

Becoming Yusuf: An Inspirational Journey Through Leadership

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Abstract:

This article delves into the leadership principles illustrated by Hazrat Yusuf and explores their relevance to modern management and educational practices. The life of Hazrat Yusuf (Joseph), as depicted in Surah Yusuf, the twelfth chapter of the Holy Qur'an, provides profound insights into leadership and management. Yusuf's story can be used in educational settings to teach students about perseverance and hope. Incorporating character education programs and resilience training can help students adopt a positive approach to overcoming obstacles. Even as a prisoner, Yusuf was a visionary. His meticulous data collection and analysis for resource management underscore the importance of informed decision-making. Yusuf established a robust supply chain to ensure efficient distribution and handled conflicts with calm and focus. The brothers, unable to change Joseph's decision, withdraw to discuss their predicament. The eldest brother proposes staying behind until their father gives permission or divine judgment is made. He suggests informing their father of the situation honestly, emphasizing that they could not prevent the theft. Jacob, upon hearing this, believes that their souls have led them astray and chooses to remain patient, trusting that Allah will eventually reunite him with all his sons. Yusuf's example reminds us that true leadership is rooted in inspiring, guiding, and upholding ethical standards, even in the face of adversity.

Keywords: Becoming Yusuf, Inspirational Journey, Through Leadership

Introduction

In an era dominated by modern methodologies and standardized approaches, integrating timeless ethical principles can offer invaluable guidance. The life of Hazrat Yusuf (Joseph), as depicted in Surah Yusuf, the twelfth chapter of the Holy Qur'an, provides profound insights into leadership and management. His journey from betrayal and imprisonment to becoming a trusted advisor in Egypt serves as a compelling model for contemporary leaders and educators. Hazrat Yusuf's story underscores resilience, wisdom, and moral integrity—key traits for navigating personal and professional challenges. This article delves into the leadership principles illustrated by Hazrat Yusuf and explores their relevance to modern management and educational practices.

A Journey of Leadership and Resilience

Hazrat Yusuf's life began with divine visions and a heart full of innocence. Despite his brothers' envy and their cruel betrayal, which left him in a well, Yusuf maintained unwavering faith in Allah. His resilience during these trials is exemplified in Surah Yusuf, verse 15,

﴿فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَن يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ۝١٥﴾

œSo when they took him away and agreed to put him in the hidden depths of a well, We revealed to him: '(O Yusuf! One day,) you will surely tell them this affair of theirs, while they will not be aware (of your identity).'

where Allah reassures him that he will one day reveal his brothers' wrongdoing while they remain unaware of his identity.

Practical Application in Leadership

Leaders today can draw from Yusuf's example by fostering resilience and maintaining a positive outlook during challenges. Developing emotional intelligence, communicating a clear vision, and creating a supportive environment can help leaders guide their teams through adversity.

Educational Integration

Yusuf's story can be used in educational settings to teach students about perseverance and hope. Incorporating character education programs and resilience training can help students adopt a positive approach to overcoming obstacles.

Four Levels of Leadership Exemplified by Hazrat Yusuf

1. Resilience Through Personal Trials

Hazrat Yusuf's trials, including betrayal and unjust imprisonment, shaped his character. Surah Yusuf, verse 35,

﴿ثُمَّ بَدَأَ لَهُمْ مِن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُنُنَهُ حَتَّىٰ حِينٍ﴾

œThen it occurred to them, even after they had seen the signs (of his innocence), that they should imprison him for some time.

highlights his unjust incarceration despite clear signs of his innocence.

Yusuf's patience and faith were critical in developing his leadership qualities.

2. Servant Leadership in the Workplace

In Egypt, Yusuf rose from a position of servitude to become the treasurer, demonstrating servant leadership. His interpretation of the king's dream, as narrated in verses 43 to 49,

﴿وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ٤٣ قَالُوا أَضْغَثٌ أَحْلَمَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَلَمِينَ ٤٤ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ٤٥ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلَّكَ إِلَى النَّاسِ لَعَلَّهُمْ

يَعْلَمُونَ ٤٦ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا
تَأْكُلُونَ ٤٧ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تُحْصِنُونَ ٤٨ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِصُونَ ﴿

œAnd (one day) the king said: 'I saw (in a dream) seven fat cows, and that seven skinny ones were eating them. Moreover, (I saw) seven green ears (of corn) and (seven) others (that were) dry. O chiefs (of my council)! Give me your opinion on my dream if you can interpret dreams.' They said: '(These are) confused nightmares, and we are not experts in interpreting the dreams.' Said one of the two (prisoners) who was released, remembering (Joseph's words) after a long time: 'I will inform you of its interpretation, so let me go (to meet Joseph in prison).' (Reaching the prison, he said:) 'Y%osuf (Joseph)! O truthful one! Interpret for us (the dream of) seven fat cows that seven skinny ones are eating them. Also, seven green ears of corn and (seven) others dry so that I may return to the people. Perhaps they may know (the truth of the matter).' He said: 'You shall sow for seven consecutive years as usual. Then leave whatever (grain) you reap in its ear (as storage), apart from the little you eat. Then after that, there shall come seven hard (years of drought) which will consume whatever you have stored in advance for them, except a little which you have preserved (for seed). Then, after that, there will come a year in which people will be granted relief (i.e. abundant rain), and people will press (wines, oils and juices).' Σⁱⁱⁱ

led to strategic planning for a forthcoming famine. Yusuf's proactive approach highlights the essence of servant leadership—prioritizing the welfare of others and providing visionary guidance.

3. Shepherd Leadership: Strategic Management

As treasurer, Yusuf demonstrated shepherd leadership by implementing a comprehensive plan to manage the famine. His strategies included equitable distribution of resources and effective management of Egypt's assets.

4. Transformational Leadership: Forgiveness and Inclusivity

Yusuf's leadership extended to spiritual and moral transformation. His forgiveness of his brothers (verse 92)

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

œY%osuf (Joseph) said: 'There shall be no blame on you today. May Allah forgive you. And He is the Most Merciful of the merciful!' Σ^{iv}

and his invitation for his family to join him in Egypt (verse 93)

﴿أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْفُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾

œ(Y%osuf said to his brothers:) 'Take this shirt of mine and place it over my father's face; he will regain his sight. And bring your whole family to me.' Σ^v

reflect principles of forgiveness and inclusivity. His reunion with his family, as detailed in verses 99 to 100,

﴿فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَىٰٓ إِلَيْهِ أَبُوهُ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ٩٩
 وَرَفَعَ أَبُوهُ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَأَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِن قَبْلُ قَدْ
 جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ
 نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾

œSo when they entered the presence of Yusuf, he drew his parents close to him and said: ‘Welcome to Egypt, you will all be safe here, if Allah wills!’ He raised his parents to the throne, and they (all) fell before him in prostration. He said: ‘Father! This is the fulfilment of my dream, I had long ago, which my Lord has made come true. He was undoubtedly gracious to me when He brought me out of prison, and He brought you (here) from the desert after Satan had incited ill feelings between me and my brothers. Indeed, My Lord is Benevolent in what He wishes. Indeed, He is the All-Knowing, the All-Wise.Σ^{vi}

underscores the importance of recognition and gratitude in leadership.

Forgiveness and Reconciliation

Yusuf’s forgiveness of his brothers illustrates emotional intelligence and conflict resolution. Modern leaders can apply these principles by addressing conflicts constructively and fostering a culture of forgiveness.

Inclusivity and Invitation

Yusuf’s actions reflect the value of inclusivity. Leaders can encourage collaboration and support diverse contributions, while educational settings can promote inclusivity through diverse curricula and family engagement.

The Setting: Ancient Egypt in Crisis

Egypt, around 3600 years ago, was a land of opulence and deep-seated problems. The ruling Hyksos dynasty had created a corrupt society, echoing the Qur’anic warning in Surah al-Isra’ (17:16)

﴿وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَا
 تَدْمِيرًا﴾

œAnd whenever We intend to destroy a town, We send Our command to its elites (to reform themselves and obey God), but they (continue to) act disobediently therein. Thus, the Word comes due against that town, and We utterly destroy it.Σ^{vii}

about the consequences of societal disobedience. In this context, Hazrat Yusuf’s leadership emerged as a beacon of hope and reform.

Hazrat Yusuf: A Visionary Leader in Crisis

Even as a prisoner, Yusuf was a visionary. His interpretation of the Pharaoh's dream about the famine was not merely about dream interpretation but about providing actionable solutions.

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

œThat is how We established Yusuf (Joseph) in the land that he may settle wherever he wished. We confer Our mercy upon whomsoever We please. And

We do not waste the reward of the virtuously excellent. Σ^{viii}

This is evident from Surah Yusuf, verses 43 to 49, where Yusuf predicts seven years of abundance followed by seven years of famine and offers a strategic plan to address the crisis.

Transformation Through Leadership

Hazrat Yusuf did not just predict the famine; he offered a comprehensive plan to manage it. He asked the Pharaoh to put him in charge of the nation's resources, and the Pharaoh, recognizing his wisdom, agreed. This marked the beginning of a remarkable transformation.

Hazrat Yusuf could have easily used his new found power for personal gain. Instead, he dedicated himself to serving his people, embodying the Qur'anic principle of amana, or trustworthiness.

﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رِعُونَ﴾

œand those who keep their trusts and their pledges. Σ^{ix}

This is a cornerstone of Leadership that is not about personal ambition, but about the collective good.

Hazrat Yusuf gradually strengthened himself through his abilities and services to state and humanity, rather than creating confrontation with the non-Muslim state and ruler.

Hazrat Yusuf's strategy was a multi-dimensional, addressing every aspect of the looming crisis. Actually Yusuf's approach involved:

1. **Team Management:** Yusuf formed a team of trusted individuals, reflecting modern leadership's emphasis on teamwork and collaboration.

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

œAnd help one another in righteousness and God-vigilance (guarding yourselves against evil), and do not cooperate in sin and aggression. Σ^x

2. **Social Reforms:** he empowered farmers and ensured fair transactions, aligning with the Qur'anic principles of justice and fairness.

The Holy Qur'an states in verses 1 to 3 in Sura al-Mutaffifin:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝۱ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝۲ وَإِذَا كَالُوهُمْ أَوْ وُزَنُوهُمْ يُخْسِرُونَ ۝۳﴾

œWoe to those who give short measures! Those, when they take the measure (of any commodity) from people, they take (it) in full. But, when they

measure or weigh for others, they give less. Σ^{xi}

Again, it is commanded at another place in the Holy Qur'an. Verse 9 of Sura al-Rahman says:

﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۙ﴾

œMaintain the weights with justice, and do not shorten the balance. Σ^{xii}

Similarly, the Holy Prophet Muhammad a gave special attention to working class and issued exceptional commandments regarding laborers and workers. 'Abd Allah b. 'Umar k reported God's Messenger a as saying:

«أَعْطُوا الْأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ يَجِفَّ عَرْفُهُ.»

“Give the hiring his wages before his sweat dries.” Σ^{xiii}

3. Economic Reforms: Yusuf introduced innovative tax incentives to manage resources, demonstrating financial acumen and strategic planning.

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

œAnd whosoever is God-conscious, He will make a way out for him, and provide for him from where he cannot imagine. Σ^{xiv}

4. Data Management: His meticulous data collection and analysis for resource management underscore the importance of informed decision-making.

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

œAnd it is not right for the believers to go out (for battle) altogether. So, - why should not a group from each section of theirs go out to gain a deep understanding of the religion and warn (or teach) their people when they return to them so that they can guard themselves (against evil)? Σ^{xv}

5. Agricultural Reforms: Yusuf's expansion of agricultural land and efficient farming practices illustrate process optimization and resource management. The Qur'an's encouragement to cultivate the land as stated in verse 265 of Sura al-Baqara:

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيئًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَ

œAnd the example of those who spend their wealth seeking Allah's pleasure and reassuring themselves (in their belief) is that of a garden on a hill-side— if heavy rain falls upon it, it yields up its fruits twofold; even if no rain falls upon it, (it is watered by) the dew. Allah is All-Seeing of what you do. Σ^{xvi}

Production and Storage Management

Yusuf's innovative storage techniques and management of grain production during the famine years reflect his commitment to quality and efficiency. Surah Yusuf (12:47-48) details his strategies for managing resources during the crisis. His innovative storage techniques, like the

column-style warehouses, were ahead of their time and demonstrate his commitment to quality and efficiency, reflecting the Qur'anic principle of *ihsan* and moral excellence. Verses 47 and 48 of Sura. His innovative storage techniques, like the column-style warehouses, were ahead of their time and demonstrate his commitment to quality and efficiency, reflecting the Qur'anic principle of *ihsan* and moral excellence. Verses 47 and 48 of Sura Yusuf state:

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ٤٧
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا نُحْصِنُونَ ٤٨﴾
œHe said: 'You shall sow for seven consecutive years as usual. Then leave whatever (grain) you reap in its ear (as storage), apart from the little you eat. Then after that, there shall come seven hard (years of drought) which will consume whatever you have stored in advance for them, except a little which you have preserved (for seed).^{Σxvii}

Supply Chain and Conflict Management

Yusuf established a robust supply chain to ensure efficient distribution and handled conflicts with calm and focus. His approach to managing stress and resolving conflicts aligns with Qur'anic advice on patience and trust in Allah (Surah Al-Baqarah, 2:45; Surah Al-Imran, 3:159).mirroring the Qur'anic emphasis on fulfilling obligations

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

œAnd do not go near the orphan's property, except in the most virtuous manner, until he attains maturity. And fulfil the promise. Indeed, all promises are accountable.^{Σxviii}

﴿فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا
كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي
عِلْمٍ عَلِيمٌ ٧٦ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ
يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ٧٧ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا
شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ٧٨ قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا
مَنْ وَجَدْنَا مَتَّعْنَا عِنْدَهُ إِنَّا إِذَا لَطَلِمُونَ ٧٩ فَلَمَّا آسَفَ

œThen he (Y%osuf) began with their bags before (opening) his brother's bag.

Then he took that (goblet) out of his brother's bag. In this way, We devised a plan for Y%osuf. He could not have held his brother under the king's law unless Allah had so willed. We elevate in degrees whomever We please. And above every man of knowledge is one who knows better. They said: 'If he has stolen, (it comes as no surprise as) his full brother has also stolen before.' So Y%osuf (Joseph) kept his secret hidden in his heart and did not disclose it to them. He said (in his heart): 'You are (still) in a worse state. And Allah knows best what you allege.' They said: 'Respectable governor! Indeed, he has a venerable, aged father. Could you take one of us in his place? Indeed, we see you are a gracious person.' He said: 'Allah forbid that we should take other than the one in whose possession we found our property! For then, we should surely be wrongdoers.' So when they lost hope of (convincing) him, they withdrew to consult in private. The eldest of them said: 'Do you not know that your father has taken a solemn pledge from you in Allah's Name, and previously you have been negligent in your duty towards Y%osuf (Joseph)? Therefore, I will not leave this land until my father grants me permission or Allah decides for me (something else). And He is the best of judges. Go back to your father and say: 'Our father! Indeed, your son has committed theft, and we did not testify except what we knew. And we could not guard against the unforeseen. So ask (the people of) the town where we were and the caravan with which we travelled. Indeed, we are truthful.'" He (Jacob) said: 'Rather your (sinful) souls have seduced you to this (evil) matter. Yet patience is graceful. I trust that Allah will bring them (back) to me altogether. Indeed He is the All-Knowing, the All-Wise.'^{Σxix}

In these verses from Sura Yusuf (12:76–83), Joseph devises a plan to keep his brother Benjamin with him by placing a royal goblet in Benjamin's bag. This strategy is part of a divine plan, as Joseph could not have legally detained his brother without Allah's will. When Joseph's brothers discover the goblet and realize that Benjamin will be kept as a prisoner, they express concern for their aged father, Jacob, and ask if they can take someone else's place. Joseph firmly rejects this, stating that it would be unjust to take anyone but the one who possesses the stolen item. The brothers, unable to change Joseph's decision, withdraw to discuss their predicament. The eldest brother proposes staying behind until their father gives permission or divine judgment is made. He suggests informing their father of the situation honestly, emphasizing that they could not prevent the theft. Jacob, upon hearing this, believes that their souls have led them astray and chooses to remain patient, trusting that Allah will eventually reunite him with all his sons.

This resilience and ability to manage stress are essential traits for any

leader, as the Qur√Yn advises:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

œIt is out of Allah's mercy that you (O Prophet!) are lenient (and gentle) to them! Had you been harsh or hard-hearted, they would surely have dispersed from around you. So pardon them, implore forgiveness for them and consult them in (important) matters. Once you have made a firm decision, then put your trust in Allah. Indeed, Allah loves those who trust in Him.Σ^{xx}

Again it is said in Sura al-Baqara, verse 45:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

œTake recourse to patience and prayer.Σ^{xxi}

Conclusion

The story of Hazrat Yusuf offers timeless lessons in ethical and principled leadership. His resilience, strategic foresight, and moral integrity provide a model for modern leaders. By integrating these principles into contemporary leadership and educational practices, we can foster environments where both individuals and societies thrive. Yusuf's example reminds us that true leadership is rooted in inspiring, guiding, and upholding ethical standards, even in the face of adversity.

References

ⁱ Qur√Yn 12:101.

ⁱⁱ Ibid., 12:35.

ⁱⁱⁱ Ibid., 12:43–49.

^{iv} Ibid., 12:92.

^v Ibid., 12:93.

^{vi} Ibid., 12:99–100.

^{vii} Ibid., 17:16.

^{viii} Ibid., 12:56.

^{ix} Ibid., 23:8.

^x Ibid., 5:2.

^{xi} Ibid., 83:1–3.

^{xii} Ibid., 55:9.

^{xiii} Narrated by Ibn Majah in *al-Sunan*, 2:817 §2443.

^{xiv} Qur√Yn 65:2–3.

^{xv} Ibid., 9:122.

^{xvi} Ibid., 2:265.

^{xvii} Ibid., 12:47–48.

^{xviii} Ibid., 17:34.

^{xix} Ibid., 12:76–83.



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^{xx} Ibid., 3:159.

^{xxi} Ibid., 2:45.