



# THE ANALYSIS OF CONFLICT FACED BY PROPHET YUSUF

(In The Glorious Qur'an, Translated by Ahmad Zidan and Dina Zidan)



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A Graduate Degree in English Department

By:

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**F211 04 004**

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنِ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝  
وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝  
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝ فِيهَا فَكِهَةٌ  
وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝ فَبِأَيِّ آيَةٍ رَبِّكُمْ تَكذِّبَانِ ۝

1. (Tuhan) yang Maha Pemurah,
2. Yang Telah mengajarkan Al Quran.
3. Dia menciptakan manusia.
4. Mengajarnya pandai berbicara.
5. Matahari dan bulan (beredar) menurut perhitungan.
6. Dan tumbuh-tumbuhan dan pohon-pohonan kedua-duanya tunduk kepada Nya.
7. Dan Allah Telah meninggikan langit dan dia meletakkan neraca (keadilan).
8. Supaya kamu jangan melampaui batas tentang neraca itu.
9. Dan Tegakkanlah timbangan itu dengan adil dan janganlah kamu mengurangi neraca itu.
10. Dan Allah Telah meratakan bumi untuk makhluk(Nya).
11. Di bumi itu ada buah-buahan dan pohon kurma yang mempunyai kelopak mayang.
12. Dan biji-bijian yang berkulit dan bunga-bunga yang harum baunya.
13. Maka nikmat Tuhan kamu yang manakah yang kamu dustakan?

This thesis is dedicated to My  
beloved Parents and Brothers  
I Love You Because of Allah

## SKRIPSI

**THE ANALYSIS OF CONFLICT FACED BY PROPHET YUSUF** ﷺ

(In The Glorious Qur'an, Translated by Ahmad Zidan and Dina Zidan)

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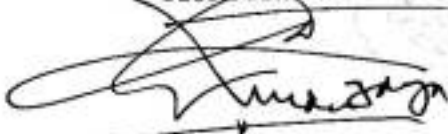
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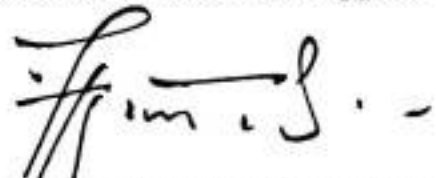
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


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Pada hari ini, Jum'at 25 Juli 2008, Panitia Ujian Skripsi menerima dengan baik skripsi yang berjudul:

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(In The Glorious Qur'an, Translated by Ahmad Zidan and Dina Zidan)

yang diajukan dalam rangka memenuhi salah satu syarat ujian akhir guna memperoleh gelar Sarjana Sastra pada Jurusan Sastra Inggris Program Kebahasaan pada Fakultas Ilmu Budaya Universitas Hasanuddin.

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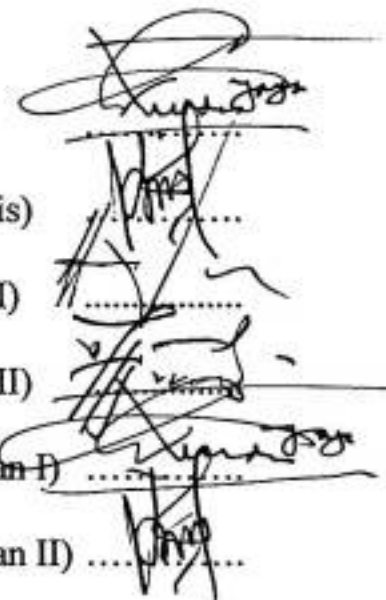
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Makassar, Juli 2008

Hasymi Julipa

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## ABSTRAK

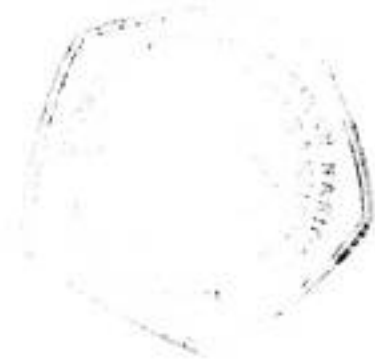
**HASYMI JULIPA.** *The Analysis of Conflict Faced by Prophet Yusuf (In The Glorious Qur'an, Translated by Ahmad Zidan and Dina Zidan).*

Penelitian ini bertujuan untuk menjelaskan keutamaan-keutamaan nabi Yusuf, kualitas kepemimpinan nabi Yusuf ketika menjadi raja, dan tindakan-tindakan nabi Yusuf dalam menghadapi fitnah wanita. Data dalam penelitian ini diambil dari terjemahan Al Qur'an oleh Ahmad Zidan dan Dina zidan. Penulis mengambil sebuah surah yaitu surah Yusuf. Pengumpulan data dilakukan dengan metode penelitian pustaka yaitu mengambil sumber tertulis dari beberapa buku lainnya. Data yang diperoleh kemudian dianalisis dengan menggunakan metode deskriptif dengan pendekatan intrinsik.

Hasil analisis menunjukkan bahwa nabi Yusuf adalah seorang nabi yang dikaruniai banyak keutamaan. Akan tetapi hal ini tidak membuatnya sombong. Nabi Yusuf adalah seorang laki-laki yang meskipun digoda, namun ia tetap pada keimanannya. Kedekatannya kepada Allah menyebabkan dia tidak tergoda oleh fitnah wanita.

# CHAPTER I

## INTRODUCTION



### A. Background

A literature is an expression of human being. They make the literature based on their experiences, imaginations and high art instincts. They will not stop to elaborate the literature because it is dynamic, interesting and artistic. We can see now, there are much poets, novels, and dramas which appear and those make the reader satisfied.

In fact, some of people do not understand what the literature is. They only know that literature is poets, novels and dramas. For example, they do not know that lyrics of song and short story are the parts of literature. Holy Alqur'an is not the kind of literature. However, it has some elements of literature. Alqur'an was existed in the era where the people loved to make a poem. Hence, when the Alqur'an was existed, they are amazed by the beauty of the Holy Alqur'an. They thought that the words in the Alqur'an were very interesting and amazing. Then, they want to make a surah like in the Holy Alqur'an. Nevertheless, until now, no one can make the same quality as Holy Alqur'an, even just a one verse.

The Holy Alqur'an tells us about the last and the future phenomenon, and no doubt about it. We can see now, that the expressions in Holy Alqur'an had proved such as story about Fir'aun. Allah says that Fir'aun had sunk in the ocean while he and his troops were chasing the Prophet Musa عليه السلام and his adherents in Red Sea. Nowadays, the archaeologists found the corpse of Fir'aun.

Another rules or *syari'at* had proven in Alqur'an surah Luqman: 6. Allah ﷻ says that *"But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty"*. Abdullah bin Mas'ud said that the meaning of *those who purchase idle tales, without knowledge (or meaning)* is a song as in his statement that "Demi Allah yang tidak ada Ilah yang hak kecuali Dia, maksud perkataan yang tidak berguna adalah nyanyian". He repeated his curse until three times and other men like Ibnu Abbas, Ibnu Umar, Jabir, Ikrimah, Said bin Jubair, Mujahid, Makhul, Hasan al-Basri, Qatadah, Amr bin Syu'aib etc have same perception. In addition, according to the writer, it is a song too because a song has not meaning in life. It only makes the human become careless in remembering Allah. May be in that song the singer says Allah ﷻ but it not means that he or she remembers Allah. They just say in their lips but not in their hearts. If they want to remember Allah, they just read the Holy Alqur'an, read the meaning of verses and then think it. Besides, the reader gets merit from Allah ﷻ because it is His Promise to His slave. However, for a song, the singer will not get merit from Allah ﷻ and even they will get sin.

Cause of the explanation, the writer is interested in analyzing surah Yusuf because she finds some conflicts in it. Then she hopes it gives some inspiration to change and add her experience, especially in religious life. Another reason is the reader more understand about Prophet Yusuf ﷺ.

## **B. Identification of Problem**

After reading The Glorious Qur'an by Ahmad Zidan and Dina Zidan, the writer finds out some interesting points to analyze, as follows:

1. Discrimination in love by a father
2. Bad attitude of Prophet Yusuf's brother to him
3. Slander of Zulaikha to Prophet Yusuf ﷺ
4. The leadership qualities of Prophet Yusuf ﷺ as a King

## **C. Scope of Problem**

In The Glorious Qur'an especially in surah Yusuf, the writer focuses her study in three main points:

1. Bad attitude of Prophet Yusuf's brother to Prophet Yusuf ﷺ
2. Slander of Zulaikha to Prophet Yusuf ﷺ
3. The leadership qualities of Prophet Yusuf ﷺ as a King

## **D. Statement of Problems**

After describing the background of writing, identification of problem and scope of problem, it is necessary to formulate the problem that will be analyzed as follows:

1. What are the superiorities of Prophet Yusuf ﷺ ?
2. How Prophet Yusuf ﷺ solve the slander of Zulaikha?
3. How are the leadership qualities of Prophet Yusuf ﷺ as a King?

## E. Objective of Writing

Based on the statement of the problem above, this study aims at the following objectives:

1. To explain the superiorities of Prophet Yusuf ﷺ
2. To explain the action of Prophet Yusuf ﷺ in facing the slander of Zulaikha
3. To explain the leadership qualities of Prophet Yusuf ﷺ as a King

## F. Methodology

The writer uses some methods to analyze the story of Prophet Yusuf ﷺ in *The Glorious Qur'an* by Ahmad Zidan and Dina Zidan. There are three methods in analyzing of this story; they are method of collecting data, method of analyzing data, and procedure of research. The writer explains the methods as follows:

### 1. Method of Collecting Data

The writer gathers her data and uses library research as source of information. Some of the books used are *The Glorious Qur'an* by Ahmad Zidan and Dina Zidan, *Kisah Para Nabi dan Rasul* by Ibnu Katsir, *Tafsir Al Qur'an* by Ibnu Katsir, *Al Qur'an Puncak Selera Sastra* by Azzah Zain Al Hasany, *Tiada Cerita Sebagus Al Qur'an* by Ummu Harits, and more else. The writer gets other sources from the internet. Besides, she ghaters the others from her *murabbiyah* (her teacher and mother)

## **2. Method of Analyzing Data**

In this research, the writer uses intrinsic approach and descriptive method with the Glorious Qur'an itself as the main source. The writer explains it as follows:

### **a. Intrinsic Approach**

Intrinsic approach emphasizes the internal aspect such as *theme, character, setting, dialogue, plot, etc.* Firstly, the writer focuses on the character of Prophet Yusuf عليه السلام, brothers, father, the king, and Zulaikha. Secondly, the writer focuses on the plot of story in surah Yusuf.

### **b. Descriptive Method**

Descriptive method is a method used to explain and describe the object of the research. In this case, descriptive means to analyze the data of the literary work in details. The writer describes the character, plot, and through the text of story in Al Qur'an Surah Yusuf.

## **3. Procedure of Research**

In this thesis, the writer uses some procedures as follows:

1. Reading carefully the text and translation in The Glorious Qur'an by Zidan and Zidan for several times as the main sources of the study.
2. Determining the focus of this study.
3. Identifying the problems in the study.

4. Making a note of a number of problems in the book.
5. Classifying, selects, and analyzes all of the information.
6. Writing down the results of analysis.
7. Concluding the result of the analysis.

### **G. Sequence of Presentation**

Chapter 1 is an introduction that presents the background of writing, identification of problem, scope of problem, objective of writing, methodology and sequence of presentation.

Chapter 2 is theoretical background consists of previous study and literary review that contain some explanations about Alqur'an.

Chapter 3 is the central chapter, which focuses on the analysis of conflict faced by Prophet Yusuf in Alqur'an.

Chapter 4 is the last chapter contains conclusion and suggestion of the thesis from the writer to the readers in order to give input to the same study.



## CHAPTER II

### THEORITICAL BACKGROUND



#### A. Previous Study

In writing this thesis, the writer gets some theses, which contains the analysis of conflicts in a story or novel. For example, the thesis written by Asis (1996), he analyzed "The Mill on the Floss" by George Eliot. In his thesis, he concentrates on conflict and plot in that novel. Malik (2002) analyzed the kind of conflict in *Hard Times*, a novel written by Charles Dickens but he focuses only in internal and external conflict in each characters.

Fatmawati (1992) writes the last thesis. It is about love conflict in *Arms and the Man*, a novel written by George Bernard Shaw. She wrote about how great the love conflict to each character in that novel.

#### B. Literary Review

##### 1. Definition of Alqur'an

To understand what the Holy Alqur'an is, we should refer to its meaning according to available references, such as the meaning of Alqur'an presented Abbas;

"Al qur'an diturunkan dari Lauhil Mahfuzh sekaligus pada suatu tempat di langit dunia, kemudian diturunkan oleh malaikat Jibril secara berangsur-angsur kepada Nabi Muhammad yakni satu ayat atau lebih, dalam waktu yang berbeda dan berlain-lainan, yang lamanya sekitar 21 tahun".

In Harits's, book "*Tiada Cerita Seindah Alqur'an*" (2007:12). She said that:

"Alqur'an menurut bahasa berarti "bacaan" atau yang "dibaca". Di buku-bukupun diartikan demikian bila dilihat dari sisi bahasa. Sedangkan menurut terminologi, Alqur'an adalah kalamullah yang diturunkan kepada Nabi Muhammad saw, yang sampai kepada kita dengan jalan mutawatir, lalu bila kita membacanya dipandang sebagai salah satu bentuk ibadah".

In etymology, 'Quran' means "*Bacaan*". In Holy Alqur'an;

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٦﴾ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٧﴾

*(Inna 'alainaa jam'ahu wa qur'anah. Faidzaa qara'naahu fattabi'qur aanah)*

*Surely, it is for us to set it in your heart, and its reciting. So, when recite it, follow its recitation (Al Qiyamah: 16-17).*

In terminology, the definition of Alqur'an is "Kalam Allah yang merupakan mukjizat yang diturunkan (diwahyukan) kepada Nabi Muhammad dan membacanya adalah ibadah"

From the explanation, we get information that if we want to understand the meaning of something, especially about religion we should refer two different points of view, namely from language and terminology. The writer gives some conclusions that Holy Alqur'an is the best book. Besides, if we read the Holy Alqur'an we will get some rewards from Allah. People, who are haughtiness, do not accept the truth of Holy Alqur'an. In surah An Naml verse 31, Allah ﷻ says

أَلَّا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ ﴿٣١﴾

*(Alla ta'luu 'alayya wa'tuuni mulimiin)*

*“And hold not your head to Me in haughtiness, and come to Me as Muslims (submitting to the will of GOD)”.*

Besides, each verse relates with some incident of Prophet Muhammad ﷺ, for example when the surah ‘Abasa (he frowned) revealed to Prophet Muhammad ﷺ. In that time, a Jewish man and then someone who poor and blind was come and that man wants to repent his sins, but Prophet Muhammad ﷺ was not care about that man visited him. Therefore, at the time Allah ﷻ revealed verse that addressed to him. From the example, we know that Allah ﷻ is very care to Prophet Muhammad ﷺ. Allah ﷻ does not want if Prophet Muhammad ﷺ has bad behavior to his humanity.

## **2. Surah Yusuf**

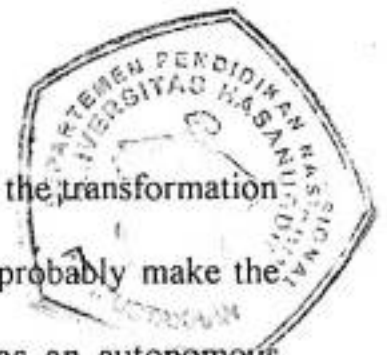
We can get so much knowledge in the narrative or the history in Holy Qur’an. Even though people know about how to read the Holy Qur’an, the story or rules in it, but they do not understand and think that it is just a story or rules. They do not get knowledge because they just read and do not feel what the meaning of story is. From the fact, the writer is interested to analyze what is the meaning of story, for this matter, the writer takes the surah Yusuf. Surat Yusuf has 111 verses, this surah include Makkiyah’s surah because it was reveal in Mecca before flight of Prophet Muhammad from Mecca to Medina. This surah named *Surah Yusuf* because this surah tells about the biography of Yusuf. According to Al Baihaqi in his book *Ad Dalail*, he said that some of Jewish people become Islam because this surah had told in their Book.

In this time, the writer explains the differences between Prophet and Rasul. In etymology, Prophet is reporter. In terminology, Prophet is a man who free or not a slave, who receives saying from Allah ﷻ and continues it to his humanity, for example Adam, Hud, Yakub, Yunus, Yusuf and many more. In Etymology, Rasul is letter, travel, and messenger. In terminology, Rasul is a man who free or not a slave who receives saying from Allah for himself and he commanded by Allah ﷻ to disseminate it to his humanity, even though they accept or do not. They are Nuh, Musa, Ibrahim, Isa, and Muhammad ﷺ .

### C. Structuralism Genetic

Structural approach named intrinsic approach, which is used to analyze a literary work. If we want to use structural approach, of course, we talk about structure of literary work like *plot, theme, character, style, setting, etc.* In other word, structural approach or objective approach is a research, which gives full attention to literary work as a structure. So, literary work represent as an autonomy structure, which can comprehend as a whole unit with each of its constructor element interrelated. Therefore, to understand its meaning, the literary work has to be studied by its own structure without seeing the outside aspects of it such as ideology, religion, psychology, moral, and social cultural, because the beauty of literature lays in its special language.

Structural comes with its basic principle that focuses on the verbal structure of literary work which consist of three aspects. First, the wholeness means that all of



part of element determines the whole aspects of the work. Second, the transformation means that the continuation of the transformation procedure can probably make the new form. Third, self - regulation means that this approach has an autonomous quality and it does not need the other aspects out the work itself as long as the meaning of it can be understood (Alamsyah, 2002:11). It is, however, a literary work has at least two factors, which are based on. In this case, they build up the work itself that consist of plot, character, theme, setting, style, and point of view. Extrinsic elements concerns of historical background times, the existence of author in a certain society, culture, economic, politic and religious, etc. In clearly, outside of literary work which join to build up.

#### **D. Structure of story**

Structure of the story in the following sub-chapter focuses on character and plot. It does not cover the structural elements in order to meet with the next analysis chapter.

##### **1. Character**

Character is one of the elements of the literary work, which is important in a story. There are two kinds of the character in a story. There are main character and minor character. A main character is character that plays an important role or character that is often focusing on and given some commentary by author. While the

minor character is character that has function as supporting character, play role and give support to the main character.

In other side, Semi's statements about the definition of character trait in his title book *Anatomi Sastra* (1988:37)

“Tokoh cerita biasanya mengemban suatu perwatakan tertentu yang diberi bentuk dan isi oleh pengarang. Perwatakan (karakter) dapat diperoleh dengan memberi gambaran mengenai tindak tanduk, ucapan atau sejalan tidaknya antara yang dikatakan dengan apa yang dilakukan. Sebuah karakter dapat diucapkan secara baik bila penulis mengetahui segala sesuatu mengenai karakter itu. Karakter itu sendiri itu boleh di pahami oleh pengarang melalui pengalaman langsung atau gabungan kedua cara tersebut. Cara bagaimana pengarang mengetahui tentang perwatakan itu tidak terlalu dipersoalkan, yang penting adalah bagaimana perwatakan ditampilkan pengarang lewat karyanya”.

To describe the characters in a story, Tarigan was classifying in some way below:

- a. Physical Description (melukiskan bentuk lahir dari pelakon)
- b. Portrayal of thought stream or of conscious thought (melukiskan jalan pikiran pelakon atau apa yang terlintas dalam pikiran pelakon)
- c. Reaction to events (melukiskan bagaimana reaksi pelakon itu terhadap kejadian-kejadian disekitarnya)
- d. Direct author analysis (pengarang dengan langsung menganalisis watak pelakon)
- e. Discussion of environment (pengarang melukiskan keadaan sekitar pelakon). Misalnya dengan melukiskan keadaan dalam kamar pelakon, pembaca akan mendapatkan kesan apakah pelakon itu jorok, bersih, rajin dan sebagainya.
- f. Reaction of author about/to character (seorang melukiskan bagaimana pandangan-pandangan pelakon lain dalam suatu ccerita terhadap lakon utama itu)
- g. Conversation of other character (pelaku-pelaku lainnya dalam satu cerita memperbincangkan keadaan pelakon utama). dengan demikian dengan secara tidak langsung



pembaca dapat kesan tentang segala sesuatu yang mengenai pelakon utama itu (Lubis, 1960:18 dalam Tarigan, 1993:133)

From the statement above, the writer makes a conclusion that the character in a story can be known deeply through their action, behavior, ideas, or thoughts, in what other say, through physical appearance, and their interact on with other character.

## 2. Plot

Plot is one of elements inside the literary work. Among many other elements in a story, but plot holds them together in building a story. Plot has a quality if it is exiting us, a successful plot must be arrange effectively. In a good plot is always some kind of string and the most effective string in plot structure is causality. Eller (1964:3) State that:

“Plot is not simply action: plot refers the arrangement of the events in the story to what the author tells first, second, third, act. The plot is plan design of the story to prepare the reader for future even the story. In a good plot the conclusion is a logical believable result of receding events”.

Plot can be divid into four (Hawthorn: 1992:94) as follows:

1. Exposition, it that the author introduces characters, scene, time and situation.
2. Rising action, it shows the dramatization for events that complicates the situation (complication) gradually intensifies the conflict.
3. Climax, where the rising action (confliction and conflict) come to the further development and to a moment of crisis.
4. Falling action, the problem or conflict proceeds toward resolution.
5. Solution, where the problem solved.



From the theory, the writer will be explaining how exciting the stories Prophet Yusuf عليه السلام for to human who have think.

### 3. Conflict

In Oxford Advanced Learner's Dictionary, conflict is a situation in which people, groups or countries are involved in a serious disagreement or argument. In human live, the conflicts always appear. No body was clear on it. According to Asis in his thesis,

“Conflict is a mutually destructive relationship of individuals or groups, involving a clash of interests or values. At the group level, conflict is a conscious struggle with others for the same or similar objectives. At the person -to- person, level the conflict may be conscious or unconscious. On an individual level conflict involves a personal in ability to resolve two or more impulses that can not function together at the same time”.

According to the writer, conflict is the problem of human in their life, which has to pass, related to man-by-man and man to Allah ﷻ.

From definitions above, the writer will be reveal and explain the conflict of Prophet Yusuf عليه السلام in his live. The stories will not interesting if there no conflict. Conflict is an important think to make the reader interesting and thinking that story is good to read. “Kamus Istilah Sastra” explains that “Konflik atau tikaian merupakan pertentangan antara dua kekuatan dalam cerita rekaan, drama atau sajak klasik”. Pertentangan ini dapat terjadi diantara para tokoh, antara tokoh dengan masyarakat, antara tokoh dengan lingkungannya, antara tokoh dengan alam, atau antara tokoh dengan dirinya sendiri (Zaidan, 1994:205).



Sometimes, the readers are not interesting to a story because the conflict of story is not interesting too, so the writer concludes that a story, novel or anything is not interesting if its conflict is not good.

According to Rombelayuk, conflict has three groups

1. Person against person; a conflict between a person to another person or a group to another group and it is called external conflict.
2. Person against the environment; a conflict between a person with some external forces, incidents or a condition, physical nature and society and it is called external conflict.
3. Person against himself; a conflict between a person with his or her inward life, feeling, emotion, ideas or thought and it named internal conflict.

Sometimes, author makes a complex and confused conflict. Each character has different conflict. This makes the story or drama is interesting. In this world, each person has conflict because no bodies perfect. Some of them think that his or her conflict makes them very suffering and some of them think that her or his conflict is a good teacher for them. It is up to them how to solve the conflict. If human just think the conflict is a big problem, it means that they just rely on their brain without think that Allah will help His slave. Therefore, the human have to pray to Allah and try to solve their problems or conflict.

## CHAPTER III

### ANALYSIS

#### Structure of the Story

Some aspects build up a story. The whole aspects are the structure of a story. They are character, setting, plot, dialogue, theme, and point of view. However, this thesis deals with character and plot only.

From the explanation above, the writer tries to analyze the character and plot in the story of Prophet Yusuf عليه السلام in Holy Qur'an by Ahmad Zidan and Dina Zidan especially in surah Yusuf and the explanation as follows:

#### A. Profile of the characters

To understand a story's conflict, first we have to know the character of all characters in the story. The characters are:

##### 1. Prophet Yusuf عليه السلام

Prophet Yusuf عليه السلام was born in lofty family. Every one loved him except his stepbrother. They did not like him because his father loved him very much than them. Prophet Yusuf عليه السلام was one of Prophet Yakub's sons. He was very wise, forgiving, patience and a sincere servant. In Alqur'an translated by Zidan and Zidan, (1993:238) Allah ﷻ says

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٥﴾

*(Innahu, min 'ibaadinal mukhlashiin)*

*"...indeed he was one of Our sincere servant."*

Allah ﷻ gave him a high position in the world. He never opposed the command from Allah because he understood that he just a human being and a servant for Him. Nevertheless, his brothers were very different. They had bad attitude. They made some tactics to kill Prophet Yusuf ﷺ. They did not think about the consequence of their crime to him.

In Qur'an translated by Zidan and Zidan (1993: 246), Yusuf's brothers did not believe that the king, al 'Aziz, was Yusuf. They thought that Yusuf died in the last time, so it was impossible to believe if the king is Yusuf.

قَالُوا أَأَنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ  
وَيُضِرَّ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٤٦﴾

*(Qōluu a innaka la anta yuusufu, qōla ana yuusufu wa haadzaa akhii, qōd mannallahu 'alainaa, innahu, mayyattaqi wa yashbir fa innallaha laa yudii 'uu ajral muhsiniin)*

*"They said "You are indeed Joseph, are you not?" He said: "I am Joseph, and this is my brother. GOD indeed has been gracious to us, surely he fears GOD and is patient, GOD does not leave to waste the reward of the doers of good";*

The verse below explains that Prophet Yusuf ﷺ is forgiving He does not think that his brother ever want to kill him. He gives them pardon and then invites them to stay in his palace.

قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٤٧﴾

*(Qōlāa laa tatsriiba 'alaikumul yauma, yaghfirullahu lakum, wahuwa arhamurraahimiin)*

*"He said; "No reproach shall this day be upon you, and GOD will forgive you, He is the Most Merciful of those who have mercy"*

Prophet Yusuf ﷺ forgived his brothers without remembered their fault in the last time. He just thought that his brothers were his family. Nevertheless, in this era the writer sees many conflicts in family and they cannot solve the problem because their have revenge to each other because of their fault in last time.

As a child who was loyal with his family especially his parents, Prophet Yusuf invited them to stay in his palace. This was an honorary for him and his family. In Al Qur'an translated by Zidan and Zidan (1993: 247) Allah ﷻ says;

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٦١﴾

*(Falammaa dakhuluu 'alaa yuusufa aawaa ilaihi abawayhi wa qōladzkhuluu mishra insyaa allahu aaminiin)*

*"So when they entered when they entered before Joseph, he took parents in his arms and said; "If GOD pleases, enter Egypt in safety".*

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۗ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۗ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٦٢﴾

*(Warafa'a abawayhi 'alall 'arsyi wa kharruulahu sujjadan, wa qōla yaa abati hadzaa ta'wiilu ru'yaa minqabluu qadja 'alahaa rabbi haqqan, wa qad ahsana bii idz akhrajani minassijni wajaa a bikumminal badwi minba'di annadza*

*ghasysyaythaamu bayni wa bayna ikhwatii, inna rabbi lathiifullimaa yasyaa', innahu huwal 'aliimulhakiim)*

*"And he raised his parents upon his couch, and they fell down prostrating before him, he said "O my father this is the fulfillment of my vision before, GOD has made it come true. He did indeed grant me His favour when He brought me out of prison, He did indeed grant me His favour when He brought you from the desert after Satan had set discord between me and my brothers. My Lord is Subtle to whom He pleases; surely He is the All-Knowing, the All-Wise"*

In above verses, we can see that how forgiveness he is. He is not angry with his brother although they have bad attitude with him in last time. Beside that, he is very shy. According to Katsir (2007: 340), Ibnu Mas'ud says that if a woman comes to Yusuf, he will cover his face. In addition, other Moslem religious teacher says that Yusuf always used veil to close his face. As a good Moslem, we have to imitate the good behaviors of Prophet Yusuf; moreover, the girls have to imitate this thing.

Beside that, he interpretes a dream and he manages property well. Therefore, because of his skill, he becomes treasuries in Egypt. In Qur'an translated by Zidan and Zidan (1993: 242), it is explained that;

وَقَالَ الْمَلِكُ أَتُونِي بِمَاءٍ اسْتَخْلِصَهُ لِتَفْسِي ۗ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ



*(Wa qaalal maliku 'tuniibihi astakhlisshu linafsi, falamaa kallamahu qaala innakal yaumaladainaa makiimun amiin)*

*"And the king said: "Bring him to me! I shall employ him for myself"; then when he spoke to him the king said: "Surely today you have a firm and secure position with us";*

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٠﴾





As a prophet, Yusuf has a good decline. His father is a son of Ishak and Ishak is Ibrahim's son. Ibrahim is *Al Khalil* of Allah ﷺ. *Al Khalil* means that beloved of Allah. This is the superiority of Ibrahim, and of course, his decline is lofty too.

### b. Interpreter Dream

Yusuf can interpretate a dream. This is superiority is very prominent. Because of this, he becomes a king in Egypt. In Holy Qur'an, translated by Zidan and Zidan, (1993: 242) Allah ﷻ says:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ  
الْمُحْسِنِينَ ﴿٢٤٢﴾

*(Wakadzaalika makkannaa liyuusufa fil ardhi yatabawwa u minhaa haitsuyasyaa' nushibubirahmatinaa mannasyaaa' walaa nudhi'u ajral muhsiniin)*

*"And thus did We firmly establish Ioseph in the land with authority to do therein as he pleased. We bestow Our Mercy upon whoever We please, and We leave not to waste the reward of the righteous".*

In verses below, we can see a prove that Yusuf can interpretate a dream; (*Holy Qur'an, translated by Zidan and Zidan 1993: 239*).

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرْنِي آعِصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرْنِي  
أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٢٣٩﴾

*(Wadakhala ma'ahussijna fatayaan, qaala ahaduhumaaa inniii araaniii a'shiru khamraa, waqaalal akharu inni araaniii ahmilu fauqara'si khubzanta'kuluthhairuminhu, nabbi'naa bita'wiilihi, innaa naraaka minal muhsiniin)*

*"And there entered into the prison with him two youths. One of them said: "I dreamt that I was pressing grapes", and the other said: "I dreamt that I was carrying bread*

on my head, of which the birds were eating; tell us their interpretations, for we see you are of the righteous”,

Prophet Yusuf did not conceited with this lofty. He said thank to Allah because the lofty was very big for him, and could not reward by money or power. He hoped that he would die as a Moslem. Holy Qur'an, translated by Zidan and Zidan (1993: 239)

• رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَأْوِيلُ الْأَحَادِيثِ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ  
أَنْتَ وٰلِيّٓ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّٰلِحِينَ ﴿٢٥٦﴾

*(Rabbi qad aataitani minalmulki wa 'allamtani mintaw'iilil ahaadiits, faathirassamaawaati wal ardhi anta waliyyi fiddunya wal aakhirah tawaffani muslimaa wa alhiqni bishshalihin)*

*"My Lord, You have indeed bestowed upon me an authority and taught me of the interpretation of dreams. You are the Originator of the heavens and earth, You are my Protector in this life and the Hereafter. Let me die as a Muslim, and unite me with the righteous".*

### c. The one of Seven Groups Leader

Yusuf was one of Seven Group Leader that would be protected by Allah. In Katsir's, book (2007: 420) there is *hadits* as follows,

( سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ.  
وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ. وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا  
عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا أَنْفَقَتْ يَمِينُهُ،  
وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ إِيَّيْ أَخَافُ اللَّهَ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا  
فَقَاضَتْ عَيْنَاهُ. )

*(Sab 'atun yudzilluhumullah fii dzillih yaumalaadzilla illa dzilluhu: imaamun 'aadilun wa syaabunnasyaa a fii 'ibadatillah.*



*warajulun qalbuhu mu'allaqu bil masjidi idzaa kharaja minhu hatta ya 'uuda ilaihi. warajulaani tahabba fillahi ijtama'aa 'alaihi watafarraga 'alaihi, warujulun tashadaqa bishadaqatin fa akh faha hatta laa ta'lama syimaaluhu maa anfaqath yamiinuhu, warajulun da'athhum ra atun dzaa tu manshibin wa jamaalin faqaala inna akhafullah, warajulun dzaqarallaha khaalayan fajaa dhat 'ainaahu)*

*"Ada tujuh orang yang akan mendapat naungan Allah pada hari yang tidak ada naungan kecuali naungan-Nya, (mereka itu adalah): Pemimpin (imam) yang adil, pemuda yang hidup (tumbuh) untuk beribadah kepada Allah, orang yang hatinya terpaut dengan masjid, jika keluar darinya pasti kembali kesana lagi, dua orang yang saling mencintai karena Allah ketika berkumpul maupun berpisah, orang yang bersedekah secara diam-diam sehingga tangan kirinya tidak mengetahui apa yang telah disedekahkan oleh tangan kanannya, seorang yang dirayu oleh seorang wanita yang berkedudukan tinggi dan berparas ayu, tetapi ia mengatakan; 'Aku takut kepada Allah', dan seorang yang ingat (berdzikir) kepada Allah (di waktu) sendirian hingga kedua matanya berlinang". (Bukhari dan Muslim)*

In the *hadits*, Rasulullah gives us the characteristics of good human. The writer concludes that if human has good behaviour and appropriates with *Alqur'an and As-Sunnah*, Allah will gurantee the human to be in His Heaven. Allah never reluctant His Promise.

#### **d. Handsome man**

From all prophets in this world, Prophet Yusuf is the second one who has handsome face after Prophet Adam. In some historic mentioned that Allah ﷻ gives Prophet Yusuf a half handsome of all human in this world. ”; Holy Qur'an, translated by Zidan and Zidan (1993: 239)

فَلَمَّا رَأَيْتَهُمْ أَكْبَرْتَهُمْ وَقَطَّعْنَ أَيْدِيَهُمْ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٥١﴾

(Falammaa ra ainahu waqaththa'na aidiyahunna waqulna haasya lillahi maahaadzaa basyaraan inhadzaaa illaa malakunkariim)

"so when they saw him, they were so carried away in admiration for him that cut their hands unknowingly, and they said; "GOD forbid! This can not be human, he must be an honourable angel"

#### e. Hafizh and 'aliim man

Hafizh means a man who can save secrets and can be trusted; we can see in Qur'an translated by Zidan and Zidan (1993:241) below;

يُوسُفُ أَيُّهَا الصِّدِّيقُ

(Yuusufu ayyuhashshiddiqu)

"O truthful Joseph, explain to us,"

According to the writer, if someone says, "explain to us", it means that a person is believable. If the person is unbelievable, we do not ask something to the person. We want to get the truth news, so we have to find someone who can be trust him.

While 'aliim means a man who has knowledge. In this case, Yusuf has knowledge about how to manage property. (Holy Qur'an translated by Zidan and Zidan (1993: 242)

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ أَسْتَخْلِضُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٢﴾

(Wa qalal maliku'tuunibihi astakhlisshu linafsi, falammaa kallamhu qaala innakal yauma ladainaa makiimun amiin)

"And the king said; "Bring him to me! I shall employ him for myself"; then when he spoke to him, the king said; "Surely today you have a firm and secure position with us";).



Therefore, he wanted to be treasurer. This was requested by himself when he was free from the prison and talked to al Aziz. He said that he wanted to be a treasurer.

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿١٠٠﴾

*(Qaalaj 'alnii 'alaa khazaa inil ardhi, inni hafidzun 'aliim)*

*"He said: "Set me in charge of the land's treasuries, and I am a knowledgeable keeper".*

Yusuf proved his saying when he becomes a king in Egypt. He was very wise to his citizenry. When time of scarcity, Yusuf allocated material of food to his citizenry because in that season the field of farmer did not produce food material. It is because there was not rain. Yusuf commanded his soldiers to give his citizenry food material. This citizenry were commanded to come to storehouse of food and asked all they need. Every one received one charge of camel.

## 2. Zulaikha

Ibnu Katsir said in his book (2007:332) that the name of al Aziz's wife is Zulaikha, but the real name of his wife is only known by Allah ﷻ. Al Aziz's wife was a beautiful woman, rich, esteemed, still younger. She was a wife of a king who loved her very much. There are some opinions mention that Zulaikha does not have child, so when Yusuf comes in her life, she will be happy. She cared Yusuf until he grew up and became a handsome man. This is also became her trial. She could not deny her feeling to Yusuf and then she hoped that Yusuf made love with her.

Unfortunately, Yusuf refused her. He thought that the temptation would make their life was broken.

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٢٤﴾

*(Waraa wa dathullati huwafii baytihaa 'annafsihi, wa ghallaqatil abwaaba wa qolat haytalakha, qōla ma'aadzallahi, innahu, rabbi ahsana matswaa, innahu, laayuflihudzdaalimuun)*

*"And the woman of the house he was in began to tempt in him, and closed the doors on them, and she said; "Come take me". He said; "I seek refuge in GOD, He is my Lord Who has given me a good abode, indeed the wrongdoers never prosper"*

Zulaikha tried to tempt Yusuf, but she could not. It is because Yusuf afraid of Allah ﷻ and he tried to go away. Zulaikha did not let Yusuf go and she pulled Yusuf's shirt in front of the door. When the door opened, they were shock and then Zulaikha accused that Yusuf tempted her. Because of the accident, Zulaikha was very shy with her husband and other people, but in the next time Zulaikha asked forgiveness to Allah ﷻ for her sin.

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنِينِ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿١٢٥﴾



*(Qōlamaa khatbukunna idz raawattunna yuusufa 'annafsih, qulnahaasya lillahi maa 'alimnaa 'alaihi minsuu', Qōlam raatul 'azizil aan hash hashalhaqu ana raawattuh, laminashshadiqiin)*

*"The King said (to the women): "What was your intention when you solicited Joseph?" they said: "GOD forbid! We know no evil from him". The governor's wife said: "Now the truth shall come to light, I solicited him, and surely he is a truthful man"*

In the next time, the king realized that Yusuf did not tempt his wife, but his wife tempted Yusuf. The king asked her to repent for her sin to Allah ﷻ, and as good human, she had to repent it.

### 3. al Aziz

Al 'Aziz was a prudent king and he was not jealous. His citizens liked him because he was not arbitrary with them. The real name of al Aziz was Athfir bin Rauhib. He gave his love to Zulaikha without reward, although Zulaikha could not give him a child. Therefore, when Zulaikha made mistake to him, he did not angry. In Qur'an translated by Zidan and Zidan (1993: 238), Allah ﷻ says:

فَلَمَّا رَأَتْهُ قَامِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

*(Falamma ra aaqamiishahu quddaminduburi, qōla innahu minkaidikunna innakaidakunna 'adziim)*

*"So when they saw his shirt torn from the back, he (her husband) said "Indeed it is a guile of you women; surely your guile is great".*

Al Aziz realized that Zulaikha loved Yusuf but he loved Zulaikha very much. Therefore, he did not care about that.

يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ

*(Yusufu a'ridh a'nhaadzaa, wastaghfiri lidzanbik, innaki kunti minal khathi iin)*

*“Joseph, forget this matter, and you woman, ask forgiveness for your sin, surely you are one of the wrongdoers”.*

When al ‘Aziz saw Yusuf’s shirt was torned at his back side, Zulaikha could not solve the problem. In addition, the last, al Azis asked them to do not tell the problem to another.

From the above explanation, the writer concludes that al Aziz is not jealousy because of the incident. He is not angry with his wife, he just says to his wife to ask forgiveness to Allah ﷻ because of her guile. In his utterance *“Joseph, forget this matter”* means that he does not make this problem to be more complex, but he wants to forget it in stead.

#### **4. Prophet Yakub ﷺ**

Prophet Yakub was the father of Prophet Yusufﷺ .Yakub itself was a son of Prophet Ishaqﷺ . In addition, if the writer looks for his decline, the writer makes a conclusion that Prophet Yusuf ﷺ is the family of Prophet Ibrahimﷺ .

Prophet Yakub ﷺ loved Yusuf and Bunyamin very much. This attitude made his other sons was jealous for Yusuf and Bunyamin. They wanted to bring misfortune to Yusuf. When Prophet Yusuf ﷺ told to his father about his dream that all stars and moon coming to him, Prophet Yakub ﷺ forbid him to tell his brothers about the dream. His father worried his son (Yusuf) will be destred by his brothers. In Qur’an translated by Zidan and Zidan, (1993:236) Allahﷻ says;



قَالَ يَبْنِي لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ

مُتَّبِعٌ

(Qõla yaa bunayya laataqshush ru 'yaaka 'alaa ikhwatika fayakiiduu laka kaidaa, innasysyaithaana lil insaani 'aduwwummubiin)

"He said "My son, do not relate your vision to your brothers, lest they devise against you, surely Satan is an evident enemy of mankind".

In the above verse, Prophet Yakub was afraid if his other sons hurted Yusuf because the dream meant that one day Yusuf would be a king. His parents and his brothers would be submissive him. He was afraid if they knew about it; they would be binder and may kill him.

In his book (1997: 401), Katsir takes a *hadits* of Rasulullah ﷺ

Rasulullah ﷺ said that;

*"Apabila salah seorang di antara kalian melihat suatu hal yang menyenangkan dalam mimpi, maka ceritakanlah hal itu. Dan bila melihat apa yang dibencinya dalam mimpi, maka berbaliklah kesisi yang lain dan meludahlah ke sebelah kiri tiga kali, lalu memohonlah perlindungan kepada Allah dari kejahatannya dan janganlah menceritakannya kepada orang lain, Karena mimpi itu tidak akan membahayakannya".*

In this case Yusuf told his dream to his father, but his father forbid him to tell his dream to his brothers. This condition is different with the meaning of the *hadits* because of the dream will make his brothers are jealous to him.

## 5. Brothers of Prophet Yusuf ﷺ

Katsir (2007:326) said that the total members of Prophet Yusuf's brother are eleven, but no one knows their names because no *hadits* can be a reference for this matter. Actually, some *hadits* that come from *Ahli Kitab* tell about their name but it could not be responsibility because the *hadits* come from them so it was unbelievable. To understand the character of the brothers of Yusuf, we can see the verse below;

﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّابِقِينَ﴾

*(Laqad kaana fii yuusufa wa ikhwatihi, aayaatullissaailiin)*

*"Surely, in Joseph and his brothers there are Signs for people who enquire"*

In that verse Allah ﷻ says to human being to think about what the meaning of conflict between Yusuf and his brothers. Because, in that story, many things to be referral for life. The characters of Prophet Yusuf ﷻ and his brothers become a lesson for human being.

﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنْنَا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ﴾

*(Idz qaahu layusufa wa akhuuhu ahabbu ilaaa abinaa minna wa nahnu 'ushbatun inna abaanaa lafii dhalaalimmubiin)*

*"When they said, "Joseph and his brother are more beloved to our father than us although we are group. Indeed our father is clearly deluded."*

When Yusuf brothers thought that their father loved Yusuf very much than them, they swore that it was something wrong because Yusuf and Bunyamin just two weak mens while they were strong men. Therefore, they were jealous. In Qur'an translated by Zidan and Zidan (1993: 236) Allah ﷻ



أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ



*(IQ tuluu yuusufa awith rahuuhu ardhayyakhlakum wajhu abiikum wa takuumuu minba'dihi qaumashshalihiin)*

*"Kill Joseph, or cast him away into some land, so that your father's regard may be for you only, and thereafter you can become righteous people."*

In Qur'an translated by Zidan and Zidan (1993: 236), Yusuf's brothers wanted to kill him. They thought that if Yusuf die, their father would love them more then when Yusuf alived. This was a criminal action in that era. Nevertheless, one of them did not agree if Yusuf killed. He just wanted to cast him into the bottom of the well.

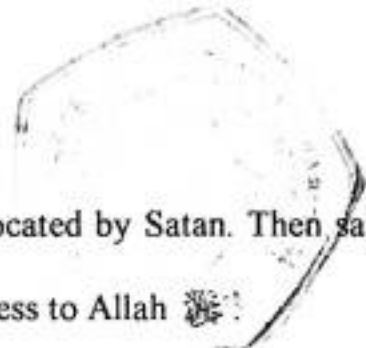
قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوَاهُ فِي غَيْبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ

فَاعِلِينَ

*(Qaala qaaailumminhum laa taq tuluu yuusufa wa al qahu fi ghayaabatiljubbi yal taqithhu ba'du sayyarati inkuntum faa'iliin)*

*"One of them said, "Do not kill Joseph, but cast him into the bottom of the well, and he will be pickup by some passing caravan, if you must do something".*

From the verses, the writer assumes that Allah ﷻ wants to explain the advice and wisdom of characteristics of Yusuf's brother. His brothers have a bad temper to him. They were jealous because their father did not fair about his love to his sons. They wanted cast him to well, even to kill him. Nevethelless one of them did not agree if Yusuf was killed. He only wanted to cast him to well and he hoped passing caravan



would pick Yusuf up. They did not realize that they were provoked by Satan. Then they said that if they succeeded with their plan, they would ask forgiveness to Allah ﷻ:

Yusuf was casted into the bottom of the well. They came back to the home and said, "A wolf ate Yusuf. They were lying to their father. Ya'kub did not believe them but they tried to make him believe. This character identifies that they are hypocrite men.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَنصِحُونَ ﴿٤٥﴾

*(Qaaluu yaaa abaanaa maalaka laa ta'mangna 'alaa yuusufa wa innaalahu lanashihun)*

*"They said; "Our father, why do you not trust us with Joseph, we are sincere for his well-being?"*

His sons have bad characters. For the sake of love, they were willing to lie to their father. That is not a good way to get something. There are not rule, which is permit that way. Yusuf's brothers permit anything to get their father's love.

In Qur'an translated by Zidan and Zidan (1993: 236), Yusuf's brothers tried to make their father believe to them and said that they would care Yusuf.

أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعِ وَيَلْعَبْ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٤٦﴾

*(Arsilhu ma'anaa ghadayyarta'wayal'ab wainmaalahu lahafidzuun)*

*"Let him come with us tomorrow, so that he may frolic and play, we look after him".*

They always lie to their father and for convincing him, they swear by themselves. They sure, that they would care Yusuf and wolf could not touch him. If Yusuf pounced by wolf, they become useless men.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ ﴿٦١﴾

(Qaalu la in akalahudzdzi 'bu wa nahmu 'ushbatun innaaa idzaallakhaasiruun)

"They said, "If the wolf were to eat him, while we are a group, then surely we should be useless people".

After succed to persuade their father, they brought Yusuf to herdsman field. Then they casted Yusuf to well. Then they smeared Yusuf's shirt with wolf's blood, but one thing forgot by them that they did not torn that shirt, so their father did not believe them.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۗ فَصَبْرٌ حَمِيلٌ ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿٦٢﴾

(Wajaaa uu 'alaa qamiishihi bidaminkdzib, qalaa balsawwalath lakum anfusakum amraa, fashabrunjamiil, wallahulmusta'aanu 'alaamaa tashifiun)

"And, they brought his shirt stained with fake blood. He said, "However your evil souls have tempted you to do something. But good patience GOD is the succour for me from what you are describing".

At their home, after they cast Yusuf, they come to their father with cried and said;

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۗ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٦٣﴾

(Qaalu yaaa abaanaaa innaa dzahabnaa nastabiquu wataraknaa yuusufa 'indamataa 'inaa fa akalahudzdzi' ib, wa maaa anta bimu 'minillanaa walau kunnaa shadiqiin)

" they said ; 'Our father, we went running races and left Joseph behind with our belongings, so that wolf came and ate him, but you will not believe us, even though we tell you the truth."

This is an exertion of them, with softness to make their father believe them, they said that “We know that you (Yakub) do not believe us in this condition (they are honest), you think that we lie to you about Yusuf. Moreover, you accuse us in that things, you worry about this matter (Yusuf will eat by wolf) and then you right that a wolf ate Yusuf. We understand why you do not trust us on this, and actually, we do not think about that.”

As long time Yusuf was throwed, in a time of scarcity they went to Egypt for asking some foods. They looked at the king who holded the power in that country. The king accused them as the thief. They were angry and said if the king found the baggage that lost in one of their bag, please took over the accused man. Therefore, the solder of the king checked it and found baggage in bag of Bunyamin.

In Qur'an translated by Zidan and Zidan (1993: 244), they said;

• قَالُوا إِن يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَهُ مِن قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ  
 أَنْتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٥٥﴾

*(Qaaluun iyyasriq faqad saraq akhullahu minkabl, fa asarrahaa yuusufa fi nafsih, walam yubdihaa lahum, qaala antum syarrummakaanaa, wallahu a'lamu bimaa tashifuun)*

*“They said; “If he steals, his brother did steal before”. However, Joseph kept it secret in his heart and did not disclose it to them, he thought, “You are in a more evil state, and GOD is well aware of what you ascribe”*

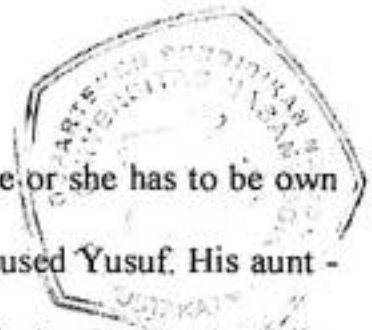
When they saw, the baggage found in bag of Bunyamin, they said to the al “Aziz (Prophet Yusuf) that they were not same as Bunyamin. If Bunyamin steal, he same as his brother, that is Yusuf.

The meaning of *"his brother did steal before"* is in the last time Yusuf stolen something, so they did not surprise if Bunyamin became a thief. For this story, Katsir in his book tell the true story. He said that

*"Muhammad bin Ishaq meriwayatkan dari 'Abdullah bin Abi Najih, dari Mujahid, ia berkata: "Musibah pertama yang menimpa Yusuf, menurut apa yang sampai padaku, adalah bahwa bibinya binti Ishaq adalah anak sulung Ishaq dan dia memiliki "sabuk" Ishaq. Mereka mewarisinya dengan cara bahwa siapa yang tertua, itulah yang berhak memilikinya. Siapa diantara pewaris yang menguasai "sabuk" itu yang dapat menyembunyikannya, maka ia memiliki tangga yang tidak dapat disaingi oleh orang lain, ia dapat berbuat apa saja yang ia inginkan. Setelah Yusuf lahir, oleh Ya'kub diserahkan kepada sang bibi untuk mengasuhnya.*

*Dengan demikian ia adalah milik sang bibi dan milik Ya'kub juga, sehingga sang bibi sangat mencintai Yusuf melebihi cintanya kepada (saudara-saudaranya) yang lain. Setelah ia besar dan berusia beberapa tahun, Ya'kub amat rindu kepada anaknya, kemudian mendatangi sang bibi dan mengatakan: "Wahai saudariku, serahkanlah Yusuf kepadaku, demi Allah aku tidak tahan berpisah darinya walau sekejap pun". "Dia menjawab: "Demi Allah, aku tidak akan membiarkannya untukmu. Biarkanlah dia beberapa hari di rumahku, supaya aku dapat melihatnya, dapat tenang dan terhibur olehnya", atau ucapan yang semakna dengan itu. Setelah Ya'kub keluar dari rumahnya, sang bibi pergi menuju ke tempat "sabuk" Ishaq dan diikatkan kepada Yusuf di bawah pakaiannya. Kemudian dia berkata: "Aku kehilangan "sabuk" Ishaq ,carilah siapa yang mengambilnya dan siapa yang mendapatkannya!" Dia memohon, lalu berkata kepada segenap keluarga: "Carilah!" Mereka menemukannya pada Yusuf. Sang bibi berkata: "Demi Allah, dia bagiku adalah tangga yang dapat aku gunakan sebagaimana keinginanku". Kemudian Ya'kub mendatangnya, dan sang bibi menceritakan peristiwa yang terjadi itu. Ya'kub berkata kepadanya: "Kamu berhak kepadanya, kalau ia melakukannya, maka dia adalah tangga bagimu, aku tidak adapat berbuat apa-apa selain itu". Maka sang bibi pun menahan Yusuf di rumahnya, dan Ya'kub tidak dapat memintanya kembali sampai sang bibi meninggal".*





This is a rule at that time. If someone have a mistake, he or she has to be own from where he or she made mistake. In the story, his aunt accused Yusuf. His aunt - accused Yusuf that he steals her *sabuk*, so Yusuf has to stay in her house. Actually, Yusuf does not steal the *sabuk*, but his brothers believe that the story is true. This historic become the reason why they accuse and assume that Bunyamin is the same as Yusuf.

Since his sons threw Yusuf and he did not know about condition of Yusuf, Ya'kub always cried and made his eyes was white and blind. He could not say anything and restrained his angry to his sons.

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ وَابْتِضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿١٢٥﴾

*(Watawwallaa 'anhum wa qaala yaaa asafaa 'alaa yusuufa wabyadhdhath 'ainaa hu minal hudzni fahua kadziim)*

*"And, he left them and said; "How I sorrow for Joseph", and his eyes turned white from gieving as he suppressed his anger;"*

In Qur'an translated by Zidan and Zidan (1993: 245), it is explained that Yakub's sons did the second mistake to him:

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۗ وَعَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۗ إِنَّهُ هُوَ

الْعَلِيمُ الْحَكِيمُ ﴿١٢٦﴾

*(Qaalaa balsawwalath lakum anfusakum amraa, fashabrunjamiil, 'asallahu ayya'tiyanibihim jamii'aa, innahu huwal'alimulhakiim)*

*"Jacob said "No but your souls tempted you in some way, but patience is better! Maybe GOD will bring them all back to me, GOD is All-Knowing, All-Wise"*

This was the second mistake that Yusuf's brothers did to their father. The king endured his son, Bunyamin. He thought that, he had lost his son again. Last time he had lost Yusuf and now he lost Bunyamin. In facing this problem, he has to be patient, therefore Ya'kub just say "GOD is All-Knowing, All-Wise" and he pray to Allah "I hope Allah will bring them (Yusuf and Bunyamin) all back to me".

Actually, if they saw the condition of their father, they felt poor. They knew that they did a big sin to their father.

قَالُوا تَاللّٰهِ تَفْتُوْا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ﴿٢٥﴾

*(Qaahu tallahi taftauu tadzkuru yuusufa hattaa takuuna haradhan autakuuna minal halikiin)*

*"They said; "By GOD, you will not cease to remember Joseph, until you you're your health, or until you perish";*

In that verse, Yusuf's brothers were sad when they saw their father. They regret their mistake. As his sons, they would help their father. Finally, they came back to the Egypt to get Bunyamin and brought him back to home. Nevertheless, they met with Yusuf, which is al 'Aziz.

## B. Plot

The story of Prophet Yusuf عليه السلام uses progress point of view. The first Allah explains that this story is the best story and it has much wisdom for human who use their brain. In understand the point of view of this story, we can see in Qur'an translated by Zidan and Zidan, (1993: 235)

الرَّ تِلْكَ ءَايٰتُ الْكِتٰبِ الْمُبِيْنِ ﴿١﴾

*(Alif Laam Raa, tilka aayatul kitabil mubiin)*

*"Alif (A) - Lâam (L)-, Râ(R), from these is the verses of the Clear Book"*

In the first sentence, Allah does not explain the meaning *Alif, Laam* and *Ra*. This is one of the miracles of Holy Qur'an, no body knows it, even Rasulullah. Therefore, no body can say that Muhammad makes the Holy Qur'an. If Muhammad writes the Holy Qur'an, may be in this time the Holy Qur'an is not original again. The reader will not get reward if read it, because it just words of human being. Therefore, no reason for people to do not understand about Holy Qur'an, that many verse and *hadist* explains that.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١٠١﴾

*(Innaaa anzalnaahu aa nan 'arabiyyallangallakum ta'qiluum)*

*"We have revealed it an Arabic Qur'an that you may understand."*

It means that Arabic is the great language, clearest, have capacious and appropriate to convey the purpose of soul. Because of that, this is a *Lofty Kitab* (Qur'an), revealed in lofty language, to lofty Mesenger (Muhammad), and revealed by lofty angel (Jibril), revealed in lofty moon that is *Ramadhan*.

لَمْ يَنْقُصْ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ

لَمِنَ الْغَافِلِينَ ﴿١٠٢﴾

*(Nahmu naqushshu 'alaika ahsanal qashashi bimaaa auhainaaa ilaika haadzaal qur aana wa inkunta minqablihi laminal ghafiliin)*

*"We narrate to you the best of narratives, which We revealed to you in this the Qur'an, yet before this you were certainly unaware."*



Allah ﷻ says that this story is the best narrative. Many people before never hear this story. Therefore, this is peculiarity for all Moslem because they are the best humanity.

### Sequence of the plot

Now, the sequences of this plot are;

#### 1. Exposition

In the Holy Qur'an, translated by Zidan and Zidan (1993: 235) until the end; there is no introduction about the characters, point of view, time and other condition. Allah immediately tells to Muhammad from the beginning of Yusuf's life. After said;

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ

لَمِنَ الْغَافِلِينَ ﴿٢٣٥﴾

*(Nahnu naqushshu 'alaika ahsanal qashashi bimaaa auhainaaa ilaika haadzaal qur aana wa inkunta minqablihi laminal ghafiliin)*

*"We narrate to you the best of narratives which We revealed to you in this the Qur'an, yet before this you were certainly unaware"*

This is a special guarantee from Allah ﷻ . No body in this world heard this story before you. The story of Prophet Yusuf only explains in the Holy Qur'an. Maybe, in the Bible any story of Prophet Yusuf but it does not clear. In addition, the coming of Al Qur'an completes the laws and story in other book like bible. Therefore, there is no reference, except Al Qur'an, that is used by people in this time.

### 3. Climax

The climax happens when Yusuf lived in empire of al Aziz. When Yusuf was living in the palace, he got a big temptation. He was a young man, while his foster mother was still young too.

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ، وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ  
اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٢٤﴾

*(Wa raa wa dathullati hua fii baitihaa 'annafsihi, wa ghallaqatil abwaaba wa qaalathaitalaka, qaala ma'aadzallahi, innahu, rabbi ahsana matswaa, innahu, laayuflihudzalimuun)*

*"And the woman of the house he was in began to tempt him, and closed the doors on them, and she said, "Come take me". He said; "I seek refuge in GOD, He is my Lord Who has given me a good abode, indeed the wrongdoers never prosper".*

After the incident, it was scattered in whole of empire. Zulaikha did not endure by the issue. She tried to think how to muffle this issue. The first way was she invited the all Nobel women to her palace. She served them by a sharp knife to slice the fruits. At the end, she asked Yusuf to come out from the behind of *hijab*. When Yusuf came out, the women did not realize that their finger was bleed. They were spellbound to Yusuf, because he was very handsome. When they realized, they did not blame Zulaikha because they thought if they have been in that situation, might be they have been made the same thing.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِّي فِيهِ وَلَقَدْ رَوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا  
ءَامُرُهُ لَيَكُونَنَّ وَلِيكُونَا مِنَ الصَّغِيرِينَ ﴿١٢٥﴾

*(Qaalatfadzaa likunalladzi lumtmani fiihi, walaqad rawadattuhu 'annafsihi fasta'sham, walaillam yaf'al maaa amuruhu layusjananna walayakuunamminashshadiiqin)*

*"She said: "This is he for whom you blame me and I already solicited him, but he resisted, unless he does what I order him, he shall be imprisoned, and be one of the abject";*

The second way was Yusuf had to be imprisoned. If Yusuf was imprisoned, Zulaikha did not see him again. The people would forget him and automatically the issue would be forgotten too.

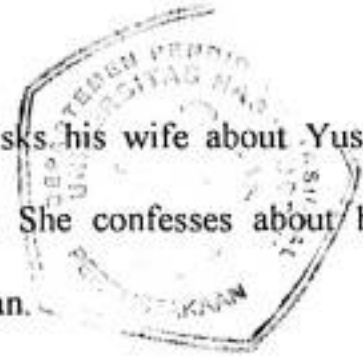
#### 4. Falling action

The falling action of this story is when Yusuf come out from prison and his name is clearly, because he does not guilty. In Qur'an translated by Zidan and Zidan, (1993: 241) Allah ﷻ gives explanation about this.

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُنَّ يُوسُفَ عَن نَّفْسِهِ ۗ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ ۗ قَالَتْ  
أَمْرَأْتُ الْعَزِيزِ أَتَنَ حَصْحَصَ الْحَقُّ أَنَا رَأَوْتُهُ عَن نَّفْسِهِ ۗ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٢٤١﴾

*(Qaala maa khatbukunna idz raawadattunna yuusufa 'annafsihi, qulna haasyalillahi maa 'alimnaa 'alaihi minsuu', qaalatim ra atul 'azizil aana hash hashal haqqu ana raawattuhu, 'annafsihi, wa innahu, laminashshadiiqin)*

*"The king said (to the women): "What was your intention when you solicited Joseph?" They said: "GOD forbid! We know no evil from him". The governor's wife said: "Now the truth shall come to light, I solicited him, and surely he is a truthful man."*



Before Yusuf get out from the prison, the king asks his wife about Yusuf. Zulaikha cannot blame again from the real condition. She confesses about her temptation to Yusuf. She explains that Yusuf is a truthful man.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٢٤﴾

*(Dzaalika liya'lama anni lam akhunhu bil ghaibi wa annallaha laayahdi kaidal khaaainiin)*

*"This he should know that I did not betray him in his absence, and GOD guides not the guile of the treacherous."*

Zulaikha gives her explanation because she wants her husband forget the problem. She still loves her husband and does not betray him. Then she said they (Zulaikha and Yusuf) did not make a big interdict like *zina*. She hopes her husband and Allah ﷻ forgive her sin.

﴿ وَمَا أُبْرِيءُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾

*(Wamaaa u barri u nafsii, innannafsa la amaa ratunbissuwaa I illaa maa rahima rabbi, inna rabbi ghafuururrahiim)*

*"Yet I do not claim myself to be innocent, indeed the baser self incites to evil, unless my Lord bestows His Mercy, surely my Lord is All-Forgiving, All-Merciful".*

She realizes that Allah does not like a swindle of betray. She said, "I'm not clear from this matter, because carnal desire always whispered, so I had tempt him"

## 5. Solution

The solution is happened when Yusuf assembles with his families that are his parents and his brothers.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٥٠﴾

*(Falammaa dakhahu 'alaa yuusufa aawaaailaihi abawaihi waqaaldkhuluu mishra insyaa allahu aaminiin)*

*“So when they entered before Joseph, he took his parents in his arms and said; “If GOD pleases, enter Egypt in safety”*

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۗ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۗ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٥١﴾

*“And he raised his parents upon his couch, and they fell down prostrating before him, he said; “O my father this is the fulfillment of my vision before, GOD has made it come true. He did indeed grant me His favour when He brought me out of prison, and He did indeed grant me His favour when He brought you from the desert after Satan had set discord between me and my brothers. My Lord is Subtle to whom He pleases; surely He is the All-Knowing, the All-Wise-“*

Yusuf gives expression to his happiness. He is happy because he can assemble with his family again. They separated by place and time for a long time. Some interpreter said that they separated for 40 years.

### **C. Conflict**

In story of Prophet Yusuf, there are two main conflicts. The first conflict is Yusuf and his brothers, and the second conflict is Yusuf and Zulaikha. Actually, the writer tries to explain the conflicts in many aspects. Then she will explain the conflict according to the theory.



## 1. Yusuf and his brothers

In this story, the conflict is begun when brothers of Yusuf was jealous with him. They want to kill him because they thought that their father was not fear about love. At the time, Yusuf was still child and his brothers were adult. Therefore, he cannot be contrary to them. In verse below, the writer does not find indication about resistance of his self, Allah just says to him that he will tell them when they forget to him. Holy Qur'an translated by Zidan and Zidan (1993: 237)

فَلَمَّا ذَهَبُوا بِهٖ وَأَجْمَعُوا أَن يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿٢٣٧﴾

*(Falammaa dzahabuubihi wa ajma'uu ayyaj'aluhu fi ghayaabatiljubbi, wa au hainaaa ilaihi latunabbiannahum biamrihim haadzaa wahum layasy 'uruun)*

*"So when they had departed with him, and were of one mind that they cast him into the bottom of the well, We inspired him (Joseph): "You shall tell them of this their doing, while they do not perceive you",*

In this era, many people are having conflict in their life, sometimes they can solve, and sometimes they could not. Many problems have many solutions. In this verse, Allah wants to tell the human being how to solve problem like that. The people have to use their mind and heart. Our mind is used to analyse the problem and our heart feels it.

From the above verse, the writer assumes that Yusuf used this method. He did not revenge with his brothers because he thought that the way to solve his problem was not used severity even though he could. He always feels love to his brothers



because they have the same father. Although he does not angry with them, there is something happens in Yusuf's soul. It means that Yusuf has conflict with himself. This thing called person against himself; a conflict between a person with his or her inward life, feeling, emotion, ideas or thought and it usually called internal conflict. In Holy Qur'an translated by Zidan and Zidan (1993: 244), Yusuf is concealing his annoyance to his brothers, and said, "You are in a more evil state, and GOD is well aware of what you ascribe"

﴿ قَالُوا إِن يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَهُ مِن قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴾

*(Qaaluun iyyasriq faqad saraq akhullahu minkabl, fa asarrahaa yuusufa fi nafsih, walam yubdihaa lahum, qaala antum syarrummakaanaa, wallahu a'lamu bima tashifuun)*

*"They said; "If he steals, his brother did steal before". However, Joseph kept it secret in his heart and did not disclose it to them, he thought, "You are in a more evil state, and GOD is well aware of what you ascribe"*

Actually, he is angry to his brothers but he restrains his feel to them. About angry, Aziz in his book "Bagaimana mengendalikan emosi?" he wrote some *hadits* about angry. Aziz's book (2007: 23) Rasulullah says;

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَزَّ وَجَلَّ عَلَى رُءُوسِ  
الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيِّرَهُ مِنَ الْحُورِ الْعِينِ مَا يَشَاءُ

*(mankadzama ghaizan wahuwa qaadirun ayyunaffadzahu da'ahullah 'azza wajalla 'ala ruwusil khalaa iqi yaumal qiyaamati hatta yukhayyirahu minal huril 'iinimaa yasyaa')*

*"Barang siapa yang dapat menahan marah padahal ia mampu melakukannya, maka Allah Azza wa Jalla akan memanggilnya*



*di hadapan para pemimpin makhluk pada hari kiamat nanti, lalu ia disuruh untuk memilih bidadari-bidadari cantik yang ia suka.”(HR. Abu Dawud)*

Another hadiths in same book, Rasulullah ﷺ explains, “Angry was come from Satan and Satan created by fire and then fire is extinguished by water, so if you angry, you have to getting *wudhu*”. Prophet Yusuf did this theory. He does not angry with them, eventhough he does anything for them. He was a king in Egypt no body can hamper him. However, because of his love to them he did not.

Islam is the perfect religion and comprehensive. No one problem in this world which not arranged by Islam, so be proud and happy if you are Moslem.

## **2. Yusuf and Zulaikha**

The first human in this world that created by Allah ﷻ is a man (Adam). As long as his life in heaven, he was lonely and then Allah ﷻ created a woman (Hawa). Therefore, the woman was created is only for a man. Now, the writer sees any deviation from this case. Many people were love with same genre like woman loves woman; man loves man too and for this matter named *lesbian* and *homoseksual*.

When Yusuf tempted by Zulaikha, it is a normal case. Nevertheless, the problem is Zulaikha was married and Yusuf adopted as her son, beside that it is not proper because the normal thing is the man is tempted the woman not the vice verse

From that case, Zulaikha has two problems with her or in the other word is named internal conflict. Firstly, she is in hasty to express her love to Yusuf. It means that Zulaikha does not restrain her feel to Yusuf. She should not to express it because

she is Yusuf's mother in that time. In Holy Qur'an surah Al Anbiyaa verse 37 translated by Zidan and Zidan, (1993:239), Allah ﷻ says that;

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

*(Khuliqalinsaamu min'ajali, saauriikum aayaati falaa tasta'jluun)*

*"Mankind was created of haste, surely I will show you My Signs, so do not demand that I make haste."*

In that verse, Allah ﷻ creates the human being in haste. If we look at the problem of Zulaikha, we can say that Zulaikha's love is normal. However, the other thing, the human beings have to know that Allah gives them sudden inspiration to think the good thing or bad thing. Therefore, there is no reason to say, *"This is a fate"*. In surah Al Israa verse 11, Allah ﷻ clarifies that the human being is in hasty.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

*(Wayad'ul insaamu bisysyarri du'aa ahu, bilkhaiir, wakaanal insaamu 'ajulaa)*

*"And Mankind invokes evil as he ought to invoke good, and mankind is ever hasty."*

The human in this verse has two meanings, the first is human being and the second is Adam, the father of human beings. The meaning of this verse is surely Adam was created in hasty as his habit, so when Adam have this habit, automatically his decline is in hasty too. Moreover, the second verse Allah only wants to clarify that human being is in hasty.

The second problem of Zulaikha is angriness. She was angry very much to Yusuf because he did not respon her love. In Holy Qur'an translated by Zidan and Zidan (1993: 238) Zulaikha said

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ  
سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿١٧﴾

*(Watabaqalbaaba waqaddath qamiishahu minduburin wa al fayaa sayyidahaa ladalbaab, qaalathmaa jadzaa u man araada bi ahlika suu an illaa ayyusjana au 'adzaabun aliim)*

*“So they raced towards the door and she tore his shirt from the back. They encountered her husband at the door, she said; “What is the punishment for one who intends evil towards your wife, either imprisonment or a painful chastisement?”*

Because of the anger, she wants that Yusuf imprisoned by her husband. She did not get what she wants that is Yusuf. When she was angry, she thought that she made a protection for herself. In his book, Aziz (2007:17) says that;

“Ketika marah memuncak, terjadi gejala yang menimbulkan raut muka merah, hati berdebar-debar, jantung berdetak kencang, nafas terengah-engah dan bertambahnya dorongan untuk melakukan kekuatan fisik.

Disamping itu, emosi juga dapat melemahkan daya fikir, kemampuan untuk mengoptimalkan fungsi akal, dan mendorong seseorang untuk mengungkapkan perkataan emosi dengan langsung dan spontan.”

Zulaikha was spontaneities said to her husband that Yusuf imprisoned or punishment. She did not think that she loved Yusuf because she wanted to save herself from her husband.

Another conflict in Zulaikha is person against person. According to the writer, person against person in Zulaikha is Yusuf and she. In this case, Zulaikha had problem with Yusuf because he refused her love. This made Zulaikha disappointed and hated Yusuf.

Beside that, Zulaikha had external conflict. When the issue spread in Egypt, Zulaikha suppressed or stress. She thought that everyone hated her and thought that Zulaikha committed treason to her husband. She realized that she was in big trouble if she did not do anything. In Holy Qur'an translated by Zidan and Zidan (1993: 239), it is mentioned that Zulaikha made a party and she invited the governors' wives.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ  
 أَخْرِجْ عَلَيْنَٰهُ فَلَمَّا رَأَيْنَهُ أَكْبَرْتَهُ فَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ

كَرِيمٌ ﴿٢٣٩﴾

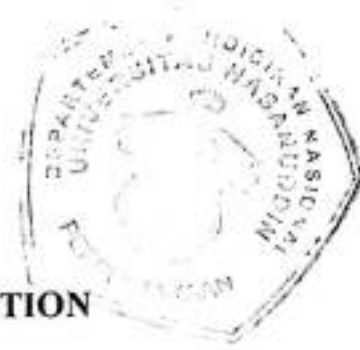
*(Falammaa sami'at bimakrihinna arsalath ilaihinna wa a'atadathlahunna muttaka  
 aa wa aatatkulla waa hidatimminhunna sikkinawwaqaalati akhruj 'alaihinna  
 falammaa ra aihu akbarnahu waqatta'na aidiihunna waqulna hasyaalillaahi  
 maahaadzaa basyaran inhadzaaa illaamalakunkariim)*

*"So when she heard of their sly talk, she sent for them and prepared a banquet for them, she gave each one of them a knife and she said: "Come forth Joseph before them", so when they saw him, they were so carried away in admiration for him that they cut their hands unknowingly, and they said: "GOD forbid! This cannot be human, he must be an honourable angel".*

According to the writer, this is good idea to muffle the issue. When they saw Yusuf, they could not say anything; expect "GOD forbid! This cannot be human; he must be a honourable angel". *Subhanallah, He is the best creator.*

## CHAPTER IV

### CONCLUSION AND SUGGESTION



#### A. Conclusion

After analyzing the story of Prophet Yusuf عليه السلام, the writer gives some conclusion about this story. Firstly, Prophet Yusuf عليه السلام has some superiorities. He has good superiority. He gets the superiority as the glory from Allah ﷻ and it is not easy to get. He has to consent his egoist and be patient to face his problems. As a prophet, Yusuf has to manage or control his problem, although Allah ﷻ never let him to solve his problem alone.

Secondly, Prophet Yusuf عليه السلام has the leadership quality as a king. As a king, Prophet Yusuf عليه السلام is wise and equitable. He manages his empire and state safely. No bodies complain about his leadership. He can reach the all people who live in his state. We can see it when his brothers come to him. His brothers come from far region and they do not know who the king is, but as a leader in that state, he has to give them food.

Finally, the action of Prophet Yusuf عليه السلام in facing a slander woman. As a young man, Yusuf can avoid the slander. He can do it because he was afraid to Allah ﷻ. Beside that, the woman is the king's wife. It is no reason for Yusuf to accept that woman (Zulaikha). Not all men can control their feel. However, in this story, Prophet Yusuf عليه السلام can do it because Allah ﷻ keeps him from sin.

In addition, the last comment from the writer is that all things happened to the human being must be magical power and they do not realize it. Like Zulaikha, she

loves Yusuf, but she cannot because Allah ﷻ did not. Many plans created but sometimes they cannot achieve that. The human being just a planner and Allah ﷻ is determiner as wise word said; "Man proposes but God disposes". Do not think that the obstacle is hostility of Allah ﷻ to you, but think that it is love or warning from Allah ﷻ. If your life is very hard, thanks be to Allah ﷻ because He still loves you. Nevertheless, the other way if your life is very easy without obstacle, ask your self, is Allah ﷻ willing you be fine or does not care about you. May be the writer describes that if someone makes mistake and the other reprimand, it means that man cares you. Nevertheless, if you make mistake and nobody reprimand, it means that nobody loves and cares you.

## **B. Suggestion**

After analyze the story of Prophet Yusuf ﷺ the writer hopes that this thesis will add knowledge for all people. In Holy Qur'an, there are many information, so read and analyze it until the end.

Al Qur'an is the best *Kitab*, no doubt about it. Surely, Allah ﷻ gives us guarantee with the heaven if you learn and understand it.



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