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# Yūsuf (عليه السلام)

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السلام

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*Say: 'This is my way; I invite  
unto Allah with sure knowledge,  
I and whosoever follows me.  
Glorified and Exalted is Allah!  
And I will never be of the  
polytheists.'*

[Sūrat Yūsuf, 'Āyah 108]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله، والصلاة والسلام على رسول الله، وعلى آله الطيبين الطاهرين، وصحابته المخلصين المجاهدين

*In the name of Allāh the Most Gratuitous Most Merciful.  
Praise is to Allāh, Peace and blessings be upon the Messenger of Allāh.*

## Introduction: The Importance of the Shari’ah

صلى الله عليه وسلم

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

“This day have I perfected your Deen (way of life, religion) for you.”<sup>1</sup>

صلى الله عليه وسلم

صلى الله عليه وسلم

صلى الله عليه وسلم

صلى الله عليه وسلم

*“Are you uncertain about it Ibn Al-Khaṭṭāb? By the One in whose hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they*

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<sup>1</sup> Sūrat Al-Ma’idah: 3

*might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in whose hand is my soul! If Mūsa (Alayhi Sallām) were living, he would have no choice but to follow me”<sup>2</sup>*

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# The Argument(s) Presented Concerning Yūsuf

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وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ

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<sup>4</sup> Sophism. Sophistry refers to the itinerant and professional teaching of the art of rhetoric, hence the word ‘sophism,’ which is used to describe a spurious but very deceptive argument, or form of argumentation.

<sup>5</sup> Another modern addition to this argument is that Muslims are compelled to participate within the prevalent non-Islamic structures lest we do not ‘have a voice.’

**“Do not mix up truth with falsehood...”<sup>6</sup>**

*A thing is mixed up when it is mixed with something similar to it. Then it is not clear. Qatāda said that the meaning of the phrase is: “do not mix up Judaism and Christianity with Islām”. The word used for falsehood is ‘Bātil’ which means when something becomes unsound and worthless. It can also mean ‘in vain.’ The False (Al-Bātil) is one of the names of Shayṭān. A hero is also called Batil using the same root, because he makes the courage of his opponent ‘in vain.’*

*Interpreters disagree about what is meant by ‘truth with falsehood.’ Ibn ‘Abbās and others said that it means do not mix what you have of the truth in the Book with falsehood by alteration and substitution. The Jews said, ‘Muhammad, may Allāh bless him and grant him peace, was sent, but not to us’. So their affirmation of his mission was the truth but their denial that he was sent to them was falsehood. Ibn Zayd said that what was meant by the truth was the Torah, and the falsehood was the changes they made to it. Ibn ‘Abbās’ statement is the most correct because it is general and so includes all the other statements.<sup>7</sup>*

And Allāh ta ‘ala says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٦٠﴾

**“And whoever seeks a religion other than *Islām*, it will not be accepted from him and he will be one of the losers in the world to come”.<sup>8</sup>**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

**Oh you who believe! Obey Allāh and obey the Messenger and those in authority amongst you. (And) if you differ in anything amongst yourselves, refer it to Allāh**

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<sup>6</sup> Sūrat Baqarah: 42

<sup>7</sup> Tafseer al-Qurtubi, Vol. 1, pp. 233 / 234 [English Translation, Dar al-Taqwa, 2003]

<sup>8</sup> Sūrat al-Imrān: 85

**and His Messenger, if you believe in *Allāh* and the Last Day. That is better and more suitable for final determination.”<sup>9</sup>**

*Mujāhid and several others among the Salaf said that the ‘Āyah means, ‘(Refer) to the Book of Allāh and the Sunnah of His Messenger ﷺ.’ This is a command from Allāh that whatever areas the people dispute about, whether major or minor areas of the Deen, they are required to refer to the Qur’ān and Sunnah for judgment concerning these disputes. Therefore, whatever the Book and Sunnah decide and testify to the truth of, then it is the plain truth. What is beyond truth, save falsehood?10*

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<sup>9</sup> *Sūrat an-Nis’ā*: 59

<sup>10</sup> *Tafseer Ibn Kathūr*, Vol. 2, p. 498

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

It is He who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others are not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking *al-Fitnah* and seeking its *Ta'weel*, but none knows its *Ta'weel* except *Allāh*. And those who are firmly grounded in knowledge say: 'We believe in it; all of it is from our Lord.' And none receive admonition except men of understanding".<sup>11</sup>

<sup>11</sup> *Sūrat Al-Imrān*: 7

<sup>12</sup> *Tafseer Ibn Kathīr*, Vol. 2, pp. 111 - 118. For greater clarity and further discussion regarding this verse, its implications and application, kindly refer to other classical scholars of repute such as the works of *Tafseer* by *Imām Ibn Jarīr at-Tabarī*.



## The Prophet hood of Yūsuf عليه السلام

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إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧٧﴾  
وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكَ  
مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٧٨﴾

“Verily I have abandoned the religion of a people that didn’t believe in Allah and that (even) deny the Hereafter. And I follow the ways of my father’s – Ibra’heem, Ishāq, and Yaqūb; and never could we attribute any partners whatsoever to Allāh: that (comes) of the grace of Allāh to us and to mankind: yet most men are not grateful”.<sup>13</sup>

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يَنْصَحِي السِّجْنَءَ رَبَّابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٧٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ  
إِلَّا أَسمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ ۖ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا  
تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٨٠﴾

“Oh my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allāh, Supreme and Irresistible. If not Him, you worship nothing but names which you have named, - you and your fathers, - for which Allāh has sent down no authority: Ruling (Legislating, Governing, Judging, Commanding etc.) is for none but Allāh: He has commanded that you worship none but Him: that is the right Deen but most men know not”.<sup>14</sup>

<sup>13</sup> Sūrat Yūsuf: 37 / 38

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وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And We have indeed sent to every nation a messenger (saying to his people): ‘Worship *Allāh* alone and avoid the *Ṭāghūt* (false deities).”<sup>17</sup>

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<sup>17</sup> *Sūrat An-Nahl*: 36

## Yūsuf's عليه السلام Work and Relationship with the King of Egypt

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قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ

**“Yūsuf said: "Set me over the store-houses of the land...”<sup>18</sup>**

*And this is a request of Yūsuf to the King to have authority over the food so that the survival of the famine will be controlled. So the King approved of that as I have been informed. Narrated Ibn Wahhab who said Ibn Zayd said:*

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ

**“Yūsuf said: "Set me over the store-houses of the land...”**

*The Pharaoh gave him (Yūsuf) other stores besides that. And authorized him all authority and gave him the judicial power so that his ruling power is executed. Narrated Ibn Humaid who said Ibra'heem Al-Mukhtār said: “Only the stores of food were given to Yūsuf.”*

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<sup>18</sup> Sūrat Yūsuf: 55

One needs knowledge for accountancy and guardianship for trust worthiness. So this shows that Yūsuf عليه السلام didn't want to be put in charge for power but he knew that as he was receiving revelation he would be the most qualified.

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

“Thus did We establish Yūsuf (Joseph) in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good”.<sup>19</sup>

Some narrators gave an explanation where Allāh ta ‘ala informs us of the words of Yūsuf عليه السلام:

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

“Yūsuf said: ‘Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)’”.<sup>20</sup>

They (the narrators) said the King said “Indeed I do’ and so Yūsuf was allocated the job of ‘Al-Azīz Utfir<sup>21</sup>”.

As-Suddi narrated regarding the statement of Allāh ta ‘ala:

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ

“Thus did We establish Yūsuf in the land, to take possession therein as, when, or where he pleased...”.<sup>22</sup>

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<sup>19</sup> Sūrat Yūsuf: 56

<sup>20</sup> Sūrat Yūsuf: 55

<sup>21</sup> This is the name the narrators used, but Allāh knows best.

*The King appointed him as the commander of all Egypt so he was the one in charge of buying and selling (commerce) and controlling all affairs. He (Yūsuf) had such a great authority that if it wasn't for his honesty, he could have even removed the King completely.<sup>23</sup>*

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صلى الله عليه وسلم

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<sup>22</sup> *Sūrat Yūsuf*: 56

<sup>23</sup> *Tafseer at-Tabarī*, Vol. 13, Pg 3-6.

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- *The Minimalist Viewpoint -*  
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<sup>24</sup> Bible, NIV, Ch 41, Verses 37 / 44

<sup>25</sup> Sighted by *Imām* Abu'l Hasan al-Marwardi in the *Tafseer al-Qurtabi*, Vol.9, Pg 216.

- *The Viewpoint of Total Authority -*

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## Comparison of the Position of Yūsuf عليه السلام with Contemporary Political Realities

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وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ<sup>ج</sup>

“Thus did We establish Yūsuf in the land, to take possession therein as, when, or where he pleased...”<sup>26</sup>

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*“We put him in authority over whatever was in it (i.e. Egypt), wherever he willed from that place. He did in it whatever he willed. It was granted to him*

فَلَمَّا كَلَّمَهُ<sup>ط</sup> قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

“Therefore when he had spoken to him, he said: ‘Verily, this day, you are with us high in rank and fully trusted’”.<sup>28</sup>

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*So he sat upon his bed and the Kings approached him. And the King entered his home with his women and the authority of Egypt was granted to him. And from what has come from Wahb and As-Suddī and Ibn ‘Abbās and others is the saying of the King to Yūsuf عليه السلام, when he saw his complete wisdom in implementing the ruling and spreading the justice:*

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<sup>26</sup> Sūrat Yūsuf: 56

<sup>27</sup> Tafseer Al-Qurtubi, Vol. 9, p. 215

<sup>28</sup> Sūrat Yūsuf: 54

*"I give you the authority, so do whatever you will. And we are merely your followers and I am not one to refuse being your subject and obeying you and I am no more than one of your subjects."*<sup>29</sup>

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<sup>29</sup> Ibid.

<sup>30</sup> To exemplify this point, one should consider the leader of the Justice and Development Party (AKP) in Turkey: Recep Tayyip Erdogan. Although once considered an 'Islamist' by many commentators, upon becoming a member of the Turkish Parliament and Prime Minister, Mr Erdogan had to swear his allegiance to the Turkish constitution and pledge that he would uphold its fundamental tenets. It is widely known that the Turkish constitution is built upon the principles of secularism i.e. *Taghut* – all Islamic law is banished from state and society (which has been the case formerly since the first constitution was drafted in the 1920s); ruling and legislation is for the parliament and (behind the scenes) the armed forces, not Allah and His Divine texts.

**Did Yūsuf عليه السلام Level a False Accusation Against His Brother?**

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ

**“So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother’s baggage.”<sup>33</sup>**

*Yūsuf*

his brother, then he grabbed him from his neck and took him away. And that was done by Allāh for him (Yūsuf).’<sup>34</sup>

كَذَٰلِكَ كِدْنَا لِيُوسُفَ

“Thus did We plan for Yūsuf...”<sup>35</sup>

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<sup>34</sup> *Tafseer at-Tabarī*, Vol.13, pg 23-26

<sup>35</sup> *Sūrat Yūsuf*: 76

## Did Yūsuf عليه السلام Make a Judgment to other than *Allāh*'s Ruling?

مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ

“He could not have taken his brother by the law of the king, except that *Allāh* willed it”.<sup>36</sup>

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<sup>36</sup> Ibid.

<sup>37</sup> *Tafseer Ibn Kathīr*, Vol.5, Pg 190 / 197

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## Did the King of Egypt Embrace *Islām*?

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ<sup>38</sup>

“Thus did We establish Yūsuf in the land, to take possession therein as, when, or where he pleased”.<sup>38</sup>

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالمَعْرُوفِ وَنَهَوْا عَنِ المُنْكَرِ<sup>39</sup>  
وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

“(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong; with *Allāh* rests the end (and decision) of (all) affairs”.<sup>39</sup>

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<sup>38</sup> *Sūrat Yūsuf*: 56

<sup>39</sup> *Sūrat Hajj*: 41



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فَلَمَّا كَلَّمَهُ

“Therefore when he had spoken to him...”<sup>40</sup>

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And We have indeed sent to every nation a messenger (saying to his people): ‘Worship *Allāh* alone and avoid the *Ṭāghūt* (false deities)...’<sup>41</sup>

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

“It has been revealed to you, and to those before you: If you were to join (gods with *Allāh*), then truly fruitless will be your work (in life), and you will surely be in the ranks of those who lose (all spiritual good)”<sup>42</sup>

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<sup>40</sup> *Sūrat Yūsuf*: 54

<sup>41</sup> *Sūrat An-Nahl*: 36

<sup>42</sup> *Sūrat Az-Zumar*: 65

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٦٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦٨﴾

“...I have (I assure you) abandoned the religion of a people that believe not in *Allāh* and that (even) deny the Hereafter. And I follow the ways of my fathers, - Ibra’heem, Ishāq, and Yaqūb; and never could we attribute any partners whatsoever to *Allāh*: that (comes) of the grace of *Allāh* to us and to mankind: yet most men are not grateful”.<sup>43</sup>

يَصْٰلِحٰى السَّجْنَ ءَ اَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ ؕ اِلَّا اَسْمَاءَ سَمَّيْتُمُوهَا اَنْتُمْ وَاَبَاؤُكُمْ مَّا اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ اَمْرًا اَلَّا تَعْبُدُوْا اِلَّا اِيَّاهُ ذٰلِكَ الدِّيْنُ الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٧٠﴾

“Oh my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One *Allāh*, Supreme and Irresistible. If not Him, you worship nothing but names which you have named, - you and your fathers, - for which *Allāh* has sent down no authority: Ruling (Legislating, Governing, Judging, Commanding, etc) is for none but *Allāh*: He has commanded that you worship none but Him: that is the right Deen but most men know not”.<sup>44</sup>

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إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٧١﴾

“Verily, this day, you are with us high in rank and fully trusted”.<sup>45</sup>

<sup>43</sup> *Sūrat Yūsuf*: 37/38

<sup>44</sup> *Sūrat Yūsuf*: 39/40

*And when the King gave the authority of Egypt to Yūsuf*

*The first group says that it is permissible to work in compliance with truth and justice because Yūsuf similarly did so for the pharaoh, and because everyone is only responsible for his actions and not for the actions of others (meaning the rulers).*

*The second group says that it is not permissible at all to work for the Dthālim, because this entails allegiance and support for him, and that the general public may misunderstand this as justification and recommendation for the Dthālim. This second group responded to the Yūsuf argument by saying: that the Pharaoh at Yūsuf's time was a righteous just man and that the wicked Pharaoh was the one in the story of Mūsa (a.s). They also say that Yūsuf only supervised the Pharaoh's wealth and provisions (acting only as a treasurer and storage manager) and distanced himself from the Pharaoh's actions, hence he is not accountable for them.*

*Al-Mawardi further says, "better than these two divisions is to perform a finer division according to the possible types of jurisdiction under the Dthālim, which fall under three categories:*

*First: What can be administered with Ijtihād in its execution like Zakāt and Sadaqah (charity). Such a responsibility can be taken under the Dthālim, because the definiteness of the text, in specifying who is entitled and who is not, has relieved us from performing Ijtihād and also the fact that those who are liable for Zakāt and/or Sadaqah could attend to it personally (without government involvement) which relieves us from the need to follow someone else's instructions.*

*Second: What cannot be managed independently and needs Ijtihād, like the Fay (spoils of war). It is not permissible at all to work under the Dthālim in such areas, because he (the Dthālim) does not act according to truth and justice and his Ijtihād cannot be trusted.*

*Third: What needs Ijtihād (from a qualified person), but could be performed independently (independent from the public authority) like many Furu' (branches) of the judiciary (arbitrator, justice of peace, mediators ...etc). It is permissible to work in such areas (for the Dthālim) if it is e.g. ruling between consenting parties, but if it is a one-sided enforcement (like the Police) then it is impermissible"<sup>49</sup>*

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<sup>49</sup> *Tafseer al-Qurtubi*, Vol.9, Pg 215-217.

## Conclusion

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عليه السلام

May *Allāh*, the Exalted and Majestic, protect us from the satanic trap of ruling by anything except what He *ta 'ala* has revealed. The continuation of ruling and legislation by other than *al-Islām* is only prolonging the conflict, misery and injustice that plagues the contemporary world, and will undoubtedly place its practitioners in the fire of hell in the hereafter.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي  
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

*Indeed in their stories, there is a lesson for men of understanding. It (i.e. the Qur'ān) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe*

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