

## Sūrah 12: Yūsuf

### When and Why Revealed?

The subject matter of this Sūrah indicates that it was revealed during the last stage of the Prophet's residence at Makkah when the Quraysh were considering the question of killing or exiling or imprisoning him. At that time some of the disbelievers put this question to test him: "Why did the Israelites go to Egypt?" This question was asked because they knew that their story was not known to the Arabs for there was no mention of it whatever in their traditions and the Prophet had never even referred to it before. Therefore they expected that he would not be able to give any satisfactory answer to this question or would first evade it and afterwards try to enquire about it from some Jew and thus he would be totally exposed. But contrary to their expectations the tables were turned on them for God revealed the whole story of Prophet Joseph then and there and the Prophet recited it on the spot. This put the Quraysh in a very awkward position because it not only foiled their scheme but also administered a warning to them by appropriately applying it to their case as if to say 'As you are behaving towards this Prophet exactly in the same way the brothers of Prophet Joseph behaved towards him; so you shall meet with the same end.'

The fact is that by applying this story to the conflict the Qur'ān had made a bold and clear prophecy which was fulfilled literally by the events that happened in the succeeding ten years. Hardly two years had passed after its revelation when the Quraysh conspired to kill the Prophet like the brothers of Prophet Joseph and he had to emigrate from Makkah to Madinah where he gained the same kind of power as Prophet Joseph had gained in Egypt. Again in the end the Quraysh had to humble themselves before him just like the brothers of Prophet Joseph when they humbly requested 'Show mercy to us for God rewards richly those who show mercy' (v. 88) and Prophet Joseph generously forgave them (though he had complete power to wreak vengeance on them) saying today no penalty shall be inflicted on you. May God forgive you: He is the greatest of all those who forgive (v. 92). The same story of mercy was repeated when after the conquest of Makkah the crest fallen Quraysh stood meekly before the Prophet who had full power to wreak his vengeance on them for each and every cruelty committed by them. But instead he merely asked them 'What treatment do you expect from me now?' They replied 'You are a generous brother and the son of a generous brother. At this he very generously forgave them saying I will give the same answer to your request that Joseph gave to his brothers: '... today no penalty shall be inflicted on you: you are forgiven.'

### Topics of Discussion

Moreover the Qur'ān does not relate this story as a mere narrative but uses it as usual for the propagation of the Message in the following ways:

Throughout the narrative the Qur'ān has made it clear that the Faith of Prophets Abraham, Isaac, Jacob and Joseph (God's peace be upon them all) was the same as that of Prophet Muhammad and they invited the people to the same Message to which Muhammad was inviting them.

Then it places the characters of Prophet Jacob and Prophet Joseph side by side with the characters of the brothers of Joseph, the members of the trade caravan the court dignitary; Al Aziz of Egypt and his wife the "ladies" of Egypt and the rulers of Egypt and poses a silent question to the reader as if to say 'Contrast the former characters moulded by Islām on the bedrock of the worship of God and accountability in the Hereafter with the latter moulded by kufr and ignorance' on the worship of the world and disregard of God and the Hereafter and decide for yourselves which of these two patterns you would choose.'

The Qur'ān has used this story to bring forth another truth: whatever God wills He fulfils it anyhow and man can never defeat His plan with his counterplans nor prevent it from happening nor change it in any way whatever. Nay, it often so happens that man adopts some measure to fulfil his own design and believes that

he has done that very thing which would fulfil his design but in the end he finds to his dismay that he had done something which was against his own and conducive to the Divine purpose. When the brothers of Prophet Joseph cast him into the well they believed that they had once for all got rid of the obstacle in their way but in fact they had paved the way for the Divine purpose of making him the ruler of Egypt before whom they would have to humble themselves in the end. Likewise the wife of Aziz had sent Prophet Joseph to the prison floating over the thought that she had wreaked her vengeance on him but in fact she had provided for him the opportunity for becoming the ruler of Egypt and for putting herself to the shame of confessing her own sin publicly.

And these are not the solitary instances which prove the truth that even if the whole world united to bring about the down fall of the one whom God willed to raise high it could not succeed. Nay, the very "sure and effective" measures that were adopted by the brothers to degrade Joseph were used by God for the success of Joseph and for the humiliation and disgrace of his brothers. On the other hand if God willed the fall of one no measure whatsoever effective could raise him high: nay, it helped to bring about his fall and the disgrace of those who adopted them.

Moreover the story contains other lessons for those who intend to follow the way of God. The first lesson it teaches is that one should remain within the limits prescribed by the Divine Law in one's aims and objects and measures for success and failure are entirely in the hands of God. Therefore if one adopts pure aims and lawful measures but fails at least one will escape humiliation and disgrace. On the other hand the one who adopts an impure aim and unlawful measures to achieve it shall not only inevitably meet with ignominy and disgrace in the Hereafter but also runs the risk of ignominy and disgrace in this world.

The second lesson it teaches is that those who exert for the cause of truth and righteousness and put their trust in God and entrust all their affairs to Him, get consolation and comfort from Him. For this helps them face their opponents with confidence and courage and they do not lose heart when they encounter the apparently terrifying measures of the powerful enemies. They will persevere in their task without fear and leave the results to God.

But the greatest lesson this story teaches is that if the Believer possesses true Islāmic character and is endowed with wisdom, he can conquer a whole country with the strength of his character alone. The marvelous example of Prophet Joseph teaches us that a man of high and pure character comes out successful even under the most adverse circumstances. When Prophet Joseph went to Egypt, he was only a teenager of seventeen years, a foreigner, all alone and without any provisions; nay, he had been sold there as a slave. And the horrible condition of the slaves during that period is known to every student of history. Then he was charged with a heinous moral crime and sent to prison for an indefinite term. But throughout this period of affliction, he evinced the highest moral qualities which raised him to the highest rank in the country.

### **Final Note**

Though the story of Prophet Joseph as given in the Qur'ān differs very much in its details from that given in the Bible and the Talmud, the three generally agree in the key events.

**Sūrah 12: Yūsuf**<sup>533</sup>

In the Name of God, the Most Compassionate,  
the Most Merciful

1. Alif, Lām, Rā.<sup>534</sup> These are the verses of the clear Book.
2. Indeed, We have sent it down as an Arabic Qur'ān<sup>535</sup> that you might understand.
3. We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'ān although you were, before it, among the unaware.
4. [Of these stories mention] when Joseph said to his father,<sup>536</sup> "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."
5. He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.
6. And thus will your Lord choose you and teach you the interpretation of narratives [i.e., events of dreams] and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."
7. Certainly were there in Joseph and his brothers signs for those who ask, [such as]
  8. When they said, "Joseph and his brother<sup>537</sup> are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.
  9. Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you, and you will be after that a righteous people."<sup>538</sup>
  10. Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."
  11. They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?"
  12. Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians."
  13. [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."
  14. They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."
  15. So when they took him [out] and agreed to put him into the bottom of the well...<sup>539</sup> But We inspired to him, "You will surely inform them [some-day] about this affair of theirs while they do not perceive [your identity]."
  16. And they came to their father at night, weeping.

<sup>533</sup> *Yūsufi*: (The Prophet) Joseph.

<sup>534</sup> See footnote to 2:1.

<sup>535</sup> i.e., revealed in the Arabic language.

<sup>536</sup> The Prophet Jacob.

<sup>537</sup> Benjamin, who was born of the same mother as Joseph.

<sup>538</sup> i.e., You can repent thereafter.

<sup>539</sup> The conclusion of this sentence is estimated to be "...they tormented him."

17. They said, “O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful.”
18. And they brought upon his shirt false blood.<sup>540</sup> [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting. And God is the one sought for help against that which you describe.”
19. And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, “Good news! Here is a boy.” And they concealed him, [taking him] as merchandise;<sup>541</sup> and God was knowing of what they did.
20. And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.
21. And the one from Egypt<sup>542</sup> who bought him said to his wife, “Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son.” And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And God is predominant over His affair, but most of the people do not know.
22. And when he [i.e., Joseph] reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.
23. And she, in whose house he was, sought to seduce him. She closed the doors and said, “Come, you.” He said, “[I seek] the refuge of God. Indeed, he<sup>543</sup> is my master, who has made good my residence. Indeed, wrongdoers will not succeed.”
24. And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.
25. And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, “What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?”
26. [Joseph] said, “It was she who sought to seduce me.” And a witness from her family testified, “If his shirt is torn from the front, then she has told the truth, and he is of the liars.
27. But if his shirt is torn from the back, then she has lied, and he is of the truthful.”
28. So when he [i.e., her husband] saw his shirt torn from the back, he said, “Indeed, it is of your [i.e., women’s] plan. Indeed, your plan is great [i.e., vehement].
29. Joseph, ignore this.<sup>544</sup> And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful.”

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<sup>540</sup> They had stained Joseph’s shirt with the blood of a lamb but had forgotten to tear it, thereby arousing their father’s suspicion.

<sup>541</sup> To be sold as a slave.

<sup>542</sup> The minister in charge of supplies, whose title was al-‘Azeez.

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<sup>543</sup> Her husband, al-‘Azeez.

<sup>544</sup> i.e., conceal it and act as if it had not taken place.

30. And women in the city said, “The wife of al-‘Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error.”
31. So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], “Come out before them.” And when they saw him, they greatly admired him and cut their hands<sup>545</sup> and said, “Perfect is God!<sup>546</sup> This is not a man; this is none but a noble angel.”
32. She said, “That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased.”
33. He said, “My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.”
34. So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.
35. Then it appeared to them after they had seen the signs<sup>547</sup> that he [i.e., al-‘Azeez] should surely imprison him for a time.<sup>548</sup>
36. And there entered the prison with him two young men. One of them said, “Indeed, I have seen myself [in a dream] pressing wine.” The other said, “Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good.”
37. He said, “You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in God, and they, in the Hereafter, are disbelievers.
38. And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with God. That is from the favor of God upon us and upon the people, but most of the people are not grateful.
39. O [my] two companions of prison, are separate lords better or God, the One, the Prevailing?
40. You worship not besides Him except [mere] names you have named them,<sup>549</sup> you and your fathers, for which God has sent down no authority. Legislation is not but for God. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.
41. O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire.”
42. And he said to the one whom he knew would go free, “Mention me before your master.” But Satan made him for-

<sup>545</sup> So distracted were they at the sight of him.

<sup>546</sup> In His ability to create such beauty.

<sup>547</sup> Proofs of his innocence.

<sup>548</sup> Until the scandal be forgotten.

<sup>549</sup> The false objects of worship which you have called “gods”.

get the mention [to] his master, and he [i.e., Joseph] remained in prison several years.

43. And [subsequently] the king said, “Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions.”
44. They said, “[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams.”
45. But the one who was freed and remembered after a time said, “I will inform you of its interpretation, so send me forth.”
46. [He said], “Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people [i.e., the king and his court]; perhaps they will know [about you].”
47. [Joseph] said, “You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.
48. Then will come after that seven difficult [years] which will consume what you advanced [i.e., saved] for them, except a little from which you will store.
49. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes].”
50. And the king said, “Bring him to me.” But when the messenger came to him, [Joseph] said, “Return to your master
- and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan.”
51. Said [the king to the women], “What was your condition when you sought to seduce Joseph?” They said, “Perfect is God!<sup>550</sup> We know about him no evil.” The wife of al-‘Azeez said, “Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.
52. That is so he [i.e., al-‘Azeez] will know that I did not betray him in [his] absence and that God does not guide the plan of betrayers.
53. And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.”<sup>551</sup>
54. And the king said, “Bring him to me; I will appoint him exclusively for myself.” And when he spoke to him, he said, “Indeed, you are today established [in position] and trusted.”
55. [Joseph] said, “Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian.”
56. And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.

<sup>550</sup> In His ability to create such purity of character.

<sup>551</sup> Although Ibn Katheer attributes the words of verses 52-53 to the wife of al-‘Azeez, others have concluded that they were spoken by Joseph, thereby justifying his request for an inquiry and acknowledging God’s mercy to him.

57. And the reward of the Hereafter is better for those who believed and were fearing God.
58. And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.<sup>552</sup>
59. And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father."<sup>553</sup> Do not you see that I give full measure and that I am the best of accommodators?
60. But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."
61. They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."
62. And [Joseph] said to his servants, "Put their merchandise<sup>554</sup> into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."
63. So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."
64. He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before?
- But God is the best guardian, and He is the most merciful of the merciful."
65. And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies [i.e., food] for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."<sup>555</sup>
66. [Jacob] said, "Never will I send him with you until you give me a promise [i.e., oath] by God that you will bring him [back] to me, unless you should be surrounded [i.e., overcome by enemies]." And when they had given their promise, he said, "God, over what we say, is Witness."
67. And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] God at all. The decision is only for God; upon Him I have relied, and upon Him let those who would rely [indeed] rely."
68. And when they entered from where their father had ordered them, it did not avail them against God at all except [it was] a need [i.e., concern] within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.
69. And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

<sup>552</sup> Due to the change in his appearance over the years.

<sup>553</sup> i.e., Benjamin, who had been kept at home by his father Jacob.

<sup>554</sup> The goods which they had brought to trade for food supplies.

<sup>555</sup> For them. Or one obtained by us with ease.

70. So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."
71. They said while approaching them, "What is it you are missing?"
72. They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."
73. They said, "By God, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."
74. They [the accusers] said, "Then what would be its recompense<sup>556</sup> if you should be liars?"
75. [The brothers] said, "Its recompense is that he in whose bag it is found - he [himself] will be its recompense.<sup>557</sup> Thus do we recompense the wrongdoers."
76. So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king except that God willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.<sup>558</sup>
77. They said, "If he steals - a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them.<sup>559</sup> He said, "You are worse in position, and God is most knowing of what you describe."
78. They said, "O 'Azeez,<sup>560</sup> indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."
79. He said, "[I seek] the refuge of God [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."
80. So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by God and [that] before you failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or God decides for me,<sup>561</sup> and He is the best of judges.
81. Return to your father and say, 'O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen.'<sup>562</sup>
82. And ask the city in which we were and the caravan in which we came - and indeed, we are truthful,' "
83. [Jacob] said, "Rather, your souls have enticed you to something, so patience is

<sup>556</sup> The punishment for theft.

<sup>557</sup> According to their law, a convicted thief was made a slave of the one from whom he had stolen.

<sup>558</sup> Ending with the ultimate knowledge of God.

<sup>559</sup> He did not answer that he himself had been stolen by them from his father.

<sup>560</sup> Addressing Joseph, who now held the title of "al-'Azeez."

<sup>561</sup> i.e., in my favour by bringing about the release of Benjamin.

<sup>562</sup> i.e., We could not have known when we gave you the oath that he would steal and be apprehended.



- most fitting. Perhaps God will bring them to me all together. Indeed, it is He who is the Knowing, the Wise.”
84. And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white<sup>563</sup> from grief, for he was [of that] a suppressor.<sup>564</sup>
85. They said, “By God, you will not cease remembering Joseph until you become fatally ill or become of those who perish.”
86. He said, “I only complain of my suffering and my grief to God, and I know from God that which you do not know.
87. O my sons, go and find out about Joseph and his brother and despair not of relief from God. Indeed, no one despairs of relief from God except the disbelieving people.”
88. So when they entered upon him [i.e., Joseph], they said, “O ‘Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, God rewards the charitable.”
89. He said, “Do you know what you did with Joseph and his brother when you were ignorant?”
90. They said, “Are you indeed Joseph?” He said, “I am Joseph, and this is my brother. God has certainly favored us. Indeed, he who fears God and is patient, then indeed, God does not allow
- to be lost the reward of those who do good.”
91. They said, “By God, certainly has God preferred you over us, and indeed, we have been sinners.”
92. He said, “No blame will there be upon you today. God will forgive you; and He is the most merciful of the merciful.
93. Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together.”
94. And when the caravan departed [from Egypt], their father said,<sup>565</sup> “Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind.”
95. They said, “By God, indeed you are in your [same] old error.”
96. And when the bearer of good tidings<sup>566</sup> arrived, he cast it over his face, and he returned [once again] seeing. He said, “Did I not tell you that I know from God that which you do not know?”
97. They said, “O our father, ask for us forgiveness of our sins; indeed, we have been sinners.”
98. He said, “I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful.”
99. And when they entered upon Joseph, he took his parents to himself [i.e., embraced them] and said, “Enter Egypt, God willing, safe [and secure].”

<sup>563</sup> i.e., he lost his sight.

<sup>564</sup> He did not express the extent of his grief or his anger at what he suspected his sons had done but was patient, depending only upon God for help.

<sup>565</sup> To those present with him, either some of his sons or other relatives.

<sup>566</sup> He who carried Joseph’s shirt from among the brothers.

100. And he raised his parents upon the throne, and they bowed to him in prostration.<sup>567</sup> And he said, “O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.
101. My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.”
102. That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them when they put together their plan while they conspired.
103. And most of the people, although you strive [for it], are not believers.
104. And you do not ask of them for it any payment. It is not except a reminder to the worlds.
105. And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.
106. And most of them believe not in God except while they associate others with Him.
107. Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of God or that the Hour will not come upon them suddenly while they do not perceive?
108. Say, “This is my way; I invite to God with insight, I and those who follow me. And exalted is God; and I am not of those who associate others with Him.”
109. And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they<sup>568</sup> not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear God; then will you not reason?
110. [They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.
111. There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur’ān] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

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<sup>567</sup> That of greeting and respect, which was lawful until the time of Prophet Muhammad. Prostration to any person or object other than God was then prohibited conclusively.

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<sup>568</sup> Those who deny Prophet Muhammad.