

The Story of Joseph

Chapter 12 Of The Sacred Qur'an

Explained in the English language

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Welcome to the wonderful story of Joseph. This is from the very best of all stories, it is a story of trials and tribulations, immense wisdom is found within its pages, it deals with issues that are perhaps more relevant today than ever before, from bullying and oppression, to false imprisonment and bereavement. In this chapter, there is undoubtedly a lesson for us all...

Key concepts and definitions:

Allah: The name 'Allah' is simply the Arabic name for The One True God of all nations and indeed, all creation, entirely. It is the name used for God Almighty by Jewish and Christian Arabs. Islam teaches that Allah is not like mankind or anything of creation. There is no comparison or likeness unto Him. There is no plural for the name Allah, nothing is like Him in truth. The names Alah, Elah and Eloah are found in The Torah and The New Testament. (**'Alah': See The Original Scofield Bible page 3 footnote 1, 'Eloah': Deuteronomy 32:15 in Hebrew**). The name Allah is also found in the Aramaic form in the Aramaic Gospel as **Alaha (In the sixth Beatitude Matthew 5:8, "Blessed are the pure in heart for they shall see Alaha" New Testament/Peshitta**. Also refer to the Bibliotheca Sacra Journal, volume 161, issue 641, 2004). The name Allah is also found in the Arabic version of the Bible, and The English Gideon's Bible. Allah is The Most Kind, The Provider, Creator and Sustainer, He is The Almighty, The All-Aware, The Most Merciful... Islam states unequivocally, that He alone should be worshipped.

Islam: Islam means peace through sincere worship and devotion of The Almighty alone. The belief and worship of The One True God alone - is the core component of Islam, without it, one's belief is void.

Muslim: Someone who devotes their worship to The Almighty alone according to His commands and prohibitions. A Muslim is someone who submits to The Creator, The Most Loving, The Most Merciful.

For any questions regarding this translation, or in general please email:

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A brief word on terror:

Islam unequivocally condemns terrorism: God Almighty has informed us:

"Whoever slays a soul, unless it is (with legal cause) in retaliation or for terror in the land, it is as though he slew all of mankind, and whoever saves a life, it is as though he saved all of mankind" The Qur'an -5:32

The Prophet spoke directly about such terrorists by calling them "Dogs of the hellfire" (Ibn Majah) To read more on what Islam says about terrorism please visit: stopterror.co.uk

In the Name of God, The Most Gracious The Most Compassionate

(The only true God, His name in the Semitic language of Arabic is; Allah.) ^{1:} **الر**
Those are the signs of the clear book.

(Meaning the chapters that start with the letters Alif lam Ra. Also, meaning the Qur'an generally, here the emphasis and implication is that those chapters that start with Alif lam Ra are exceptionally so.) ^{2:} We have indeed sent down an Arabic

Qur'an, so that you may acquire wisdom... *(Qur'an Means: that which is recited/read. A collection/reading study/explanation etc. Regarding non-Arabic speakers, the implication is that they may seek knowledge of another language, leaving bigotry and nationalism behind.)* ^{3:} We relate to you the best of accounts in that which We have revealed to you, this Qur'an,

although before this you were of the unaware. *(One of these true stories is:)* ^{4:} When Joseph said to his father: "I saw eleven stars, the sun and the moon, *in a dream, and* I saw them prostrating to me". ^{5:} His father, Jacob replied: "My son do not relate your dream to your brothers, for they will plot against you. Indeed, Satan is a clear enemy to the human race". ^{6:} And hence *(by hiding your blessings)*, like this, your Lord will choose you, and He will teach you the interpretation of divine reports *(literally events, here meaning dreams)* and complete His favour upon you, and the family of Jacob, in the same manner, that He completed His favour upon your fathers, Abraham and Isaac. Indeed, your Lord is One Knowing and Wise. *(We learn a great lesson, that if one wants to be blessed with understanding and insight, they need to learn to hide their blessings first, the suggestion being that the jealousy and envy that results from this blessing being known by the envious would likely ruin it.)*

^{7:} Certainly, there are signs in the story of Joseph and his brothers, for those who enquire. *(Who ask i.e. the inquisitive. The lesson starts:)* ^{8:} When they said: "The reality is that Joseph and his brother, are more beloved to our father than we are, and that is whilst we are a whole group. Indeed, our father is clearly in a state of delusion."

^{9:} "Kill Joseph, or cast him out to a place far away, thereby freeing the affection of your father for yourselves, and thereafter you can become a righteous people." ^{10:} One of them spoke up and replied: "Do not kill Joseph, but rather throw him into the bottom of a well, he will be taken by one

of the caravans, (that is) if you are to do something". 11: So, then they *went to their father and* said: "O our father, why do you not trust us with Joseph? Whilst we truly and sincerely have his best interests at heart. 12: Send him to play with us tomorrow, so we can enjoy ourselves, indeed, we will protect him!" 13: He responded: "Indeed it grieves me, that you should take him with you, I fear that a wolf would eat him whilst you are heedless of him." 14: They replied: "If a wolf were to eat him when we are an entire group, then we would be absolute losers!" 15: So, when they set off with him, and agreed in unison, to dispose of him in the abyss of the well, *at that moment* We revealed to him: "You will surely inform them about this affair of theirs, whilst they do not *even perceive it to be you.*" 16: Then that evening, they came to their father, weeping, 17: they said: "O our father, we left Joseph with our possessions and went racing, and you will not believe us, even though we are truthful, but a wolf ate him!" 18: Then, they brought his shirt after deceptively staining the shirt with animal blood, thus their father said: "Rather your souls have enticed you to do something, therefore a gracious restraint is befitting (to be beautifully perseverant, and show restraint in a merciful and dignified manner is fitting), and indeed, Allah, is the one sought in help from that which you describe." (*Clement and dignified, gracious restraint is appropriate, desirable, handsome, elegant, favourable, honourable, fitting, most suited and ideal as a resort in such an affair. To act with decorum is gracious, beloved by God and merciful to Jacobs sons in such a case. Due to the dream that his son had described to him, he was certain this was a lie, it is also said that beautiful patience means to not to complain to creatures of the plights one faces.*) We return to the well Joseph was thrown into: 19: And so then, a caravan arrived, so they sent the one designated to get water, so he let down his bucket, and thereupon exclaimed: "Good news, there is a boy!" And so, then they hid him as if he were merchandise. And indeed, Allah is All-knowing of what they did. 20: And so then, they sold him for a few coins, a measly price. Indeed, they regarding him, were those who held him in little esteem.

21: Then the Egyptian who bought him, said to his wife: "Make his lodging (place to stay) comfortable, as perhaps he will be of benefit to us, or so that we may adopt him as a son." And in this manner, We established Joseph in the land, so that We could teach him the interpretation of divine reports (*the dreams and events that had and would transpire*), and indeed, Allah is presiding over His affair, but most of mankind do not know. (*They are not aware that Allah is outright supreme, without even the slightest loss, that He is eminent, continuously.*

When people turn away from God Almighty it does not harm Him at all, rather He is not in need of anyone, or anything!) 22: And so, when he reached firm maturity, We gave him knowledge and wisdom, and in this manner, We reward those who do good. (*For those who want to obtain knowledge and sound judgement, the means are described here, do good to mankind and to your Lord, and He shall bestow these gifts upon you.*)

23: Then, whilst he was in her house, she sought to seduce his soul, and so she closed the doors and said: "Come here you!" (Meaning take me, have me.) He replied: "Allah is my refuge! Indeed, He is My Lord, who has given me a good place to stay. Verily, the wrongdoers will never succeed!" (In truth) 24: And certainly, she anxiously lusted after him, and he would have lusted after her, if he had not seen the proof of his Lord. In this manner We averted him from evil and wretchedness, he was truly, one of Our sincere servants.

(*Sincerity is linked to Allah's protection, thereby if we want to obtain the protection of The Almighty, we must strive to be sincere at all times.*) 25: They then raced to the door, (*He ran to escape whilst she ran to trap him, as he reached the door*) so then she ripped his shirt from the back, and suddenly they both found her husband at the door. She exclaimed: "What is the recompense for someone who intended a wretched deed towards your family? Except that he is imprisoned, or given a painful punishment". 26: Joseph said: "She is the one who sought to seduce me away from myself!" So, then a witness testified from her family: "If his shirt is torn from the front, then she has spoken the truth and hence he is from the liars. 27: However, if his shirt is ripped from the back, then she is of the liars, and he is of

the truthful". ²⁸: So, when her husband saw that Joseph's shirt was ripped from the back, he said: "Indeed this is from the scheming of women, their scheming is truly, something severe!" ²⁹: Joseph turn away from this. And you, woman! Ask for forgiveness for your sin... Indeed, you are from the severely mistaken!" ³⁰: And so, the women of the city said: "The wife of the king has sought to seduce her slave boy away from his soul, he has impassioned her with (an ardent) love, indeed, we see her to be clearly lost." (Led by her desire astray.) ³¹: Then, when she heard of their malicious scheming, she sent an invitation to them, and prepared a banquet for them. (They accepted her invitation and attended:) Thereupon, she gave each one of them a knife, (she asked them all to cut at the same time, from the same place) and so then she said to him: "come out before them"; then when they saw him, they were overwhelmed with passionate desire of him, and so (amazingly) they cut their hands in shock: (Due to how handsome He was they did not look at what they were doing, she planned this, after asking each one to hold the knife and start cutting together she then asked him to come out at that moment.) "Allah is The Owner of all Glory! This is not a man; rather this is a noble angel!" ³²: She proclaimed: "That is the one, you blamed me about, and I certainly sought to entice him from his soul, and thereupon he held fast, and now if he does not do what I order him, he will be imprisoned and will certainly be of those debased". (The subdued) ³³. He said: "My Lord, prison is more beloved to me than that which they invite me to, and unless you turn me away from their plot, I will be inclined to them, and thus become of the ignorant." (He would have become ignorant after being a person endowed with knowledge, insight and wisdom, as sin strips away one's knowledge of God Almighty, it erodes sacred and noble knowledge, but sincere repentance reinstates the station of the knowing, by the grace of God. The women all were trying to seduce him and thus there was a mighty plot against his pure chastity.) ³⁴: So, his Lord responded to him, thereby turning their plot away from him. Indeed, He is the All-Hearing, The All-Knowing. ³⁵: Thereupon, it came to them, even after seeing the signs regarding that which had transpired, that they (the authorities) should *still* imprison him. (He prayed for prison rather than what they were asking of him, so Allah The Most Wise, answered the call and thus protected Joseph by imprisoning him, whilst it was utterly unjust for the

authorities to do so, especially after the previous incident whereby the king blamed the wife.) 36: Thus, two young men were put into the prison with him, one of them said: "I see myself in a recurring dream pressing wine." The other said: "I see myself with bread on top of my head, and birds eating from it, inform us of their interpretations. Indeed, we see you as being of the righteous." (*Virtuous. A doer of good, from the people of excellence, one magnanimous, benevolent etc.*) 37: He responded: "The food you are given will not come to you, except that I will explain the interpretations *of the dreams* to both of you before it arrives. This is from that which my Lord has taught me. Indeed, I have abandoned the way of people who do not believe in Allah, moreover, they are rejectors of the hereafter. 38: Rather, I follow the way of my forefathers, Abraham, Isaac and Jacob, and never was it for us to ascribe with Allah a rival in any matter *whatsoever*. That is from the bounty of Allah upon us, and upon mankind, but most of mankind are ungrateful. 39: O my fellow inmates, are a set of competing lords better, or Allah The One, The Dominant? (*False gods/idols/wealth, men, women etc.*) 40: You do not worship besides Him but a set of names, which you and your forefathers have named *yourselves*, Allah has not sent down any mandate for this. Legislation belongs to no one but Him, He has commanded you; not to worship anyone but Him, alone! That is the upright way of life (*the true faith and religion*), but most of mankind do not know." (*The way of truth, and or the consequences of rejecting it.*) Prophet Joseph then received the meaning of the dreams from God Almighty: 41: "O my fellow inmates, as for one of you he will serve wine to his master. And as for the latter, then he will be crucified, and the birds will eat bread from his *very* head, the matter about which you both enquire has been decreed as thus." 42: And so He said to the one who he was sure would be saved: "Inform your master of me." (*Tell him of my case.*) So then, Satan made him forget to mention Joseph to his master, so he remained in prison for several years. 43: Then *subsequently* the king declared: "Indeed, I have seen seven fat cows being eaten by seven

lean cows, seven ears of corn and the latter, a set of dry ones. O chiefs explain my dream to me if you are interpreters of dreams.”⁴⁴: They responded: “These are confusing dreams, and we are not learned in the interpretation of dreams.”⁴⁵: After a lengthy period, the one who was saved, remembered and said: “I will inform you of its interpretation, so, therefore, commission me *for the task*”.⁴⁶: “Joseph, O truthful one, explain to us the meaning of the seven fat cows being eaten by seven lean cows, and the seven ears of green corn and another set of dry corn, *inform me*, for then I can return to the people, so that they can be informed!” (*And know its meaning, and of your case.*)⁴⁷: He replied: “You will sow for seven years in the manner you are accustomed to, so that which you reap, leave it in its ears, (*intact in its natural state*) except a little from that which you eat.⁴⁸: Then after that, there will be seven difficult years, which will consume that which you sent forth, except a little of what you have stored.⁴⁹: Then after that will come a year, within which the people will be given abundant rain, and so they will hence press *olives and grapes* within her.” (*Her: It, the year, literally: her*)⁵⁰: And so, the king said: “Bring him to me!” But when the messenger came to him, He responded: “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 plot.”⁵¹: The king said: (*to the women*) “What is your account about when you tried to seduce Joseph from himself?” They responded: “God forbid, no evil do we know of him.” The wife stated: “Now the truth is laid bare, it is I who sort to seduce him from his soul, and so he is indeed of the truthful.”⁵²: (*Prophet Joseph asked to clear his name before leaving prison:*) “I did this so that the king may know that I did not betray him in secret, and *so that the people would know*; that Allah does not inspire the plan of the treacherous,⁵³: and indeed, I do not absolve myself, for the soul certainly calls one to evil, unless My Lord shows clemency (*mercy*). Indeed, my Lord is Oft-Forgiving, Most

Compassionate”.⁵⁴ So, the king said: “Bring him to me! I will appoint him for myself exclusively!” And so, when he spoke to him, he said: “Indeed, you are now firmly established and trusted with us, *in our court.*” (Ennobled with authority, established in good repute, one we feel safe with, trustworthy, faithful.)⁵⁵ Joseph said (in response): “Appoint me over the storehouses of the land... Indeed, I am a wise guardian.” (Literally: knowing. This is stated without arrogance as it is the statement of a prophet, it also is to prevent such responsibility from falling into the hands of the irresponsible.)

⁵⁶: And in this manner, We established Joseph in the land to settle upon her (the earth), wheresoever he willed, We pour forth Our Mercy to whomsoever We wish.

And We will not let the reward of the righteous go to waste.

⁵⁷: And the reward of the hereafter is greater, for those who truly believed, and they are those who were heedful. (*Of the Most High The Most Exalted. Those who faithfully believe are wise in preferring the hereafter to the temporary fleeting worldly existence, for our death is more certain than our living, choosing the eternal over the temporary world and its entrapments and luxuries, they are those who take the right path when the choice is needed to be made.*)⁵⁸: And so

then, the brothers of Joseph came and entered his court, thence he recognised them, but they did not recognise him. (As he had made the minister responsible over the stores of food, Jacobs children were sent from Canaan to purchase the discounted food.)⁵⁹: So, after he had given them their supplies, he said to them: “Bring me a brother of yours from your father. Do you not see that I give full

measure and that I am the best of hosts? (*After conversing about their background and their family: This was a time of scarcity so, holding back the supplies under the guise of showing that he needs them to prove their story, they, being a large group, could, in theory, have been lying about being brothers in order to exploit the market, and lie about being a family in order to get a greater share, this was a very difficult time due to the prophesized drought. Thus, at this time the supplies were rationed. The fact that the stores were under guard meant that the sensitivity was something apparent, thus, Joseph used this as the excuse to ask them to bring their brother.*)⁶⁰: But if you do not bring him to me, then no measure will be given to you from what is with me, and you will not be of those brought near to me”. (In my court, no favour i.e. discounts etc. will be extended to you.)

61: They responded: "We will persuade his father to let him come, and we will *certainly succeed* in doing so."

62: So then, Joseph said to his servants: "Put their merchandise back in their saddlebags; so that when they go back to their people and discover it, they will come back."

63: So, when they returned to their father, they said: "O our father the ration has been denied to us, so send our brother with us, so that we will get the ration! (to verify our story) And we will most definitely look after him." (*Literally: be his guardians.*)

64: He (Jacob) replied: "Should I trust you with him in the same manner as I entrusted you with his brother before? Rather, Allah is a better Guardian, and He is The Most Merciful, of all those who show mercy." (*The Arabic language does not use the superlative form, so here better means both best and better.*)

65: So when they opened their luggage, they found their merchandise had been given back to them. They said: "O our father, what more could we desire, our goods have been returned to us, and so we will get the supply for our family, and we will protect our brother, whilst also getting a whole camel load's extra in goods, that is an easy gain of a whole measure!" (Easy to get and easy for the King to give, due to Joseph's position and generosity.)

66: He replied: "I will not send him with you, until you give me a promise, by Allah; that you will surely bring him to me, (*no matter what*) except in the case that you are surrounded, and overpowered." Then when they had given him the promise, he proclaimed: "God is entrusted with what we say." (*He is the best of all custodians, guardians and witnesses over what we say, and the one we trust and rely upon. He is the director of all affairs.*)

67: Then he said: "O my sons, do not enter from one gate, but enter from different gates (not as a large group), and I cannot avail you against Allah in a single thing, the decision is for no one but Allah. Upon Him, I place my trust, and all those who rely upon any given thing should place their trust in Him *alone*, in this very manner." (He is The One all people should trust, rely upon and turn to. He is the only one that a person should take as a true dispenser of affairs.)

68: And when they entered from where their father had ordered them, it did not suffice them against Allah in a single thing, but it was a need of Jacobs soul that he satisfied. And indeed, he was a possessor of exemplary knowledge, due to that which We had taught him, however, most of mankind do not know. (*He split his sons apart, due to wanting to protect them from the punishment of Allah, for when the guilty are gathered together they are often punished, it is also said that he wanted to protect them from the evil eye, such a large group of brothers, he feared, would easily be affected, and perhaps he suspected the fate of His now two missing sons to be as a result of such evil, and ultimately; Allah, God Almighty knows best.*)

69: So, when they came to Joseph, he took his brother to his side, and said to him: "The truth is, I am your brother, so do not grieve over what they used to do."

70: So when he had equipped them with their supplies, he put a drinking cup into his brother's saddlebag, then an announcer called out: "O You of the caravan! Indeed, you are thieves!".

71: They said whilst turning towards them: "What is it that you have lost?"

72: They replied: "We are missing the *special* cup of the king, and the one who brings it *will be rewarded* with a whole camel's load of goods, and I am the one responsible regarding it."

73: They said: "By Allah, you know for certain, that we did not come for the purpose of sedition in the land, and we are not thieves!"

74: They, *Joseph's men* responded: "Then what will the recompense be if you are liars?"

75: They said in reply: "Its recompense is that the one who is found with it in his saddlebag, then he himself, will be the recompense for it, in this manner, we repay the wrongdoers".

76: So, he started with their baggage, with the bag one before his brother Benjamin's. He then brought it out from his brother's bag. In this manner, We planned for Joseph. He could not take his brother by the law of the king, except as Allah had willed. We raise in degree whomsoever We wish, and over every possessor of any given knowledge, is One more Knowing. (Ending ultimately with The All-Knowing, The All-Aware.)

77: They proclaimed: "If he has stolen then certainly a brother of his stole before." (Joseph as Benjamin was born by the same mother as Joseph.) *But Joseph concealed the reality (and his anger) within himself, and did not reveal himself to them.* He responded: "The position you are in is worse (*regarding this affair*), and Allah knows all of what you assert." 78: They said: "O Your Eminence, indeed, he has an extremely elderly father, so take one of us in his place, verily, we see you to be from the righteous." (*The people of excellence.*) 79: He said in response: "Allah is my refuge, (God forbid), that we take except the one with whom we found with our possession, indeed, we would in such a case, be downright oppressors!" 80: So, once they had given up hope of taking him with them, they secluded themselves in private conversation, the eldest of them said: "Do you not remember; that your father has taken a promise from you, *which you swore* by Allah! And before that, you failed regarding Joseph. So never will I leave the land until my father orders me, or Allah decrees something for me, and He is the best of Judges." (Remember literally: know implied in an imperative, jussive sense. The best of those who pass any form of decree.) 81: "Return to your father, and say: O our father, your son has stolen, and we do not testify except for what we know, we are not those who know the unseen! (Literally: custodians. Those who keep, perceive and hold knowledge, and none but God Almighty truly knows the unseen, in its full truth.) 82: And ask the people of the town we visited, and the caravan which we returned with, for indeed, we are certainly of the truthful!" 83: When they had done so: Jacob responded: "No, rather your souls have enticed you to do something, therefore a gracious restraint is befitting. It may be that Allah will bring all of them back to me, indeed, He is The All-Knowing, The Most Wise." 84: And so, he turned away from them and said: "O my grief over Joseph!". And then, at that moment, his eyes turned white, blinded by his grief, for he was someone who suppressed his sadness. (*His grief and His complaints in such grievous matters.*) 85: They said: "By Allah, you will not stop remembering Joseph until you are consumed

by illness, or *even worse*, die!” 86: He replied: “Indeed, I complain of my severe grief to Allah alone, and I know from Allah that which you do not know. 87: O my son, go and enquire about Joseph and his brother, and do not despair of relief from Allah (*His mercy, solace*), indeed, no one despairs of relief from Allah, except the people who reject faith.”

88: So when they came to his residence, they said: “O your eminence, adversity has afflicted us, and our family; due to this, we have come with cheap merchandise, so be generous to us, and fulfil the measure, indeed, Allah rewards the people who give charity”. (*The generous.*) 89: He replied: “Do you know what you did with Joseph and his brother, whilst you were of the ignorant?” 90: They said: “Is that you..., no... you are Joseph?” He replied: “Yes, indeed, I am Joseph, and this is my brother, Allah has certainly honoured us. Indeed, for he who is heedful, and steadfast upon obedience, then undoubtedly, Allah does not let the reward of those who do good, go to waste.” 91: They said: “We swear to God, that for certain, He has preferred you over us, and indeed, we have been of those in grave error.” 92: “No reproach will there be for you on this day, for you is the forgiveness of Allah, indeed, of all those who show mercy, He is The Most Merciful. 93: Go with this shirt of mine, and cast it over the face of my father. His vision will then return to him, and bring your family to me, all of them.” (*Together*) 94: And as the caravan set forth (*from Egypt back to their father*) Jacob said:

“Indeed, I perceive Joseph’s scent, *Lo*, if only you did not think me of the weak-minded.” 95: They said: “You are rather, in your old delusion.” 96: So then, the bearer of good news came, and cast the shirt over his face, thus his vision returned to him, and He said: “Did I not inform you; that I know from Allah, that which you do not know?” (*It is said that this is the very same son who came to his father with the fake blood on the shirt.*) 97: They said (*in response*): “O our father, ask for our forgiveness, indeed, we have been of the severely mistaken.” (*The sinful*) 98: He replied: “I shall ask My Lord for your forgiveness. Indeed, He is The Constantly Forgiving,

The Most Compassionate.”⁹⁹: So, when they came to Joseph (entering his residence), he took his parents aside, privately hosting them, he then declared: “Enter Egypt with safety as protected people, by the will of Allah.”¹⁰⁰: And so then, he raised his parents onto a throne, and then *at that point*, they fell down and prostrated to him. (Out of respect, not worship, upon this:) He said: “O my father, this is the explanation of my dream from the past, which my Lord has certainly made true, And indeed He was exceptionally kind to me when He took me out of the prison, and He brought you from the Bedouin life to me, after Satan (Shaytan) had sowed discord between me and my brothers. Indeed, my Lord is Most Kind and Subtle, and He is indeed The All-Knowing, The Most Wise.” (Allah is The Most Kind, The Most Benevolent.)¹⁰¹: Joseph prayed: “My Lord, you have certainly given me sovereignty, and taught me the interpretation of events. O The Creator of the Heavens and the Earth, You are my cherished protector in this world, and in the hereafter, grant me *the favour* to die as one submissive to You (*Literally a Muslim, this is the meaning of the word*) and gather me with the righteous.” (The word Al-Fatir here translated as the creator also has the meaning of the one who created from nothing, the one who split the heavens and earth apart.) Allah then says to the prophet in a comforting manner:¹⁰²: That is from the news from the unseen, which We reveal to you, and you were not amongst them when they conspired and hatched their plot together.¹⁰³: And most of the people, Lo, even though you ardently desire, and strive for it, do not believe. (*Specifically, the idol worshippers of Makkah in the Makkan period of prophethood.*)¹⁰⁴: You do not ask them for any payment (or reward) for it, it is not except a lesson for the worlds. (*Also meaning: commemoration, reminder and testament.*)¹⁰⁵: And how many signs from what is in the heavens and upon the earth, do they pass by? Whilst they are *arrogantly* turning away from them.¹⁰⁶: Indeed, most of them do not have true faith in Allah, except whilst they make rivals (*false gods*) besides Him.

¹⁰⁷: Or do they feel secure that an overwhelming calamity from the punishment of Allah will not come to them? Or that the hour will not come to them suddenly (confounding them) whilst they are unaware? ¹⁰⁸: Directed to The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Declare: "This is my way, I call people to Allah upon insight, I, and whosoever follows me. Glory to Allah! (*exalted is He above all imperfections*) And I am not of those who make rivals besides The Almighty!" (I do not take or make anyone as a rival, equal or cohort of God Almighty, not idols, wealth or people.) ¹⁰⁹: And Indeed, We did not send anyone before you (as a prophet etc.), except that they were men (i.e. human). We revealed Our revelation to them, whilst they were from the people of their *own* towns. So, have they not travelled in the lands, and hence seen the end of those who preceded them? (*In rejection and disbelief.*) And certainly, the home of the hereafter is better for those who are heedful. Is it then, still the case, that you will not use your intelligence? ¹¹⁰: We sent them in their mission, until the point that the messengers gave up hope, and thought that they had definitely been denied, then Our help came to them, and thus We saved those who We wished, and Our punishment cannot be repelled from a *truly* criminal people. (*Having violated the sacred law, by the rejection of God Almighty.*)

¹¹¹: There is for certain, within their stories, a lesson for people of understanding and reflection. This is not an invented narration, but rather, it is a verification of that which in their hands. (*The people of the book namely the Christians and Jewish peoples*) Moreover, it is an exposition of every single matter, and it is a guidance and mercy for people of true faith. (A criterion and protector over the previous revelations, such as the Torah and gospel, clarifying where corruption and adulteration of the Abrahamic message has taken place. It classifies and categorises every single matter, into whether something is worldly or not important or not, a criterion explaining what is of utmost importance for mankind. And it is a mercy for people who believe faithfully and fulfil the trust placed upon them.)

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