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QURANIC REFLECTIONS ON YŪSUF'S SHIRT: FROM INNOCENCE TO EMPOWERMENT

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Abstract

Purpose: This article aims to delve into the religious reflections extracted from the trilogy of Yūsuf 's Shirt, as seen in the story of the Prophet Yūsuf. in the Yaʿqūb, it focuses on three pivotal moments: the first Shirt associated with his brothers' deceit and the wolf's innocence; the second Shirt symbolizing Yūsuf 's innocence amid the betrayal by the Aziz's wife; and the final Shirt, representing his empowerment and the healing of his father Yaʿqūb.
Methodology: The study adopts a qualitative analytical approach, drawing on Qur'anic verses, classical exegeses, and thematic interpretation. It examines the narrative symbolism of each Shirt within its historical and moral context to extract spiritual lessons and universal meanings.
Findings: The Shirts serve not merely as garments but as metaphors for changing human states: betrayal, integrity, and divine reward. The story demonstrates how each Shirt aligns with a transformative stage in Yūsuf 's life, reflecting broader trials believers encounter throughout history.
Originality / value: Unlike traditional narrative studies, this article offers a focused symbolic reading of the "Shirt" motif, connecting it to timeless spiritual messages and reaffirms the Yaʿqūb,'s linguistic and thematic depth.

Keywords: Reflection, Shirt, Prophet Yūsuf, Innocence, Empowerment.

Introduction

The Holy Yaʿqūb, stands as an inextinguishable divine light and a perennial miracle of inexhaustible wonders, providing guidance that leads the adherent from darkness to enlightenment. It serves as a sanctuary for the soul, wherein the believer finds relief from sorrow through its profound verses and narratives. Within this majestic scripture, (*Sūrat* Yūsuf) is uniquely celebrated as 'the most beautiful of stories (*aḥsan al-qaṣaṣ*). It is classified as a *(Makkan Sūrat).* It consists of 1,076 words, with a total of 7,043 letters. It comprises 111 verses, and there is no disagreement regarding its content [1]. It is the 12th (*Sūrat*) in the Qurʾān situated between *(Sūrat Hūd*) and (Sūrat *al-Raʿd*). There are no abrogated verses within it [2].

Despite being a (*Makki Sūrat*), its style is gentle, pleasant, imbued with compassion, kindness, and simplicity. It lacks the typical warning and threats found in many other *(Makki Sūrat' s).*

The Shirt summarized the story of Prophet Yūsuf, from beginning to end. Scholars [3]have described it as one of the most beautiful and complete stories, designed to soothe hearts and alleviate worries and sorrows. Atta said that anyone in distress who listens to (*Sūrat Yūsuf*) finds solace in it [4] .

The *(Sūrat)* is named after Prophet Yūsuf, and it complements the stories of other prophets mentioned in the Qurʾān providing comfort and solace for those facing difficulties [5].

The word Shirt, is mentioned in the Qurʾān only in the context of the story of Yūsuf in six instances. It can be summarized in three situations related to the Shirt: The Removed Shirt, which symbolizes the false accusation and deception when Yūsuf 's brothers used his Shirt to deceive their father, Yaʿqūb, about his disappearance, reflecting falsehood and deception. The Torn Shirt, signifying the torn Shirt of innocence and trials, as Yūsuf 's Shirt was torn to fake his death, and he endured various trials and hardships throughout his life, representing the challenges and trials he had to endure. The Shirt with Fragrance, which represents the Shirt of well-being and healing, as when Yūsuf 's Shirt was placed on the face of Yaʿqūb, it brought healing and comfort. It also symbolizes Yūsuf 's success and authority in the land of Egypt, as well as his reconciliation with his brothers, marking the reunification of the family and the interpretation of dreams.

Section One: The Shirt in the Quran

The term (*Qamīṣ*) in the Arabic language refers to a garment that is worn and surrounds the body, with its plural forms being (*Aqmṣh*) (*Qummuṣ*) ,or (*Qumṣān*) [6]. It has been referred to as a Shirt and what is worn over it as a (*Dthār*)[7] .The word (*Qamīṣ*) is mentioned in the

Qurʾān in only six instances, and in all of these instances, it refers to the Shirt of Prophet Yūsuf.

The mention of the Shirt comes first at the beginning of the story, and it is the Shirt that was removed, the Shirt of estrangement and envy, from the clan and the support, the Shirt of falsehood, the witness to the innocence of the wolf. Allah (The Exalted), may He be exalted, said:

"And they came upon his Shirt with false blood. He said, 'No, but your souls have enticed you to something. So, patience is most fitting. And Allah (The Exalted) is the one sought for help against that which you describe. "(Yūsuf, 12:18).

Then there is the Shirt of accusation, the Shirt of innocence and trial, the Shirt that God made the witnesses for after the temptation and the plot of the seduction of the *Aziz's* wife. Allah (The Exalted), the Highest, said:

"So they both raced to the door, and she tore his Shirt from the back, and they found her husband at the door. She said, 'What is the recompense of one who intended evil for your wife but [for] prison or a painful punishment? "(Yūsuf, 12:25).

"And a witness from her family testified. 'If his Shirt is torn from the front, then she has told the truth, and he is of the liars."(Yūsuf, 12:26).

"But if his Shirt is torn from the back, then she has lied, and he is among the truthful." (Yūsuf, 12:27).

"So when he saw his Shirt torn from the back, he said, 'Indeed, it is of your plan. Indeed, your plan is great "(Yūsuf, 12:28). Yūsuf, ignore this. And [my wife], ask forgiveness for your sin. Indeed, you were sinful. "(Yūsuf, 12:29).

1- Then there is the thrown Shirt, the Shirt of good news and healing, the reunion and loyalty. Allah (The Exalted), the Highest, said:

“Go with this Shirt of mine and cast it over the face of my father; he will become seeing. And bring me your family, all together."(Yūsuf, 12:93).

"And when the caravan departed [from Egypt]، their father said, 'Indeed, I find the smell of Yūsuf [and would say that he was alive] if you did not think me weakened in mind."(Yūsuf, 12:94).

This is the six places in which the mention of the Shirt is explicitly found in the Qurʾān specifically in *(Sūrat Yūsuf),* and it is not mentioned in any other chapters of the Qurʾān whose wonders are endless.

Section Two: The Beginning of the Shirt Story

The story of the Shirt began early with the Prophet Yūsuf, . During his childhood, Yūsuf, had a dream in which he saw the sun, the moon, and eleven stars prostrating before him. He shared this dream with his beloved father, the Prophet Yaʿqūb, whose heart was deeply attached to Yūsuf due to the signs of majesty and reverence that appeared in him from a young age. Yaʿqūb, a prophet among prophets, also anticipated that Yūsuf would be chosen for prophet *hood* by God.

Prophet Yaʿqūb,had concerns about Yūsuf 's safety because of the jealousy and ill intentions of his brothers, which they had repeatedly displayed. Their enmity towards Yūsuf was evident in their behavior, and it became a clear indicator of their relationship with their brother. Yaʿqūb, as a loving father, expressed his worries, saying:

“O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed, Satan, to man, is a manifest enemy."(Yūsuf, 12:5).

However, that manifest enemy, who swore enmity to us in the garden of our Lord, did not delay in sowing the seeds of discord among Yūsuf 's brothers. He tempted them with falsehood and turned Yūsuf and his brother into a source of division between them and the status and love they sought from their father, Yaʿqūb, they reached a unanimous decision and came to an agreement to secure their position and high status in their father's eyes by casting their brother into the depths of a dark well on the way.

It was not long before daylight gave its final breath, and the night spread its shadows, as they obeyed Satan and cast their brother beneath the earth. Little did they know that God, in His omnipotence, would raise him up to oversee the treasures of the earth. They returned to their father that night, feigning innocence and presenting a false story born of envy.

They said, "O our father, indeed we went racing each other and left Yūsuf with our possessions, and the wolf ate him. But you would not believe us, even if we were truthful."(Yūsuf, 12:17).

Prophet Yaʿqūb, looked at those faces that were wearing the cloak of grief, deceit, and falsehood. He called out to them, asking, "Where is the Shirt?" He took the Shirt and cast it onto his face, weeping until his face was stained with the blood from the Shirt. He said, "By Allah (The Exalted), I did not see today a more merciful wolf than this one. It ate my son and did not even tear his Shirt apart"[8]. Regarding the authenticity of this statement, Al-Thawri, may Allah (The Exalted) have mercy on him, reported with his chain of narration from Ibn Abbas, may Allah (The Exalted) be pleased with him: "And they came upon his Shirt with false blood." Ibn Abbas commented, "If it had been a wolf that ate him, it would have torn the Shirt apart." Similarly, Al-Sha'bi, Al-Hasan, Qutada, and others expressed similar views[9].

And what is mentioned by the scholars of interpretation (*Tafsir*) clearly reflects the intensity of their confusion, and it signals the departure of their schemes. The impact of the

unexpected turn of events had shaken them profoundly, causing a reversal in the meaning attributed to the Shirt and a recoil into their own consciences[10]This is where the story of the Shirt began.

Section Three: The symbolism of the Shirt in the development of the narrative in the story.

The Shirt of Yūsuf, played a significant role in the development of the narrative in one of the best stories, narrated to us in clear Arabic language. It all started when the Shirt was taken off young Yūsuf, when he was just a child. Then it was thrown into the darkness of the cold well. This was followed by the tearing of the Shirt from his young, well-built body as he reached maturity and reached the pinnacle of beauty. The story concluded with the sending of the Shirt as a source of healing and recovery for the one who lost his sight, and his eyes turned white with grief over the separation from his son. This Shirt symbolically encapsulated the entire story of Yūsuf from its beginning to its end. When they entered upon him and then bowed to him, it was an interpretation of his dream. This dream had added fuel to the fire of jealousy among his brothers, leading them to be hostile and resentful towards him[11].

The first transformation in the journey of the young prophet Yūsuf, and the beginning of his story, occurred when he went with those who were supposed to provide him with security and a shield of safety, along with his brothers who were consumed by jealousy, embarking on the path of envy that led them to hostility and estrangement. This heinous act was driven by their desire to gain favor with their father, who had expressed his fears and confided his grief and broken heart to them[12]

It is remarkable how this Shirt was brought to Yaʿqūb's face twice, first without Yūsuf, causing sorrow and loss of his sight, and then brought to him once again without Yūsuf, resulting in the end of his grief, his recovery, and the restoration of his sight. It became the

remedy for the estrangement among the brothers and the return of their affection. There is a world of difference between the first and the last presentation of the Shirt. The first Shirt carried the scent of loss and jealousy, while the second brought the scent of closeness, relief from distress, and healing from calamity. This Shirt lived through the events of childhood, including the treachery of the brothers, the trials of youth, and its associated challenges. It also bore witness to the events of royalty and the realm, along with the subsequent trials [13]

What an incredible Shirt this is! It was brought stained with blood, intended as evidence of honesty and innocence, but it ironically served as compelling evidence of deceit. At times, it witnessed the treachery of the brothers, and at other times, the betrayal of the wife. This Shirt bore witness to the ongoing struggle between modesty and immodesty, virtue and vice. It was the divine witness, a symbol of purity and chastity, and proof of innocence and purity. This Shirt was not just clothing to be worn by its owner; it transcended that role and encompassed both good and evil aspects [14]

The Shirt in the story serves as the central element around which events revolve and are woven from beginning to end, with a narrative structure that captivates and enchants the heart. This is a symbol of how the story of the Prophet Yūsuf, unfolds and how its events develop and intensify around this Shirt [15].It often takes us to scenes revealing the changing colors of the Shirt, what was cast upon it, and what it symbolized. At times, it narrates another angle, depicting the pursuit of purity and the escape from immodesty, along with what the Shirt signifies through its appearance and condition. Finally, it leads us into the enchantment of the fragrance that preceded the arrival of the Shirt, for the one who lost his sight due to sorrow over the owner of the Shirt and longed for him. It acted as a healing remedy for those afflicted by hardships, and it restored the eyes that had turned white from grief, the Shirt of recovery. Between the first and the last Shirt, there was a long journey

encompassing day, months, and years. The Shirt effectively summarized the story of the Prophet Yūsuf, as interpreted by scholars of exegesis[16]

Section Four: Reflections on the Trilogy of the Shirt and Its Significance

The trilogy of the Shirt comprises the three meanings and connotations associated with the Shirt in the various contexts where it is mentioned, regardless of the events, times, and places. Imam al-Tabari stated, "In Yūsuf 's Shirt, there were three signs: the tearing, the blood, and the placing of it on his father's face, causing him to regain his sight. [17]" Furthermore, Prophet Yūsuf had three Shirts in his story: the Shirt of estrangement, the Shirt of innocence, and the Shirt of healing. [18]

It is worth noting that everyone who has written about the Shirt has unanimously derived the trilogies from the apparent meanings of the verses that mention the Shirt, despite their variations in naming them and the insights and lessons drawn from them. This adds significant value to those who contemplate and ponder upon the Book of Allah (The Exalted), which never ceases to reveal its wonders. I have chosen to name each of the three Shirts based on the context in which they are mentioned, extracting insights and spiritual reflections from the divine verses**.**

The First Inquiry: Reflections on the Removed Shirt

Allah (The Exalted) the Almighty says,

"They came with false blood on his Shirt. He said, 'Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (The Exalted) (alone) Whose help can be sought."(Yūsuf, 12:18).

This is the first Shirt, an essential foundation and symbol in this magnificent story. It marks the beginning point of pivotal events and transformations in the life of the Prophet Yūsuf, and his story. It is the Shirt that was removed from Yūsuf when he was still a young boy. Al-Sam'ani, may Allah (The Exalted) have mercy on him, commented on the

verse, "And they brought upon his Shirt false blood, "(Yūsuf, 12:18). indicating that they took off his Shirt when they cast him into the well. Yūsuf reportedly said to them, "Leave me my Shirt to cover myself with." They replied, "Call upon the sun, moon, and stars to cover you," implying that they did not believe in his dream[19].

It is the Shirt of deception, the Shirt of truth, and the evidence all at once. It bore the lies of the brothers, the false blood thrown onto the Shirt, the deceit towards the father, and the lie talked about the wolf. Simultaneously, it stands as the Shirt of truth regarding that heinous act and the proof of what had truly transpired among them.

It is also the Shirt of estrangement and discord among siblings and loved ones, and the garment of patience for those who seek help from their Creator in times of adversity. In explaining the verse where Allah (The Exalted), the highest, says, "And they came with false blood on his Shirt. He said, 'No, but your souls have enticed you to something. So, patience is most fitting. And Allah (The Exalted) is the one sought for help against that which you describe."(Yūsuf, 12:18).

The verb(jāʾū) (they came) in this verse has the letter is omitted after the (*Wāw*) of the plural form the letter a life (*Wāw al-Jamāʿah*). indicating that their coming was not truthful and was dominated by lying and forgery [20].

"And from it is Allah (The Exalted) statement: 'And they came with great magic."(Al-Aʿrāf, 7:116) 'Indeed, they came with injustice and falsehood."(Al-Furqān, 25:4). 'And they came to their father at night, weeping."(Yūsuf, 12:16).

The chief of the interpreters said about the statement of Allah (The Exalted), exalted is He: "And they came with false blood on his Shirt,"(Yūsuf, 12:18). and Allah (The Exalted) described it as "false" because those who came with the Shirt, while it had blood on it, were lying. They said to Yaʿqūb, "It is the blood of Yūsuf," but it was not his blood; rather, it was the blood of a slaughtered animal [21].

The author of (*Al-Ma'alim*) said, "With false blood": This means the blood was associated with falsehood because it was not the blood of Yūsuf. Some have said that it means blood in which there is falsehood, so the source is used in place of the noun, meaning blood containing falsehood[22].

Alternatively, the blood is described with the source as an exaggeration, as if it were falsehood itself, and the source here takes the meaning of the object [23].The bloodstained Shirt, with the false blood, was also a witness to the separation of the brothers and their plot against their younger brother. At that moment, the lie prevailed, both in action and in words.

What they intended by making the Shirt stained with the blood of an animal, whether it was a sheep or any other, was to provide evidence of their truthfulness and to persuade others that the wolf had not committed the act they claimed. They willingly fabricated this story and used it as evidence of their innocence. In contrast, it served as clear evidence of their lie and deception.

The condition of the Shirt and its state contradicted their claims. How could a ravenous wolf remove Yūsuf 's Shirt without tearing it apart?

"He said, rather, your own souls tempted you to a matter. So, exhibit beautiful patience, and Allah (The Exalted) is the One sought for help against what you describe."(Yūsuf, 12:18).

Ibn Abbas said: Its meaning is that you beautified a matter for yourselves. *(Al-Tasweel)* means making it easy and embellishing something that you desire. The ambiguity in the word (*Amran*) (matter) encompasses various things, which could potentially harm Yūsuf,, such as killing, selling, or exile, because the specific nature of their actions was not disclosed[24]. The negation of) Amran)serves to emphasize .The use of the term (*Bl*) (rather) in it contradicts their claim that a wolf ate him, as he had already explicitly stated

that they were lying [25].So, exhibit beautiful patience" means enduring without distress or complaining to people. So, how could the Prophet Yaʿqūb, complain about his sons or be distressed in the face of Allah (The Exalted)'s decree, especially when he was among the prophets whom Allah (The Exalted) guided to faith and selected for prophet hood?

The act of removing the Shirt from Yūsuf holds significant meanings and profound reflections for those who contemplate one of the most beautiful stories mentioned in the Qurʾān*:*

First: Taking off Yūsuf 's Shirt meant tearing away the bond from the hearts of his brothers, a strong and powerful group, from their younger, less resourceful brother. They donned the Shirt of estrangement and discord, even though he had treated them with love and loyalty.

Second: Stripping the Shirt from the body was meant to reveal the ugliness of envy in its worst form among brothers and loved ones, who are expected to be the embodiment of affection and love. So, how much uglier is envy when it becomes apparent among those who harbor hatred! Envy distorts the image of a person we hold dear, and it's a heavy burden on the envious person's soul.

Third: He removed the Shirt from Yūsuf, removing with it the envy and harm of those who assumed a connection and safety with him. He stripped his companion and cast him into the well, to later, by the will of Allah (The Exalted), transfer him to the palace. For indeed, Allah (The Exalted) may take away from you what you love, in which your adversity lies, to clothe you in what you hate, in which your salvation lies. He is, glorified be He, most knowledgeable, while you are unaware."(Al-Baqarah, 2:216)."And he stripped of his Shirt, pulling it off over his head. This is a part of the story that began with a true vision and ended with its interpretation.

Fourthly: Yūsuf 's Shirt was taken away and cast before Yaʿqūb, and with it, sorrow and grief were cast into his heart. His eyesight dimmed, yet Yaʿqūb submitted to destiny with a repentant and patient heart. His patience was beautiful, without complaints or despair. He sought assistance from Allah (The Exalted) in his sorrow for Yūsuf and his longing. A believer in adversity alternates between patience and hope.

Fifthly: How beautifully Allah (The Exalted) orchestrates the affairs of those who entrust their matters to Him. Indeed, Allah (The Exalted) may strip away from you the Shirt of blessings, connections, security, and comfort from those you hope for, love, and expect. He may then clothe you in the Shirt of love, mercy, and security from those you do not anticipate, seek, or expect. The divine plan is truly wondrous. Allah (The Exalted) took away from Yūsuf the Shirt of estrangement and severed ties with his brothers and loved ones. He dressed him in the Shirt of empowerment, love, and connection in the heart of the one who purchased him. It is no wonder that Yaʿqūb, upon seeing Yūsuf, said: "Settle him with us; it may be that he will be of use to us, or we may adopt him as a son."(Yūsuf, 12:21).

Rather, Allah (The Exalted)'s plan is even more astonishing and profound. What appeared to be a negative act of removing Yūsuf 's Shirt and casting it under the earth was, in fact, the beginning of Yūsuf 's empowerment on the earth. Allah (The Exalted) said: "And thus We established Yūsuf in the land to settle wherever he pleased. We bestow Our mercy on whomever We will, and We do not waste the reward of those who do good "(Yūsuf, 12:21).

From beneath the earth, Yūsuf was brought out to embark on a journey of empowerment on the earth, overseeing its treasures.

The Second Inquiry: Contemplations on the Torn Shirt"

"And they both raced to the door, and she tore his Shirt from the back, and they found her husband at the door. She said, 'What is the recompense of one who intended evil for your wife but [instead] prison or a painful punishment? "(Yūsuf, 12:25).

In this part of the story of Yūsuf, it introduces a new chapter in the narrative, marked by the torn and tattered Shirt, which was not removed from Yūsuf as before, but was torn from his body. Yūsuf reached the peak of his ordeal, and his beauty shone even more brightly. This Shirt witnessed the conflict between virtue and vice, with the one who raised Yūsuf in her house.

"What is the recompense of one who intended evil for your wife but [instead] prison or a painful punishment? "(Yūsuf, 12:25). reflects the moment when Yūsuf was pursued by his master's wife and she tore his Shirt. She was ready to engage in wrongdoing, but Yūsuf chose to seek refuge in God, who had previously saved him from the well and raised him in the palace. He said, seeking refuge, "I seek the refuge of Allah (The Exalted)."(Yūsuf, 12:23).

"So they raced to the door, and she tore his Shirt from the back "(Yūsuf, 12:25). They raced to the door, and due to the intensity of attraction, she tore his Shirt. The Shirt became a witness to his purity and chastity, just as it bore witness to the genuine innocence of Yūsuf , from the accusation of betrayal to one who had provided him with an honorable dwelling and upbringing. And when he saw him, he said, 'Set his dwelling with us."(Yūsuf, 12:21).

"Imam al-Zamakhshari, may Allah (The Exalted) have mercy on him, said: 'And they raced to the door' means they hurried towards the door, and they both competed to reach the door quickly, with the omission of mentioning (*Aljar*), to convey the action. It is like when it is

said, 'And Moses chose his people,' intending the inclusion of 'they raced,' meaning that a group of them, led by Yūsuf, rushed to the door. He wanted to reach the door to exit, and she hurried behind him to prevent him from leaving. Now, if you ask, 'How can the door be mentioned in the singular when he mentions 'the doors are locked'? I say: He meant the main door, which is the exit from the house and the means to preserve his honor"'.

"And they both approached the master of the house near the door "(Yūsuf, 12:25). At that moment, when the door was opened, their race reached an outcome different from what she had hoped and intended. Suddenly, her husband was standing at the door, and she turned away in confusion. She spoke and accused, saying, 'What is the recompense of one who intended evil for your wife but [instead] she sought to seduce him? "(Yūsuf, 12:25).

What is truly astonishing is that she fabricated the accusation and arranged the punishment as she pleased all at once. She chose imprisonment for Yūsuf, and presented it as an alternative to the severe punishment, fearing that he might be killed. Imam al-Baghawi said, 'What is the recompense of one who intended evil for your wife but [instead] she sought to seduce him?' means adultery. Then she feared that he might be killed, so she said, 'Except that he be imprisoned,' meaning he should be confined, 'or a painful punishment,' meaning to be lashed. Despite the gravity of the situation, she did not give up hope in what she aspired to. She saw it as a necessary action to be taken against a young man who was raised in her household, and disobedience was unimaginable from him. 'And if he does not do what I order him, he will surely be imprisoned and will be among the debased."(Yūsuf 12:32). She continued to insist on her point, and all of this took place in the presence of her husband, who was at the door. Glory be to the One who said, 'Indeed, your plan is great "(Yūsuf, 12:28).

This commentary discusses the woman's calculated approach to the situation, where she falsely accused Yūsuf and proposed imprisonment as a means to protect him from a potentially more severe punishment. The entire interaction is presented in the context of her husband's presence at the door.

He replied, maintaining his chastity and defending himself against a grave accusation, saying, 'It was she who sought to seduce me against my will "(Yūsuf, 12:26). This was his response to what was plotted against him and the false accusations made in the presence of one who had honored and provided for him. Here, the Shirt appears once again but in a different context. It was not removed from its owner but was torn, serving as a witness by itself. Its condition testified to the innocence of Yūsuf, from the allegations. Additionally, it served as a rational and logical reason for the witnesses to speak about the missing part. A witness from her household said[26], 'If his Shirt is torn from the front, then she has told the truth, and he is of the liars "(Yūsuf, 12:26). "Then it became clear to them after they had seen the signs [of his innocence] that he should surely be imprisoned for a time "(Yūsuf, 12:35).

However, the status of the *Aziz* (the husband of the woman) and the status of the one who had attempted to seduce Yūsuf came in the way of Yūsuf 's complete exoneration from these charges, even after they had seen the clear signs and evidence of his innocence. 'Then it became clear to them after they had seen the signs [of his innocence] that he should surely be imprisoned for a time.”(Yūsuf 12: 35).

*** In tearing Yūsuf 's، Shirt, there are profound meanings and reflections that any contemplative person can draw from one of the finest stories mentioned in the Qurʾān through careful consideration:**

Firstly**:** The tearing of the Shirt from Yūsuf, also tore away an image that he may have held, an image of the woman who had adopted him, raised him in her household, and treated him like one of her own children. His true intentions were exposed, and Allah (The Exalted) thwarted her deceit.

Secondly**:** The tearing of the Shirt from Yūsuf, did not taint his chastity but rather served as a testimony to his innocence and virtue. It stood as evidence of the race toward chastity by those who sought it and as proof of the ugliness of deceit. This Shirt, once removed, bore witness to his brothers' betrayal and now, it testified to the wife's betrayal, exposing her wicked intentions.

Thirdly**:** The tearing of the Shirt from Yūsuf was a sign of his turning away from immorality. He did not embrace it, even when it was being pursued. His situation is akin to that of a believer facing sin; he turns away from it if it is God's will and mercy allows. He rushes toward the doors of virtue.

Fourthly: The Shirt was torn from Yūsuf, but it did not tear away his loyalty to those who had treated him kindly and raised him from the well. As a reward for their goodness, he brought them into the palace and honored them. Is there any reward for goodness other than goodness itself? Kindness is met with ingratitude only by the unjust.

Fifthly**:** The Shirt being torn signaled the beginning of a new chapter in Yūsuf 's , story, with a different phase. Outwardly, it might have appeared as punishment, but beneath the surface lay mercy and empowerment. He moved from an honored dwelling to a dark prison, transitioning from every hardship to the light of empowerment and mercy. "And Allah (The Exalted) is predominant over His affair, but most of the people do not know."(Yūsuf 12:21).

The Third inquiry: Reflections on the Discarded Shirt

Allah (The Exalted), the highest, said: "And when the caravan departed, their father said, 'Indeed, I find the smell of Yūsuf and would say that he was alive if you did not think me weakened in mind.' They said, 'By Allah (The Exalted), indeed you are in your [same] old error.' And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, 'Did I not tell you that I know from Allah (The Exalted) that which you do not know? "(Yūsuf, 12 :94-96).

This is the third Shirt, the Shirt of empowerment, free from flaws, the one that was neither removed nor torn but rather sent and thrown as a source of good news and relief. This Shirt carried the fragrance of loved ones, which traveled with the wind during an eight-day journey [27].

The fragrance set off towards Yaʿqūb, racing with the wind, matching the pace of the caravan returning with some of his sons from Egypt to the land of Canaan[28]. Yaʿqūb sensed it before their arrival, overjoyed and elated by the scent, informing those around him that the fragrance was a sign from his beloved Yūsuf, whom he had longed for and grieved over. In response, they said, "By Allah (The Exalted), indeed you are in your [same] old error "(Yūsuf, 12:95). They understood his love for Yūsuf and how he favored him over others.

It is also the Shirt of healing and well-being for those whose eyes had turned white due to sorrow and longing, as they lost sight of their beloved. They could only see with their hearts, overflowing with faith and submission to the decree of their Lord. They never lost hope in the mercy of Allah (The Exalted) and His response to their supplications. They prayed for a reunion with Yūsuf and his brother, whose absence had been prolonged[29].

A narration from (*Abd Allāh*) ibn Ahmad and Abu ash-Shaykh, through Umar ibn Yunus al-Yamami, mentioned: "I was informed that Yaʿqūb, was the most beloved person on earth to the Angel of Death. The Angel of Death sought permission from his Lord to visit Yaʿqūb, and the permission was granted. The Angel of Death came to Yaʿqūb, and Yaʿqūb said to him, 'O Angel of Death, I ask you by the One who created you: Have you taken the soul of Yūsuf from among those whose souls you have taken?' The Angel of Death replied, 'No.' Yaʿqūb then said, 'O Angel of Death, shall I teach you words that, when you ask Allah (The Exalted), He will grant you whatever you ask for?' The Angel of Death agreed. Yaʿqūb said, 'Say, "O You of endless kindness, no one else can compare to You, who never stops giving."' Yaʿqūb invoked these words that night, and before dawn, he threw the Shirt on his face, and his sight was restored. [30]"

It is also the Shirt of loyalty, for those who had previously engaged in estrangement and hostility toward Yūsuf . However, Yūsuf forgave them after they acknowledged the preference of Allah (The Exalted), the Highest, for Yūsuf and the gravity of their actions against him. In the end, they were absolved of the sin of estrangement and hostility. Yūsuf even invoked Allah (The Exalted)'s mercy for them, saying, "No blame will there be upon you today. Allah (The Exalted) will forgive you, and He is the most merciful of the merciful "(Yūsuf 12:92).

Yūsuf did not respond with estrangement and hostility of his own, but rather turned loyalty into a remedy for division. He reunited them after they had been separated and sought reconciliation. He said, "And bring your father and family to me, all together" (Yūsuf, 12:93).

There is no greater act of kindness than to reconcile with those who have distanced themselves from you and to forgive those who have wronged you.

There is a stark contrast between the eagerness of Yūsuf 's brothers to sever ties when they removed the Shirt from him and Yūsuf 's fervor for loyalty and love when he gave them the Shirt after Allah (The Exalted) had granted him the upper hand, with Allah (The Exalted) being the Ultimate Controller of all affairs.

This message carries deep moral lessons for anyone facing trials and challenges, burdened by worries, and feeling that doors have been closed. It is a reminder that for those who are mindful and patient, Allah (The Exalted) does not waste the reward of the doers of good, as mentioned in the *Qurʾān* "Indeed, he who fears Allah (The Exalted) and is patient, then indeed, Allah (The Exalted) does not allow to be lost the reward of those who do good "(Yūsuf, 12:90) .

In sending the Shirt with his brothers and placing it on his father's face, there are profound meanings and reflections that anyone pondering one of the finest stories mentioned in the Qurʾān can contemplate:

Firstly: The scent of relief precedes it for those who maintain the best expectations of their Lord, exercise patience in the face of trials, strive in their supplications, and make patience their refuge and hope their door. There is no scent more significant and beautiful than the scent of relief after adversity.

Secondly: The scent of loved ones is a remedy for every ailment. One can only find the fragrance of Yūsuf, if they have experienced the separation from Yūsuf . The fragrance of loved ones can only be truly understood by those who love[31].

Thirdly: Similar actions, but different results. The Shirt was placed on Yaʿqūb's , face to mirror the act of casting it, and yet the outcome differed. The first time it was cast, sight was taken away, but the second time it was returned along with what had been lost. The scent that was once tainted with deception became filled with the fragrance of someone beloved.

Fourthly: Hands were similar, but intentions were rectified. The Shirt, loaded with glad tidings, was carried by those hands that had cast the deceptive, grief-laden garment. The hands were similar, but intentions and hearts had changed. From the hands that had removed the Shirt and the hearts that had worn estrangement to the hands that carried the Shirt and the hearts that removed estrangement and exhibited repentance and turning back to Allah (The Exalted). Blessed is the One who turns hearts, forgives slips, and is the Most Merciful of the Merciful.

Fifthly: The Shirt of healing and glad tidings was cast, and with it, sorrows vanished. Family members were reunited, estrangements came to an end, dreams were confirmed. Yūsuf, raised his parents onto the throne, and they prostrated before him. Yūsuf said, "My father, this is the interpretation of my dream of old. My Lord has made it come true. He was indeed gracious to me when He took me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. My Lord is certainly kind to whom He wills. He is the All-Knowing, the Most Wise . "(Yūsuf, 12:100).

With that, the story of the Shirt concluded, and the blessed chapter came to an end with a profound purpose and immense benefit. It narrated one of the finest stories that the Prophet , conveyed from his Lord, the Most High, in the Book of the Almighty. Allah (The Exalted) said, "Certainly in their stories is a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."(Yūsuf, 12 :111).

These were contemplations of faith, conscience, and education regarding the Shirt of Yūsuf, from innocence to empowerment. All praise is due to Allah (The Exalted), the Lord of all the worlds.

Conclusion

Praise be to Allah (The Exalted), by whose grace righteous deeds are perfected. In concluding this article, we can summarize the discussion of the spiritual reflections on the Shirt of Prophet Yūsuf. It serves as an inspiration for all those who are troubled and distressed, providing solace, relief from anguish, and steadfastness of heart in a story that began with a dream and ended with reality.

The findings of this study underscore that envy is a grave malady that strips hearts of affection and clothes them in estrangement. However, divine providence often operates by removing apparent blessings from that one expects, only to replace them with greater love and security from unexpected sources, as exemplified by Yūsuf 's transition from the well to the palace.

Furthermore, the story affirms that a chaste believer is in constant conflict with vices, yet patience and seeking refuge in Allah (The Exalted) are the keys to resisting immorality. The ultimate outcome is a way for the righteous, and piety remains the believer's weapon in times of adversity, just as it was for Yūsuf.

Finally, the narrative reveals that the scent of loved ones precedes their arrival and serves as a remedy for every ailment, yet it is only perceived by those who yearn. This story, therefore, stands as an enduring inspiration for the distressed, and reaffirming that the lessons drawn from Yūsuf 's robe are as much about spiritual healing as they are about moral restoration. It is recommended that such *Qur'anic* narratives be further explored as pedagogical models for cultivating patience, forgiveness, and trust in divine wisdom.

Endnotes:

[1] Al-Dānī, Abū ʿAmr. *Al-Bayān fī ʿAdd Āy al-Qurʾān* . 1st ed. (Kuwait: Markaz al-Makhṭūṭāt wa-al-Turāth, 1994), 167.

Ibn Ḥazm, Abū Muḥammad. *Al-Nāsikh wa-al-Mansūkh* . 1st ed. (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1986), [2] ..42.

[3] Al-Rāzī, Fakhr al-Dīn. *Mafātīḥ al-Ghayb* . Vol. 18. 3rd ed. (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1999), 430.

[4] Al-Baghawī, Abū Muḥammad. *Maʿālim al-Tanzīl fī Tafsīr al-Qurʾān* . Vol. 2. 1st ed. (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1999), 474.

Ibn ʿAjībah, Abū al-ʿAbbās. *Al-Baḥr al-Madīd fī Tafsīr al-Qurʾān al-Majīd* . Vol. 2. 1st ed. (Cairo: Al-[5] .Duktūr Ḥasan ʿAbbās Zakī, 1998), 571.

Ibn Manẓūr, Muḥammad ibn Mukarram. *Lisān al-ʿArab*. Vol. 7. 3rd ed. (Beirut: Dār Ṣādir, 1993), 82.[6]

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[8] Al-Nīsābūrī, Niẓām al-Dīn. *Gharāʾib al-Qurʾān wa-Raghāʾib al-Furqān*. Vol. 4. 1st ed. (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995), 70.

Ibn Kathīr, Abū al-Fidāʾ. *Tafsīr al-Qurʾān al-ʿAẓīm*. Vol. 4. 2nd ed. (Egypt: Dār Ṭaybah lil-Nashr wa-al-[9] .Tawzīʿ, 1999), 375.

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Al-Munāwī, Aḥmad Muḥammad. "ʿ*Ajaban li-Hādhā al-Qamīṣ*." Qurʾān way. August 20, 2016. [11] .https://*Qurʾān* way.com/article (accessed July 7, 2026)

[12] Al-Marwānī, Muḥammad. *"Naẓrah Jadīdah ilá Qumṣān Yūsuf*." Multaqá Ahl al-Tafsīr. (2011): 2. https://mtafsir.net/threads/39299/ (accessed July 7, 2026.)

[13] Al-Sayyid, *"Athar al-Qarāʾin*," 4061.

[14] Al-Rāzī, *Mafātīḥ al-Ghayb*, Vol. 18, 430.

Al-Ṭabarī, Ibn Jarīr. Jāmiʿ *al-Bayān ʿan Taʾwīl Āy al-Qurʾān.* Vol. 13. 1st ed. (Egypt: Dār Hajar lil-Ṭibāʿah [15] wa-al-Nashr wa-al-Tawzīʿ, 2001), 38.

Al-Shawābkah, Aḥmad Maḥmūd. *Ghurar al-Bayān min Sūrah Yūsuf—ʿAlayhi al-Salām—fī al-Qurʾān* . 1st [16] .ed. (Oman: Dār al-Fārūq lil-Nashr wa-al-Tawzīʿ, 2010), 179.

[17] Al-Ṭabarī, *Jāmiʿ al-Bayān* , Vol. 13, 38.

[18] Al-Rāzī, *Mafātīḥ al-Ghayb* , Vol. 18, 82.

Al-Samʿānī, Abū al-Muẓaffar. *Tafsīr al-Qurʾān* . Vol. 3. 1st ed. (Saudi Arabia, Riyadh: Dār al-Waṭan, [19] .1997), 15.

Al-Baghawī, *Maʿālim al-Tanzīl* , Vol. 2, 480.[20]

Ṭanṭāwī, Muḥammad Sayyid. *Al-Tafsīr al-Wasīṭ lil-Qurʾān al-Karīm* . Vol. 7. 1st ed. (Egypt, Faggala: Dār [21] .Naḥḍat Miṣr lil-Ṭibāʿah wa-al-Nashr, 1997), 330.

[22] Ibid. , Vol. 2, 480.

Ibn ʿĀshūr*, Al-Ṭāhir. Al-Taḥrīr wa-al-Tanwīr* . Vol. 12. (Tunisia: Al-Dār al-Tūnisiyyah lil-Nashr, 1984), [23] 239.

[24] Ibid. , Vol. 12, 238.

.Al-Zajjāj, Abū Isḥāq. *Maʿānī al-Qurʾān wa-Iʿrābuhu* . Vol. 3. 1st ed. (Beirut: ʿĀlam al-Kutub, 1988), 96.[25]

Al-Zamakhsharī, Abū al-Qāsim. *Al-Kashshāf* . Vol. 2, 458*[26]*.

[27] Al-Baghawī, *Maʿālim al-Tanzīl* , Vol. 4, 234.

28 Scholars have mentioned several opinions regarding the young boy mentioned in the *Qurʾān* ic narrative. One opinion suggests that he was a child in the cradle. This is narrated by ʿIkrimah from Ibn ʿAbbās, by Shahr bin Ḥawshab from Abū Hurayrah, and similarly stated by Saʿīd bin Jubayr*,* Al-Ḍaḥḥāk, and Halāl bin Yasāf, among others. Another opinion suggests that he was among the special attendants of the king. This is narrated by Ibn Abī Mulaykah from Ibn ʿAbbās. Abū Ṣāliḥ reported from Ibn ʿAbbās that he was her cousin. Ibn al-Jawzī commented that the more correct view among these opinions is the second one, indicating that the boy was from the close associates of the king or a dignitary. It is more likely that he was an advisor or a judge, as his understanding and expertise, especially in the matter of the Shirt, suggest. As for the basis of the first opinion from Ibn ʿAbbās, it is a weak narration and cannot be considered conclusive. (Ibn al-Jawzī, Abū al-Faraj. *Zād al-Masīr fī ʿIlm al-Tafsīr* . Vol. 2. 1st ed.(Beirut: Dār al-Kitāb al-ʿArabī, 2001, 432–433).

[29] It is mentioned that the wind sought permission from its Lord to bring the scent of Yūsuf to Yaʿqūb before the bearer of good tidings arrived. Permission was granted, and the wind brought it to him. Ibn ʿAbbās commented on the verse 'And when the caravan departed (from Egypt), their father said, 'Indeed, I find the

smell of *Yūsuf* (and would say that he is alive) if you did not think me weakened in mind.' (*Qurʾān* , 12:94): When the caravan camel left, Yaʿqūb said, 'When the caravan camel left.' (Al-Ṭabarī, *Jāmiʿ al-Bayān* , Vol. 16, 249).

[30] Ibn Abī Ḥātim, Abū Muḥammad. *Tafsīr al-Qurʾān al-ʿAẓīm* . Vol. 7. 3rd ed. (Saudi Arabia: Maktabat Nizār Muṣṭafá al-Bāz, 1998), 2197.

[31] Al-Ḥasan said: "Between the time when Yūsuf left his father's home and the day they were reunited, eighty years passed. Yaʿqūb's eyes did not dry up with tears, and there was no one more honorable on the face of the earth to Allah than Yaʿqūb." (Al-Baghawī, *Maʿālim al-Tanzīl* , Vol. 2, 509; Ibn Kathīr, *Tafsīr al-Qurʾān al-ʿAẓīm* , Vol. 4, 370. It is said that the interpretation of the dream occurred after forty years, while others suggest it was eighty years.

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