

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature



Rosma Bint Din¹, Adli Bin Yaacob²

¹Lecturer at Pahang Matriculation College

²Associate Professor, Department of Arabic Language and Literature, International Islamic University Malaysia

ABSTRACT: This study deals with the evolution of the story of Prophet Yusuf (PBUH) in traditional and modern Malay literature. The story of Prophet Yusuf (PBUH) has been narrated among the stories of prophets in many manuscripts and books of history and Qur'anic exegesis, and his name has also been mentioned in poetry. Moreover, there are academic studies to highlight his holy personality, his beauty, his patience in dealing with all the trials he went through at different stages of his life, and his success in resolving the economic crisis when Allah gave him the authority.

Objective: This research aims to collect most of what has been written about this noble Prophet in Malay literature, in both poetry and prose, in addition to scientific studies focused on him, and to explore the development that took place in the writing of his story, as well as to demonstrate the influence of Arabic literature in writing the story of Prophet Yusuf in Malay literature.

Theoretical Framework: In this topic, the main concepts and theories that underpin the research are presented. [List relevant theories, models or frameworks] stand out, providing a solid basis for understanding the context of the investigation.

Method: The research relies on the descriptive and analytical approach to discuss and analyze opinions related to the topic.

Results and Discussion: The researcher notes that writing the story of Prophet Yusuf (PBUH) is an ongoing process. Commentators of Qur'an, historians, researchers, and writers have written about it, and some producers have even produced series based on his story. Commentators and historians have reported this story in its entirety, but many of them relied on *Isrā'īliyyāt*, or the narratives coming from Jewish sources, and some of whom distinguished between the authentic narratives and the unauthentic and fabricated ones. As for literary people, their attention was to a specific event in the story, the love and affection of the wife of the `Aziz of Egypt towards Prophet Yusuf being the most prominent event that literature focused on.

Research Implications: The theoretical implications of this research are discussed and providing insights into how the results from the Arabic Literature gave impacts to the Malay story of Prophet Yusuf (PBUH). It can be applied or influence the 21st century people practices in the field of Arabic Literature.

Originality/Value: This study contributes to the literature by [highlighting the originality of the research, whether through the innovative approach, new discoveries or practical contributions]. The relevance and value of this research are evidenced by [explain how the results may impact the area of study or professional practice].

1 INTRODUCTION

The stories of the Prophets occupy the second place in the ranking of Islamic literary works after the biography of our Prophet Muhammad, peace and blessings of Allah be upon him. These stories are told in compliance to the comprehensive teachings of Islam which are based on the pillars of faith and high moral standards. They also help the preachers of Islam to instill a strong belief in the new generations of Muslims, because they highlight the noble qualities of the prophets, the sincerity of their struggle, their good behavior with enemies, and their extraordinary miracles. These stories were first told orally and then written and recorded by hand to ensure their continuity and transmission to future generations. These written manuscripts are printed in addition to studies carried out by researchers.

Among the stories of prophets that captivated the narrators is the story of Prophet Yusuf (PBUH) who was famous for his beauty, his expertise in interpreting dreams, the affection of the wife of Aziz towards him, and all the challenges he faced at various stages of his life until he was appointed the Prime Minister of Egypt. Moreover, this story is also about the role of the head of the family in ensuring the harmony of family relations. These qualities make this story such that one never gets tired of hearing it nor bored of repeating it. The researcher will collect literary works related to Prophet Yusuf, starting with manuscripts, poetry, books,

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

researches, Qur'anic commentaries, radio and television broadcasts, newspaper columns, films, and serials, and then analyze the influence of Arabic literature on the story of Prophet Yusuf in Malay literature.

2 METHODOLOGY

The research relies on the descriptive and analytical approach to discuss and analyze opinions related to the topic.

3 RESULTS AND DISCUSSIONS

3.1 Manuscripts about Prophet Yusuf

The story of Prophet Yusuf (PBUH) originates from its first source, the Holy Qur'an, wherein the story is mentioned in a particular *surah* (chapter in the Qur'an) and has been called "the best of stories". The story begins with his dream and ends with the fulfilment of his dream. This unique story attracts listeners of all ages and backgrounds, including kids, youngsters, fathers, mothers, and leaders. The writing of this story begins with "*Hikayat al-Nabi Yusuf*" which is an old manuscript in Javanese script that tells the story of Prophet Yusuf and his trials. It is the oldest surviving manuscript in the possession of the Malaysian government. There are researchers who believe that, based on the form and language of the writing, it is thought to have been derived from Persian literature. The manuscript is preserved at Cambridge University and is dated 1601.¹ In 1736, Werndly included the "*Hikayat al-Nabi Yusuf*" in his Malay manuscript register.²

One of the oldest manuscripts about Prophet Yusuf is "*Qissah Yusuf*", which is said to have been written in 1604, and which Van Ronkel described as the oldest Malay manuscript that Erpenius found in the seventeenth century.³ The current records of Malaysian institutions indicate that a number of manuscripts are still preserved there, including:

"*Taj Us Salatin*", written in 1603/1604, is one of the first books in the Malay world that dealt with the relationship of the king and his subjects and included comprehensive advice and instructions for the government and state leaders.⁴ Although some differences are found between Surah Yusuf of the Holy Qur'an and '*Taj Us Salatin*', both are similar in telling the story of a just ruler. The author of the book was also influenced by the character of Prophet Yusuf who was extremely concerned for the people of Egypt during the drought that lasted for seven years. The ten conditions mentioned by the author fully apply to Prophet Yusuf, although he did not clearly describe the relationship between the two.⁵

One of the manuscripts is "*Hikayat Yusuf wa Zulaikha*", which is a Sufi tale based on symbolism. The story focuses on the call to love the Creator, and at the same time, it describes the mutual conflict of human feelings. What is interesting is the influence of Surah Yusuf on this story concerning the concept of love. Although the concept of love in Surah Yusuf is different from the story, because Surah Yusuf talks about Prophet Yusuf's love for Allah while the story focuses on the love for human being; However, the two agree on one point, that loving God is superior to loving humans.⁶

Another manuscript is "*Hikayat al-Nabi Yusuf*", written by Muhammad Labai from Perlis State in 1802. It is now stored in the British Library in London. It is written in Javanese script, and was translated into Latin by Arshad Mukhtar. It seems that this story tried to modify the background details in the story to adapt the local conditions, such as mentioning rice as food and tiger instead of wolves.

One more manuscript is "*Qissah Yusuf Alayhis Salam*". This manuscript was written by Alawi bin Aidaroos Al-Aidaroos on Sunday night in the month of Safar 1332 AH (1914 AD), as a gift to Sultan Yusuf bin Sultan Yaqoob bin Sultan Abdul Samad, the ruler of the state of Selangor, Malaysia, in handwritten Javanese script. Ali Ahmad included a copy of this manuscript in his book titled '*Kisah-Kisah Nabi Yusuf Dalam Sastera Melayu*' (Stories of Prophet Yusuf in Malay Literature). He also translated the Javanese text into the Latin text in the same book.

3.2 Poetical verses about Prophet Yusuf (PBUH)

Many writers have composed poetry in praise of the prophets or described holy places related to the prophets. Among them are these verses describing Mecca and Medina, wherein the poet began his verses by praising Prophet Yusuf (PBUH):

Nabi Yusuf muda cemerlang,	prophet Yusuf shines like the moon,
Rupanya elok parasnya sedang,	Beautiful, handsome, and with perfect face,
Di dalam dunia bandingan jarang,	His parallel cannot be found in the world,
Ke telaga Yusuf dibuang.	He was thrown into the well.

¹ See: Safian Hussain, Mohd Thani Ahmad, Johan Jaaffar, *Sejarah Kesusasteraan Melayu*, (Kuala Lumpur: Dewan Bahasa Dan Pustaka, Kementerian Pelajaran, Malaysia, 1981).

² See: Siti Hawa Salleh, *Malay Literature of The 19th Century*, (Kuala Lumpur: Institut Terjemahan Negara Malaysia, 2010), p205.

³ See: Siti Hawa Salleh, *Ibid*.

⁴ See: Bukhari Al-Jauhari, *Taj Us Salatin*, edited by Khalid M. Hussain, Edisi Pelajar, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1992), p8.

⁵ See: Zulkarnain Mohamed, Estetika Dalam Surah Yusuf, *Jurnal Islamiyyat*, (Jabatan Pengajian Arab dan Tamadun Islam, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia), vol 24, 2003, p3-19.

⁶ See: Zulkarnain Mohamed, *Ibid*.

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

Masjid Makkah dilingkung gunung,
Kaabah Allah di tengah-tengah,
Wali Allah duduk termenung,
Hati muraqabah kepada Allah.

Masjid al-Haram in Makkah surrounded by
mountains,
The Kaaba of God is in the middle,
The friend of God sits contemplating,
His heart is attached to his Lord.

Hajarul Aswad di kanan pintu,
Hitamnya bukan lagi suatu,
Penuh dan sesak orang di situ,
Besar dan kecil tiada bertentu.

Hajr al-Aswad (black stone) to the right of the
door,
With its unique black colour,
People gather and flock to it,
Both young and elderly.

(Persama Press, 1973:25-26)⁷

Another Malay poetical work that talks about Prophet Yusuf is titled “*Belati Cinta Zulaikha*” (The Dagger of Zulaikha’s Love) by Husna Nazri,⁸ and its verses are as follows:

Akulah perempuan yang terbelit
Ditujuk panahan api rindu
Tatkala telaga berahi menakung
Saratnya kocakan buih kesepian
Atma cinta buatmu, seorang Yusoff
Telah melarutkan taman kesetiaan
Menjadi pagar-pagar perasaan
Menahan pedihnya cinta terlarang.

I am a complicated woman,
The fire of longing for you stabs me,
When the lake of desire stagnates,
loaded with loneliness,
My love and passion for you, Yusuf,
Destroys my love for my husband,
Walls arise between us,
Withstanding the forbidden love.

Seorang Yusoff: Kupilih penjara hati
Yang membelenggu serakahan naluri
Kerana kemilau belati cintamu, Zulaikha
Tidak terjangkau libasan pedang-Nya
Penjarakan jasadku jauh dari fitnah dan tohmah

Yusuf: I chose the prison of the heart,
To imprison me from instinctive desires,
Because of the brilliance of your love’s dagger,
O Zulekha,
Because I cannot escape from His (God’s) sword,
I imprisoned my body far from defamation and
slander.

This poem won the Appreciation Award in 2003. This poem is very interesting because the poetess used an important metaphor to show the man’s faith; the dagger, which is a symbol of Yusuf defending his faith in the face of women’s passion and lust for him. Likewise, there are other beautiful metaphors, such as the lake of desire and the prison of heart, which give interesting meanings.

3.3 Books about Prophet Yusuf (PBUH)

Following are some of the books written about Prophet Yusuf:

“*Hamka, Surah Yusuf & Sastera*”⁹ (Hamka, Surah Yusuf and Literature) This book discusses in detail the definition of literature given by literary people, especially the opinions of Hamka, and the Qur’an’s approval of literature, especially the story, which is a genre of literature. The author chose Surah Yusuf, which is the best of stories.

“*Misteri Koyaknya Baju Nabi Yusuf*”¹⁰ (The Secret of Tearing Yusuf’s Shirt) This book has been translated from Indonesian to Malay language. The author divided the book into three chapters, the first on the reason for tearing Prophet Yusuf’s shirt, the second on the secret of this incident, and the third on the wisdom behind this incident. Although the author focused on the incident of tearing his shirt, the readers feel as if they have read the entire story of Prophet Yusuf, from the beginning of his dream until that

⁷ See: Wahyunah Hj Abd Ghani, Mohamad Shaidan, *Puisi Melayu Lama Berunsur Islam*, (Kuala Lumpur: Dewan Bahasa Dan Pustaka, 2002), p4.

⁸ See: Husna Nazri in Nor Azah Abd Aziz, *Belati Cinta Zulaikha Hadiah Sastera Kumpulan Utusan 2003*, (Kuala Lumpur: Utusan Publication & Distributors, 2004) p156.

⁹ See: Zahiruddin Zabidi, *Hamka, Surah Yusuf & Sastera*, (Selangor: Vinlin Press, 2018).

¹⁰ See: Masykur Arif Rahman, *Misteri Koyaknya Baju Nabi Yusuf a.s.*, Translated By Norsheila Mohd. Yusof, (Selangor: Al-Hidayah House Of Publishers, 2014).

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

vision was fulfilled. The author has made it easy for the readers to follow the three chapters by arranging each of the reasons, secrets, and wisdom in clear and lucid points.

“*Kisah Sayyidina Yusuf*”¹¹ (The Story of Our Master Yusuf) This book was translated into Malay by one of the students of the author who greatly admired her teacher because of the high jihadist spirit that her teacher had, in addition to his intense love for students of knowledge. He founded and developed many Islamic organizations in Egypt, and spent a lot of time in the path of knowledge and da’wah. He inherited this trait from his grandfather, the Prophet Muhammad, peace and blessings be upon him.

“*Tadabbur Surah Yusuf 100 Hikmah and Pelajaran yang Dapat Dipetik dari Kisah Nabi Yusuf*” (Reflection on Surah Yusuf: One Hundred Benefits from Surah Yusuf) The book is a translation of the sermons of Sheikh Muhammad Saleh Al-Munajjid, translated by Abu Aina Al-Nadawi. The translator divided the event into topics and arranged the benefits derived from each event in an order that makes it easy for the reader to follow the episodes of the story. The translator also pointed out that the benefits are not limited to one hundred only - rather, they are much more - but this book is an attempt to disclose the reasons for calling the story “the best of stories.”¹²

“*Kepimpinan dalam Kisah Ibrahim a.s dan Yusuf a.s*” (Leadership in the Stories of Ibrahim and Yusuf, peace be upon them). This is a translation of the book ‘*Qışaş al-Nabiyyīn*’ (Stories of the Prophets) by Abul Hasan Ali Nadwi, which contains several stories inspired by the Qur’an in an easy-to-understand language and short sentences. The translator quotes the story of Ibrahim and Yusuf and extracts the values of leadership contained in them under the sub-title *penghayatan nilai kepemimpinan* (leadership values).¹³

“*1001 Pelajaran Daripada Kisah Nabi Yusuf*” (1001 Benefits Derived from the Story of Yusuf)¹⁴ by ‘Abd Al-Rahman Ibn Nasir Al-Sa’di. The author has arranged the benefits and presented them point by point so that they become closer to understanding. The translator edited the book, put numbers on the benefits, and cited references for all the verses and hadiths. The book has been printed in both languages: Arabic on the right side, and Malay on the left side.

3.4 Researches and studies

Many studies have been conducted on Surah Yusuf, especially in the field of education. Among them are:

“*Pendidikan Moral dalam Kisah Yusuf a.s*” (Moral Education in the Story of Prophet Yusuf, PBUH). After recounting five important events in the story of Prophet Yusuf, the author narrated the moral lessons contained in the story for individuals and leaders. The researcher focused on the relationship of Prophet Yaqub with Prophet Yusuf and his other children. Prophet Yaqub appears as an ideal father in confronting his children and their lack of harmony in their relationship with Prophet Yusuf. The researcher also focused on the marital relationship between Aziz of Egypt and his wife when she accused Prophet Yusuf of trying to woo her. Al-Aziz investigated the matter until he came to know who was at fault, and he ordered his family not to spread this news because it was one of the secrets and private matters of the marital relationship. The researcher concluded that Prophet Yusuf’s story was successful in presenting the range of problems that everyone faced, starting with problems in the relationship of the father with his children, the husband with his wife, and the leader with his people. All of these are mentioned in the Holy Qur’an, which is a source of guidance for every human being.¹⁵ But unfortunately, the researcher changed - perhaps unintentionally - the titles of the king and the Aziz in his research, as he used the title of the king for the Aziz of Egypt and used the title of Al-Aziz for the King of Egypt.

Another study focuses on physical beauty of Prophet Yusuf, namely “*Analisis Ketampanan Nabi Yusuf Dalam Perspektif Semiotika Al-Quran*” (Analysis of the Beauty of Prophet Yusuf Following the Semiotic Approach from the Perspective of the Holy Qur’an) in 2014. The researcher picked selected words and verses from Surah Yusuf to analyze the beauty of Prophet Yusuf. This study revealed that it is not mentioned in the Qur’an that he was beautiful from a young age, rather his beauty appeared when he reached youth. The researcher cited the twenty-second verse of Surah Yusuf in which the Almighty says: “*And when he reached maturity, We gave him wisdom and knowledge. This is how We reward the good-doers.*”¹⁶ After that, he explained the use of ‘and’ before ‘when’, the meaning of reaching maturity, and pointed out that Prophet Yusuf had entered the stage of maturity and attracted the attention of the women who saw him. In addition, the researcher referred to the blessings of wisdom and knowledge, and he

¹¹ See: Yusuf Al-Bakhour, *Kisah Sayyidini Yusuf a.s.*, Translated by Kautsarul Jannah, (Selangor: D’FA Print, 2021).

¹² See: Muhammad Shalih al-Munajjid, translated by: Abu ‘Aina An-Nadawiy, *Tadabbur Surat Yusuf 100 Hikmah & pelajaran yang dapat Dipetik dari Kisah Nabi Yusuf*, (Indonesia: Pustaka Arafah, 2021).

¹³ See: Shaik Abdullah Hassan Mydin & Mohamad Shahrin Baharudin, *Kepimpinan Dalam Kisah Ibrahim A.S. Dan Yusuf A.S.*, (Kuala Lumpur: Dewan Bahasa Dan Pustaka, 2019).

¹⁴ See: ‘Abd Al-Rahman Ibn Nasir Al-Sa’di, translated by Ahmad Jauzi & Hairulamri bin Amir, *1001 Pelajaran Daripada Kisah Nabi Yusuf*, (Selangor: Karya PiS, 2019).

¹⁵ See: Mohamad Zaenal Arifin, “Pendidikan Moral Dalam Kisah Yusuf As”, *Majalah Kordinat*, (Bil15, April 2016), p117-134. <http://journal.uinjkt.ac.id/index.php/kordinat/article/view/6312/3837>. Visited on 3rd February 2022.

¹⁶ Surah Yusuf, 22.

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

elaborated on these two blessings. In conclusion, all the sentences and verses analyzed by the researcher prove that the beauty of Prophet Yusuf described in the Qur'an has an ideal character that a Muslim should apply in his life.¹⁷

“*Tindak Tutur Santun Dalam Kisah Nabi Yusuf*” (The Polite Words in the Story of Prophet Yusuf), 2017. This study analysed the polite words found in Surah Yusuf. This analysis is very appropriate because most of the verses in this Surah consist of conversation, and most of the conversations took place between Yusuf and his father, his brothers, his two prison companions, Aziz's wife, and between Yusuf and his Lord. These conversations were analysed and classified into categories, such as, request, clarification, providing information, warnings, or expressing gratitude. For example, the conversation between Yusuf and Aziz's wife in verse twenty-three: The author analysed the sentences that Aziz's wife spoke to Prophet Yusuf, which is: ‘Come to me!’, which shows that she was the one who ordered him to come to her so that they could commit the immoral act. Prophet Yusuf's answer to her does not only indicate to providing information, but rather indicates his gentle refusal to follow the order of Aziz's wife. This refusal also demonstrated his humility and respect for her.¹⁸

“*Nilai-Nilai Pendidikan Akidah Akhlak Dalam Kisah Nabi Yusuf Alaihissalam*” (The Values of Doctrinal and Moral Education in the Story of Prophet Yusuf, Peace be Upon Him), 2017. The author listed the educational values contained in Surah Yusuf, which are his strong faith in Allah and His angels. In the verse 23, while facing the temptation of the wife of Aziz when they were alone, Prophet Yusuf said: “*Allah is my refuge! It is 'not right to betray' my master, who has taken good care of me. Indeed, the wrongdoers never succeed.*”¹⁹ Moreover, his fear of God also made him pray to God to be put in prison. Likewise, when he interpreted and explained the dream of the two prisoners, he frankly explained to them his belief in God and the prophets, in verse 38.

As for moral education in the story of prophet Yusuf, it stands out in two aspects: his closeness to Allah, and his connection with people. He draws closer to Allah by maintaining his chastity (verse 53), gratitude (verse 100-101), patience (verse 33-34), and honesty (verse 51), while his morals towards people are evident in his respect for his father (verse 100), his relatives (verse 59), his employers or Al-Aziz (verse 23) and the environment (verse 47-49). The researcher also discussed methods of applying faith-based and moral education in the field of education, through the Qur'anic story.²⁰

“*Ajaran Moral Dalam Kisah Nabi Yusuf (Analisa Semiotik Roland Barthes)*”²¹ (Moral teachings in the story of Prophet Yusuf (a semiotic analysis of Roland Barthes). In this study, the researcher analyzed the story of Prophet Yusuf based on the semiotic analysis of Roland Barthes, and then he listed the moral teachings, which are: mercy (verses 4-6, 11-14), courage (verses 22-29, 31-34, 43-53), knowledge of personal abilities (verses 54-55), and discernment and forgiveness (verses 58-62 and 88-93).

“*Eстетика Dalam Surah Yusuf*”²² (The Aesthetics in Surah Yusuf), which touched on the aesthetic aspect of Surah Yusuf to demonstrate the power of the concept of ‘the best of stories’ to be used as a guide for writing creative prose such as Islamic novels and stories. The conclusion of this study is that Surah Yusuf is an ideal model for Muslim authors and novelists, and it must be developed further. The three aesthetic aspects that this study focuses on are rhetoric, composition, and message. As for the beauty of the rhetoric that the researcher intends, it is in the use of *isti'ārah*, *iṭnāb*, and *majāz*. Also, this Surah does not repeat its verses and meanings in a way that prevents the continuity of the story. In addition, the dialogues that fill the surah show the uniqueness of this surah, as all the characters present in Yusuf's story participated in the conversation. As far as the beauty of composition is concerned, it is the Surah's style of presenting the story which meets the features of prose writing, such as novels and short stories. As for the beauty of the message that is formulated by the researcher, it is the matter of love, which includes both true, sacred love as well as false love, as Yusuf changed the false love of the Aziz's wife into sacred love when she admitted her mistakes and became a believer in Prophet Yusuf.

“*Mendepani Cabaran Dan Menangani Fitnah Wanita Menerusi Kisah Nabi Yusuf*”²³ (Facing the Challenge and Addressing the Distortion of the Image of Women Through the Story of Prophet Yusuf) offers advice and directions that guide both young men and women to confront the temptations of beautiful and powerful women through the story of Prophet Yusuf. This study also takes into account today's societal issues in an effort to cure social diseases.

¹⁷ See: Muhammad Akrom, “Analisis Ketampanan Nabi Yusuf Dalam Perspektif Semiotika Al-Quran”, *Arabiyat, Jurnal of Arabic Education and Arabic Studies*, (Prodi Linguistik Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, Vol 1, No2, 2014).

¹⁸ See: Oka Putra Pratama, “Tindak Tutur Santun Dalam Kisah Nabi Yusuf”, *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, (Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia, Bil 4, No 2, Desember 2017), p227-254.

¹⁹ Surah Yusuf, 23.

²⁰ See: Mariah Ulfa, *Nilai-Nilai Pendidikan Akidah Akhlak Dalam Kisah Nabi Yusuf Alaihissalam*, (Master Thesis, Fakultas Tarbiyah Dan Keguruan, University Islam Negeri Ar-Raniry Darussalam Banda Aceh, 2017), p83.

²¹ See: Chatirul Faizah, *Ajaran Moral Dalam Kisah Nabi Yusuf As (Analisis Semiotik Roland Barthes)*, (Master Thesis, Ilmu Usuluddin Jurusan Tafsir Hadis, Semarang, Indonesia, 2015).

²² See: Zulkarnain Mohamed, *Ibid*.

²³ See: Rosmaliza Ab Rashid, “Mendepani Cabaran Dan Menangani Fitnah Wanita Menerusi Kisah Nabi Yusuf”, (Prosiding Seminar Antarabangsa Al-Quran Dalam Masyarakat Kontemporari Universiti Sultan Zainal Abidin, 2018), p378-393.

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

3.5 Qur'anic Commentaries in Malay Language

“*Tafsir Surah Yusuf Dan Juzuk 12*” (Commentary on Surah Yusuf and Juz 12) and “*Tafsir Surah Ibrahim Dan Juzuk 13*” (Commentary on Surah Ibrahim and Juz 13) by Professor Dr. Abdul Malik Karim Amrullah, aka Hamka. These two books are separate volumes of *Tafsir al-Azhar*, with each volume representing one *juz*, or part of the Qur'an. Surah Yusuf is located in the twelfth and thirteenth parts of *Tafsir al-Azhar*. This is the only *tafsir* in which each volume represents one part of the Qur'an, making it easy for the reader to carry it and read it anywhere. In addition, the explanation of Qur'anic text has been given in a way that is easy for the reader to understand, so he does not get tired of reading it over and over again, as it is full of beautiful linguistic styles.²⁴

“*Tadabbur Surah Yusuf*” (Contemplating Surah Yusuf) by Azrul Azlan Abd Hamid and Mohd Fariz Izzuddin, who authored this *tafsir* to take readers to a new dimension in interacting with the Qur'anic stories, especially the story of Prophet Yusuf, so that they could contemplate the true chronology of the story in an organized and precise way and emulate the patience, confidence, and faith of Prophet Yusuf through the example provided by him.²⁵

“*Surah Yusuf, Tafsir Dan Huraian*” (Surah Yusuf, Interpretation and Detail) is in two volumes; The first is the interpretation of the first verse up to the fifty-third verse, and the second is the interpretation of the fifty-fourth verse up to the end of the surah. The writer organized the story by placing sub-headings for each incident, such as the title “The dream of Prophet Yusuf and his father Yaqub's interpretation of it,” and the next title is “The plot of Yusuf's brothers to throw him in the well,” followed by “Throwing Prophet Yusuf into the well and hiding him from their father,” until the end of the story.²⁶

“*Tafsir Surah Yusuf Kisah Terbaik Daripada Al-Quran*” (Interpretation of Surah Yusuf, the Best Story of the Qur'an).²⁷ This book, which is 242 pages long, is a book that attracts the reader's interest, because the author explains the verses one by one in an easy, uncomplicated manner. Moreover, the verses have been written in a colorful text box, and the author mentions the names of the commentators whose opinions he quoted. However, there are some *Isrā'iliyyāt* whose source is not mentioned, such as the number of Benjamin's children reaching 10, and names of other people that are not mentioned in the Qur'an or the hadiths of the Prophet.

3.6 Comparative studies

“*Struktur Sosial Dalam Serat Yusuf Dan Puisi Asmaradana Karya Geonawan Mohamad*”²⁸ (The Social Structure in the Story of Yusuf and the Romantic Poetry of Geonawan Mohamad). This is a comparative literary study between the story of Prophet Yusuf in the book “The Life of Prophet Yusuf” by Ishaq Biutowa Gum, 1983 (Jakarta: Department of Education and Culture) and the romantic poetry of Geonawan Mohamad.

“*Kisah Nabi Yusuf Menurut Al-Quran Dan Bible*” (The story of Prophet Yusuf in the Qur'an and the Bible). The researcher listed the similarities and differences between Qur'an and Bible by referring to the text of both Qur'an and Bible. One of the important differences is that according to Qur'an, the dream that Prophet Yusuf saw as a child, he told it only to his father, while as per Bible he told it to all his brothers.²⁹

“*Kisah Yusuf / Joseph dalam al-Quran dan al-Kitab*” (The Story of Yusuf in the Qur'an and the Bible), 2019, by Amrullah Harun.³⁰ The researcher concluded that there is only a slight difference between Qur'an and Bible in the story of Prophet Yusuf, so clarifying the points of differences and similarities between the two stories is important so that it becomes a lesson for people of both faiths.

3.7 Newspaper columns on the success of Prophet Yusuf in managing the Egyptian economy

The column titled “*Pakej Rangsangan: Adakah Kisah Nabi Yusuf Tidak Relevan Dalam Kehidupan Moden?*” (Economic Stimulus Package: Is the Story of Prophet Yusuf Not Applicable to Modern Life?) 2020. According to the writer, the country's basic strategy should be to always be ready to face difficult times by saving and spending wisely. He suggested this move when the world was facing the outbreak of Covid-19 and many countries were facing economic crisis. Not only was financial liquidity insufficient, but most countries were in a state of heavy debt. Malaysia itself, before the outbreak of Covid 19, had a deficit of 52 billion in 2019.

²⁴ See: Abdul Malik Karim Amrullah, *Tafsir Surah Yusuf Dan Juzuk 12*, (Selangor: PTS Publishing House, 2019), p203.

²⁵ See: Azrul Azlan Abd Hamid & Mohd Fariz Izzuddin, *Tadabbur Surah Yusuf*, (Kuala Lumpur: Telaga Biru. 2019).

²⁶ See: Mohd Zuhdi bin Ismail, *Surah Yusuf: Tafsir dan Huraian Ayat 1-53*, (Kuala Lumpur: Pusat Pungutan Zakat MAIWP, 2015).

²⁷ See: Abdul Fatah Zakaria, *Tafsir Surah Yusuf Kisah Terbaik Daripada Al-Quran*, (Selangor: Darul Syakir, 2015).

²⁸ See: Indri Setyoningrum, Husnul Koyimah, Riki Kurniawa & Miftakhul Huda, “*Struktur Sosial Dalam Serat Yusuf Dan Puisi Asmaradana Karya Geonawan Mohamad*”, (Prosiding SEMNAS KBSP V, Fakultas Keguruan Dan Ilmu Pendidikan, Universitas Muhammadiyah Surakarta, Indonesia, 2018).

²⁹ See: Inna Masfi'ah, “*Kisah Nabi Yusuf Menurut Al-Quran Dan Bible*”, Library Research, Institut Agama Islam Negeri Sunan Ampel Surabaya, Fakulti Usuluddin, Jurusan Perbandingan Agama, 1999.

³⁰ See: Amrullah Harun, “*Kisah Yusuf / Joseph dalam al-Quran dan al-Kitab*”, *Jurnal Tafseer*, (Universiti Islam Negeri Sunan Kalijaga Yogyakarta, bil 7, 2019).

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

The reason for this situation is the influence of Western thoughts, which believe that when the economy is in a state of depression, the government needs to spend money to overcome the problem even if it has to borrow from usurious banks.³¹

Also, Nik Fatima Amira wrote her observation under the title “*Akhlak Hadapi Musibah: 7 Teladan Kisah Nabi Yusuf AS*” (Ethics of Facing a Disaster: 7 good examples from the story of Prophet Yusuf), 2020. The seven ethics are: being a loving father, avoiding pornographic materials and incest, saving for the long term, planning to eliminate future risks, asking forgiveness frequently when one’s livelihood is withheld, believing in Allah Almighty, and remembering death frequently. The writer cited Qur’anic evidence from Surah Yusuf regarding every ethical value that she mentioned.³²

Another column is by Muhammad Mujahid Haj Muhammad Fadzil under the title “*Nabi Yusuf a.s. dan Peranan Memulihkan Negara*” (Prophet Yusuf and his role in reforming the nation), 2020, in which the author inferred the concept of ‘budget allocation’, which is dividing national revenues and allocating them according to priorities, that is, giving priority to the basic necessities of life. This means that the state’s revenues are stored and used sparingly. Moreover, the term that fits Prophet Yusuf’s plan is ‘hedging’, which is a barrier that acts as a limit or restriction. Hedging aims to prevent risks associated with price movements.³³

“*Sikap Ekonomi Ketika Gawat Menurut Nabi Yusuf*” (The Economic Position of Prophet Yusuf in the Face of Economic Crisis) by Abdul Mu’izz, 2020. The writher offered suggestions to face the economic crisis, including preparing for unexpected times, because droughts, epidemics, and wars are not in our control, so they must be faced with perseverance. Similarly, it is important to preserve the needs of common people in times of disaster. The government must provide for their needs, such as providing medical security, shelter, food, and other basic necessities at a time when they cannot sell their produce.³⁴

3.8 Series

The series named ‘Yusuff’ consists of twenty-five episodes, and it was directed by Hitler Zami. It was shown on TV3 through the Samarinda slot, starting from March 4, 2009 to April 29, 2009, at 10:30 pm every Tuesday, Wednesday, and Thursday night. The events in this series were inspired by the story of Prophet Yusuf and featured actors like Ashraf Muslim, Betty Benavi, Zarin Min, Datuk Jalaluddin Hassan, Abi Abadi, Intan Servena, Putri Fatin and Zaid Zaidi. This series is actually pretty interesting, and although it was inspired by the story of Prophet Yusuf, it was treated in the style of a modern-day story.³⁵

This series deals with the story of Yusuf, who was separated from his parents due to the jealousy of his stepmother and her sons. He was thrown into a well by his brother without the knowledge of his parents, Sohana and Yaqub, who felt his loss. Yusuf was rescued by Aziz and, from then on, a new episode began in Yusuf’s life.³⁶

It is evident that the events of the series are derived from the story of Prophet Yusuf. It is interesting that this series, with its various events and scenes, has been adapted to the situation and events of modern times. For example; The wolf has been replaced by tiger, and the merchant traveling from Egypt to Palestine has been replaced by a person fleeing from police to the forest for committing a crime.

3.9 Translated Series

There is an Iranian series called “*Yusuf Al-Siddiq*” on YouTube, with 34 episodes. The events of the series are inspired by the Qur’an, but the main obstacle to watch them is that it is in Persian language. An Indonesian, Surya Hadi Wijaya, has translated it into Malay-Indonesian language. This translation helped viewers understand the story and familiarize themselves with its events, so they were able to watch it episode by episode. There is another Indonesian-dubbed series called “*Yusuf*”, which was inspired by the Bible, but was produced in classical Arabic. Unfortunately, this series has been removed by the uploader. There is an Indonesian cartoon film about Prophet Yusuf, which was published in the past four months by the “Islamic Story” company, and it has been viewed by more than a billion viewers.³⁷

3.10 The novels *Ya Maulana*³⁸ and *Qasidah Rindu Zulaikha* (The Poem of Zulaikha’s Longing)

The title of the first novel is the nickname for a religious person who has memorized the Qur’an and whose name is Iqbal.

³¹ See: <https://www.astroawani.com/berita-malaysia/pakej-rangsangan-adakah-kisah-nabi-yusuf-tidak-relevan-dalam-kehidupan-modern-235772>. Accessed on April 12, 2021.

³² See: <https://www.ikram.org.my/berita/artikel/item/3951-akhlak-hadapi-musibah-7-teladan-kisah-nabi-yusuf-as.html>. Accessed on April 12, 2021.

³³ See: <https://harakahdaily.net/index.php/2020/03/13/nabi-yusuf-a-s-dan-peranan-memulihkan-negara/>. Accessed on April 12, 2021.

³⁴ See: <https://harakahdaily.net/index.php/2020/04/01/sikap-ekonomi-ketika-gawat-menurut-nabi-yusuf/>. Accessed on April 12, 2021.

³⁵ See: <https://Mv1.Cari.Com.My/Forum.Php?Mod=Viewthread&Tid=404128&Extra=&Ordertype=2&Page=1&Mobile=2>. Accessed on August 14, 2020.

³⁶ See: <http://Kamponggirl-Co.Blogspot.Com/2009/03/Yusuff.Html?M=1>. Accessed on August 14, 2020.

³⁷ See: <https://youtu.be/fCxbpBzlaYw>. Accessed on October 11, 2020.

³⁸ See: Hana Ilhami, *Ya Maulana*, (Selangor: Karyaseni Sdn Bhd), 2013, p184.

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

The reader does not get tired of reading it until the end, as the main characters are Maulana Iqbal, Adra Liana, Sumayya, and Rafiqi. In the story, Adra approaches Iqbal and asks him to fix a lamp in her room. Iqbal fixed it, but Adra prevented him from leaving the room and hugged him. Meanwhile, the members of the mosque committee came and caught them, so they were forced to get married. Iqbal defended himself, but Adra's dress, which was torn from the back, indicated that Iqbal had tried to seduce her. The incident of shirt being torn is taken from the story of Prophet Yusuf, when Zulaikha tore Yusuf's shirt from behind, but the novel reported it incorrectly, as it stated that Zulaikha's dress was torn from the front. But the truth is that the shirt that was torn was Yusuf's shirt and it was torn from the backside.

As for the second novel, its title is "*The Poem of Zulaikha's Longing*" by Suriani Bt Zulkifli. It tells the story of Zulaikha, a woman who pursued her dream of becoming a doctor and went outside the country for her studies. She was trapped into a forced marriage during her studies, but her longing for Yusuf did not end. Her longing has been expressed in the form of a poem that reads:

Dalam gesitan pawana syahdu, Belaian ronanya mencetus pilu, Tunak alunannya melirih kalbu, Lantunan suaranya mersik merdu, Mencengkam rasa menyelir laju, Alunan ombak menggarap rindu.	When the calm wind blows, The caress of its color provokes sadness, Its constant melody pierces the heart, And its echo sounds melodious, It absorbs the feeling quickly, And it carries longing.
Dalam gesitan angin semena, Hilang nista tiada merana, Kasih dibaja bagai terlaksana, Mapan indah di mahligai syurga, Semerbak kasih rindu tercerna, Alhasil...mahkota cinta utuh bercahaya, Haruman kasih di taman Zulaikha... ³⁹	In the blowing of the wind, The loss of shame is not a suffering, The love is flourishing as if it has happened, Beautifully settled in the heavenly palace, Spread love and the fragrance of longing, As a result...the crown of love will shine, The fragrance of love in Zulaikha's garden

Meanwhile, Yusuf hates Zulaikha and always hurts her. But the feeling turned into love and a desire to make her happy after she suffered through her first marriage and they finally got married. The reader notices that the novel resembles the story of Prophet Yusuf and the wife of Aziz, as the writer uses the same names for the hero and heroine, namely Yusuf and Zulaikha. Likewise, the character of the heroine kept her longing and love for Yusuf hidden for a long time, but Yusuf ignored her. Before her marriage to Yusuf, the heroine went through moments of sadness with her first husband.

3.11 The story of Prophet Yusuf for Children

Stories of Prophets written for children are usually in the form of booklets, the words are written in large letters, the vocabulary is simple and uncomplicated, and attractive colorful pictures are included. Within the Malay literature for children, we find "*Nabi Yusuf dimakan serigala*"⁴⁰ (Prophet Yusuf eaten by wolf) from the *Siri Saya Sayang Nabi* series, which consists of Eight booklets, containing activities that attract children's attention, such as counting cats and connecting dots.

Similarly, "*Nabi Yusuf a.s. Menteri Mesir*"⁴¹ (Prophet Yusuf, peace be upon him, Minister of Egypt) is part of *Siri Cintai Nabi* (Love of the Prophets Series). What distinguishes this booklet is that the text is written in both Latin and Javanese scripts.

Likewise, "*Nabi Yusuf a.s. dan Mimpi Raja*"⁴² (Prophet Yusuf and the King's Dream), which is a brief story of Prophet Yusuf, and it gives basic information to children about the difficulties faced by Prophet Yusuf. All of these booklets have one thing in common that they consist of less than twenty pages.

CONCLUSION

To recapitulate, a very significant influence can be seen in the works of Malay writers ranging from manuscripts, books, and studies to even film scripts written to highlight the character of Prophet Yusuf as a noble person. It is highly unlikely to find a character bearing the name Yusuf and portraying an evil character in their productions. The story of Prophet Yusuf is full of life's difficulties and the difficult times that he faced, which led him to be a successful man in his life.

The second noticeable influence, which is also no less important, is the influence of *Isrā'īliyyāt* in the story. Although these *Isrā'īliyyāt* help the reader understand the story, there are elements that violate the Islamic moral values, such as the incident of Aziz's wife trying to seduce Prophet Yusuf, in which we notice explicit and obscene elements that lead to indecency and immorality. Therefore, we should not focus on such details in writing.

³⁹ Suriani Bt Zulkifli, *Qasidah Rindu Zulaikha*, (Kuala Lumpur: Telaga Biru, 2013), p694-695.

⁴⁰ See: Saadah Taib, *Nabi Yusuf Dimakan Serigala*, (Kuala Lumpur: Ana Muslim, ed 2, 2021).

⁴¹ See: Norul Azila Arifin, *Nabi Yusuf a.s. Menteri Mesir*, (Malaysia: Kualiti Books, 2020).

⁴² See: Muhammad Nazir, *Nabi Yusuf dan Mimpi Raja*, (Malaysia: Penerbitan Ilmiah, 2022).

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

The third influence is in the efforts directed at translating the story of Prophet Yusuf from Arabic literature to Malay literature. Malay writers tried to translate the Arabic stories of Prophet Yusuf into Malay. They also tried their best to replace the background of the Arabic story of Prophet Yusuf with the Malay background. This makes the Malay readers of this story feel that it happened in his community. Indeed, the story of Prophet Yusuf has influenced Malay literature, especially in situations involving the element of love.⁴³

REFERENCES

- 1) 'Abd Al-Rahman Ibn Nasir Al-Sa'di, translated by Ahmad Jauzi & Hairulamri bin Amir, 1001 Pelajaran Daripada Kisah Nabi Yusuf, (Selangor: Karya PiS, 2019).
- 2) Abdul Fatah Zakaria, Tafsir Surah Yusuf Kisah Terbaik Daripada Al-Quran, (Selangor: Darul Syakir, 2015).
- 3) Abdul Malik Karim Amrullah, Tafsir Surah Yusuf dan Juzuk 12, (Selangor: PTS Publishing House, 2019).
- 4) Amrullah Harun, "Kisah Yusuf / Joseph dalam al-Quran dan al-Kitab", Jurnal Tafseer, (Universiti Islam Negeri Sunan Kalijaga Yogyakarta, bil 7, 2019).
- 5) Azrul Azlan Abd Hamid & Mohd Fariz Izzuddin, Tadabbur Surah Yusuf, (Kuala Lumpur: Telaga Biru. 2019).
- 6) Bukhari Al-Jauhari, Taj Us Salatin, edited by Khalid M. Hussain, Edisi Pelajar, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1992).
- 7) Chatirul Faizah, Ajaran Moral Dalam Kisah Nabi Yusuf As (Analisis Semiotic Roland Barthes), (Master Thesis, Ilmu Usuluddin Jurusan Tafsir Hadis, Semarang, Indonesia, 2015).
- 8) Husna Nazri in Nor Azah Abd Aziz, Belati Cinta Zulaikha Hadiah Sastera Kumpulan Utusan 2003, (Kuala Lumpur: Utusan Publication & Distributors, 2004).
- 9) Indri Setyoningrum, Husnul Koyimah, Riki Kurniawa & Miftakhul Huda, "Struktur Sosial Dalam Serat Yusuf Dan Puisi Asmaradana Karya Geonawan Mohamad", (Prosiding SEMNAS KBSP V, Fakultas Keguruan Dan Ilmu Pendidikan, Universitas Muhammadiyah Surakarta, Indonesia, 2018).
- 10) Mariah Ulfa, Nilai-Nilai Pendidikan Akidah Akhlak Dalam Kisah Nabi Yusuf Alaihissalam, (Master Thesis, Fakulti Tarbiah Dan Keguruan, University Islam Negeri Ar-Raniry Darussalam Banda Aceh, 2017).
- 11) Masykur Arif Rahman, Misteri Koyaknya Baju Nabi Yusuf a.s., Translated By Norsheila Mohd. Yusof, (Selangor: Al-Hidayah House Of Publishers, 2014).
- 12) Mohamad Zaenal Arifin, "Pendidikan Moral Dalam Kisah Yusuf As", Majalah Kordinat, (Bil15, April 2016). <http://journal.uinjkt.ac.id/index.php/kordinat/article/view/6312/3837>. Visited on 3rd February 2022.
- 13) Mohd Zuhdi bin Ismail, Surah Yusuf: Tafsir dan Huraian Ayat 1-53, (Kuala Lumpur: Pusat Pungutan Zakat MAIWP, 2015).
- 14) Muhammad Akrom, "Analisis Ketampanan Nabi Yusuf Dalam Perspektif Semiotika Al-Quran", Arabiyat, Jurnal of Arabic Education and Arabic Studies", (Prodi Linguistik Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, Vol 1, No2, 2014).
- 15) Muhammad Nazir, Nabi Yusuf dan Mimpi Raja, (Malaysia: Penerbitan Ilmiah, 2022).
- 16) Muhammad Shalih al-Munajjid, translated by: Abu 'Aina An-Nadawiy, Tadabbur Surat Yusuf 100 Hikmah & pelajaran yang dapat Dipetik dari Kisah Nabi Yusuf, (Indonesia: Pustaka Arafah, 2021).
- 17) Norul Azila Arifin, Nabi Yusuf a.s. Menteri Mesir, (Malaysia: Kualiti Books, 2020).
- 18) Oka Putra Pratama, "Tindak Tutur Santun Dalam Kisah Nabi Yusuf", Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban, (Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia, Bil 4, No 2, Disember 2017).
- 19) Rosma Binti Din and Adli Bin Yaacob, "Taṭawwur Kitābat Qissat Sayyidinā Yūsuf fī al-‘Adab al-Malāyawī wa Ta’thuruh bi al-‘Adab al-‘Arabi", Sultan Alauddin Sulaiman Shah Journal, (Pusat Pengajian Teras (PPT), KUIS, vol 8, bil 1, 2021).
- 20) Rosmaliza Ab Rashid, "Mendepani Cabaran Dan Menangani Fitnah Wanita Menerusi Kisah Nabi Yusuf", (Prosiding Seminar Antarabangsa Al-Quran Dalam Masyarakat Kontemporari Universiti Sultan Zainal Abidin, 2018).
- 21) Saadah Taib, Nabi Yusuf Dimakan Serigala, (Kuala Lumpur: Ana Muslim, ed 2, 2021).
- 22) Safian Hussain, Mohd Thani Ahmad, Johan Jaaffar, Sejarah Kesusasteraan Melayu, (Kuala Lumpur: Dewan Bahasa Dan Pustaka, Kementerian Pelajaran, Malaysia, 1981).
- 23) Shaik Abdullah Hassan Mydin & Mohamad Shahrin Baharudin, Kepimpinan Dalam Kisah Ibrahim A.S. Dan Yusuf A.S.,(Kuala Lumpur: Dewan Bahasa Dan Pustaka, 2019).
- 24) Siti Hawa Salleh, Malay Literature of The 19th Century, (Kuala Lumpur: Institut Terjemahan Negara Malaysia, 2010).
- 25) Suriani Bt Zulkifli, Qasidah Rindu Zulaikha, (Kuala Lumpur: Telaga Biru, 2013).
- 26) Wahyunah Hj Abd Ghani, Mohamad Shaidan, Puisi Melayu Lama Berunsur Islam, (Kuala Lumpur: Dewan Bahasa Dan Pustaka, 2002).

⁴³ See: Rosma Bint Din and Adli Bin Yaacob, "Taṭawwur Kitābat Qissat Sayyidinā Yūsuf fī al-‘Adab al-Malāyawī wa Ta’thuruh bi al-‘Adab al-‘Arabi", *Sultan Alauddin Sulaiman Shah Journal*, (Pusat Pengajian Teras (PPT), KUIS, vol 8, bil 1, 2021), p19-36.

The Evolution of the Story of Prophet Yusuf (PBUH) in Malay Literature and the Influence of Arabic Literature

- 27) Yusuf Al-Bakhour, *Kisah Sayyidini Yusuf a.s.*, Translated by Kautsarul Jannah, (Selangor: D'FA Print, 2021).
- 28) Zahiruddin Zabidi, *Hamka, Surah Yusuf & Sastera*, (Selangor: Vinlin Press, 2018).
- 29) Zulkarnain Mohamed, *Estetika Dalam Surah Yusuf*, *Jurnal Islamiyyat*, (Jabatan Pengajian Arab dan Tamadun Islam, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia), vol 24, 2003.

Internet:

- 1) <https://www.astroawani.com/berita-malaysia/pakej-rangsangan-adakah-kisah-nabi-yusuf-tidak-relevan-dalam-kehidupan-modern-235772>. Accessed on April 12, 2021.
- 2) <https://www.ikram.org.my/berita/artikel/item/3951-akhlak-hadapi-musibah-7-teladan-kisah-nabi-yusuf-as.html>. Accessed on April 12, 2021.
- 3) <https://harakahdaily.net/index.php/2020/03/13/nabi-yusuf-a-s-dan-peranan-memulihkan-negara/>. Accessed on April 12, 2021.
- 4) <https://harakahdaily.net/index.php/2020/04/01/sikap-ekonomi-ketika-gawat-menurut-nabi-yusuf/>. Accessed on April 12, 2021.
- 5) <https://Mv1.Cari.Com.My/Forum.Php?Mod=Viewthread&Tid=404128&Extra=&Ordertype=2&Page=1&Mobile=2>. Accessed on August 14, 2020.
- 6) <http://Kamponggirl-Co.Blogspot.Com/2009/03/Yusuff.Html?M=1>. Accessed on August 14, 2020.
- 7) <https://youtu.be/fCxbpBzlaYw>. Accessed on October 11, 2020.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.