

Surah Yusuf, 4-57

Excerpt from Mr. Adnan Oktar's interview on A9 TV dated 11 March 2012

ADNAN OKTAR: It is a separate issue that the Surah Yusuf has 111 verses. It has a special meaning. It has a special meaning in that it is the 12th surah.

It has a meaning that it starts with **"Elif, Lam, Ra"**.

Verse 4

"When Joseph told his father, 'Father! I saw eleven bright stars" It consists of 111 verses. 11 stars, 11 September, 11s are a separate issue, insha'Allah. "I saw eleven bright stars- and the sun and the moon as well." Two comets, the signs of Hazrat Mahdi's appearance. In order to make it a sign for Hazrat Mahdi (as), Allah gives those two stars to Hazrat Mahdi's (as) service. Again as a sign of Hazrat Mahdi (as), solar and lunar eclipses occurred. As a wonder Allah gives them to Hazrat Mahdi's (as) service. You know eclipses of the sun and moon eclipses occurred 15 days apart. **"I saw them all prostrate in front of me." This is a statement expressing that attachment.**

Verse 5

"He said, 'My son, don't tell your brothers your dream" Do not tell it to your own brothers. **"lest they devise some scheme to injure you, satan is a clear-cut enemy to man."** In the End Times a great majority of Muslims will oppose Hazrat Mahdi (as). They will side with the dajjal, against Hazrat Mahdi (as).

"He said, 'My son, don't tell your brothers your dream lest they devise some scheme to injure you," The bigots will attempt to hatch plots against Hazrat Mahdi (as). As it is explicitly stated in the hadith, seventy thousand bigots with skull caps will struggle against Hazrat Mahdi (as), siding with the dajjal. **"satan is a clear-cut enemy to man."**The dajjal is a clear enemy.

Verse 6

" Accordingly your Lord will pick you out"

Can someone be Hazrat Joseph (as) if he makes any effort? Allah must create him as Hazrat Joseph (as). Some of our brothers, a beloved older brother says that, if I want to be Hazrat Mahdi (as), I have to **"shed a lot of blood and make a lot of effort."** That is to say, I have such an ambition that; if I make great effort, they can grant me the rank of being Mahdi. With all due respect to my dear Hodja, the bigots' viewpoint towards religion, religion and ranks are analogous to various stages of a kind of institution. This is similar to being the general manager or boss of a factory. For instance, being Hazrat Mahdi (as), Sheikh, is like being a general manager. Some of them consider it like being a deputy director general. They see it as a very significant stage towards accomplishing a certain interest. That is why many of them really make effort to become Hazrat Mahdi (as). It is the greatest goal for them.

For this reason, they say that there is the possibility for them to grant the rank of Hazrat Mahdi (as) if I make great effort towards it. I, on the other hand say, how can one become Hazrat Mahdi (as) without making effort? Since it won't happen, let's make an effort and become Hazrat Mahdi (as). **One does not become Hazrat Mahdi (as), one is born as a Hazrat Mahdi (as). A person is created as a Hazrat Mahdi (as). One does not become Hazrat Mahdi (as) by making an effort towards it.** A beloved brother of ours, a Master of ours, but he has committed an ignorance that is not becoming with the knowledge he possesses. He thinks as if I have such a passion. But I made this clear before. With all due respect to my Hodja but I, in no way, claim to be the Mahdi. I swear on Allah's name. I will never claim to be Hazrat Mahdi (as) until the end of

my life. And I have never had such a claim. I swear on Allah's name. But despite this if they still come up and say that I claim being the Mahdi, then this is immorality, being devoid of a character. This is the character of satan, being dishonest. What else can I say? From now on if these people accept to be so, then this is OK. What shall I say? If a person is born as Hazrat Mahdi (as), then you can not stop him. He is absolutely Hazrat Mahdi (as).

Islam will reign but it will last for a short time, this is Allah's wisdom. Within the period of ten thousand years time, Prophet Abraham (as) was a prophet almost six thousand years ago. Within the very long life of the world, the reign of Prophet Solomon (as) continued for a very short time. So did the time of Dhul'qarnayn as will the time of Hazrat Mahdi (as). There is not even 70 years left, considering that there will still be the reign of Islam. The young people now will see the period of regression. We will advise them as to what they have to do. A separate hidden knowledge will be taught to them. A totally different method, insha'Allah. Secrets will be given to them. A brand new movement, a fascist movement will appear. First a communist movement, then a rampant fascist movement will come into being. Then comes the Day of Judgment.

"Accordingly your Lord will pick you out" This is how it is predestined. Prophet Jacob (as), Israel. **"...and teach you the true meaning of events"** So is it Prophet Joseph (as) talking to himself? Who taught him to speak? Who makes him explain? Allah makes him speak. Who makes him talk? Allah makes him talk. **"...perfectly fulfill His blessing on you as well as on the family of Jacob as He fulfilled it perfectly before upon your forebears, Abraham and Isaac."**

The Sons of Israel. We are the sons of Israel. The concept is completed with Mahdi and we are the followers of Hazrat Mahdi (as). We are the sons of Mahdi and we are from the family of Jacob, the sons of Israel.

"Most certainly your Lord is Knowing, Wise."

Allah forbid, they say "Down with Israel." They insult the prophet. If you will, you can simply say, "The Jewish state." Why do you insult Israel and the prophet? They have no idea about what they are talking. Once I warned them, they stopped it. They used to do it worldwide. Notice that we no longer hear about it.

Verse 7

"In Joseph and his brothers there are Signs for every one of those who wants to ask."

The seventh verse. Why is it seven? Prophet Joseph is always related with the number seven. Hazrat Mahdi is also related with the number seven. They say the Surah Yusuf is only a story. There are lessons in it, signs. Aren't we responsible for abiding by the verse? Why would someone tell a lesson? To take lessons and apply them in real life. Why is this surah related? To implement it in real life.

Verse 8

"When they declared, 'Why! Joseph and his brother are dearer to our father'"

Hazrat Mahid (as) And Jesus Messiah. "Joseph and his brother" refers to it. **"...his brother are dearer to our father;"** So what is the power that will stand against Hazrat Mahdi (as)? Jealousy and a grudge. **"...than we are although we constitute a powerful group"**. Bigots support one another very well but they also struggle among one another. **"Our father is clearly making a mistake."**

This shows that bigots were secretly enemies of the prophets. The potency of our Prophet (saas), his will, offends bigots greatly. Do you ever hear about it? They even do not want to utter it. They feel ashamed of it and do not want to read about the verse. They always avoid to mention the subject and want to cover it up.

Verse 9

Kill Joseph or expel him to some land so that your father will look to you alone and then you can be people who do right.

"Kill Joseph" This is the character trait of bigots. **Chopping, hanging and killing. Do you notice the style of a bigot; they say, "Kill Joseph".**

"...or expel him to some land so that your father will look to you alone"

Again because of the vulgarity originating from envy, they plan to kill him by indirect methods like leaving him among dangerous people or in places where he can readily be murdered. In the Qur'an, there are the hidden explanations of what will be done to Hazrat Mahdi (as). Thus, Surah Yusuf provides explanations about Hazrat Mahdi (as) from the beginning to the end. So does the story of Prophet Solomon (as). Again from the beginning to the end, Surat al-Kahf describes the coming of the Mahdi. It starts with a small group of young people. There is the encounter with Hazrat Khidir (as). The traits of Hazrat Khidir (as). Khidir says something and the society opposes it. What is told? Hazrat Mahdi (as) will say something, the society will similarly oppose it. They will say, this has nothing to do with religion. Who says this? Our Prophet (saas) says this. When Hazrat Mahdi (as) comes, they deem that he will be more of a bigot than any bigot. That is why they say they will oppose. If he becomes a bigot, you will kiss him on the forehead. Don't you long for savage bigotry? You will go and embrace a person who is more bigoted than you. That means that you will hate him because he is someone who erases your bigotry. They think that when Hazrat Mahdi (as) comes, he will have so many superstitions, and they will be so amazed at them. They think that he will bring a thousand times more than their superstitions. You will like him if he were a bigot.

You will become an enemy to him because he breaks the neck of bigotry. Our Prophet (saas) has at least 50 to 60 hadiths; he explains the grounds of assaults made against Hazrat Mahdi (as) because the Mahdi's liberal soul will make them go nuts. This is made clear in the hadiths. It is explicitly stated that he will erase all superstitions and remove all heavy chains upon them. He will facilitate everything. **"...you can be people who do right."** There is the piety. They say that they can become a sincere society. This is what the bigots claim. They claim that they are the best society.

Verse 10

One of them said, 'Do not take Joseph's life but throw him to the bottom of the well, so that some travelers may discover him, if this is something that you have to do.'

That means Hazrat Khidir (ra) penetrates everywhere. He knows everything that will happen, but they are unaware of it. Notice that he says he will leave them in the well and someone will come and take him. They do not understand. They think that they said it for no reason at all and they say that he is right.

Verse 11

They said, 'Our Father! What is wrong with you that you refuse to trust us with Joseph when in truth we only wish him well?'

Notice that they tell this to Prophet Israel (as). **"You refuse to trust us."** You are devious, that is why he does not trust in him. They are immoral at that time. **"When in truth we only wish him well."** Bigots have a hypocritical style. They say, "We are talking for Allah's good pleasure. Of course we want their good, we are praying for their faith." The fact is however, they secretly hate it.

Verse 12

Why don't you send him out with us tomorrow so he can enjoy himself and play about? All of us will make sure that he is safe.'

One would never place their trust in bigots.

Verse 13

He said, 'It grieves me to let him go with you I fear a wolf might come and eat him up while you are heedless, not attending him.'

Allah makes him say this. Allah inspires him the lie that they will tell. This is an error of the Prophet, because when a weakness is told, the guy goes and manipulates it. A weakness is never told to disbelievers. **"It grieves me to let him go with you"** On the other hand, grieving is unlawful both for prophets and Muslims. So this is also an error of the prophet. Without being aware, he makes an error but with good intention. This is something that they will take advantage of. He would say that they had not known about it. So in this way he shows him the way.

Verse 14

They said, 'If a wolf does come and eat him up when together we make up a powerful group in that case we would truly be in loss!'

The fact is however, bigots have no unity among themselves. They engage in demagogy.

Verse 15

"But when, in fact, they did go out with him and gathered all together and agreed to put him at the bottom of the well"

Hazrat Khidir (as) tells them to throw him in the depths of a well and then a caravan will come and pick him up. Normally a child dies in a well. The well is full of water, its depths is quicksand and generally full of poisonous gases. The kid dies, he can't live there. At least he dies of hunger. How can one be certain that a caravan will come and pick him up. He, under all circumstances, gets drowned in a well. If there is quicksand, he drowns there, at least he suffocates from poisonous gases. And a caravan very rarely comes there. He dies of hunger. But Hazrat Khidir (as) says that he will be rescued. Notice that it is said, **"At the bottom of the well"**.

You will inform them of this deed they perpetrate at a time when they are totally unaware. Allah inspires it in Prophet Joseph's heart.

Verse 16

"At dusk they came back to their father in tears"

"At dusk" Notice that all plots are hatched at dusk. That is to say, those who hatch plots do it at around that time, for it is hard to find people when the night falls. **"At dusk they came back to their father in tears."** Bigots cry a lot. They have a whole system based on crying. They cry like a river. They use tears a lot, but it is simply a ruse. With all due respect to those people who sincerely cry but in the general sense, they use weeping as a weapon. It is a method employed by hypocrites, for people are sensitive towards weeping. It is used from childhood onwards. They weep to make others do what they wish or to display their sincerity. For instance, a prostitute comes crying when she slanders someone in order to make it credible. Indeed many people say, "She would not have cried if she was not telling the truth."

Verse 17

...saying, 'Father, we went out to run a race and left Joseph together with our things and then a wolf appeared and ate him up but you are never going to believe us now, not even though we really tell the truth.'

Notice that Allah shows the unwise nature of bigots' lies. **"...a wolf appeared and ate him up"** He directly mentions the subject. **"...but you are never going to believe us now, not even though we really tell the truth."** Notice what he does to make his lie more "reliable". This is the method employed by imposters; a very base sort of lie.

Verse 18.

They then produced his shirt with false blood on it.

"The shirt" here may also refer to our Prophet's coat, insha'Allah, since he also sends it to his father. His father's eyes begin to see once they rub it to his father's eyes. **"He said, 'It is merely that your lower selves have suggested something to you which you did; but beauty lies in showing steadfastness."** This is just the style becoming to a Muslim.

"It is Allah alone Who is my Help in face of the event that you describe." He takes refuge in Allah.

Verse 19

"Some travelers came that way and then dispatched their water-drawer who let his bucket down." Who lets down the bucket? Hazrat Khidir (as). **He said, 'Good news for me, I've found a boy!' They then hid him away among their goods. Allah knew very well what they were doing."**

Verse 20

"They sold him for a pittance, a few small coins, considering him to be of little worth." They say that he is an insignificant, little child. He scatters their attention.

Verse 21

"The Egyptian who had bought him told his wife, 'Look after him with honor and respect. It's possible he will be of use to us or perhaps we might adopt him as a son.'" The Pharaoh did the same thing. You also know the story of Moses; the Pharaoh took him in and raised him in his palace. "...or perhaps we might adopt him as a son." "And thus We established Joseph in the land to teach him the true meaning of events. Allah is in control of His affair. However, most of mankind do not know." Why do most of people do not know? Because of weakness of faith. What is the problem? Weakness of faith.

Verse 22

And then when he became a full-grown man, We gave him knowledge and right judgment too. That is how We reward all doers of good.

"And then when he became a full-grown man" When he grew into a young man and became imposing. **"...We gave him knowledge and right judgment too"** A very fine way of addressing people, the style of talking and general culture. Allah makes him grow into a very fine person. He becomes a person having a broad knowledge of culture. **"That is how We reward all doers of good."** Because he is a person of moral perfection, Allah places him in a well, but then He takes him from there and takes him to the best of places. What does Allah say to Muslims in the verse? **"We make him live in the best way."** Allah makes him live in the best of conditions in that time. Prophet Moses (as) lived in the best place, in the palace of Pharaoh, with the best of food and among the most beautiful women. Pharaoh gathered the most beautiful women of that period to his palace. Prophet Moses (as) used to see the most beautiful women. He lay in the best beds, ate the best food, he exercised and had a superb knowledge of culture. They raised him in a very good way. Allah says, "This is how We reward those who do good."

Verse 23

The woman whose house it was solicited him. She barred the doors and said, 'Come over here!' He said, 'Allah is my refuge! He is My lord and has been good to me with where I live. Those who do wrong will surely not succeed.'

"The woman whose house it was solicited him," Who knows what would bigots say in such a situation? Prophet Joseph (as) and the woman remain in the same house. The woman is married, while Prophet Joseph (as) is imposing. He sees the woman all the time. Otherwise, the woman already sees him and likes him. So does Prophet Joseph (as). This is also related in the Qur'an. **"She barred the doors and said, 'Come over here.'" She openly wants to initiate a sexual relationship. She locks the door so that no one can enter and they can have a relationship with ease. "Come over here." She offers him a sexual relationship. He said, 'Allah is my refuge! He says that he does not engage in unlawful sexual relationship. "He is My lord and has been good to me with where I live." Allah gave blessings to me, Prophet Joseph (as) says. "Those who do wrong will surely not succeed.'" But the woman wears revealing clothes.** She is very imposing, a very beautiful woman. Prophet Joseph (as), on the other hand, looks with ambition and he sees her. This is related in the verse.

Verse 24

"She wanted him and he would have wanted her, had he not seen the Clear Proof of his Lord. That happened so We might avert from him all evil and lust. He was Our chosen slave."

"She wanted him," The woman looks with lust. **"He would have wanted her, had he not seen the Clear Proof of his Lord."** He also looks at her but he does not engage in a sexual relationship. **"That happened so We might avert from him all evil and lust. He was Our chosen slave."** He does not engage in intercourse.

Verse 25

"They raced to the door. She tore his shirt at the back. They met her husband by the door. She said, 'How should a man whose intention was to harm your family be punished for what he did except with prison or painful punishment?'"

"They raced to the door." My dear Prophet, he runs away and saves himself. With that stunning energy of lust, she tears it, normally she can not. She tears the shirt of Prophet Joseph. **"They met her husband by the door."** While struggling, they meet the woman's husband. **"She said, 'How should a man whose intention was to harm your family be punished for what he did except with prison or painful punishment?'"** One goes mad when he is under the influence of lust; it is very dangerous. If one has no fear of Allah, a person can commit very dangerous acts under the influence of lust. For instance one can commit slander, hatch plots. That is what Almighty Allah draws attention to. You were in love and loved him dearly, right? You want him to be sent to dungeon. So what happened? This is done under the effect of lust. **"...a painful punishment..."** She wants him to be whipped.

Verse 26

"He said, 'It was she who tried to seduce me.'" He defends himself. "A witness from her people then declared," Hazrat Khidir is again there. **'If his shirt is torn in front, she speaks the truth and he has clearly told a shameless lie."** Prophet Joseph (as) had not seen yet.

Verse 27

"If his shirt is torn at the back, then she has lied and he has clearly told the simple truth." However this is a grave explanation. The woman could have also torn it on the front. But there is an assurance here despite the fact there is no actual act of seeing. He displays evidence that will save him.

Verse 28

"He saw the shirt torn at the back and said, 'The source of this is women's deviousness. Without a doubt your guile is very great."

Women have a higher potential for hatching ruses, Allah forbid.

Verse 29

"Joseph, ignore all this," The man is mature. He wants him to turn away from the woman. **"and you, my wife, should ask forgiveness for your evil act.** The husband has entered under the influence of Prophet Joseph (as). He starts to speak in a Muslim way of speaking. **"There is no doubt that you are in the wrong."** Notice that the man establishes the right. He approaches the matter in a honest way.

Verse 30

"Some city women said, 'The governor's wife solicited her slave. He's fired her heart with love. We see that she's the one to blame.'" Allah explains his duty here. They made my dear prophet a slave there. However, they first thought to take him as a foster child but then they made him a slave. But he lives together with the woman for many years. He looks at his face and speaks to him. "He's fired her heart with love." Love sinks in her heart and soul. **"We see that she's the one to blame."** That is to say they call her a pervert.

Verse 31

"But when she heard of their malicious talk, she sent for them and made a sumptuous meal and then she gave a knife to each of them. We see that she's the one to blame. She said, 'Go out to them.' When they saw him, they were amazed by him and cut their hands. They said, 'Allah preserve us! This is no man. What can this be but a noble angel here!'"

"When she heard of their malicious talk," Disbelieving women have a very strong tendency toward gossip. She immediately hears the news and women like to respond to this gossip. They definitely give response and this is also the case with the woman. **"We see that she's the one to blame."** To peel off. **"When they saw him, they were amazed by him and cut their hands."**

The effect of lust removes the muscle control. One can encounter difficulty in focusing his attention but in that case the lust is intense. He may lose his power of speech, that is to say, he can not form a sentence. He loses his hand and muscle control. This is very dangerous. Sometimes he does not know what he does, for instance, he can not engage in something delicate because he loses the control of his limbs.

They said, 'Allah preserve us! This is no man. What can this be but a noble angel here!'" They are amazed at his beauty and attractiveness.

Verse 32

"She said, 'You see! It's him you blamed me for. I tried seducing him but he refused. If he does not do what I order him, he will be put in prison and brought low.'"

"She said, 'You see! It's him you blamed me for." She wants them to take back their words. **"I tried seducing him"** says the woman. She is right. **"If he does not do what I order him,"** If he refuses to have intercourse with her, **"he will be put in prison and brought low."** She says that she will humiliate him. She says that the reason why she is in such a situation is him. She tries to say that she is right, since they also experienced the same reactions.

Verse 33

"He (Prophet Joseph) said, 'My Lord, the prison is preferable to me than what they call on me to do. Unless You turn their guile away from me, it may well be that I will fall for them and so become a man of ignorance.'" They also want to have sexual relations with him (Prophet Joseph). They are also worked up into this state. **"He (Prophet Joseph) said, 'My Lord, the prison is preferable to me than what they call on me to do."** So all the women started to harass him at this time. **"Unless You turn their guile away from me"** They also want intercourse. He says that he is willing to go to the dungeon. He wants Allah to save him. Do you understand why he is so beautiful now? He is beautiful because of his chastity and wisdom. **"You turn their guile away from me, it may well be that I will fall for them and so become a man of ignorance."** He fears from engaging in unlawful sexual relationships. He also wishes it, and the woman also wishes it with him. But, Allah forbid, he fears from engaging in sexual relationship if anything happens. That is why he wants to be placed in a dungeon. He is more than willing to go to dungeon.

Verse 34

"His Lord replied to him and turned away from him their female guile and deviousness. He is the One Who Hears, the One Who Knows."

Verse 35

"Then, after they had seen the Signs, they thought that they should still imprison him for a time."

"Then, after they had seen the Signs," Although they saw that he was innocent, the hidden state, that vile structure of that time. **"...they thought that they should still imprison him for a time."** The rulers of that time are devoid of character. They fear like dogs. They make very cruel

decisions when the state allows them. Despite his innocence. There is no law, no justice at that time.

Verse 38

"I hold fast to the creed of my forebears Abraham and Issac and Jacob. We don't associate anything with Allah. And that is how Allah has favored us and all mankind, but most do not give thanks."

Allah gives blessings and we thank Him. Allah mentions weakness of faith. 50 percent of people. The majority of people, more than 50 percent of people have weakness of faith. He goes to the dungeon.

Verse 39

"My fellow-prisoners, are many lords better, or Allah, the only One, the Conqueror?"

He immediately starts to communicate Allah's message to them. He addresses them as his "brothers" .

Verse 40

What you serve apart from Him are only names which you and your forefathers have made up. There is no mandate for them from Allah. Allah alone is qualified to judge. His order is to worship none but Him. That is in truth the straight and upright religion, but most of mankind simply do not know.

Again, weakness of faith. He again communicates the message of Allah. He takes every opportunity.

Verse 41

"My fellow-captives, one of you will serve his lord with wine, the other of you will be crucified and birds will eat his head."

In the End Times drugs and alcohol will be very widespread; there is a sign for this. And innocent people will be hanged. Persecution, murders will soar. There is sign for the period of Hazrat Mahdi (as) here.

"...and birds will eat his head. The thing you asked about is foreordained." The murders of many people on the mountains, on the streets remain unsolved. This is a sign that such violence is going on in Surah Yusuf. There is signs to the incidents happening in the period of Hazrat Mahdi (as).

Verse 42

"He said to the one of them he knew was saved, 'Please mention me when you are with your lord,' but satan made him forget to remind his lord, and so he stayed in prison for several years."

In the End Times, people use jail to get rid of many people . There exists a system of persecution. In many parts of the world, law and justice are in the hands of tyrants and judges who take bribes. In order to be rescued, they use the influence of some people. Do you know that judge, do you know that person? This is the case in many parts of the world. But there is improvement in Turkey. Attention is drawn to the methods of the system of dajjal in the End Times. For instance, a person may go to jail on unlawful grounds. One must either give bribes or use the influence of someone to be saved from jail. He must do definitely do something. Indeed he also says: **"Please mention me when you are with your lord."** He wants him to use his influence to save him from jail. But generally the friendships established in jails do not last long. This is something very common. The Qur'an refers to this merciless situation. Turkey is the sole place where there are faithful people. The Qur'an references that there will be a system of persecution in the world. **"But Satan made him forget to remind his lord, and so he stayed in prison for several years."** In the End Times people will be forgotten in jails, there is reference to this. The judge, for

instance, does not care, he just sends him to jail and simply does not care, but when the person in question is his own son, he turns the place upside down. But when it is somebody else's son, he does not care, because when he sends people to jail, his salary increases. These words are for cruel judges, not for just judges.

Verse 43

"The King declared, 'I dreamt of seven fat cows which seven thin ones ate'" In the End Times, they started to mix the cow meat to animal feed. This is again a verse referring to the End Times. The animal feed contains animal meat and bones. Moreover the animals in the End Times are well-fed, they were thin. **"...seven green ears of wheat and seven others which were dry. O counsellors! Explain my dream to me if you are those who can interpret visions!"** Seven hundred plus seven hundred is one thousand four hundred. When we go 1,400 years back from our Prophet's time (saas), one finds a totally different date. When we go to 1400s, we enter a totally different date, the time of Hazrat Mahdi (as). For some time rain will not pour, and then there will be an abundance of it. Ears of grain will be green. How long does the economic crisis continue? It lasts for seven years.

Verse 44

They said, 'A jumbled mass of mixed-up dreams! We do not know the meaning of such things.' They say they can not understand them.

Verse 45

"The one of them who had been saved then said, remembering after a period," He remembers when he has an interest. Otherwise he does not remember. Allah here draws attention to the weakness of human character, its defects.

'I will tell you what it signifies, so send me out.'"

Verse 46

"O truthful Joseph," You make that blessed person remain in jail for seven years, why don't you go and tell him? **"Tell us of seven fat cows which seven thin ones ate and seven green ears of wheat and seven others which were dry so that I can return to them and let them know."** He wants Joseph to tell him so that he can go and tell the ruler.

Verse 47

"He said, 'Sow for seven years in the normal way and leave that which you harvest in the ear except for a small amount from which you eat.'" The most quality method of keeping wheat is to keep it with its spike. The Qur'an draws attention to it.

Verse 48

"Then after that seven hard years will arrive in which you can eat from" Aneconomic crisis. "...what you set aside for them, except for a little which you store."That is to say, there will be a great economic crisis.

Verse 49

"Then after that another year will come in which the people will be helped by rain in plenty and when they once more will press." In the time of Hazrat Mahdi (as) there was first drought. We see that Surah Yusuf refers directly to the system of Hazrat Mahdi (as).

Verse 50

"The King said, 'Bring him to me straight away!'" because this is an important piece of information. **"...but when the envoy came to him, he said, 'Go back to your master and enquire of him what happened about the women who cut their hands. My Lord has knowledge of their cunning guile.'" Attention is drawn to the fraudulent ruses of women. Of course, we naturally exclude believing women. A believing woman does not engage in such ruses,**

she does not do such abnormal things. Allah draws attention to how merciless and dangerous the ruses of women can be. She may cause one to go to jail, murder, get him killed or injured. Similarly it is comprehended that the men of that time will be very dangerous.

Verse 51

"He said, 'What was this past affair of yours when you solicited Joseph?' Then they said 'Allah forbid! We know no bad of him.' The governor's wife then said, 'The truth has now emerged. Indeed I tried to seduce him then and he has simply told the honest truth.'"

"(To those women)" The ruler is a person of good morality. **"He said, 'What was this past affair of yours when you solicited Joseph?'"** Then they said **'Allah forbid! We know no bad of him.'** At last they confess that they have not been treated badly by Joseph (as). They witness in favor of Prophet Joseph (as). **The governor's wife then said, 'The truth has now emerged. Indeed I tried to seduce him then and he has simply told the honest truth.'"** After seven years the truth is told. This is also the case. The guy remains in jail for no reason. Then they say, "We are sorry, there has been a mistake."

Verse 52

In this way he may know at last that I did not dishonor him behind his back, and that Allah most surely does not guide the deviousness of the dishonorable.

The governor and Prophet Joseph (as) talk to one another. Who hatches the ruse? The alleged Ergenekon organization established a terror organization. What happened? Allah ruined them. The bigots establish something and Allah destroys them.

Verse 53

I do not say my self was free from blame. The self indeed commands to evil acts – except for those my Lord has mercy on. My Lord, He is Forgiving, Merciful.'

Prophet Joseph (as) does not advocate himself, this is something very important for the moral perfection a person has. For instance, you tell something to a person, he immediately starts to advocate himself. The lower self must be constantly criticized. He says this following his defense.

Verse 54

"The King said, 'Bring him to me straight away!'" At the end. He turns out to be right. **"So I may draw him very close to me.'** Because he sees his morality and wisdom. **"When he had spoken with him, he declared,"** When he speaks to him, he becomes more convinced. **"Today you are trusted,"** He charges Prophet Joseph (as) with the affairs of state . **"...established in our sight."** This is the attribute of Hazrat Mahdi (as). He is charged with the duties of Mahdi. Does he demand it for himself? No. The state demands it. He does not ask for such a request.

Verse 55

He said, 'Entrust the country's stores to me. In truth I am a knowing guardian.'The Prophet Joseph (as) does not request but since this is the wish of the governor, then he turns to the capital, the elite and high society. **"He said, 'Entrust the country's stores to me. In truth I am a knowing guardian.'"** Even while in prison, he came to the position of a "director." This is written in the Torah. A person must express it when he has a good attribute; the verse also draws attention to it.

Verse 56

"And thus We established Joseph in the land." There is a sign here to 1956. "Messiah, the son of Joseph." It is related in the Torah. **"...so he could live in any place he pleased. We grant Our grace to anyone We will."** Does a person become Mahdi by making effort? No. Only by Allah's leave. **"We do not allow to go to waste the wage of any people who do good."** Allah says that there is absolutely a goodness. Allah says in the verse that there is ease with each difficulty.

Verse 57

“But the wages of the hereafter are the best for people who have faith and fear their Lord.” There is bliss in the hereafter, this world is but temporary.

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