ศึกษาวิเคราะห์คุณลักษณะผู้นำของนบียูซุฟ (ع) ผ่านซูเราะฮยูซุฟ

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บทความนี้มาจากการศึกษาเอกสารที่ได้ศึกษาวิเคราะห์เรื่องราวของนบียูซุฟ (ع) อันเป็นเรื่องที่มีรายละเอียดและมีความสำคัญในมุมมองที่สุดเร่งด่วนที่สุดที่ถูกสู่มุมมองในฐานะเพื่อนร่วมทางในชุมชนอิสลาม ซึ่งเป็นในฐานะที่ 12 ของซูเราะฮอัลฮิวัดฐานเรื่องราวที่ละเอียดถึงเรื่องเกี่ยวกับความยุติธรรมของการ์วัย ความอิจฉา ความไม่ยุติธรรม กลั่นแกล้ง ปลุกปั่น ในการมีส่วนร่วมในชุมชนก็มีเรื่องราวที่ดี เช่น เรื่องของความอดทน ความเพียรพากัน ความกล้าหาญ ความเป็นผู้ดี และความเห็นอกเห็นใจ

การศึกษาครั้งนี้มีวัตถุประสงค์เพื่อ 1.วิเคราะห์ค่าถามบางประการ เช่น ทำไมนบียูซุฟ (ع) อันมีเรื่องที่จะเสนอตนเองเป็นผู้จัดการสูญเสียดินแดนอียิปต์ที่กำลังจะเสียให้กับความไม่เสียดินแดนที่ยิ่งขึ้น ทำไมนบียูซุฟ (ع) จึงยังคงตัดสินใจในการสู้ศึกในที่อียิปต์ (ع) ขึ้นอยู่กับว่าไม่ได้ผู้คนติดต่ออิส蘭ไม่ได้ หรือไม่เป็นที่ยอมรับในอิส蘭ใหม่ ทำไมถึงมีข้อสังเกตสำหรับการอ้างอิงจากนบียูซุฟ (ع) สำหรับเจ้าอาวาสรัฐที่ไม่ได้รับความนิยมในอิส蘭ใหม่ 2. เพื่อศึกษาคุณลักษณะในเวลาการบริหารของนบียูซุฟ (ع) ผลการวิจัยพบว่า นบียูซุฟ (ع) เป็นผู้บริหารที่มีลักษณะเฉพาะและมีลักษณะที่โดดเด่น นอกจากนี้ยังพบว่า นบียูซุฟ (ع) เป็นผู้ที่มีความสามารถและมีคุณสมบัติของความเป็นผู้นำสูง

คำสำคัญ: ชุมนุมอิสลาม, วิเคราะห์คุณลักษณะผู้นำ
A Critical Study of Leadership Characteristics of the Prophet Yusuf (ﷺ) through the Surah Yusuf

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Abstract

This article is a documentary study which critically examines the story of the Prophet Yusuf (ﷺ) one of the most detailed and fascinating stories revealed as the twelfth Surah of the holy Quran. It involves both human weaknesses such as jealousy, hatred, pride, passion, and deception, as well as noble qualities such as patience, loyalty, bravery, nobility, and compassion. This study mainly aims to study administrative capabilities of the Prophet Yusuf (ﷺ). Besides that the study also aims to analyze some critical questions. For instance, was the Prophet Yusuf (ﷺ) born as a leader and administrator?, why did the Prophet Yusuf confidentially make a proposal to pose himself as an administrator over the land of Egypt which would face with severe drought?, why did the Prophet Yusuf (ﷺ) utter words of praise for himself ?, does not the Qur’an say that one should not praise himself?, why did the Prophet Yusuf (ﷺ) cooperate with an infidel government ?, is it not the case that this is forbidden in the Qur’an?, why did the king strongly believe that the Prophet Yusuf could work effectively in his administration?. Result of the study shows that the Prophet Yusuf (ﷺ) is an outstanding and exceptional administrator who possesses high administrative capabilities and qualities of leadership.

Keywords: Surah Yusuf, administrative capabilities and Leadership Effectiveness
บทนํา

The Surah Yusuf was that of Makkiyah which revealed after the Surah Hud consisting of 111 verses. Despite of being the Surah of Makkiyah, there was an assumption that the first three verses and the seventh verse of this Surah were revealed in Madinah (Louay, 2005:9). The story of Yusuf starts from the fourth verse until the verse of 101. In this Surah has included two Rasul (Allah messengers) , Ya’qub and Yusuf. The name Yusuf occurs twice outside this Surah. First, with a number of other prophets in a verse that mentions about his grandfather Ibrahim (אברם) and second when a believer in Egypt at the time of Musa (משה) reminded his people of Yusuf (요수) who lived there about last four centuries (Louay, 2005:8). One of the objectives of the revelation of this Surah is to console the Prophet Muhammad (ﷺ) who is facing difficulties in his Da’wah. Yusuf translated in English as Joseph is one of Ya’qub’s sons (Ya’qub is known as Jacob in the English translation) Yusuf (요수) has the talent of interpreting dreams. One day Yusuf (요수) had a dream and he narrated his dream to his father who immediately knew that Yusuf (요수) would be a prophet. His father told him not to tell his brothers in order to avoid any harm. However, because of Ya’qub’s loving treatment towards Yusuf, Yusuf’s brothers felt jealous. They wanted to get rid of Yusuf (요수), so their father could love them instead of Yusuf (요수). Their initial plan was to kill Yusuf (요수), but later they decided to throw him in a well. They lied to their father and told him that a wolf had killed him. Later, a caravan rescued Yusuf (요수) from the well, who then sold him to a man in Egypt. The man took Yusuf (요수) and hoped to have him as a son. Later, the man’s wife tried to seduce Yusuf (요수), but he resisted. The woman seeing his resistance to accuse Yusuf (요수) of wanting to harm her and demanded that he should either be punished severely or sent to jail. Yusuf (요수) was sent to jail.

However, in the prison, Yusuf (요수) met two other men and interpreted one of the prisoner’s dreams. The prisoner was then released and Yusuf (요수) asked the prisoner to mention his talent to the king. One day, the King had a dream, and the prisoners who had been released mentioned about Yusuf (요수)’s ability in interpreting dreams. He interpreted the King’s dream, which was about Egypt having a seven-year drought. To reward him, the King requested his release from jail and the King also investigated his case. The wife who tried to seduce Yusuf (요수) testified that he was innocent, and the truth was unveiled. Yusuf (요수) was given authority in Egypt. In addition, during the seven-year drought, Yusuf’s brothers visited Egypt to get food for their family. Upon seeing his brothers, Yusuf (요수) recognized them though they did not recognize him. Yusuf (요수), in a high position of authority, requested that the next time they came, they brought their youngest brother Benjamin or Benyameen with them. When the brothers returned with their youngest brother, Yusuf (요수) took him aside and told him his identity. Yusuf (요수) plotted a theft case where his youngest brother was found guilty of theft when he was truly innocent and was detained from his family, so he could stay with him. Later, Yusuf’s father and brothers came back to Yusuf (요수) and Yusuf (요수) then helped them and revealed his identity asking them to come and live with him.
Was Prophet Yusuf (ﷺ) Born as a Leader and Administrator?

Let us begin by citing the ancient belief of Greeks and Romans; they believed that leaders were born not made (Mohd. Sharif & Mohd. Saleem, 1980:223). Later on, this view gave away to the understanding that the leadership traits can also be acquired through learning, training as well as experiences which are not completely in born (Abdul Rauf, 1987:10). Prophet themselves needed great trainings from Allah (ﷻ). How about us who are very weak and sinful. We cannot jump to the high position, leader, if we have no proper training by our Allah, Almighty.

Yusuf (ﷺ) was trained while he was a child. His brothers conspired to get rid of him. One of them suggested that he should be put to death but the others did not agree with him because it was a terrible thing, then, another brother proposed to throw him into a pit. This conspiracy was clearly mentioned.

It is the way of Allah (ﷻ) that leaders always face such cruel conspiracies. Let us step to another verse, Yusuf was thrown into a pit (Yusuf: 15) then, he was delivered out of its sold (Yusuf: 19-21). Moreover, he faced several grave sufferings. Finally, he was imprisoned for several years (Yusuf : 35). These hardships were very important means that Allah, Himself, trained the prophet Yusuf (ﷺ) in order to elevate him to greater height and to enable him to withstand oppressions and calamities. Because the path of being a leader will be filled with obstacles and tests. In addition, faith itself needs hardship to prove its depth. It is only a deep-rooted faith which can persevere in time of difficulties, but weak faith is easily exposed and cracked by suffering. And faith needs to be proved. Steadfastness in time of hardship is a manifestation of faith and a proof of its existence and stability (Fathi Yakan, 1984a:5).

"Do men imagine that they will be left (at ease) because they say, we believe and will not be tested with affliction? Lo, We tested those who were before them, thus Allah knoweth those who are sincere, and knoweth those who are feign". (Al Ankabut: 2-3)

It is acceptable; hardship is one of the tests from Allah to upgrade the status of human beings. Mustafa Sibai (1987:38) wrote in...
his book that Muhammad having faced difficulties was the way that Allah wanted to test him in order that he could shoulder heavy tasks as a messenger of Allah.

There is no doubt to note that all leaders especially the messengers of Allah have to face numerous plots, and the continuous suffering so that there will be enough proofs of the greatness of their leadership. Facing all kinds of hardship is one of tests from Allah.

Furthermore, Allah (ﷻ) Himself who taught Yusuf the way to interpret the dream, as mentioned in verse 21:

وَصَادَّكَ لِكَ مِثْلَ نُوسُفَرَ في الأَرْضِ وَلْتَعْلَمَهُ مِنْ تَأْوِيلِ الأَحَادِيثِ

“... Thus We established Yusuf in the land that We might teach him the interpretation of events...” Also in verses 22:

وَلَمَّا بَلَغَ أَشْدَادَهُ فَتَبَيَّنَهُ حُكْمَةً وَعِلْمًا وَكَذَٰلِكَ خَرَّى الْمُحِسُّينَ

“And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.” (Yusuf: 22)

The above mentioned verses are the ways leaders were trained. Especially, Yusuf (عليه السلام) has been divinely trained. Now, it is clear that leaders are not completely born. Sources of leadership can be (1) heredity, (2) acquired and (3) divinely inspired. Allah knows best.

Administrative Capability of the Prophet Yusuf (عليه السلام)

قَالَ أَجْعَلْيَ عَلَى حُرَّابِنَ الأَرْضِ إِلَى حَفِيفَةٍ عَلَىٰ

“He (Yusuf) said: ‘Set me over the storehouses of the land. Verily I am a knowing guardian’.” (Yusuf: 55)

With political power in his hands to affect administrative and economic programming, Yusuf (عليه السلام) would be more able to manage the impending food shortage and could also help the oppressed by reducing their suffering as much as he could, he could reclaim their rights and put an end to the economic mismanagement and anarchy which prevailed in the country.

It mentions in the Qur’anic verse that: ‘Verily I am a knowing guardian’, shows that administration and administrative ability should be accompanied with faithfulness, and also shows that mere purity and faithfulness are not enough for accepting a sensitive social post, but besides them knowledge, expertness and administrative ability are also necessary, too. Therefore, we arise some critical questions pertaining to Prophet Yusuf administrative management. However, why did Prophet Yusuf (عليه السلام) make a proposal for a governmental post? Highlighting this point in the article, He discovered that the dream of the king foretold that an imminent danger and hardship was facing the people and he knew that he would be able to prevent it, as well as the undesirable economic events, so he asked for the relevant governmental portfolio in order to carry out this task a an administrator. Looking to the second questions of the article, why did Yusuf (عليه السلام) utter words of praise for himself?
Does not the Qur’an say that one should not praise himself? Allah (ﷻ) says in the Qur’an

"Do not praise yourself." (An-Najm: 32.)

Moreover, Yusuf (ﷺ) did not praise himself; he was simply mentioning his suitability for the immense task ahead, which was regulating the dreadful effects of famine and drought. It was not because of ambition or the vain desire to abuse public office. Because many people in the recent administration have been exercising that attitude. Having said that another question will arise, why did Yusuf (ﷺ) cooperate with an infidel government? Is it not the case that this is forbidden in the Qur’an? I want to emphasize in this point that Yusuf (ﷺ) did not accept this responsibility for that end. In contrast, he did it to relieve the people from the pressures associated with the period of the famine. He never praised or flattered the regime of the administration.

According to the Tafsir fi Zilal il Qur’an(2009, vol.8, p.6, in such hard times, politicians and administrators usually abandon their people and flee at the time of danger, but Yusuf (ﷺ) stayed to protect the people. If one is unable to overthrow an oppressive regime, or reform it, one must stop degradation and oppression as far as he can, which might include being active in public administrative affairs. Observing the law of priority in both reason and religion is a basic principle. It might not be admissible to participate in the administrative hierarchy of a government of unbelievers; nevertheless, it is far more desirable if it is a means saving a nation from famine.

According to Tafsir Tibyan, vol.10 Yusuf (ﷺ) did not accept this political position in order to assist an oppressor; neither did he accept a military post, which might make him shed blood illegitimately. He only accepted an economic post in order to rescue the nation from famine.

Imam Rida in the Tafsir Nur al- Thaqlalayn said that when it was necessary for Yusuf (ﷺ) to become the custodian of the treasure in Egypt, he proposed his readiness for the position himself. And “The atonement for a governmental deed is to fulfill the needs of (religious) brothers” (Was’il al Sizia, vol.12, P.139). Imam Rida was asked why he accepted to be a successor to the caliphate of Ma’mun. He replied that Yusuf (ﷺ) who was a prophet, joined a pagan administration, but the Imam himself, who was the successor to the Prophet, had joined the system of someone who claimed to be a Muslim. His acceptance had been done under duress, while Yusuf’s (ﷺ) was voluntary because of the importance of the matter. Was’il al Sizia, vol.12, P.146)

As soon as Yusuf (ﷺ) took administrative office, he did not seek to see his parents, for visiting parents was an emotional matter while rescuing people from famine was a social responsibility.

Imam Sadiq a beautiful word of addressing a group of seemingly pious people called them to lead a life of self-denial, he said:

“Inform me as to what you think about Yusuf the prophet, who told the king of Egypt: “Set me over the
storehouses of the land.” His responsibility extended far and wide including as far as the Yemen... At the same time, we do not know of anyone who found fault with this engagement of his.” (Tafsir Nur al-Thaqalayn, vol. 5, p:95)

It has been narrated from Imam Rida that Yusuf (رضي الله عنه) gathered and stored the wheat during the first seven years. During the second seven years, when the famine happened, he gradually and carefully distributed them among people for their daily consumption saving the entire country of Egypt from a potential catastrophe in this way. Throughout those seven years of famine, Yusuf never ate to his fill, lest he might forget those who were nearly starving. (Majma’ al Bayan).

Both the Tafsirs, Majma’ al Bayan say that during the first year of the famine, Yusuf (رضي الله عنه) exchanged wheat for gold and silver. In the second year, he exchanged wheat for gems and jewels. During its third year, he would exchange wheat for four footed animals, in the fourth year he would exchange wheat for slaves, in the fifth year he exchanged wheat for houses; in the sixth year he exchanged wheat for farms and fields and finally, in the seventh year he exchanged wheat for labor. When the seventh year came to an end, he addressed the king of Egypt, saying:

“All the people’s properties are at my disposal. However, I call Allah to testify and you to bear witness that I liberated all the people and I shall return all their properties to them, I shall also give you back your palace, the throne and your seal. Holding this administrative position was a means for me to save the people and nothing more. You must deal with them with justice.” Majma’ al Bayan. Vol.5,p:132

On hearing these words, the king was so profoundly humbled in the face of such spiritual magnitude that he suddenly uttered the following words:

“I bear witness that there is no Allah but Allah and that you are His messenger. Verily, you are of high standing in our presence, a trusted one.” Majma’ al Bayan. Vol.5,p:165

We must remember that the Qur’anic criteria in selecting individuals do not only include the attributes of guardianship and knowledge, but that we must also take into consideration such attributes as: Faith, when the Qur’an says:

“Is he then, who is a believer like him who is a transgressor? They are not equal.” (As-Sajdah: 18)

Again another verse of the Qur’an

“And the foremost are the foremost.”

“These are they who are drown nigh (to Allah).” (Al-Waqi’ah:10-11)
There are five aspects to learn from these verses of the Holy Qur’an. Firstly, Private consultants in the hierarchy of the administration of every country must be men of virtue, good thinkers, able planners and reliable people. (All of which characterized Yusuf (ﷺ)). Secondly, One’s defects and vices, as well his virtues, remain secret until he opens his mouth. Thirdly, it is often useful to conduct a personal interview in the selection for every type of job. Fourth, Give authorization to only those in whom you have confidence. Fifth, the unbelievers and polytheists are also equally bent on achieving kinds of spiritual perfection. Seeking perfection is an inherent value embedded in human nature.

Being authorized without the necessary qualifications is not possible, because the two are interdependent. This is because, if one is reliable but is not given any authorization, he would be unable to do anything, while, on the other hand, if one has authorization but lacks honesty and reliability, the interests of the entire public will be jeopardized.

Allah had mentioned in the Holy Qur’an.

"... for me see thee of those good."
(Yusuf: 36)

"الصدِّيقُ إِنْهَا بِكُلِّ شَيْءٍ يُوسُفُ"
(Yusuf: 46)

These both verses have shown us that Yusuf (ﷺ) was really a good man who had strong quality of leadership which I shall mention later. To arrange everything during seven prosperous years to save it for the dry years needed a sophisticated plan. How would he put it into practice? I do believe store-houses were arranged everywhere to store the grains during seven prosperous years of abundant harvest. Store-houses would be properly built to remain the health of the grains since it would take time to overcome the disastrous drought and starvation.

Muhammad Abdul Rauf (1987:10), mentioned about the brutal drought, he clarifies that during the dry years, each citizen could receive his ration, the load of a camel for one year, from grains which were stored during the prosperous era. This was evidently a wise, intelligent plan, and vigorous organization effectively executed by the Prophet Yusuf (ﷺ). It is undeniable that Yusuf (ﷺ) was an effective administrator which he effectively executed and successfully achieved its objectives. Yusuf (ﷺ) was really a qualified administrator. He did not only save people of Egypt but also other neighboring people from disastrous drought and starvation.

Leadership Effectiveness of the Prophet Yusuf (ﷺ)

Islam has a unique style of leadership that is characterized by Islamic principle. Pertaining to this topic, the emphasis will be on qualities of leadership possessed by the Prophet Yusuf (ﷺ). The success of his operation over the land of Egypt completely showed his ability in organizing which naturally depended upon the highest quality of his
unique leadership. The personality of a leader must be complemented with several qualities such as his exceptional ideological, spiritual, physical, administrative, moral and personal characteristic (Fathi Yakan, 1984b:83).

We are now deliberately studying the verses of the Holy Qur’an which mentioned about qualities and traits shown by the Prophet Yusuf (عليه السلام). It shows that qualities necessary for leadership are as follow;

1. Innocent without a big mistake even though it is an accusation

The Prophet Yusuf (عليه السلام) tried to clear himself from the false charge to prove that he was innocent.

"So the king said: ‘Bring him to me.’...

When the messenger came to him, Yusuf (عليه السلام) did not jump to seize his freedom, instead he requested a reevaluation of his past record, he would not leave the prison just by the king’s permission and forgiveness; yet, he told him that he should go back to the king and ask him about the women who had been at the palace of the ‘Aziz and had cut their hands. He did not want his freedom to be the result of a royal amnesty. Yusuf (عليه السلام) wanted his innocence and chastity to be vindicated and get the king to understand that his entire regime was more corrupt and injustice more widespread that he could have imagined. Probably, because he held the ‘Aziz in great respect, he did not mention his wife, and only mentioned the women as a group. Therefore, when the messenger of the king came to Yusuf, instead of being happy that after years of imprisonment he was going to be free, he gave him a negative answer. The verse says:

فَلَمَّا جاءَ الْرَّسُولُ قالَ أَرْجَعُ إِلَى رَبِّي فَسَتَّأْلُهُ ما بَالَ النِّسَاءَ أَتَّبَعَنِي أَلْبَيْنِ إِنْ رَأَيْتُ بَيِّنًا عَلِيمًا

Then, when the messenger came to him, he (Yusuf) said: ‘Go back unto your lord and ask him: What was the case of the women who cut their own hands? Verily my Lord is aware of their guile.’” (Yusuf: 50)

By interpreting the king’s dream and proposing a precise program of dealing with the future impending famine without attaching any preconditions, Yusuf not only showed in prison that he was an extraordinary person, but he also indicated that he was a knowledgeable and wise man. The verse says:

وَقَالَ الْمَلِكُ أَتْبَعَنِي بِهِ
included the royal amnesty. He wanted to perfectly prove his innocence and chastity and then get free honorably. Then he added implying that if common people of Egypt, and even the people of the royal court, might not know how and by whom the plan of his imprisonment was designed, but the Lord was aware of the guile of those women. The holy verse continues saying:

"…Verily my Lord is aware of their guile'."

There are four aspects that we can learn from these verses of Qur’an. Firstly, Freedom at any price is often of no value. To prove one’s innocence is more important than one’s freedom. Secondly, Yusuf (Yusuf) first removed all misconceptions from the people’s minds regarding his role in the scandal, and then later accepted his release. Thirdly, it is a religious obligation for everyone to guard and defend his reputation. Fourthly, Yusuf(Yusuf) made it known to the king that after his release from the prison, he would not regard him as his Allah, or lord and would not consider himself as his slave. On the contrary, he would regard the Almighty as his Lord.

When the special envoy returned to the king and frankly communicated Yusuf’s proposal to him, he was even more astonished by his greatness of character and lofty aims. Therefore, he lost no time in contacting the women who had taken part in the affair. He had them brought before him and asked them about what happened when they had made their passes at Yusuf (Yusuf).

The verse says:

"He (the king) said (to the women): ‘What was the matter with you women when you sought to seduce Yusuf from his (pure) self?’ They answered: ‘Allah Blameless! We know no evil of him.’ The wife of the ‘Aziz said: ‘Now the truth has become manifest, I (it was who) sought to seduce him from his (pure) self, and verily he is of the truthful ones’. (Yusuf: 51)

Their dormant consciences were aroused and all of a sudden, because of the provocative question, they unanimously declared that Yusuf (Yusuf) had not been guilty and testified to his chastity and flawless personality. The verse says:

"…They answered: ‘Allah Blameless! We know no evil of him.’…"

The wife of the ‘Aziz, who was attending there, felt the time ripe for her to confess her wrongdoing and reconcile her guilty conscience after several years. She then bore testimony to Yusuf’s chastity and confessed her guilt especially when she became aware of his
greatness and magnitude which, as a result of his message to the king was becoming well known and he had mentioned nothing about her in his message except something secretly pointing to those women of Egypt. Suddenly, as if a burst occurred in her inside, she exclaimed such the Qur’an says:

“...The wife of the ‘Aziz said: ‘Now the truth has become manifest, I (it was who) sought to seduce him from his (pure) self, and verily he is of the truthful ones’.” (Yusuf: 51)

What can we learned from these verses of Qur’an. Firstly, whenever there is a knotty and complicated problem, the person in charge should study the evidence himself and proceed to set up the mechanism to see that justice is done. Secondly, Accused persons should be invited to defend themselves. In the story even Zulaykha was present when the investigation was taking place. Thirdly, Truth would not always remain hidden, guilty consciences will be aroused one day and they will of necessity, confess. Social pressure and the environmental influences can drive even the stiff-necked to confess. As soon as the wife of the ‘Aziz was convinced that all the women had testified to Yusuf’s innocence, she also accepted to confess. Therefore, a sublime person does not seek vengeance rather he searches for the truth and seeks to protect honor and respect. And the sign of true belief is abstaining from betraying others secretly. Moreover, having evil intentions towards other people’s spouses is considered as being treacherous to their husbands themselves. A traitor does not achieve his objectives and his end is not easy. Of course, once we are pure and truthful Allah does not allow the wicked to damage our reputation.

2. Knowledge.

It is very important thing that every leader must possess knowledge. Allah, Himself, Who taught the Prophet Yusuf (ﷺ) as mentioned in the Quran that

“...We might teach him the interpretation of events...” (Yusuf: 21)

And

“And when he reached his prime We gave him wisdom and knowledge. Thus we reward the good.”(Yusuf: 22)

Surely, without knowledge he could not wisely plan and could not achieve his goal to save Egyptians from famine.

3. Vigilant Care.

This quality also helped him to reach his destiny. The way Yusuf(ﷺ) interpreted the King’s dreams and the way he managed affairs implied that he had vigilant care or else his great duties to save Egyptians would not be successful.

4. Perspicacity and long vision.

Let us study these verses.

“And who he provides them with this provision he said: Bring unto me a
brother of ours from your father. See ye not that I fill up the measure and I am the best of hosts. And if you bring him not unto me, then, there shall be no measure for you with me, nor shall ye draw near.” (Yusuf: 59-60)

We discerned he could find his brother Bunyamin as well as his father Yaqub ( kristu). Therefore, he urged his brothers to bring him his younger brother and he, Yusuf, had certain plans in his mind and practiced there as mentioned in this Surah from verse 69-77. In the following verses had shown the keenness of Yusuf as an administrator.

“He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat. Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored. Then, after that, will come a year when the people will have plenteous crops and when the will press (wine and oil) (Yusuf: 47-49)

Let us review this verse, it clearly shows us that Yusuf ( kristu) had a great vision to overcome that catastrophe. Now, we can imagine how wise he was.

5. Self Control.

Yusuf ( kristu) had full control of himself when Aziz’s wife asked of him an evil act.

“Verily desired him, an evil act. Let us review this verse, it clearly shows us that Yusuf ( kristu) had a great vision to overcome that catastrophe. Now, we can imagine how wise he was.

6. Patience and Endurance.

He passed through a period of great distress and hardship in the prison for several years but he confronted it with patient perseverance and never grumbled and complained of it. Finally, he could conquer it and he was truly victorious.

7. Strong Will.

It is one of the cornerstones in the personality of a leader. Yusuf ( kristu) was steadfast in avoiding to commit a grave sin.

He was willing to be imprisoned and to be suffered rather than to commit an evil act as mentioned in the Quran that
And natural attraction was a gift of Allah bestowed to him that he could attract people and it would make up the personality of his leadership.

...and when they saw him they exalted him and cut their hands, exclaiming: Allah blameless. This is not a human being. This is no other than some gracious angel.” (Yusuf: 31)

10. Justice and Equity.

This was another great quality of leadership in Yusuf (عليه السلام), as an administrator. He could achieve his goal to rescue Egypt from the grace drought. I can understand from his success that he had to treat all alike and did not make distinction for anyone, no discrimination had been practiced.

11. Optimism.

It is one of the essential qualities of a leader. Let us ponder upon it, how Yusuf (عليه السلام) could forgive his brothers while they had attempted to kill him (12: 9). Those who are pessimistic, they never sincerely forgive anyone, but on the contrary the optimistic usually forgive other and give chance (s) for them to respond.

“...Announce unto us that interpretation, for we see thee of those good.” (Yusuf: 36)

8. Truthfulness.

Yusuf (عليه السلام) was truthful and nor deceitful. He said the truth in every circumstance. He said the truth against his boss’s wife when he was accused as a wrongdoer.

“Yusuf said: She who was asked me an evil act...” (Yusuf: 26)

Yusuf (عليه السلام), as a leader, had to avoid crimes and shameful deeds and to defend himself when he was unjustly attacked.

9. Personality and Natural Attraction.

Yusuf (عليه السلام) had an attractive personality that prisoners strongly loved and believed in Yusuf. They trusted Yusuf and asked him to interpret their dreams.

“...Announce unto us that interpretation, for we see thee of those good.” (Yusuf: 36)
Merciful of those who show mercy.”
(Yusuf: 92)

12. Good Example.
It is undeniable that every leader will be a good example to his followers. What I had mentioned regarding the qualities of leadership shown by Yusuf (ﷺ) is irrefutably a good example which is one of the most important qualities that every leader must possess. Allah knows best.

13. Purity of Soul
One of the most important qualities which a Muslim leader must possess is purity of soul and sincerity of spirit (Fathi Yakan, 1984a:38). The leader must constantly remember Allah and always think of death, grave, heaven and hell.

“... And I do not absolve myself, verily the (human) soul enjoins to evil, save that whereon my Lord has mercy; verily my Lord is the Forgiving, the Merciful.” (Yusuf: 53)

There are several descriptions throughout the Qur’an of the self or soul; some of them are pointed out here: 1) the despotic soul which leads one to commit evil and vicious acts. If it is not controlled by faith and reason, it results in man’s sudden fall. 2) the reproaching soul. This self or ego is active when a guilty person blames and scolds himself. In this case, he tends to seek repentance and is apologetic for the sin or crime which he has committed. 3) the peaceful soul which is found in only the prophets, and those truly trained by them. Once they find themselves surrounded by unbridled passion and ignorance, they seek the help of Allah to be extricated from it. They owe everything to Allah who loves them very much.

However, Yusuf (ﷺ) sees Allah’s grace and favor as the reason for his unscathed honor and the absence of treachery from his heart, since man with a human nature replete with frailties cannot excuse himself of the evil tendencies that are present in his soul. Many Islamic narrations have pointed out the dangerous qualities present in the soul, regarding giving excuses for its evil tendencies, self satisfaction and self gratification as the results of corrupt reasoning which are counted among the greatest of the traps laid by the Satan.

14. Physical Health and Strength
The leader must not neglect his health or his body, the strong believer is better and more loved by Allah than the weak believer as our Prophet Muhammad (ﷺ) said:

“A strong believer is better and is more lovable by Allah than a weak believer and there is good in everyone.” (Sahih Muslim, vol. IV: 1401)

Again, let us sincerely study this verse:
“...And when they saw him (Yusuf) they exalted him and cut their hands, exclaiming: Allah Blameless. This is not a human being. This is no other than some gracious angel”. (Yusuf: 31)

It was impossible for Yusuf ( ) to receive such a great compliment and those ladies did not stun at his beauty if only he were weak. Obviously, his ponderous duty to save Egypt from the famine cannot be carried by his physical weakness.

15. The Mental Faculties and Food

Mental food for the leader should be diverse. Allah had taught Yusuf ( ) several times (Yusuf: 21-22) and his father, Yaqub ( ), used to teach him to be aware of danger from the conspiracy of Yusuf’s brothers (Yusuf: 5). Moreover, the angel of Allah was sent to him (Hamka, 1985:3614), when he was thrown into the pit, to reconcile and teach him. There were the ways that Allah wanted to train him and to enable him to overcome all the challenges and difficulties.

Conclusion

Yusuf ( ) was really an effective leader and administrator, endowed with great qualities of leadership skills to overcome several obstacles. It was very rare and exceptional for one man, such Prophet Yusuf ( ) who possessed all the qualities of leadership as mentioned through this paper. In his leadership and administrative position, he had distinguished himself above others by his exceptional mental and physical abilities and spiritual evaluation. However, he was challenged by several obstacle tasks that burdened him with over loaded duties then he could conquer and overcome them successfully.

References


