the story of Youssof^(AS) is that the Quran has the amazing ability to teach us important concepts and morals through story telling. ISA, going through the story of Youssof^(AS) should teach us many lessons about the Deen of Islam, about the message of Islam, about Allah^(SWT) and about human behaviour.

I am aware that other brothers are presenting various topics in their khutbahs, and I felt that this is a unique opportunity for us to learn about Islam through a whole sura. We are covering the same topics in the Sunday study circle, and you are all welcome.

In last khutbah, we went through the first seven verses of the Sura, which sets the background to the story of Youssof^(AS). This is the seventh verse:



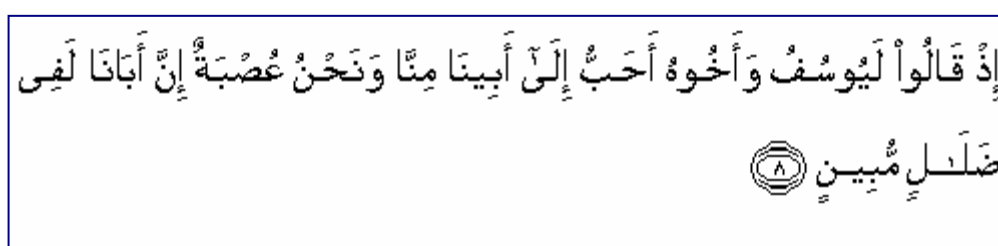
"Verily in Joseph and his brothers are signs for seekers (of the truth)" (S12, A7)

The verse confirms that in the story that will unfold, there are many signs and lessons for those who genuinely seek to know the truth.

Some of the lessons we learnt from the first seven verses of Surat Youssof are:

1. The Quran is a challenging book.
2. The Quran gives us comfort and we need to learn it and refer to it.
3. Islam is the religion of transparency and truth.
4. The Prophet^(SAAWS) challenged existing knowledge of the people of the book.
5. It is in Allah's wisdom that Allah chooses whomever He pleases and blesses them with different gifts and virtues.

Now to the first chapter of the story of Youssof^(AS).



"They said; truly Joseph and his brother are loved more by our father than we, but we are a goodly bunch! Really our father is obviously in error" (S12, A8)

This is the start of Joseph's problems. Here we see a typical scenario of two young brothers from a second wife starting to take their fathers love and attention over the previous older 10 brothers. Jacob already sees that Joseph is going to carry the prophecy and message of Allah, and the dream confirms that. The increased fondness of Joseph is very evident and his older brothers are very much aware of that.

This situation inevitably allows envy and jealousy to take over ones feelings, and in doing so satan has fertile grounds to work in. Joseph is held in a special status by his father, and one can just imagine what his brothers would feel when they get an idea of what the future is holding for him as foretold. In addition to Joseph's present status, he is foretold of even greater status in the future with them ultimately prostrating to him. That would have been too hard to bear. So, how should they deal with this threat?

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا
مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

"You should slay Youssof or cast him out to some (unknown) land, so that the favour of your father may be given to you alone. (Then there will be time enough for you to be righteous after that" (S12, A9)

Here we see a typical response to a problem. These ten brothers find that their power lies in their number and in their physical strength. So to them the simple solution is to get rid of the problem, even if that means killing Joseph. Their hatred to Joseph was so strong that they start to conspire as a group. They have allowed satan to misguide them to the extent that they are now prepared to do away with their own brother. They were misguided to the extent that they were of the belief that by getting rid of Joseph, they will stand to redeem their father's love and affection. Furthermore, in their premeditated evil act they are already preparing to repent as if nothing has happened.

Is there a lesson here? We have already touched on this issue in the past when dealing with the fight against satan. We can recap with the following verses:

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ
قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

"That he may make the suggestions thrown in by satan, but a trial for those in whose hearts is a disease and who are hardened of heart; verily the wrong-doers are in a schism far (from the truth)" (S22, A53)

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

"Remember that satan made their (sinful) acts seem alluring to them" (S8, A48)

Satan has a better chance influencing our actions when we allow the diseases of the heart to take over our feelings. Again we need to remember those dangerous diseases of the heart. The heart that is full of envy and jealousy. The heart that is filled with selfishness. This is the heart that satan has no difficulty invading and making the actions of that person seem alluring to them.

Here, Joseph's brothers actually believed that by killing their brother they stand to win back their father's love. They actually believed that after killing their brother, they can wash away their sins and their crime, get on with their lives and become righteous, as if nothing has happened. This is how easy satan can influence our judgement and ultimately our actions if we let him in.

The lesson again is that we must never let these diseases of the heart give satan access to us. We must work hard at cleansing our hearts. There should be no room in our hearts for envy or jealousy. We must appreciate Allah's blessings on our brothers and sisters and feel joy for them. Otherwise, as this story tells us, it is very easy for satan to go as far as insinuating to a person to even contemplate harming his own brother. Let us not forget that these brothers who are conspiring to kill are also the descendents of Jacob, Isaac and Ibraheem^(AS). Being descendents of such a background does not provide immunity if the heart is diseased.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي غَيْبَتِ الْجُبِّ
يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

"One of them said: do not kill Joseph, but if you must do something, throw him down to the bottom of the well, he will be picked up by some caravan of travellers" (S12, A10)

There are various opinions as to who was the brother that said "do not kill Joseph". It is also not clear as to the reason given for his statement. Was it that he was asking them not to let their hate reach such a level as to contemplate killing, or was it that he did not want the risk of being involved in such an act? The suggestion he gave was; if you are to do anything, throw him into the depth of a well so as a travelling caravan may take him to a far land. The well was to be dry that Joseph would not drown but deep enough that he may not escape. This was an interesting thing to come up with, and we will see why later.

Now for the difficult part. How to prise Joseph away from his father? Jacob^(AS) was aware that his brothers are conspiring to do harm to Joseph, and he is surely not going to let them have their way.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْتِنَا عَلَىٰ يَوْسُفَ وَإِنَّا لَهُ لَنَنصِحُونَ ﴿١١﴾ أَرْسَلَهُ
مَعَنَا غَدًا يَرْتَع وَيَلْعَبُ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٢﴾

"They said: O our father, why don't you trust us with Joseph. 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" (S12, A11-2)

Again these two verses are interesting. We were told earlier of the feelings of the brothers to Joseph, yet here they approach their father with this plot. They are seemingly loving and protective of Joseph, but the truth is far removed. The question is, would Jacob^(AS) believe them. The answer is obviously not. Jacob^(AS) has already warned Joseph about his brothers and he is fully aware that they are plotting something, so what does he say? Will he actually let them take Joseph? This is inconceivable.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ
غَافِلُونَ ﴿١٣﴾

"Jacob said: it will really sadden me that you should take him away. I fear that the wolf would devour him while you are not attending to him" (S12, A13)

Again an interesting verse. Jacob does not give a categorical no. He in fact gives them the excuse that they will ultimately use when they get rid of Joseph without killing him. Why did he say that?

قَالُوا لَئِن آكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ ﴿١٤﴾

"They said: if the wolf were to devour him while we are (so large) a party, then we should truly be the losers" (S12, A14)

Again the brothers make an interesting statement. They do not give Jacob^(AS) an absolute reassurance that the wolf would not eat him, they simply state that if it does happen, then they will be at a loss. Jacob^(AS) did not say no and did not get an absolute reassurance, yet he allowed Joseph to go with his ten brothers.

Imagine the seen now brothers and sisters. Ten older men ganging on a little helpless child. How much were their envy, jealousy and hatred of Joseph that at no time was there any sympathy or remorse as to what they are about to do. There is a difference between plotting a crime and going through with a crime. This is how much satan has taken over their hearts and their actions. Totally heartless. We need to remember this moment as we will come across it much later on in the sura, and we need to have no illusion as to the evilness of the act they are about to commit against Joseph.

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا
إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

"So they did take him away, and they all agreed to throw him down the bottom of the well, and we put into his heart (this message), you will surely (one day) tell them the truth of this affair while they perceive not" (S12, A15)

Now for the evil act. They took Joseph away with them. They all decided as a group that they will throw him in the well. It is amazing what happens when a mob acts in this way. They were behaving like a lynch mob. There was no one among them able to alter the course of events. The Quran tells us that they were all in on the act.

We need to imagine the feelings of Joseph as he was put down that well. Alone. In the dark forsaken well. All his brothers clearly showing their hatred and aggression towards him. This was not what the dream foretold. At this moment, Allah puts his mercy on Joseph. Allah puts in Joseph's heart peace and tranquillity to cope with this ordeal, and puts in his heart the message that one day you will face them again and you will tell them of their evil act and they have no knowledge of this fact.

The evil deed is done, and all the brothers have to do now is face their father.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا
نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ
لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

"Then they came to their father in the early part of the night, weeping. They said: O our father. We went racing with one another and left Joseph with our belongings, and the wolf devoured him. But you will never believe us even though we tell the truth" (S12, A16-7)

They come later in the day crying to their father. They come with false feelings as if they were indeed saddened by the event. And then they give the excuse that Jacob has given them earlier, that the wolf killed him. Jacob knew very well that the ten brothers did something evil against Joseph, but he couldn't tell what. The brothers knew that their father will not believe them, and they told him so "you will never believe us even though we tell the truth". ISA, we will talk about the issue of truthfulness later on in the sura, but for now, we all know that when someone is aware that he or she is not trustworthy, the burden of proof is on them to verify their claim. So what do they do?

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ

"They stained his shirt with false blood" (S12, A18)

Imagine the situation. They knew perfectly well that their father would not believe them. As such, they go out of their way to concoct evidence that they want to use to convince their father. This is a very interesting aya, because it uses circumstantial evidence. Another aya later on in the sura also uses circumstantial evidence. In this instance, the circumstantial evidence did not stand to scrutiny, as we are told that even though Joseph's shirt was stained with blood, it was intact and not torn. It was inconceivable that a wolf would have attacked Joseph and the shirt remained intact.

Probably most of us watch detective series on T.V. This sort of scenario is not strange to us. This is a premeditated crime with attention to detail before and after the event. Evidence is also produced to conceal their guilt. But as with most crimes, there is always a flaw. In this case, the brothers forgot to tear the shirt. Jacob did not believe them, and at least he knew that it was not a wolf that has done away with Joseph.

قَالَ بَلْ سَوَّلَتْ لَكُمْ

أَنفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

"He said: no, but your souls have made up a tale (that may pass) with you. (For me) gracious patience is most fitting. It is Allah (alone) whose help can be sought against that which you assert" (S12, A18)

There are three sections to this verse. Firstly Jacob does not believe the brothers and makes the accusation that their souls have driven them to commit something with Joseph that they will not tell their father about. ISA, we will cover the subject of the soul at a later part in the sura. Secondly is the term used by Jacob "gracious patience". Again ISA, we will cover this term at a later part. The third part is the prayer of Jacob at this juncture. He has just lost Joseph. He knows very well that his brothers are the culprits and he has no knowledge as to what exactly happened to Joseph. So he turns to Allah and states that it is only Allah whose help can be sought for the grief that they have caused. We will talk more about Jacob later on, but for know, we are coming to the most important part of the early section of this sura, and it is that point that we need to focus our attention.

We have just witnessed the departure of Joseph from his father. In the morning when Joseph left, it was the last time that they would lay eyes on each other until they meet later on in the sura. The evilness of the brothers' act has just left Jacob in grief, and left Joseph helpless in the depth of a deserted well. But Joseph was not helpless!

This is the next verse:

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ
وَأَسْرُوهُ بِضَعَّةٍ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

"Then came a caravan of travellers; 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 boy! So they concealed him as a treasure, but Allah Knows well all that they do" (S12, A19)

After the brothers have left Joseph in the well, a caravan passes by and they needed water. The water-carrier finds Joseph in the well, pulls him out and hides him with his mates secretly in the caravan so that not everyone was aware of what they have done, but Allah^(SWT) reminds us that Allah is fully aware of what they were doing.

There are some different interpretations of the words "so they concealed him as a treasure". Some scholars claim it was Joseph's brothers that concealed the fact that he was their brother and sold him off to the caravan, while other scholars claim that the mates of the water-carrier concealed Joseph from the rest of the caravan. Which ever is the true event, Allah reminds us that He is fully aware of what is going on.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

"They sold him for a miserable price, a few dirhams counted out; in such low estimation did they hold him" (S12, A20)

Whether he was sold by his brothers or by the water-carrier, Joseph is now a slave. Not just that, but he was bought for a few dirhams only. Where is the lesson? The vital lesson for us from the past few ayas is revealed in the next verse. This verse is so amazing. Not only does it answer all the questions, but it also gives us a tremendous lesson about the will of Allah and about how a Muslim should look at life within the context of the Will and Power of Allah.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلكم

2nd Khutbah:

الحمد لله ثم الحمد لله. الحمد لله نستعينه ونستغفره ، ونعوذ بالله من شرور
أنفسنا وسيئات أعمالنا . أما بعد :

The next aya will be taken in sections. Firstly we read:

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ
نَتَّخِذَهُ وَلَدًا

"The man from Egypt who bought him said to his wife: "make his stay (among us) honourable, may be he will bring us much good, or we shall adopt him as a son" (S12, A21)

What is amazing about this? Let us hear how the rest of verse 21 reads:

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ *Thus did We establish Joseph in the land.*

Allah is telling us this is how Allah established Joseph in the land. Joseph has just been left in the well to perish, he has just been enslaved and we are just told that this is how Allah has established Joseph in the land. Furthermore, Allah confirms that just as truly as Allah has established Joseph in the land, Joseph will be taught the interpretation of stories.

وَلِنُعَلِّمَهُۥ مِنْ تَأْوِيلِ الْأَحَادِيثِ *That We might teach him the interpretation of stories*

Now for the that amazing statement:

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ *And Allah has full power and control over His affairs.*

What does that mean? To understand this statement, we need to ask these questions:

1. Why did Joseph recount his dreams to his brothers against his father's advice?
2. Why did the brothers concoct to kill him but one of them advised to throw him in a dry well?
3. Why did Jacob mention that a wolf might kill Joseph?
4. Why did Jacob allow Joseph to go with his brothers knowing very well they may well harm him?
5. Why did the brothers not kill him, and bring back a blood soaked intact shirt?
6. Why did the brothers put Joseph in that particular well?
7. How come a caravan passes by the well shortly after Joseph was put there?
8. How come the caravan decided to rest near that particular well?
9. Why did the water-carrier go to that well and lower his bucket when we know it was dry?
10. Why was there secrecy in selling Joseph off?
11. Why was Joseph sold for such a few dirhams, while we know that the person who bought him was a very wealthy man?

12. For few dirhams, anyone could have bought Joseph, so why the man from Egypt?
13. How come the caravan that passed by was actually travelling to Egypt, the then current centre of civilisation, and not travelling in the other direction?
14. Why was it that the man who bought Joseph was Al-Aziz, a high ranking Egyptian, who was married but had no children?

There may be many more questions as to how Joseph a few days ago was in his father's house, loved and cherished by his father, but now he is in the house of Al-Aziz in Egypt, with the clear instructions "make his stay (among us) honourable".

This is what

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ

And Allah has full power and control over His affairs.

means. This is what Allah's Will means. Allah has the plan to bring Joseph to Egypt. This plan has to take place and no power on earth is able to change the Will of Allah. Allah's plan was for Joseph to prosper and to do the Da'wa in Egypt. We know that this was Allah's plans because we have read the sura from start to finish many times. The events unfold before us one by one. We ask ourselves why did this happen. Why did Allah allow for this event to take place? Why did Jacob allow Joseph to go with his brothers? Why did Allah allow for Joseph to end up in the well, and so on? It is only when we see the whole picture and the whole plan that it makes sense to us.

The issue brothers and sisters is that we are not able to see the whole plan. We do not have the wisdom or knowledge to do so. One of the reasons that the story of Joseph is a complete story with detailed events is to enlighten us that there is a greater scheme of things that we are not aware of. Sometimes things do not go our way. Sometimes a door is slammed shut in our face and we have to look for our future elsewhere. We may feel aggrieved to mishaps that happen to trip us. We think that the whole world is conspiring against us, and we feel that Allah may have abandoned us.

If you ever feel this way, remember the story of Joseph. All his older brothers conspired against him. He was left in the empty well. He was sold as a slave, and yet he ended up in the Al-Aziz house in Egypt where his message starts. That is the wisdom of Allah, but most of us are not aware of it. In deed that is exactly what this amazing aya ends with:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most among mankind know it not.

This is the most important lesson for this khutbah. Allah has full power and control over His affairs. We need to be of a level of faith and conviction to believe this. When an adversity befalls us, we need to remember the story of Joseph, and have the strength of faith to put our trust in Allah's hands for it is Allah's will that has taken place and it is in Allah's will that we carry on.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

"And Allah has full power and control over His affairs, but most among mankind know it not" (S12, A21)