

Educational Implications of the Chapter of Yusuf

Zahra Naderi, Jamshid Sadri

Abstract

Considering educational points in the Holy Koran, and its chapters and verses has been among major subjects studied by Islamic and non-Islamic scholars and authors. To better understand the Holy Koran and achieve the meaning and content noticed by the Prophet (SA), when expressing intended purposes of the verses, first, interpretation of the verses via other verses and then interpretation of saints (AS) and also interpretations of Islamic scholars should be used. This paper seeks to explain educational implications of the Chapter of Yusuf by relying on study and research. The study is descriptively based. It aims to achieve two goals: first, considering educational points of this chapter and second, proving that despite generality of addresses, the specific audience of the chapter is the youth generation. Thus, with regard to the first goal, it has been attempted to treat and explain at least one verse of the chapter on each educational topic and with regard to the second goal, rational and sometimes implicit reasons are briefly presented. At the end of the paper, the first goal is investigated and the second goal is proven. Thus, a result of the study is based on the fact that this chapter is full of human-training educational points, most of them dealing with youth generation of the society and this generation's education.

Key words: The Holy Koran, Chapter of Yusuf, education, educational implications

© 2015 BBT Pub. All rights reserved.

Introduction

Man is the most incredible and valuable creature of Allah and the highest sign of His infinite power and in social life of this creature, the topic of education must be considered as day's discussion and essential issue among educational authorities and the society. Investment in these affairs prevents many social behaviors and abnormalities. One of the concerns of today's man is the manner of educating children. As an educational book, Koran has given positive response to this human need. Koran presents various methods for training humans and society members. Koran patterns and techniques are efficient and have beautiful subtleties and certain comprehensiveness. Koran descended to provide patterns and show educational novel methods, thereby directing humans to the ultimate goal. Koran has had a profound impact on ready hearts since its revelation, making them fulfilled, their hearts refreshed, their eyes sharp, their lives clean and pure, and reestablished a deep, vivid, and dynamic culture and a blessed social life as well as teaching the proper way of living. Those who got interested in Koran and put it the measure of knowing right from wrong, considering its implementation a high value and benchmarking their own and others' behavior and deeds with it and regulating social relations and terms with the Holy Koran, achieved accomplishment, reclaiming their world and hereafter and enjoying the pleasure of splendor. (In the Holy Koran various fresh, varying and efficient educational methods exist by deriving which all human needs in this area can be fulfilled, thus saving humans from darkness and ignorance and guiding them to shininess of thinking and science (Beheshti, 2008: 18). This research seeks to achieve the following two aims: First, considering educational points of this chapter and second, proving that despite generality of addresses, specific audience of the chapter is the young generation.

Definition of education

Literal meaning of education

In vocabulary texts, two roots are mentioned for education:

- Education is derived from *rabava* meaning growth and prosperity (Ibn Manzur, 1994: vol. 14: 30).
- If derived from *rababa* or *rabba*, it comes in the meaning of owner and manager. *Rab* literally refers to owner, schemer, trainer, and giver (ibid, vol. 1: 400). In the Holy Koran, the root that best satisfies the meaning of education is "al-rabb" i.e. "rababa". "Al-rab" basically means education, i.e. creating a status after another in something until it reaches the ultimate extent and completion. The term "*rabb*" is absolutely used for Allah, but when augmented, it is used both for Allah and for else. In Mofradat, the term education is explained, "Rabbani is attributed to rabban i.e. scholar and established in the science of religion and knowledgeable of Allah) and it has also been said, Rabbani is attributed to the term rabb which is from infinitive. Thus, Rabbani in this meaning i.e. attributed to infinitive, is someone who develops science and knowledge (Isfahani, 1993: 336). On plural, two citations have been given: principle on education: growth along with addition means that an object growth in its

Education in use

Educational science intellectuals have given various definitions for education. It appears that the reason for these disparities is their fundamentals, principles, and goals. In our opinion, the best definition given for education is, "education practically refers to motivation and provision of requirements for growth, development, and prosperity of human talents, abilities, and capabilities for achieving desired accomplishment and happiness (Beheshti, 2008: 33 and 35)"

A General View on the Chapter of Yusuf

This holy chapter is the twelfth sequential chapter and fifty third chapter revealed and consists of one hundred and eleven verses which according to most interpreters has been revealed to the holy prophet in Mecca. The name of the chapter is "Yusuf" and its main purpose is to say the story and prophecy of Prophet Yusuf (AS). Prophet

Yusuf's name has been mentioned 27 times in the Holy Koran, 25 of which are in this chapter (Ghara'ati, vol. 4: 143). In no other Koranic chapter has this divine prophet been described this way. It could be said that this chapter has not addressed stories of other prophets and if Jacob (AS) and parts of his life has been mentioned, it is only due to its relevance to Yusuf. The chapter consists of 1766 words and 7166 letters. Story of Prophet Yusuf (AS) which has been described by the Koran as the best story (Yusuf/3) includes beautiful personal, ethical, social, and familial stories. In this chapter subjects such as foreseeing, theocracy, avoiding passion, punishment of the world, trust in truth, modesty and purity, monotheism, resurrection and return to truth, evangelism of the good, warning, etc. have been addressed.

Educational Points of the Chapter of Yusuf

Koran, the Most Important Educational Source

Alif Lam Ra' (These shortened letters are secrets between Allah and the Prophet) this is verses of Allah's book that clarifies truths. We sent this Holy Koran in eloquent Arabic, so that you find wisdom and intelligence (through its lessons) (Yusuf/1-2). Alif Lam Ra' are shortened letters that God started several chapters with them in order to exhibit miracle of the Koran and to show that this Koran, despite being made of the same letters Arabs used to articulate their speech, they have failed to provide a present a book like Koran even a single chapter (Khorramdel, no date: 503). According to some, the term "tilka" refers to Koran chapters and it means these chapters are colossal, splendid, stable and wise indications of the book. The same then outlines the goal of revelation of these verses.

According to the owner of the Noor-al Thaghalayn Interpretation, "Given the fact that from among 29 chapters beginning with shortened letters, in 24 cases thereafter, Koran and its being a miracle is discussed, maybe the best suggestion is that this divine miracle has been compiled from these alphabetic letters in disposal of the public (Gharaati, vol. 4: 145).

Educational points: in the two beginning verses of the chapter lie two educational points; firstly, Koran is a miracle in which exists the educational route of community and individual and the only way to save the community from non-education and mal-education is this Koran, and secondly, Koran's Arabic language and the imperative for meditation on it can give us this interpretation that Islamic society should pay attention to Arabic and children of this community must be educated based on it.

Educational Role of Story in Human Lives

We narrate in the best way this Koran through revelation to you and you were not aware of it beforehand (Yusuf/3).

Story plays a significant role in human education because story is the objective embodiment of the life of a community and the practical experience of a nation (Gharaati, vol. 4: 147).

Educational point: Story represents a manifestation of human life and the learner can refer to the history and stories and both use patterns and bywords of it, so that their movement along the way of education is facilitated.

Privacy as One of Education Traits

(Now recall Yusuf's dream) when Yusuf said to his father, "Dad! I had a dream that eleven stars and the sun and the moon were prostrating for me." Jacob said, "My dear son! Never tell your dream to your brothers as they (out of Satan's temptation) will do tricks (and envy) to you, because the Devil's animosity to man is very clear" (Yusuf/4-5). When Yusuf told his story to his father, he reacted seriously not only coming forward with pretexts. He didn't reject his dream by saying "he is just a child" and the like but he interpreted his sleep and said that it means that in the future, you will be elected apostle by God and God will complement His gift to you by victory on your enemies, as He already did for the honest. Also, in this verse keeping secrets and not revealing it is among important points that the father reminds to Yusuf (Makarem Shirazi, 2003, vol. 2: 398). Educational point: This can be a good lesson for fathers in terms of advising children and for children in terms of listening to parental advice and safeguarding secrets, and it should also be recalled that children must learn in-house that "no other than right should be said and not all the right should be said" and their privacy and distinguishing power should be reinforced.

Improper Suspicion and Its Effect on Education

Truly, in the story of Yusuf and his brothers lie great example and wisdom for knowledge seekers and researchers. (Then tell this story to the community) when Yusuf's brothers said, "Though we are several strong brothers, dad is so attached to Yusuf and his brother that loves them more than us. Surely, dad's wrongdoing (in loving Yusuf) is well oblivious" (Yusuf/8).

Here, struggle of Yusuf's brothers with him begins:

First, it points to many useful lessons implicit in this story. What a better lesson that the fact that a group of strong men with preplanned schemes originated from envy plan and attempt for killing of an apparently weak and lonely individual, but doing so, they inadvertently seat him on power throne and make him king of a big land and finally do courtesy to him. This shows that when God wants to do something, He can implement it even by dissidents of that job so that it becomes clear that a pure and believing person is not alone and if the whole world attempt to kill them, not even a single hair will be taken from them unless God pleases! (Makarem Shirazi, 2003, vol. 2: 399). Distrust of the brothers is implicit in this part of the verse where they saw the father in ignorance and aberration, because according to Mr. Gharaati, "there is difference between discrimination and difference. Discrimination is bias with no reason, but difference, is prioritizing based on eligibility. The former is oppressive and the latter wise. Prophet Jacob's attachment to Yusuf was wise not oppressive, but Yusuf's brothers considered this fruitless and said, "Truly, our father is in clear aberration" (Gharaati, vol. 4: 161). Educational tips: Those who in the community degrade the grandee instead of raising themselves because they are not loved, they break the loved ones (Gharaati, vol. 4: 160). Also, in order to eradicate suspicion in community and family behaviors must be more

directed and more clearly wise and even sometimes their wisdom must be expressed so that families' bases are not compromised.

Avoiding Wisdom and Contrivance, Opposite to Education

"You should kill Yusuf or deport him to a far land so that the father pays attention merely to yourself and after this deed (repent and) be honest people (Yusuf/9)". Among bywords of this story is that we should not burden any sin on the innocent. Yusuf's brothers perpetrated a fault toward him that he did not deserve. This is the result of not using wisdom in affairs and improper bias and victory of force logic on reason. They attempted to kill their own brother. Here exists a fundamental tip which is that Yusuf's brothers, despite their big count and elder age had no sufficient and accurate knowledge of their father and tried to compromise their creed, world, right and wrong, eventually envying and being directed thereby to the killing of their innocent brother. On the other hand, they pondered to become honest people in the future (Modarres, 1419 AH, vol. 5: 166). Also, as understood from the last verse they promised themselves repentance. Educational tip: If contrivance and wisdom is absent from our decisions, despite if we are together and claim knowledge, the result will still be undesirable. In educating a healthy community and family we must make sure that no decision is done without contrivance and wisdom as it will result in bad fate.

Envy, an Obstacle to Growth and Education

One of Yusuf's brothers suggested that, "If you have a malicious intention, of course you should forego killing him, but throw him inside a well so a convoy gets him (and takes him to their land). (After this idea and decision they went to their father and) said, O father! Why aren't sure on us about Yusuf while we are all sympathetic to Yusuf? Send him tomorrow with us to play and roam in the grasses and pastures and we are of course all his guards. Yusuf said, I am getting depressed that you will take him and am concerned that you might neglect, letting him fall prey to wolves. The brothers said, "If he is eaten by the wolves although we are several powerful men, then we are surely very weak losers." As they took him to the field and became united on dropping him down the well (they did so) and we revealed to him that you will someday notify your brothers of their abhorrent deed, they have not recognized you and don't understand your position. The brothers returned overnight to their father with crying eyes, saying "Father! The story is that we went to the field and were busy matching having left Yusuf at our goods, so a wolf preyed on him, and no matter how much we say the truth, you won't believe it from us" (Yusuf, 10-17).

Another lesson we learn from this story is that one, even if they are drawn into atrocity and guilt under the influence of extravagance and conspiracy of a wicked population, they should try to reduce guilt and crime as much as possible. This is witnessed in the words of Yusuf's brother who was somehow kind and sympathetic toward Yusuf. Another important lesson in this story is how much envy can drive someone to the verge of killing their brother or creating severe troubles for him, and if this inner fire is not contained, it both sets fire to oneself and others (Makarem Shirazi, 2003, vol. 2: 401).

Difference of Envy with Ambition (Qibtah):

One might have either of four moods when facing gifts: envy, stinginess, scarification, and ambition. If they say, "Now that we don't have so and so, others shouldn't have it as well, this is envy." If they said, "Only we should have this gift, not others", this is stinginess. If they said, "Let others have the gift, no matter if we don't have it", this is sacrifice. If it is said, "Now that have the gift, we wish that we had it too", this is ambition (Qaraati, vol. 4: 163).

Very Important Educational Tip: To clear envy from the heart of our children, we must do our best so as to prevent invocation of envy due to bias in our behavior, because this envy will permeate and in the future will result in gross disasters. Even if in our heart we love one of our children more, we must take care not induce devilry by this love in front of other children.

Falsehood in Contrast to Education Principles

And overnight they came to their father crying and saying, "Father! We went for a match and left Yusuf with our goods, then the wolf ate him, but you will not believe however honest we are." And they brought Yusuf's bloody shirt (to their father). Jacob said, "Truly a heinous act has been decorated to you by the mischievous self ..." (Yusuf/16-18). Not being deceived by the fake cry and not being influenced, as understood from God's words. But, their cry was fake and phony, showing that sob is possible and one should not be deceived by crying eyes only. Nevertheless, Jacob was not deceived by their apparent cry and blamed them for the loss of Yusuf. Thus, this tip is another tip of this story (Makarem Shirazi, 2003, vol. 2: 405). This means that two educational tips must be sought in these verses, the first being that never should fatherly sense cause him to believe the child's lie and the second that given the 17th verse we realize that a liar knows that they will not be believed truly and it is good to transfer this lesson to our children so that they don't get accustomed to lies. I was recently studying an article titled *Envy, Cause of Lie* on Tebyan's Journal of Health which is conformant with both subjects of this paper and it is noteworthy to be told. "Because of envy toward another individual, one is afflicted by the heinous act of mendacity. An example that Koran outlines is the story of Yusuf's brothers who told lies in order to draw Jacob's trust and gain an advantage (Yusuf, 9 & 11). No doubt, envy is the cause of many abnormalities, and moral wrongdoings and in this respect it should be said that envy is even an important factor in the infidelity of Iblis and deportation of Adam from the paradise. Another factor that Koran identifies is man's sinful background. In fact, mendacity is rooted in guilt. Koran suggests women's plot as the cause of mendacity (Yusuf, 25-28). That being said, it appears that the main factor is the very issue of justifying behavior and deeds. One tries to justify their behavior and by mal-demonstrating another's behavior, tries to acquit themselves. Thus, plot can be both feminine and non-feminine and liars use this technique to achieve certain goals. Although lie is considered absurd and abhorrent within all nations and religions, all resort to it and against their beliefs, they do it either regularly or by case. Some individuals are more than others inclined to say lies. These are people who have polluted their personality with guilt, but since they cannot easily and pervasively commit their abnormal and illegal acts, they resort to mendacity so as to justify their deeds and behavior and make it seem desirable" (Tebyan, Health Journal,

Kowthar Software). Educational tip: To remove mendacity from the community and family, the best tool is absolute adherence of elders to integrity even when it opposes our interests.

Patience: An Important Education Factor

And ... nevertheless, I will beautifully wait, because to remove this adversity that you say only God can help me (Yusuf/18). Saint Jacob as the father and basis of the family, with the family being the basis of education per se, though was very sad but never said a word showing an indication of ingratitude, despair and impatience, but said, "I will be patient beautifully", exhibiting patience along with gratitude and thanks to God. This is a great lesson for all fathers who should learn and practice it. As Jacob's story makes it clear, he was completely aware of the wishes and ambitions of his children and it is another lesson that it is worthwhile that fathers get its byword and be aware of the wishes and ambitions of their family members so that they are prepared regarding the deeds they do, as Jacob did; it is because evil desires are present in everyone and the evil does feed it (Modarresi, 1419 AH, vol. 5: 162). A moral virtue that every believer must have is this in general. Scholar Tabatabaei (RA) considered patience as one of the biggest virtues and said, "Patience is one of the biggest virtues and moods praised and encouraged repeatedly by the Koran so that it has been mentioned about seventy times. Even Luqman said about his son, "Truly, patience indicates your determination in jobs). This patience is a very important issue" (Tabatabaei, Al-Mizan, vol. 3: 242). Important educational tip: First we must learn that even in conditions such as murder of our children by other children, still the way of patience is more secure than others and second, even in these conditions, we must ask for God's justice because He will both care for the missing child and be kind and sympathetic to the guilty child. Another important tip in this verse is that duty of the educator, leader, or the father is very accurate and they must take care not to affect nature of the family and community and see and ponder events.

Educational position of keeping munificence of munificent people

And the house wife decided on her own to make love to him and (when) she closed the doors and invited Yusuf to herself suggesting, "I am ready for you", Yusuf replied, "I seek God's safeguard, He is my God, He has given me a clean and good position (How should I pollute myself to oppression and sin?), As never will oppressors achieve salvation" (Yusuf/23). As inferred from the lessons and bywords of the Chapter of Yusuf, the pronoun "Innahu" in the noble verse refers to the Pharaoh of Egypt, which is correct. (As the owner of Tafsir Nemuneh (Makarem Shirazi, 1995, vol. 9: 369) and some other interpreters preferred and some like the author of Tafsir Noor al-Thaghalayn (Gharaati, vol. 4: 180) refer it both to the Pharaoh of Egypt and to God). This important lesson is the very lesson of fidelity toward others and a beautiful reaction to them even if they are infidels, and also the fact that we must not betray their property, reputation and whatever that matters to them, even if they one who wants betrayal from us is our own family member, as the wife of the Pharaoh of Egypt did so. Educational tip: Keeping fidelity and respect for the benefactor and not violating the sanctum of the house where we have been hosted are among virtues that chaste people have. Yusuf, in a condition completely safe from human eye, still did not disrespect the house that had favored him so as not to be a betrayer.

Superior education (preferring pain and agony to committing sin)

She said, "This is the slave you blamed me on! Yes, I wanted him to make love to me and he refused, and if he still refuses to reject me, he will be imprisoned and humiliated." Yusuf said, "God! I prefer the agony of incarceration to this heinous act they demand from me and if you don't repulse the deception of these women from me, I will get interested in them and get miserable (Yusuf/33).

Once Yusuf was placed on the dilemma of prison and committing a guilty pleasure, he chose the prison in order to demonstrate his belief to Zulaykha and her maids (Makarem Shirazi, 2003, vol. 2: 419).

Chastity of Yusuf in the Koran is a beautiful symbol for our youths. Our age is the age of nudity and to live in this age like Yusuf requires very strong education.

Educational tip: Chastity is one's real value and it should not be compromised even at the cost of imprisonment. Yusuf teaches our youths that even in secure and enclosed castles can one live a divine life and avoid pollution.

Good educator and use of opportunities

O my two prison companions! Are several gods (non-true like idols and pharaohs, etc.) better or the unique one God? (And know that) whatever you worship except God, is not more than (meaningless words) whom you and your fathers have named and built. God sent no proof to that. The only governor of the universe is God, He ordered you not to worship except Him, this is the robust creed, but most people are not aware of the truth (Yusuf/39-40). Although Yusuf tackled many sufferings and difficulties, but never forewent preaching within the prison. Since he used to teach his fellow prisoners that real freedom is one under the flag of monotheism and servitude of the unique God. Yusuf directed them to the unique God, negating false gods. As if Yusuf wants to make them realize "why do you see freedom in dreams and not in real life? Why don't you worship the "unique God" in order to be able to rebuff these oppressors who put you in prison innocently with mere pretext of crime from your community" (Makarem Shirazi, 2003, vol. 2: 423). Educational tip: Every human being is born with a divine mission and this mission and responsibility is perpetually on their shoulder, therefore, every opportunity even in the prison should be leveraged to promote our divine mission and should not be wasted.

Education and resistance to accusations

Yusuf replied, "This woman (despite my denial) intended my copulation. And to prove his claim, a witness of the woman's relatives spoke out, "If Yusuf's shirt is torn at the front, the woman is right and Yusuf is a liar. If the shirt is torn at the back, the woman is liar and Yusuf is right"" (Yusuf/26-27). Yusuf teaches us that if one faces wrong accusation, they deserve to defend themselves and must do so. Yusuf did not stay silent here and explicitly unveiled the secret love story of pharaoh's wife saying, "She invited me to herself with insistence and appeal".

Clearly, in such an event, hardly could someone believe that a young wifeless slave is innocent and a prestigious married woman guilty, thus, accusation mostly afflicts Yusuf rather than pharaoh's wife. However, since God is a supporter of the noble and the chaste, He does not allow this young pious hardworking man to burn in accusation flames. Thus, the Koran says, "At this moment a witness of the woman's household suggested, (use this clear proof in order to find the real criminal), "If Yusuf's shirt is torn at the front, the woman is right and Yusuf is wrong", and "If his shirt is torn at the back the woman is wrong and Yusuf is right". The witness was a relative to the pharaoh's wife and the term "from her household" is a proof for this, and surely, he was a wise intelligent man and it is said that he was an advisor to the pharaoh who was accompanying him at the moment (Makarem Shirazi, 2003, vol. 2: 416). Educational tip: Pious person when faced by accusation must say the truth clearly and no silence is allowed in here which is per se a gross sin.

Purity and chastity in education

Yusuf said, "O God! For me, the suffering of incarceration is preferable to this heinous act these demand from me and if you do not rebuff the deception of this woman from me, I will incline to them and become a man of ignorance (and misery). His God accepted his pray and repulsed the women's tricks and conspiracies from him, as God is the Listener and Wise" (Yusuf/33-34). Outlining the tips of the two above verses the following comments are given in Tafsir Noor al-Thaghalayn: 1- Attention to God's divinity is a praying custom. 2. God's lovers prefer noble life to welfare in sin. 3. Not every freedom is free and not every imprisonment is stigmatic. 4. No one will be protected without God's attention. 5. Suffering and hardship cannot be a permit for sin perpetration. 6. God accepts prayers of His men. 7. Sometimes sufferings and hardships are a ground for the advent of divine help and salvation. 8. Chastity and purity results in prayer being granted. 9. Sincere appeal to God is followed by His acceptance and attention. 10. Whoever who seeks God's shelter will be safe. 11. Acceptance of prayer, is an evidence to God's listening, vision, and knowledge (Gharaati, vol. 4: 198-199). This one of the clearest lessons of the story of Yusuf (AS), because he resisted against attachment of pharaoh's wife and other women and chose incarceration and suffering to perpetration of illegal act and acceptance of the invitation of pharaoh's wife and other women. This noble verse demonstrates the severity of the trick and conspiracy that women were making in order to afflict and overwhelm Yusuf and entrap him in the trap of self. It also shows intensity of resistance and perseverance of Yusuf in this fixed and solid way. The storm of troubles had surrounded Yusuf from everywhere, but he who had made himself already, turned to God without negotiating with swinger women and asked for His help (Makarem Shirazi, 2003, vol. 2: 419). Educational tip: Chastity and purity is the most important trait of a Muslim devoted youth. This educational trait is the most distinguished tip of the story of Yusuf and it is upon the trainer to learn them. The essence of chastity is so important for which even incarceration and years of suffering must be borne, but purity must be kept from contamination.

Proving Righteous Claim and its Educational Effect

The king said, go and bring it to me. When the king's courier came to Yusuf, Yusuf said to him, "Return and ask the king why did the Egyptian women cut their hands? Rightly, God is aware of their trick (and my innocence)." The king said (to the Egyptian women): "Say the truth about themselves when you desired lovemaking with Yusuf." They all said, "Actually, we have seen no wrongdoing from Yusuf." Then, pharaoh's wife spoke out, "Now everything became clear. I intended to make love to Yusuf and he is of course right" (Yusuf/50-51). Among the lessons that we get from the story of Yusuf are that he not only preferred to stay in custody and rejected the pharaoh's amnesty, but insisted that he get confession on his innocence from pharaoh's wife and other women before deliverance. Then he was freed, as it was not truly appropriate for him to be liberated from the prison while still fingers of accusation and charge were pointed at him. Rather, he wanted to be liberated only when all attest his righteousness, purity, chastity and innocence as well as his lost right. Pharaoh's wife who was present here felt that it was time for her to compensate several years of conscience embarrassment with her explicit courage in attesting Yusuf's purity and her own guilt, and especially the fact that she perceived Yusuf's unique decency out of the message he had sent to the king in which no mention of her had been made, rather Egyptian women had been addressed implicitly (Makarem Shirazi, 2003, vol. 2: 428). Two educational tips are conveyed in these verses; the first is that a devoted person must preserve their good name while having remittal on others and if an impermissible accusation is made against him, before accepting any important responsibility, they must acquit themselves from themselves because it is wrong to accept a responsibility despite accusing fingers pointed at them, and the other tip is hidden in Zulaykha's behavior. We humans sometimes commit some oppression on someone and later, we find that we should take some action, so we must be careful that penitence is before death and people's rights cannot be removed from one's records unless by compensation.

Honesty: Ground Cultivator for Educability

(Yusuf) said (to the king), "In this case, assign me to the custody of the government treasure as I am wise and knowledgeable on keeping property and its uses (Yusuf/55). Among the lessons we learn from the story of Yusuf is that one can speak about and introduce their proficiency and scientific ability to the community with the purpose of serving people (Makarem Shirazi, 1995, vol. 10:12). Yusuf was aware that a major cause of chaos in that oppression-laden society was hidden in its economic issues. Now that they forcefully came to him, it would be better that he take control of economic pulse of the Egypt, especially economic issues and help the oppressed, reduce biases as much as he can, reclaim the rights of the oppressed from tyrants and organize the agitated condition of that broad country. Meanwhile, the phrase, "I am a knowledgeable guard" evidences the importance of "management" along with "honesty" and shows that purity and honesty are not by themselves sufficient for taking a sensitive social post, but on top of that awareness, expertise and management are also needed (ibid: 430). Important educational tip: according to the above verse, Yusuf announced himself as "guardian and trustee". This is not a type of narcissism, rather when an educated individual sees themselves as befitting for a position, it is not only desirable but even necessary for them to be a candidate, because:

If you see a blind and a well
Then silence will be a sin
(Sa'di, vol. 1, allegory 38)

Social Environment and Education

"Thus, we promoted Yusuf on the land (Egypt) to this position so he will be placed and will govern wherever he wants, and we specialize whoever we want with our specific favor, and we don't forego the reward of any good doer (in the world)" (Yusuf/56). The Chapter of Yusuf points to the various pressures and sufferings prophets undergo in their lives. In this chapter, the hardships that constructed the prophetic personality of Yusuf (AS) are discussed in detail (Modarresi, 1419 AH, vol. 5: 155). Among the lessons we learn from this part of verses is keeping secrets, that sometimes even has to be followed when dealing with brothers, there are always certain secrets in one's life that if revealed might compromise them or their society, continence in keeping secrets in one of the indications of the breadth of soul and power of will (Makarem Shirazi, 2003, vol. 2: 397-398). Educational tip: As said, two things will give one social status and general acceptability: First, patience against adversities and second, trust in God. If our children and teenagers are brought up based on these two, certainly they will have a good future.

Guarding the Family Sanctum as the Main Focus of Education

As the brothers became disappointed about him, they held a secret session and in speech, they discussed their secret, with the elder brother saying, "Isn't it the case that father took promise and pledge from you in God's name and you were already culprits about Yusuf? (How should we return to the father now?) I will not stand up on this land until my father allows me or the Wise God gives a decree about me, as He is the best governor (Yusuf/80). Among the lessons we learn from this lesson is that we should solve private and specific issues out of others' sight confidentially. The Koran has the above interpretation about Yusuf's brothers, and this noble verse confirms this (Makarem Shirazi, 2003, vol. 2: 442). No doubt, sanctity of family and its reverence must be preserved under all conditions. Educational tip: some family problems must only be dealt with inside the family. The family epicenter must be the safest place for children. This reverence must be preserved and the family and its inner secrets must be kept safe from desecration.

Trust in God and His Mercy as One of Educational Factors

"My children! Go (to the king of Egypt) and probe into the state of Yusuf and his brother and do not lose hope about God's mercy as no one loses hope for God's mercy except infidels" (Yusuf/87).

Major points understandable from this verse are as follows: 1. Recognition needs taking action (Go and search). 2. God's lovers don't lose hope themselves and also prevent others from despair (Don't lose hope). 3. Despair is an indication of paganism (Don't lose your hope as truly only infidels lose their hope) (Gharaati, vol. 4: 269-270). Educational tip: Hope in fact is fuel for continuing life. He who is trained properly, will not truly lose their hope in problems and adversities of life. Yusuf's God in prison is our God too.

Amnesty and Remittal among Effective Factors of Education

Yusuf said, "Today be no ashamed, as God forgives your sin and He is the kindest" (Yusuf/92). Pardon of Yusuf on the gross guilt of the brothers with his exemplary tolerance has a beautiful manifestation in the field of education. At the peak of power, he forgives their fault and prays for them so that God also forgives them. In Tafsir Al-Thaghalayn we face very beautiful interpretations of this verse: 1. Tolerance is the tool and means of presidency. 2. When the perpetrator confessed their sin, forgive them and don't embarrass them any further. 3. Announce your amnesty to all so that others will not be blamed. 4. People's amnesty must be instant. 5. Pardon on the peak of power is the method of God's lovers. 6. When a servant pardons, what do we accept from God, who is the kindest, except pardon? 7. God's amnesty involves even those who have irritated prophets for years. 8. Amnesty of the oppressed on oppressors cultivates the way for God's mercy (Gharaati, vol. 4: 276). Educational tip: The enjoyment in amnesty is much higher than that of revenge. Both are enjoyable but that of amnesty is more durable and humane. The pardoned person and the community will remember the action of the forgiver. In education of children also we should be encouraging amnesty rather than vengeance. Among the youths, we are further facing this crisis, especially in street antagonisms, however, if we learn the culture of amnesty, many criminal issues can be obviated.

The Position of Chivalry in Education

"And he seated his parents on the throne and they all prostrated (thanking God for meeting him), and Yusuf said then, "Father! This was the meaning of the dream I had in the past. God realized my dream and gifted me greatly, saved me from the darkness of prison, and brought you here from far deserts, after the evil induced corruption between me and my brothers, My God's favor and generosity will embrace whatever His will desires and He is the Most Wise, the Most Robust"" (Ibid/100). It is very beautiful that Yusuf did not reveal the dark past and tried to forget the bad actions of his brothers and the suffering he had been through because of that, and more importantly, he expressed happiness because of meeting his brothers, blaming the evil for the incident, which is just chivalry. Interestingly, regarding his life problems he only talked about the Egypt prison but said nothing of the Canaan well! Then he added, "God favored me much to take you here from the Canaan Desert after the evil induced corruption between me and my brothers." Finally, he says, "All these favors are from God as my God is the epicenter of favor and gifts whatever He wants". He plans affairs of His servants and obviates their issues. He knows those in need and those more eligible, "as He is the Most Knowing the Most Wise"" (Makarem Shiraz, 2003, vol.2:453). Messages implied in these verses are that tolerance is the means of presidency and upon confession of the offender, their excuse should be accepted and no more embarrassed. "We were offenders. There is no reproach on you today", forgiveness and pardon must be instant, "Today", and this amnesty, if done at the peak of power, is the method of God's lovers and the chivalrous. And, generosity and chivalry must be learnt from Yusuf as he

himself forgave in addition to seeking forgiveness for them from God. "No reproach on you today... God forgives you" (Gharaati, vol. 4: 276). These verses have beautiful educational tips and if in today's society relations are established based on this type of chivalry and generosity, we will have a utopia. Specially, this chivalry must be learnt by our youths from seniors and the elderly (fathers and grandfathers).

Conclusion

In the beginning of the article it was suggested that the first aim of the study is to consider the educational tips of the Chapter of Yusuf and over the course of the article twenty educational tips were mentioned, with each topic being discussed under relevant verse(s). Another goal of the study was to prove the author's claim that the young generation is the more specific audience of educational tips of this chapter, and after scrutiny and contemplation over the presented verses and subjects, this claim was proved and we observed that even the narrated story of Yusuf (AS) does not go beyond his youth, and in fact, the issues facing this prophet and considered in this chapter are mostly related to the young generation. The major educational topic of this chapter is chastity the importance of which is more significant in the youth and is a critical matter that today's young generation is facing. It is advised that the subjects presented in this chapter be further addressed in Islamic community and family.

References

1. The Holy Koran
2. Nahj al-Balagha
3. Ahmadi, Ali Asghar, Principles of Education, Razavi Youth Network Authors, 2011.
4. Elahi Ghomshei, Mehdi, Koran translation, retrieved from the Internet, No publisher, No date.
5. Balkhi, Molavi Jalal al-Din Muhammad, Masnavi Ma'navi, based on the correction of Raynold Nicholson, first printing, Tehran, Aqil Publishing, 2008.
6. Bahrapour, Abolfazl, One-volume interpretation of Mobin, Seventh printing, Qom, Avaye Quran Publishing, 2010.
7. Beheshti, Muhammad, Education principles according to Koran, first printing, Tehran, Islamic Culture and Thought Research Center, 2008.
8. Khorramdel, Mostafa, Tafsir-e-Noor, retrieved from www.aqeedeh.com, Tehran, Ehsan Publishing, No date.
9. Sa'di Shirazi, Sheikh Ajal Mosleh al-Din, Golestan Sa'di, translated to English by Anderson, Major R.P., First printing, Tehran, Magestan Publishing, 2001.
10. Soltan-ol-Ghora'ei, Khalil, Philosophy of education and educational theories, first edition, 2nd printing, Tabriz University Press, 2010.
11. Tabataba'ei, Allamah Seyyed Muhammad Hussein, Tafsir al-Mizan, Qom, Esma'eilian Publishing, No date.
12. Abedi, Lotf-Ali, Education principles in Islam (according to Koran), *Mesbah Journal*, issue 36, pp 41-74, 2000.
13. Alavi, Hamid Reza, Adaptive comparison of educational theories of Islam and Jean Jacques Rousseau, first printing, Kerman, Bahonar University, Nashr Daneshgahi Publishing, 2009.
14. Farhadian, Reza, Education Principles in Koran and Hadith, Qom, Seminary, Islamic Preaching Bureau, 1999.
15. Fouladvand, Muhammad Mehdi, Koran translation, retrieved from the Internet, no publisher, no date.
16. Gharaati, Muhsen, Tafsir-e-Noor, retrieved from www.alversshop.com, Tehran, no publisher, 1995.
17. Leisi Vaseti, Ali bin Muhammad, Oyoun al-Hokm va al-Mava'ed, (study : Hussein Hassani Birjandi), Qom, Dar al-Hadith, 1997.
18. Makarem Shirazi, Naser, Tafsir Nemuneh select parts, (study: Ahmad Ali Baba'ei), Tehran, Islamic Book House, 2003.
19. Makarem Shirazi, Naser, Tafsir Nemuneh, first printing, Tehrna, 1995.
20. Neishabouri, Sheikh Faridoddin Attar, Correction: Hamid Hamid, first printing, Tehran, Sana va Tolu' Publishing, 1995.
21. Houshyar, Muhammad Bagher, Education principles, vol. 1, third printing, Tehran, Tehran University, 1956.
22. Tebyan, *Health Journal*, Kowthar software
23. Ibn Mnazur, Muhammad bin Mukarram, Lisan al-Arab, third printing, Beirut, Dar al-Sader, 1994.
24. Andolosi, Abu Hayyan Muhammad bin Yusuf, Al-Bahr al-Muhit fi al-Tafsir, (study: Muhammad Jamil), Sedghi, Beirut, Dar al-Fikr, 1420 AH.
25. Raghieb Isfahani, abi Al-Qassem al-Hussein bin Muhammad, Vocabulary dictionary of Koran terms, Beirut, Dar al-Fikr, 1993.
26. Modarresi, Muhammad Taghi, Min Huda al-Quran, first printing, Tehran, Mohebbi al-Hussein, 1419 AH.
27. Mostafavi, Hassan, al-Tahghigh fi Kalamat al-Quran al-Karim, Center for Publication of Allameh al-Mostafavi's Works, 2009.

Zahra Naderi, Department of Philosophy of Education, College of Educational Sciences, Takestan Branch, Islamic Azad University, Takestan, Iran

Jamshid Sadri ^{Ph.D.}, Faculty member, Islamic Azad University, Takestan Branch, Islamic Azad University, Takestan, Iran