

Plotting Prophet Yusuf (AS)'s Murder

Verses 16 - 18

وَجَاءُوا آبَاهُمْ عِشَاءً يَبْكُونَ

And they came to their father at nightfall, weeping.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۖ وَمَا
أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمُ أَنْفُسُكُمْ أَمْرًا ۖ
فَصَبِرْ جَمِيلًا ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe.

After carrying out the plan and throwing P Yusuf (a) in the well, they now had to think what they would tell their father. They had to make it appear like it was an accident, as they wanted to gain their father's love and attention. So they used the same storyline as their father was afraid of, that a wolf had eaten their brother.

P Yaqub (a) was waiting for his sons to return. When they came back the brothers were weeping and began to explain that they were racing on their horses and Yusuf, being young could not keep up with them. So they left them guarding their stuff. When they returned they saw that a wolf had attacked and eaten him. The brothers showed Yusuf's bloody shirt to their father. They had stained his shirt with the blood of a goat they slaughtered. They lied to their father and did not realise the gravity of their sin.

Lying is a major sin and disliked by Allah (SWT).

Imam Hasan al-Askari (a) says: *"All evil is locked in a room and its key is lying"*

P Yaqub (a) looked at Yusuf's shirt and knew that his sons were lying, as the shirt wasn't torn. If a wolf had attacked then it would have ripped it up. Some traditions mention that P Yaqub (a) took the shirt and said this wolf was very kind that he ate my son but didn't damage the shirt. Others say that he asked why were there no teeth marks on the shirt? He told them that their *Nafs al-Ammarah*, which commands people to commit evil, has made this serious matter seem very light to them.

P Yaqub (A) is calm and does not complain. He says that he will be patient as that is what Allah (SWT) likes. He will ask his Lord to help him deal with this situation. Although P Yaqub (a) cries a long time for Yusuf, he did not have any resentment towards Allah (SWT) nor does he complain. This is true patience.

In Usul al-Kafi, the following hadith is quoted from Imam Sadiq (a):

“A free human being is free in all circumstances. Should a misfortune befall him he bears it with patience (sabr). If calamities strike him, they don’t shatter him. If taken captive and subdued; he turns hardship into ease, as was the case of Yusuf, the truthful and trustworthy (a). His freedom saved him from harm, although he was enslaved, subdued, and imprisoned. The darkness of the pit, the dread and whatever befall him did him no harm, until God favoured him and made the insolent tyrant, who had been his master, his slave. Then God made him His apostle and through him was merciful to a people. In this way patience is followed by good. So be patient and reconcile yourself to patience in order to be rewarded.”

Important Lessons

1. One lie needs another one to cover it and it is usually discovered quickly. It cannot fool others for a long time.
2. It is the *Nafs al-Ammarah* of the human being that invites him towards evil. Shaytan adds his whisperings to it. Our nafs and the Shaytan are our two biggest enemies that hinder our progress towards God. We should discipline and control it by understanding its evil nature and not listening to it.
3. Patience and trust in Allah are two most powerful weapons that we need to deal with when we are in difficulty. They make the human being strong and allow him to handle things well.

Imam Ali (A) says:

“The one who practices patience will never be deprived of success, even though it may take a long time.”

The Holy Qur’an tells us:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

those who, when an affliction visits them, say, ‘Indeed we belong to Allah and to Him do we indeed return.’
[2:155-6]

REFERENCES

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