

# QURANIC STORIES IN INTRODUCING MESSAGES AND VALUES: AN ANALYSIS ON THE STORY OF PROPHET YUSUF A.S.

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## Abstract

*Stories or narratives are among the unique styles used in the Qur'an which can be found in a variety of ways such as by using dramatic dialogue or characterization. They are not limited to one kind of narrative but many, for example accounts on the Prophets, people in the past and events occurred during the time of the Prophet Muhammad PBUH. Furthermore, the Qur'an present them with message and values as well as lesson and a reminder to its readers. The story of Prophet Yusuf A.S. is the only story narrated specifically by the Qur'an in one single surah, accommodates with beautiful and artistic style used in the surah with numbers of message and reminder to be pointed out. Hence, this article attempts to discuss and examine on how the Qur'an uses stories in introducing message and values by focusing on story of Prophet Yusuf A.S in surah Yusuf.*

**Keywords:** Prophet Yusuf, Qur'an, stories, values, message.

## Introduction

Al-Qur'an, a divine and sacred scripture owned by Muslim which was revealed to the Prophet Muhammad PBUH over 1400 years ago is presented to its readers not only one but a variety of approaches in delivering its contents and messages such as similes or parables, oath or *qasam* and passages with *Qul* (say). Hence, one of its unique approaches is using stories and narratives, as stated in the Qur'an:

“We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an before this, thou too was among those who knew it not” (al-Qur'an, 12:3). “There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it – a detailed exposition of all things, and a guide and a mercy to any such a believe” (al-Qur'an, 12:11).

Also mention in other *surah*:

“We relate to thee their story in truth; they were youths who believed in their Lord, and We advanced them guidance” (al-Qur'an, 18:13).

“All that relate to thee of the stories of the messengers, with it We make firm thy heart, in them there cometh to thee Truth, as well as an exhortation and a message of remembrance to those who believe” (al-Qur'an, 11:12).

In Arabic term, narrative, story or tale is used as '*al-qissa*', the plural being '*qisas*', derived from the verb *qassa*, which means narrating or relating.<sup>1</sup> Therefore, the word narrative of '*qissa*' or '*qasas*' referred to something which is narrated or told.<sup>2</sup> Hence, according to al-Basit, '*qasas*' or stories in the Qur'an are regarding “...the situations of past peoples and prophets, and events that have occurred in the course of time and histories of different nations.”<sup>3</sup> Aside from the verses mentioned above, there are other verses in the Qur'an which are using the same words but for different meaning, mentioned in *surah* 3, verse 62, *surah* 6 verse 57 and might be counted in *surah* 3 verse 7.

As narrative or stories in the Qur'an suggest the events that happened in the past, therefore it can be described as a history. History or 'his-story' according to Kazmi is a narrative where certain event happened temporarily, although some scholars dispute whether it should be meaningful or not.<sup>4</sup> History can also be defined as a true record of the past that should be studied thoroughly and in detail to achieve the truth of what had happened in

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<sup>1</sup> Musa Al-Basit (1998), Said Nursi's Approach to the Stories of the Qur'an, <http://www.iikv.org/academy/index.php/symp/article/view/2162/3920>, accessed on 1<sup>st</sup> October 2016.

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Yadullah Kazmi, (1998), The Notion of History in the Qur'an and Human Destiny, *Islamic Studies Quarterly Journal*, Volume 37, Summer 1998, Number 2, p 183 and 199

the past.<sup>5</sup> Besides, it needs certain documents and material evidence to prove the past events which are claimed to be part of history.<sup>6</sup>

As Qur'an is the words of Allah and relates the truth fact of what had happened in the past, it can be stated as fact of history for relating past event. However, the non-Muslim could argue that the Qur'an is not a factual. Yet, some scholar rendered that the truth or false of contents in certain revelation can be proven by later revelation. Meaning that, the genuine contents of the Qur'an can be examined through the life of the Prophet that have been admitted as true and accord to what are mentioned in the Qur'an. Hence, the Qur'an did mention the history of past events which can be taken as one of the history sources.<sup>7</sup>

Yet, it need to be clarified that the Qur'an is not "...a book of history or biography..." that related and discussed certain past events in detail.<sup>8</sup> Though the Qur'an mentions regarding history and the past, the way it is presented is not as same as historical detail. It is because the purpose it was narrated is beyond that. Hence, they are intentionally to deliver its own message of the oneness of Allah, to call people to worship Him and to follow His command to achieve His pleasure. It also brought the fact of the true event occurred in the past to remove or refute any illness and contradictory statement that has been recorded in historical literature prepared particularly by the non-Muslim.<sup>9</sup> Moreover, there are certain facts mentioned in the Bible and Testament which have not given the correct picture of previous Prophets. Hence, the Qur'an came to give the correct view of them. In addition, the Qur'an relates all the stories with high moral of values, as reminder and guidance to the readers of the Qur'an.

### **Stories and narratives in the Qur'an**

In general, narratives and stories mentioned in the Qur'an can be classified to three kinds of events. First is the story of His Prophets, concerning their lives in general, their mission in delivering the message of Allah to human mankind, challenges and tribulations faced by them from their people. This type of narrative located indifferent *surah* in the Qur'an, in which some of them were repeated several times in different places of *surah*. The longest narrative of any Prophet mention in the Qur'an is Prophet Moses A.S and his people, consisting of 510 verses, while the shortest story is about Prophet Job with 7 verses mention about him.<sup>10</sup> Altogether, there are about 28 narratives mentioned, with 14 of them mentioned indirectly, starting from the Prophet Adam to Jesus, which is nearly a quarter of the Qur'an.<sup>11</sup>

The second type of narrative mentioned in the Qur'an is about people in the past, previous nations, legendary figures and prominent people who had influence the history in developing mankind. Some of them are the stories of Moses with Khidir, Dhulqarnain, Luqman al-Hakim, Pharaoh, Qarun, the two sons of Prophet Adam, Habil and Qabil, companions of the cave, people of Sabbath breakers, Harut and Marut and people of the ditch (*Ashabul Ukhdud*). The third kind of narrative is referring to events that occurred during the life time of the Prophet Muhammad PBUH. For example, battle of Badr, Uhud, Hunayn, Tabuk, events of migration (Hijra) to Madinah, the night journey (Prophet's ascension), the opening of Makkah (Fathul Makkah) and many more. These events deliberately mentioned in the Qur'an purposely to fulfill Allah's promises and warnings to believers and non-believers, to praise and to comfort the Prophet Muhammad PBUH in facing challenges of refuting the teaching from his people and to show the truth of him as Allah's messenger.

### **Background of Prophet Yusuf A.S**

Among all the Prophets mentioned in the Qur'an, Prophet Yusuf A.S is the sole Prophet narrated in one single *surah*, entitled with his name which is *surah* Yusuf. Apart from *surah* 6, verse 84 and *surah* 40, verse 34, all of his life story was discussed in this *surah*, described as a special, unique and the fairest story mentioned in the Qur'an without any interruption compare to other Prophet stories.

<sup>5</sup> Khanz Zaman Mirza (1993), *The Qur'anic Concept of History*, in Hakim Muhammad Said, *Essay on Islam Felicitation Volume in Honour of Prof. W. Montgomery*, Pakistan: Hamrad; Foundation Pakistan, p 96

<sup>6</sup> Syed Ali Ashraf (1980), *The Qur'anic Concept of History*, Leicester, UK: The Islamic Foundation, p 5

<sup>7</sup> *Ibid.*, p 6

<sup>8</sup> Ali Musa Raza Muhajir (1965), *Lesson from the Stories of the Qur'an*, Lahore, Pakistan: Sh. Muhammad Ashraf, p v.

<sup>9</sup> *Ibid.*, p vi

<sup>10</sup> Faruq Sherif, (1995), *A Guide to the Contents of the Qur'an*, United Kingdom: Garnet Publishing, p 69

<sup>11</sup> Rafiq Zakaria (1991), *Muhammad and the Qur'an*, England: Penguin Books, p 347

Prophet Yusuf A.S is the eleventh Messenger of Allah from twenty-five well-known Prophets, where he came from the ancestor of the line of the Prophets. He "...was son of Ya'qub (Jacob), grandson of Ishaq (Isaac)..." and Ibrahim (Abraham) was his great grandfather.<sup>12</sup> Coming from twelve siblings from four mothers, he has the same mother named Racheal, with his younger brother, Benjamin.<sup>13</sup> Performed with a good character since his childhood, bestowed with a great beauty that has been said given from the half of the world beauty, made him beloved so much by his father (including Benjamin), compared to his other brothers.<sup>14</sup> Aside from that, the sign of prophethood appearing from him had made him getting extra care and attention from his father. However, to become a Prophet, his life was tested with lots of challenges and tribulation, starting from having a dream which he had narrated to his father, a plot arranged towards him by his ten half brothers which brought him to be thrown into a pit and sold as a slave. Consequently, he being placed in a palace in Egypt, faced seduction from his master's wife and later was imprisoned for his innocence. Eventually, he became the Minister of Egypt and the unity of all his family from Can'an in Egypt. All of these different scenes presented with its own values and lesson, which can be taken as reminders to whoever reads this story from this virtue scripture of Al-Qur'an.

### **Analysis on Selected Values from the Story of Prophet Yusuf A.S**

From the story of Prophet Yusuf A.S., there are several values that could be extracted to understand and learn, listed as following:

#### **1) Obedient**

The life story of Prophet Yusuf mentioned in the Qur'an began when firstly he narrated to his father about his dream of seeing eleven stars, moon and sun bow down to him. Once his father, Prophet Ya'qub heard his dream and knew it is a sign of Yusuf prophethood. Eleven stars means Yusuf's eleven brothers, moon is his mother and sun is his father. Ya'qub advised him not to relate the dream to his brothers and he obeyed the instruction. This situation is mentioned in the Qur'an, *surah* 12, verse 4: "Said (the father): "My (dear) little son! Relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!"

Although he did not narrate the dream to his other siblings, but they have already planned a plot to get rid of him from the family to let the love and attention of their father go to them. It shows how obedient and a respectful person Prophet Yusuf was in following his father's advice without having any argument for the reasons of doing it.

However, the situation was opposite to what was mentioned in the Bible, which explained he dreamt twice and related both of the dreams to his brothers which made them hate him more. Furthermore, when he narrated the dream to his father, Ya'qub did not say not to tell it to his other siblings, but scolded and rebuked Yusuf for narrating such a nonsense dream. Hence, this is not the behavior of Ya'qub as the Prophet of Allah. It seems the event mentioned in Bible was not harmonious with both people who were known as Prophet and becoming Prophet, yet described them as ordinary people with full of weaknesses.<sup>15</sup>

#### **2) Patient**

The Qur'an also shows from the story of the Prophet Yusuf the importance and virtue of having patience specially in encountering hardship and misfortune situation. Yusuf for instance was tested several times through experiences of hardship. He was thrown into a pit by his own half-brother because of their jealousy to him. It is a very hard experience for a boy at his age to face such kind of situation. Not only young in age, but also young to think the reasons happened to him and to be chosen to face such a condition. Not just being cast by his strong ten brothers, moreover they bullied by beating and cursing him and tied him up with rope and lowered down into the pit. Every time he tried to get out from the pit, they struck on his hand that made him fall into the well.<sup>16</sup> However, Yusuf remained patient to Allah for he knows Allah will rewards him with success and make things ease at the end by unfolding the truth that happened to him before. As Allah says in his words, "We put

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<sup>12</sup> Sayyid Abul A'la Mawdudi (1993), *Tafhim al-Qur'an* (trans) Zafar Ishaq Ansari, *Towards Understanding the Qur'an*, Leicester, UK: The Islamic Foundation, p 147.

<sup>13</sup> Holy Qur'an: The Final Revelation, <http://www.nicheoftruth.org/pages/quran.htm> access on 10 February, 2005

<sup>14</sup> Al-Ghazali, 1998, p 154

<sup>15</sup> Ali Musa Raza Muhajir (1965), *Lesson from the Stories of the Qur'an*, p 83

<sup>16</sup> Safiur-Rahman Al-Mubarakpuri (2000), *Tafsir Ibn Kathir (Abridged)*, Volume 5, Riyadh: Darussalam Publisher and Distributor, p 145.

into his heart (this message): “Of a surety thou shall (one day) tell them the truth of this their affair while they know (thee) not” (al-Qur’an, 12 :15).

### **3) Strong Belief and Confidence to Allah**

Prophet Yusuf was later put in prison for a crime he did not commit. Due to the event concerning him and the ladies in the city of Egypt, also with the al-Aziz’s wife (which will be discussed later) made Yusuf choose to stay in prison rather than facing with ‘fitnah’ from them. Surely it was not an easy task, for it is totally different from normal life. With torture and punishment can make people simply give up their faith of Allah and turn to wrong belief. However, to Prophet Yusuf A.S, he did not only felt regret or desperate upon Him, but took the opportunity to preach to people in the prison to the worship of Allah and to follow His injunction, which showed that he is now becoming the Messenger of Allah.

For Ya’qub A.S, he showed an excellent example in facing such trial. To lose two of his loving sons, first was Yusuf who was deliberately separated by his other sons and secondly Benjamin (Yusuf full brother) who was ‘arrested’ in the hand of Yusuf as Egypt Minister for ‘stealing’ the king’s cup, was really a hard situation for him. However, as he was a chosen person to be a Prophet and was bestowed with virtuous character, everything was encountered by him with full patience and dignity. How hard the situation was, he kept repeating ‘gracious patience’ and believed that Allah will reward to those who have strong faith and relay everything on Him, as this was recorded in two separate verses in *Surah 12*, “(For me), *patience is most fitting: against that which ye assert, it is God (alone) Whose help can be sought.*”. While in other verses, “*So patience is most fitting (for me). May be God will bring them (back) all to me (in the end). For He indeed full of wisdom*” (al-Qur’an, 12: 83). Nevertheless, this also was mentioned by Yusuf, when all the truth was unfolded and all his brothers realized their mistake at the end, where he said, “*God has indeed been gracious to us (all): behold, he that is righteous and patient, -never will God suffer the reward to be lost, of those who do right.*”

His patience was also shown by Qur’an in another situation when Yusuf was able to control his anger while listening to one of his brothers accusing him. Without knowing the person whom they know as the Minister of Egypt was their own brother, one of them had talked badly about him once they discovered Benjamin was found ‘guilty’ for ‘stealing the King’s cup’ as it was found in his bag. Knowing that it was done by Benjamin, they assumed the same thing might be done by his brother, Yusuf, which made him felt so angry to hear that. Yet, with Allah bestowed, he was able to control his anger and let the annoyance only in himself. The situation was recorded by the Qur’an in *Surah 12*, verse 77, “*They said, “If he steals, there was a brother of who did steal before (him).” But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): “Ye are the worse attitude; and God knoweth best the truth of what ye assert!”*”

Baidawi explained the situation regarding Yusuf brothers’ statement of Yusuf being a thief, first, he was tied with belt by her aunt, and was blamed of stealing it. Secondly, Yusuf had stolen and broken his grandmother’s idol, and another version that he stole the young she-kid or hen and gave to beggar.<sup>17</sup> However, these can be questioned as it only mentioned by Baidawi, and not in other literature such as *Tafsir Ibnu Kathir*, *Fi Zilal al-Qur’an*, which can be assumed a story of Isra’iliyyat.

### **4) Strong Faith to God**

Another important scene narrated in this *surah* with the value of strong faith to Allah is when Yusuf was seduced by his master’s wife, known as Ra’eel or Zulaikha.<sup>18</sup> As normal person, he also had the same feeling as she had, and nearly tended to commit with sin. Yet, with the guidance from Allah, moreover his strong fear to Him, he was saved from that situation and free himself from committing with such a sin. Although this incident is quite difficult to describe, Qur’an has approached the view in such a harmonious way, without using unpleasant words which preserved the prophet hood of Yusuf and the sacred language of the Qur’an.

The same situation happened when he was brought upon the ladies in the cities during special banquet arranged by Zulaikha, aimed to render the blame hurled on her for tempting her own slave. Being surprised and amazed with his beauty, they cut their fingers with knives, instead of fruits in their hands. Seeing the situation and knew

<sup>17</sup> A.F.L. Beeston (1974), *Baidawi’s Commentary on Surah 12 of the Qur’an*, Oxford: University Press, p 40.

<sup>18</sup> Muhammad Shafi’ (2001), *Ma’rifatul Qur’an: A Comprehensive Commentary on the Holy Qur’an*, Volume 5, Karachi, Pakistan: Maktaba-e-Darul-Uloom, p 55

she was not be one to be blamed, and in public, again Zulaikha seduced him with warning either to follow her needed or to be imprisoned. With his strong faith and fear to Allah, Yusuf asked for pledge from Him and placing him in prison is better to him than facing with all the slander, not just from her but from the ladies in the banquet. His wish was granted by Allah and because of his righteous and faith to Him, he was saved from this trial.

### **5) Grateful and Thankfulness**

Another value that could be counted is the gratefulness and thankfulness presented by Prophet Yusuf once he faced with pleasant condition. First situation occurred when he was placed in al-Aziz's house after being sold by the caravan of travelers who found him in the pit. Instead of being treated like a proper slave, he had become a caretaker of his house, even to be treated as al-Aziz's own son, meaning he was put in a best place by Allah during that time. However, instead of being arrogant, he was thankful to Allah for the good things given to him and did his responsibility with trust without having intention to betray his master, even when he was seduced by his master's wife.

Furthermore, he showed the attitude of grateful and thankful to Allah once he became the Minister of Egypt, after facing with hard tribulation. Although given by Allah with such a high stage in Egypt administration, he kept remembering Him without feeling conceited and proud of his position. Moreover, in the situation when all of Yusuf's brothers beg for his mercy to release Benjamin and later found out that the Minister of Egypt who was standing in front of them was their own brother, Yusuf A.S., Yusuf undoubtedly had forgiven them with hope that they had learn from their mistakes. He hardly used his power to punish them, although he could, but to accept their forgiveness and past mistakes, even invited the whole family to come and stay in Egypt. Qur'an pictured this beautiful attitude performed by him during this situation in verse 100, *"He was indeed good to me when He took me out of prison and brought you (all here) out of desert, (even) after Satan has sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planned to do, for verily He is full of knowledge and wisdom.*

### **6) Allah Plan upon Humans Plan**

Another vital lesson that needs to be noted from the story is everything that happened was under Allah's arrangement, meaning His plan is above human's plan. He is the Most Powerful to arrange everything according to what He wanted to. For example, when Yusuf's brothers planned to kill him, Allah has already planned that it would not happen, instead he was cast into a pit to make sure he will be away from the family. Then, when Yusuf was brought to Egypt and sold as a slave, we would expect that he will be faced with hard life as a slave which would not suite him in becoming a Prophet in the future. But Allah has arranged everything, that he will be positioned in a good place in term to be tested with another trial, became a caretake for Egypt's Minister located in palace with good and pleasant situation for him.

Other example is when he was put in a prison, which we say it was unfair as he was punished for the criminal that was accused in him and he never did it. However, Allah knows the best and has planned everything that He made prison as a reason to unfold his truth and to position him later in a higher and better place. This can be related to ourselves whenever we faced any trial or difficulties that put us down, it will be either we really deserved the punishment that we did and need to examine ourselves, or it is as a test for us as Allah might want us to be in better position in future compared to what we have now as long as we have strong faith and hope on Him.

### **7) Justice and Truth**

Lastly, the important value that Qur'an shows from this story is the justice and truth will come to righteous people and those who are patient in their trial. Although one would not be judged immediately when certain matter occurs, but Allah will make sure that everything will be paid back tantamount to what they have done. This is according to one of Quranic verse, *"Than shall everyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it!"* (al-Qur'an, 99: 7-8). This what Qur'an has related in Prophet Yusuf's story to what has been done by his ten brothers to him, that Allah ensure that they will get the punishment to what they have done to him. Through Yusuf guile, they were suffered for not having food from Yusuf ruler, lost their another half brother, Benjamin to Yusuf without their acknowledge, lost the

trust from their father and also facing with hard and long journey that they had to do, nearly three times from Can'an to Egypt.

### **Commentary**

From the story of the Prophet Yusuf, there are certain views that need to be pointed out. As the *surah* mentioning the whole particular story of Yusuf, Qur'an has opened the story by mentioning verse 3, "*We do relate unto thee the most beautiful of stories, in that we reveal to thee this (portion of the) Qur'an before this, thou too was among those who knew it not* (al-Qur'an, 12: 3). Hence, there is relation between these verses to the whole story mentioned in this *surah*. Firstly, it acts as an introduction to the whole story, which is an interesting style to begin with and accord to its style that have changing of scene from one plot to another that differs from the stories of other prophets. Secondly, it is related to one narration that said this *surah* was revealed because of this question arise from Jews to the Prophet Muhammad (peace be upon him), asking the reason Israelites migrated from Syria to Egypt. However, their purpose is not to get the answer, but to test him because it is generally known that story of Yusuf is not a familiar story among Arab people, as there was no trace in their tradition and literature. Besides, they expected that the Prophet would fail in answering the question, either he would not have any idea of it, or might asked for help from other Jews for the information, or even postpone the answer in term to seek for it, which can give a golden chance for them to deny his prophet hood and the truth of his as Messenger.

Yet, for Allah knows their intention is to put down His Prophet, therefore this verse and the whole story of *surah* was revealed upon Prophet Muhammad, giving all the answer that they asked. It is not just a general answer, but was revealed in detail and mentioned the entire story specifically from one plot to another, meaning that this words did not come from him as a Another important things needs to be noted is in verse 108, where Allah says, "*Say thou, This is my way: I do invite unto God, on evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to God! And never will I join gods with God!*". This verse particularly is ordering His Prophet to deliver the message of the right, true path and go worship Allah, which made by Prophet Muhammad, as well as Prophet Yusuf (peace be upon him) and other prophets. It also accounts as a proof of Muhammad's prophet hood and shows the resemblance or similarity of Prophet Yusuf with his brothers and the whole episode of his life story, with the situation faced by Prophet Muhammad in Makkah. To one point of view, Prophet Yusuf was thrown into pit by his brothers, faced such an obstacle and trial from Allah, from temptation of women followed by imprisonment for several years, and at the end of all of his brothers admitted their fault and wickedness and asked for him to forgive them. The same situation happened to our Prophet, where he was opposed by his people of Qurasyh in Makkah, forced him migrated to Habsyah and Madinah, and once he entered Makkah during the Opening Makkah event (*Fathul Makkah*), all of his family from Qurasyh tribe came to him and asked for his forgiveness. Although he was entitled with power at that time and have right to repay back to what they did before, and so did Prophet Yusuf who became the Minister of Egypt by the time all his brothers came and stood humbled upon him, Prophet Muhammad just said the same thing that Prophet Yusuf mentioned to his brother, as recorded in the Qur'an verse 92, "*He said: "This day let no reproach be (cast) on you: God will forgive you, and he is the Most Merciful of those who show mercy!*". This is the link and resemblance between Prophet Yusuf and Muhammad (peace be upon them), to which they called their people to the same path to Allah, although they didn't live in same period.

Nevertheless, the beautiful part among these last ten verses is the last verse, verse 111, where it related to what mention in verse 3 at the beginning of the *surah*, by saying, "*There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it. A detailed exposition of all this things, and a Guide and a Mercy to any such as believe*". With a perfect match of this verse and verse 3, it stressed that there are lessons that should be picked and reflect upon by the readers. Also to mention that this narrated story is not a tale that being made up or fabricated, but contains true facts from Allah and confirmed the previous scripture which are the Taurat and Injil. The same matter can be related to verse 70, *surah* 36, where Allah says, "*We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear*". While verse 111 in *surah* 12 refers to narratives, this verse refers Qur'an not as poetry, but a revelation from Allah that brought message and lesson to those who believe in it. Lastly, this beautiful verse shows that everything that mentioned, either in this *surah* or in the whole Qur'an is a guidance and mercy to those who believe in Allah's words.

## Conclusion

From the whole discussion of this topic, it is important to note that al-Qur'an has its own style in presenting its message and certain values through the narrative approach. From the story of Prophet Yusuf, the value and message in the story is not limited to what has been listed above, hence more values can be taken out. By referring to the values mentioned, it shows the harmony and beauty of Qur'an in delivering its message. The attitude shown by Prophet Yusuf in facing all the tribulation and trial, and so did Prophet Ya'qub, gave the view that people like them are chosen by Allah to deal with such a trial. How hard and complicated the situation is, Allah assure that triumph and victory will be among the righteous people. Moreover, the Quranic style in narrating the story, also in connecting the beginning and ending verses as introduction and conclusion for the *surah* would never be the same with other scripture, either Bible, Testament or anything else. This is the miracle of Qur'an in relating its contents which can never be challenged by other books, as it is the words of Allah and not from human beings.

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