**In the Name of Allah, the Most Compassionate, the Most Merciful**

**CLASSIFICATION of**

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allamah Sayyed Muhammad Hussein Tabatabaei**

**BOOK TWENTY-TWO**



**JACOB AND JOSEPH**

**Edited, Summarized, and Translated By:**

**SEYYED MEHDI AMIN**

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Author

**"ALLAMAH TABATABAEI"**

Ayatollah Sayyed Muhammad HussainTabatabaei

&

**His Masterpiece:**

"**ALMIZAN, THE INTERPRETATION OF HOLY QURAN**"



**Image of Allamah ( Oil Painting. Work: Sayyed Mehdi Amin, 1991)**

CONTENTS:

BOOK TWENTY-TWO

**JACOB AND JOSEPH**

[Introduction 9](#_Toc118135405)

[PART ONE:](#_Toc118135406) [ISAAC AND JACOB 12](#_Toc118135407)

[BEGINNING PROPHETIC HISTORY](#_Toc118135408)[IN CHILDREN OF ISRAEL 12](#_Toc118135409)

[CHAPTER ONE:](#_Toc118135410) [LIFE HISTORY OF](#_Toc118135411) [ISAAC AND JACOB (AS) 13](#_Toc118135412)

[Isaac's Birth, Good News from God 13](#_Toc118135413)

[Story of Good News in Surah Hud: 13](#_Toc118135414)

[Story of Good News in Surah Hijr: 14](#_Toc118135415)

[Story of good News in Surah Ankabut: 15](#_Toc118135416)

[Story of Good News in Surah Saffat: 15](#_Toc118135417)

[Story of Good News in Surah Zariyat: 16](#_Toc118135418)

[The Good News of the Birth of Isaac and its Time 17](#_Toc118135419)

[Reason for Abraham's Quest with God’s Messengers 18](#_Toc118135420)

[Story of Abraham's Guests, and Good News 19](#_Toc118135421)

[An Analysis of the News of Isaac’s Birth 21](#_Toc118135422)

[Concept of Abraham's Fear from Angels 22](#_Toc118135423)

[Change in Status of Abraham's Wife 23](#_Toc118135424)

[Birth of Isaac and his Son Jacob 23](#_Toc118135425)

[What the Present Torah says: 24](#_Toc118135426)

[God's Mercy and Blessings upon the Family of Abraham! 24](#_Toc118135427)

[Abraham, Issac, and Jacob: Three Praised Prophets of God 25](#_Toc118135428)

[Islam, Religion of Abraham, his Children and Children of Israel 27](#_Toc118135429)

[PART TWO:](#_Toc118135431) [JACOB AND](#_Toc118135432) [J0SEPH (AS) 29](#_Toc118135433)

[Children of Israel’s Migration to Egypt 29](#_Toc118135434)

[CHAPTER ONE](#_Toc118135435): [JACOB and JOSEPH](#_Toc118135436) [IN HOLY QURAN 30](#_Toc118135437)

[Summary of Joseph's Biography 30](#_Toc118135438)

[Joseph, the Most Lovely Story in History 41](#_Toc118135439)

[Relation of Joseph's Story and Israelites Transfer to Egypt 42](#_Toc118135440)

[Purpose of Narrating Joseph's Story in Quran 42](#_Toc118135441)

[Exceptional Method of Narrating Joseph's Story in Quran 43](#_Toc118135442)

[Joseph's Dream and the Future Events of his Life 44](#_Toc118135443)

[Analyzing Joseph's Dream and its Purpose 45](#_Toc118135444)

[About the Brothers of Joseph 46](#_Toc118135445)

[Joseph's Brothers in Narrations 47](#_Toc118135446)

[CHAPTER TWO:](#_Toc118135447) [JOSEPH(AS)](#_Toc118135448) [IN CANAAN 48](#_Toc118135449)

[Early events of Joseph's life 48](#_Toc118135450)

[Divine Signs in the Story of Joseph 49](#_Toc118135451)

[Role of Joseph's Brothers at the Beginning of Story 50](#_Toc118135452)

[Analysis of Morale and Behavior of Joseph's Brothers 51](#_Toc118135453)

[Beliefs of the Sons of Jacob 51](#_Toc118135454)

[The Love of Jacob's Children towards their Father 52](#_Toc118135455)

[Jacob's Place of Residence and Family Livelihood 52](#_Toc118135456)

[Reason for Great Love of Jacob to Joseph 53](#_Toc118135457)

[Father's Policy against the Jealousy of Brothers 53](#_Toc118135458)

[Details of Conspiracy to Kill Joseph, as a Divine News 54](#_Toc118135459)

[Joseph’s Brothers Interpretation of Sin and Repentance 55](#_Toc118135460)

[Chosing the Method of Plot, to Expel Joseph from Family 56](#_Toc118135461)

[Preparations for the Execution of the Conspiracy 56](#_Toc118135462)

[Inability of Father against the Insistence of Sons 57](#_Toc118135463)

[Execution of the Conspiracy 58](#_Toc118135464)

[A False Excuse for Informing the Joseph's Death 59](#_Toc118135465)

[An Analysis of the Context of False Works and their Detection 61](#_Toc118135466)

[Jacob's Reaction while Receiving Joseph's Death News 62](#_Toc118135467)

[An Analysis of Jacob’s Patience 63](#_Toc118135468)

[CHAPTER THREE:](#_Toc118135469) [TRANSFER AND PLACING JOSEPH IN EGYPT 66](#_Toc118135470)

[Placing of Joseph in Egypt, a Change in History 66](#_Toc118135471)

[Joseph's Sellers 67](#_Toc118135472)

[Buyer of Joseph 68](#_Toc118135473)

[Execution of Divine Providence in Joseph's Placing in Egypt 70](#_Toc118135474)

[CHAPTER FOUR: JOSEPH AND ZULAIKHA](#_Toc118135475) 71

[Joseph in the House of Egyptian Aziz 72](#_Toc118135477)

[Beginning of Joseph's Youth 72](#_Toc118135478)

[Love Fascination of Zulaikha 74](#_Toc118135479)

[The Unknown Beloved! 75](#_Toc118135480)

[An Analysis of Zulaikha's Life and Love 77](#_Toc118135481)

[Where there Was no Watcher but Allah! 78](#_Toc118135482)

[The Extraordinary Resistance of Joseph 82](#_Toc118135483)

[What Could Take the Place of Faith!? 84](#_Toc118135484)

[He did not Get Close to Sin 86](#_Toc118135485)

[And ... the Proof that Saved Joseph? 87](#_Toc118135486)

[From Tearing Shirt to Cutting Hands 88](#_Toc118135487)

[Joseph Told the Truth! 90](#_Toc118135488)

[Who Testified in Favor of Joseph? 90](#_Toc118135489)

[Judgment of Aziz, the Prince of Egypt 91](#_Toc118135490)

[Secret Hiding of Aziz 92](#_Toc118135491)

[Spreading Voice of Love in City 93](#_Toc118135492)

[Zulaikha’s Invitation of Aristocrat Ladies of City 94](#_Toc118135494)

[Cutting Hands instead of Bergamot! 95](#_Toc118135495)

[Why Zulaikha did not Slash her Hand? 96](#_Toc118135496)

[Heart of Joseph Was Full of God's Love! 98](#_Toc118135497)

[Most Difficult Hour of Joseph's Life 98](#_Toc118135498)

[Points on Design of Zulikha's House 99](#_Toc118135499)

[Why Egyptian Women Compared Joseph with an Angel? 100](#_Toc118135500)

[Zulaikha’s Confession 101](#_Toc118135501)

[Zulaikha Resorts to Threat! 101](#_Toc118135502)

[And… Joseph Resorts to God 102](#_Toc118135503)

[CHAPTER FIVE: JOSEPH IN PRISON 105](#_Toc118135504)

**(START OF PROPHETIC CALL)**

[Joseph's Long Period of Life in Prison 105](#_Toc118135507)

[The Reason for Joseph's Imprisonment 106](#_Toc118135508)

[Joseph's Prison Comrades 107](#_Toc118135509)

[Interpretation of Prisoners' Dreams 108](#_Toc118135510)

[Joseph's Request from the Rescued Prisoner 108](#_Toc118135511)

[Starting Joseph's Prophetic Invitation in Prison 110](#_Toc118135512)

[Contents of Joseph's First Religious Invitation in Prison 111](#_Toc118135513)

[Joseph Introduced Himself! 112](#_Toc118135514)

[Logic of Joseph in Call to Religion of Monotheism 114](#_Toc118135515)

[CHAPTER SIX: JOSEPH’S PROCEEDING TO EGYPTIAN AZIZ 116](#_Toc118135516)

[Confused Dream of the King of Egypt 116](#_Toc118135517)

[And so, Joseph was Raised Again! 117](#_Toc118135518)

[Description of Joseph's Release from Prison 120](#_Toc118135519)

[Egyptian Women's Confession of Joseph's Innocence 121](#_Toc118135520)

[Joseph Introduces Himself as Trustworthy! 122](#_Toc118135521)

[Beginning the Social and Political Life of Joseph 123](#_Toc118135522)

[First Official Position of Joseph 123](#_Toc118135523)

[Joseph as Minister of Treasury and Finance 124](#_Toc118135524)

[Divine Grace and Providence in Changes Joseph's Life 125](#_Toc118135525)

[CHAPTER SEVEN: TRAVEL OF JOSEPH’S BROTHER TO EGYPT 127](#_Toc118135526)

[First Trip of Jacob's Sons to Egypt 127](#_Toc118135527)

[Preparation of Benjamin's Trip to Egypt 129](#_Toc118135528)

[Joseph's Plans to Bring Benjamin to Egypt 129](#_Toc118135529)

[Preparations for Second Trip of Jacob's Sons to Egypt 130](#_Toc118135530)

[Brothers' Commitment to Safeguard Benjamin 131](#_Toc118135531)

[The Lesson that Jacob Gave in Trust! 132](#_Toc118135532)

[Jacob Receives Joseph's Message! 133](#_Toc118135533)

[Second Trip, a Fateful Journey 134](#_Toc118135534)

[Entering Egypt City through Different Gates 134](#_Toc118135535)

[Divine Providence and Jacob's Advice 136](#_Toc118135536)

[Knowledge Granted to Jacob 137](#_Toc118135537)

[Adversity of Second Trip of Joseph Brothers in Egypt 137](#_Toc118135538)

[Analysis of Joseph's Plan for Detention of Brother 138](#_Toc118135539)

[An Analysis of the Plan to Arrest Benjamin 141](#_Toc118135540)

[Position of the Accused Brothers 142](#_Toc118135541)

[Joseph's Refusal to Hand over his Brother 143](#_Toc118135542)

[Stay of Elder Brother in Egypt and Return of Caravan 144](#_Toc118135543)

[Reviving Hope to Find Joseph! 145](#_Toc118135544)

[Repeating Tragedy, Increasing Jacob's Sorrow 146](#_Toc118135545)

[Third Trip of Joseph Brothers to Egypt 148](#_Toc118135546)

[How Did the Brothers Get Together? 150](#_Toc118135547)

[Smell of Joseph's Shirt 152](#_Toc118135548)

[Scent of Joseph came to Jacob! 154](#_Toc118135549)

[Repentant and Ashamed Children in Front of Father 155](#_Toc118135550)

[CHAPTER EIGHT: END OF JOSEPH’S STORY 157](#_Toc118135551)

**ESTABLISHMENT OF JACOB'S SONS IN EGYPT**

[Migration and Settlement of Bani Israel in Egypt 157](#_Toc118135552)

[Father’s Meeting with his Missing Joseph 158](#_Toc118135553)

[A Discussion about Joseph's Mother 158](#_Toc118135554)

[Joseph's Dream Comes True! 159](#_Toc118135555)

[An Analysis of the Jacob's Prostration to Joseph 160](#_Toc118135556)

[Joseph's Thanksgiving Scene 161](#_Toc118135557)

[The Last Wish of Joseph 162](#_Toc118135558)

[Analysis of Joseph's last wish 163](#_Toc118135559)

[Joseph's Story, as a Hidden News 164](#_Toc118135560)

[End of Jacob's Life 164](#_Toc118135561)

[Joseph's Marriage to Zulikha 165](#_Toc118135562)

[End of Surah Yusuf 165](#_Toc118135563)

[CHAPTER NINE: THE MORAL PERSONALITY AND RELIGIOUS MORALITY OF JACOB AND JOSEPH (AS) 168](#_Toc118135564)

[Joseph's Spiritual Position and his Praise in Quran 168](#_Toc118135565)

[Positions and Privileges of Joseph(AS) 168](#_Toc118135566)

[Joseph's Being Chosen 169](#_Toc118135567)

[Teaching the Interpretation of the Events to Joseph 169](#_Toc118135568)

[Completion of God's Blessing 170](#_Toc118135569)

[Joseph's Religious Manner and Infallibility 172](#_Toc118135570)

[Joseph's Etiquette in Speech and Pray 174](#_Toc118135571)

[Last Prayer and Memory of Joseph 176](#_Toc118135572)

[Appearing Jacob's Patience and Hope in his Words 178](#_Toc118135573)

[LIST OF 77 BOOKS - THE TEACHINGS OF QURAN IN ALMIZAN 179](#_Toc118135574)

## Introduction

**In the Name of God, the most Compassionate, the most Merciful**

**إِنهُ لَقُرْآنٌ كَريم في‏ كِتابٍ مَكْنُون‏ لا يَمَسُّهُ إِلاَّ الْمُطَهَّرُون**

**This is an honorable Quran**

**Preserved in a Hidden Book which**

**No one can touch it except the purified ones!**

TEACHINGS OF QURAN IN ALMIZAN

**This is a "Reference Book"**

**or the Theological Encyclopedia of the Holy Quran, Classified and Summarized from Allamah Tabatabaei’s most famous Commentary of Quran, the "Almizan."**

**About the work:**

***"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... Really, anyone who has this book, I buy it twice as much, let me know...! "***

On the website of the ***Goodreads*** ([***www.goodreads.com/book/show***](http://www.goodreads.com/book/show)***...,***) where the people introduce their most interesting books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first** **volume of** **"Teachings of Quran in Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a substantial number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

**The Purpose of Classification**

The Verses of Holy Quran include various subjects regarding Funda-

mentals of the Religion of Islam, its Requirements, Laws, Ethics, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human, and also the Verses foretelling the life after Resurrection, Paradise, Hell, and also the Human Final Destination and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of Holy Quran, during the twenty-three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of Holy Quran there was a need to categorize these materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 2007, then expanded to 77 pocket size books on 2012.

**Translation of the Classified Commentaries**

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, the author tried to prepare the Complete Translations of these books in **English** Language.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website**:**

**BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,**

**BOOK 2 -**[**DEVISING, PREDESTINATION, AND DESTINY**](http://almizanref.epage.ir/images/almizanref/content/files/2-ALMIZAN%20English%20CLASSIFICATION%20-COMPLETE-%20Devising%20Predestination%20Destiny%20.pdf)

**BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS**

**BOOK 4 - START AND END OF THE UNIVERSE**

**BOOK 5 - CREATION SYSTEM**

**BOOK 6 - ANGELS**

**BOOK 7 - JINN AND SATAN**

**BOOK 8 - CREATION OF MANKIND**

**BOOK 9 - SOUL AND LIFE**

**BOOK 10 - PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN**

**BOOK 11- HUMAN SELF AND LOVE**

**BOOK 12 - HEART, WISDOM, KNOWLEDGE, AND SPEECH**

**BOOK 13 - HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION**

**BOOK 14 - SECRET OF SERVITUDE**

**BOOK 15 - HUMAN REQUESTS AND PRAYERS**

**BOOK 16 - GENERAL HISTORY OF RELIGIONS**

**BOOK 17 - EARLY NATIONS AND EARLY PROPHETS**

**BOOK 18 - ABRAHAM, FOUNDER OF UPRIGHT RELIGION**

**BOOK 19 - CHILDREN OF ISHMAEL - FRIST DYNASTY OF SONS OF ABRAHAM**

**BOOK 20 - PROPHET LUT (AS) – MESSENGER TO OVERTHROWN CITIES**

**BOOK 21 - CHILDREN OF ISRAEL, SECOND DYNASTY OF SONS OF ABRAHAM**

**BOOK 22 – JACOB AND JOSEPH (Present Volume)**

**BOOK 29 - MUHAMMAD Last Messenger of Allah**

**BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation**

**BOOK 38 - ISLAMIC FAMILY LIFE**

**BOOK 41 - ISLAMIC SOCIETY**

**BOOK 42 - BASIS OF ISLAMIC ETHICS**

**BOOK 54 - PARADISE**

**BOOK 56 - MEETING WITH GOD**

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I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 86, and same to His devoted servants all around the world to study these books, and achieve a deep understanding from concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

**Sayyed Mehdi** **Amin** (Habibi)

**TEHRAN. September 27, 2022 – October 31, 2022.**

##### Part one

##### ISAAC AND Jacob

##### BEGINNING PROPHETIC HISTORY

##### IN CHILDREN OF ISRAEL

### 

### CHAPTERONE

## LIFE HISTORY OF

## ISAAC AND JACOB (AS)

# Isaac's Birth, Good News from God

**(An Analytical and Quranic Discussion)**

A part of the history of Abraham's life is related to the birth of his son Isaac, and this child, which was given to Abraham and Sarah in their old age, is the subject of the good news that the Angels sent by God Almighty brought to him, the same messengers who were appointed after giving the good news to Abraham (AS) to destroy the people of Lut (AS.)

The story of the good news is called by the God Almighty in the Holy Quran: "the story of Abraham's guests." The description of this story is narrated in five Surahs of Quran, and all five Surahs were revealed in Mecca, which include: Hud, Hijr, Ankabut, Saffat, and Zariyat.

#### Story of Good News in Surah Hud:

In Surah Hud, in Verses 69 to 76, God mentioned the subject of good news as follows:

* **“Certainly, Our messengers came to Abraham with the good news,**

**and said: ‘Salaam!’**

**He replied: ‘Salaam!’**

**Presently he brought for them a roasted calf!**

**But when he saw their hands not reaching for it,**

**he took them amiss and felt a fear of them.**

**They said:**

* **Do not be afraid.**

**We have been sent to the people of Lut!**

**His wife, standing by,**

**laughed as We gave her the good news of the birth of Isaac,**

**and of Jacob, after Isaac!**

**She said: Oh, my! Shall I, an old woman, bear children?**

**And while this husband of mine is an old man?!**

**That is indeed an odd thing!**

**They said: Are you amazed at Allah's dispensation?**

**That is Allah's mercy and His blessings upon you,**

**members of the household.**

**Indeed, He is all-laudable, all-glorious!**

**So, when the awe had left Abraham**

**and the good news had reached him,**

**he pleaded with Us concerning the people of Lut.**

**Abraham was indeed most forbearing, plaintive, and penitent!**

* **O Abraham, let this matter alone!**

**Your Lord's edict has certainly come,**

**and an irrevocable punishment shall overtake them!"**

#### Story of Good News in Surah Hijr:

In Surah Hijr, the subject of good news is mentioned in the Verses 51 to 60, with other details as follows:

* **" And inform them about the guests of Abraham,**

**when they entered into his presence and said: ‘Salaam!’**

**‘Salaam!’ He said,**

**we are indeed afraid of you!**

**They said: Do not be afraid.**

**Indeed, we give you the good news of a wise son!**

**He said: Do you give me good news though old age has befallen me? What is the good news that you bring me?**

**They said: We bring you good news in truth,**

**so do not be among the despondent!**

**He said: Who despairs of his Lord's mercy**

**except those who are astray?!**

**He said: O messengers, what is now your errand?**

**They said: We have been sent toward a guilty people,**

**who shall perish except the family of Lut.**

**We will indeed deliver all of them,**

**except his wife,**

**who, we have ordained,**

**will indeed be among those who remain behind!"**

#### Story of good News in Surah Ankabut:

In Surah Ankabut, in the Verses 31 and 32, a part of this story is stated as follows:

* **“And when Our messengers came to Abraham with the good news, they said: We are indeed going to destroy the people of this town.**

**Its people are indeed wrongdoers!**

**He said: Lut is indeed in it.**

**They said: We know better those who are in it.**

**We will surely deliver him and his family,**

**except his wife:**

**She shall be one of those who remain behind!”**

#### Story of Good News in Surah Saffat:

More details and with another description of the story of good news are given in Verses 99 to 113 of Surah Saffat as follows:

**"He said:**

* **Indeed, I am going toward my Lord,**

**who will guide me!**

* **My Lord! Give me an heir, one of the righteous!**

**So, We gave him the good news of a forbearing son!**

**When he was old enough to assist in his endeavour,**

**he said:**

* **My son! I see in a dream that I am sacrificing you!**

**See what you think?**

**He said:**

* **Father! Do whatever you have been commanded.**

**If Allah wishes, you will find me to be patient!**

**So, when they had both submitted to Allah's will,**

**and he had laid him down on his forehead,**

**We called out to him:**

* **O Abraham!**

**You have indeed fulfilled the vision!**

**Thus, indeed do We reward the virtuous!**

**Then We ransomed him with a great sacrifice!**

**and left for him a good name in posterity!**

* **Peace be to Abraham!**

**Thus, do We reward the virtuous!**

**He is indeed one of Our faithful servants!**

**And We gave him the good news of the birth of Isaac,**

**a prophet, one of the righteous!**

**And We blessed him and Isaac.**

**Among their descendants some are virtuous,**

**and some who manifestly wrong themselves!”**

#### Story of Good News in Surah Zariyat:

The Holy Quran in Surah Zariyat in the Verses 24 to 30 narrates another part of the details of this story as follows:

* **“Did you receive the story of Abraham's honoured guests?**

**When they entered his presence,**

**they said: ‘Salaam!’**

* **‘Salaam!’ He answered,**

**You are an unfamiliar folk!**

**Then he retired to his family and brought a fat roasted calf,**

**and put it near them.**

**He said: Will you not eat?**

**Then he felt a fear of them.**

**They said: Do not be afraid!**

**And they gave him the good news of a wise son!**

**Then his wife came forward crying with joy.**

**She beat her face, and said:**

* **A barren old woman, am I?**

**They said:**

* **So has your Lord said!**

**Indeed, He is the All-wise, the All-knowing!”**

**The story of the good news can be analyzed from the following aspects:**

**1- Was the subject of the good news only related to the birth of Isaac and Jacob?**

**2- Was the news of Ismail's birth too, or not?**

**3- What did the Torah say about this good news?**

**4- Abraham's role in the story of the torment of Lut's people, and how did he argue with God's messengers?**

#### The Good News of the Birth of Isaac and its Time

The Verses that appear in Surahs other than Surah Zariyat indicate that the news of the birth of Isaac and Jacob to Abraham (AS) was before the destruction of Lut's people, especially the Verses that refer to Abraham's argument with God's messengers to ward off punishment from Lut's people. This means that the good news was before the conflict and before the destruction of the city of Lut.

What has raised the issue for some people that the good news was probably given after the punishment of Lut's people, or that the good news was probably given twice, are the Verses of Surah Zariyat, the tone of which is as follows:

**“They said:**

**We have been sent toward a guilty people,**

**…..**

**So, We picked out those who were in it of the faithful,**

**but We did not find there other than one house of Muslims,**

**and We have left therein a sign for those who fear a painful punishment!”**

The appearance of the Verses shows that the Angels are narrating the story after the destruction of Lut's people. But you should know that only the first part of the phrase:

**“We have been sent toward a guilty people!”**

It is the words of the messengers, which God narrates from them, but the rest of the Phrases and Verses that He Says:

**“So, We picked out those who were in it of the faithful!”**

It is God's own Words and expressions that He Says from His Own Part, not quoting from the words of messengers.

So, the issue of the good news was before the punishment of Lut's people, and also this good news was about the birth of Isaac and his son Jacob.

#### Reason for Abraham's Quest with God’s Messengers

In the above Verses, we saw that Abraham (AS) argued with God's messengers about the punishment of the people of Lut and said that there are not only non-Muslims in the city of Lut, and there are Muslim people like Prophet Lut, so how will the punishment of God destroy there? The Angels replied that they would save Lut.

The context of the Verses, especially the Verse that says: "**Abraham was indeed most forbearing, plaintive, and penitent!**" does not indicate anything other than Abraham's preference for goodness, so Abraham's argument was only because he was eager to save God's servants and was hopeful that they would be guided to the path of faith!

**(Almizan: V. 20, P. 211.)**

# Story of Abraham's Guests, and Good News

**" هَل اَتيكَ حَديثُ ضَيفِ اِبراهيمَ الْمُكرَمينَ ...؟ "**

**)24 / ذاريات (**

**“Did you receive the story of Abraham's honoured guests?”**

**(Holy Quran, Zariyat: 24.)**

This Holy Verse refers to the story of the Angels entering Abraham (AS,) who came upon him and gave him and his wife good news and said: **“We have come to destroy the people of Lut!”**

First of all, there is a Sign in this story about the Oneness of Almighty God in Lordship!

At the beginning of the Verse, which talked about the Angels and called them with the title "Honored," they were the same Angels that descended on Abraham.

As soon as the Angels entered, they said hello, and Abraham (AS) also said hello and whispered under his breath that this is an unknown group! In other words, in the opinion of Abraham they came unknown, and he said to himself: Who are these? I do not know them!

In this Surah, the story of the moment of the arrival of the Angels is described, when Abraham (AS) saw them as unfamiliar, but in Surah Hud, it describes a different scene, and it was when Abraham (AS) saw they do not touch the food, he realized that they were strangers and felt disgusted. This annoyance was evident on his face.

Once they arrived, Abraham (AS) without letting them know that he was going to prepare food, went to the house and brought a fat calf and slaughtered it and then grilled it and brought it to the guests.

Abraham (AS) thought they were humans, and when he saw that they were not eating, he went to them and asked, "Why don't you eat?" At the same time, he was saddened by their not feeding and felt a kind of fear in his heart.

It was at this time that the Angels spoke and said: Fear not! They gave him the good news of a wise son and turned his fear into gladness.

(Whether this good news was for birth of Ishmael or Isaac, we discussed about the difference in another place.)

In the meantime, Abraham's wife, who had heard the good news, came screaming and slapping her face, saying:

- After all, I am an old woman who was barren when I was young, how can I have children now that I am old?

It was in this situation that the Angels said:

**- “Like this, Said your Lord!**

**He is the All-Wise, the All-Knowing!”**

This Phrase refers to the good news that the Angels gave to this couple in the situation they were in, they gave the good news of having a child to a couple that the woman was a barren woman when she was young, until now she is an old woman, and the man is an old man who has been overcome by old age. Therefore, the Lord of Abraham is Wise, that is, He does not do anything except according to Wisdom, and He is All-knowing, that is, there is nothing that its cause or any aspect of it is hidden from Him!

After this conversation, Abraham (AS) asked about their mission and said:

* **" O messengers, what is now your errand?**

**They said:**

**We have been sent toward a guilty people,**

**that We may rain upon them stones of clay,**

**marked with your Lord for the profligate!”**

In another place of the Holy Quran, God has called this stone **“stones of laminar shale,”** and explained it with the form "Marked," which means that **"these stones have a mark with your Lord and are marked for the destruction of the same people!"**

(The rest of this history, which is related to the mission of the Angels to destroy the people of Lut, was explained earlier in history of the people of Lut.)

**(Almizan: V. 36, P. 283.)**

# An Analysis of the News of Isaac’s Birth

**" وَلَقَد جائَت رُسُلُنا اِبراهيمَ بِالْبُشري .... "**

**)69 تا 73 / هود (**

**“Certainly, Our messengers came to Abraham with the good news…!”**

**(Holy Quran, Hud: 69-73.)**

In this part of the life history of Abraham (AS) the Holy Quran refers to Angels’ giving him good news about the birth of a child in his old age and his wife, and especially in the condition of his wife being barren! The good news that the messengers brought to Abraham is not explicitly mentioned in the Verse, and what is mentioned about the good news is the good news that the Angels gave to Abraham's wife. The good news that they gave to him is mentioned in other Verses of the Holy Quran in Surahs "Hijr" and "Zariyat," and in these two Surahs the name of the person who gave the news of his birth to Abraham is not mentioned, whether it was Isaac or Ishmael or both. But the context of the Verses in the Surah is that the good news here was the good news of Isaac's birth.

**“Certainly, Our messengers came to Abraham with the good news,**

**and said: ‘Salaam!’**

**He replied: ‘Salaam!’**

**Presently he brought for them a roasted calf!**

**But when he saw their hands not reaching for it,**

**he took them amiss and felt a fear of them.**

**They said:**

* **Do not be afraid.**

**We have been sent to the people of Lut...!”**

When Abraham placed the roasted calf in front of them and they did not eat it, it was like someone who refuses to eat, and this was a sign of evil, so he felt afraid of them, and the Angels to comfort him said: We have been sent to the people of Lut, then Abraham (AS) knew that they are God's Blessed Angels and they are forbidden from eating and drinking and the like that is necessary for the physical body, and they were sent for a dangerous purpose and destination.

Avoiding of Angels to eat the food seemed an indication of enmity and having evil in their hearts, so Abraham found them unknown, because what he saw from them was unprecedented for him and anonymous.

#### Concept of Abraham's Fear from Angels

In these Verses, the God Almighty attributes a sense of fear to Abraham (AS,) and this does not contradict the position of Prophethood, which is associated with God's Granting infallibility and the protection of the Prophet from sin and moral vices, because the absolute fear, which is the emotional impact of seeing unpleasant things, and causes a person to avoid it, and to remove it, is not considered a vice, but the "vice" is an impact that causes the resistance of self to disappear, and to appear the weakness, fear, and neglect of thinking about the solution to eliminate an unpleasant event. This attribute is called "Cowardice." On the other hand, if a person is absolutely not affected by witnessing an unpleasant event, this attribute is called "Fearlessness," and it is not a virtue at all.

The God Almighty has given His Prophets the Power of Infallibility, and this Infallibility establishes the virtue of courage in the hearts of the Prophets, not Fearlessness. The courage is the opposite of cowardice, and Cowardice happens when the emotional impact reaches a point where it invalidates a person's discretion and devising and brings inability and surprise!

Abraham (AS) was a Holy Prophet who stood up at the Call of the Truth and was not afraid of any dangerous and terrifying situations, and nothing could defeat him in his jihad in the way of God!

#### Change in Status of Abraham's Wife

The Holy Quran says: **"His wife was standing, and she felt menstruation, so We gave her the good news of the birth of Isaac, and after Isaac, the birth of Jacob...!"**

(In many interpretations, this Verse has been interpreted as “his wife was standing, and she laughed!" But the meaning is “feeling menstruation” not laughter, and this meaning is confirmed by the fact that God gave the good news for birth of child following change in her state.)

The menstruation state of Abraham's wife was a sign that prepared her to accept and confirm the good news that they wanted to give her.

If the Verse says, "she was standing," it was both to visualize the situation and to say that it was not possible for Abraham’s wife to fall into female habit in her old age, because she was standing and watching the events and conversations between her husband and the guests.

Abraham and the guests were talking to each other about the food, and at the same time, Abraham's wife, who was standing there and was looking at the events that were going on between the guests and Abraham, and she could not remember anything else, when she suddenly fell into a woman's habit and then Angels gave her the good news of a child.

#### Birth of Isaac and his Son Jacob

The Holy Quran says: **"So We gave good tidings to Isaac, and after Isaac, Jacob...!"**

The meaning is that the Angels gave good news to Abraham's wife that she will soon give birth to Isaac, and Isaac will have a son named Jacob, who is the son after the son.

The reference is to the name of "Jacob," and the reason for this is that according to this good news, he will come after his father Isaac, because it is mentioned in the Verse that **“and of Jacob, after Isaac!” (Hud: 71.)**

This Phrase corrects the mistake of the Torah regarding the naming of Jacob. It is mentioned in the Torah about his naming: (because he was born after "Esau" and took the heel of "Esau" in his hand, they called him Jacob.) While the Holy Quran says that the Angels gave good news by the name of these father and son, that the son will come after his father Isaac. This is one of the subtleties of the Holy Quran.

What the Present Torah says:

**“And when "Isaac" reached his forty years old, he married to "Rafqa," the daughter of "Benuel Arami" and the sister of "Laban Arami" from "Fedan Aram." And Isaac prayed to God for his wife as she was barren, and God answered his prayer, and his wife Rafqa became pregnant, and two children were fighting in her womb. She said: If this is so, why am I like this, so she went to ask God.**

**God said to her: Two nations are in your womb, and two nations will be separated from your womb, and a nation will rule over a nation, and the elder will enslave the younger.**

**And when it was time for her to childbirth, the twins were in her womb.**

**And the first came out “reddish,” and his whole body was woolen like a skin, and he was named "Esau," and after that his brother came out and he had the Esau's heel in his hand, and they named him Jacob.”**

#### God's Mercy and Blessings upon the Family of Abraham!

Here, the Holy Quran narrates the surprise of Abraham's wife, that she said:

* **“Hey! Am I old and my husband is old, will I give birth?!**

**Indeed, this is a strange thing!”**

This Phrase that Abraham's wife says comes in a state of surprise and regret because when she heard the good news of the Angels, she imagined that a child would be born to a barren old woman and a disabled old man, a man and a woman who are so old that there is no history that people like them start procreating, and this is a strange thing, and besides, people also consider such a thing shameful and laugh at them, and this is a scandalous!

The Answer of Angels was that:

* **“Are you amazed at Allah's dispensation?**

**That is Allah's Mercy and His blessings upon you,**

**members of the household!**

**Indeed:**

**He is all-laudable, all-glorious!”**

The Angels consider Abraham's wife's surprise to be distasteful to her, because surprise is due to ignorance of the cause, and considering the matter strange, and surprise about something that is attributed to God has no meaning, because God does whatever He wants and has Power over everything!

In addition, God has made the household of Abraham special with great favors and great gifts that they are the only ones among the people who have these gifts and favors, so there is no problem to add another blessing to the blessings that were previously revealed to this family, which are special for this family among all the people. May they have a child, that is, a child is born from an old couple who normally do not have a child from such people... **Indeed: He is all-laudable, all-glorious!”**

**(Almizan: V. 20, P. 191.)**

# Abraham, Issac, and Jacob: Three Praised Prophets of God

**" وَ اذكُر عِبادَنا اِبراهيمَ وَ اِسحقَ وَ يَعقوبَ اولي الاَيدي وَالاَبصارِ!"**

**( 45-47/ص )**

**“And remember Our servants Abraham, Isaac, and Jacob,**

**men of Hands and Eyes (strength and insight!)”**

**(Holy Quran, Sad: 45-47.)**

In this Verse, the God Almighty praises three of His Prophets because they were “**Men of Hands and Eyes!”** When one praises someone who has hands and eyes, that really he has real human hands and eyes, (otherwise the cow has also hands and eyes,) and used hands and eyes in a way that the Creator has created them for that purpose!

That is, his hands and eyes have been used in the way of humanity, and as a result, by his hands he has done good deeds and made good to the people of God, and by his eyes has distinguished the ways of health and safety from the causes of destruction and reached to the Truth, not to be equal to him the Truth or Falsehood.

While God Said: Abraham, Isaac, and Jacob had hands and eyes, in fact, He wanted to understand us that they were most powerful in obedience of God and in bestowing goodness to the people, as well as their sight was more accurate in recognizing the right belief and right practice.

Another Verse in Quran which denote to the same issue about the Prophet Abraham, says:

**"We granted him Isaac and Jacob as a gift,**

**and helped both of them to become righteous people.**

**We appointed them as leaders to guide the people by Our Command,**

**and sent them revelation to strive for good deeds, worship their Lord, and pay religious tax.**

**Both of them were Our worshipping servants!”**

**(Holy Quran, Anbiya: 72-73.)**

Being the Leaders and Guiding by God's Command, receiving the revelation of God, all are the works of eyes. Paying Zakat, doing good deeds, and setting the prayers up, are all the work of hands.

* **“Indeed, We purified them with the exclusiveness of the remembrance of the abode of the Hereafter!**
* **Indeed, with Us they are surely among the elect of the best!”**

**(Holy Quran, Sad: 45-46.)**

Following the above Verses, the Holy Quran explains why the three great Prophets have been introduced as having hands and eyes:

**“For this reason, We purified them in a pure morality,**

**non distressed, a most great qualification,**

**that is remembering the House of Hereafter!”**

When a person submerged in the remembrance of the Hereafter, in the vicinity of the Lord of Worlds, all of his inention and attention were endowed at Him, necessarily his knowledge of God will be complete, his opinion will become insightful on recognition of right ideas, gets more insight on the path to the right Servitude. Then like the other sons of world does not insist on the external aspects of the worldly life and its ornament!

**"So turn thou from him who turns away from Our Remembrance,**

**and desires only the present life!**

**This is the extent of their knowledge!"**

**(Holy Quran, Najm: 30.)**

**(Almizan: V. 34, P. 14.)**

# Islam, Religion of Abraham, his Children and Children of Israel

**«وَ وَصّي بِها اِبراهيمَ بَنِيهِ وَ يَعقوُبُ يا بُنَيَّ اِنَّ اللهَ اصطَفي لَكُم الدّينَ فَلا تَمُوتُنَّ إِلاَّ وَ أَنْتُمْ مُسْلِمُون‏!»**

**(132/بقره )**

**“Abraham enjoined this creed upon his children, and so did Jacob,**

**Saying: My children!**

**Allah has indeed chosen this religion for you,**

**so never die except as Muslims!”**

**(Holy Quran, Baqara: 132.)**

# The Holy Quran on Abraham's and Jacob's life history describes that, at the moment of enjoining their children, how they ordered them to Islam, and what other discussions also went between them:

**“Were you witnesses when death Approached Jacob?**

**He said to his Sons:**

**What will you worship after Me?**

**They said:**

**We shall worship Your Lord, the Lord of your fathers: Abraham, Ishmael and Isaac:**

**The One God, and to Him do we submit!"**

In this question and answer, as a whole, there appears one clear meaning that:

**- The Religion of Abraham was Islam!**

The Religion, which his Children, namely Isaac, Jacob, and Ishmael; and the Jacob's descendants, the "Children of Israel," and the descendants of Ishmael, namely, "Children of Ismael," will have is Islam, nothing else!

Because Islam, is the Religion that Abraham has brought from his Lord, so in leaving this religion and inviting to another religion, there is no reason or proof for any one!

When they said:

- **The One God, and to Him do we submit !**

Actually, they determined on the kind of worship to be done, no other kind or other way of worship was in their mind, but they confirmed that their worship has only to be done on the way and order of Islam!

**(Almizan: V. 2, P. 169.)**

##### Part Two

##### JACOB AND

##### J0SEPH (AS)

##### Children of Israel’s Migration to Egypt

### CHAPTERONE

## JACOB and JOSEPH(AS)

## IN HOLY QURAN

# Summary of Joseph's Biography

Prophet Joseph is the son of Jacob, son of Isaac, son of Abraham **(The Friend of God.)** He is one of Jacob's twelve children, and the youngest of his brothers, except Benjamin, who was younger than him.

The God Almighty Willed to complete His Blessings on Joseph, to give him knowledge, wisdom, honor, and kingship, and through him to raise the value of the family of Jacob, therefore He gave good tiding to Joseph through a dream in his childhood, about his bright future.

He dreamed: **Eleven stars, the sun and the moon fell down before him and prostrated to him.**

Joseph told this dream to his father, and his father ordered him not to tell his brothers about his dream, because if you do, they will be jealous of you.

Then his father interpreted his dream to mean that soon God will choose you, and will teach you from the interpretation of events, and will complete His Blessing on you and on the family of Jacob, as He completed on your fathers Abraham and Isaac!

This dream was always in Joseph's mind and occupied his whole heart. He always filled his heart with the love of his Lord, and for his having the exaltation of self, purity of soul, and gentle qualities, he was infatuated and enamored with his Lord, and apart from these, he had a **unique beauty** to the extent to bewilder and mesmerize any viewer.

Jacob also loved him immensely because of his beautiful face and his more beautiful character, and he would not be separated from him even for

an hour.

This meaning was unfair to his older brothers, and it made them jealous, until finally one day they got together and consulted about his doom. One of them said that he should be killed, another said that he should be thrown away in the far away land, to appropriate the father and father's love to us, then later we repent and became one of the righteous! At the end their opinion agreed on the suggestion of one of them who said we had to throw him in a well so that the caravans that draw water from the wells along the way would find him and take him with them.

After Joseph's brothers decided on this proposal, they went to see their father and talked to him about Joseph and asked him to send Joseph with them tomorrow to run and play in the desert and they will protect him.

At first, the father did not agree and gave the excuse that I am afraid that the wolf will eat him. The children insisted and the father denied, finally they satisfied him, and they took Joseph from him and carry him away to the pastures of the sheep. Then after taking off his shirt, they threw him in a well.

His brothers then smeared his shirt with fake blood and brought it to his father, crying and saying: We had gone to compete with each other, and we had left Joseph with our baggage, and when we returned, we saw that the wolf had eaten him, and this is his bloody shirt.

Jacob started crying and said: It's not so! Rather your souls have made a matter seem decorous to you. Yet patience is graceful, and Allah is my resort against what you allege! Jacob had not understood these things except through God's Guidance, and it was God Who had put in his heart what the destiny is!

Jacob always shed tears for Joseph, and he was not consoled by anything, until his eyes became blind from the intensity of grief and swallowing sips of grief.

On the day they threw Joseph into the well, Jacob's children were watching the well to see what would happen to Joseph, until a caravan came to the well and they sent their waterman to draw water from the well, when the man put his bucket at the bottom of the well. Joseph hung himself on the bucket and came out of the well. The man in the caravan shouted his joy that he had found a son, but Jacob's children came to him and claimed that this child was their slave, and then they made a deal and **sold him for a small price of a few dirhams.**

The caravans took Joseph with them to Egypt and put him up for sale. The Prince of Egypt (Aziz) bought him and took him home and ordered his wife to cherish him, maybe he will be useful for them or make him their adopted child. All these orders were because of his unique beauty and the sign of glory and purity of soul that he observed from his forehead.

Joseph spent his time in the House of Aziz immersed in honor, and this was the first gentle care and unparalleled guardianship that was shown to him by the Almighty God.

His brothers wanted to deprive him from a good life in his father's embrace along with honor and mercy by throwing him into a well and selling him and to remove his memory from hearts, but God did not remove him from his father's memory, nor did He take the advantage of life from him, but instead of a humble house and desert life, God benefited him with a life in a luxurious House with a Royal Palace high-class living in a civilized city, just contrary to the plan that his brothers had drawn to humiliate him, God made him dear and respected.

**God's behavior towards Joseph was the same from the beginning to the end in the course of all events!**

Joseph lived in Aziz's house in the highest luxury until he grew up and reached maturity. During this time, his soul was still devoted to purity and edification, and his heart was pure, and he was engaged in the remembrance of God until he reached the level of fascination in the love of God, that is, the beyond the love, and he purified himself for God, and reached the level that he had no care but God, and his God also chose him, and made him pure for Himself, and gifted him the knowledge and wisdom…! Yes, this is how God treats with His good servants!

It was at this time that the wife of Aziz (Prince of Egypt) fell in love with Joseph and found its way to the depths of her heart, she asked Joseph to establish a relationship with her. One day, she closed all the doors and called him to herself and said:

* **"Come here O, you!"**

Joseph refused to answer, and appealed to God's Infallibility and said:

**“I seek refuge in Allah!**

**He is my Lord,**

**and has bestowed upon me a high position.**

**Surely, the evildoers do not attain salvation!" (Yusuf: 23.)**

Zulikha (Aziz’s wife) chased him and each of them preceded the other to reach the door until Aziz's wife's hand was tied to his shirt and prevented him from going out, and as a result Joseph's shirt was torn from the back!

At the same time, they met Aziz who was standing behind the door. His wife accused Joseph of having bad intentions towards her. Joseph denied. At the same time, he received God's favor, and a child who was in the cradle testified to Joseph's innocence and purity, and thus God acquitted him.

After this event, Joseph became infected with the declaration of love of Egyptian women and their request for relationship with him, and the love of Aziz’s wife also became more and more popular day by day until the process ended with Joseph's imprisonment.

Aziz's wife wanted to discipline Joseph by imprisoning him and force him to do what she wants. Aziz also wanted to imprison Joseph in order to silence the gossip that had been published about his wife and had tarnished his family honor and governmental position.

Joseph entered the prison, and with him two young men from the court servants also entered the prison. One of them told Joseph that he dreamed that he was pressing grapes and making wine, and another one said that he dreamed that he was carrying bread on his head and the birds were eating it, and they asked him to interpret their dream.

Joseph (AS) interpreted the first dream as saying that he will soon be freed from prison and will be assigned to the job of court cupbearer, and in the interpretation of the second person's dream, he said that he will soon be hanged, and the birds of the air will eat his head. It happened just as Joseph told them.

At the same time, Joseph said to the one who could be saved when he was released from prison: Remember me before your Master!

The devil made the man to forget Joseph’s request and as a result he stayed in prison for several years!

After these several years, the king had a terrible dream, and he told it to the people of his court so that they might interpret it. That dream was as he said:

* **“In my dream, I see seven fat cows eaten by seven thin cows, and seven green spikes and other dry spikes!" O, my court folk! Tell me your opinion about my dream if you know how to interpret a dream?”**

They said:

* **“This dream is disturbed, and we are not knowledgeable about the interpretation of disturbed dreams!”**

It was at this time that the king's butler remembered Joseph and the interpretation he gave of his dream, and told the story to the king, and asked him for permission to go to the prison and ask Joseph for the interpretation of his dream. He sent him to Joseph.

When the king's butler came to Joseph and asked for the interpretation of the king's dream, he said that all the people were waiting for the vail to be lifted from this secret. Joseph said in his answer:

* **“Cultivate for seven years successively and leave what you reap in its spikes, except for the little that you eat. Then another seven years will come after which you will eat what you have saved, except a little of what you have stored. Then, after these seven years, a year will come when you will be saved from famine and benefit from fruits and grains!”**

When the king heard this explanation, he was surprised and pleased, and ordered Joseph's release, and he said to summon him, but when the court officer went to the prison and asked to bring Joseph out, he refused to come out and said: “**Go back to your master and ask him about the affair of women who cut their hands. My Lord is indeed aware of their stratagems!”** The king summoned all the women who were involved in Joseph's affair and talked to them about him. They all agreed to acquit him of all the accusations and said: **“Heaven be praised! We know of no evil in him!"**

The prince's wife said:

**“Now the truth has come to light!**

**It was I who solicited him,**

**and he is indeed telling the truth!”**

The king considered his affair very great, his knowledge, his wisdom, his perseverance, and his trustworthiness were great in his opinion, and he ordered to release him, and summoned him again, and ordered to summon him with full honor and respect, and said:

* **“Bring him to me,**

**I will make him my favourite!”**

When Joseph was brought, the king talked to him and said:

* "**Indeed, today onwards you will be honoured and trustworthy with us!"**

It was because the king has found him the one who has passed most accurate tests and purified himself in the best ways!

Joseph said in his answer:

* **“Put me in charge of the country's granaries.**

**I am indeed fastidious and knowledgeable!”**

The king accepted his proposal and Joseph got involved in the financial affairs and tried to cultivate better and more and tried to collect provisions and food and store them in well-equipped silos with complete determination and wisdom, until the years of famine came, and Joseph distributed the saved food among the people and thereby freed them from their predicament.

It was at this age that Joseph reached the position of the Prince of Egypt and rested on the throne.

* **It turns out that Joseph's path to the throne**

**was paved by his going to prison**!

It was in this prison that the preparations for this fate were made.

On the other hand, we can see that even though the Egyptian women wanted to silence the noises, they wanted to remove Joseph's name from memories, and to deprive the audience of seeing him, and to keep him hidden from the eyes, **but God wanted otherwise!**

**It** was during some of the famine years that Joseph's brothers entered Egypt to get provisions and came to Joseph, and Joseph recognized them as soon as he saw them, but they did not recognize Joseph.

Joseph asked about their condition, they replied:

* **We are Jacob's children, and we are eleven brothers, the youngest of whom stayed with the father, because the father could not bear to be away from him!**

Joseph pretended that he is interested to see him too and find out what special features he had that his father assigned to himself. Therefore, he orders that if they come to Egypt again, they must bring him with them. Then, in order to encourage them, he showed them a lot of respect and gave them food more than the price they had paid and took a promise from them that they would definitely bring their brother.

In addition, he secretly ordered his employees to return the valuables, money, or goods they brought and put them in their saddlebags so that when they go back, they will recognize their goods, maybe they will come back again!

When they returned to their father, they told him the story and what had happened between them and the Prince of Egypt, and said that with so much respect, he made a promise from us to take the brother for him and said that if we don't go, he won't give us food again.

The father refuses to give up "Benjamin." At the same time, they open the saddlebags to move the provisions and see that Aziz has returned their belongings. They went to their father again and informed him of the situation and insisted on sending Benjamin, but the father refused until finally, after taking the Divine Covenant that they would not hesitate to restore and protect him, he gave his consent. They also added a point in Covenant that they will be excused if there is a problem that it is not possible to return him.

Then they equipped for the second time and moved towards Egypt, while taking Benjamin with them.

When they entered Joseph, Joseph took his maternal brother to a private room and introduced himself and said: I am your brother Joseph and don't be upset, I didn't want to lock you up, but I have a plan and that is this. I want to keep you with me, so don't be sad about what you see!

Then, while the workers close their load, he puts the royal cup in Benjamin's saddlebag, and then the shouter shouts: - O Caravans, you are thieves!

Jacob's children return and come to him asking, "What have you lost?"

They said: We have lost the royal cup, which is a measuring cup! Whoever brings it, we will reward a loading of camel!

They said: By God, you yourself understood that we did not come to this land to commit corruption, and we were not thieves!

They said: If the cup is found in your burden, what is the punishment? Say it yourself!

They said: (in our religion) the punishment for a thief is the thief himself, who becomes a slave of owner of property. This is how we punish the thief!

So, they began to interrogate and search, and first they checked the saddlebags of the other brothers and did not find anything in them, then finally they found it in the saddlebag of Benjamin and ordered to arrest him.

No matter how much the brothers came to Aziz and begged to free him, he did not accept. He did not even agree to take one of them in Benjamin's place and make pity on his old father, they were inevitably disappointed and came to his father. Of course, except for their eldest, who stayed in Egypt and said to the others:

* **Don't you know that your father made a contract with you? Have you forgotten the injustice you did to Joseph? I will not move from here until my father allows or God, who is the All-Wise, makes a solution for me!**

He stayed in Egypt and the other brothers returned to their father and told him what happened. When Jacob (AS) heard this event, he said:

* **“Rather your souls have made a matter seem decorous to you!**

**Yet patience is graceful.**

**Maybe Allah will bring them all back to me!**

**Indeed, He is the All-knowing, the All-wise!”**

Here he turned away from his children and lamented and said:

* **“Alas for Joseph!**

**His eyes had turned white with grief, and he choked with suppressed agony!”**

When his children blamed him that you still don't give up on Joseph and remember him? He said:

* **“I complain of my anguish and grief only to Allah!**

**I know from Allah what you do not know!”**

Then he said:

* **"Go, my sons, and look for Joseph and his brother,**

**and do not despair of Allah's Mercy!**

**Indeed no one despairs of Allah's Mercy except the faithless lot!”**

Some of the children returned to Egypt on Jacob's orders. When they stood in front of Joseph and begged and begged:

* **Have mercy on us and our lives and our family and our brother!**

**O Aziz!**

**Calamities surround us and our families.**

**Famine and hunger have killed us.**

**We have come with a few goods.**

**Don't look at our wealth.**

**And finish the order!**

**And have mercy on us and on our brother whom you have taken as your slave!**

**That God loves those who give charity!**

**It was the time that the Word of Almighty God came true!**

A Word that consisted of cherishing Joseph despite the efforts of his brothers, and the Promise that He would raise him and his brother's dignity and make the envious oppressors humiliated! Joseph decided to introduce himself to the brothers, so he started:

* **“Have you realized what you did to Joseph and his brother,**

**when you were senseless?**

The brothers shook and said:

* **“Are you really Joseph?!"**

He said:

* **“I am Joseph,**

**and this is my brother.**

**Certainly, Allah has shown us favour!**

**Indeed, if one is God wary and patient Allah does not waste the reward of the virtuous!”**

They said:

* **“By God that God gave you superiority over us, and we were wrongdoers!”**

Because they confessed their sin and testified that the affairs are in God's hands, He loves whom He Wills and humiliates whom He Wills, and the best destiny is of pious! God is with the patient and the self-possessed! Joseph inevitably responded to them in the way of forgiveness and said:

* **“There shall be no reproach on you today.**

**Allah will forgive you,**

**and He is the most Merciful of the merciful!”**

Then he called everyone to him and respected them. Then he ordered them to return to their families and: **“Take this shirt of mine and cast it upon my father's face; he will regain his sight and bring me all your folks!”**

The brothers got ready to travel. **“As the caravan set off, their father said: I sense the scent of Joseph, if you will not consider me a dotard!"**

The children who were in his presence said:

* **“By God, you persist in your inveterate error!”**

When the bearer of good news arrived, he cast it on his face, and he regained his sight.

* **The wonder is that God healed his sight with the same (shirt) for the same thing for which he had lost his sight.**

Then Jacob said to his sons:

**- “Did I not tell you,**

**I know from Allah what you do not know?”**

They said:

* **“Father! Now ask for forgiveness for us!**

**And ask God to forgive our sins!**

**We were a sinful people!”**

Jacob said:

* **“I will soon seek forgiveness from my Lord for you.**

**He is both Forgiving and Merciful!”**

Then they prepared for the trip and left for Egypt. Joseph welcomed them and embraced their parents and issued legal security for them to live in Egypt and brought them into their royal court and placed their parents on the throne. The two of them prostrated before Joseph together with their brothers.

Joseph said:

* **“Father! This is the fulfillment of my dream of long ago, which my Lord has made come true. He was certainly gracious to me when He brought me out of the prison and brought you over from the desert after that Satan had incited ill feeling between me and my brothers. Indeed, my Lord is all-attentive in bringing about what He wishes. Indeed, He is the All-knowing, the All-wise!”**
* **(Yusuf: 1-100.)**

He started thanking God for what kind behavior He did in warding off great calamities from him, and what royalty and knowledge he bestowed upon him!

Jacob's family continued to stay in Egypt, and the people of Egypt loved Joseph immensely because of the service he had given them and the honor he had on them.

Joseph invited the Egyptians to the Monotheistic religion and nation of Abraham, Isaac, and Jacob.

The subject of his invitation in prison is mentioned in this Surah and also in the Surah Mumin in the Holy Quran.

**(Almizan: V. 22, P. 118.)**

Joseph, the Most Lovely Story in History

**" نَحنُ نَقُصُّ عَلَيكَ اَحسَنَ الْقَصَصِ ...! "**

**)1 -3 / يوسف(**

**“We will recount to you the best of narratives…!”**

**(Holy Quran, Yusuf: 1-3.)**

The story of Joseph is the best story, because it talks about his sincerity of Monotheism, and it embodies the Guardianship of God Almighty towards His servant, how He fondles him on the path of love, and brings him from the low of humiliation to the height of honor, and takes his hand and brings him from the bottom of the well, captivity, slavery, poverty, prison, torment and torture to the throne of kingship.

The composition of Joseph’s story in the way that the Holy Quran has recited is the best composition, because even though it tells a love story, it is told in such a way that no one can write such a story more chaste and virtuous than that!

The Holy Quran itself says about this reality:

**“We will recount to you the best of narratives**

**in what We have revealed to you of this Quran,**

**and indeed prior to it you were among those who are unaware of it!”**

#### Relation of Joseph's Story and Israelites Transfer to Egypt

God begins Joseph's story from the dream he had at the beginning of his life when he was a child in his father's arms.

His dream was one of the Unseen tidings which He later made external and completed His Word with the Divine Training especial for Joseph! The Tradition of Almighty God regarding His Devoted Servants was always the same, that He trained each of them under special education.

In a part of the Verse that the God Almighty quoted after Joseph's dream and his father's interpretation, He said:

**“In Joseph and his brothers there are certainly signs for the seekers!”**

There is a remark in this Verse that some people had asked the Holy Messenger of God about the story of Joseph or something related to this story, and this remark supports the narrations that say a group of Jews forced the polytheists of Mecca to go to the Messenger of God and ask about the reason for the transfer of the Children of Israel to Egypt.

Children of Israel were the children of Prophet Jacob (AS,) who himself was a resident of the land of Syria, and polytheists also raised this question, and in response, this Surah was revealed and explained how the descendants of Jacob were transferred to Egypt. **(Almizan: V. 21, p. 121.)**

#### Purpose of Narrating Joseph's Story in Quran

The purpose of God Almighty in telling the story of Joseph (AS) and the history of the children of Jacob (Israel,) and presenting the zenith of that purpose was the issue of the Guardianship of God Almighty towards His faithful chosen servants, which is reflected in the beginning and the end of this Surah.

Yes! The purpose of this Surah is to express the Guardianship that God has towards his servant, of course, that servant who has purified his faith and filled his heart with His love, paying no attention to anything else except Him!

God himself takes charge of the affairs of such a servant and educates him in the best way, and smooths out the way of his approach, and fills him with the cup of love, as He makes him pure for Himself, and vivifies him with His Divine Existence, even though all the apparent causes have joined hands in his destruction. God makes him great, even though the events want to humiliate him, and He makes him dear, even though the vices and misfortunes of his life bring him to humiliation and degrade his dignity!

God has provided this purpose during the telling of Joseph's story.

**(Almizan: V. 21, P. 122.)**

#### Exceptional Method of Narrating Joseph's Story in Quran

In none of the Surahs of the Holy Quran, and in none of its stories, there is such a detailed story from the beginning to the end as the story of Joseph. In addition, there is no other story than the story of Joseph (AS) mentioned in this Surah. This is a Pure Surah for Joseph, the pure servant of God!

Joseph was a pure servant in servitude, and God had also purified him for Himself. The God Almighty were leading him to survival from the same way that external causes were leading him to destruction.

In this story, we see that at the beginning of Joseph's life, his brothers were jealous of him and threw him at the bottom of a remote well, and then sold him for a small amount of money and the buyers took him to Egypt.

He entered the Royal House by honor in Egypt. The lady who was the queen in that house wished to start a relationship with him and he refused but she accused him before the Prince of Egypt, and it was not long before she confessed his purity and innocence to the women of the nobles of Egypt, and again followed the accusation and put him in prison, and this is the reason how he became close to the king. Also, the same bloody shirt that caused his father Jacob's blindness, the same shirt finally caused him to see! In the same way, all his bitter events became a means of his advancement and ended in the favor of him.

For Joseph, every event that blocked his way on the path of development, God used that incident as a means for him to grow and mature and become successful and reach his goal.

The God Almighty always transformed him from one state to another until He granted him the kingship and wisdom, and chose him, and taught him the interpretation of events and dreams, and finished His blessing on him, as his father had promised him!

**(Almizan: V. 21, P. 120.)**

# Joseph's Dream and the Future Events of his Life

**" اِنّي رَأّيتُ اَحَدَ عَشَرَ كَوكَباً وَ الشَّمسَ وَ الْقَمَرَ ...! "**

**)4-6 / يوسف (**

**“Father! I saw eleven planets, and the sun and the moon:**

**I saw them prostrating themselves before me!”**

**(Holy Quran, Yusuf: 4-6.)**

At the beginning and in the training of Joseph (AS,) God Almighty showed Joseph a dream, and in his story, he also talks about that vision. These Verses are the introduction to the story of Joseph. What Joseph saw in his dream is narrated by the Holy Quran as above:

Following Verses mention what Joseph saw in his dream and the interpretation of the dream that his father Jacob gave him and also forbade him to explain it to his brothers:

**“He said:**

* **My son!**

**Do not recount your dream to your brothers,**

**lest they should devise schemes against you.**

**Satan is indeed man's manifest enemy!**

**That is how your Lord will choose you,**

**and teach you the interpretation of dreams,**

**and complete His blessing upon you and upon the house of Jacob,**

**just as He completed it earlier for your fathers: Abraham, and Isaac!**

**Your Lord is indeed all-knowing, all-wise!”**

This dream was a tiding that God Almighty gave to Joseph to be a spiritual material for his education, and to prepare him to follow the Path of Guardianship and Closeness to God.

#### Analyzing Joseph's Dream and its Purpose

The Joseph's dream had two aspects:

1. Seeing the stars, the sun, and the moon, which itself was a formal and ordinary sight.
2. Seeing their prostration, submission, and reverence, which was a spiritual matter.

The word "Prostrating" which is used only for those who have intellect, God understands us that the prostration of the stars, the sun, and the moon was based on knowledge and will, exactly like the prostration of a person who has intellect.

The important point in this dream is that the Almighty God wants to show him the perspective of his bright future from the very beginning of his education and the Divine Guardianship that God has made special for him, so that it will be a good news for him that will always be with him in his life and the developments that he will see, as a result, whatever troubles he will encounter, and what hardships that he will face, he remembers that prospect of his future, and endures any hardships and becomes content with.

This was the wisdom of the fact that God has given good news to His devoted servants about their bright future and their Position of Closeness that He has ordained for them.

**(Almizan: V. 21, P. 127.)**

# About the Brothers of Joseph

**" قالَ يا بُنَيَّ لا تَقصُصْ رُؤياكَ علي اِخوَتِكَ ... !"**

**)5 /يوسف(**

**“He said: My son, do not recount your dream to your brothers…!”**

**(Holy Quran, Yusuf: 5.)**

Jacob said to Joseph:

* **“My son!**

**Do not recount your dream to your brothers,**

**lest they should devise schemes against you.**

**(The Satan uses the same meaning and uses his deception.**

**that is, it enters their hearts and does not allow them**

**to give up their scheme on you!)**

**Satan is indeed man's manifest enemy!”**

This Verse indicates that when Jacob heard Joseph's dream, he became confident about what he understood from his dream, and he was sure that soon God himself will take over Joseph's affair and will increase his position until he rests on the king's throne. Since he loved and respected Joseph more than other members of his family, he was afraid that if they hear his dream, they will hurt him.

Joseph's brothers were strong men. The compatibility of the eleven stars, the sun, and the moon was very clear on Jacob, his wife and his other eleven sons, and it was such that when the brothers understood the meaning as soon as they heard his dream, and then their arrogance made them jealous, so they tried to plan a plat to cut the relation between him and his father and prevent him from reaching that good news.

The father was aware of this and addressed Joseph compassionately and said:

* **“My son! Do not recount your dream to your brothers!”**

He, out of love and compassion, and before the interpreting Joseph's dream, first forbade him to tell his brothers about his dream, and then he gave him good news about the Divine Favor that had been bestowed upon him.

Jacob said the warning before the good news and the reason for this was his extreme love and concern for Joseph's affaire, and the jealousy, hatred, and enmity he knew from his brothers towards him.

The reason that the hearts of the brothers were filled with hatred and enmity towards Joseph is evident from Jacob’s manner of warning Joseph because he did not say in response to Joseph: **I am afraid that they will plot an evil plot against you, or I am not safe from them destroying you, but he said that they are plotting, and just He made this definite statement more definite and emphasized with: “… Lest they should devise schemes against you!”**

In addition, Jacob emphasized his words with the phrase - **the devil is a clear enemy for man** - and he advised that apart from the internal grudges, the hatred of the brothers has an external cause too, which fuels their grudges and makes the fire of their hearts even hotter, and lets that envy and malice do its harm, and he is the devil who has been the enemy of man since the first day and has not been willing to give up his enmity even for a single day, and he constantly provokes people with his temptations to divert from the straight path and the path of happiness, and leads them to the crooked path that ends to human misery in the worldly life and Hereafter!

#### Joseph's Brothers in Narrations

In Islamic narrations, in Qomi’s interpretation, it is quoted from Imam Baqir (AS) that Joseph had eleven brothers, and the only brother who was from Joseph's mother was Benjamin. Joseph had this dream at the age of nine.

It is also mentioned in the narrations that the woman who entered Egypt with Jacob (AS) was Joseph's aunt, not his mother, because his mother had already passed away. The same also is stated in the Torah.

**(Almizan: V. 21, P. 128.)**

### CHAPTERTWO

## JOSEPH(AS)

## IN CANAAN

# Early events of Joseph's life

**" لَقَد كانَ في يوُسُفَ و اِخوَتِهِ آياتٌ لِلسّائِلينَ ...."**

**)7 – 21/ يوسف(**

**“In Joseph and his brothers**

**there are certainly signs for the seekers…!”**

**(Holy Quran, Yusuf: 7- 21.)**

These Verses include the first chapter of Joseph's biography. Joseph's separation from Jacob (AS,) his departure from his father's house until his establishment in the Royal House of the Prince of Egypt. During this situation, some other events is mentioned like his fall in the well by his brothers, his being saved and sold to the head of caravan, and his transfer to Egypt.

The transfer of Joseph was an inevitable destiny that had to happen in any order that God had determined. Joseph had no choice but to enter the Royal Palace in the form of a sold slave, because the son of God's Prophet in his present form was not able to enter the Royal Palace and live there, and this transition caused a great change in the fate of a nation in the history of the world followed, and that was the transfer of the Israelites from living in tents in Canaan to living in houses and the creation of a religious civilization in Egypt at that time.

This was the same question the pagans of Mecca asked the Prophet of Islam:

* **How did the Israelites move to Egypt?**

The Holy Quran has given the answer at the beginning of these Verses and said:

**“In Joseph and his brothers**

**there are certainly signs for the seekers…!”**

Then, the Holy Quran explained how this historical transfer took place in the course of the story and specified the last part of it, which is the migration of Jacob and his family to Egypt.

The Signs mentioned by God in the first Verse are indeed Divine Signs that indicate His Monotheism and indicate that God Almighty is the Perfect Guardian of His chosen servants, and He takes charge of their affairs in order to exalt them to the throne of might and perfection, by way as He wants, not by the way others plan and conspire, and not the outward causes and means that they use.

It is God who uses the causes and determines the result himself. This is the reality that Joseph's brothers thought that they were successful in planning a conspiracy, in the event that they were the agents of the implementation of a plan, the result of which was designed by the One and the Only Predominant God for Joseph and children of Israel!

#### Divine Signs in the Story of Joseph

Joseph's brothers are jealous of him and throw him in the bottom of a well, and then sell him as a slave to the Caravan, and according to appearance lead him to destruction, but God gives a result contrary to this appearance, and by these means He causes him to live!

They tried to humiliate Joseph and make him a slave far from the dignity presence of Jacob, but God granted him honor with the same causes. They wanted to knock him to the ground, but God lifted him up with the same means.

They wanted to turn Jacob's attention and love from him to their own

side, but God reversed the case.

They did something that made their father blind, and he lost his sight due to seeing Joseph's bloody shirt, but God restored his sight to him through the same shirt, and as soon as the Bearer of good news brought Joseph's shirt and threw it on Jacob’s face, his eyes opened and got his sight.

#### Role of Joseph's Brothers at the Beginning of Story

The Holy Quran describes the mental and physical quality and the lifestyle and livelihood of Joseph's brothers, as well as their role in the first stage of the history of Joseph in the following Verses:

* **“When they said:**

**Joseph and his brother are more loved by our father than us,**

**while we are a numerous group.**

**Our father is clearly misguided!**

* **Kill Joseph or cast him in the land,**

**then your father's favour will be all yours,**

**and after that you will be an upright people!”**

The Phrase that conveys that Joseph's brothers were powerful people is the Phrase: **“While we are a numerous group,”** which is said to a group that is prejudiced about each other, and in terms of number, it includes a group that is not less than ten people and not more than fifteen people.

Joseph had eleven brothers, and here the speakers of the above statement were ten, Joseph and his brother "Benjamin" were excluded. These ten people were strong men who were in charge of the affairs of Jacob's family and the management of the sheep and its property.

The Phrase: "Joseph and his brother," shows that although he was also their brother, and all were the children of Jacob (AS,) but this indicates that Joseph and his brother were from the same mother, but for those ten brothers had only single father.

According to Islamic narrations, the name of Joseph's maternal brother was "Benjamin

From the context of the above Verse, it is clear that at the beginning of the story, both brothers were small children, and they did not interfere in the management of the house and the management of the livestock of Jacob (AS.)

The statement of Quran clearly shows the spiritual condition of Joseph's brothers and shows their jealousy, anger and resentment towards their brother and criticism of their father's actions.

The sons of Jacob judged that their father was in a clear error, as mentioned in the Phrase: “**Our father is clearly misguided!”** Of course, they meant misguidance, as distortion of taste and obvious corruption, not misguidance in religion!

#### Analysis of Morale and Behavior of Joseph's Brothers

Jacob's children argued that their father was in error. From this statement, they did not intend to accuse him of going astray in religion, but they considered the father's method to be incorrect in the case of Joseph. They argued that they are a powerful, helpful, and zealous group, and at the same time, the affairs of their father and two weak brothers are with them, so in such a situation, the love and attention of the father towards them, and the rejection of the other brothers, is an incorrect method. In their opinion, this issue was clear, that according to the prudence, deviation from the right path is considered, but it has nothing to do with religion, because religion has other reasons such as disbelief in God and His Signs and opposition to His Commands and Prohibitions.

#### Beliefs of the Sons of Jacob

According to the Holy Quran, Jacob's children were God worshipers, and believed in their father's Prophecy, as evidenced by the fact that they said: **"...That the relation of the father becomes your special, and then you become a worthy people!"**  Also, at the end of this Surah, we see that they request their father and say: **"Father, ask for forgiveness for our sins!"** Also, when they face Joseph's dignity, they say: **“By God! God has given you superiority over us, and we have made a mistake!”**

#### The Love of Jacob's Children towards their Father

Jacob's children loved their father and respected him, and if they did this to Joseph, it was to attract their father's love to them, so they said to each other:

* **Kill Joseph or cast him in the land, then your father's favour will be all yours!”**

As it can be seen from the context of the Verses, they loved their father and wanted to attract his love purely to themselves, and if it was different, naturally they should have destroyed the father and not the brother, or at least the living environment, by making him miserable and leaving him for themselves, and then they paid for him.

They used the words they used in the beginning, they used it after a few years, that is, when the father said: **"I can smell Joseph's smell,"** they immediately said:

* **“By God, you are still in that old delusion!”**

What they did not mean was an old error in religion, because they had no previous errors seen from Jacob, but what they meant was excessive love for Joseph and unnecessary exaggeration in his affairs.

#### Jacob's Place of Residence and Family Livelihood

Jacob (AS) as it appears from the Verses of Quran, lived in the desert as a desert dweller. He had twelve sons who were from several mothers. Ten of them were big, strong, and efficient, so that the livelihood of family were provided by them, and they managed the affairs of his father's property, cattle, and sheep with their own hands.

Two sons, Joseph, and Benjamin were small, and both of them were from the same mother, whose mother had died, and they were being raised by their father, and Jacob loved them immensely.

According to Islamic narrations, the woman who entered Egypt with Jacob at the end of Joseph's story and prostrated before Joseph was Joseph's aunt and her name was Rachel. **(Tafsir Qami)**

#### Reason for Great Love of Jacob to Joseph

The reason for Jacob's immense love towards Joseph and his brother was that he saw the effects of perfection and piety in their foreheads, and his love was not based on whim and fancy because Jacob himself was one of the pure and chosen servants of God, and God has praised him for being pure.

If Jacob loved Joseph, it was because of Joseph's dream and the prediction that he would be chosen by God, and he knew that God would teach him the interpretation of events and complete His blessings on him and on Jacob’s family.

#### Father's Policy against the Jealousy of Brothers

Jacob's love and sacrifice for Joseph ignited the instinct of envy in the brothers and made the fire of their hatred sharper. Jacob himself was fully aware of this meaning, but he exaggerated his love for those two brothers, especially Joseph. He was worried about Joseph's life and was afraid of his other sons, so he never allowed them to be alone with Joseph. He did not trust them to Joseph!

These actions angered them more than before, and Jacob could see the effects of it on their faces. All these contents are summed up in the Phrase that he said to Joseph: **“…Lest they should devise schemes against you!”**

When Joseph narrated his dream to his father, the result of this dream caused Jacob to redouble his love, compassion, and care for Joseph, he ordered him to keep his dream a secret and not tell it to his brothers at all and become safe from their schemes!

**But God's destiny prevailed over Jacob's plan!**

Finally, the older sons gathered together and discussed the actions they had seen from the father towards the two of them, and shared their complaints about the father's behavior, and they decided that the father had a perversion of taste?!

**(Almizan: V. 22, P. 118.)**

# Details of Conspiracy to Kill Joseph, as a Divine News

**" اُقتُلوا يوُسُفَ اَوِ اطرَحوُهُ اَرضاً يَخلُ لَكُم وَجهُ اَبيكُم وَ ...."**

**)9 / يوسف(**

**“Kill Joseph or cast him away into some distant land,**

**so that your father's love may be exclusively yours!”**

**(Holy Quran, Yusuf: 9.)**

The Glorious Quran informs about Joseph's brothers that they gathered together several times and discussed with each other, the first of which was the meeting about the behavior of Jacob, which finally condemned him to become depraved. Regarding the second consultation, as the Holy Quran narrates their discussion was about Joseph and projecting a plan to get rid of his mischief.

The Holy Quran addresses the Prophet of Islam and says:

* **“These are accounts of the Unseen which We reveal to you,**

**and you were not with them when they conspired together and schemed!” (Yusuf: 102.)**

The Almighty God has stated the text of their consultation on several occasions:

In the first turn, they brought up the tragedy they faced regarding Joseph and his brother, that these two children diverted all the father's attention from us to themselves and captivated his heart, so that he is no longer separated from the two of them and doesn't care about us!

They had considered this as a great danger for themselves that soon their character will be completely destroyed, and their many years of efforts will be in vain, and they will be humiliated after years of honor, and this is the deviation and distortion of their father's taste in his behavior. It is a wrong method that their father has taken and a deviant in his behavior!

In the second turn, they discussed how to get out of this entanglement, and proposed every plan they had devised: One said it is necessary to kill Joseph, and others said we should leave him in a distant land where he could no longer return to his father and look at the family, so that his name will gradually be forgotten and the Father's attention be pure for us.

Finally, they voted and decided on its principle, and as for the details, their final decision was to throw him in the bottom of a well so that passers-by and swindlers would pick him up and take him with them to distant cities and his effect would disappear completely.

(As for their first decision to kill Joseph, they did not name the other brother, even though they had previously said that Joseph and his brother are important to the father and that the father loves them both. Perhaps their enmity was because that Jacob loved the mother of the two, and this caused him to pay attention to her children and provoked the jealousy of the brothers.)

In the next vote, they also considered another way and said that if you don't kill him, take him away and leave him in a land where he can't return home. This itself is as equal as his death, it is a good way to get rid of his evil.

The fact that the Holy Quran attributed the doubt in these two views to them is the reason that most of them liked and accepted both views, and that is why they hesitated in implementing one of them, until one of them preferred advisable that not to kill him but throw him in the bottom of a well!

The Glorious Quran narrates their reason as: **“…leave him somewhere far away from the presence of our father…!”** Which means that the presence of your father will be empty and open. This means that Joseph was a barrier between them and their father, when this barrier is removed, everyone will see the father's face and the father's love will be exclusive to them.

#### Joseph’s Brothers Interpretation of Sin and Repentance

One of the occult news that the Holy Quran reported was that when Joseph's brothers conspired to kill Joseph or throw him in the bottom of a well, they also considered a way to repent and return, and that was they said: **“…You may become a righteous lot after!”** That is, after Joseph, or after killing Joseph, or after rejecting him (which all return to the same result,) by

repenting of sin, we become righteous people.

This word is used because they considered this act as a sin and it is a crime, and it is clear that they considered the rules of the religion as sacred and honorable, but envy had blinded them in their hearts and made them dare to commit sin and cruelty, and had given them a way to commit sin and be safe from God's punishment, and that was to commit sin and then repent!

They were unaware that such repentance is not acceptable in any way. Such people do not intend to repent to return to God, but they want to trick their God, and in fact, such repentance is the continuation of the same evil intention as the first, not true repentance, which means repentance from sin and returning to God.

#### Chosing the Method of Plot, to Expel Joseph from Family

There was one of Joseph's brothers who accepted the principle of the conspiracy but made it conditional that Joseph should not be killed. He accepted the suggestion of throwing him into a well on the condition that the well should not be too deep and at the same time not far from the way of travelers and caravans so that Joseph would not die of hunger, but rather they should throw him in some of the wells on the way and on the side of the road that every day the caravan linger there to draw water from it, until as a result a caravan finds it while drawing water and takes it with them wherever they go, and if they do this, they have also made it disappear, at the same time they did not kill his brother.

It is clear from the context of the Verses that Joseph's brothers did not object to this proposal, otherwise the Holy Quran would have quoted it, and we also see that they implemented the same proposal.

#### Preparations for the Execution of the Conspiracy

In order to implement the designed plan, the brothers came to their father and said what the Holy Quran quotes as following:

**“They said:**

* **Father! Why is it that you do not trust us with Joseph?**

**We are indeed his well-wishers!**

**Let him go with us tomorrow so that he may eat lots of fruits and play, and we will indeed take good care of him!”**

First, it was necessary to make the father optimistic about themselves, because he was pessimistic towards them and did not believe them trustful about Joseph. The tried to make themselves appear pure and favorable in his eyes, and to clear his heart from the darkness of doubt, to be able to take Joseph from him, that's why they used the sentimental Phrase and said: "O, our father!” Complaining that why don't you trust us over Joseph, even though we want nothing but his good, nothing but his happiness, and his entertainment!

Then they suggested what they wanted, and that was to take Joseph with them to the pastures of sheep and camels so that he could get air in his body and play there, while we protect him from a distance.

In this way, they wanted to provide for Joseph's life on their behalf and also to provide for his protection on the part of others!

#### Inability of Father against the Insistence of Sons

The father answered that I will be sad if you take him away and I am afraid that the wolf will eat him, and you neglect him!

Jacob did not deny that he was not safe from them, but he explained to them his inner state while Joseph was absent and said with great emphasis that he would certainly be sad if you took him away, and he revealed the obstacle of accepting this proposal in such a way that the obstacle is my soul.

The nice point that he used in this answer was that he was both considerate towards them and wanted not to provoke their stubbornness and resentment.

Then he expressed his regret and said:

* **"I am afraid that the wolf will eat him while you are ignoring him!"**

This was a valid excuse because the deserts that are pastures for livestock and flocks are naturally not free of wolves and other predators, and they usually lurk in its corners to hunt sheep at the right time. The neglect of sons was also a natural sense and possible.

In response to the father, the sons pretended to ignore fathers excuses and as if they did not understand the meaning of the father's words, so in response to the father's words, in a denial and surprise, and in a way that satisfies the father's heart, they said - They are a strong community and help each other, and they made a swear to God if the wolf tears him apart, he can judge them as losers, and they are never losers!

In swearing and making a promise to their father, their intention was to remove the sadness from his heart so that he would not be prevented from taking Joseph, but not more than a day had passed from their promise that they denied themselves in what they had sworn and promised. They said - **Father, we went to a race when the wolf ate Joseph!**

#### Execution of the Conspiracy

In the Holy Quran, there is a silence at the beginning of the narration of this part of the story, because the narrator of this story is the Almighty God, (who by **"So when they took him away…,”** indicated to this meaning and made some silence,) and because of the intense regret did not mention anything of this event, since the ears cannot bear to hear what they have done to an innocent child, an innocent and oppressed child, who is both the Prophet of God and the son of a Prophet of God, and has not done anything to deserve such punishment, more ever by his brothers who knew how much their father loves and cares for him?! Wo! What evil does jealousy!

The above Verse indicates that Jacob's children were able to convince the father with their trickery and convinced him not to keep him more, as a result they hugged Joseph and took him with them to implement their final decision.

The God Almighty after clearing with that silence what should be clear, then deals again with the events after that incident as in the following Verse:

**“So, when they took him away**

**and conspired to put him into the recess of a well,**

**We revealed to him:**

* **A day will come when you will surely inform them**

**about this affair of theirs,**

**while they are not aware of your identity!”**

The Almighty God narrates that We revealed to Joseph that - I swear, one day you will inform the brothers about the truth of their action, and you will inform them of the interpretation of what they did to you! Even though they call the name of their action rejection and negation of you and extinguishing your light and humiliating you, they are unaware that the same action is bringing you closer to the couch of honor and the throne of the kingdom and reviving your name and completing your light and lifting your destiny and honor, but they don't understand, and you will make them understand soon!

This became a reality when Joseph leaned on the king's sofa and the brothers stood before him and said with pitiful expressions:

**“Then, when they entered his presence,**

**they said:**

* **O Aziz! Distress has befallen our family,**

**and us, and we have brought just a meager sum.**

**Yet grant us the full measure,**

**and be charitable to us!**

**Indeed, Allah rewards the charitable!”**

Joseph then answered them with the following Phrase and said:

* **“Have you realized what you did to Joseph and his brother,**

**when you were senseless?”**

The Phrase "**Have you realized,**" is very accurate, because indicates that what you see today is the truth of the behavior you did to Joseph. At the end of the story, the Phrase: **“When you were senseless,”** has been mentioned in contrast to the Phrase: “**And they do not understand!”** which is mentioned in the beginning of the story.

A False Excuse for Informing the Joseph's Death

**“In the evening,**

**they came weeping to their father.**

**They said:**

* **Father!**

**We had gone racing**

**and left Joseph with our things,**

**whereat the wolf ate him.**

**But you will not believe us even if we spoke truly!”**

**And they produced sham blood on his shirt.**

**He said:**

* **“Rather your souls have made a matter seem decorous to you.**

**Yet patience is graceful,**

**and Allah is my resort against what you allege!”**

They returned to their father at night while crying. Of course, their crying was artificial, and their intention was to make the matter suspicious on the father, and as a result, the father would confirm and not deny what they claim.

They said with tears that, O father, we had gone as a group of brothers for a competition (running - or shooting - which, of course, the running race is more suitable by being away from Joseph and luggage,) and we had left Yusef with bags when a wolf ate him - and our misfortune and poverty is that we have lost our brother and you will not accept our words, even if we are honest!

This type of apology is a word that usually every apologist resorts to when his hand is cut off from everywhere and he doesn't find a solution, and he wants to say the counter part that he knows that his words are not heard and his apology is not accepted, but out of necessity, he says the truth of the matter even if they don't confirm it! So, this interpretation is a remark to the fact that my words are true.

The Phrase **"bringing a shirt with false blood"** means that they stained a shirt with blood, which was an obvious lie. It turns out that the bloody shirt was a sign of their lie, and it is not reasonable for a person who has been torn and eaten by a predator to leave his shirt intact.

#### An Analysis of the Context of False Works and their Detection

From this, it is clear that the light of a lie has no brightness, and there is no fake speech or event unless there are contradictions in its parts and contradictions around it, which are evidence of its being a lie, even if its designer has skillfully planned it! The external circumstance that covers any false speech testifies that it is false and discovers its ugly reality, even though its appearance is deceptive!

It has been experienced that the validity of a lie is short and a liar does not last long unless he himself admits to it, and if he does not, he makes many statements that reveal the invalidity of his speech!

The reason is that in this world there is a system in general, by which a lot of ratios and relations are established in the parts of the world, as a result of which the parts become together and connect and relate to each other, and these ratios and relations are the invariable ones. Therefore, every incident that happens outside has its own props that are not separate from each other, and among all the props and necessities there are generally effects that connect some to others, so that if one is disturbed, they will all be disturbed.

**This is a general rule without exception!**

For example, if an object is moved from one place to another, one of its requirements is that it is no longer in its previous place, and all its accessories move away from that place and are all in a new place, and at the same time, at the time of the transfer a distance is also created.

Man cannot elaborate a truth in such a way that at the same time hides all the accessories and necessities related to it, or completely remove that truth from its real place and formative channel. Assuming that he can hide some of the equipment related to it, its other equipment and relations will come out and make themselves public...!

* **This is why they say that the governing and ruling power is for “Truth,” even if the “falsehood” parades a few days and defy!**
* Same is the Value which is for "Trust," even if sometimes “untrust” is desired.

The God Almighty Says that He does not guide an unbelieving liar. He also does not guide a " wasteful liar," and also those who lie to God will not be saved...!

This is because they consider the truth to be a lie and they inevitably base themselves on falsehood and rely on falsehood in their lives and inevitably put themselves in a disordered system whose parts contradict each other and every part cause scandal for other part and deny it.

#### Jacob's Reaction while Receiving Joseph's Death News

The Holy Quran, with a strange Phrase, informs about the reaction of Jacob (AS) at the moment when his sons brought him the news of Joseph's death and said that Joseph was eaten by a wolf!

**“And they produced sham blood on his shirt.**

**He said:**

* **Rather your souls have made a matter seem decorous to you.**

**Yet patience is graceful,**

**and Allah is my resort against what you allege!”**

This Phrase is the answer of Jacob (AS.)

He gives this answer when he heard the news of the death of his beloved!

The children came to him while they did not have Joseph with them, and with crying and in a worried state, they announced that Joseph was eaten by a wolf, and this is his bloody shirt!

Jacob knew the extent of the brothers' jealousy towards Joseph, and he remembered that they kidnapped him by force and insistence, and now that they have brought his shirt and the bloody state of the shirt indicates that they are lying. He gave this answer in such a situation. He really should have given the same answer!

In this answer, he paid no attention to the words of those who said - we had gone to the competition - and said:

* **“Rather your souls have made a matter seem decorous to you!”**

The meaning of Jacob's answer is that the case is not as you say, but your soul has tempted you and made the matter unclear. Then he determined the truth and added that I am self-control, that is, I will not accuse you, and I will not take revenge, but I will swallow my anger to the fullest extent!

The same Phrase that he said: "But your soul has made the matter seem decorous to you," is the refutation of their claim and the statement of the fact that I know very well that the loss of Joseph is not based on your words and the tearing of the wolf, but it is based on the trickery that you used and it is based on the temptation that the souls of you designed it.

This Phrase is an introduction to the next Phrase which says: - **Patience is better!**

In this Phrase, there is an indication to the greatness of the case and the bitterness and difficulty of bearing it, and instead of saying: I will wait for what happened to me because patience is good, he says: **So, patience is better!**

#### An Analysis of Jacob’s Patience

Why did Jacob say: **"Then patience is better!”**?

The reason for saying this Phrase is that the causes that have joined hands and caused this calamity are described in such a way that there is no other solution but patience.

**(So, ​​patience is better!)**

Because:

First of all, Joseph was the most beloved of people in his heart, and now they are reporting that such a beloved has been preyed upon by a wolf, and they have brought his bloody shirt as proof.

Secondly, he himself knows for sure that they are not truthful in what they say and that they were involved in destroying Joseph and plotted for it.

Thirdly, there is no way to investigate the matter and obtain the truth about what happened to Joseph and where is he now and in what condition is he?

For such unfortunate events, who does he have except his children to send here and there to pursue him?

For the time being, where this calamity has happened at the hands of these children, and who is closer than them to take revenge on them, and even if he has, how can he reject his children?

So, for whatever reason, **patience is better!**

The fact is that: **The meaning of patience is not that a person prepares himself for any calamity and holds his face so that whoever wants to slap him, no! The meaning of patience, which is one of the Virtues, is not that a person falls under the feet of others like the dead earth and people trample him and place him at his feet like a play-stone?!**

**Rather, patience means that a person has the endurance in his heart to be able to take control of his soul system, which the endurance of human life and the prevention of its disruption depends on that system, and to free his heart from division, failure, loss of devising, loss of thinking, and loss of opinion.**

**Therefore, those who are patient are those who persevere in adversity and do not fall, and the onslaught of evil does not slip their feet, but those who are not patient get away from the ring at first encounter with adversity.**

This is why it becomes clear what a great virtue patience is and what a good way to resist adversity and overcome its difficulty!

The Patience, in the Religion of Monotheism, is a fortress that a person takes refuge in it, but this fortress does not restore the blessing of security, health, and freedom of life to him, and it needs another Cause to provide them, and that Cause is the "Almighty God of Glory!"

Therefore, a believer, in the face of any calamity, first places himself under the shelter of patience so that his feelings are not disturbed and his forces are not destroyed, and then he trusts in his Lord, Who is above all Causes, and hopes that He will protect him from the evil that has happened, and will return all the causes to its good condition.

**In this case, his work becomes the work of Almighty God Himself, and God, who is in control of His work, directs the causes that caused his misery to his happiness and victory**.

It was because of these reasons that Jacob (AS,) after he said: “**So, ​​Patience is Better!”** followed it by: **“… and Allah is my Resort against what you allege,"** and completed the word “Patience,” with the word “Resort and Trust!”

Indeed, it is a strange word that expresses Jacob's trust in God Almighty. Jacob says: I know that you have conspired in this matter, and I know that Joseph was not eaten by a wolf, but in discovering your lie and getting hold of Joseph, I will not use external means that have no effect without God's permission. , and I do not fumble among these things, but with patience, control my soul, and with trust in God, I ask God for the truth of the matter. He did not use a name of himself to say: I will wait soon! He didn't say that "I seek God's help in what you say," but he put himself completely aside and relied on God to convey that all affairs depend on God's Judgment, which is the only True Judgment!

This indicates Jacob’s perfection of Monotheism, and he understands that even though he is overwhelmed with sorrow and regret about his Joseph, at the same time he does not want Joseph and does not love him and does not experience the most severe and life-threatening grief from his loss except for the sake of God and in the Way of God!

**(Almizan: V. 22, P. 127.)**

### CHAPTERTHREE

## TRANSFER AND PLACING JOSEPH IN EGYPT

# Placing of Joseph in Egypt, a Change in History

" وَ جاءَت سَيّارَةٌ فَاَرسَلوا وارِدَهُم فَاَدلي دَلوَهُ قالَ يا بُشري هذاغُلامٌ ...!"

( 19/ یوسف)

**"Then came a caravan and they sent their water-drawer**

**and he let down his bucket; he cried:**

**Good news! Here is a young boy…!"**

**(Holy Quran, Yusuf: 19.)**

The fate of Joseph, and history of the Religions, along with the flow of this history and fate of the childred of Israel, all were indited at this very moment when a group of passersby passed by the well and sent someone to bring water, when he threw his bucket in the well and turned up, suddenly his cries rose:

**"Good News! This is a Boy! »**

Yes, he saw a boy who hung himself on the rope and came out of the well.

The people of caravan hid him lest he could be known to anyone of his family, to sell him as a merchandise to gain a money from his sale!

**Whereas, all of this was in the Knowledge of God!** He led Joseph to a path to enthrone him as a king and Prophet in Egypt, and thus the Religion of God would be published in Egypt, and the Children of Israel would take power therein.

This was the same turning point of history when Joseph was transferred from the desert tent to king's palace alongwith the Religion of God!

And this is what happens in the Knowledge of God, we only see their primary appearance, but ultimately it is the Divine Providence that is always Dominant, and He places such kinds of Josephs in the realms of Egypts!

#### Joseph's Sellers

The passers-by sold Joseph for a small amount of money, because they were wary of this meaning that if they pay the price, the truth of the matter will be revealed, and his owners will be found, and he will be taken away from them.

Most of the commentators have said that after the passers-by shouted that they had pulled a child out of the well, Joseph's brothers went to the side of the well and claimed that this boy was one of theirs who fell in the well and now they have come to pull him out. As a result, they sold Joseph there for a small amount of money and did not insist on the price for fear that the truth would be revealed.

Other commentators have other justifications that the context of the Verses is not consistent with any of them, as it says in the next Verse: The person who bought him from the people of Egypt. It shows that the buyers and sellers are not anyone else but those passers-by and that Egyptian person.

The Verse of the Holy Quran defines this very meaningfully:

**“And they sold him for a cheap price,**

**a few dirhams, for they set small store by him!”**

(The point here is that the conditions have been created in such a way that the sellers got rid of him quickly and at any small price, and they did not know his price, that if they knew, the fate would have changed, but the one who bought him, from the very first moment said to his wife, who was the queen of the court: Respect him and take care of him personally…! This is the difference between two views on a single matter! This is what changes all conditions that must necessarily be executed the Divine Providence...!)

#### Buyer of Joseph

It is understood from the context of the Verses that the mentioned caravan took Joseph to Egypt and put him up for sale there, and an Egyptian man buys him and takes him into his house.

Indeed, the Verses of Surah Joseph introduce this buyer in a surprising way, (even though all the Verses of Surah Joseph are full of poetry and surprises!)

1. In the Phrase: **"The man from Egypt who had bought him,”** at the beginning of the story, it is understood that Joseph's buyer was a man from Egypt.
2. In another Verse, in the Phrase: **"Suddenly, they were face to face with her Master,”** it is understood that he was a great man and an authority of people's livelihood.
3. In the Verse: **“Some of the townswomen said: The wife of Egypt’s Prince…,”** it is understood that this person is the Prince of Egypt, whom the people of Egypt regard as the Egyptian Aziz.
4. In another Verse, he is introduced that he has a prison. That is, he has a leadership position among the people, and having a prison is one of his authorities.

Therefore, from the sum of these Verses, it is clear that Joseph's buyer was the Prince of Egypt from the very beginning, and Joseph went to the prince house and entered the royal palace from the very first moment.

But in the definition of this person, the Verses of the Surah have stated the amount that was needed at each turn.

The Verse says:

* **“And the one from Egypt who bought him said to his wife:**

**Make his stay generous,**

**perhaps he will benefit us**

**or we may take him as a son.**

**And it was thus that We established Joseph in the land**

**and to teach him the interpretation of dreams.**

**And God Has full power over matters,**

**but most of mankind do not know!”**

Although it is a habit that masters do not pay attention to the affairs of their slaves, except where they see signs of originality and development from the image of the slave, and it appears to them to be the image of goodness and happiness, especially the kings, princes, and chiefs who take tens or even hundreds of slaves and maids every moment, such people usually do not show passion and lust for all those slaves and maids, and it is not such that even one slave or maid comes into their hands and be praised.

However, this recommendation that Prince of Egypt makes about Joseph that his wife respects him, that they may benefit from him or call him their child, must have a deep meaning!?

Especially because he gives this order to his wife and the lady of the house, (not to the house staff,) and in addition, he orders him to personally take care of the details of Joseph's affairs!

There is no record that the queens of the court take care of small affairs, and a lady with such a high position takes care of the affairs of slaves and servants.

* **Now, what is the point that such an issue becomes important?**

This is nothing but the fact that in Joseph there was a unique and unparalleled beauty that made every viewer's mind wonder and their hearts flutter. Above the natural beauty, it was his beautiful and Divine character – his patience, dignity, having modest movements, gentle accent, wise logic, generous personality, and noble origin. If these traits are present in anyone, and their roots are from the very childhood, it makes his movements and characteristics distinguished from others, and its effects can be seen in his appearance from the same childhood.

These were the things that attracted the Aziz’s heart to Joseph - a small child, to the extent that he wished that this child would grow up in his house, and be considered one of the properties of his family, and rather be the closest people to him. So that he can benefit from him in his important affairs and great goals, or call him his son, so that he will be a child for him and his wife and inherit from his family.

From this, it can be assumed that the Prince of Egypt was a childless man, and he did not have any children from his wife, and that is why he wished that Joseph was his and his wife's child.

#### Execution of Divine Providence in Joseph's Placing in Egypt

This chapter of the Joseph's life history and his ascending movement in the Holy Quran, ends with the reminder of the Divine Providence and the way of its process and execussion.

God Almighty Says:

**"Thus We established Joseph in the land**

**and taught him how to interpret events.**

**God was Dominant in his affair,**

**even though most men do not realize it!"**

In the course Joseph's story, Allah has reminded in two places about the issue of establishment of Joseph in the land: One after telling the story of his bringing out of the well, taking him in secret to Egypt, and selling him to the Prince of Egypt. The second time after his release from prison of the Prince of Egypt and being appointed to the Treasury of the land of Egypt!

Perhaps, God’s meaning of emphasizing that We stablished Joseph in the land is that: We placed Joseph in land in a way that he could enjoy the benefits of life to a greater extent, just contrary to what his brothers wanted him to be deprived from the land, thererfore throw him down to the well to put him away from his father's home and to move from a land to another land.

What He Said: "**To teach him the interpretation of the Events!**" is the result of this establishment on the land, and the wording implies also apart from the teaching of the interpretation of the events, God has expected some other results too.

When the God Almighty Says: "**God is Dominant in His Command!"** It is apparent that the concept of Command is His Affair. The God's Affair is the same behaviour that He has with His Creatures, and from its all together the Devising System can be acquired. Then the meaning of the Verse will be:

- Every affair of the creation world’s affairs is out of God's Command, God is dominant and all that affairs are being defeated and conquered to Him. All are obedient and submitted to His Will. None of them can disobey or show any arrogance against His Providence, or get rid out of his Kingdom.

The Glorious God is dominant over the whole of this active elements of the universe, and they act on His permission, and He imposes on them whatever He wants, and they have no choice but to obey, but most people do not know it. Because they think that the external causes of their world are independent in their effects, therefore they think that when a cause or causes get together to make someone abject God could not return that causes to its own aspect! but the people make the mistake!

**(Almizan: V. 21, P. 171.)**

### CHAPTERFOUR

## JOSEPH AND Zulaikha

# Joseph in the House of Egyptian Aziz

**« وَ راوَدَتْهُ‏ الَّتي‏ هُوَ في‏ بَيْتِها عَنْ نَفْسِه‏ ...!»**

**(22 - 34 / يوسف)**

**“The woman in whose house he lived,**

**sought to make himself yield to her…!”**

**(Holy Quran, Yusuf: 22-34.)**

These Verses tell the story of Joseph in those days when he was in Aziz's house in Egypt, that he was first affected by Aziz's wife's invitation to make love, and then he was affected by the city women's invitation to make love, and that he took her to him. This was a great calamity, during which the level of his chastity and the purity became known, and his chastity was surprised by everyone, and even more strange was the love he had for his Lord!

#### Beginning of Joseph's Youth

The Holy Quran says:

* **“When he came of age,**

**We gave him judgement and sacred knowledge,**

**and thus, do We reward the virtuous!”**

"Acute puberty" means the age of human life in which physical strength gradually increases and the traces of childhood gradually disappear, and this is from the age of 18 to the old ages, at which time the human mind becomes mature and perfect. Here the meaning is to reach the beginning of youth.

At this time, God granted Joseph the "Judgment."

**"Judgment"** means the word of final decree and the main theme in all issues, and it also means the removal of doubts and uncertainty about matters that can be disputed. The necessity of this meaning is that in all human knowledge, whether it is about the origin and creation, or what regarding the Resurrection, and whether it is about ethics, or the laws and customs related to the human complex, the holder of the Judgment must have a correct and definite opinion.

It is understood from the Verses that this Judgment that God had given him was the **"Judgment of Allah,"** and in short, Joseph's Judgment was **"the Judgment of Allah,"** and this is the same Judgment and ruling that Abraham (AS) prayed to his Lord and said: **“My Lord! Grant me unerring judgement and unite me with the Righteous!” (Shuara: 83.)**

It was at this time that God also gave Joseph the **"Knowledge,"** the knowledge that God gave him was definitely not mixed with ignorance. God knows better how this Knowledge was and how much it is, but whatever it is, it is a pure knowledge, and it is no longer mixed with emotional desires and satanic temptations, because God attributed that Knowledge to Himself, and considered the Granter of that Knowledge and that Judgment the God Almighty, and He introduced Himself as:

**“Allah has full command of His affairs!!"**

**And:**

**"Verily, Allah will fulfill His Command!”**

So, we understand that the Judgment that God gives is no longer mixed with hesitation and doubt, and what He gives as Knowledge will not be ignorance!

On the other hand, we know that these Divine Gifts that are given to some people are not accidental, but the selves who are given this Knowledge and Judgment are different from other persons. They are not sinfull

and ignorant.

**The Judgment and Knowledge that was given to Joseph was not an initial gift, but it was given to him as a reward, because he was one of the Righteous people!**

**From the last part of the Verse, it appears that God gives this Knowledge and Judgment to all the Righteous people, of course, each one according to his level of Righteousness!**

The important point is that the Knowledge in question includes those predictions that we read from his interpretation of events, where Joseph said to his fellow prisoner: **They were among the Knowledge that God taught me!**

#### Love Fascination of Zulaikha

The Holy Quran begins the narration of the story of Joseph and Zulaikha with the following Verse:

* **“And…**

**The woman in whose house he was,**

**solicited him.**

**She closed the doors and said:**

* **Come here O, you!**

**He said:**

* **God forbids!**

**Indeed, He is my Lord!**

**He has given me a good abode.**

**Indeed, the wrongdoers are not felicitous!**

**She certainly made for him,**

**and he would have made for her too**

**had he not beheld the proof of his Lord!**

**So it was, that We might turn away from him all evil and indecency.**

**He was indeed one of Our dedicated servants!**

**They raced to the door,**

**and she tore his shirt from behind,**

**and they ran into her husband at the door…!”**

#### The Unknown Beloved!

**Joseph** is a child who has brought to the house of Prince of Egypt, and this family has no knowledge of this little child except that he is a slave from outside Egypt, and they may not have asked his name until now, and if they did, or he himself said: "My name is Joseph!"

Or have others understood from his accent that he is Hebrew at all, but where is he from, and what lineage is he from? It is not clear! Because it was not common for slaves to have a known house and lineage!

Joseph, who does not speak himself, of course he has a lot to say, but he only kept his solicitudes inside his heart.

Yes, he did not talk about his lineage except after a few years when he was in prison, and there he said to his two friends in prison:

**"And I only follow the religion of my Fathers,**

**Ibrahim, Isaac, and Jacob,**

**and It is not right for us to consider any partner for Allah…!”**

He has not said anything about his beliefs, which is Monotheism in worship, to the people of Egypt, who were idolaters, except when he was caught by wife of Aziz, he spoke out in response to his illegitimate request and said:

* **“God forbids!**

**Indeed, He is my Lord…!”**

In these days, he is bound by silence, but his heart is full of the gentleness that he sees from God's Signs. He always remembers the Truth of Monotheism and the truth of the meaning of servitude that his father shared with him, and he also remembers the dream that gave him the good news that God will soon make him pure for himself and will join him to his great ancestors Abraham, Isaac, and Jacob.

He is also in memory of the behavior that the brothers did to him, and also the promise that the Almighty God gave him at the bottom of the well, where all his hopes were cut off, that He gave him the good news at such moments that never be worried because you have been placed under God's Guardianship and Divine Training, and what will happen to you has been planned in advance, and soon you will inform the brothers about what they have done, and they themselves do not know what they are doing!

These memories occupied Joseph's heart and made him immersed in the secret Grace of the Lord. **He saw himself under God's Guardianship, and he believed that God's beautiful behaviors will only end in His good, and in the future, he will only face good and beautiful events!**

Yes, these sweet memories were enough to make all the sufferings and adversities easy and pleasant for him, and to accept the successive hardships and calamities with open arms, and to be patient with all the bitterness accruing to him, without losing himself, and without losing his path!

On that day when Joseph introduced himself to the brothers, he pointed out these facts and said:

* **“Indeed, if one is God wary and patient**

**Allah does not waste the reward of the virtuous!”**

Joseph's heart was constantly fascinated by the beautiful behavior of his Lord, and his heart was immersed in the gentle gestures that came from Him, and day by day, it added to his interest and love towards what he saw, and those evidence that came from the Divine Guardianship. He observed more and more that how his Lord is upstanding and attesting over every self and his deeds, until once God's love subdued his heart, and he had nothing but his Lord, and nothing could stop him from remembering his Lord even for a moment.

This fact is very clear to the one who looks carefully at the Verses about Joseph's conversations:

* **“God forbids! Indeed, He is my Lord…!”**
* **“…It is not for us to ascribe any partner to Allah…!”**
* **“Judgment belongs to no one, but Allah…!”**
* **“You are my Guardian in this world and in the life to come…!”**

All these are the conversations of Joseph, and if one pays a close attention, it will become clear to him that all the feelings that we said above had happened to Joseph!

This was Joseph's feelings that made him a ghost that there was nothing of him but the Divine Love, a love that had become the intimate with his heart and made him unaware of anything else and made him in a form that means Purifying for God, that no one else had a share of him except God!

In those first days when Joseph came to house of Aziz, the prince of Egypt, he had no knowledge about Joseph except that he is a young boy, of the Hebrew race, and owned by him. From the fact that he ordered his wife (to cherish him so that he may be of use to us or we may call him our son,) it turns out that he had learned in Joseph a sense of dignity and status, as well as greatness and emotional pride, that this feeling made him covet that he might take advantage of him or adopt him as his own child, in addition to the strange beauty that he saw in Joseph.

#### An Analysis of Zulaikha's Life and Love

Aziz's wife, who was an Aziza herself, and the Princess of Egypt, was ordered by Aziz to respect Joseph. Aziz tells him - that I have hopes and dreams for this child!

She also does not hesitate to respect Joseph even a moment and takes care of him in a way that nobody takes care about a slave, but it is similar to the acceptance and respect of a precious gem or a loved one.

The wife of Aziz, in addition to her husband's request, she loved this child because of his unique beauty and simple perfectness, and every day that passed by Joseph's life in her house, her love increased, until Joseph reached maturity and the traces of childhood disappeared from him, and the traces of manhood appeared.

It was at this time that the wife of Aziz could no longer refrain from her love and take control of her heart. With all the honor and glory of reigning, she saw hirself captive and powerless in front of Joseph's love, a love that had taken over her mind and conscience and owned his whole heart.

Joseph was not a passer-by and far-away beloved whose access may cause trouble and disgrace for the lover, but he was in her house and was constantly with her, and he did not leave the house even for a moment. He had no place to go but this house, and on the other hand, Aziz’s wife considers herself the queen of this country, she thinks that Joseph has no choice but to obey her, after all, she is Joseph's master and owner, and Joseph is her slave! How can he disobey his master's will, and what is his choice but to obey him? In addition, royal families are more daredevil than others in order to reach their goals, and they have tricks and plans at their disposal, because every means that can be imagined is available to them, even if its existence is precious and rare!

By necessity, the queen of Egyptian’s Aziz is one of the beautiful women, because ugly and ill-formed women do not enter the court of the great ones, and there is no way for anyone but the beautiful young stars.

Considering the fact that all the factors were present for the Aziza of Egypt, her love for Joseph must have been very strong, and all the fires in her heart had been inflamed, and she had become so immersed in Joseph's love, that she was deprived of sleep, food, and everything else!

Joseph surrounded her heart from all sides, and whenever she spoke, her first words were Joseph, and if she remained silent, her entire being was Joseph. She had no one else and no other wish except Joseph, and all his wishes were summed up in Joseph:

**قَدْ شَغَفَها حُبًّا Love has reached the sheath of his heart!**

Truly, what made this beauty of Joseph, who fascinated every viewer's heart, with the heart of the queen of Egypt that engaged her watching her beloved every morning to night, but her thirsty became more and more to his love!

#### Where there Was no Watcher but Allah!

The day by day, the queen of Egypt promised herself to unite with her beloved, and her desire grew stronger, and to achieve what she wanted, she courted him more, and she used those charms that are the weapon of every beauty, she added in coquetting and grooming herself to capture his heart, as he had captured her heart with his beauty, and maybe the patience and silence that she found in Joseph considered it a reason for his satisfaction, then became bolder in her love.

Finally, the lover’s strength was exhausted and made her life narrow to the extent that she despaired of all the means she had used in his way, but she did not see the slightest sign of him, she inevitably went alone with him in her private room with a previous plan. She took him to a secluded place that was several doors away from the open space, all doors being closed, and there was no one else except herself and Joseph. The queen of Egypt was very confident that Joseph would obey her request because she had never seen him disobey, and the circumstances that she had planned all testified to her success.

Now, there gathered together a young man fascinated and immersed deep in love with his Lord, and a woman burned by his love, in a place where there is no one but the two of them.

On the one hand, there is the queen of Egypt, whose love for Joseph threatens to tear the veins of her heart, and now she wants to distract him from himself and turn him towards herself, and for this purpose, she closed the doors and by trust to her honor and royalty and with a commanding tone, she asks him: **"Come here, O you!"** She calls him to herself in a way to show her power and greatness towards him and force him to fulfill her order!

On the other side of this private room, Joseph is standing, whose love for his Lord has filled all over his existence and purified his heart, so that there is no place left for anything but his beloved. Even now, with all these conditions, he is alone with his God and is immersed in observing the beauty and glory of God, and all the external causes has been degraded in his view, and contrary to what the queen of Egypt imagines, he has the least attention, submission, and trust in all those external causes.

But Aziza, with all the confidence she had in herself and even though she had no expectations, received a sentence from Joseph in her answer that made her lose her love once and for all.

In his answer, Joseph did not threaten, and he did not say that I am afraid of your husband, or that I do not betray to Aziz, or that I am from the lineage of Prophethood and Purity, or that my chastity prevents me from prostitution, and he did not say that I am afraid of God's punishment, or I hope for God's reward, and if his heart depended on external causes for some reason, he would naturally mention it in such a dangerous situation, but we see that he says nothing but **"God forbids!"** He did not hold on to anything other than the **“Firmest Handle of Monotheism!”**

So, it turns out that there was no one in his heart but his Lord, and his eyes looked only at Him!

Yes, this is the pure Monotheism that God's love has guided him to and has removed the memory of all things and even the memory of himself from his heart, because if he had not forgotten himself, he would have said: “I seek refuge from you in God!” or another phrase like it with the word "I" in it.

But Joseph only said: **"God forbids!"**

How much difference is there between this speech and even the speech of Mary (SA,) when the Holy Spirit appeared in front of her in human form, she said: **“I seek the protection of the All-beneficent from you, should you be God wary!" (Maryam: 18.)**

Even Joseph, who after saying: **"God forbids,"** continued: **“Indeed He is my Lord; He has given me a good abode. Indeed, the wrongdoers are not felicitous!”**

In fact, Joseph's answer was the same as the first Phrase, and he said this Phrase later in order to show the Monotheism that the Phrase: **"God forbids,"** has specified it, to explain and make it clear.

He wanted to say:

**I see that you are trying very hard to accept and entertain me, even though it was apparently the order of Egyptian Aziz, who said: "Make his stay generous!” But I consider it the work of my God and one of His favors! So, in truth, it is my Lord who accepts me with respect, even though it is apparently attributed to you! Since it is so, then it is obligatory that I seek refuge with Him, and I do so! Because responding to your request and committing this sin is injustice, and oppressors are not redeemed, so there is no way to commit such a sin!**

Joseph (AS) referred to some points in the Phrase: **"He has given me a good abode!"**

1. The fact is that he has Monotheism, and does not believe in idolatry, and he is not one of those who adopt other lords instead of God and ascribe the Devising of the world to them, but he believes that there is no other Lord besides God Almighty!
2. The fact is that he is not one of those who verbally consider God to be the only One, but actually associate Him with others, and he does not consider external causes to be independent in their effect but believes that every cause needs God's permission in its effect, and also every beautiful effect that is for any cause of causes, it is in fact the Act of Glorious God!

He does not consider Aziz's wife to be independent in her entertaining of him in the best way, so Aziz and his wife are not two lords who are in charge of his affairs, but it is God Almighty who forced these two to honor him. Therefore, God Almighty has honored him, and He is the One in charge of his affairs, and he should seek refuge in God in times of hardship!

1. The fact is that if he took refuge in God from what the queen of Egypt invited him to do, it is because this is an act of oppression and the oppressors will not be saved, they will not be guided to their happiness, and they will not be safe from their Lord.
2. The fact is that Joseph is an owned servant under the tutelage of his Lord, the Glorious God, and he is not the owner of anything of his own, of his benefit or loss, except what God has asked for him, or God wills that he to do it, and for this reason, in response to the proposal of Aziza, he did not directly reject her proposal but by saying "God forbids," he answered by indication and did not say: I will not do such a thing, or I will not commit such a sin, or I will seek refuge in God from your evil, or the like...!

Because if he had said so, he would have proven for himself a sense of power and capability, which has the smell of dualism and ignorance. He only gave a mention of himself in the Phrase: **"He has given me a good abode,"** and this was not a fault because he was in the position of proving his submission and emphasizing his humiliation and need.

This is exactly why he used the word “God’s Beneficence,” instead of “Gods Veneration,” even though Aziz had said to his wife: "Respect him,” he said: **"He has given me a good abode,"**"This is the Lord's kindness!" because in the meaning of the word “Respect,” the meaning of veneration, personality, and greatness is hidden.

In short, although the event of Joseph and the wife of Egyptian Aziz was an external event that happened between them, it is actually a conflict that happened between Divine Love and animal love. These two types of love fought over Joseph. Each of these two sides have tried to pull Joseph towards them, and since the Word "Allah" is above every word, finally the victory was of God, and Joseph succumbed to the Heavenly and Divine Attraction and God's Love, which protected him:

“**Allah has full command of His affairs…!”**

#### The Extraordinary Resistance of Joseph

The Holy Quran mentions the very difficult and strange conditions that Joseph had to face and describes it with the following Phrases:

* **“She certainly intended him,**

**and he would have intended her too**

**had he not beheld the Proof of his Lord.**

**So it was,**

**that We might turn away from him all evil and indecency.**

**He was indeed one of Our dedicated servants!”**

The complete accuracy about the Joseph's story and the careful consideration of the causes, aspects, and conditions that this story is bound to, and each of them had an influence and intervention in it, gives the meaning that Joseph's rescue from the clutches of the wife of Aziz was not possible except through the extraordinary means, so that it is more like a dream than an external event!

Because on that day, Joseph was a man in the midst of his youth and emotions, and usually at this age sexual instinct, lust, and passion reaches its peak, and on the other hand, he was a beautiful young man with a unique beauty, so that it has bewildered the mind and heart of every viewer, which usually beauty and charm leads its owner to whims and sensual desires, on the other hand, Joseph was immersed in pampering and grace in the royal court of Aziz and had a sensitive position, and this is also one of the reasons that makes everyone to indulge in luxury and revelry. On the fourth side, the queen of Egypt was a young and most beautiful lady in her environment, because usually the palace of the sultans and elders of any environment are the beautiful elite of that environment.

In addition, she definitely used so much beauty products that make every viewer wonder, and such a lady has fallen in love with such a young man. Yes, such a beautiful one has fallen to the love of Joseph, who herself has hundred hearts in trap of her ringlet. Apart from this, she has many records of attention, respect, and entertaining towards Joseph, and these records are enough to make him submit to her request!

On the other hand, when such a lovely one is offered by herself, but also insists, it will be much more difficult for a young man to control himself at that time. She had caused troubles to Joseph for a long time and has used the utmost degree of her power in robbing his heart, she used hundreds of means and tricks of coquetry, she has begged and insisted to pull him to herself, she tore his shirt. Really, with all this effort, patience is beyond human capacity!

Meantime, there was no hindrance from the side of Aziz, because Aziz never disobeyed his wife's orders, and did not do anything contrary to her taste and opinion, actually he assigned Joseph to her and assigned her to upbring him. Now, both of the lover and beloved live in a beautiful palace of the royal palaces, which has magnificent views, and this itself is a strong call to make its inhabitants inclined to luxury and lust.

In this secluded palace that has rooms inside rooms, and the story of Zulaikha’s attack on Joseph took place in a room that has many doors to reach the open space, all of which are tightly closed according to a previous plan and the curtains are falling from all sides, and even a smallest opening has been left outside, and there is no possibility of danger!

Rejecting such a lady is not without danger! Because she left no room for excuse and used what can be considered as veiling means.

Joseph's mixing with her is not for one time, but today's mixing was predicted to be the key to a long happy life, and he could consider this establishing a relationship and flirting with her as a good means to achieve many of his dreams such as kingship, honor, and wealth.

So, all these that were said, were shocking things that each one alone could move the mountain, and melt the hard rock, and no obstacle could be imagined that could prevent in such a situation!

#### What Could Take the Place of Faith!?

Why? There are several possibilities that could be imagined as an obstacle to prevent in the abovesaid situations, one being the fear that the case would be revealed and fall into the mouths. Another one is that it should be considered as an indecent act to Joseph's family. Also, the other one is that this act is a betrayal towards Aziz, the Prince of Egypt:

1. The issue of the revelation of the case, which we mentioned before, Joseph was completely safe from this point of view, and assuming even a part of it would have been revealed, it was easy for a king to interpret it, as Aziz did after the disclosure of his wife's affair with Joseph, and gave the same interpretation in a way that the water did not shake, yes, his wife had such influence on him that she quickly satisfied him and did not face the slightest accusation, but by turning the truth upside down, she directed the accusation at Joseph. and put him in prison.
2. The second issue is dealing with the status of Joseph's family, which was not an obstacle either, because if the issue of status could have such an effect, why did it not affect Joseph's brothers and prevented them from committing a crime that was much greater than adultery? Even though they were the children of Abraham, Isaac, and Jacob, and in this respect, they were no different from Joseph, but we see that the status and honor of the family did not prevent them from committing fratricide. First, they decided to kill him, and then, not because of family honor, but because of other considerations, they threw him into the well, and exposed him for sale like slaves, and they grieved the heart of Jacob, the Prophet of God, so much that he became blind from crying!
3. The issue of betrayal and its forbiddance, it also could not prevent the commitment of it in such conditions because the prohibition of treason is one of the social rules and laws and because of its bad effects, and the punishment that follows, and it is clear that such a law is respected to that extent. which will result in punishment if committed. In short, a person should be under the authority of the executive powers of the society and the just government, but if the executive power is negligent of treason, or is not aware of it at all, or if it is aware of it, it ignores justice and rejects it. Or if the perpetrator goes out of his control, there will be no effect for such laws.

Therefore, Joseph had no obstacle to prevent his desire and overcome on all these strong factors, except the Principle of Monotheism, that is, “Faith” in God, or the Divine Love that filled his existence and occupied his heart, and in his heart, he did not leave a fingertip-sized place for anything other than God.

**Yes, this was the truth in Joseph's story that the accuracy reveals!**

He Did not Get Close to Sin!

Studying the following Verses reveals more interesting points from the critical moments of Joseph's life.

In the Verse that God Said:

**“She certainly intended him,**

**and he would have intended her too**

**had he not beheld the Proof of his Lord.**

**So it was,**

**that We might turn away from him all evil and indecency.**

**He was indeed one of Our dedicated servants!”**

There is no doubt that it refers to how Joseph was saved from that terrible predicament.

It can be seen from the context of the Verse that the meaning of turning away evil and immorality from Joseph is to save Joseph from what the wife of Aziz wanted, and to achieve that she made the rooms private.

So, the meaning of the Phrase: **“So it was, that We might turn away from him all evil and indecency…,”** is that since Joseph was one of Our sincere servants, We turned back evil and immorality from him by means of what he saw from the evidence of his Lord. So, it turned out that the reason why God used that means to turn away evil and immorality from Joseph was only his seeing the Proof of his Lord.

In the above Verse, it means that in reality there was nothing left for Joseph to commit a sin. The fact that we say nothing remained, and we do not say that he committed a sin, is because the word "intention" is not used except in cases where it can be hindered. Therefore, if he did not see the Proof of his Lord, he would not have committed the sin, but he would have made a decision and come close to committing it, and coming close is not committing it, and therefore God Almighty has pointed to this point and said: “**We might turn away from him all evil and indecency!”** He did not say **"to keep him away from evil and immorality!"**

It is clear from here that it is more appropriate to say that what is meant by "evil" is the decision to sin and the desire for it. What is meant by "indecency" is the act of “prostitution.” So, Joseph (AS) did not do this and did not come close to it, but if he did not see the Proof of his Lord, he would have come close to committing it.

#### And ... the Proof that Saved Joseph?

The Almighty God states in the Holy Quran:

**“She certainly intended him,**

**and he would have intended her too**

**had he not beheld the Proof of his Lord…!”**

The word "Proof" means the “dominance,” and it means a reason that is certain, in this case, the proof reigns over the heart of a person. For example, the Holy Quran calls a miracle a proof, because a miracle is certain. In another place, reason and evidence are called proof, because the proof is the reason of a certain evidence, it makes the truth clear and rules over hearts, leaving no room for doubt.

However, the “Proof” that Joseph saw from his Lord, although the God Almighty did not explain in his Glorious Words what it was, but it was one of the means of certainty with which no more ignorance and delusion remained. The words of Joseph when he prays to his God, indicate this meaning, where he says:

**“Yusuf prayed to Allah: …**

* **And if you do not turn away from me their guile,**

**I may yield to their desire**

**and become one of the ignorant ones!"**

This itself is also the proof that the mentioned cause was not from the conventional sciences, i.e. the knowledge of goodness and badness, expediency, and corruption of actions, because such knowledge are sometimes combined with error and sin, so surely the Proof that Joseph saw from his Lord was the Proof that God shows to His chosen servants, and it is a kind of revealed knowledge and visible and evident certainty, which the person's soul on seeing it becomes so obedient and rebuked that he no longer has the desire to sin in any way!

It is clear from the Holy Verse that seeing God's Proof is the dignity of all the chosen servants of God, and the Glorious God, will remove from them all evil and immorality, and as a result, they will not commit any sin, nor do they intend to commit it. These all were because of the Proof that God showed them, and that is God's Infallibility!

It also turns out that this Proof is a factor whose result is knowledge and certainty, but not from conventional and ordinary knowledge!

**(Almizan: V. 21, P. 186.)**

# From Tearing Shirt to Cutting Hands

**" وَاستَقَباَ البابَ وَ قَدَّ قَميصَهُ مِن دُبُرِ و...."**

**(۲۵ / يوسف)**

**“They raced to the door,**

**and she tore his shirt from behind…!”**

**(Holy Quran, Yusuf: 25.)**

The context of the above Verse indicates that the competition between Zulaikha and Joseph over the door was for two different purposes. That is, Joseph wanted to get to the door sooner and open it and escape from Zulaikha's grip, and Zulaikha tried to get to the door sooner and prevent it from opening so that she might achieve her goal. But Joseph reached the door earlier, and Zulaikha grabbed his shirt and pulled him from behind his head so that his hand could not reach the door, and as a result, she tore Joseph’s shirt from top to bottom, and this shirt was not torn from the length except this way that he was running away from Zulaikha and getting rid of her. After they found Zulaikha's husband at the door, the meeting has taken the form of an investigation session, and the presence of Aziz at the door and seeing the two of them in that state and condition, changed the case to a new insurrection.

The above Verse and the next five Verses describe this insurrection and its story:

**“They raced to the door, and she tore his shirt from behind,**

**and they ran into her husband at the door.**

**She said:**

* **“What will be the punishment for him who intended an evil act against your wife except imprisonment or a painful torture?”**

**He said:**

* **It was she who solicited me!**

**A witness of her own household testified:**

**If his shirt is torn from the front,**

**she tells the truth, and he lies!**

**But if his shirt is torn from behind,**

**then she lies and he tells the truth!**

**So, when he saw that his shirt was torn from behind.**

**He said:**

* **This is a case of you women's guile!**

**Your guile is great indeed!**

* **Joseph, let this matter alone,**

**and you, woman, plead for forgiveness for your sin,**

**for you have indeed been erring!”**

The Verses show that the wife of Aziz preempted and complained from Joseph that he abused her and that her husband should punish him - prison or painful punishment!

However, she didn't say anything about the essence of the case and what happened, and instead ironically put forward a general and rational sentence about the punishment of someone who tries to harm a married woman and said: **“What will be the punishment for him who intended an evil act against your wife except imprisonment or a painful torture?”** Here she did not mention a name from Joseph to have such an intention, and also did not mention a name from herself that she was your wife myself, and also, she did not mention a name about the type of abusive intention that he intended to commit adultery with a married woman. All this was for the purpose of respecting the courtesy towards Aziz and sanctifying his position.

If she did not determine the punishment definitely, but hesitated between prison and severe punishment, it was because her heart was overflowing with love for him, and this love and affection did not allow her to definitely determine one, because there was a hope of relief in the ambiguity that was not in certainty, but the interpretation to **“… intended an evil act against your wife,”** was a kind of incitement on punishment and she should not have interpreted it like that, but she meant by this cunning and deceitful interpretation that she was dear to her husband, and she wanted by this interpretation pretends that she is very sorry for what happened, so that her husband could not understand the reality of the case and does not impeach her.

She thought that if he could dissuade Aziz from impeaching herself, it would be easy to dissuade him from impeaching Joseph.

#### Joseph Told the Truth!

When Joseph saw Aziz behind the door, he didn't speak at first because he was polite, and he didn't stop Zulaikha from considering her guilty, but when he saw her accusing him, he was forced to tell the truth that: **"She intended to harm me!"**

This defense of Joseph - in which no emphasis or oath was used, indicates the peace of mind and confidence of Joseph, and that he has not lost himself in any way, and because he wanted to defend himself and to show his innocence. He did not flatter himself, this was because he did not know the least wrongdoing or ugly act in himself, and he was not afraid of Zulaikha, and he was not afraid of the slander that was thrown at him, because at the beginning of this process, he had surrendered himself to God by saying: **“God forbids!”** H was sure that God would protect him!

#### Who Testified in Favor of Joseph?

**“And a witness of her household bore witness saying:**

* **If his shirt is torn from the front,**

**then her tale is true, and he is a liar!**

**But if his shirt is torn from the back,**

**then she is a liar, and he is telling the truth!**

The Holy Quran is explicit that this witness was from the people of Zulaikha.

(It is mentioned in Islamic narrations through Imams of Prophet’s household, and in some Sunni narrations, that the mentioned witness was a baby in cradle and one of the people of Zulaikha.)

What is worthy of consideration is that what this witness gave as testimony was a rational statement, and it was an intellectual reason, which gives a result in favor of one of the two parties and to the detriment of the other party, and such a thing is not commonly called a testimony. They say because testimony is a statement that is based on sense or close to sense and does not have any reference to the speaker's thought or intellect.

This confirms the narrations that said that the speaker of these words was a child in the cradle, because if a child speaks about a miracle, and God confirms Joseph's claim through him, and that child himself does not apply thought and reflection in his speech. Such a word is an expression of testimony, not a speech!

This witness by this statement pointed out a reason that solves the problem of this dispute, stating that if Joseph's shirt is torn from the front, Zulaikha is telling the truth and Joseph is one of the liars, in any case, one was truthful and one was a liar, there is no question, but the tearing of Joseph's shirt from the front indicated that he and Zulaikha had argued in front of each other, and it was Joseph's fault. But if his shirt is torn from the back of his head, Zulaikha was forcibly chasing him and Joseph was running away, and Zulaikha wanted to pull him towards her, his shirt is torn, then the fault falls on Zulaikha's neck, and this is self-evident.

#### Judgment of Aziz, the Prince of Egypt

**“So, when he saw that his shirt was torn from behind.**

**He said:**

* **This is a case of you women's guile!**

**Indeed, your Guile is great!”**

When Aziz saw Joseph's shirt torn from the back of his head, he said: This is a case of machination that is only for you women, what a great and strange machination you have!

If he attributed the conspiracy to all women, even though this happening was the only the work of Zulaikha, it was to indicate that this act was carried out by you because you belong to the category of women, and the conspiracy of women is known, therefore he called the machination of all women is great and said again: **“Your Guile is great Indeed!”**

This is because, we all know, God has placed in men only the desire and fascination for women, but in women to attract men and captivate them, He has placed tools that reach the depths of men's hearts, and with the manifestations of temptation and their magical moods subjugate their hearts and steal their intelligence, and drag them towards their desires through ways they don't even understand, and this is the very evil and ill will.

The meaning of the Verse is that when Aziz saw Joseph's shirt torn from the back, he ruled in favor of Joseph and against his wife.

#### Secret Hiding of Aziz

After ruling in favor of Joseph and against Zulaikha, Aziz ordered Joseph to disregard this case, and ordered his wife to ask for forgiveness for the sin she committed.

He pointed to the event that happened and warned Joseph to ignore the case, and not to talk to anyone and not reveal it!

It does not appear from the Quranic Verses that Joseph revealed this matter to someone else, and same was expected from him. As we can see, in dealing with Aziz, he didn't mention a word about the story until Zulaikha accused him and he was forced to tell the truth.

**But will the story that has been going on for a long time remain hidden?! The** **burning love of Zulaikha, which deprived her of sleep and food and strained her endurance, will be suppressed?**

A story that has happened many times (and Aziz has seen only once,) otherwise Egyptian aristocratic women have seen similar ones many times, it does not seem reasonable to be remained hidden!

Some have said that the Holy Verse indicates that Aziz was a man without jealousy, but we do not say that, but we say that the Holy Verse indicates that he loved his wife very much.

**(Almizan: V. 21, P. 225.)**

# Spreading Voice of Love in City

# « وَ قالَ نِسْوَةٌ فِي الْمَدينَةِ امْرَأَتُ الْعَزيزِ تُراوِدُ فَتاها عَنْ نَفْسِه...!»

(30 / يوسف ‏)

**“Some of the townswomen said:**

**The wife od Aziz has solicited her slave boy!**

**He has captivated her love!**

**Indeed, we see her to be in manifest error…!”**

**(Holy Quran, Yusuf: 30.)**

This Verse and the following five Verses tell the story of the Egyptian women's meeting with Joseph, which happened in Aziz's house.

What the accuracy on the Verse shows, and the correlation of the related conditions confirms and compatible state with the nature of the case disclose, is that when the story of Joseph's meeting with Aziz and the conversations ended, gradually the news spread in the city, and became the narration women's meetings, in the way that wherever they sat, they brought up this issue and blamed Zulaikha, and said that although she has a husband, she fell in love with her slave, to the extent that her love has lost her control and made love affair with him and has put a disgraceful stain on her skirt.

But they didn't say any of these words out of goodwill, but out of malice and trickery. Because we know that most women are jealous and self-righteous, and these two reasons were enough to not let them rest!

The tender emotions and gentle feelings have an effect on women that are not so effective on men. Women lose their senses in front of every gentle creation and beautiful nature. Women love makeup more than men, as if their hearts are related to the custom of flirting and charming, and this meaning causes the feeling of wonder and envy to rise in their hearts.

The conversations of Egyptian women about Zulaikha’s relationship with Joseph were mostly to calm their jealousy and comfort their hearts, otherwise they had never seen Joseph, and they had not tasted what Zulaikha had tasted from Joseph and became fascinated.

They thought that the slave of Zulaikha was an ordinary man, and they were unaware of his beauty, really, hearing is never like seeing!

In short, these slanders spread so much that it reached the ears of Zulaikha, the same Zulaikha who had no other sorrow except to reach Joseph's union and wanted Joseph would pay attention to her for whatever reason.

#### Zulaikha’s Invitation of Aristocrat Ladies of City

This talk and eavesdropping woke up Zulaikha and she understood how her enemies and rivals were fueling her scandal. Finally, she invited all those who were aristocrat ladies and courtly women to be present at her house on a certain date.

According to the custom of such families, they prepared themselves for the promised day.

They all prepared the best clutches and the most beautiful makeup and came to Zulaikha’s Assembly, but the goal of each of them was to see Joseph and see what kind of young man the queen of Egypt fell in love with, and to what extent the beautiful is he, who was able to capture Zulaikha's heart and make her infamous in private and public.

Zulaikha had no other goal than that all the guests would see Joseph on that day, so that they would give her the right and excuse her and fall into the trap of Joseph's love like her and would no longer have the opportunity to speak ill of her, and as a result, get rid of the wounds of their tongues, and be safe from their malice.

Of course, if it was someone other than Zulaikha, she would have been afraid that others would be rivals for her love and not show Joseph to anyone, but Zulaikha was assured with this, because Joseph was her slave, and she considered herself the owner of Joseph, since Aziz had bought Joseph for her.

On the other hand, she knew that Joseph was not the one to show interest to her guests, let alone fall in love with one of them. So far, he had not surrendered to the beauties of Zulaikha, and then how will he surrender to others? In front of such wishes and desires, he had a unique dignity and integrity!

#### Cutting Hands instead of Bergamot!

**“If you see Joseph, and recognize hand from bergamot**

**Then, it will be right to blame Zulaikha!”**

**(A Persian poem by Great Poet: Saadi.)**

After the noble women of Egypt gathered before the queen, and each of them sat in their own place and began to greet each other and talk, gradually it was time to eat fruit, she ordered each of them to get a sharp knife that she had prepared earlier, and they immediately distributed the fruits, and at the same time when everyone was busy peeling the fruit, she ordered Joseph, who was hidden until then, to enter the assembly.

As soon as Joseph entered, he began to shine like a sun, and the eyes of the audience that fell on him lost their minds, and they were amazed, enchanted by his beauty, as a result, out of fascination and amaze the ladies cut their hands instead of bergamot!

This is the effect of infatuation and affection!

When a person's self is fascinated of something, it becomes anxious in such a way that the interest or fear towards it exceeds the limit, and if it becomes more than this, it becomes bewildered, and then it is in danger of death. While he is shocked and loses his feelings, he can't control anymore his powers and body organs, perhaps at this moment he will throw himself as fast as possible towards the same danger that he was startled by, or maybe on the contrary, he forgets to move, and stands motionless like the inanimate objects that don't move, and maybe he does something that he doesn't intend to do! Similar to these events in the scene of love and affection is plenty, and the stories of lovers of the past, whose endings led to maniac is famous!

#### Why Zulaikha did not Slash her Hand?

What we said above was the difference between Zulaikha and other Egyptian aristocratic women, because Zulaikha’s immersion in Joseph's love happened gradually, unlike the aristocratic women who suddenly met Joseph in Zulaikha’s assembly, and as a result, a veil of Joseph’s beauty was thrown on their hearts, and their minds jumped from the intensity of love and disturbed their thoughts and feelings completely, as a result, they forgot the bergamot and cut off their hands instead and could not maintain their control, and they could not refrain from saying what they had in their hearts about Joseph's love and they said absent-mindedly:

**«حاشَ لله! ما هذا بَشَراً، اِن هذا اِلاّ مَلَكٌ كَريمَ!»**

**“God be praised!**

**This is not a human being!**

**This is but a ‌Blessed Angel!"**

Although the meeting was held in the king's house and in the royal court, and there was no place for the guests to be so rude in such a meeting, but there was room for them to observe the utmost politeness and dignity, and it was also necessary to respect the sanctity of Zulaikha, the Egyptian Aziza, and to maintain the dignity of her position, besides, they were from nobles and young women with beauty having husbands, and such women should not express their love and affection towards an alien man like this! All these were ways that should prevent their arrogance.

In addition, weren't these women who blamed Zulaikha, even though Zulaikha lived with such a charming beauty for years, but they forgot how they blamed her before, but now at a glance on Joseph fell in such condition.

Besides this, they had to feel shame of each other and avoid the consequences of the scandal that Zulaikha had suffered, and besides all this, Joseph (an alien man) was present in that assembly, and he saw their behavior and speech, how could they not be ashamed of him?

**The answer to all this is one word!**

That is the sudden sight at once on Joseph and seeing that incomparable beauty put an end to all of these words, and what they had been taught before (that we should observe the etiquette of the assembly,) made all of them null, and turned the assembly of politeness and respect into a luxury assembly, in which everyone put everything in his heart into the meeting and does not care about what others will say about them, therefore they openly said: **“God be praised! This is not a human being! This is but a ‌Blessed Angel!"**

Yes, this is the words of the same women who were already saying about Zulaikha: **“The wife of Aziz has solicited her slave boy! He has captivated her love. Indeed, we see her to be in manifest error!”**

In fact, their new opinion after what they told before was an apology from them, and the meaning of it was that those scandals that we used to say after Zulaikha, was true if Joseph was an ordinary human being, it was all right and proper, but now we understand that Joseph is not an ordinary human, and one deserves blame and condemnation when she deals with a stranger despite the fact that she can satisfy her natural needs with what she has, and if the beauty of that stranger is incomparable beauty, to the extent that takes power of any viewer, she no longer deserves condemnation and does not deserve any blame in her love!

It was for this reason that the assembly was suddenly overturned, and everyone's restraints and etiquette went aside, and the excitement forced them to pour out everything they had about the beauty of Joseph in their conscience, in a way that Zulaikha also without any shame disclosed her secret and said:

* **“He is the one on whose account you blamed me.**

**Certainly, I did solicit him,**

**but he was continent!”**

Then, once again she lost her control and said as a threat:

* **“And if he does not do what I bid him,**

**surely, he shall be imprisoned**

**and be among the abased!”**

She said this in order to maintain her position with the guests, and to force Joseph to obey and submit for fear of prison.

#### Heart of Joseph Was Full of God's Love!

But Joseph didn't pay the least attention to those beautiful faces and those seductive looks, and he didn't pay attention to their sweet words and sarcastic smiles, and nor Zulaikha's terrifying threat did leave the least impression on his heart.

Joseph's heart was focused on a beauty above all beauties, and he was submissive to the Glory before whom every honor and glory is humble, so he did not say a word in their answer and he did not pay any attention to the words of Zulaikha who was talking to him, but he turned to the Presence of his Lord and said:

* **“My Lord!**

**The prison is dearer to me than to what they invite me.**

**If You do not turn away their schemes from me,**

**then I will incline towards them and become one of the senseless!”**

#### Most Difficult Hour of Joseph's Life

If we compare the above pray of Joseph with what he said in the response to Zulaikha in her meeting to offer love:

* **"God forbids!**

**Indeed, He is my Lord!**

**He has given me a good abode.**

**Indeed, the wrongdoers are not felicitous!”**

Then, we understand from its context that it was more difficult for Joseph in this assembly than in the previous assembly where he was faced with Belukha’s provocative actions. He was there and temptation of Zulaikha, but today he was faced with a group conspiracy and evil-will, and besides, the event of that day was an event that took place in private, and Zulaikha herself insisted on hiding it, but today all of that curtains were removed, and he had to flirt in front of many women of the city. There was one person Zulaikha, but here many ladies express their love and affection, and if there were conditions that helped Zulaikha to mislead him, here there are more conditions and requirements and more people working against him.

Therefore, there he sought refuge only in God, but here he solemnly prayed to the Holy Presence of the Glorious God and asked him to get rid of their evil, and God answered his prayer and turned their evil away from him!

**- Yes, God is All-hearing and All-knowing!**

#### Points on Design of Zulaikha’s House

From the expressions of the Verses, it appears that Joseph was hidden from the female guests until the hour when Zulaikha ordered him to come out and show himself to the noble women, or he was kept in a special place such as a private room that led to the reception room. It has been done because we see Zulaikha instructing Joseph:

* **"Come out before them!"**

It is understood from the context of the Verses that this plan of Zulaikha was a scheming against the scheming of the Egyptian women, to disgrace them and stop them from blaming, and to make them understand what Joseph had done to her!

This plan was organized very skillfully, she had planned the meeting in such a way that she had previously prepared for each pillow, and had given a knife to each of them, and in all these moments she had kept Joseph hidden from their view, and once she brought him to the assembly and suddenly showed them so that they would suddenly lose their minds and become fascinated by the incompatible beauty of Joseph, as a result, they would do something that a wise and sober person would not do, and this would be the witness of their stupidity. It happened that when they saw him, they cut their hands instead of bergamot, not one or two people, but all of them had cut their hands!

#### Why Egyptian Women Compared Joseph with an Angel?

When the aristocrat women saw themselves in front of Joseph, they said at once:

**“God be praised!**

**This is not a human being!**

**This is but a ‌Blessed Angel!"**

They uttered at beginning a Phrase: **"God be praised,"** which is the sanctification of God in Joseph's matter. Glorification of the Glorious God is an etiquette that the believers of God utter in every matter in which they have to prove absolution and exoneration for someone.

In the above Phrase, they denied Joseph's humanity and proved him to be an Angel. Of course, this statement came from the belief that those who believe in God in general, of which one sect is idol worshipers, believed that God has Angels who are honorable beings and are the source of all goodness and happiness, and the life of every living being and the knowledge, beauty, and other perfections desired by humans are secreted from them, and as a result, they have all the physical and spiritual beauties, and if they are supposed to be embodied in human form, they will be beautiful. They cannot be measured on any scale.

Pagans imagined them as human beings, of course, human beings with ultimate beauty and beauty.

Perhaps this belief is the reason that instead of describing Joseph's beauty and eyes and eyebrows, they only compared him to a generous and beautiful Angel, even though the fire that was kindled in their hearts was kindled by Joseph's handsome face and beauty. It was, but we see that they did not say anything about his good looks, but they called him a generous Angel so that they pointed to his good face and his good character, as well as his external beauty and inner beauty... (and God knows best!)

While the Egyptian women said that this is an Angel, it was not in order to give Zulaikha the right and to excuse her, but they did it without authority and forcibly in the position of praising Joseph and from their fascination and madness, without paying attention to the fact that these words are a source of scandal for them.

The wife of Aziz was never ready to say why you blame me without preamble, so after she actually scandalized them by cutting off their hands instead of bergamot and also by saying such a Phrase, then she said:

* **“This is what you were blaming me for!”**

Zulaikha said this when no one had any choice but to confirm her. She did this so that Joseph himself would give the answer to the women of Egypt and be the answer to their reproaches, and that they would understand whose love caused her to throw away the honor and dignity of the royal family, her husband's honor, and her own chastity.

#### Zulaikha’s Confession

Then, after pointing and showing Joseph, Zulaikha admitted that she sought love affair with Joseph. She said that I had followed him, but he did not give up his chastity, and wanted to be innocent and pure!

If Zulaikha was so careless to disclose her heart and spilled out the secret that she had kept hidden, because he saw that everyone's hearts were enraptured like hers, and when she found everyone to be of the same color and stricken as her, she began to express her grief and details of her heartache in a short Phrase to understand them:

**“Certainly, I did solicit him, but he was continent!”**

#### Zulaikha Resorts to Threat!

After describing the course of Zulaikha’s assembly that day and the disclosure of her hidden secrets, the Holy Quran states Zulaikha’s definite decision to threaten and coerce Joseph and says:

* **“He is the one on whose account you blamed me.**

**Certainly, I did solicit him,**

**but he was continent,**

**and if he does not do what I bid him,**

**surely, he shall be imprisoned and be among the abased!"**

In this way, Zulaikha showed herself worthy and finally, she told them her decision that she will not give up Joseph, and by this means, she also made Joseph understand that she will force him to agree, and if he disagrees, he will be punished, and this is her determination and final choice! She sees such a power in herself that she can make him surrender against her will, and if he resents it, he should prepare himself to go to prison right now, and that is when his royal and prosperous life will turn into a prison dungeon, and his honor and freedom turn into humiliation and disdain.

This way of speaking clearly shows that she wanted to show her dignity to the women of Egypt and threaten Joseph.

This threat is more intense and terrifying than the scene she made on the previous day and asked her husband to throw Joseph in prison, since on that day she asked her husband to punish him, but here she decided to do it herself and left no room for doubt, and made Joseph understand that she has so much influence in her husband's heart that she can force him do whatever she wants.

#### And… Joseph Resorts to God

Zulaikha and the women of Egypt imagined that they would attract Joseph's attention to them, and with these confessions and threats they would bring him to his feet, but Joseph did not pay the least attention to them and did not even speak a single word. He turned his attention to the Presence of the Almighty God, and with a heart that had nothing but God in it, he turned to the Owner of Hearts and said:

* **“My Lord! The prison is dearer to me than to what they invite me…!”**

These words of Joseph were not a prayer or a curse to himself, and he was not saying, O God, get rid me of them by throwing me in prison, but he was expressing his situation with his God as He trained him, and he wanted to say:

* **In the Presence of Your Love, I prefer prison with Your Pleasure over sinful pleasures distancing me from you!**

The meaning of the Verse of the Holy Quran is as follows:

* **Lord! If I choose between prison and what they call me, I will choose prison, and I request You to take away their evil intentions from me, if You don't take away their evil from me, I tend towards them and be of the ignorant, if I have kept their evil away from me until now, it was by the means of the knowledge that You taught me, and if You withhold Your bounty from me, I will be ignorant like other**
* **People, and fall into the danger of love and lust!**

Habitually, it seems impossible that the Egyptian women would see Joseph’s charm and beauty and lose themselves and lose their sense and intelligence and tear their hands instead of bergamot, and then desist him in any way, and not overset him, but only request him to respect the love of Zulaikha, and without attacking Joseph they go back to their homes. Such a thing is not possible by habit, but the habit dictates that they did not leave the parlor, unless the same calamity that befell Zulaikha befalls them. May they reach the level of love for Joseph, just like Zulaikha reached, and from then on, they disregard sleeping and eating, every morning and evening remember him, and have no sorrow except for Joseph. They sacrificed their lives for him, and adorn themselves with every ornament they could, and place themselves in his way and offer their possessions to him and try with all their strength and ability to reach his union.

It should be noted that the Holy Power by which Joseph preserved his innocence and purity in such a dangerous time was like a gradual thing that God was giving him in immediate way, otherwise if it was an immediate thing, it would have no meaning in every trouble and danger that threatens his chastity, he should turn to God and ask God for help.

This Sacred Power was of the kind of knowledge, and as type of Teachings, due to the fact that Joseph says:

* **“And if You do not turn their scheming away from me,**

**I will fall for them and be of the ignorant!”**

If it was not like this, he should have said: **"I will become one of the oppressors!"** As he said to wife of Aziz: **“Indeed the wrongdoers are not felicitous!”**

**(Almizan: V. 21, P. 231.)**

### CHAPTERFIVE

## JOSEPH in PRISON

## START OF PROPHETIC CALL

# Joseph's Long Period of Life in Prison

**" ثُمَّ بَدا لَهُم مِن بَعدِ ما رَأوُا الآياتِ لَيَسجُنُنَّهُ حَتي حِينٍ ...."**

**)35-43/ يوسف (**

**“Then it appeared to them, after they had seen all the signs of his innocence, that they should confine him for some time!”**

**(Holy Quran, Yusuf: 35-43.)**

In the above Verses, the Holy Quran narrates that part of the life of Prophet Joseph, when the Egyptian courtiers decided to imprison him for a while.

One of the wonders of God's Destiny is that this very imprisonment became a prelude to Joseph's approach to the court of the king of Egypt and finally he reached the position of Egyptian Aziz.... Before this event, God once again made Joseph's fall into the well a means for him to enter the house of Egyptian Aziz!

Joseph's way to reach the court in the first stage was destined to fall into a well at a young age, and from that way to enter the court as an unknown slave, and there to show the wonders of Divine Training and grew up. He, as a sun of a Prophet born or brought up in the family of the Prophet would not find the possibility of entering the court of kings easily!

In the second stage, which was the beginning of Joseph's reign in Egypt

the same Destiny happened because a slave who grew up in the court could not take over the fate of a country and the elders of the country could not accept him, unless it was through another means by revelation of God who taught him show his art and save the country from the stage of hardship and misery, and let everyone accept that he is worthy to rule the country, and then he will rise to the throne and be effective in guiding the people!

The Holy Quran shows the beginning of Joseph's Invitation to the religion of Monotheism in this prison, and with a strange statement, it narrates how for the first time Joseph introduced himself as a descendant of Abraham, Isaac, and Jacob (AS!)

#### The Reason for Joseph's Imprisonment

After seeing the signs and evidences that testified to the purity and innocence of Joseph, such as the witness of the child, the tearing of Joseph's shirt from the back, the case of Egyptian women and cutting off their hands, Zulaikha’s confession to the Egyptian women, and the evidences that prove his innocence and chastity, a new opinion was found for Aziz and his wife and his courtiers and advisers that to imprison Joseph for a while, so that the people would forget the story of Zulaikha’s affair, which had become a source of shame and scandal for the court.

Aziz and those around him swore by this decision.

From this, it is clear that if they made such a decision, it was to protect the dynasty and the Aziz’s court from the scandal of slander and disgrace, and perhaps they also had the intention of preserving the honor of the general public, and not allowing the people especially the women of Egypt were fascinated by charm and beauty of Joseph, the same charm and beauty that had captivated the Aziz’s wife and women of Egyptian nobles. If such charming one was left free, would naturally cause trouble in Egypt.

But, considering Joseph’s rejecting king's envoy in prison when he said to him - Go back and tell your master what was the issue of cutting off women's hands? - When the king asked the women - What was the subject of your sexual desire from Joseph? Noble women answered - God's refuge, we don't know any evil from him! The fact that Aziz's wife has finally confessed and said - now the truth has been revealed and I was the one who invited her to the affair, and he was one of the honest ones. . .! From all of this, it is clear that after Joseph's imprisonment, Zulaikha had suspected the matter on her husband, and she had made him believe contrary to the truth, or at least doubted the truth of the matter. In short, Zulaikha had so much control and power in her husband's heart that by seeing all that evidence, she made him believe against all those signs and evidence.

Therefore, it can be said that Joseph's imprisonment was ordered by this woman and her conspiracy, and she was the one who made this proposal to ward off the slander of the people from herself, and to punish Joseph for his boldness and opposition, so that he may obey her from now on, because the Phrase she used with aristocrat women and said: “**If he does not do what I bid him, surely he shall be imprisoned,”** indicates this meaning.

#### Joseph's Prison Comrades

The Holy Quran begins the events that happened during Joseph's imprisonment and became the introduction of important future events and happenings with this issue that at the same time as Joseph was imprisoned, two other slaves of the king were also imprisoned...!

We only know about these two prisoners that they were slaves of the king, we also know later that one of them will return to the court. But what was their crime having no influence on the importance of telling the story, but what is important is that these people were in prison with Joseph for a while, and later they had a dream and told it to Joseph. In introducing them, Joseph used the Phrase: **"O my prison comrades!"** This Phrase conveys some good concepts of them to us, and also the Phrase that they said to Joseph in his introduction: **“For indeed, we see you to be a virtuous man!”** Which is a sign of their character and their understanding that they saw signs from Joseph, and they were knowledgeable.

From the later jobs that one of them got in the Egyptian court, it is clear that this person was, or will be later, one of the insiders of the court, because Joseph reminded him to deliver his message to the king, and also his presence in the place where the king explained his dream and he asked the king to invite Joseph to interpret the dream.

Even some commentators who have narrated based on narrations that those two were guards or assigned to Joseph, it does not seem correct, because the Glorious Quran says - Joseph said to the person who was being saved, tell your master about my story! - The subject of "his rescue from jail," shows that they were really imprisoned and as we said, they became friends with Joseph and one of them was saved from prison and the other was killed.

#### Interpretation of Prisoners' Dreams

When Joseph noticed that these prisoners had a favorable background and also, they considered Joseph to be one of the virtuous, he introduced himself for the first time, and then proceeded to preach to them and finally interpreted the dream of the two and said:

* **“O my prison comrades!**

**As for one of you, he will serve wine to his master,**

**and as for the other, he will be crucified,**

**and vultures will eat from his head!”**

The Holy Quran presents the reaction of these two people and the issues after this interpretation from different directions. First, it shows the reaction of a person who heard about his death.

The fact that the Holy Quran says: **“The matter about which you inquire has been decided,”** has an indication to this point that one of the two people denied it after hearing the interpretation of his dream and said that I have never seen such a dream.

In Islamic narrations, it is narrated that the second person said to Joseph: I lied in what I explained to you, and I had never seen such a dream. In his answer, Joseph said: The interpretation you asked me has become definitive and there is no escape from it!

#### Joseph's Request from the Rescued Prisoner

In the Holy Quran, the Almighty God informs that Joseph said to the

one who thought he would be saved soon:

* **“Mention me to your Master!”**

The purpose of Joseph was that the man should say something to the king that would arouse his emotions and perhaps bring pity to Joseph's situation and save him from prison.

The Phrase used in the Holy Quran has caused interpretations that some of them have understood from this Phrase in such a way that when Joseph asked the man to remind him, he forgot God and resorted to man, so God punished him for this forgetfulness. and remained in prison for many more years.

The Verse is as follows:

**“Then he said to the one whom he knew would be delivered from among the two:**

* **Mention me to your master!**

**But Satan caused him to forget mentioning it to his master.**

**So, he remained in the prison for several years!”**

What some have said that **"Satan took away the memory of Joseph's Lord from his heart, and he had to turn to other than God to escape from prison, and that's why God punished him and he stayed in prison for a few more years,"** is not correct, because the text of the Quran contradicts this, because first of all, God has stated in the Quran that Joseph was one of the chosen servants of God, and it has also been stated that the chosen servants of God are those in whom the Satan has no way.

Then this very important point should be noted:

* **Sincerity to God does not make a person not resort to anything other than God and other causes. This is the extreme level of ignorance for a person to expect that the causes are completely null and void and that a person should fulfill his goals without the means! Rather, only sincerity causes a person not to have attachment and trust for means and causes other than God!**

**(Almizan: V. 21, P. 271.)**

# Starting Joseph's Prophetic Invitation in Prison

« يا صاحِبَيِ السِّجْنِ أَ أَرْبابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْواحِدُ الْقَهَّار!»

) 36 **-**40 / يوسف (

**“O my prison comrades!**

**Are different masters better, or Allah, the One, the All-paramount?”**

**(Holy Quran, Yusuf: 36-40.)**

The Holy Quran describes the beginning of Prophet Joseph's Prophethood in prison in the above Verses, when two of his prison mates had a dream and came to Joseph for interpretation:

**“There entered the prison two youths along with him.**

**One of them said:**

* **I dreamt that I am pressing grapes.**

**The other said:**

* **I dreamt that I am carrying bread on my head**

**from which the birds are eating.**

**Inform us of its interpretation!**

**They said:**

* **For indeed we see you to be a virtuous man!”**

What has to be said about the content of their dream, the Verse is clear, but from a historical point of view, the future effect of its interpretation and the issues related to its interpretation, especially what they said at the end of their speech, become important. They said: "**For indeed, we see you to be a virtuous man!”**

This point is a suitable background for Joseph’s Invitation, because first of all, during his imprisonment, it is clear that these two people knew Joseph from two aspects, one is that he can interpret dreams and the other is

that he is a good and benevolent person!

What is the relationship between the dream interpretation request and Joseph's benevolence?

Perhaps this is because people usually consider good people to have pure hearts and purified souls, and they believe that such people are transferred earlier than others to the relationships of affairs and the flow of events, and their transfer to reality is more trustful than others.

Those two people also said that we believe that you are a good person, and the affairs of dream interpretation and secret secrets like that are not hidden from the righteous. Benevolent people understand things that others cannot understand with the purity of their hearts and souls.

#### Contents of Joseph's First Religious Invitation in Prison

When the two imprisoned comrades of Joseph turned to him with their good faith from seeing the feature of the benefactors in the face of Joseph, and requested him to interpret their dreams, Joseph (AS) took the opportunity to express and reveal the secrets of Monotheism in his heart. It was the best time and situation for him to invite to Monotheism and his Lord, Who had given him the Knowledge of Interpretation, then said:

* **“Before the meals you are served come to you**

**I will inform you of its interpretation.**

**That is among things my Lord has taught me.**

**Indeed, I renounce the creed of the people who have no faith in Allah and who also disbelieve in the Hereafter!**

* **I follow the creed of my fathers, Abraham, Isaac, and Jacob.**

**It is not for us to ascribe any partner to Allah.**

**That is by virtue of Allah's grace upon us and upon all mankind,**

**but most people do not give thanks!**

**Joseph continued:**

* **O my prison mates!**

**Are different masters better, or Allah, the One, the All-paramount?**

**You do not worship besides Him but mere names that you and your fathers have coined,**

**for which Allah has not sent down any authority!**

* **Sovereignty belongs only to Allah.**

**He has commanded you to worship none except Him.**

**That is the upright religion,**

**but most people do not know!”**

Joseph showed for the first time that if he has a skill in interpreting dreams, it is a skill that his Lord taught him.

He said: “**It is not for us to ascribe any partner to Allah!”**

Joseph (AS) taking advantage of this event, first talk about Monotheism and negation of partners, then explained the interpretation of their dreams.

Joseph said in response to the two of them:

* **“To prove that my interpretation of your dream is true,**

**I can tell you what kind of food you will receive**

**even before it comes to you.**

**My Lord has given me such talents.**

**I have given up the tradition of the people**

**who do not believe in God and the Day of Judgment!”**

Joseph said the above subject to make them assured that his Invitation to Monotheism is true like his foreseen about their food!

#### Joseph Introduced Himself!

Joseph first pointed out that the knowledge of interpreting dreams and informing of the interpretation of events (that is, the way they come true,) is not an ordinary and acquired knowledge that anyone can learn, but it is a knowledge that my Lord has blessed me with.

Then he explains the reason for this meaning and says:

* **“Because I have not followed the polytheist nation and religion,**

**Rather, I have followed the nation of my father’s Abraham, Isaac and Jacob!**

**I abandoned the religion of polytheism and followed the religion of Monotheism!”**

This is the first time that Joseph introduced himself and his lineage in Egypt and stated that he was from the house of Abraham, Isaac, and Jacob.

**Joseph, during several years of being away from his father, falling into the well, during his childhood and growth and youth in the Egyptian Aziz court, in the days when Zulaikha and aircraft women surrounded him to seek pleasure, the days when the king and the courtiers slandered him, and they were imprisoning him, he had not shown himself in any position or nationality, and he had not said where he is from, and what is his Mission?**

But now in prison, he is said to have been allowed to preach and publish Invitations and has started his Mission!

He says:

* **“We are not supposed to consider anything equal to God.**

**This is part of God's blessing to us and the people,**

**but most people do not give thanks!”**

Thus, after introducing himself, the Prophet Joseph refers to the issue of Prophethood and Imamate and expresses it with the following meaning:

**- God Almighty has affirmed us in such a way that there is no more path to polytheism left for us,**

**Our immunity from polytheism is due to the grace that God has bestowed upon us!**

**There is no greater blessing than this!**

**because the ultimate degree of human happiness and great salvation is due to have such Guidance!**

**- It is also a blessing that God has given to all people, because with our Prophets, people are remembered after they have forgotten,**

**and they are warned of their instincts after neglecting them,**

**and with our teaching, they are freed from ignorance and lead to the straight path.**

**They come, but most people don't give thanks for this blessing!**

**People are ungrateful about this Grace and ignore it,**

**and instead of accepting it with open arms, they turn away from it!**

Yes! If someone is convinced that such leaders must exist among the people in every age, then he has accepted the Prophethood of the Prophets and the Imamate of the Imams and has accepted that the existence of the Prophets is a Grace and a Blessing from God Almighty!

If there were no God-knowing, God-fearing, and Pure men in every age and period, error and blindness would surround the entire earth, and the intermediary of Grace between the earth and the sky would be cut off, and the purpose and goal of creation would be invalidated, and the earth would swallow its people.

#### Logic of Joseph in Call to Religion of Monotheism

At the beginning of his preaching, Joseph (AS) explained the Logic of Monotheism with the following Phrases:

**- "O my prison companions!**

**Are the many different gods better and more effective in the system of creation, or the One God who is Almighty?”**

Joseph described God especially as Unity and Omnipotence and introduced God as follows:

He is the "Unit!" But not a numerical unit, that if one is added to it becomes two, but it is a Unit that no other essence can be imagined in front of it, since, whatever is assumed, it is the very essence of Him, and if it is not the very essence of it, it will be invalid! All this is due to the fact that Almighty God is a Simple Existence that is not limited to any limit and does not lead to any end.

Joseph, by this question and the description of the gods as different, and the description of God Almighty to **"Oneness and Dominant,"** completed the argument against the enemy because the Unity of God Almighty invalidates any division that is assumed between Essence and Attributes. So, the Essence, is the very Attributes, and the Attributes are the very Essence, and whoever worships the Essence of God Almighty has worshiped the Essence and Attributes, and whoever worships His Knowledge has also worshiped His Essence, and if he worships His Knowledge and does not worship His Essence, he neither worshiped Him nor His Knowledge, and the same is about His other Attributes!

So, if there is a doubt between worshiping Him or a separate lord, then His worship is determined, not a separate lord, because it is not possible to assume the separate lords and at the same time no division in worship comes necessary!

Joseph continued and said:

* **“What you worship instead of God are no more than empty names that you and your fathers have given to certain things.**

**God has not given any authority to such names.**

**Judgment belongs to no one but God.**

**He has commanded you to worship nothing but Him.**

**This is the only true religion,**

**but most people do not know!”**

**(Almizan: V. 21, P. 274.)**

### CHAPTERSIX

JOSEPH’S PROCEEDING TO EGYPTIAN AZIZ

# Confused Dream of the King of Egypt

**" وَ قالَ المَلِكُ اِنّي اَري سَبعَ بَقَراتٍ سَمانٍ ... ! "**

)43 - 57 /يوسف(

**“[One day] the king said:**

**I saw in a dream seven fat cows**

**being devoured by seven lean ones…!”**

**(Holy Quran, Yusuf: 43-57.)**

In these Verses, the Holy Quran explains how Joseph came out of prison and reached the position of the Egyptian Aziz, and also explains the causes that were involved in this fate.

In these Verses, it can be seen that the king of Egypt for the second time investigated the slander that had been made against Joseph and found out his innocence and purity.

The beginning of the Verses describes the dream that the king saw:

**“(Sometimes later:)**

**the King dreamt that seven lean cows**

**were eating seven fat ones**

**and that there were seven green ears of corn**

**and seven dry ones!**

**He asked the nobles to tell him the meaning of his dream**

**if they were able to…!”**

In this way, the king told his dream to those around him, but those around him were unable to interpret it.

The congregation of elders said:

* **“These are confused nightmares,**

**and we do not know the interpretation of nightmares!”**

In this Verse, it shows that the people around king, called his dream as “**confused nightmares.”**  If the Holy Quran called a dream a group of dreams, it is for the purpose of understanding that their claim is that the king's dream is a jumbled picture of different dreams, each of which has its own separate meaning, and because each one of them is not clear and mixed together, therefore, it has become difficult for the interpreters to understand their interpretation.

In addition, there is no clarity to show that what the king saw was in a dream. It is also mentioned in the Torah that he saw fat and thin cows in one dream and green and dry spikes in another dream.

However, the interpreters around the king said that we do not know the interpretation of these dreams, which are in nightmares, or their opinion was that they do not know the meaning of every dream, but they can only interpret dreams that are not nightmares.

#### And so, Joseph was Raised Again!

The Holy Quran says:

**“Said the one of the two who had been delivered,**

**remembering Joseph after a long time:**

* **I will inform you of its interpretation,**

**so let me go to meet Joseph in the prison!**

**He said:**

* **Joseph! O, Truthful man!**

**Give us your opinion concerning seven fat cows**

**who are eaten by seven lean ones,**

**and seven green ears and seven others dry,**

**that I may return to the people so that they may know the truth of the matter!”**

This man called Joseph "**Truthful man**," which means a man of great Sincerity and Trustfulness. It is an exaggeration of Truthfulness.

The reason for his address is also clear because this person had seen Joseph's truthfulness in his interpretation of his dream and the dream of his fellow prisoner, and he also remembered Joseph's words and actions in prison, and Almighty God has also confirmed this meaning, because He has quoted his saying and not rejected it.

Joseph (AS) first explained the interpretation of the king's dream without the slightest condition and said:

* **“You will sow for seven consecutive years.**

**Then leave in the ear whatever grain you harvest,**

**except a little that you eat!”**

For this reason, Joseph ordered not to thresh the wheat and leave it still in its spike, so that the worm cannot get into the spike, and as a result, the wheat will not spoil even if it is left, and unlike if they thresh it and blow it, it will rot very quickly.

Joseph added:

* **“Then after that there will come seven hard years**

**which will eat up whatever you have set aside for them all**

**except a little which you preserve for seed!”**

Joseph outlined the future fate of the Egyptian people as follows and continued:

* **“Then after that there will come a year**

**wherein the people will be granted relief**

**and provided with rains therein!”**

Joseph (AS) interpreted it without placing any conditions for the interpretation of this dream or asking for his freedom, and from the same prison, he explained the duty that a king or governor has in such difficult conditions towards the food of the people and its maintenance. Thus, by this act Joseph provided the ground for the king to quickly say:

* **“Bring him to me!”**

If we pay attention to Joseph's expression, we will realize that in his interpretation, he did not want to show them the future, but from the beginning, he based his speech on showing the way to save the country, and he understood that when I say, plant for seven years, for it is salvation from the situation that you have in front of you and that is famine and high prices!

The dream that the king had seen was the embodiment of the method that he should adopt in saving the people, and it was a reference to the duty that he has towards managing the subjects' affairs.

So, it is as if the soul of the king visualized his future function in front of the wrath of earth has in front of him, and he saw the years of abundance of food in the form of cows, and the abundance and increase of its harvest in the form of fatness, and the famine of the following years in the form of thinness. He saw the end of the first year's stock in the second year in the way that thin cows eat fat cows, and his job, which is to keep the first year's harvest in dry spikes, and he has seen it as the seven green spikes in front of the dry spikes!

Joseph (AS) did not add anything to this in his interpretation, except that he added three things to it that one should see from which part of king's dream he realized it:

1. The Phrase: "Except for a little that you eat," is not part of the interpretation of the dream, and he only wanted to make them understand what they should do, that is, they can consume as much as they need every year from what should be stored in the spikes.
2. The Phrase: "Except for a little that you reserve," means that in those years they should not consume all the reserve but keep some of it for the seed of the first year of cultivation and planting, and that it should be a reserve.
3. The Phrase: "Eventually, after these years, a year will come when the people will be helped and rain will fall and the people will be saved," which was not part of the king's dream and Joseph wanted to understand them in that year they are no longer responsible for implementing this saving program, and the officials of state does not need to interfere in the affairs of the people in the matter of food and cultivation.

#### Description of Joseph's Release from Prison

Joseph's informing king of the coming years of famine was terrifying news, and the remedy he showed was even more strange than the news itself. He had scared the king, who was anxious about the fate of his people, so he immediately ordered to bring him in and talk to him in person and clarify what he said:

**“The king said:**

* **Bring him to me!**

**When the messenger came to Joseph,**

**he said:**

* **Go back to your master,**

**and ask him about the affair of women who cut their hands.**

**My Lord is indeed well aware of their stratagems!”**

The fact that the king ordered to bring Joseph, was not an order to summon him and return him to prison, but an order to release him from prison, even if he was to return to prison again it did not mean that Joseph refused to come, because a prisoner knows that if he doesn't execute the government's order, they will force him to execute it, so it turns out that his summons was in the form of amnesty and freedom, and since Joseph saw himself free, he was able to say: - I will not come out until my case is properly judged!

The result of this protest and Joseph's proposal was that the king said for the second time:

**- Bring him to me!**

Joseph (AS) observed the perfection of etiquette in his speech and said to the court envoy:

* **"Go back to your Master and ask what the story of the women was who cut their hands?" Why did they cut it?”**

In this speech, Joseph did not mention any name of Aziz's wife Zulaikha, and he did not say anything bad about her, and his only intention was to make a fair judgment between him and Aziz's wife, and if he mentioned the story of the women who cut their hands, he did not remind them of anything bad, and he only mentioned the issue of cutting off their hands, so that he could give a reference to the king so that he would know all the details through the investigation, and that he was innocent and pure from having sex affair with Aziz’s wife, and pure from such indecent affairs with others too, that has been attributed to him, and the king understands that how great the calamity that they have brought upon him!

#### Egyptian Women's Confession of Joseph's Innocence

When the king's emissary returned from the prison and brought the news of the prison and Joseph's request to the king to judge him and the aristocrat women, the king also summoned those women and asked - What happened to you that day when you interacted with Joseph?

The aristocrat women said:

* **“Heaven be praised!**

**We know of no evil in him!”**

In this way, they cleared him of all ugliness and testified that they did not see the smallest action from him that indicates his malicious intent in this matter!

It was here that Zulaikha, the wife of Aziz, who was the root of this sedition, spoke and confessed her guilt and confirmed Joseph in his claim of innocence and said:

* **“Now the truth has come to light!**

**It was I who solicited him,**

**and he is indeed telling the truth!”**

When Joseph returned the king's envoy, he also told him two other things:

1. **“Aziz to know that I did not betray him in his absence!”**
2. **“To know that the traitor will never achieve the result he intends from his betrayal, and it won't be long before he will be disgraced!”**

**This is a Tradition that God has always made running among His servants, and His Tradition can never be changed!**

The Holy Quran narrates this point in the blessed Verse as follows:

**“Joseph said:**

* **I initiated this inquiry, that he may know that**

**I did not betray him in his absence,**

**and that Allah does not further the schemes of the treacherous!**

* **Yet I do not absolve my own carnal soul,**

**for the carnal soul indeed prompts men to evil,**

**except inasmuch as my Lord has mercy!**

**Indeed, my Lord is all-forgiving, all-merciful!”**

#### Joseph Introduces Himself as Trustworthy!

When Joseph sent a message to the king, he added at the end of his message that God does not guide the traitors and does not lead them to the goal! He meant that both the king would be reminded and taught, and Joseph would take advantage of its results and make them understand that a person who did not cheat on his wife in the absence of Aziz, he would definitely not cheat on anything else, and such a person deserves to be trusted everything of life, property, wealth, wife, and household, and let them take use of his trust!

Then, by making this understand that he has such a privilege, he prepared the ground for when he meets the king to ask him to trust him the trustee of the state property and state treasures!

**(Almizan: V. 22, P. 11.)**

# Beginning the Social and Political Life of Joseph

**" وَ قالَ المَلِكُ اِئتوني بِهِ استَخلِصهُ لِنَفسي ... ! "**

**)54 / يوسف (**

**“And the King said:**

**Bring him to me,**

**I will choose him for myself…!”**

From this Verse onward, the Holy Quran is silent about Joseph's private life in relation to wife of Aziz and other issues because many of these preparations were the means to disclose Joseph's trustworthiness and his worthiness to leadership of the lives and property of the people, and from this on, Joseph's social and political life begins, and how his family, his father, and the descendants of Prophet Jacob (Israel) namely the Children of Israel, were transferred to Egypt.

**"The king said:**

* **Bring him to me, I will make him my favourite!**

**Then, when he had spoken with him,**

**he said:**

* **Indeed, today onwards you will be honoured and trustworthy with us!**

**Joseph said:**

* **Put me in charge of the country's granaries.**

**I am indeed fastidious and skilled manager!**

**That is how We established Joseph in the land**

**that he may settle in it wherever he wished.**

**We confer Our Mercy on whomever We wish,**

**and We do not waste the reward of the virtuous!”**

#### First Official Position of Joseph

When Joseph was brought to the "King" and he talked to him, he said:

* **“Indeed, today onwards you will be honoured**

**and trustworthy with us!”**

**(From the appearance of the Verses, it is clear that the meaning of "king" in the above Verse is someone other than "Egyptian Aziz." The king is the one, whom the Holy Quran attributed him the issue of the dream, and is the one, who called Joseph as his trustee and delegated him the Ministry of Finance and gave him authority over all matters. But "Aziz" is the one who bought Joseph and brought him to his house and raised Joseph and brought up the story of his wife's declaration of love for Joseph in Egypt, and eventually Joseph was imprisoned.)**

The fact that the king bound his ruling to "today" was to indicate the reason for the ruling, and it means that you, from today, when I realized your good manners and avoidance of ugliness, betrayal, oppression, prostitution, and understood that you are the only man who, for the sake of preserving the purity of your soul, wished to be humiliated and to go to prison, and you are the man whom God has assigned you for His unseen affirmations, and bestowed you the knowledge of the interpretation of events, the right opinion, firmness, wisdom, and He has given you the Reason, you have status and dignity, therefore we consider you our "trustee!”

From the fact that the king said: "**Honoured and Trustworthy,**" and did not leave any conditions, he made it understand that this position and trust of yours is general and the verdict that we made has no conditions.

#### Joseph as Minister of Treasury and Finance

After the king issued the assignment order of Joseph's, Joseph asked him to appoint him to the Ministry of Finance, and to give him the financial affairs of the country and the treasures of the land, which means the land of Egypt.

If he made this request, it was for the purpose of managing the financial affairs of the country and food under his supervision, and to collect food for the next years which will inevitably be years of famine, and people will suffer from high prices and hunger, so that he distributes those reserves among the people with his own hands and give everyone the amount he deserves and avoid wasting and misuse.

Joseph mentioned the reason for this request as his being **“the** **fastidious and skilled manager,”** because these two attributes are necessary

for the incumbent of the position he requested, and without them, he cannot hold such a position.

From the context of the Verses, it appears that Joseph's proposal was accepted, and he started doing what he wanted to do.

#### Divine Grace and Providence in Changes of Joseph's Life

The Almighty God Says:

* **“That is how We established Joseph in the land**

**that he may settle in it wherever he wished.**

**We confer Our mercy on whomever We wish,**

**and We do not waste the reward of the virtuous!”**

The beginning of the Verse refers to the story of Joseph's life until he reached the position of Egyptian Aziz. Before this it was the story of Joseph's imprisonment, which despite the fact that the purpose of Aziz's wife was to humiliate Joseph, God made the same thing a means of his honor!

The other story of Joseph's life was also proceeded on the same way: His father respected him, but his brothers were jealous and threw him into a well and sold him to caravans and tried to humiliate him as much as they could, but God Almighty changed their trick to a means of his honor and his arrival to the house of the Egyptian Aziz!

The women of Egypt and wife of Aziz tricked him and tried to make a sex affair with him in order to drag him into the mire of debauchery and immorality, but God Almighty made this conspiracy a means of revealing his innocence, purity, and trustworthiness, and finally prison which was his means of corruption turned into a means of his honor and promotion.

In the above Verse, the God Almighty refers to Joseph’s imprisonment and deprivation, and points out that We removed the hardships of prison that deprived him of his freedom, and We made him the owner of absolute providence and enforced will, that could be used in any land and in any country, and he can choose a home wherever he wants!

**When the God Almighty Wills to grant His Mercy to someone, there**

**is no opposition to His Will!**

In the case of Joseph, all the means, each of which was sufficient to humiliate a person, were used, and they all backed another, but they could not humiliate him, and instead, contrary to the flow of the means, God made him great, lofty, and beloved, since the - **Judgment belongs only to God!**

**“That is how We established Joseph in the land**

**that he may settle in it wherever he wished.**

**We confer Our mercy on whomever We wish,**

**and We do not waste the reward of the virtuous!**

**And the reward of the Hereafter is surely better**

**for those who have faith and are God wary!”**

**(Almizan: V. 22, P. 34.)**

### CHAPTERSEVEN

## TRAVEL OF JOSEPH’S BROTHERS TO EGYPT

# First Trip of Jacob's Sons to Egypt

**" وَ جاءَ اِخوَةُ يــوُسُفَ فَدَخَلوُا عَلَيهِ ... . "**

**)58 - 62 / يوسف (**

**“After some years**

**the brothers of Joseph came and entered his presence.**

**He recognized them,**

**but they did not recognize him…!”**

**(Holy Quran, Yusuf: 58-62.)**

Another chapter of the life history of Joseph (AS) and the first trip of the sons of Israel (Jacob) to Egypt, as well as the situation of the famine days in Canaan and Egypt and its regions are summarized in these Verses.

This is the time when Joseph spent the first seven years of his chancellery or ministry in Egypt, and the many days of farming and planting are over, and the years of hardship and famine have come. The famine caused Jacob's sons to come to Egypt to get food.

The brothers who came to Egypt to buy food were the strong and forceful brothers who threw Joseph into the well. In this initial trip, Joseph's maternal brother was not with them, because Jacob (AS) was friendly with him after the incident of Joseph and never separated him from himself.

The Verses of the Holy Quran have described the history of these days as follows:

**“The brothers of Joseph came**

**and entered his presence.**

**He recognized them,**

**but they did not recognize him…!”**

When he handed over their supplies, he said:

**“When he had furnished them with their provision,**

**he said:**

* **Bring me a brother that you have through your father.**

**Do you not see that I give the full measure**

**and that I am the best of hosts?**

**But if you do not bring him to me,**

**then there will be no rations for you with me,**

**and don't ever come near me!”**

They said:

* **“We will solicit him from his father**

**That we will surely do!”**

**Joseph said to his servants:**

* **“Put their goods back in their saddlebags.**

**Maybe they will recognize it when they return to their folks,**

**and maybe they will come back again!”**

Joseph's brothers had not seen him since the day they handed him over to the men of caravan after coming out of the well. Joseph was a young child that day, and after that he stayed in Aziz’s house for a while and spent several years in prison, and he has been working independently in the ministry for more than seven years. He was no more than a child the day he was separated from his brothers, and today he is wearing the clutches of the ministry and became a man of king’s court. How else could anyone assume that he is a Hebrew man and a foreigner of the Egyptian Coptic race!

In short, it was very little possible for Joseph's brothers to recognize him, but Joseph, because he had seen the brothers in the same situation that he sees them now, and on the other hand he has the sagacity of Prophecy which helps him, he recognized them immediately.

#### Preparation of Benjamin's Trip to Egypt

After loading the goods or provisions that Joseph had prepared for his brothers or sold to them, he ordered them to bring another brother they have with them next time, and this is his paternal brother who did not come with them.

Joseph to motivate and encourage them to return and bring his brother said:

* **“Do you not see that I give full measure of grain**

**and that I am the best of hosts?”**

In this way, Joseph encouraged them to be sure and bring his brother when returned. At the same time that Joseph encouraged them to bring their brother, he also added a threat at the end and said:

* **“But if you do not bring him to me,**

**then there shall be no measure of grain for you with me,**

**and do not come near me!”**

He said this so that they don't think of disobedience and rebel.

Joseph's brothers also said that:

* **“We will try to get him away from his father,**

**and we shall be successful!”**

They accepted his command and wanted to make him happy and confident with this clear and definite promise.

#### Joseph's Plans to Bring Benjamin to Egypt

It is known that Joseph's words, which he said to the brothers while their return - **bring your brother with you!** - even with all the emphasis and threats he had, he did not say anything without a previous plan. It is far from the dignity of Joseph that he said this first without any introduction and plan, because if that was the case, the brothers would have guessed that maybe he is the same Joseph who insists so much that we bring him his maternal brother. So that there must have been preparations that dissuaded their minds from such a guess and also prevented them from the possibility and illusion that he has bad intentions towards them.

But the Holy Quran is silent about what was the introduction to this conversation, but the only thing that is understood from the Words of God Almighty is that Joseph asked them why they came to Egypt. They have also answered that they have ten brothers and left one more brother at home with their father, because their father is not able to part with him, whether it is a trip or an excursion and the like, Joseph also expressed his interest that he likes to see him, and they should bring him next trip.

For this reason, Joseph ordered that any money or goods received from these ten people for food should be put in their saddlebags, so that maybe when they go home and open the saddlebags, they would recognize their goods, and as a result, they try to come back and bring his brother, because returning the given amount would make their hearts focus more on Joseph and make them greedy to come back and enjoy his favor again!

**(Almizan: V. 22, P. 46.)**

# Preparations for Second Trip of Jacob's Sons to Egypt

Joseph's brothers returned from Egypt to Canaan and told the story to their father Jacob (AS,) how they had received provisions and food and how they were honored by Aziz of Egypt, and they also said that they would travel to Egypt again and get food, and their brother should also go with them.

They said:

* **"…Let our brother go with us so that we may obtain the measure!”**

Egyptian Aziz had ordered his agents not to give food and supplies to these few Canaanites unless they bring their paternal brother.

The Holy Quran defines this scene as follows:

**“So, when they returned to their father,**

**they said:**

* **Father, the measure has been withheld from us,**

**so let our brother go with us so that we may obtain the measure,**

**and we will indeed take good care of him!”**

They explained the story to their father with the short Phrase: “**The measure has been withheld from us,”** and asked him to send their brother with them, so that they would give them food and not deprive them.

#### Brothers' Commitment to Safeguard Benjamin

Jacob (AS) said with the bitter experience that he had of the brothers' conspiracy against Joseph:

* **“Should I trust you with him just as I trusted you with his brother before? Yet Allah is the best of protectors,**

**and He is the most merciful of merciful ones!”**

The result of Jacob's speech is that you expect me to trust your words and to be confident about you, just as I trusted you before about his brother Joseph, how can I trust to your promise today, just as I trusted to the same promise you gave about Joseph, while I trusted you that day, just like today, and you didn't do anything for me to protect him, but you only brought me his bloody shirt, and said that he was eaten by a wolf!

Let me trust you today about this brother, I have trusted the people whose trust and confidence do not benefit me, and they cannot respect the trust that is entrusted to them and keep it.

So, your promise is null and void! The Only assurance and trust is the assurance and trust in the God Almighty and in His Protection. In short, trusting in God is more assured than in someone else, trusting in God Almighty is better and even more certain - **Yet Allah is the best of protectors, and He is the most Merciful of merciful ones!"**

#### The Lesson that Jacob Gave in Trust!

Jacob (AS) after saying the Phrase - **Yet Allah is the best of protectors**, - he explained the reason for it and said - **He is the most Merciful of merciful ones!"**

The meaning of this matter is that someone other than God Almighty may be trusted in a matter or considered as a trustee in a trust, but he does not show the least mercy to the owner of the trust and wastes his trust, but God, Glory be to Him, who is the Most Merciful, and in the place where He must have Mercy, He does not hesitate from His Mercy, He has Mercy on the helpless and the weak who has entrusted his affairs to Him and trusts in Him, and whoever trusts in God, **God is Sufficient for him!**

It is clear from this point that Jacob (AS) did not mean to state the necessity of trusting in God because God Almighty is an independent cause in causation and is a cause that is not defeated by another cause in any way, unlike other causes, who do not have independence and are defeated by God.

It is true that this matter is completely correct and certain in its place, and how can it not be so, and the fact that such assurance is worshiping other than God, but Jacob (AS) talks about the other side of the issue and he says that the necessity to choose assurance and trust in God than in trusting other than Him, is due to the fact that God Almighty has Generous Attributes, and due to the existence of these Attributes, we can be sure that such a God will not deceive His servants and those who have entrusted their work to Him, because: He is **Merciful** to his servants, He is **All-forgiving, All-generous, All-affectionate, All-wise, and All-knowing,** and in a more comprehensive terms: **"He is the Most Merciful the merciful!”**

For this reason, we see that Jacob, peace be upon him, after making the children responsible for bringing a guarantee for the second time, says:

**“He said:**

* **I will not let him go with you**

**until you give me a solemn pledge by Allah**

**that you will surely bring him back to me,**

**unless you are made to perish.**

**When they had given him their solemn pledge,**

**he said:**

**Allah is witness over what we say!”**

Jacob (AS) hereby makes his sons responsible for the protection that is

in their power, and they can protect their brother, and return him to the father, for example, not to kill him, or not to exile him, or what they did before, but they are not considered responsible in a case that is beyond their power and ability.

#### Jacob Receives Joseph's Message!

Up to this point, Joseph's brothers tried to convince their father to make their paternal brother their companion and they said that Egyptian Aziz will not provide food unless we take him to Egypt, but the father did not listen to them, suddenly a new thing happened there, and it was a plan that Joseph had thought of. (Maybe it was a hint that he had conveyed his message to Jacob by means of it!) That was the goods that the brothers had brought to Egypt for sale to buy provisions had been returned to them.

At this stage, they went to their luggage, and as soon as they opened their luggage, they found their goods among the provisions that Joseph had given them, and they realized that it had been returned to them on purpose!

They told the father:

* **" Father, what more do we want?**

**Our money has been given back to us.**

**We can buy more provisions with this for our family.**

**We shall protect our brother**

**and have one more camel load of grain which is easy to get!"**

They said this in order to make their father happy and assured that the Egyptian Aziz has no bad intention, at the same time, to make Jacob sure that what they said was true, and in this way, they could convince their father to send their brother with them on the second trip.

From the Islamic narrations, it appears that the second trip of the brother of Joseph happened six months after the first trip. (Tafsir Ayashi)

#### Second Trip, a Fateful Journey

Finally, Jacob agreed to send Benjamin to Egypt along with his eleven

other sons with one condition, and that condition was a Divine Covenant that his sons had to give him to protect their brother.

Jacob said to his children:

* **"I shall not send him with you until you solemnly promise me before God to return him to me unless you are prevented from doing so!**

**When they gave their promise,**

**he said:**

* **God is the Witness of what we have said!"**

Since this agreement was dependent on the power of the children, he necessarily excluded the form of coercion and urgency and said:

* **“Unless you are prevented from doing so!”**

After his sons brought him their covenant, he said:

* **“God is the Witness of what we have said!"**

(That is, we all made an agreement, I said something, and you said something, and both sides insisted on normal means and causes to achieve the goal, now each side must do what they are required to do!)

**- I will give you Joseph's brother and you will return him to me!**

**Now, if someone transgresses, may God punish him!**

**And sets up Justice against them to the benefit of the opposite party!**

#### Entering Egypt City through Different Gates

The Glorious Quran describes the state of a father who, with all his concern, leaves his beloved child in the hands of those who have a history of losing his Joseph, as follows:

**“Jacob then told his sons:**

* **Do not enter the town all together by a single gate,**

**but each of you enter separately.**

**I cannot help you against the decree of God!**

**Everyone's destiny is in His hands.**

**I put my trust in Him.**

**Whoever needs a trustee must put his trust in God!”**

This is what Jacob said to his children. He said this when his children had brought the trust that their father asked them to, and they were ready to move to Egypt.

It is understood from the context of the story that Jacob (AS) was afraid of the lives of his eleven children. Of course, he was not afraid of Egyptian Aziz, because he had heard about him before, and Jacob knew that the Egyptian Aziz would call them all to him, and they would stand in front of him in a line of eleven people, and he knew this too that Aziz knows that all of them are children of the same father. There was no fear here, but Jacob's fear was of the people that if they would hear that they are brothers from the same father, would see him in a gathering and be jealous of them and kill them, or conspire to break their union, or bring some other calamity on them.

When Jacob said:

* **“I cannot help you against the decree of God.**

**Everyone's destiny is in His hands!”**

He was afraid of such events that may happen. (God knows best!)

It seems that while the children of Jacob (AS) were equipped and ready to travel, they lined up in front of his father to farewell. He realized by inspiration that this union, with such interesting status and body that they had, will soon disappear, and their number will decrease, and because he felt such a meaning, he ordered that never they should pretend they are a group, and told them not to enter town in Egypt through the same gate, and ordered them to enter through separate gates so that the calamity of division and diminishing numbers might be avoided.

Immediately, so that they do not consider entering through different doors as an independent cause of warding off calamity, he said **– "though I cannot avail you anything against Allah. Sovereignty belongs only to Allah. In Him I have put my trust; and in Him let all the trusting put their trust!”**

Then he also said the reason of the same meaning that: "**Sovereignty belongs only to Allah!”** That means these causes have no effect without the Decree of God, and if God Wills, they will have the effect.

That's why he immediately continued that “**In Him I have put my trust!”**

Then he made them to understand that the Cause that everyone should rely on, is the One that all causes need Him in their causality, indeed, He is the Almighty God who has no partners, He is the Deity and Nurturer of all things!

#### Divine Providence and Jacob's Advice

The Glorious Quran affirms that according to Jacob’s guidance, his sons entered Egypt through different gates and separately.

Jacob's intention with this order was to prevent the calamity that he had predicted by his insight, may be the number of his sons would not be divided, and their number would not be reduced.

However, this means did not prevent it, and God's judgment and destiny was signed about them, and finally, Egyptian Aziz arrested their paternal brother for the crime of stealing the "**drinking-cup**" and their elder brother also separated from them and stayed in Egypt. As a result, their population dispersed, and their number decreased, and Jacob's order and prediction did not make them needless of God!

Of course, if we study the issue from another aspect, we will see that if God made Jacob's plan ineffective and executed his decree, it was because he wanted to fulfill the need that Jacob had in his heart, and the cause that in his opinion was to keep his children safe, in the end did nothing to guard them. God made the same cause as the way for Jacob to reach Joseph.

Following this arrest of one of the brothers, the rest returned to Canaan and came back to Joseph again and expressed humiliation and begged before his kingship and dignity, and finally Joseph introduced himself and brought his father and other relatives to Egypt, and after years of separation, his father and brothers reached him!

#### Knowledge Granted to Jacob

Here, the Holy Quran reveals a truth, that God Says - Jacob was the owner of Knowledge out of the Knowledge or the Education that we Granted him:

**“When they entered whence their father had bidden them,**

**it did not avail them anything against Allah,**

**but only fulfilled a wish in Jacob's heart.**

**Indeed, he had the knowledge of what We had taught him,**

**but most people do not know!”**

The appearance that the Holy Quran attributed education to God is that what is meant by Jacob's Knowledge was not an acquired and scholastic Knowledge, but this Knowledge was a gift. **Sincerity in Monotheism leads a man to such Knowledges.** This is a knowledge that most people do not have a way to such Knowledge, but if it was an academic knowledge, it would be clear that most people have a path to it and can acquire scholastic Knowledge.

With this definition and recognition that the God Almighty gives us about Jacob, He wants to give Jacob the truth and confirm him in what he commanded his children and, in the end, he put his Trust in God, and to approve the means that he did resort to and did trust in, and God wanted to make him understand that it was the same aspects that God fulfilled his inner need. **Jacob's main need in his heart was to reach Joseph!**

**(Almizan: V. 22, P. 46.)**

# Adversity of Second Trip of Joseph Brothers in Egypt

**" وَلَمّا دَخَلوُا عَلي يوُسُفَ آوي اِلَيهِ اَخاهُ ...."**

**)69 - 82 / يوسف(**

**“And when they entered the presence of Joseph,**

**he set his brother close to himself,**

**and said:**

**Indeed, I am your brother,**

**so do not sorrow for what they used to do!”**

**(Holy Quran, Yusuf: 69-82.)**

When the sons of Jacob entered Egypt and went to Joseph, Joseph took

his maternal brother, whom he had ordered to bring with him on the second trip, and told him that I am your brother Joseph, who had been missing for a long time. He told him not to be saddened by the things that his brothers did, not to be saddened by the abuses and oppressions that they allowed because of their envy of me and you because our mother was separated from their mother. In addition, it is possible that Joseph informed him about the plan he had made and informed him about the things that the court officials will do and arrest him.

#### Analysis of Joseph's Plan for Detention of Brother

The following Verse describes a trick that Joseph (AS) used to keep his brother close to him. He made his brother's arrest the prelude to his own introduction and asked that the day he wants to introduce himself, his brother would have been blessed with God's blessing and honored by his honor like himself.

The Holy Quran describes that:

* **"When he had furnished them with their provision,**

**he put the drinking-cup into his brother's saddlebag.**

**Then a herald shouted:**

* **" O men of the caravan!**

**You are indeed thieves!”**

When the herald shouted you, the caravan, are thieves! He meant the Joseph’s brothers, who, the Joseph’s maternal brother was also among them.

This accusation, which is called theft in the Verse, was the same cup of measurement hidden in the baggage of Joseph’s maternal brother, which of course was only related to him, but since the matter was not differentiated, they addressed to all the caravans. The meaning of this act was that the royal cup is lost and one of you has stolen it, and until it is searched, it will not be known which one is among you, so it was natural to address all the caravans as a thief at this stage.

As it can be seen from the context of the Verses, Joseph’s maternal brother was aware of this plan from the beginning, and for this reason, from the beginning to the end, he did not say anything and did not deny this theft, and even caused anxiety and discomfort to himself. He didn't allow it, because there was no more room for anxiety or denial, because his brother Joseph had already introduced himself to him, and he had made him happy, and he had definitely told him that I will use such a plan to keep you, and my purpose is to keep you with me, so if he calls him a thief, he will slander him in the eyes of his brothers, not in his own eyes! In short, this naming was not a serious or real slander, but a formal and fictitious description, which was required by the necessary and legitimate expediency.

Keeping these points in mind, Joseph's words were not subject to defamation, which contradicts the infallibility of the Prophets, and is intellectually reprehensible and forbidden by Shariah. In addition, he was not the speaker of this word, but it was the caller who announced it.

Joseph’s brothers turned to him and his employees and said:

* **“What are you missing?”**

(It is understood from the context of the Verses that when the caller shouted out that you, the caravans, are thieves, the callers were following the caravans from their behind, and after hearing it, Joseph's brothers returned to the owner of the voice.)

Joseph's employees replied that:

**“We miss the king's goblet!”**

Joseph said:

* **“Whoever brings it shall have a camel-load of grain,**

**I will guarantee that!"**

(The measuring cup that was lost was the goblet of king used to measure things, and the name of this type of container was called "goblet," and the goblet of Egyptian king was a vessel in which they drank water on that day, and they used also to measure the goods with it.)

Joseph's brothers said:

* **"By God, you know that we have not come to corrupt this land!"**

**And we were not thieves! »**

This statement indicates that the very first time they came to Egypt, the employees of Aziz had searched and investigated them, and Joseph had ordered that all the caravans that enter should be interrogated and investigated, so that there are no foreign spies or there are persons who have corrupt intentions in entering Egypt.

For that reason, everybody who entered Egypt were questioned for the purpose of his coming, his homeland, his family and lineage. This confirms the narrative that Joseph said he was suspicious of them, and for this reason, he asked about their work, their place of residence, and their lineage, and they also answered that they have an old father and a brother separated from their mother. He said once again you come here you should bring your paternal brother with you!

The meaning of what they said: **“We were not thieves,”** was that we do not have such a bad quality, and there is no record of such actions from us or our family.

Joseph and his officers asked:

* **“What shall be its requital if you prove to be lying?”**

**They said:**

* **The requital for it shall be that he in whose saddlebag it is found shall give himself over as its requital.**

**Thus, do we requite the wrongdoers!”**

It appears from this Verse that the judgment on this issue in Jacob’s tradition has been like this. In the case of theft, only the thief should be punished, not him and his companions, so if one of the eleven people is found to be a thief, only he should be punished, without impeaching others or arresting their burdens. So that in such a case the owner of the property has the right to make the thief his property and do whatever he wants with him.

Joseph's agents started to search and interrogate, so that if they found the cup, they would act according to the same rule. They necessarily searched the other brothers' luggage and containers, because if they directly searched Benjamin's luggage and containers the first time, the brothers understood that there was a plan at work, so they went to the other brothers' baggage to search, and finally they took the measure cup out of "Benjamin's" baggage, and the punishment was settled on him.

#### An Analysis of the Plan to Arrest Benjamin

The Holy Quran says:

* **“…Thus, did We devise for Joseph's sake.**

**He could not have held his brother under the king's law**

**unless Allah willed otherwise.**

**We raise in rank whomever We please,**

**and above every man of knowledge is One who knows best!”**

This matter refers to the plan that Joseph used to capture and keep his brother. The Holy Quran called it "Scheme," and the reason for that is to hide this issue from the brothers, because if they knew, they would not have consented to give their brother "Benjamin" in any way, and this itself is "Scheme!"

The fact is that this "Scheme" was inspired by God or by his revelation to keep and arrest his brother. For this reason, God Almighty called this plan "Scheme," and attributed it to Himself and said:

**“Thus, did We devise for Joseph's sake…!”**

It is not correct that we cannot attribute any Scheming to God! Of course, He is pure from a Scheme that is an oppressing. Also, the **Divine Progressivity, Respite, Scheming, and Misguidance,** and the like can be attributed to God Almighty if they're not considered as oppressing.

The Phrase: “**He could not have held his brother under the king's law, unless Allah willed otherwise,”** is the statement of the reason that caused this scheming, and it was that Joseph wanted to keep his brother from returning and keep him with himself, and he could not do this in the religion and tradition that was ruling in the country of Egypt, and he had no way to do it, because according to the Egyptian law, the rule of the thief was not to make him as a property of the owner of commodity. For this reason, Joseph, by God's Command, devised such a plan against the brothers in a way to put the cup in the baggage of "Benyamin," then announce that you are thieves, they will deny it, and he should say what would be the punishment if one, who steels the cup of king, they would also say: The punishment of a thief in our religion is that the thief becomes the property of the owner, and Joseph would punish them according their own belief and religious law.

Therefore, it is correct to say that Joseph could not arrest his brother in the religion of king and the religion of the Egyptians, except when God wills, and in this case, it means that they will be punished with the punishment that they decide for themselves.

It becomes clear from this Verse that in the religion of the Egyptians, the criminal was punished to his own criminal law, if it was severe, and he also submit to it.

This type of punishment was common in many ethnic traditions and policies of ancient kings.

#### Position of the Accused Brothers

Joseph's brothers did not defend their brother against the accusation of theft, but according to the Holy Quran, they said:

* **“If he has stolen,**

**there was a brother of his before who also had stolen!”**

The speakers of this speech are Joseph's paternal brothers, and for this reason, they attributed Joseph to "Benjamin" and said: This "Benjamin" previously had a brother who had committed theft, and it is not surprising that if today he also stole the king's cup. So, these two brothers have inherited theft from their mother's side, and we are separated from them from mother's side!

**This was a kind of acquittal by which the brothers acquitted themselves of theft, but they neglected that their speech rejects their previous claim - we were not thieves! In addition, with these words, they revealed the envy they had towards Joseph and his brother and unknowingly revealed the sad memories that happened between them and their two paternal brothers.**

From here, we comprehend to some extent the Joseph's answer, which he said to them: **“You are in an awkward position!”**

Joseph pretended not to hear the attribution of the theft that his brothers attributed to him and kept it hidden in his heart and did not expose himself to it and did not reveal the truth but said in vagueness: **“You are in an awkward position,”** namely:"You are the evilest creatures," because of the contradiction in your speech and the envy in your hearts, and because of the courage you had to commit a lie against Egyptian Aziz, even after too many favors and honors he bestowed to you!

Joseph said at the end of his Phrase: **"God knows best,"** whether their brother had stolen before this or not? Yes, Joseph was satisfied with this amount of closed answer and did not deny them.

#### Joseph's Refusal to Hand over his Brother

Joseph's brothers begged and said pitifully:

* **“O Governor, he has an elderly father,**

**so, take one of us in his place.**

**Indeed, we see you as one of the good doers!”**

The context of the Verses indicates that when the brothers said this when they saw that their brother was sentenced to arrest and exile, they said that we have given covenants to his father and we have taken God as a witness that we will return him to him, and it is not possible for us to return to the father without him! Finally, they decide to go Aziz and ask his consent to accept one of their owns in his place, and they shared this meaning with Aziz.

Joseph rejected the brothers' proposal and said: We can't do it with anyone else let's arrest the one with whom we found our goods, otherwise we will become oppressors!

#### Stay of Elder Brother in Egypt and Return of Caravan

When Joseph's brothers despaired that Aziz would give up on their brother and release him or even to arrest one of them instead of him and release him, then, they went to a secluded side from the crowd and whispered that what to do? Shall we return to the father, even though he has taken a Divine Covenant from us to return his child to him! Or should we stay here? What is the benefit of staying? What should we do?!

Their elder addressed the others and said:

* **“…Did you not know that**

**your father has taken a solemn pledge from you by Allah,**

**and earlier you have neglected your duty about Joseph?**

**So, I will never leave this land until my father permits me,**

**or Allah passes a judgement for me,**

**and He is the best of judges!**

**Go back to your father, and say:**

* **Father! Your son has indeed committed theft,**

**and we testified only to what we knew,**

**and we could not have forestalled the unseen!**

* **Ask the people of the town we were in,**

**and the caravan with which we came.**

**We indeed speak the truth!**

**He said:**

* **Rather your souls have made a matter seem decorous to you.**

**Yet patience is graceful!**

**Maybe Allah will bring them all back to me.**

**Indeed, He is the All-knowing, the All-wise!”**

**(Almizan: V. 22, P. 66.)**

# Reviving Hope to Find Joseph!

**" قالَ بَل سَوَّلَت لَكُم اَنفُسُكُم اَمراً فَصَبرٌ جَميلٌ ! "**

**)83 - 87 / يوسف (**

**“Rather your souls have made a matter seem decorous to you.**

**Yet patience is graceful…!”**

**(Holy Quran, Yusuf: 83-87.)**

The above Verses narrate that part of the life history of Jacob and Joseph (AS,) when Joseph arrested his own brother "Benyamin" and kept him with him, and the caravan returned to Jacob without him and the elder son, and they told the story to Jacob (AS.)

This time, Jacob (AS) neither blamed them, nor denied their story, but with his Divine intuition and God-given Grace he concluded that these events were caused by their sensual temptations. It was really like that! Because the arrest of Joseph's brother was caused by Joseph himself, which also happened due to the brothers' sensual temptations!

Jacob (AS) did not only attribute Benyamin's non-return to their sensual temptation alone, but mentioned both his and his brother Joseph's non-return and said:

* **“Maybe Allah will bring them all back to me!”**

From the context of the Verse, it is clear that this expression of his hope is based on the graceful patience that he showed in front of his children's sensual temptation!

The Holy Quran describes Jacob's speech as follows:

* **“Rather your souls have made a matter seem decorous to you.**

**Yet patience is graceful.**

**Maybe Allah will bring them all back to me.**

**Indeed, He is the All-knowing, the All-wise!**

**And he turned away from them and said:**

* **Alas for Joseph!"**

**His eyes had turned white with grief,**

**and he choked with suppressed agony!”**

Jacob shows that he wishes to see Joseph, and, in his opinion, Joseph is still alive. This expression of hope is his hope for the fruit of patience!

In fact, he wanted to say: The event of Joseph that happened before, and this incident that took two of my children from me, was because of your sensual temptations, I have to wait, and I hope that the Merciful God will bring me all my children and complete His Blessing on the family of Jacob as He promised!

Yes, God knows whom to choose and complete his Blessing, and He is All-wise in His act, and He predestinates affairs according to His Mature Wisdom! Therefore, it gives no sense that the man while facing with disasters becomes anxious, and panic, or will he despair of God's Spirit and Mercy?!

The two Finest Names of God, **“the All-knowing,”** and **“the All-wise,”** are the same two names that Jacob (AS) mentioned on the first day when Joseph was narrating his dream, and at the end when Joseph (AS) placed his parents on the throne and all prostrated before him, and said:

* **“Dear father!**

**This is the interpretation of my dream!"**

So far as he says:

**"And He is the All-Knowing, the All-wise!"**

#### Repeating Tragedy, Increasing Jacob's Sorrow

After Jacob addressed the children and said - It is not like that, but your soul has tempted the matter to you! - After that he moaned and said:

* **“Alas for Joseph!”**

He also, after missing Joseph, lost his sight in his grief, finally turned away from them and suppressed his anger and did not annoy his children.

Jacob became completely blind, not that the light of his eyes decreased, because Joseph says in the next Verse - Take my shirt and throw it on my father so that he can see! - It turns out that Jacob's eyesight was lost!

When his sons heard what Jacob said, they said:

* **“By Allah! You will go on remembering Joseph**

**until you wreck your health or perish!”**

The appearance of this speech is that they said it out of love and compassion, and they pitied the father's condition. Perhaps it was because of the fact that many of them were fed up with his crying, and especially because of the fact that Jacob had denied them regarding Joseph, and the appearance of his crying and regret was that he wanted to share and complain his heartache with them.

Jacob replied:

* **“I complain of my anguish and grief only to Allah.**

**I know from Allah what you do not know!”**

* (I will not complain to you, my children and my family about my great sadness and grief, and if I complain, it will end in a short time, and it cannot be repeated more than once or twice, as is the habit of people in complaining about hardships and their grief is like this, but I am the only one who complains about my grief and sadness to God Almighty, Who never gets tired of hearing my complaints!
* Neither the complaints tire him, nor the complaints and insistence of the needy from his servants!
* And I know things from God that you do not know!
* And for this reason, I will not be disappointed by His Spirit, and I will not despair of His Mercy!)

Jacob said at the end of his statement:

* **“I know from Allah what you do not know!”**

In this statement, there is a brief reference to the Knowledge of Jacob about God Almighty, but how was this Knowledge there is no mention in the Holy Quran, except to the extent that the situation helps.

Finally, Jacob orders his children to go and look for the lost sons:

* **“O my children!**

**Go! And look for Joseph and his brother**

**who were arrested in Egypt!**

**Maybe you will find them!**

**And do not despair of the relief that God gives after suffering!**

**Because no one despair of God's Mercy,**

**except the people who are disbelievers,**

**and do not believe in this meaning,**

**That God is able to remove every sorrow!”**

**(Almizan: V. 22, P. 66.)**

# Third Trip of Joseph Brothers to Egypt

**" فَلَمّا دَخَلوُا عَلَيهِ قالوا يا اَيُّــهَا العَزيزُ مَسَّنا وِ اَهلَناَ الضُّرُّ وَ ...."**

**)89 - 92 / يوسف(**

**“Then, when they entered his presence, they said:**

**O Aziz! Distress has befallen our family, and us…!”**

**(Holy Quran, Yusuf: 89-92.)**

Joseph's brothers returned to Egypt for the third time. The Glorious Quran has described the scene of the unfortunate brothers' encounter with Joseph, who is leaning on the couch of power, as follows:

**“Then, when they entered his presence,**

**they said:**

* **O Aziz! Distress has befallen our family, and us,**

**and we have brought just a meager sum.**

**Yet grant us the full measure,**

**and be charitable to us!**

**Indeed, Allah rewards the charitable!”**

According to the context of the Verse, the Joseph's brothers had two requests in this trip, which apparently there was no way to fulfill them!

One was that they wanted to get enough food and provisions and take it to Canaan to relieve the hunger and hardship of their large family, with the little goods they brought.

Moreover, they had a bad record of lie and steal with Egyptian Aziz, they had no hope that Aziz would respect them again and meet their needs like he did on the first trip.

Their second need was to release their brother, who was arrested for theft and let him go! This was also, in their opinion, an unfulfilled need, because at the very beginning, when the royal cup came out of their brother's baggage, no matter how much they insisted and begged, Aziz did not heed, and even he did not agree to arrest one of them instead of their brother.

Therefore, when they came to Joseph's court and talked with him about the provision and freedom of his brother, they put themselves in a position of humiliation and tried as much as they could to gain his mercy and arouse his emotions, so first they reminded him of the misery and hunger of their family, and then they mentioned their meager sum, but they did not say anything about their brother's freedom, and only requested to give them alms… and that was enough, because alms is done with money, people give money as alms, and just as food was money, their brother's freedom was also alms with money, because apparently his brother was a property of Aziz.

In addition to all this, in order to motivate him, they finally said: It is true that God rewards those who give charity, and this was actually both motivation and prayer!

This kind of request is of the most difficult and unpleasant requests!

The situation is also the situation of those who without having a merit, make request, and by having a bad history, lining up in a big group facing Aziz.

**It was here that the Word of God was fulfilled, and the Promise that He had given to lift up Joseph and his brother, and to humiliate the other children of Jacob because of their cruelty, became true!**

Joseph answered without hesitation:

* **“Have you realized what you did to Joseph and his brother,**

**when you were senseless?"**

Joseph introduced himself with this Phrase!

If it wasn't for that Divine Promise, it is possible that he would have informed his father and brothers about his whereabouts much earlier by means of a letter or a message, and would have informed them that I am in Egypt, but during all this time, which was not even so short time, he did not do such a thing, **because the God Almighty wanted such a day to put the envious brothers in front of Joseph and his brother, in a position of humiliation, and to establish him on the throne of royalty and the couch of honor in front of them.**

Joseph addressed the brothers with a tone which is usually addressed to a criminal and wrongdoer with that tone, and even though they know what the addressee has done, and say: Do you know anything? Or do you remember anything? Or do you understand what you have done? Or the likes of these kind of addresses.

But Joseph (AS) continuing his above address just to teach the brothers how to make an excuse, he said: “**When you were senseless!"**

Therefore, the Phrase: **“Have you realized what you did to Joseph and his brother?”** Is only a reminder of their ugly deeds, without intending to reprimand or rebuke them, just to remind them of the blessing and kindness that God has bestowed upon him and his brother. **This is one of the strange bravery and chivalry that came from Joseph!**

#### How Did the Brothers Get Together**?**

**“They said:**

* **Are you really Joseph?!**

**He said:**

* **I am Joseph,**

**and this is my brother.**

**Certainly, Allah has shown us favour.**

**Indeed, if one is God wary and patient**

**Allah does not waste the reward of the virtuous!”**

This is the scene that the Holy Quran has drawn of the meeting of Joseph and his brothers, and the most beautiful point of it is the Phrases that are exchanged between them.

Joseph said: **Certainly, Allah has shown us favour**, but did not say: God has shown me favor!

Joseph wanted to make them understand God's blessing, and also the

favor of God bestowed on the two brothers who were envied by you. Then he explained the reason for this Divine Blessing which apparently caused it and said:

**“Indeed, if one is God wary and patient**

**Allah does not waste the reward of the virtuous!”**

By saying this Phrase, Joseph explained the reason for God's favor and blessing towards them and showed his brothers how effective charity and favor are, and thus invited them to charity and favor.

At this stage, the brothers admitted their wrongdoing and at the same time admitted that God had given Joseph superiority over them. they said:

* **“By Allah! Allah has certainly preferred you over us, and we have indeed been erring!”**

Joseph said:

* **“There shall be no reproach on you today.**

**Allah will forgive you,**

**and He is the most Merciful of the merciful!”**

If Joseph limited overlook of blaming the brothers only to " **today,**" and said: Today there is no blame on you! He meant, I don't count your sins one by one, what did you do? What he meant was to show **the importance and eminence of his forgiveness over the revenge,** since in such a situation that he is the Egyptian Aziz, and he has given Position of Prophethood, Wisdom and Knowledge of Events by God, and his maternal brother is also with him, and the other brothers are standing in full humiliation in his presence, and admit their own wrongdoing, and they say that God, despite what they said in Joseph's childhood days - **Why are Joseph and his brother more beloved to the father than us, even though we are a powerful group, and surely our father is clearly in error –** the God Almighty exalted him and gave him superiority over us.

Joseph (AS) after conciliating the brothers and forgiving them began to pray for them and asked God to forgive their sins, and said:

**Allah will forgive you,**

**and He is the most Merciful of the merciful!”**

This was Joseph's prayer and forgiveness for all the brothers who wronged him, even though all the brothers were not present in Egypt at that moment, and as the next Verse says, some of the brothers who stayed with their father in Canaan were those who in response to the father’s utterance: **“If you don't blame me, I can smell Joseph,”** said: **“By God, you persist in your inveterate error!”**

This Phrase understands us that some of Joseph's brothers were present in front of Joseph and some of them stayed with his father.

**(Almizan: V. 22, P. 86.)**

# Smell of Joseph's Shirt

**" اِذهَبوُا بِقَميصي هذا فَا لقوُهُ عَلي وَجهِ اَبي يَأتِ بَصيراً...!"**

**)93 -102/ يوسف (**

**“Take this shirt of mine,**

**and cast it upon my father's face,**

**he will regain his sight,**

**and bring me all your folks!”**

**(Holy Quran, Yusuf: 93-102.)**

In these Verses, Joseph's story ends, he forces his brothers to take his shirt to his father's house and throw it on his father’s face and bring him to Egypt with his whole family while his sight has improved. They did the same, **and finally, Joseph became achieved to behold his parents, and all the family of Jacob or (Children of Israel) were transferred to Egypt!**

**“As the caravan set off,**

**their father said:**

* **I sense the scent of Joseph,**

**if you will not consider me a dotard!”**

The last unprecedented favor that God expressed to Joseph, and like

the other causes and means that mentioned in this Surah and in this story, and the events that the God Almighty caused to run contrary to the direction that they naturally flowed, **was the story of this shirt!**

The brothers brought his bloody shirt to their father that day when they threw him into the well and lied - Joseph is dead! It was this bloody shirt that caused Jacob's sadness and crying and finally led to his blindness, the Almighty God by His Kindness and Wisdom healed and enlightened his eyes again through the same **shirt!**

**Whoever wanted to humiliate Joseph by resorting to any cause, the Almighty God made the same cause a means for the development and progress of Joseph's work.**

First, his brothers wanted to throw him into a far land to exile, they threw him into a well and sold him. The All-living and All-sustainer God made him enter the court of Egyptian Aziz, and finally he relied on the throne of honor and royalty, and his brothers lined up in front of him begging and supplicating.

Second, the queen of Egypt fell in love with him and called him to impurity and put him in prison, this caused his reputation for chastity, and he ascended to the throne from prison!

All the means joined hands to make him downgraded, but the Will and Providence of God was different from what the natural causes flowed towards, and **Allah has full command of His affairs!**

#### Scent of Joseph came to Jacob!

The Holy Quran narrates this part of the life history of this noble father and son that as soon as the caravan carrying the Joseph’s shirt began to leave Egypt, Jacob said to those who were with him in Canaan:

* “I sense the scent of Joseph,

if you will not consider me a dotard!

I can smell him.

I see that his meeting is near,

if you don't get me wrong, there is room for you

to acknowledge and believe in what I find.

But I think you will think me stupid

and pay no attention to what I said!”

(Islamic narrations state that the distance between Egypt and Canaan was nine days' journey in that era.)

Some of Jacob's children, who were present with him at that time, answered the father and said:

**“By God, you persist in your inveterate error!”**

This Phrase conveys how much Jacob's children benefited from ugliness in this story. From the beginning of the story to the end, they committed kinds of insults about their father! At the very beginning, they said that "our father is clearly in error,” even if their intention was to mislead Jacob's great love for Joseph. They thought that because they are strong, the father should love them more than the weak Joseph.

They considered themselves to be in charge of Jacob's house and life, they believed that they would defend Jacob in times of danger, but their father deviated from the path of wisdom and preferred two young children who had no impact on his life, and when he sees one of the two brothers disappearing, he cries so much that both his eyes become blind and his back bends.

Of course, as we have said before, what Jacob's sons meant by his misguidance was, in their own words, the bad taste and irrationality of his behavior, not religious misguidance!

**“When the bearer of good news arrived,**

**he cast it on his face,**

**and he regained his sight.**

**He said:**

* **Did I not tell you I know from Allah**

**what you do not know?”**

Jacob had already said this sentence once. That was when his children were upset because of his cries and complaints, then they forced him to be

silent, he said:

* **“I complain of my anguish and grief only to Allah.**

**I know from Allah what you do not know!”** »

#### Repentant and Ashamed Children in Front of Father

When Jacob's sons were ashamed of their past words and actions, they said:

* **“Father!**

**Plead with Allah for forgiveness of our sins!**

**We have indeed been erring!**

**He said:**

* **I shall plead with my Lord to forgive you,**

**indeed, He is the All-forgiving, the All-merciful!”**

Jacob (AS) said in this Phrase: - I will seek forgiveness for you soon, and he delayed seeking forgiveness for the children.

It is possible that he delayed it until the time when God's blessing was completed with Joseph's meeting and his heart became happy in its real meaning, and all the bad effects of parting were forcibly removed from his heart, and then he asked for forgiveness. In some of the narrations, it is also mentioned that it was delayed until the time when prayer will be answered.

(Islamic narrations also state that Jacob wanted to pray for them at dawn, which is the time when prayers are answered.)

**(Almizan: V. 22, P. 99.)**

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### CHAPTEREIGHT

END OF JOSEPH’S STORY

(Establishment of Jacob’s Sons in Egypt)

# Migration and Settlement of Bani Israel in Egypt

**" فَلَمّا دَخَلوُا عَلي يوُسُفَ آوي ا اِلَيهِ اَبَوَيهِ ...."**

**)99 – 102/ يوسف(**

**“When they entered the presence of Joseph,**

**he set his parents close to himself,**

**and said:**

**Welcome to Egypt, in safety, God willing!”**

**(Holy Quran, Yusuf: 99-102.)**

Jacob and his family went to Egypt according to Joseph's order. Joseph's command was:

**“Then bring to me your family all together!”**

This command included the Prophet Jacob himself and his family, and his grandchildren and descendants, that they should all come from the plainlands and moorlands to the city of Egypt and choose a residence there!

It is stated in the Islamic narrations that when Jacob regained his sight through Joseph's shirt, praised God and performed prostration, his bent body was straightened. At the same time, he ordered that he should go to Joseph with the whole family today!

Jacob (AS) himself and his wife “Yamil” moved and drove fast until they entered Egypt after nine days.

#### Father’s Meeting with his Missing Joseph

The Glorious Quran describes the sweet moments of Jacob’s union with his lost one as follows:

**“So, when they came to Joseph,**

**he took His parents into his arms and said:**

* **" Come into Egypt,**

**you will be safe and Secure here if Allah Wills!"**

The appearance of the Phrase "Enter Egypt!" is that Joseph came out of Egypt to welcome his parents and his family, and he hugged them outside the city, and then he said to show respect: Enter Egypt!

In the Phrase that he used immediately after the permission to enter Egypt - **God willing, you are safe!** - Joseph observed the etiquette which is unprecedented and innovative. Because he gave security to his father and his family and observed the tradition and method of the kings who issue rulings, and at the same time he bound this ruling to the Providence of God Almighty, so that he understood that the providence of a person, like any other causes, has not its effect unless when God's Providence agrees with it, and this itself is a requirement of the Pure Monotheism.

The appearance of this context indicates that Jacob's family could not enter Egypt without permission from the king, and that is why Joseph gave them security at the beginning.

#### A Discussion about Joseph's Mother

In the above Verse, the Holy Qur'an mentions Joseph's mother by referring to the Phrase "Parents," who was alive at that moment, and was welcomed and embraced by Joseph.

Some commentators have said that Jacob's wife at this time was Joseph's aunt, not his real mother, and if the Quran calls her his mother, it is because Joseph's mother passed away when he was young. But the Holy Quran does not say anything that strengthens one of these two possibilities,

except that the word "Parents" which appears in real parents!

In a narration in the Tafsir of Ayashi, it is stated: "Jacob himself and his wife Yamil, who was Joseph's aunt, moved...," but as we said, from the appearance of the Book and from some narrations, it appear that she was Joseph's real mother, and both Joseph and Benjamin were from the same mother. But these narratives are not strong enough to repel each other.

#### Joseph's Dream Comes True!

The Holy Quran describes the time when Joseph's parents and eleven brothers prostrated before him:

**“And he seated his parents high upon the throne,**

**and they fell prostrate before him.**

**He said:**

* **Father!**

**This is the fulfillment of my dream of long ago,**

**which my Lord has made come true.**

**He was certainly Gracious to me**

**when He brought me out of the prison**

**and brought you over from the desert**

**after that Satan had incited ill feeling between me and my brothers. Indeed,**

**my Lord is All-attentive in bringing about what He wishes.**

**Indeed,**

**He is the All-knowing, the All-wise!”**

The validity and appearance of the context is that the elevation to the throne was done by the orders of Joseph and by the hands of the servants, not that Joseph himself raised them, as the Verse says - they prostrated themselves for him!

It seems that the prostration was at the first time when their eyes fell on Joseph, so it is probable that by the order of Joseph, they placed them in a special Palace and on the royal throne, while Joseph was not in that assembly, and when Joseph entered the light of God which was glowing with his beautiful face, made them bewildered and helpless, and to the extent that they gave up and fell to the ground helplessly.

The expression of **“and they fell down prostrate before him,”** shows that they really intended to prostrate to Joseph.

In the Islamic narrations (in Tafsir Ayashi from Imam Abi Jafar) it is narrated that “Jacob and his children traveled for nine days until they reached Egypt, and when they entered Egypt and entered Joseph, Joseph hugged his father and kissed him and wept, and placed his aunt on the royal throne, and then went to his private room, and used perfume and vermilion, and put on formal clutches and returned to them.

So, when they saw him with such glory and image, they all prostrated to respect him and thank God, it was here that Joseph said: - Father, this was the interpretation of the dream I saw before!

Then the Imam said: Joseph had never used perfume, vermilion, or good smell in this period of twenty years, and he had never laughed or mingled with women, until God gathered Jacob and brought him to his father and brothers.”

When Joseph saw his father, mother and brothers prostrate before him, he remembered a dream he had seen as a child in which - **eleven stars, the sun and the moon prostrated before him** - and he told the story of his dream to his father, while that day he was a small child. When he remembered that day, he interpreted the dream in which they prostrated before him and said: **Father! This was the interpretation of a dream that I had seen before, and God Almighty made that dream come true!**

#### An Analysis of the Jacob's Prostration to Joseph

It should be known that the prostration of the family of Jacob was not for the worship of Joseph, due to the fact that among those who prostrated themselves, Jacob was the Prophet who was Sincere in Monotheism, and did not associate anything with God, and on the other hand, if this prostration was worship, Joseph accepted it. He didn't do it, because he said to his friend in prison: **"Let us not associate anything with God!"** Therefore, we understand that their prostration was not a worshipful prostration. The family of Jacob and Jacob himself definitely had no other purpose than that they considered Joseph to be a sign of God's revelations and took him as the Qibla in their prostration and worship, just as we worship God and take the Kaaba as our Qibla and turn to it to pray and worship. **So, God is worshiped facing towards Kaaba not the Kaaba!**

#### Joseph's Thanksgiving Scene

Upon seeing these events, Joseph started praising God and said:

* **“He was certainly Gracious to me**

**when He brought me out of the prison**

**and brought you over from the desert**

**after that Satan had incited ill feeling between me and my brothers. Indeed,**

**my Lord is All-attentive in bringing about what He wishes.**

**Indeed,**

**He is the All-knowing, the All-wise!”**

Joseph remembered his Lord's Kindness in saving him from prison, that was a great calamity. Yes, the Merciful God turned that calamity into a blessing that he never expected, because no one would expect prison to become a means of reaching honor and royalty!

In this situation where the brothers are standing, Joseph didn't mention the great calamity of falling into the well, yes, he didn't want to, and his bravery did not allow him to embarrass the brothers, but he referred to the story of the brothers with the best Phrase that can be imagined. He did it, without including taunts and blame, and that was what he said - **and brought you over from the desert after that Satan had incited ill feeling between me and my brothers!**

The purpose of Joseph's reference was that the Lord showed favor to me, after the devil intervened between me and my brothers, and caused us to break up that ended to my separation from you, and my Lord led me to Egypt, and Granted me the happiest lives and the highest honors and kingdoms, and then He brought us together again, finally He transferred us from Bedouin to the city, and to the civilized and progressive living.

Joseph following his words after mentioning the three afflictions which they had and said:

**“Indeed, my Lord is All-attentive in bringing about what He wishes…!”**

That is, whereas the God Almighty is All-attentive to do whatever He wants, He penetrates into it, He also penetrated into my calamity and turned the causes of my severity and destruction into means of comfort and ease and changed the causes of my humiliation and slavery into a means of honor and sovereignty!

The word **"All-attentive"** is one of the Finest Names of God, and it is a Name that indicates the presence and surrounding of God in the interior of things, which there is no way to no one to be present in it and surrounded by it, and this Gentleness is one of the branches of His Surrounding, and His Surrounding is one of the branches of His Influence, Power, and knowledge.

Joseph (AS) ended his speech with the two Finest Names of God, the "All-knowing and All-wise!" This was the Names of God that Jacob told and reminded Joseph at the moment of hearing the answering to his dream.

#### The Last Wish of Joseph

After praising God and counting His Favors in saving him from calamities and vices, Joseph asked to count the Blessings that God had bestowed upon him especially, while it was evident that such Divine Love was fluttering in his heart that his attention was completely cut off from other than God, as a result, he gave up talking to his father, and focused on his Lord and Calling his Almighty God said:

* **"My Lord!**

**You have granted me a share in the kingdom,**

**and taught me the interpretation of events…!”**

Then he changed his statement and increased the Praise of God and returned to the “Principle of the Divine Guardianship” and reminded this meaning that God is the Lord of the Universe, both in the small and in the great, and is the Guardian in this world and the Hereafter!

* **“Originator of the heavens and earth!**

**You are my Guardian in this world and the Hereafter!**

**Let my death be in submission to You,**

**and unite me with the Righteous!”**

Now, Joseph, one of His Messengers and His Chosen servants, speaks of God’s Guardianship, and shows that I am under your complete Guardianship, without me having any involvement in my creation, and without having any independence in my nature, attributes, and actions, or without being the possessor of my profit and loss or my death and life and gathering on Hereafter!

**The hearts of God's chosen servants and sincere friends are directed towards Him through the Finest Name of "Originator," which means (Self-Essence of God’s Existence and Creator of other than Himself!)**

His Guardianship means His Sustaining and Standing over everything, and over the essence, attributes, and actions of everything, which is due to the fact that he created everything and brought it into existence from the non-existence, so He is the Originator and Creator of the heavens and the earth!

Joseph, after being humiliated in front of the Lord of Honor, and testifying to His Guardianship in this world and the Hereafter, now like a slave who is under the Guardianship of his owner, he requests God to place him in such a way that His Guardianship over him in this world and the Hereafter requires it, and that is to submit him to Himself as long as he is alive in this world, and to place him among the Righteous as long as he is in the Hereafter!

#### Analysis of Joseph's last wish

The perfection of a servant is due to the fact that he submits to his owner and master, and as long as he is alive, he submits to what he asks of him, and does not show anything in his discretionary actions that causes his displeasure, and as much as he can and has in his power, he should make himself so that he is worthy to be close to his master and his great gifts.

This meaning made Joseph to ask his Lord **to cause his death as a Muslim and join him to the Righteous** in the Hereafter, just as his noble ancestor Abraham (AS) had been assigned to such Blessings.

**“Let my death be in submission to You,**

**and unite me with the Righteous!"**

This Islam that Joseph requested is the highest level of Islam, and its highest degree. It is the pure submission to God Almighty, so that the servant does not see any independence for himself and for his effects of existence, and as a result, nothing, either himself or his attributes and actions, can distract him from his Lord.

When it is said to God, O God, make me Muslim, it means that God makes his servant pure for himself.

From what is said above it turned out that the meaning of the request (let me die as a Muslim,) is that, oh God, keep my sincerity and Islam until death, and let me live as a Muslim as long as I live, and die as a Muslim when I die! This is an indication that God makes him steadfast in Islam until death.

#### Joseph's Story, as a Hidden News

At the end of Joseph's story in the Holy Quran, the God Almighty Says:

**“These are accounts of the Unseen**

**which We reveal to you,**

**and you were not with them**

**when they conspired together and schemed!”**

#### End of Jacob's Life

In the Islamic narrations (in Tafsir Ayashi from Imam Abi Jafar (AS,) it is mentioned that Jacob lived for two years after coming to Egypt and then passed away, and Joseph put Jacob's bones in a coffin and took them to the land of Sham and buried in the **Beit al-Maqdis** in Jerusalem, after then Joseph became God's Authority on earth instead of Jacob. Before that, Jacob was the Authority of God on earth, and Joseph was king.

#### Joseph's Marriage to Zulaikha

One of the ambiguous points that arouses the curiosity of all the readers of Joseph's story is to know where Zulaikha's crazy love for Joseph ended up?

In some Islamic narrations, it is stated that Joseph married his wife after Aziz's death, and Aziz's wife was the same Zulaikha who had been in love with Joseph for many years, and had brought about those events, and after that Aziz passed away during the years of famine, Joseph took her as his wife!

If this narration is true, it is not impossible that God for the sake of Zulaikha’s confirming Joseph's words before the king and testified against himself and said - “**Now the truth has come to light! It was I who solicited him, and he is indeed telling the truth!”** - God brought her to the union with Joseph.

#### End of Surah Yusuf

The eventful history of the life of Joseph (AS) and the society in which he lived, and the changes that this great Prophet of God brought about in it, ends with the following Verses.

God's Providence had belonged that by moving a person to a country, a great nation would move there, and make the future history of the nation, and they would move the generation after generation of faith in their families.

**... These were all the existence effect of a human being**

**purified for God!**

These Verses are addressed to the Prophet of Islam:

* **"…These are accounts of the Unseen which We reveal to you,**

**and you were not with them**

**when they conspired together and schemed!**

**Yet most people will not have faith, however eager you should be!**

**You do not ask them any reward for it:**

**It is just a reminder for all the nations!**

**How many a sign there is in the heavens and the earth**

**that they pass by while they are disregardful of it!**

**And most of them do not believe in Allah**

**without ascribing partners to Him!**

**Do they feel secure**

**from being overtaken by a blanket punishment from Allah,**

**or being overtaken by the Hour, suddenly,**

**while they are unaware?**

**Say, O Muhammad:**

* **This is my way.**

**I summon to Allah with insight**

**I and he who follows me.**

**Immaculate is Allah, and I am not one of the polytheists!**

**O, Muhammad!**

* **We did not send any apostles before you except as men**

**to whom We revealed from among the people of the towns.**

**Have they not traveled over the land**

**so that they may observe**

**how was the fate of those who were before them?**

**And the abode of the Hereafter**

**is surely better for those who are God wary.**

**Do you not apply reason?**

**When the apostles lost hope**

**and they thought that they had been told lies,**

**Our help came to them,**

**and We delivered whomever We wished,**

**and Our punishment will not be averted from the guilty lot!**

**There is certainly a moral in their accounts**

**for those who possess intellect.**

**This Quran is not a fabricated discourse,**

**rather it is a confirmation of what was revealed before it,**

**and an elaboration of all things,**

**and a guidance and mercy for a people who have faith!”**

These Verses are the end of Surah Yusuf. It reminds us of the complete faith which is the pure Monotheism, and is a precious position and infrequent virtue, that no one can achieve it but a few people, and most people are not willing to believe in, even though you (O Messenger of God!) are eager to make them believe and spend all your energy!

The minority that they also believe, their faith is mainly polluted with polytheism, so there will remain for Pure Faith and Pure Monotheism only a few numbers of people!

This Pure Monotheism is the same way that the Holy Messenger of God invited people to it with insight, as well as his followers, and God was also his Helper and the Savior of his followers and believers from the dangers, the dangers that threatened their Monotheism and their Faith, and from the desperation punishment that God had promised will soon trap the polytheists and make them desperate and extinct, just like the habit of God regarding His past Prophets, **and their stories are a lesson and an expression of the truth, guidance, and mercy for the believers!**

**(Almizan: V. 22, P. 102.)**

### CHAPTERNINE

THE MORAL PERSONALITY AND RELIGIOUS MORALITY OF

JACOB AND JOSEPH (AS)

# Joseph's Spiritual Position and his Praise in Quran

The Almighty God named Joseph in the Glorious Quran, among the **"Chosen Servants,"** the "**Truthful**," and "**Good-Doer.**"

- God has granted Joseph "**Judgment**" and "**Knowledge.**"

- God has taught him "**Interpretation of Events.**"

- God has "**Preferred**" and **“Chosen”** him.

- God has "**Completed his Blessing on him**."

- God has joined Joseph with the **"Righteous."**

These were the Praises that God mentioned in Surah Joseph, and also in Surah An'am, where He Praised Noah's family and Abraham's family, He also counted him among them!

**(Almizan: V. 22, P. 127.)**

# Positions and Privileges of Joseph(AS)

**" وَكَذالِكَ يَجتَبيكَ رَبُّكَ وَ يُعُلِّمُكَ مِن تَأويلِ الْاَحاديثِ وَ .... "**

**)6 /يوسف(**

**“That is how your Lord will choose you,**

**and teach you the interpretation of dreams,,**

**and complete His blessing upon you**

**and upon the house of Jacob,**

**just as He completed it earlier for your fathers,**

**Abraham and Isaac.**

**Your Lord is indeed All-knowing, All-wise!”**

**(Holy Quran, Yusuf: 6.)**

The Holy Quran describes the spiritual positions and the great Blessings of God, which He gave to His faithful servant Joseph (AS) in three aspects in the above Verse:

1- Being selected

2- Teaching interpretation of events or dreams

3- Completion of blessings

#### Joseph's Being Chosen

**“That is how your Lord will choose you…!”**

The meaning of "**God’s Selection**" and choosing a servant from among His servants is to make him subject to His Mercy and give him more Dignity, and for this purpose He protects him from division and dispersion in the scattered Satanic ways and leads him to the Straight Highway. This also happens when God Almighty becomes the Guardian of his affairs and makes him his own, so that others do not benefit from him. As He said about Joseph (AS:) **"He was indeed one of Our dedicated chosen servants!”**

#### Teaching the Interpretation of the Events to Joseph

"Interpretation" refers to the event that occurs after seeing a dream and turns the dream into reality or, so to speak, interprets it. It is an event whose truth is embodied in the world of dreams for the dream owner and has shown itself in a form and shape that is appropriate to his feelings and emotions. For example: the prostration of Joseph's parents and brothers, who were embodied in the form of eleven stars, the moon, and the sun, who prostrated before him.

The word "**Events**" is the plural of event, and many people say this word and call it "**Dreams,**" because in reality, dreams are also "the narration of the self," because in the world of dreams, things are embodied in front of self in the form just as every speaker dramatize his content for his listener's ears in his wake. So, a dream is also an event like what is in wake, and it is the narration of the self itself!

However, from the story of Joseph in this Surah, it is clear that the meaning of the "**Events**" that God had taught its interpretation to Joseph is more general than dreams, and its meaning is the absolute "**Events,**" namely, it is the absolute events and occurrence that can be imagined by man, either those imaginations that he has in his sleep or those that he has when he is awake.

An example of the events of the world of dreams is the story that the Almighty God narrated from Jacob in the interpretation of Joseph's dream, and also the interpretation that Joseph made of his own dream, the dream of his fellow prisoners, or the dream of the king.

An example of the events of the waking world is a story told by Joseph during his prison days, when he said:

**“He said:**

* **Before the meals you are served come to you**

**I will inform you of its interpretation.**

**That is among things my Lord has taught me…!”**

**We revealed to him:**

* **A day will come when you will surely inform them about this affair of theirs while they are not aware of your identity!”**

#### Completion of God's Blessing

* **“That is how your Lord … complete His blessing upon you**

**and upon the house of Jacob,**

**just as He completed it earlier for your fathers,**

**Abraham and Isaac.**

**Your Lord is indeed All-knowing, All-wise!”**

The concept of **"Completion of blessing"** is that if someone has money or property, but due to lack of security or health, he cannot use that money or property whenever and however as he wants, but if and when he finds such a security or reaches such health, it is said that the blessing is completed to him.

If a person is under the Guardianship of God, all the causes he resorts to in order to continue his life and to achieve happiness will be Divine Blessings for him, and if the same person is under the control and Guardianship of Satan, those same blessings will be his punishment, although God has created them to be a blessing!

The God Almighty Said about the Prophet Joseph:

* **God has given you blessings that will make you happy in life, but I will complete these blessings for you and for the family of Jacob, which is Jacob and his wife and his other children, just as Joseph saw in his dream.**

In this address, if Joseph is referred to as the principal and the family of Jacob as an adjective to him, is just to match his dream.

The **Completion of the Blessing** on Joseph himself was due to the fact that God gave him wisdom, prophethood, kingship, and honor, and made him one of the Righteous and taught him the interpretation of events.

The Completion of the blessing on the family of Jacob was that God enlightened the eyes of Jacob by having such a child and brought him and his family from the desert and the desert life to the city, and there they lived a prosperous life in the royal palaces.

The Completion of the blessing on Joseph's previous fathers Abraham and Isaac, means that these blessings have been continuous and permanent in this lineage, and if it reaches Joseph, it is as an inheritance from the house of Abraham, Isaac, and Jacob, and from Jacob to Joseph and from Joseph to the rest of the family of Jacob (AS.)

Considering the above discussion this meaning comes clear that:

1. Jacob (AS) was also one of the God’s chosen servants like Joseph, and God had also taught him the interpretation of events.
2. His father’s Abraham and Isaac were also God’s chosen servants and had knowledge in the interpretation of events. (Because Joseph says in the interpretation of the dreams of his fellow prisoners that if I know the interpretation of anything, it is because I am "chosen servant" to God and I have this quality because I follow my father’s Abraham, Isaac, and Jacob.)
3. The issue of knowledge about the interpretation of events is one of the results of devotion to God.
4. When Jacob, who was a chosen servant to God, prostrated in front of Joseph, in fact, he considered Joseph as the Qibla in Kaaba and did not prostrate except for God alone! For Joseph and with Joseph, there was nothing else but God!
5. The purpose of completing the blessing is the pursuit of the Guardian-ship, in a way to remove the other shortcomings of a prosperous life in this world and make this world an attachment to the Hereafter.

**(Almizan: V. 21, P. 129.)**

# Joseph's Religious Manner and Infallibility

In the introduction of religious manner and the infallibility of Joseph we will analyze the prayer that the Glorious Quran quotes from him in the following Verses.

The Truthful Joseph when the wife of Egyptian Aziz threatened him and said:

* **“…And if he does not do what I bid him, surely he shall be imprisoned and be among the abased!”**

Joseph turned to God and said:

* **“My Lord!**

**The prison is dearer to me than to what they invite me.**

**If You do not turn away their schemes from me,**

**then I will incline towards them**

**and become one of the senseless!”**

Joseph explains his predicament to his Lord that his affair with the court women in present position has been resulted to either his going to prison or answering their request, and he considering his God’s favor on him prefers prison to answering their request.

But on the other hand, the means and preparations made by the court women to achieve their goals are very strong, and these preparations threaten Joseph with neglect and ignorance of the Position of God and invalidation of his knowledge and faith in God, and there is no other way but to resort to the protection of God and His Judgment.

In this prayer, Joseph shows a humble etiquette that he does not ask for something for himself, because asking for something is a way of ordering, but he only points out that his ignorance threatens him to nullify the blessing of knowledge that his Lord gave him, and his release from the danger of ignorance and women's desire is bound to the Attention and Grace of Almighty God, so he surrendered to His Command and did not say anything else!

The Almighty God answered his prayer and took away from him the curse of women, which consisted of deviating or going to prison, and as a result, he got rid of both deviance and prison!

But what he said: **"Lord, I prefer prison to...!"** In fact, he wanted to express his heart's desire to go to prison and his hatred and enmity to prostitution, not that he liked going to prison, as some people think!

**(Almizan: V. 12, P. 136.)**

# Joseph's Etiquette in Speech and Pray

One of the nicest manners that the Holy Quran narrates from Joseph, is that when the repentant brothers lined up in front of him and were waiting for the punishment of their actions, he not only did not rebuke them, he even did not mention anything about the sufferings that they entangled him, whether it was the day they threw him at the bottom of the well, or the day they sold him for a small price of a few dirhams, or the day they accused him of theft, but explained about all of that troubles - **the devil caused corruption between me and my brothers...** - and he didn't rebuke them.

It was in this scene that Joseph counted the blessings of his Lord towards him and praised Him: "My Lord! My Lord!” He speaks until he is attracted by God’s enchantment and completely turns his speech away from them and turns it towards the Glorious God, and he is busy with his God and leaves his parents, as if he is not talking to them at all, and doesn't know them at all, and in this passion, he says to his Lord:

* **"My Lord! You have granted me a share in the kingdom,**

**and taught me the interpretation of dreams.**

* **Originator of the heavens and earth!**

**You are my guardian in this world**

**and the Hereafter!**

**Let my death be in submission to You,**

**and unite me with the Righteous!"**

He praises God for the present blessing that he has in his hand, and those blessings consisted of kingship and knowledge to the interpretation of events, then his noble self is transferred from mention of Divine Blessings to the meaning that the Lord who gave these blessings to me is the Creator of the heavens and the earth, and the bringer of the creatures of the world from the non-existence to the existence, in a position where these creatures have no power to bring benefits and blessings to themselves or defend any harm and evil from them. They were not able to dispose of themselves, and they did not have the authority to manage their affairs in this world and the Hereafter.

Since God is the creator of everything, then He will necessarily be the Guardian of everything, and therefore after Joseph said: “**Originator of the heavens and earth,”** he stated that he is a humble servant who is not the owner of managing his self in this world and in the Hereafter, but rather he is a servant under the Guardianship and Patronage of Glorious God, and He is the Glorious God, who has determined for him whatever destiny He wanted and placed him in whatever position He wished. For this reason, he said:

* **“You are my Guardian in this world and the Hereafter!”**

Here he remembered a need that no one can fulfill except his Lord, and that was to be transferred from one house to another by having Islam, that is, surrendering to God, just like his father’s Abraham and Ismail and Isaac and Jacob passed away in that state and God said about them - Abraham is one of the Righteous in the Hereafter!

Jacob also said to his children:

* **“My children! Allah has indeed chosen this religion for you; so never die except as Muslims!” (Baqarah: 132.)**

This prayer is the same prayer that Joseph made and said:

**“Let my death be in submission to You,**

**and unite me with the Righteous!”**

Also, this dying with Islam and joining the Righteous is the same request that his grandfather Abraham (AS) made and said:

* **" My Lord! Grant me unerring judgement,**

**and unite me with the Righteous!” (Shuara: 83.)**

The God Almighty, as is mentioned in the previous Verses, answered his prayer, and narrated it as the **last memory** of the life of this Holy Prophet in His Holy Quran and ended the story of Joseph's life!

**“And that the terminus is toward your Lord!” (Najm: 42.)**

This style is a strange grace in the Quranic context!

**(Almizan: V. 12, P. 140.)**

# Last Prayer and Memory of Joseph

The supplication that was quoted above is the most beautiful and graceful memory that remains from Joseph (AS,) and God Almighty has quoted from him in the Glorious Quran that shows the highest degree of politeness and recognition of that Holy Prophet from the position of a servant in regard the Divine Grace and Providence:

**“So, when they came to Joseph,**

**he took His parents into his arms and said:**

* **"Come into Egypt,**

**you will be safe and Secure here if Allah Wills!"**

**“And he seated his parents high upon the throne,**

**and they fell prostrate before him.**

**He said:**

* **Father!**

**This is the fulfillment of my dream of long ago,**

**which my Lord has made come true.**

**He was certainly Gracious to me**

**when He brought me out of the prison**

**and brought you over from the desert**

**after that Satan had incited ill feeling**

**between me and my brothers.**

**Indeed, my Lord is All-attentive in bringing about what He wishes.**

**Indeed, He is the All-knowing, the All-wise!”**

* **"My Lord! You have granted me a share in the kingdom,**

**and taught me the interpretation of dreams.**

* **Originator of the heavens and earth!**

**You are my Guardian in this world**

**and the Hereafter!**

**Let my death be in submission to You,**

**and unite me with the Righteous!"**

The respected reader if reflects on these Verses and remembers the power and influence that Joseph had, as well as the intensity of desire that his parents had to meet him, and also the memories that the brothers had from the day they separated from him until today who find him as Egyptian Aziz and enthroned on the throne of honor and majesty, he will certainly comprehend to what extent this Holy Prophet of God has presented the Prophetic Etiquette in his speech!

Joseph (AS) did not say a word in this speech, except that either all of his speech or a part of it was for his Lord, the only thing that came out of Joseph's lips, and was not for God, was a short sentence that told his parents: **"Come to Egypt, God willing, you will be safe there!"** He, even, by his Prophetic Etiquette tied this to God's Providence, so that not to cause any delusion that in his command: “**You will be safe,”** he is independent from the Lord of the worlds!

Then he started praising his Lord about the Favors He had done to him from the day he separated from his father until today, and first he told the story of his dream, and the fact that God made its interpretation come true. In this speech, he confirmed the interpretation that his father had previously made of his dream, and also confirmed the Praise that the father had made at the end of his speech and praised God for His Knowledge and Wisdom, in order to praise his Lord most eloquently, since Jacob (AS) when Joseph had narrated his dream to him as a child, his father said:

* **“That is how your Lord will choose you, and teach you the interpretation of dreams, and complete His blessing upon you and upon the house of Jacob, just as He completed it earlier for your fathers, Abraham and Isaac.**
* **Your Lord is indeed all-knowing, all-wise!”**

Here, Joseph, after confirming the interpretation of father's from his dream, tells him:

* **“Indeed, my Lord is All-attentive**

**in bringing about what He wishes.**

**Indeed, He is the All-knowing, the All-wise!”**

Then he briefly mentioned the events that had happened to him in the years between his dream and its reality, and he attributed all of them to his Lord, because he considered those events all good for him, that is why he attributed them all to Allah, since he has found all of them as the Favors of his Merciful God!

**(Almizan: V. 12, P. 138.)**

# Appearing Jacob's Patience and Hope in his Words

The Holy Quran while introducing Jacob (AS) refers to a prayer from him, when his children returned from Egypt, but did not bring Benjamin and Judah with them:

**“And he turned away from them and said:**

* **Alas for Joseph!"**

**His eyes had turned white with grief,**

**and he choked with suppressed agony!**

**They said:**

* **By Allah! You will go on remembering Joseph**

**until you wreck your health or perish!**

**He said:**

* **I complain of my anguish and grief only to Allah.**

**I know from Allah what you do not know!”**

He tells his children that my persistence in the memory of Joseph is a complaint that I take from my heart to my God, and I am not disappointed from His Mercy, and from His returning my Joseph to me: **"From whence one does not reckon!”**

This, of course, is one of the manners of the Prophets towards their Lord, who are aware of their Lord in all situations and do all their movements and affairs in the Path of God.

The meaning of what he said: “**I complain of my anguish and grief only to Allah,”** is that if you see that I am constantly remembering Joseph and I am sorry for his loss, this is not a constant sorrow like your sorrow for the lack of blessings, because when you suffer from the lack of a blessing, you complain out of ignorance to those ones, who are not able to even pull benefits or repel harms from themselves, but I am complaining about the loss of Joseph to the Merciful God, and this complaint is not an impossible request either, because I know things from the Most Glorious God, that you do not know!

**(Almizan: V. 12, P. 134.)**

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وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَ هُوَ السَّميعُ الْعَليم

The word of your Lord has been fulfilled in truth and justice.

Nothing can change His words,

and He is the All-hearing, the All-knowing‏!

**TEHRAN. September 27, 2022 – October 31, 2022.**

###### LIST OF 77 BOOKS - THE TEACHINGS OF QURAN IN ALMIZAN

**Introducing God**

1. **Introducing God, His Command, and His Creation**
2. **Devising, Predestination, and Destiny**
3. **Divine Decree, and Divine Traditions**

**The Universe and Creation System**

1. **Start and End of the Universe**
2. **Creation System**

**Angels, Jinn and Satan**

1. **Angels**
2. **Jinn and Satan**

**Human Being as Introduced in Quran**

1. **Creation of Mankind**
2. **Soul and Life**
3. **Human Perceptual, Emotional, and Intellectual System**
4. **Human Self and Love**
5. **Human Heart, Wisdom, Knowledge, and Speech**
6. **Human Spiritual Development and Creative Motion**
7. **Secret of Servitude**
8. **Human Requests and Prayers**

**History of Religions in Quran - Early Humans**

1. **General History of Religions**
2. **Early Humans and Early Prophets**

**History of Religions in Quran – Abraham’s Mission**

1. **Abraham, Former of Upright Religion, His Mission, His Struggles**
2. **Children of Ismael, First Dynasty of Sons of Abraham**
3. **Prophet Lut (AS), Contemporary Prophet Abraham**

**History of Religions in Quran - Children of Israel**

1. **Children of Israel, second Dynasty of Sons of Abraham**
2. **Jacob and Joseph**
3. **Life of Moses**
4. **Children of Israel under Moses Leadership**
5. **David and Solomon, and Prophets of Children of Israel**

**History of Religions in Quran – Jesus and his Followers**

1. **Beginning of Christianity, Zacharia, John, Mary, and Jesus Christ**
2. **Teachings of Jesus, Misinterpretation of Church**
3. **Men of Cave, Lugman the Wise, and Historical Events after Christ**

**History of Religions in Quran – Muhammad (pbuh,) and his Successor**

1. **Muhammad, Last Messenger of God, his Character, his Mission**
2. **Successor of Muhammad, and the Household**
3. **Specifications of Holy Quran, Revelation, Collection, Interpretation**
4. **Religion of Islam, and History of its Legislation**

**History of Religions in Quran – Early Islamic Era, War with Ignorance**

1. **Early Islamic Era, from Ignorance to Utopia**
2. **Medina, City of Prophet, the Competent Islamic Society**
3. **Jihad in Islam, Wars with Quraysh – from Badr to Mecca**
4. **From Hunain to Tabuk, Early Islamic Wars with Jews**
5. **Stability of Religion, End of Paganism and Start of Hypocrisy**

**Islamic Family**

1. **Family Life in Quran**
2. **Foods and feeding in Islam**
3. **Worship, Prayer, Fasting, and Pilgrimage**

**Islamic Society**

1. **Islamic Society**
2. **Islamic Ethics**
3. **Enjoining and Prohibiting Commands in Quran**
4. **Financial System of Islam**

**Islamic State**

1. **Islamic Government**
2. **Principals of Law in Quran**

**47- War and Peace – Principles of Islamic Military Rules and Jihad**

1. **Administration and Management**

**Resurrection**

1. **Death and Purgatory**
2. **Resurrection**
3. **Human Gathering, Resurrection’s Natural and Human State**
4. **Man, and His Deeds**
5. **Good Deeds and Bad Deeds, Reward and Punishment**

**Paradise and Hell**

1. **Paradise**
2. **Hell**
3. **Eternity, Intercession, and Meeting with God**

**Interpretation and Analysis of Quranic Discourses**

1. **Strategic Discourses of Quran**
2. **Instructional Discourses of Quran**
3. **Propagational Discourses of Quran**

**Statements of ALLamah: On Religion, Quran, and Philosophy of Rulings**

1. **Statements of Allamah on Monotheism**
2. **Statements of Allamah about Quran and the Book**
3. **Statements of Allamah on Religion and Legislation Philosophy of Rulings**

**Statements of Allamah: On Quranic Knowledge and Theoretic Concepts**

1. **Statements of Allamah on Quranic Studies and Interpretation**
2. **Statements of Allamah on Quranic Concepts and Terminology**
3. **Statements of Allamah on Theoretical and Philosophical Concepts of Quran**

**Statements of Allamah: On Creation, Self-training, Deeds and Death**

1. **Statements of Allamah on Creation of World and Man**
2. **Statements of Allamah on Self-Training and Human Perfection**
3. **Statements of Allamah on Human Destiny and Deeds**
4. **Statements of Allamah on Post-Mortem Situations and Issues**

**Statements of Allamah: On Administration of Society and Country**

1. **Statements of Allamah on Method of Islam in Administrating Society**
2. **Statements of Allamah on Administrating the Government and Country**
3. **Statements of Allamah on Legal, Criminal, and Family Laws**
4. **Statements of Allamah on Islamic Financial Method**
5. **Statements of Allamah on Historical Issues**

**Purpose of Verses and Surahs of Quran**

1. **Purposes of Verses and Surahs of Quran - From Beginning to Surah Ra'ad**
2. **Purposes of Verses and Surahs of Quran - From Surah Abraham to Surah Nass**

**A Selection of 76 Volumes**

1. **Selection of Teachings of Quran in Almizan.**