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Behavioural Education in Surat Yusuf

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Abstract--This research discusses the behavioural education in Surat Yusuf. The significance of this study lies in its practical projection of events on the Qur'anic curriculum, which is more influential and firmly etched in the minds. This can be used in life situations by learning the prophetic morals mentioned in Surah Yusuf. This study aims to identify the positive behaviours referred to in the story to follow its guidance and to highlight some negative behaviours that were not stated by the verses and understood through their opposites, to be avoided by the nation's youth. To achieve the objective of the study, the researcher adopts the descriptive-analytical approach. One of the most important results of the study reached by the researcher is that the story of Prophet Yusuf, peace be upon him, has unique characteristics and features that are not found in any other type of story. The study concludes with a set of recommendations, the most important of which is the need to pay attention to the educational applications of Quranic stories in the different educational stages.

Keywords--behavioural education, positive behaviours, Quran stories, Surat Yusuf.

Introduction

The Holy Qur'an has particular importance as it is the religious basis and the educational constitution for Muslims. Verses have an educational imprint by addressing a specific issue. The issues that are highlighted in the verses of the Holy Qur'an, both in Mecca and Medina, deal explicitly or not explicitly with the

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educational dimensions through the multiplicity of its methods and means in the form of a story, encouragement, and intimidation, proverbs, and dialogue. The Qur'anic education seeks to achieve its purposes in calling for many values and morals that aim at building a virtuous society where virtuous values, morals, justice, and equality prevail (Jalil, Muhammad, 2015).

Surah Yusuf is one of the most important anecdotal surahs that deals with the educational aspect and calls for it through the interesting story and the methods it contained. This surah tackles corrupt values such as lying, treachery, betrayal, and envy, and warns against them at a time in which it calls for the good values such as patience, persistence, remembrance of the Almighty Allah, seeking help from him, guiding people to the way of the almighty Allah, acknowledgment of Allah's grace, confessions of guilt, forgiveness when one can, and enduring harm for the sake of the Almighty Allah. the story of Yusuf represents the complete model of Islam's approach to behavioral education as much as it represents an integrated model of the psychological and ideological approach. Although the Qur'anic curriculum is one in its subject and performance, Yusuf's story appears to be the exhibition dedicated to presenting this approach through an artistic performance (Qutb, 2003). This study highlights a group of positive behavioural education presented by the story. This study aims to identify the positive behaviours referred to by the story to follow their guidance. To achieve the objective of the study, and because its nature is related to the regulation of human behavioural education, the researcher uses the descriptive analytical approach.

One of the most recent studies on behavioural education in the stories of the Holy Qur'an is Obaid's (2018), study, which is entitled "Education through Quranic stories". The researcher highlights the role of Quranic stories and their educational, behavioural, and historical impact on school and family education. The researcher calls for the use of Quranic stories when developing educational programs because of their impact on students' behaviour, morals, and talents. The researcher calls on teachers and educators to use Quranic stories as a method of education. The researcher concludes that there is a need to highlight the educational aspect of Quranic storytelling, its educational values, the need to continue the scientific research to study and analyse Quranic stories and formulate important educational and social values. The study also concludes that it is necessary to link the lessons of the Qur'anic stories with today's life.

The study of Ali (2013), is one of the latest studies addressing the methods of behaviour modification deduced from the Holy Qur'an. The study clarifies the reasons for the deviation of human behaviour. It attributes the deviation of human behaviour to several reasons, including the absence of divine entity from contemporary life, corruption of the heart, Satan's hostility to humans, an abundance of free time of young people, and excessive gratification of innate and acquired instincts. The researcher comes up with methods of behaviour modification deduced from the Holy Qur'an through the promotion of positive behaviour and punishment to reduce unwanted behaviour and to ensure that it is not repeated. The researcher also comes up with other methods such as contracting and the mental dialogue methods. The researcher cites these methods from the Holy Qur'an from several various surahs. The current study addresses

the behavioural education in Surat Yusuf, with description and analysis. Through this study, the researcher reviews the most important positive behavioural education mentioned in Surah Yusuf. These behaviours are represented in:

First: Good planning leads to good results

The rule is that any collective action will not succeed without prior planning since work without planning is random and in vain. Surat Yusuf mentions some of these collective action models and explains how to plan for them (Al-Salahin, 2011).

Yusuf's brothers and their plan to drive him away so that the favour of their father may be given to them alone

Yusuf's brothers prepared a plan well, and came up with a convincing reason to drive him away, which is "Surely Joseph is more beloved to our father than us". They differed over the method that they would adopt as some of them suggested killing Yusuf, and some suggested throwing him in the desert and leaving him facing his inevitable fate, either dying of thirst or being eaten by wild beasts. Some of them suggested throwing him into the well to be a slave to those who would rescue him. Next was the implementation of what they planned for. They began persuading the father and presenting evidence to show their sincerity regarding their protection of Yusuf: They said: "O our father! Why do you not trust us with Yusuf (Joseph), - when we are indeed his well-wishers?". Then they planned to convince their father of their innocence, as they began to cry in front of their father while carrying Yusuf's shirt with blood on it so that the crime would be complete (Makkansi, 2020).

Potiphar's wife planning to commit the sin

Allah says: "However the woman in whose house he lived, wanted to seduce him. She bolted the doors and said: "Come here you!" He said: "Allah (God) protect me! He is my Lord, the best shelter to hold on to. He does not let wrongdoers prosper." Potiphar's wife studied the personality of Yusuf (peace be upon him). She believed that he was a stranger and a servant, under her control, had to respond to everything that his lady commanded him and was a handsome young man. At the same time, she believed that her husband did not know about this because he was at work and would not return home early. Additionally, she thought if he knew, he wouldn't punish her. Then she closed the doors so as not to be exposed. She also dressed up so that she could seduce Yusuf (peace be upon him). When her plan failed, she planned to frame him so she started screaming to frame him (Qutb, 1972).

Planning to cover up the scandal

The Potiphar's wife tried to cover up her scandal among high-class women, especially since what she had done humiliated her in front of those women. She planned to prove her innocence, and she was not blamed for falling in love with her servant, so she plotted her plan and called high-class women to her house and offered them fruit and a knife. She asked Youssef to come out so they could

see him. They were so enchanted by the beauty of Yusuf that they cut themselves. The woman felt victory and justified that what she did was because of the beauty of Yusuf. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!...and now, if he does not do my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

Yusuf plans to get out of prison

Yusuf's feeling of injustice in prison motivated him not to surrender and plan to prove his innocence and get out of prison, so he started calling people to Allah: "And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. And it was not for us to associate anything with Allah. That is from the favour of Allah upon us and upon the people, but most of the people are not grateful". He began urging people to use their minds to get to know their Lord by themselves without prompting them to do so. He asked them an investigative question "O my fellow prisoners! Which is far better: many different lords or Allah—the One, the Supreme?". Thereby, they acknowledged and were certain that Yusuf was a good man and a messenger from Allah. This was evidenced when his friend who came out and escaped from prison returned when he called him:(He said): "O Yusuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

Planning to manage the country's economy

Allah says: "And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art today in our presence established and trusted". The verse shows that the king, after discovering the innocence of Yusuf, admired him, and felt that Yusuf was worthy of him (Al-Sallabi, 2010). Yusuf began planning to run the country after he gained the courage after speaking with the king, so he directly presented his abilities, He said: Set me over the storehouses of the land. Lo! I am a skilled custodian." (Yusuf: 55).

Yusuf plans to unite with his brother and keep him by his side

Allah guaranteed Yusuf the glory, honour, and grand affair in Egypt. There was nothing left for Yusuf to do but to unite with his little brother, his parents, and his brothers so that the vision he told his father at the beginning of the surah would be fulfilled. So. Yusuf began planning to unite with his younger brother when his brothers came to visit their families in Egypt, which was afflicted by drought. His brothers entered upon him but did not recognize him because they left him in the well as a child and he became a handsome young man with a high position. However, Yusuf recognized them because they were a company, and their features did not change much, so he gave them their share of corn, and when they asked for a share for the brother to the young one, he asked to see him the next time (Jalil, Muhammad, 2015). And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and

that I am the best of the hosts?. Later, He said, "Do you not see that I treat guests well, as if to lure them to reassure them that their brother will be a guest with a man of great and honourable stature. However, they told him that it would be difficult, especially that their father had lost Yusuf before,) They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."The word "dissuade " depicts the effort they knew they had to make in convincing their father (Qutb, 2003). To show them his determination, Yusuf asked one of his assistants to confiscate the goods that they had come to exchange, and that they would not take it back provided that their brother Benjamin is with them. He achieved what he planned, met with his brother, and ruled Egypt with the grace of Allah.

Yusuf plans to get his parents back and reunite the family

It was previously mentioned that Yusuf planned to run the country while he was in prison, and after Allah enabled him to do so, he started planning to get his parents back. Yusuf took advantage of the opportunity of his brothers' arrival to take their share of corn and confronted them with what they had done to him, and they came to realize that he was Yusuf. The only thing remaining for Yusuf to do was to unite his brothers with his parents, so he planned to bring his father by asking his brothers to take his shirt and throw it on their father so he could regain his sight. The brothers asked for forgiveness from their father after Yusuf forgave them for what they had done. All brothers returned to Egypt and Joseph made his parents sit on the throne, and all people bowed down to Yusuf.

Yusuf plans to start to call to the way of Allah

Yusuf's planning to call to the way of Allah shows his intelligence and good management, as evidenced by his conversation with his two companions in prison. His companions told him their stories and Yusuf told them about the things that concern them to reassure them. He told them he will interpret their dreams with Allah's help. He said: "No food will come to you (in wakefulness or dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter.

This was the beginning of Yusuf's planning to call people to the righteous religion and to correct the corrupt beliefs of his two companions in prison. Yusuf showed them the greatness and nobility of the religion by showing that it is a belief that follows the religion of Abraham, Isaac, and Jacob, a belief based on the unification of divinity and lordship, and the rejection of polytheism. After he got their attention, he asked a question that they were unable to answer (Abu Marwan, 2010), O my fellow prisoners! Which is far better: many different lords or Allah—the One, the Supreme?". He explained to them the corruption of their faith and that He is Allah, the One and the absolute."You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him(i.e. His Monotheism), that is the (true) straight religion, but most men know not.

Second: Choosing the right person to trust with your secrets and intentions

One of the behavioral education principles is that we must teach our children they should not reveal the details of their lives except to those who are trustworthy. The first people children must trust with secrets are the parents as the parents want their children to be better than them, and this is what Yusuf did when he confided to his father about the strange dream he had. Joseph told his father, "O my father, I have seen eleven stars, and the sun and the moon". His father helped him and gave him advice on what to do. Additionally, It is of great importance to choose the people of knowledge to benefit from their knowledge to benefit their countries and raise their status, as evidenced by the king's choice of Yusuf to be the trustee of the treasuries of Egypt. The king's choice of Yusuf was not because of his handsomeness or because he felt remorse for his imprisonment, but rather because of his knowledge (Ghanem, 2018).

Third: The father's good faith in his children

This is demonstrated by the fact that Yusuf narrated his dream to his father. His father knew that Yusuf is a messenger of God and that his brothers would not like it, especially since they thought that their father preferred Joseph over them. Jacob did not warn Yusuf directly from his brothers or accuse them of deception and deceit but attributed their actions to Satan.) He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitan (Satan) is to man an open enemy!. This is an behavioural education that every Muslim father should follow when dealing with his children.

Fourth: Do unto others according to your principles not according to people's principles

One of the most important educational lessons that should be a basis in the life of a Muslim is to treat people according to your principles, not people's principles. This shows in the behaviour of Yusuf (peace be upon him) in forgiving and pardoning those who offended him, especially his brothers, Potiphar's wife, and the women of Egypt. Yusuf treated them according to his principles and his character as a prophet, did not pay attention to the trivialities of matters, nor take advantage of his authority as the Potiphar of Egypt, and the minister of its economy.

Fifth: Allah takes care of those who trust Him

One of the great behavioural education lessons that we must teach our children is that the person who always trusts in Allah, Allah always looks after him/her. No matter how harsh life is on a person, his trust in Allah relieves him of adversity. Yusuf was under the care of his father, yet his brothers conspired against him and he was deprived of the father's tenderness. His father's care did not prevent Allah's faith. Allah took care of Yusuf when he was stuck in the well. Allah sent a group of people to get him out of the well. In addition, Potiphar of Egypt accused Youssef of fornication. But he was under the care of Allah. Allah's care prevented him from falling into immorality. Allah look after him while he was in prison and facilitated his reunification with his family (Modian, 2020)."She, in whose house

he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the Zalimun (wrong and evil-doers) will never be successful."

Sixth: Muslims are afflicted and must be patient

One of the great behavioural education lessons in Surah Yusuf is patience over adversity. Yusuf (peace be upon him) was subjected to many tragedies and tests, which he faced with patience. The greatest tests for Yusuf were in the house of Potiphar, in which his wife tried to seduce Yusuf, and when he was in prison. He was patient and therefore Allah saved him (Al-Sinari, 2015). This indicates the need to raise our children to be patient with affliction.

Seventh: Confession and acknowledgment of guilt

This is a very important behavioural education lesson that we should teach our children. This behaviour was mentioned in Surah Yusuf twice, once by the wife of Potiphar when she said, "Now the truth is out. It was I who tried to seduce him, and he is telling the truth." (Yusuf: 51), and once again by his brothers when they said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners".

Eighth: Fulfilling promises

This is a noble behavioural education lesson and is greatly promoted by Islam. If a person makes a promise, he must keep it. Allah says " (Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless)". This is what made Yusuf's brothers make a vigorous effort with "Yusuf" before he knew about their little brother, in the hope that he would release him, and this is clear when Allah says: "They said: "O exalted one! Behold! He has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good." and "So when they had despaired of him, they secluded themselves in a private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and [that] before you failed in [your duty to] Yusuf? So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges." This confirms their commitment to the promise they made to their father for the reprehensible actions they committed against their father and brother (Al-Nasa'i, 1930).

Ninth: Hold firmly the rope of Allah

It is a behavioural education lesson that the Muslim youth should bear in mind. They must be studying our religion and learn the rulings of halal and haram (permissible and impermissible), as this is the shortest and best way to escape from Satan's temptations. The behaviour of Holding firmly to the Rope of Allah was manifested in the story of Yusuf in various places, beginning with the fact that Yusuf was a good boy qualified to carry the great message. It all started

with a vision that he told his father about, and then by avoiding indecency and refusing to obey the wife of the Potiphar, followed by entering prison and calling Allah from prison (Othman, 2021).

Tenth: The end doesn't justify the means

Surah Yusuf has established a deep behavioural education lesson that Muslims in various parts of the world have been neglecting. Muslims think that Satan is on their side and that the end justifies the means, following the theory of Machiavelli. The truth is that there is no objection to Muslims aspiring to unbridled glory. They have the right to aspire to rule but by legitimate means and not like what Yusuf's brothers did. As a result of their greed, they embraced the Machiavelli doctrine, so they envied their brother and were jealous of him. All they feared was that Yusuf would inherit the prophethood from Jacob. Thus, Their goal was to monopolize the prophethood, and they justified their goal by all means. Their goal was to keep Yusuf away from his father, so Satan whispered to them about what they had done to their brother, whether by exile or concealment.[Said one of them:] "Slay Joseph, or else drive him away to some [faraway] land, so that your father's regard may be for you alone: and after this is done, you will be [free to repent and to live once again as] righteous people!".

Eleventh: the concealment of sins and leaving the door of repentance open

One of the behavioural education lessons addressed in the story of Yusuf is the covering of sins. It is part of morality if someone witnesses a sin that he conceals it in the hope that the door of repentance will be open, and perhaps the sinner will return to his Allah and repent. This lesson was manifested in Surat Yusuf when Yusuf covered up for what had happened to him in the house of Potiphar's wife and for women who cut off their hands. Although he had the opportunity at a later time to avenge his honour and expose the Potiphar's wife and throw her in the darkness of prisons, to serve as an example to others, he covered up for her and did not mention her name or even her description (Masoud, 2006). This is evident when the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

Twelfth: discussion and conclusion

The study concludes that the Noble Qur'an is a source of high values in general, and Qur'anic stories in particular. The study concludes that the story of Yusuf, peace be upon him, is unique. The study concludes that the Noble Qur'an has presented the negative and positive events in the story in an interesting way to show Yusuf's patience, sincerity, honesty, chastity, and tolerance. After reviewing, describing, and analyzing the entire surah, the researcher concludes that it contains a set of Behavioral education. The surah has established a set of educational values and principles that a Muslim must adhere to, and through which a united and cohesive society is formed

The surah presents a set of behaviours that we need nowadays because we need our youth to abstain and protect themselves from sins, as Yusuf (peace be upon

him) did. The study concludes that Yusuf, peace be upon him, was patient with trials and tribulations, and for that reason, Allah guaranteed him high status and authority. This teaches us to be patient with adversity and calamities for whatever good happens to Muslims is from Allah

In conclusion, the researcher recommends the following

- Incorporating Quranic stories into school curricula and school activities to develop moral and educational values.
- Paying attention to the educational applications of Quranic stories in all educational stages.
- Searching for new and innovative ways of teaching that would attract students and motivate them to learn using the narrative style mentioned in Surah Yusuf, peace be upon him.

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