



AL-TAFSIR AL-JAMI'

Juz' 5

Surah An-Nisaa (verses : 24-147)



AL-Sheikh Dr. Muhammad Abdul Sattar Assayed

PREFACE

The Holy Qur'an is an everlasting miracle for all times and places. Its gifts are ever-fresh and will never be exhausted. As the human intellect develops, it becomes more able to extract from the Holy Qur'an and its Sciences that which suits the scientific developments that it has reached during its time. It is a Book of Guidance which contains scientific indications that will not oppose the human intellect in any period of time.

This Interpretation is an attempt to contemplate upon the verses of the Book of Allah ﷻ in submission to His Command:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

“Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?” [Surah Muhammad: 24]

While at the same time, holding on to the guidance of our Prophet Muhammad (saws). For he was the one, upon whom the Qur'an was revealed. He had held on to it and acted upon it. Furthermore, he had been the walking Qur'an who had reflected it in his ways, life, behaviour, guidance, sayings, actions and knowledge which he had been tasked to deliver.

Thus, this Comprehensive Interpretation is a brief attempt to pick up the gifts of the Qur'an that had not been exhausted during the period of revelation. These gifts are extended to all the other periods while embracing the development of the human intellect and the information obtained from new sciences. The main objective will be to

understand the text via thinking, reason and contemplation; the acts Allah (swt) has commanded us to do when he says:

﴿أَفَلَا يَعْقِلُونَ﴾ *“Do they not reason?”*;

﴿أَفَلَا يَتَفَكَّرُونَ﴾ *“Do they not think?”*;

﴿أَفَلَا يَتَدَبَّرُونَ﴾ *“Do they not contemplate”*;

﴿أَفَلَا يَنْظُرُونَ﴾ *“Do they not see?”*.

And Allah is the Possessor of Guidance.

AL-Sheikh Dr. Muhammad Abdul Sattar Assayed

Verse: 24

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَّا وَّرَاءَ ذَٰلِكُمْ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِن بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

(And married women except those your right hands possess.

[This is] the decree of Allah upon you. And lawful to you are beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.)

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ ...﴾ (*And married women ...*): You are prohibited from marrying women who are already married,

﴿...إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ...﴾ (*...except those your right hands possess...*): They are the women who are acquired through legal war. Slavery was not only prevalent in the Arabian Peninsula, but in all societies. The whole world was suffering from this issue of slavery, so Islam came to finalize slavery by freeing slaves.

Anyway, (The right hand possesses) is a result of the battles or laws which were prevailed at that time, so that anyone today cannot consider a servant woman in his house as a right hand possess. We are not allowed to legislate according to our own opinions. The legislation is what Allah (swt) and his messenger Muhammad (saws) stated. Therefore, we cannot apply a ruling related to a specific time or to something that no longer exists, because in this case the ruling is invalid.

Accordingly, one may ask: Why then this ruling does exist in the Holy Quran, whereas the Holy Quran is assigned to all times and places? Indeed, we do not know, may be the slavery will appear again in the world, has it ever occurred to anyone in the world that there would be crimes, terrorism, extremism, slaughter and killing, as that we see today, under Islamic or religious slogans? So the religious laws and rulings do not come according to anyone's desires, but rather as Allah (swt) wills, and He is the All-Wise, All-Knowing, All-Aware, Who created man and knows what is right for him at all times and the Holy Qur'an is:

﴿ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ﴾

(a Book whose verses are perfected) (Hud: 1)

The words of Allah (swt) , The All-Wise:

﴿ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴾

(Falsehood cannot approach it from before it or from behind it; [it is] a revelation from Wise and Praiseworthy.) (Fussilat: 42)

Whatever attempts are made to distort the principles, rulings and laws of Islam, they will be doomed to failure because Allah (swt) has ensured its preservation:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.) (Al-Hijr: 9)

﴿...أَحِلَّ لَكُمْ مَّا وَّرَاءَ ذَٰلِكُمْ ...﴾ ***(...And lawful to you are beyond these ...)***: You are allowed to marry women other than the prohibited types mentioned before.

﴿... أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ ...﴾ ***(...[provided] that you seek them [in***

marriage] with [gifts from] your property, desiring chastity,...):

The dowry must be paid, as it is a gift given to the wife and represents a kind of value and moral related to marriage. However, there is nothing wrong with you if the wife gives up part of the dowry of what you agreed upon.

Verse: 25

﴿ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فِتْيَاتِكُمُ الْمُؤْمِنَاتِ ۗ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۖ بَعْضٌ مِّنْ بَعْضٍ ۚ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ فَإِنَّهُنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۗ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

(And whoever among you cannot find the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.)

And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those

whom your right hands possess, and Allah (swt) has full knowledge about your faith.

﴿... بَعْضُكُمْ مِّنْ بَعْضٍ ...﴾ (... **You are of one another...**): You are of one religion, so you are equal in this regard, hence, whenever you fell in an urge, you may marry a one whom your right hand possesses.

﴿... فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ ...﴾ (... **So marry them with the permission of their people and give them their due compensation according to what is acceptable...**): Wed them with the permission of their own folk (guardians) and give them their due in a good manner.

﴿... مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ...﴾ (... **[They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers....**): They should be chaste, not fornicators, nor promiscuous. For the Arabs before Islam, it was allowed to take a secret lover but they forbid to have intercourse randomly with anyone whenever invited to.

﴿... فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ...﴾ (... **But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free unmarried women....**): And after they have been taken in wedlock, if they commit adultery, their punishment is half that for free unmarried women.

﴿... ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ...﴾ (... **This is for him among you who fears sin...**): This is for the one who fears that he will commit fornication because of the predominance of lust so that he avoids the punishment in this world and in the Hereafter.

Therefore, Allah (swt) has legislated to marry a slave-girl in two conditions: has not the means wherewith to wed free believing women and afraid of being harmed in his religion.

﴿... وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ ...﴾ (*...but to be patient is better for you...*): But it is better for you that you practice self-restraint than to marry a slave-girl because then you will have slave-children.

Verse: 26

﴿يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

(Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.)

﴿... سُنْنَ ...﴾ (*...practices...*): Those lasting principles which have been controlling the life. Throughout all ages, there are universal norms that do not change, such as those rulings which Allah (swt) already stated about the lawful and unlawful matters of inheritance, marriage and family affairs. However, no punishments unless stated clearly by Quran or Sunnah, this is out of Allah's mercy.

Verse: 27

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا﴾

(Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.)

There is no repetition in meaning, as some may think, because in the previous verse Allah (swt) says:

﴿وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

(.....and to accept your repentance.....)

The previous verse indicates that Allah (swt) has prescribed the repentance, otherwise a person will be held accountable for every sin he commits and he has no repentance. Then the second verse comes to say that Allah (swt) accepts your repentance, this is the distinguishing between the two verses.

﴿...وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴾ ***(...but those who follow [their] passions want you to digress [into] a great deviation):***

There are desires embedded naturally in the human soul, and Islam has controlled these desires and set limits and controls for them. Hence, it is not permissible for us to transgress them or transcend them. The man, while following the laws and ordinances of Allah (swt), his soul may be weakened so he commits a sin, and in this case, it is prescribed for him to repent so that Allah (swt) may repent for him. Whereas, those who follow their passions, that is, they made lust the main ruler of their movement and their conduct in this worldly life, as lust for money (stealing, bribery..). Lust for sex (committing adultery and committing forbidden things), lust for cruelty, etc... They do not want to see righteous persons and they do not want to see anyone repents and seeks forgiveness. And they will not be satisfied until they see others follow desires and be like them: The liar wishes that all people are liars, and the thief wishes that all people are thieves... because he wants to see the deficiency in others, and he grieves when he sees someone who is honest while he is a liar or when he sees an honest man while he is a thief, and when he sees a pure while he is an adulterer.

Verse: 28

﴿ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَخَلَقَ الْإِنْسَانَ ضَعِيفًا ﴾

(And Allah wants to lighten for you [your difficulties]; and mankind was created weak.)

This verse reflects the greatness of this religion and it argues all the extremists and those who exaggerate in religion. Our religion is of ease and whenever the Prophet (saws) was given a choice between two things, he used to select the easier of the two. In all the aspects of life, the commands are made easy for the man, for an example, about the fasting Allah (swt) says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

(The month of Ramadhan in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it...)

Directly followed by:

﴿ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﴾

(and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship) (Al-Baqara: 185)

Although you may not feel tired when traveling, Allah (swt) wants to lighten the difficulties for you because the mankind was created weak. He is weak in facing the attractions of life such as money...

So, consider the three consecutive verses:

﴿ يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الذِّينِ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

(Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise), then:

﴿ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴾

(Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation)

Then this verse of the study.

Hence, After Allah (swt) clarifies all about women, orphans and inheritance, and the rulings of marriage and what is related to it, He (swt) makes it clear to us that He (swt) wants to accept our repentance if we sinned to lighten the burden for us. For that, Abdullah Ibn Abbass (May Allah be pleased with him) says about this Surah that it contains eight verses which are better for the nation of Muhammad (saws) than anything over which the sun rises or sets, they are:

﴿ يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

(Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise) (26)

﴿ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴾

(Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation) (27)

﴿ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴾

(And Allah wants to lighten for you [your difficulties]; and mankind was created weak) (28)

﴿ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا ﴾

(If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].) (31)

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا

عَظِيمًا ۝﴾

(Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.) (48)

﴿ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۝﴾

(And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.) (110)

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ۝﴾

(Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.) (40)

﴿ مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۝﴾

(hat would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.) (147)

All these verses are gifts, mercy, forgiveness, justice, relief and ease. Therefore, Surah An-Nisa and all the verses of the Qur'an are the greatest gift to humanity from the Lord of the worlds.

Verse: 29

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۖ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

(O you who believe! Eat not up your property among yourselves unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.)

After these verses which talk about the human nature, women's rights, rulings of inheritance, rights of orphans and the weakness of human beings, then come the verses that talk about the property and blood preserve.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ... ﴾ (O you who have believed...): Whenever comes, it is followed by an order, as in:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ ﴾

(O you who have believed, decreed upon you is fasting) (Al-Baqara: 183)

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ﴾

(Fighting has been enjoined upon you) (Al-Baqara: 216)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ ﴾

(O you who have believed, let not a people ridicule [another] people) (Al-Hujurat: 11)

These are orders to whom believe that Allah (swt) is The Wise, The All Knowing, The Able, The Creator of humans and very well knows what is suitable for him in this life and the hereafter as well.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ ... ﴾ (O you who believe! Eat not (consume) up your property among yourselves unjustly...):

The word (eat) is mentioned with the money, because it is the most thing human beings think of, and to liken the money with food, because when the property is acquired by lawful ways (halal), then the grown flesh grown is halal, but hell is more fitting for all flesh which has grown out of what is unlawful.

﴿... لَا تَأْكُلُوا أَمْوَالَكُمْ ...﴾ (...**Eat not up (consume) your property ...**):

Does anyone consume his property? It indicates that all humans are as one soul and the believers are, as indicated by the Muhammad (saws):

"The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".¹

To consume your property unjustly means to spend it in unlawful ways in what angers Allah (swt) and offends others, such as taking a bribe, stealing, or..., other than spending it in building, giving, benevolence and blessings... Just in the case:

﴿... إِلَّا أَنْ تَكُونَ بِجَارَةٍ عَنْ تَرَاضٍ مِّنْكُمْ ...﴾ (...**but only [in lawful] business by mutual consent....**): Trade is made through from halal (lawful) money, and it is what people agree upon in financial dealings. It is not permissible for a person to spoil his money or to consume the money of others, because the money of the individual is the money of all the nation, and because the man is the brother of the man, whether he likes it or not.

﴿... وَلَا تَقْتُلُوا أَنْفُسَكُمْ ...﴾ (...**And do not kill yourselves...**): Who kills another as if he kills himself. Allah (swt) says:

¹ Sahih al-Bukhari, Book of Good Manners, Chapter of Mercy on People and Animals, Hadith No. 5665.

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾

(whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.) (Al-Maida: 32)

(...And do not kill yourselves...): could refer to either forbidding suicide, or forbidding killing the others unjustly.

﴿... إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ...﴾ **(...Indeed, Allah is to you ever Merciful...):** It is Allah's mercy and compassion towards us that He (swt) legislated these laws for us. These verses shows clearly that Islam has reserved the blood and properties. The Prophet (saws) said in the farewell sermon:

"O People! Lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. O People! Your blood and your property are inviolable to you all like the inviolability of this day of yours, and in this month of yours. You will soon meet your God and He will ask you about your deeds, I conveyed the message to you. ¹

The Blood is inviolable and the most inviolable ones is the aggression on human soul, as well as the assault on honor and money, hence, its preservation is one of the purposes of Islamic Sharia, which is measured by what is mentioned in the Holy Qur'an and Sunnah. Therefore, it is absolutely unaccepted for anyone to kill or assault in the name of the religion, as some did by what is called (Jihad an-Nikah). How it comes to steal and destroy the money of the country and the people and destroy the infrastructure while saying Allah is the greatest? Saying "Allah is the greatest" and witnessing that "No God

¹ Sirat Ibn Hisham, Juz2, Page: 603-605

but Allah and that Mohammad is his messenger” require duties and obligations, they cannot be said while doing the opposite of what is mentioned in the religion of Islam. For example, with regard to this issue of preserving the human soul and not attacking others, whoever claims that we have to kill an infidel or a polytheist because he does not believe in Allah (swt) is mistaken; by referring to the interpretation of the Qur’an and the actions of the Prophet (saws), we fight the polytheists because they are aggressors and not because they are disbelievers:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

(There shall be no compulsion in [acceptance of] the religion....) (Al-Baqara: 256)

﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

(And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve....) (Al-Kahf: 29)

When the Prophet (saws) conquest Mecca, he said:

“Go your way, for you are free”¹

Hence, he (saws) did not punish any of them although there were all polytheists. Muslims have never ever fought the people of other religions or even the disbelievers in Allah (swt) unless to defend against any transgression:

﴿ اذِنَ لِلَّذِينَ يُقَاتِلُونَ بِاَنَّهُمْ ظَلَمُوا ۗ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرٌ ﴿١٩٠﴾ الَّذِيْنَ اَخْرَجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ

اِلَّا اَنْ يَقُوْلُوْا رَبَّنَا اللّٰهُ ۗ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضُهُمْ لِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ

يُذَكَّرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ۗ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَنْصُرُهٗ ۗ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿١٩١﴾

¹ Sunan Al-Baihaki , Book of Sirah, Chapter of Conquest of Mecca, Hadith No. 18055.

(Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. ﴿﴾ [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.) (Al-Hajj: 40)

Thereof, it is not the disbelieving rather the oppression is the only excuse to fight, otherwise, we have to fight every non-Muslim human and this is not logical:

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴾

(And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?) (Yunus: 99)

Allah (swt) as well addresses His Prophet (saws) by saying:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿﴾ إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ ﴿﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ

﴿ الْأَكْبَرَ ﴾

(So remind, [O Muhammad]; you are only a reminder. ﴿﴾ You are not over them a controller. ﴿﴾ However, he who turns away and disbelieves - ﴿﴾ Then Allah will punish him with the greatest punishment.) (Al-Ghashiyah: 21-24)

Allah (swt) is the One Who punishes them, not us:

﴿ إِنَّ إِلَيْنَا إِيَابُهُمْ ﴿﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴾

(Indeed, to Us is their return. ﷻ Then indeed, upon Us is their account.) (Al- Ghashiyah: 25-26)

All what have been mentioned about the women's and orphans' rights, the inheritance and marriage rulings, the repentance and the forbidding of consuming the property of others, as well as prohibition of assault on human life, these are all the most important basics in Islamic Sharia, consequently, whoever commits an act that violates these basic principles and these Sharia purposes, he has departed from the teachings of Islam and Islam has nothing to do with his crimes. The Prophet (saws) said:

“The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe and a Muhajir (Emigrant) is the one who refrains from sins and mistakes and the mujahid is he who strives with himself regarding obedience to God”¹

We know well the Muslim is the one who testifies that none has the right to be worshipped but Allah, and that Muhammad (saws) is the Messenger of Allah; establish Salat (prayers), pay Zakat, observe fasting of Ramadan and perform Hajj (pilgrimage), these are the pillars of Islam , on the other hand, the pillars of Iman (faith in Allah) are: To believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences.

According to this definition of Muslim and the previous Hadith, we realize the connection between the rituals and the sharia purposes, that is, any Muslim is not considered a true Muslim unless people are

¹ Musnad Al-Bazzaz: Vol.2, Hadith No.3752.

safe from his tongue and hand, and he is not fully believer in Allah (swt) unless people's lives and wealth are safe from him (regardless their religion, thought directions and nationality). The following hadith proves this point:

Abu Hurayra (May Allah be pleased with him) has narrated:

"A man came to the Prophet (saws) and said: O, the messenger of Allah, a certain woman prays in the night, fasts in the day, acts and gives charity, but injures her neighbours with her tongue."

The Messenger of Allah (saws) said:

"She is one of the people of the Fire."¹

Notice the word (neighbours), which include Muslims and non-Muslims. This is the Islam religion.

Verse: 30

﴿ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴾

(And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is easy.)

Aggression and injustice are absolutely forbidden, doing them put you out of Islam and your destination will be to the fire. No matter how long you live or how you live, at last you will die and your destination will be the fire as a retribution to your aggression and assault. This is an answer to what the extremists do all over the world.

¹ Musnad Imam Ahmad, Musnad the Companions, Musnad Abi Hurayra, Hadith No. 9673.

Verse: 31

﴿ إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴾

(If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.)

Among the greatest sins is the murdering of someone unjustly, as mentioned in the previous verse. The Prophet (saws) said:

"Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers."¹

These are the major sins which Allah (swt) prohibited, however, there is a chance for the sinner to repent and ask Allah (swt) for forgiveness:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

(Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.") (Al-Zumar:

53)

﴿ إِن تَجْتَنِبُوا ... ﴾ (If you avoid ...): Notice the preciseness, for some

¹ Sahih Al-Bukhari, Book of Prohibited Actions, Hadith No. 2615.

people argue that the verses about the wine say that it has to be avoided but not forbidden:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ

لَعَلَّكُمْ تَفْلَحُونَ ﴾

(O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.) (Al-Maida: 90)

Avoiding is more serious than forbidding since, forbidding means not to fall in doing this act whereas avoiding means not even to get close to this act, to stay completely far from it, the clearest example about this the greatest sins (Al-Kaba'er).

﴿ ... نُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلًا كَرِيمًا ﴾ **(...We will remove from you your lesser sins and admit you to a noble entrance.):** The Prophet (saws) said:

"The five (daily) Salat (prayers), and from one Jumu'ah prayer to the (next) Jumu'ah prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals); when the major sins are not committed".¹

The Noble entrance refers to the mercies of Allah (swt) in the hereafter.

¹ Sahih Muslim, Book of purification, Hadith No. 233

Verse: 32

﴿ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝ ﴾

(And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.)

Allah (swt) in this verse teaches us how to remedy the hearts diseases, such as wishing what Allah (swt) has preferred some people over others by money, knowledge, or property.... However, wishing the discontinuation of the blessings from others is the envy whereas, wishing for what Allah (swt) has made others exceed others without the desire of its discontinuation is an entrance to the envy, so Allah (swt) closes it in this verse.

﴿...وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ...﴾ (...*And ask Allah of his bounty...*): The Prophet (saws) said:

“Ask God for some of His bounty, for God likes to be asked, and the most excellent worship is expectation of relief.”¹

That is, when you see the bounty of Allah, directly ask for his bestowments which gives relief in life for you and your family, neighbours and your nation as well. Allah (swt) says is very close to us, as He (swt) states:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ ﴾

¹ Sunan At-Tirmithi, Book of supplications, chapter of expecting the relief, Hadith No. 3571.

(And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.)

(Al-Baqara: 186)

He (swt) with us everywhere, so you have to feel this closeness, but there are conditions:

﴿ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

(So let them respond to Me [by obedience] and believe in Me that they may be guided.) (Al-Baqara: 186)

So you have to obey Allah (swt) and believe in him, then Allah (swt) responds to you in return.

﴿ ...إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴾ (...**Indeed Allah is ever, of all things, Knowing.**): Allah (swt) knows that which deceives the eyes and what the breasts conceal and He knows the secret and what is more hidden as well. So that, the soul diseases are treated, especially in the believers.

Verse: 33

﴿ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتَ أَيْمَانَكُمْ فَأَتَوْهُمْ نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴾

(And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed Allah is ever, over all things, a Witness.)

Some scholars said that this verse was descended before that of the inheritance rulings.

﴿ ... مَوَالِي ... ﴾ This word may carry many meanings, such as, the free

slave, the cousin and the protector, such in this verse:

﴿...وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ﴾

(...the disbelievers have no protector.) (Muhammad: 11)

But in the verse of the study, it refers to (heirs).

﴿...وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ...﴾ (**...And to those whom your oaths have bound...):** Those whom you have made a ratified pledges that you will give them.

﴿...إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾ (**...Indeed Allah is ever, over all things, a Witness):** For Allah (swt) in not just The Observer rather He is the Witness over what you fulfill of your duties.

Verse: 34

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۗ إِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾

(Men are in charge of women by what Allah has given one over the other and what they spend from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you, seek no means against them. Indeed, Allah is ever Exalted and Grand.)

Some may use this verse as proofing the discrimination against women in Islam, well, let's argue with them using the evidences, the logic and the mentality.

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ ...﴾ (**Men are in charge of women...**): Those who are not qualified in the Arabic language should not interpret the Quran for they will mis-explain the rulings.

﴿قَوَّامُونَ﴾ (**in charge**): The Arabic word is an intensive form, meaning the protectors and maintainers. So, in this case who is the preferable over whom! This verse prefers women over men, because the man is charged with being responsible for serving his wife and for her affairs and is responsible for spending money for her and fulfilling all her needs. Hence, this is the opposite of what was rumored about Islam that it insulted women and did not give them their rights.

﴿... بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ ...﴾ (**...by what Allah has given one over the other...**): Allah (swt) has made one of them to excel the other according to their deeds and behaviours. This This is not just about a man and his wife, rather it may indicate the man and his mother, the man and his sister or the man and his daughter, that is, he is in charge of supporting them. It is reported that the Prophet (saws) used to help his family in his house. He (saws) said:

“The best of you is he who is best to his family, and I am the best among you to my family.”¹

﴿...فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ...﴾ (**...So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard....**): The Prophet (saws) said:

¹ Sunan At-Tirmithi, Book of Virtues, Chapter of the Merits of the Messenger's wives, Hadith No. 3895.

“The whole world is to be enjoyed, but the best thing in the world is a good woman.”¹

A good woman is the one who is righteous, obedient, who protects her honor and her husband's property when he is absent and present.

﴿...وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ...﴾ (**...But those from whom you fear arrogance - advise them; [then if they persist], forsake them in bed; and [finally], strike them....**): This is a case of a woman's ill conduct with her husband, the treatment of dissension between husband and wife and the problems that occur between them, that lead to divorce, which is the most hated lawful to Allah (swt), but it may sometimes be the last solution for this family in the end after Allah (swt) has opened all the doors to reconciliation, but there is no hope of that.

The solutions are stated gradually to solve the issue of arrogance and the ill relation between wives and husbands, first by (advise), then by (forsake them in bed), and at last (strike), which we have to stop at and clarify, who determines the strike? And how is it? And who legitimizes it?

We have to know that the sources of legislation in Islam are the Quran and the Prophet (saws) because Allah (swt) says:

﴿ .. وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .. ﴾

(**..And whatever the Messenger has given you - take; and what he has forbidden you - refrain from...**) (Al-Hashr: 9)

﴿ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

¹ Sahih Muslim, Book of Suching, Hadith No, 1467.

(And obey Allah and the Messenger that you may obtain mercy.) (Ali-Imran: 132)

Besides, Allah (swt) has connected the true faith with accepting the judgments of the Prophet (saws):

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

(But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.)
(An-Nisaa: 65)

The Prophet (saws) defined hitting the women with a toothpick, not with a stick, a ruler, or a hand, as if it were a warning sign.

Thereof, there are three consecutive actions, advice and ignoring her in the bed, then striking without severe beating according to instructions of the Prophet (saws). So that no one would argue that Islam oppresses the woman.

﴿...فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا...﴾ (...***But if they obey you, seek no means against them....***): When the wife obeys her husband in all that Allah has allowed, then no means of annoyance from the husband are allowed against his wife.

Verse: 35

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا﴾

(And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].)

(dissension) is made between two connected things, it is used to mean the divorce:

﴿... هُنَّ لِبَاسٍ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ..﴾

(They are clothing for you and you are clothing for them) (Al-Baqara: 187)

﴿... إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ...﴾ **(...If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]. ...):** Allah (swt) not just is ever Knowing but Acquainted with the intentions and deeds and accordingly, the reconciliation is made between the wife and her husband.

This verse reminds us of what the Kharijites did at the beginning of the Islamic era with Imam Ali bin Abi Talib (May Allah honour his face) when he accepted arbitration, they stood against him for accepting the arbitration referring to this verse:

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾

(Legislation is not but for Allah) (Yusuf: 40)

So the Imam recited this verse, of our study, to them indicating that Allah (swt) commanded and accept it.

Verse: 36

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

(Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.)

After every ruling in the Quran, there comes a command related to worship. To be noted that worshipping is not, as people think, is just connected with the jurisprudent as the prayer, fasting, pilgrimage (Hajj) and zakat, rather, worship is in every beneficial action that brings good to human being, his society and his country. Whereas the prayer, fasting, Hajj and zakat are the pillars of Islam, as the Prophet (saws) has stated:

Islam is based on five things: The testimony that there is no God but Allah and that Muhammad is His servant and messenger, the observance of the prayer, the payment of zakat, the Pilgrimage, and the fast during Ramadan.”¹

Therefore, they do not represent all the Islam, rather they are parts of it; Islam is more comprehensive, it includes all the commands of Allah (swt). This is an example:

¹ Sahih Al-Bukhari, Book of Faith, Chapter of Faith and the Prophet saying : “Islam is based on five”,

Hadith No. 8.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾﴾

(O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. ﴿٩﴾ And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.) (Al-Jumu'a': 9-10)

Here, Allah (swt) commands the believers to disperse in the land and seek His bounties, as an act of worshipping.

In the verse of our study, Allah (swt) states a very important issue that are mentioned in all the heavenly books, and they are among the decisive verses:

﴿ **وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ...** ﴾ (**Worship Allah and associate nothing with Him,...**): That is, to obey Him (swt). This obedience is achieved through applying the commands mentioned in the Noble Qur'an and the commands of the Prophet (swt), as we cannot understand the Noble Qur'an except through the Sunnah, behavior and commands of the Prophet (swt):

﴿ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

(And obey Allah and the Messenger that you may obtain mercy.) (Ali-Imran: 132)

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴾

(And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.) (An-Nahl: 44)

Making the message clear is achieved was achieved by his (saws) deeds, relationships with the community, his wives, neighbors and everyone.

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

(And We have not sent you, [O Muhammad], except as a mercy to the worlds.) (Al-Anbiyaa: 107)

﴿ **وَأَعْبُدُوا اللَّهَ ...** ﴾ **(Worship Allah ...)**: Worshiping Allah (swt) means obeying Him, doing what He (swt) commanded and refraining from what He (swt) prohibited. The basic principle is that things are permissible unless there is a text prohibiting them, for example, all the drinks such as water, juice ...are lawful (halal) except the wine because Allah (swt) has prevented it, as such the pork which is prohibited whereas all the other meats are permissible (unless the dead animals). As noted, the circle of halal is very wide to facilitate for people.

﴿ **...وَلَا تُشْرِكُوا بِهِ شَيْئًا ...** ﴾ **(...and associate nothing with Him,...)**: Associating anything in worshipping Allah (swt) does not mean only that you worship an idol or a stone, or that you believe that there is a Lord other than Allah (swt), or that you believe that there is no God, rather, it means that you believe that anything can benefit and harm, give and withhold, lower and raise, cherishes and humiliates.

It was narrated that Shaddad Ibn Awss was crying, so he was asked why he was crying, he said: because of the saying I heard from the Prophet (saws), which was:

“The thing I fear most for my nation is the shirk (polytheism) and the hidden desire”

I said: “Oh the messenger of Allah, will your nation associate with Allah after you? He (saw) said:

“Yes, they will worship the sun or the moon or idols, but showing their deeds to the people.”¹

They are hypocrite with showing their deeds to people, thinking they can benefit them, this is a kind of polytheism.

﴿... وَبِالْوَالِدَيْنِ إِحْسَانًا ...﴾ (*...and to parents do good ...*): (and) comes in more than one place in the Book of Allah (swt) and it draws attention and care. This verse is very great, it gives broad meanings of the common good and true family education in society. The basis of any society are the father and the mother, and they are the origin of building the family. Let's consider any other social relationship and compare it with the relationship of the fathers and mothers with the children, males and females, as long as this relation is clear and build on giving and mercy, it is reflected on all the other social relations on which any community wants to establish the good, morals and behaviours. Therefore, the apex of morals is the good treatment to the parents, for whoever does not do good to his parents, consequently, does not do any good to his county, neighbours and community or even to any person or group on the earth. That is why whenever Allah (swt) talks about worshipping Him, He (swt) shares this issue with a command concerns all the people that is the good treatment to parents.

¹ Majma' Az-Zawaed wa Manba' Al-Fawaed, Vol.3, page. 259, Hadith No. 5226.

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ ۚ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ ﴾

(Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment,.) (Al-An'aam: 151)

﴿ وَقَضَىٰ رَبِّيَ أَلَّا تُعْبُدُوا إِلَّا إِيَّاهُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ ﴾

(And your Lord has decreed that you not worship except Him, and to parents, good treatment.) (Al-Isra: 23)

The very important point is that Allah (swt) begins this verse with a negative expression (associate nothing with Him), whereas the speech about parents begins positively, for example the following verse:

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ ۚ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ

إِمْلَاقٍ ۚ نَحْنُ نَزَرُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ

اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۚ ﴾

(Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.) (Al-An'aam: 151)

It contains many (do not) but when the parents are mentioned, it does not come as (do not disobey your parents), because Allah (swt) does not want the idea of disobedience to parents to just cross the children's mind.

Ihsan (good treatment) is above what you are commanded to do, its definition in relation to Islam and Iman is: Ihsan is to worship Allah as

if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you.

When you seek the pleasure of Allah (swt) in treating your parents well, being obedient and servile to them, by this way you worship Allah (swt) and get close to Him by the best and most merciful deeds at all. Therefore, we find that Allah (swt) talks about benevolence to parents in more than one place in the Holy Quran. It is not just enough avoiding telling them (Uff) (an Arabic word indicates bored with ugh), Ali bin Abi Taleb (may Allah honour his face) said:

“Had Allah known any word expressing the disobedience of parents lesser than Uff, He would have forbidden it, so let the disobedient person do whatever he wants to do, he will not enter Paradise, and let the obedient do whatever he wills; he will not enter the fire.”

That is because the Prophet (saws) said:

"The pleasure of Allah lies in the pleasure of the parent. The anger of Allah lies in the anger of the parents."¹

Allah (swt), as well, made the Paradise at the feet of the mothers, no doubt that this is the greatest honour and right to woman. The women represent the wife, the mother, the sister, the daughter, the top of them is the mother. There is not any worldly law whatsoever gives the mother its rights as Islam does, taking into consideration that she is the one who sacrifices, raises, toiles, stays awake, exhausts herself, and spends her life giving to her children. This story proves how Islam honours the woman: At the time of the Prophet (saws) a man held his mother on his shoulders in the very hot days and made the tawaff

¹ Shu'ab Al-Iman, chapter 55, Hadith NO. 7830.

(going around the Ka'ba) for seven cycles, then he asked the Prophet (saws): Had I fulfilled her right? The Prophet (saws) said:

"No, not even one pain of parturition."¹

Additionally, when a young man came to the Prophet (saws) and asked him to go for fighting, the Prophet (saws) asked him:

"Is your mother alive?"

The young man said: Yes, then the Prophet (saws) said to him:

"Go and stay with her, since the Paradise is at her feet."²

What great religion is Islam, and how do the enemies want to attribute to it extremism, terrorism, hatred and violence, while it is the religion of kindness, mercy, giving and goodness. The distorted version of Islam they wanted makes the sons kill the mothers and accusing them of disbelief, while Islam is what stated in the Qur'an and the Sunnah of the Prophet Muhammad (saws).

وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ ... ﴿...and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess....﴾: Doing good to the relatives, who are the wombs, is a branch of doing well to parents:

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ﴾

(And fear Allah, through whom you ask one another, and the wombs.) (An-Nisaa: 1)

¹ Majma' Az-Zawaed wa Manba' Al-Fawaed. vol.8, page: 55, Hadith No. 13395.

² Shu'ab Al-Iman, Chapter: 55, Hadith No. 7830.

By the grace of Allah (swt) and by adhering to religious and faith values, the relationship between fathers and mothers with children in Arab societies is still within its limits and in accordance with the rules of faith, where any person is ashamed to be said that he disobeyed his parents. Whereas in the west, the children do not visit their parents except in in the mother day or any social occasion, moreover, when they get old the children send them to hospice homes, on the contrary, the Quran teaches us that when the parents get old, the children must stay with them:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِذَا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

(And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.) (Al-Issraa: 23)

Parents' place is not in the hospice homes, for when the son gets married and has children, he gets busy with them and no longer pays attention to that shriveled flowers (his parents), rather, he concentrates on the growing flowers (his children). A man came to the Prophet (saws) complaining that his father had taken his money, so the Prophet (saws) said to him:

“You and your wealth belong to your father.”

So, note the greatness of this religion of Islam. Sometimes the person is doing well to his parents but he is not good with his relatives because he considers them as enemies, this is not of the Islam principles at all, accordingly, after taking care of the parents comes to deal the relatives excellently.

﴿... وَالْيَتَامَى ...﴾ (...orphans ...): Orphans come before the (the needy) because an orphan lost his father, the most important supporter, consequently, the society must be integrated and helpful, and avoid the orphans any sense of weakness.

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾﴾

(Have you seen the one who denies the Recompense? ﴿١﴾ For that is the one who drives away the orphan ﴿٢﴾ And does not encourage the feeding of the poor.) (Al-Maa'oon: 1-3)

The one who denies the Recompense is he who does not pray nor fast or pay the alms. Hence, as stated this religion is very noble, it is not the religion of killing, slaughtering and terrorism.

The issue of how to treat the orphans is very serious.:

﴿كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١﴾ وَلَا تَحَاطُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٢﴾﴾

(No! But you do not honor the orphan ﴿١﴾ And you do not encourage one another to feed the poor.) (Al-Fajr: 17-18)

So if you seek accompanying the Prophet Muhammad (saws) in the Paradise, take care of an orphan. The Prophet (saws) said:

"I will be like this in Jannah with the person who takes care of an orphan". Messenger of Allah (saws) raised his forefinger and middle finger by way of illustration.¹

﴿... وَالْمَسَاكِينَ ...﴾ (...the needy ...): The Islamic scholars differ in differentiating between the needy and the poor. It is said that the needy are those who own very insufficient of food and cloths. Thereof, we are recommended to treat the needy good after mentioning the parents,

¹ Kanz Al-Ummal, Juz 3, Hadith No. 5994.

the relatives and the orphans.

﴿...وَالْجَارِ ذِي الْقُرْبَىٰ ...﴾ (**...the near neighbor ...**): The Prophet Muhammad (saws) said:

“Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs.”

If everyone in the community treat his neighbour in excellent manner, the whole society will be good and united, there will be no enmity, conflict, satanism or hatred. Here, the neighbor, in general, whether Muslim or not, he is described as close, may be his door is closest to yours or he may be a neighbor and a relative at the same time.

﴿... وَالصَّاحِبِ بِالْجَنبِ ...﴾ (**...the companion at your side ...**): Possibly he is your companion in traveling or in job.

﴿... وَابْنِ السَّبِيلِ ...﴾ (**..., the traveler...**): Because he lacks relatives and family.

﴿... وَمَا مَلَكَتْ أَيْمَانُكُمْ ...﴾ (**...and those whom your right hands possess ...**): This issue relates to slaves which is no longer exist , however, Allah (swt) mentions it because it was common at that time and the Holy Quran is for all times and places, who knows, may be it will reappear at a time in future. The slavery at that time was connected with the wars, so anyone today cannot consider a servant in his house as a hand-posed.

﴿... إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴾ (**...Indeed, Allah does not like those who are self-deluding and boastful**): Allah (swt) does not like who enumerates his virtues and is arrogant over people, the human should be humble with others.

Verse: 37

﴿ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾

(Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.)

The previous verses talk about establishing the community, movement of the humans in the society and the command to have a good relation with the parents, relatives, orphans, the needy the neighbours... There is an important matter that may affect such a relation, the money:

﴿ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴾

(And know that your properties and your children are but a trial and that Allah has with Him a great reward.) (Al-Anfal: 28)

﴿ وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمًّا ۖ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴾

(And you consume inheritance, devouring [it] altogether, ۖ And you love wealth with immense love.) (Al-Fajr: 19-20)

This tendency in humans is addressed by Allah's commands.

﴿ الَّذِينَ يَبْخُلُونَ ... ﴾ (**Who are stingy...**): Who is stingy finds it difficult to give, does not believe in Allah's promise:

﴿ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۗ ﴾

(Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?) (Al-Baqara: 285)

It is multiplied because you are dealing with Allah (swt) rather than the poor, for that the Prophet (saws) swore saying:

"The wealth of a slave (of Allah) shall not be decreased by charity"¹

How does it come that you take 2.5% off your money, yet it does not decrease! This is because you are dealing with Allah (swt) with this charity, so it is multiplied many times. The Prophet Muhammad (saws) said:

"No money is wasted in land or sea except by withholding zakat, so seize your money with zakat, treat your sick with charity, and repel from you the troubles of affliction with supplication, for supplication is beneficial for what came down from heaven and what was not revealed what was revealed reveals it and what did not come down locks it up"²

Meaning, whoever wants to protect his money, he has to pay the alms, a one may ask how it comes that the charity cures the sick whereas it is done by the medicines or a surgery, we say , yes we have to treat him by medicines, because Allah (swt) commands us to follow the reasons, but we have to keep in mind that Allah (swt) is the curative not the doctor:

﴿ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴾

(And when I am ill, it is He who cures me) (Ash-Su'araa: 80)

So, we seek the recovery from Allah (swt) by paying the charity to the poor while the greedy does not deal with Allah (swt):

﴿ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾

¹ Musnad Al-Bazaz: Vol 1, Musnad Abdul-Rahman Bin Awf, Hadith No.1032.

² Musnad Al-Shamiyeen: Ibrahim Ibn Abi 'abla, Hadith No.18.

(And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.) (At-Tawba: 34)

Why? Because they hoard and keep what Allah (swt) has favoured them over others and do not give the needy and the poor as required:

﴿ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴾

(And from their properties was [given] the right of the [needy] petitioner and the deprived.) (Ath-Tharyat: 19)

Hence, zakat is taken not given:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾

(Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase,) (At-Tawba: 103)

﴿... وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ...﴾ (**...and enjoin upon [other] people stinginess ...**): They are not only satisfied with being stingy, but they also command people to be stingy and wish that they will not find in society any generous who gives the needy, because the miser wants all people like him.

﴿... وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ...﴾ (**...and conceal what Allah has given them of His bounty - ...**): Miserliness is not only about money, it can be in prestige, knowledge or authority.

Verse: 38

﴿ وَالَّذِينَ يَبْتِغُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴾

(And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.)

The talk is still about zakat and charity, Allah (swt) has imposed from the wealth of the rich what is sufficient for the poor, if all the rich in every city really took out their zakat, there would not have been any poor or needy in society. The Prophet (saws) said:

“Charity is proof”¹

It is a proof of the one’s true faith, because it is easy for anyone to pray many times but it is not easy to pay even a little because the self is greedy, hence paying the charity proves one's faith. In this verse, the Holy Quran deals with another issue, that is about who gives charity just to be seen by the people, not in the way of Allah (swt).

﴿ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ ... ﴾ **(And [also] those who spend of their wealth to be seen by the people ...):** There are people who spend money only for reputation, fame and bragging in front of others, whereas, the Prophet (saws) said in a Holy Hadith, that Allah (swt) says:

'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism."²

Whoever spends money for the sake of reputation, and to be said about him that he is a good and generous person, as if he associates a partner with Allah (swt).

﴿ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ... ﴾ **(... and believe not in Allah nor in the Last Day...):** Who believe in Allah (swt) does not care about

¹ Sahih Muslim, Book on Virtue of Ablution, Hadith No.223.

² Sahih Muslim, The Book of Zuhd and Softening of hearts, Chapter of: Who does a thing for the sake of other than Allah, Hadith No. 2985.

people because he is dealing with Allah (swt), so when you spend money in order to spread the goodness in community, this is great, but if you do it for the sake of reputation, to be said that you are generous, then you do not believe in Allah (swt) and the Last day.

﴿ ... وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴾ (...*And he to whom Satan is a companion - then evil is he as a companion.*): Jinn are creatures that exist, among them are the believers and the infidels, however, Satan is among the infidels. Nevertheless, we believe in their existence, whether we see them or not, because Allah (swt) told us about them. It is well known that not everything that is not seen does not exist, we, for example, feel electricity but do not see it and we see the effect of germs but we do not see them either. Many things exist, but we do not perceive them with the senses, but we believe in their existence and in all the unseen that Allah (swt) has told about.

﴿ ... وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴾ (...*And he to whom Satan is a companion - then evil is he as a companion*): The evil companion is Satan, who whispers to man about evil, meanness, and spending out to be seen by people, not sincerity for the sake of Allah (swt).

Verse: 39

﴿ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴾

(And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing.)

This verse negated the school of fatalism and destroyed it completely.

﴿ وَمَاذَا عَلَيْهِمْ ... ﴾ (*And what [harm would come] upon them ...*): This

sentence does not come unless there is a choice between to believe or not to believe. Islam is religion, and a religion does not depend on compulsion, but on a choice, a religion of argument, reason and proof, not a religion of sword, murder and terrorism, because you are in front of a heart and a mould. The mold can be subdued by force and it may prostrate before you for fear of you and your weapon, but you cannot enter the heart and control it except with persuasion, argument and proof. This is the authority of religion.

﴿... إِنْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ...﴾ **(...if they believed in Allah and the Last Day and spent out of what Allah provided for them?...):** So they were free of choice but they chose the contrary of that.

Verse: 40

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴾

(Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.)

We know that Allah (swt) is the absolute justice, and does not oppress people.

﴿ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴾

(And your Lord is not ever unjust to [His] servants.) (Fussilat: 46)

A person either wrongs himself by offering immediate pleasure to permanent bliss, or wrongs others. The Prophet (saws) said among what he narrated from Allah (swt) that He has said:

“O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.”

We know that the supplication of the one who has been wronged and who has just ended his fast have unrejected supplication, and as the Prophet (saws) said:

“..raised by God above the clouds and for which the gates of heaven are opened. The Lord says, ‘I swear by my might that I will certainly help you, though it be after some time.’”¹

But Allah (swt) never wrongs anyone.

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ﴾ *(Indeed, Allah does not do injustice, [even] as much as an atom's weight; ...)*: Some ignorant people who do not contemplate the Holy Quran said: The atom is not the smallest element in the universe. Years ago, the atom was smashed into neutrons and electrons, which are smaller than the atom, and Allah (swt) says:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ ﴾

(So whoever does an atom's weight of good will see it, ﴿٧﴾ And whoever does an atom's weight of evil will see it.) (Az-Zalzala: 7-8)

Yes indeed, the atom was smashed into smaller elements, but they did not read this verse which refers to smaller parts of atom:

﴿ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ ﴾

¹ Sahih Muslim, Book of Righteousness, Relationship and Ethics, Chapter of Prohibiting the injustice, Hadith No. 2577.

(And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater) (Yunus: 61)

Additionally, when Allah (swt) talks about justice, says:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۚ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَى بِنَا حَاسِبِينَ ﴾

(And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.) (Al-Anbiyaa: 47)

Allah (swt) as well holds account the humans for every minute matters:

﴿ يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴾

(O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted) (Lugman: 16)

﴿ ... وَإِنْ تَكَ حَسَنَةً يضاعِفْهَا ... ﴾ **(...while if there is a good deed, He multiplies it ...):** Multiplies it not just once rather seven hundreds times and even more as He (swt) says:

﴿ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

(The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a

hundred grains. And Allah multiplies [His reward] for whom He wills.

And Allah is all-Encompassing and Knowing) (Al-Baqara: 261)

﴿ ... وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴾ (**...and gives from Himself a great reward**): One year, the rains did not come and there was a drought in Madina, during the rule of Omar Ibn Al-Khattab, a caravan laden down with food came, people of Madina were out of food due to the drought, so the merchants wanted to buy the food from this caravan so they could sell it with high prices to people. However, Uthman Ibn Affan (May Allah be pleased with him) bought the whole caravan, then the merchants went to him saying: "O' Uthman, we are ready to pay you multiple price of what you have paid. He said: "I have already received a better offer." They raised their offers, again and again, but each time Uthman declined, repeating, "I have already received a better offer." Finally, the merchants made their best offer: five times the value of the cargo, but Uthman said: I have received a better offer from Allah, for Allah has said that anyone who gives away wealth in Allah's name will get back far more than he gave away."

Islam taught us how to fight monopoly, Uthman (may Allah be pleased with him) monopolized in favor of the poor, so he bought the whole caravan to prevent monopoly and give charity to the poor, here Allah (swt) multiplies the good deed:

﴿ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ

تُرْجَعُونَ ﴿

(Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.) (Al-Baqara: 245)

Do not ask how much this grant because Allah's bounties are not

as ours the humans.

Verse: 41

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ﴾

(So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?)

This is a very great verse. Abdullah Ibn Massuud (may Allah be pleased with him) had a very tender voice, the Prophet (saws) used to say:

"Whoever would like to recite the Qur'an as fresh as when it was revealed, let him recite it like Ibn Umm 'Abd."¹

Abdullah Ibn Massuud narrated: Once a time the Prophet (saws) said to me:

"Recite me the Qur'an".

I said: "O' Messenger of Allah, (how) should I recite to you whereas it has been sent down to you?" The Prophet (saws) said:

"I desire to hear it from someone else."

So, I recited Surat al-Nisa' till reached the verse:

(So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?)

I lifted my head or a person touched me in my side, and so I lifted

¹ Sahih Ibn Hayyan, Book of History, Chapter of what the Prophet (saws) has said about the virtues of his companions, Hadith No. 7067.

my head and saw his tears falling (from the Holy Prophet's eyes).¹

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ ... ﴾ **(So how [will it be] when We bring from every nation a witness ...):** The witness of a nation is its messenger, all the messengers in addition to their nations are brought in the day of judgment.

﴿ ... وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴾ **(...and we bring you, [O Muhammad] against these [people] as a witness?):** The Prophet (saws), the witness, has cried when heard this verse, what about us, the witnessed upon?

Verse: 42

﴿ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴾
(That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.)

This what will happen when the Prophet (saws) will witness against the nations. This verse is a complementary of the following verse:

﴿ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

(And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.) (Al-Baqara: 143)

Meaning, Allah (swt) will call all the Messengers and the Prophets

¹ Sahih Muslim, Book of Traveler's prayer, Chapter: The virtue of listening to the Qur'an, asking one who has memorized it to recite so that one may listen, weeping when reciting, and pondering the meanings, Hadith No. 800.

to witness over all the nations in the Last day, and the Prophet (saws) will be the witness over all the Prophets and the nations, at that time, the disbelievers and those who disobeyed, fought, rejected, and harmed him the Prophet (saws) will wish that they were buried in the earth, but they will never be able to hide a single fact, because Allah (swt) is the Witness of all the deeds and the secrets.

The followed verses talk about the sequence rulings of the wine:

Verse: 43

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴾

(O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it].
Indeed, Allah is ever Pardoning and Forgiving.)

We have to pay attention that the doctrinal orders do not come in sequence, as in:

﴿ وَاللَّهُمَّ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴾

(And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.) (Al-Baqara:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

(Worship Allah and associate nothing with Him) (An-Nisaa: 36)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾﴾

(Say, "He is Allah, [who is] One, ﴿١﴾ Allah, the Eternal Refuge.) (Al-Samad: 1-2)

Whereas, as for the prohibition of what people are accustomed to, it comes gradually until people get out of what they are habituated to and, such as drinking wine which they used to as if water:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۚ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ ﴿١٧٠﴾ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾﴾

(They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.) (Al-Baqara: 219)

First of all, Allah (swt) drew the Muslim's attention that the wine is a great sin, then after the Salat (prayer) was obliged, the verse of our study was descended:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ... ﴾ **(O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying ...):** Allah (swt) forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state. After that the is verse was abrogated by the following verse which forbade the intoxicants completely:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ ﴾

لَعَلَّكُمْ تَفْلِحُونَ ﴿

(O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.) (Al-Maaida: 90)

Avoidance is more certain than prohibition, that is because when I say to you: Avoid this thing, differs from saying: I forbid this thing upon you. In the second statement, the thing may be in front of you, while the first statement means to avoid any means or way may lead you to this thing. So, Allah's saying:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ ﴾

(O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it...) (Al-Maaida: 90)

Means you have to stay away from all ways that lead you to.

So, this verse of the study was the first step towards forbidding the wine completely.

﴿ ... وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا ... ﴾ *(...or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]...):* You are not allowed to enter the mosque and approach the prayer while you are sexually impure, unless you are just passing by, until you bathe your entire body. This is an image of cleanliness and purity that Islam commands.

﴿ ...وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ ... ﴾ *(...And if you are ill or on a journey or one of you comes from the place*

of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving): These are the rulings of performing Tayammum (To wash with clean sand where water is unavailable).

Verse: 44

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴾

(Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?)

With this verse, the talk begins about the Jews in Medina who dealt with Islam and the Prophet (saws) with deception, conspiracy, dishonest and all kinds of abuse against Muslims.

Some may wonder about the move from forty-three verses that state the rulings to talk about the issue of the Jews! Well, it is an example, Allah (swt), when He spoke about the rulings and the laws, now presents an example of those who disobeyed after the Torah was revealed to them, the words of Allah (swt), but they plotted and deceived and did not carry out the orders.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ ... ﴾ **(Have you not seen those who were given a portion of the Scripture,...):** Allah (swt) in this verse is addressing the Prophet (saws), **(Have you not seen)** is used for an eye-seen something:

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴾

(Have you not seen, [O Muhammad], how your Lord dealt with the companions of the elephant?) (Al-Feel: 1)

Whereas, we know for certain that the Prophet (saws) had not been born yet when the (elephant event) took place, so he (saws) has not seen this incident, but Allah (swt) is the informer about this event, for that, it is more truthful than whatever seen by own eyes, which are Allah's creation. It is said, "No where with the eye." That is, when you say: I saw so-and-so while he was stealing, what is seen does not need evidence and witness, it is conclusive evidence, but if you say: I heard so and so saying....., Hearing needs confirmation and documentation. Therefore, by saying (*Have you not seen*), it is as if Allah (swt) is saying: It is as if you saw, O Muhammad, as if you had witnessed, because the saying is from the Creator, from whom nothing is hidden or absent in the heavens or on the earth.

﴿ ... يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴾ (***...purchasing error [in exchange for it] and wishing you would lose the way?***): Why did they buy wrong path? Because they sold the faith and the Torah and the commands contained in it that Allah (swt) required they to follow, including believe in the Prophet Muhammad (saws). Hence, they sold the faith and bought misguidance instead. Misguidance means that a person deviates from the straight path, and they are not satisfied with that only, rather they want you to go astray, that is, they want others to have doubts about faith, Islam and what the Prophet (saws) has come with. This is what the Jews did.

Verse: 45

﴿ وَاللَّهُ أَعْلَمُ بِأَعْدَانِكُمْ ۖ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴾

(And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.)

The Jews used to show friendliness and alliance with Muslims through the constitution of Medina, which the Prophet (saws) composed when he entered Medina. This constitution respected the People of the Book and all other beliefs, but provided that they did not conspire with the polytheists, but they did so during the Battle of Al-Ahzaab (The trench).

﴿ وَاللَّهُ أَعْلَمُ بِأَعْدَانِكُمْ ... ﴾ (And Allah is most knowing of your enemies;...): Allah (swt) knows who is friend and who is enemy.

﴿ ... وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴾ (...and sufficient is Allah as a helper): The helper is the one who supports and defends you.

Verse: 46

﴿ مَنِ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴾

(Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.)

﴿ مِّنَ الَّذِينَ هَادُوا ... ﴾ (*Among the Jews ...*): They are the Jews.

﴿ ... يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ... ﴾ (*...are those who distort words from their usages...*): They used to alter the meanings of the words which the Prophet (saws) said or which were mentioned in the Torah, or they come up with ambiguous words that have more than one meaning.

﴿ ... وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا ... ﴾ (*...and say, "We hear and disobey" ...*): Notice the accuracy of the Holy Qur'an, of course, they did not say we heard and we disobeyed, they said we heard, but in their hearts they said we disobeyed. This verse is miraculous, because if the one who wrote the Qur'an was a human, he would not be able to come up with anything but the outward and audible saying, and as for the inner saying, no one can come with it except the knowledgeable of secrets and mysteries.

﴿ ... وَرَاعِنَا ... ﴾ (*...and "Ra'ina",...*): An insult in Hebrew, but in Arabic it means 'Listen to us.'

﴿ ... لَيَّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ ... ﴾ (*...twisting their tongues and defaming the religion....*): So they used words that carry more than one meaning.

﴿ ... وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلٌ ﴾ (*...But Allah has cursed them for their disbelief, so they believe not, except for a few*): Allah (swt) cursed them and dismissed them from His mercy because of their disbelief:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا

﴿ يَعْتَدُونَ ﴾

(Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.) (Al-Maaida: 78)

Except a few of them as Abdullah Ibn Salam and Kaab Al-Ahbar....

Verse: 47

﴿ يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ تُلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴾

(O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the decree of Allah accomplished.)

The Holy Quran confirmed that with them because the sender is One; Allah (swt):

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۚ

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

(He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein.) (Ash-Shura: 13)

﴿ ... آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا ... ﴾

(...believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs ...): Addressing who were given the Scripture, ordering them to believe in the Quran, otherwise, their faces will be effaced and turned backwards. This is a threatening.

﴿... أَوْ نُلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ ...﴾ (*...or curse them as We cursed the sabbath-breakers ...*): Who are the people of the Sabbath? They are a group from the Jews, - Later verses will come related to the people of the Sabbath – Allah (swt) prevented them from working on this day (the Sabbath). Because of their many denial, Allah (swt) tested them by making the fish swim close to the surface of the water , on the day which they were prohibited to fish (Saturday), whereas the fish would be hidden from them on the day when they were allowed to fish. They wanted to circumvent the order of Allah (swt), so they put wires to seize the fish that come on Saturday, and on the next day they collected them. This is a fraud against Allah’s law, and it would have been better for them if they had adhered to His commands and were patient and had not fished on Saturday.

Verse: 48

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾

(Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.)

This is one of the eight verses which Abdullah Ibn Abbass mentioned (indicated before). The Prophet (saws) said:

“Whoever says “There is no God but Allah” will enter the Paradise”¹

This is the greatness of this religion, no one can judge others and

¹ Sahih Ibn Hayyan: Book of Faith, Hadith No.169.

say this one is a believer and that one disbeliever, this one will enter the Paradise and that one will go to Hell.

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ... ﴾ (*Indeed, Allah does not forgive association with Him,...*): Because the top of faith is saying “No God but Allah”.

﴿ ... وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ... ﴾ (*..., but He forgives what is less than that for whom He wills ...*): The human should not despair of the mercy of Allah (swt) whatever the sins he does:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ

هُوَ الْعَفُورُ الرَّحِيمُ ﴾

(Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.") (Az-Zumar:

53)

Allah (swt) is near, responds to the invocation of the supplicant, in one condition that he intends not to recommit the sin. It is narrated that abul Asswad Ad-Delli said that Abo Thar (may Allah be pleased with him) said to him:

“I came to the Prophet and found him asleep under a white sheet.

When I came back to him after he had awakened, he said:

“If anyone says there is no god but God and dies in that belief, he will enter paradise.”

I asked, “Even if he commits fornication and even if he steals?” He replied:

“Even if he commits fornication and even if he steals.”

I asked, “Even if he commits fornication and even if he steals?” He replied:

“Even if he commits fornication and even if he steals.”

I asked, “Even if he commits fornication and even if he steals?” He replied:

“Even if he commits fornication and even if he steals, in spite of Abu Dharr.”

When Abu Dharr told this he said, “Even if Abu Dharr’s pride is humbled.”¹

Meaning, if anyone committed such sins then he repents, Allah (swt) accepts his repentance. The door of repentance is open, so no person becomes strict and makes himself a judge over people for their actions and deeds. Allah (swt) is The Lord of all people:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

([All] praise is [due] to Allah, Lord of the worlds) (Al-Fatiha: 2)

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

(And We have not sent you, [O Muhammad], except as a mercy to the worlds.) (Al-Anbiyaa: 107)

﴿ ... وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ **(...And he who associates others with Allah has certainly fabricated a tremendous sin):** Whoever sets up partners with Allah (swt) in worship, he has indeed invented a tremendous sin, with which there is no repentance unless he returns to faith.

¹ Sahih Al-Bukhari, Book of Dress, Chapter of the white dress, Hadith No.5489.

Verse: 49

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴾

(Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].)

This is a call for all the humans, not just for the Jews who were in Medina; Allah (swt) is addressing His Prophet (saws) and the Muslims to avoid claim sanctity for themselves and their deeds, since any doing whatsoever whether praying, fasting or giving charity would not decrease or increase of Allah's kingdom in anything. The Prophet (saws) is that among the sayings he relates from his Lord (may He be glorified) is that He said:

“O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything.”¹

As such, we have to do a lot of the deeds that purify us in front of Allah (swt), and not purify ourselves in front of people so that it may be said about us that we did such and such.

﴿ ... بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴾ (...Allah purifies whom He

¹ Sahih Muslim, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter:

Prohibiting of injustice, Hadith No. 2577.

wills, and injustice is not done to them, [even] as much as a thread [inside a date seed]: Allah (swt) treats everyone in absolute justice, never treat unjustly:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ ﴾

(So whoever does an atom's weight of good will see it, ﴿٧﴾ And whoever does an atom's weight of evil will see it.) (Az-Zalzalah: 7-8)

Verse: 50

﴿ انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴾

(Look how they invent about Allah untruth, and sufficient is that as a manifest sin.)

They are the Jews and the hypocrites who invent a lie against Allah (swt) and distort His words from their proper usages, by such they commit a manifest sin.

Verse: 51

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴾

(Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?)

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ ... ﴾ *(Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship ...):* The Holy Qur'an talks about the Jews and what they did and what they

conspired to do throughout their history and time, and tells us about their hatred for the call of the Messengers to prevent them from doing good to human beings. They showed antipathies against Jesus Christ and the Prophet Muhammad (saws) as well:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا

يَعْتَدُونَ ﴾

(Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.) (Al-Maaida: 78)

The reason for cursing them is always their aggression and disobedience, and this has been the behavior of the Jews since the beginning of the Muhammadan mission. Most of the conspiracies that occurred throughout the history of this nation and that tore its body was the act of the Jews since the early periods, and the Holy Qur'an has clarified and monitored these matters. They are the ones who transgressed, and they are the ones who broke all covenants and promises with our master, the Prophet Muhammad (saws).

However, even though they believe in Allah (swt) because they are people of Scripture, they used to refer to idols for judgment, to gain Quraish's support in fighting the Prophet (saws).

﴿ ... وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴾ *(...and say about the disbelievers, "These are better guided than the believers as to the way"?)*: This is the case of the hypocrites and the Jews who used to associate the idols and their desires in worshipping Allah (swt), thinking they may benefit them, The Prophet (saws) said:

“The thing I fear most for my nation is associating others and hidden desires with Allah.”

We said: O' the Messenger of Allah!! Will your nation associate others with Allah after you? He (saws) said:

“Yes, they will not worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allah”¹

A person falls into this matter when he is hypocrite and does an action not for the sake of Allah (swt), but to be praised by people or because he believes that they can harm and benefit, give and withhold.... and forgets that all these are done with the will of Allah (swt). Thereby, we always mention this noble, beneficial and comprehensive Hadith that contains all the factors of faith and reassurance for the comfort and tranquility of the believer and all humans in general: One day Abdullah Ibn Abbas was behind the Prophet (saws), riding on the same mount, and He (saws) said to him:

“O young man! Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know

¹ Majmaa Az-Zawaid wa Manbaa Al-Fawaid, vol.3, Page: 259, Hadith No. 5226.

that victory comes with patience, relief with affliction, and hardship with ease. The pens have been lifted and the pages have dried.”¹

How great are these words that bring reassurance, comfort, tranquility, calm, and psychological and inner peace to a person who lives in the shadows of the Qur’an and in the shadows of faith and eternal divine giving. We are very much in need of our book, our Qur’an, the guidance and the Sunnah of our Messenger (saws).

The Jews followed the path of the polytheists, they turned the polytheists against the Muslims, and they agreed with them in Mecca, and their main location was in Medina.

Verse: 52

﴿ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴾

(Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.)

Those are the polytheists from the Quraish of the Arabian Peninsula, and the Jews whom Allah (swt) has cursed. Allah’s curse means expulsion from His mercy and falling in disgrace and destruction.

﴿ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ... ﴾ **(Those are the ones whom Allah has cursed;...):** Allah (swt) cursed and expelled them from His mercy because of their disobedience, their aggression against people, their lying to the Torah and their distortion of it, and igniting the fires of wars that Allah (swt), due to their hatred for the message of our Prophet

¹ Al-Mu’jam Al-Kabeer, Al-Tabarani, hadiths narrated by Abdullah Ibn Abbas, Hadith NO. 11265.

(saws) and against all the Arabs.

﴿...وَمَنْ يَلْعَنِ اللَّهُ فَن لَّن تَجِدَ لَهُ نَصِيرًا﴾ (...and he whom Allah curses - never will you find for him a helper.): Because if Allah (swt) expels someone from his mercy and seizes him for his sin, no human power can stand in the face of Allah's power and he will not have any helper.

Verse: 53

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾

(Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.)

Allah (swt) tells us about their miserliness and their abstention from any good deed, and if they had a share in the sovereignty and dominion, they would not give anyone anything, even if it was the speck on the back of a date-stone.

﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ قَتُورًا﴾

(Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.) (Al-Israa: 100)

Even if they owned the treasure of the mercy of Allah (swt), they would be stingy because they were made to love money, which is their habit, this is exactly what we see from the Jews, the people of the Children of Israel, throughout history. So Allah (swt) makes it clear to all people that the material side is not the criterion, but the criterion is what a person does of good or evil, as explained by Allah (swt) in the following verses:

﴿ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ

رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

(nd as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me." ﴿١٥﴾ But when He tries him and restricts his provision, he says, "My Lord has humiliated me.") (Al-Fajr: 15-16)

Then the answer to this comes:

﴿ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

﴿ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

(No! But you do not honor the orphan ﴿١٧﴾ And you do not encourage one another to feed the poor. ﴿١٨﴾ And you consume inheritance, devouring [it] altogether, ﴿١٩﴾ And you love wealth with immense love.) (Al-Fajr: 17-20)

According to these verses, there are four things that are not the criteria. Note the accuracy of the Qur'anic expression, the giving is referred to as a trial, because Allah (swt) wants to see the effect of this blessing on his creation, so if He (swt) distinguishes and favors a person over another or gives him more, he should not think that this is an honor from Allah (swt) for him, on the other hand, if the person is poor, he should not think that Allah (swt) restricts His livelihood to insult him. Therefore, the answer comes as (No!), because the criteria by which humans measure are wrong and inaccurate, so Allah (swt) clarifies that the value of giving is to honor the orphan and encourage giving and feeding the needy, this shows the importance for the Man to be an active element, it is not enough to do good, but rather he must encourage others to give, to spread the justice that Allah (swt) wanted

between human beings. Sadly, we find that most of the problems in the society are because of inheritance issues, because there are people who like to consume the money of their relatives. Therefore, we find that Allah (swt) specified inheritance at the beginning of the surah. Allah (swt) at the last-indicated verse, describes the love of money as immense love, because the human is stingy and Allah (swt) wants him to be good with the poor, the needy and the orphans. As such, there was a man who used to pray at nights and always supplicated to Allah (swt) to see the prophet (saws) in his dreams, indeed, he saw himself in a great place, and it is said to him that the Prophet (saws) was coming, but he did not come, instead he heard a sound saying to him, the Prophet (saws) said:

“He is not a believer whose stomach is filled while the neighbor
to his side goes hungry.”¹

Just prayer is not enough, and love without action does not benefit, as they need to be reflected.

Verse: 54

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ
مُلْكًا عَظِيمًا ﴾

(Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.)

They envy the believers and the Muslims for what Allah (swt) has given them of the bounty of the Message of Islam.

¹ Al-Mu'jam Al-Kabeer of At-Tabari, Chapter of the letter (A), Anas Ibn Malek, Hadith No. 751.

What is envy? All people whether Muslims or not believe in it, worry from it and afraid of being affected by it. Actually, it is a true fact not just religiously rather scientifically too.

The Prophet (saws) used to recite the Mu'auwidhat (Surat An-Nas and Surat Al- Falaq) and Surah Al-Ikhlâs and then blow his breath over his body whenever went to sleep, as a protection of the envy. Indeed, envy is a desire for the blessing of others to be gone, however, this is a disease, because it is an objection to the Benefactor, Allah (swt).

Thereof, envy is the result of hatred, and its analysis from a scientific point of view is that when hatred rages in a person's chest because of what another has of blessing, whether it is money, prestige, position, success or distinction, thus chemical reactions occur in his body, just like what happens because of sadness which is a spiritual matter, so that blood pressure and sugar in the body rise, as a result of electrons, or the like, are ejected from the eye of the envier, affecting the envied.

However, raging the envy in the envier chest leads to his death due to his hatred and anger. For that, the religious cure to avoid this disease is to say: "Mashaallah, la Quwata illa billah", on the other hand, the cure of the envied is to recite the Mu'auwidhat (Surat An-Nas and Surat Al- Falaq) and Surah Al-Ikhlâs.

As mentioned, the Jews envied the Muslims because the message of Islam came in the Arabs and revealed to Muhammad (saws) who is from the descendants of Ismaeel (PBUH).

﴿...فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ...﴾ (...***But we had already given the family of Abraham...***): This is a reply to the Jews. Who are the family of Abraham?

Abraham (Ibrahim) had two sons, Isaac (Ishaq) and Ismail, (PBUT), Isaac had Jacob (Yaaqob), and from Jacob came Joseph (Yousuf) and

the Tribes (Al-Asbat), and from them came Solomon (Sulayman), David (Dawood), Moses (Mosa) and Jesus (Isa), (PBUT). Accordingly, all the Prophets came from the family of Abraham, the branch of Isaac, and it is called the Abrahamic religions. When the Prophet Muhammad (saws) came from the Arabs, that distressed the Jews. Therefore, when talking about the Arab nationalism and its connection with Islam and that the Holy Qur'an preserved the Arabic language and Arab nationalism, this is very clear throughout the Holy Quran.

﴿... الْكِتَابَ وَالْحِكْمَةَ ...﴾ (*...the Scripture and wisdom ...*): Allah (swt) gave the Psalms to David (Dawood), the Injeel to Jesus (Isa), and the Torah to Moses (Musa) (PBUT).

Wisdom is the words and deeds of the Prophets.

﴿... وَأَاتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾ (*...and conferred upon them a great kingdom*): As with Dawood and Sulayman (PBUT):

﴿وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾

(And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants".) (An-Naml: 15)

The great kingdom was conferred to those descendants of Ibrahim (PBUH), nevertheless, the Holy Quran is the greatest gift to all humanity till the day of judgement, conferred to the Prophet Muhammad (saws), who is from the descent of Ismail (PBUH).

Verse: 55

﴿فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا﴾

(And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.)

Some of them believed and followed the Prophet Muhammad (saws), as Ka'b Al-Ahbaar and Abdullah Ibn Salam, and some not only rejected him by disbelieving in it, rather hindering the people from its path. Noticing that all what is happening of killing and transgression from the time when the Jews lived in Madinah till now aim at hindering the people from the message of mercy, message of Islam. Indeed, there is a wide mentioning of the nation of Children of Israel in the Holy Quran, specially, the stories of Mosa (PBUH), the wisdom behind this fact is that they are the source of all the troubles all over the world until these days.

﴿ ... وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴾ (...**And sufficient is Hell as a blaze.**): This is a threat to those who stood in the way of heavenly messages that bring good to all of humanity.

Verse: 56

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴾

(Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.)

We must consider this verse and analyze it scientifically. The natural, physical and chemical sciences were not known at the time of the revelation of the Qur'an. The Noble Qur'an is a miracle in every time and place. It is a book of guidance for all mankind and it contains

scientific references, as well, that do not clash with human minds at the time of its revelation, additionally, absorb knowledge when it develops. There is absolutely no conflict with science in the Holy Quran, and this verse proves that:

﴿... كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ...﴾ (**...Every time their skins are roasted through We will replace them with other skins so they may taste the punishment...**): This is a Quranic indication that pain comes to the conscious soul from the skin and not from the brain. When the patient is anesthetized, the surgical operation is performed on the affected organ without feeling pain because the anesthesia is done for the conscious soul. The feeling of pain is due to capillaries present in the skin. This is proven by science, with evidence that when the first injection of the anesthetic, you feel the prick of the needle because of those capillaries. The organs are machines that deliver pain to the conscious soul, and this was not known scientifically until the modern era. Accordingly, they are replaced with other skins so they may taste the punishment because when the skin is burned, the capillaries are burnt, this is a very early scientific fact which was not known at time of revelation.

﴿... إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ...﴾ (**...Indeed, Allah is ever Exalted in Might and Wise**): Allah (swt) is Ever Most Powerful, and the Wise as well, He (swt) sets things right, and only punishes those who are unjust and unbelief, and He (swt) does not punish except in accordance with a just reckoning:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ﴾

﴿وَكَفَىٰ بِنَا حَاسِبِينَ﴾

(And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.) (Al-Anbiyaa: 47)

On the other side, there is the bright image:

Verse: 57

﴿ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلِيلًا ﴾

(But those who believe and do righteous deeds - We will admit them to gardens (Paradise) beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.)

Allah (swt) said about the disbeliever: **We will drive them into a Fire.** Whereas He (swt) said about the believers:

﴿ ... سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ... ﴾
(...We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses,...): The Arabic word of (will) used in both cases differs. The first indicates that there is a time, and the use of the second indicates that it is close, because heaven is always close to the believer, while the unbeliever and the one who practices evil on earth feel that there is a long term, as if death will not knock on his door whereas it is closer to him than his jugular vein.

(garden) is a dense forest of trees that the density of its branches covers underneath. This is the linguistic meaning of the word (garden) in Arabic, so it is a name for something known and existing, and

because it is called here for something unseen, Allah (swt) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ﴾

(The example of the Garden) (Al-Baqara: 285)

Meaning, it is as the garden which we know but not exactly the same. The Prophet (saws) said about the Paradise:

"Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.'¹"

It is not as we imagine it with our worldly perceptions that our eyes see and our ears hear and what comes to our minds.

﴿... وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴾ (...and We will admit them to deepening shade): This, as well, is unseen matter, Allah (swt) brings it closer to the human mind and what is similar to it in the world.

Verse: 58

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.)

This is a divine command to render the rights to their rightful owners. What is the trust? It is simply a thing committed to one's care, but the

¹ Sahih Al-Bukhari, Book: The Beginning of Creation, Chapter: The description of Paradise, Hadith No. 3072.

greatest trust is the believing in Allah (swt) because Allah (swt) says:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا

الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

(Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.) (Al-Ahzaab:

72)

The trust which the man undertook to bear it is the trust of choosing between faith or disbelief, so we say to all people that religion is a religion of choice, and it is a religion of trust, the Prophet (saws) said:

“He who is not trustworthy has no faith”¹

Hence, the first due trust is the trust of faith which Allah (swt) talked about that the heavens and the earth and the mountains feared of bearing it, whereas the man undertook to bear it, so he has the right of choosing the belief or disbelief:

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

(...so whoever wills - let him believe; and whoever wills - let him disbelieve...") (Al-Kahf: 29)

Nevertheless, the trust which is the right to be given to others, there is not any proof of it except the conscience, religion and morals. The Prophet (saws) was called Muhammad the honest since he was well known of his honesty, even that the polytheists used to put their trusts with him. Accordingly, religion means morals, the Prophet (saws) said:

¹ Al-Muajam Al-Kabeer of Al-Tabarani, Hadith No. 7988.

"The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behavior"¹

Religion means morals, and rendering back the trusts is one of the basics that Islam and the Holy Quran concentrated on. Indeed, the Muslim should be honest with his Lord in faith, honest with his homeland so he does not destroy it, honest with people so he renders the trusts to them.

﴿... إِلَىٰ أَهْلِهَا ...﴾ (...*to whom they are due* ...): Does not specify whether Muslims or not. This is a call to do good for all the people, it is not restricted to Muslims.

﴿... وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ ...﴾ (...*and when you judge between people*.): Does not say (judge between Muslims), rather all the people.

﴿... أَنْ تَحْكُمُوا بِالْعَدْلِ ...﴾ (...*to judge with justice* ...): Justice requires the existence of litigation, and requires transgressions of the right between one person and another. However, religion commands you to fulfill the rights for all people regardless of their creed and affiliation, and it commands you to judge with justice when there is a dispute, because the stability of any society is based only on justice, the simplest example of that in a football match, that millions of people watch, if the referee ignores giving any penalty kick or offside to the player, all people stand and do not sit down, because he did not take a just decision, this is a case in just a game, so how is the situation in serious matters. Allah (swt) created people love justice and equality by instinct, and is not based on religious, sectarian, ethnic or regional basis, but on the basis of humanity. Allah (swt) addresses the Prophet

¹ Musanaf Ibn Abi Shayba, Book of good behavior, Hadith No. 25320.

(saws) saying:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

(And We have not sent you, [O Muhammad], except as a mercy to the worlds.) (Al-Anbiyaa: 107)

Actually, it is not possible for a religion that commands of fulfillment of trusts and the establishment of justice among all people to have people or groups who say that this religion commands of killing, slaughter, and destruction of churches, abuse of other religions, and forcing people to pray by beatings. This contradicts the basic sacred verses in the Book of Allah (swt).

The reason of revelation of this verse:

There is a reason for the revelation of the verse, but there is a general meaning and the religious ruling. When the Prophet entered Mecca on the Day of the victory, they brought him the keys of the Ka'ba. Previously, the keys, providing water to pilgrims and other were taken over by certain tribes. The children of Talha inherited the key of the Ka'ba, and Uthman Ibn Talha, at that time, was the owner of the key and he was a polytheist. When the Prophet (saws) entered Mecca on the Day of victory, he did not force anyone to enter Islam, and when he opened the door of the Ka'ba and entered it, this verse was revealed. When he went out, he gave the key to Uthman bin Talha and said:

"Take it, O Children of Talha, eternally up to the Day of Resurrection, and it will not be taken from you unless by an unjust, oppressive tyrant."¹

There are a lot of stories of justice in the biography of the Prophet (saws) and the lives of the honorable companions. One of these stories was between a Jew and Ali bin Abi Talib (May Allah honour his face), where the Jew complained about Ali during the era of Umar bin Al-Khattab (May Allah be pleased with him) for a shield. Umar asked him: Did you get angry, Ali, because I summoned you to the court? Ali said: No, by Allah, but because you glorified me and called me Abul Hasan whereas called him by just his name.

The Unparalleled Justice of Umar Ibn Al-Khattab is very known; once a time, a man from the Copts, who was in Egypt when it was ruled by Amr Ibn al-'as (May Allah be pleased with him), he raced with the son of Amr ibn al-'as and defeated him, so he began to beat the man with a whip saying: "I am the Son of Nobles!". The man from the Copts was very sad and hurt, so he came to Umar Ibn Al-Khattab in al-Madinah complaining what the son of 'Amr has done to him (had he doubted, even a little, that Umar Ibn Al-Khattab would not judge fairly, he would not have gone to him from Egypt to complain about the ruler) So Umar wrote to `Amr commanding him to appear before him with his son. So they appeared before him, Umar asked the man to take the whip saying to him, "Beat the Son of Nobles!" Then the Egyptian began to beat the son of `Amr with the whip as he did to him until he stopped. Then Omar said to the Egyptian, "Now beat the whip upon `Amr's bald head!" He replied, "O Commander of the Faithful! For it was his son

¹ Al-Maqased Al-Hasanah of Sakhawi: vol.1, Page.320, Hadith No. 431.

who beat me, and I have evened the score with him." . Umar answered: "No, beat the whip upon `Amr's bald head, because his son beat you because of the power of his father".

﴿... إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ ...﴾ (...*Excellent is that which Allah instructs you ...*): Verily, how excellent is the teaching which Allah (swt) gives us, meaning, His commands to return the trusts to their owners, to judge between people with justice regardless their religion and sects. This is the call of Islam.

﴿... إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾ (...*Allah is ever Hearing and Seeing*): Allah (swt) is Hearing before there is what to be heard, and He is the Seeing before there is anything to be seen. He hears your words and sees your actions.

This decisive and great verse was applied by the first Muslims, the companions of the Messenger (saws), and they were the role models and ideals for every believer, such as our master Ali and Omar (may Allah be pleased with them). When we read the Qur'an and read about the Sunnah of our Prophet (saws) and the actions of his honorable companions, we see how they interpreted it with their actions and deeds and adhered to the commands of their Lord. The result was that pioneering Islamic civilization that spread the banner of security, peace and science across the world that was filled with injustice and ignorance.

Verse: 59

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

(O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ... ﴾ **(O you who have believed, obey Allah and obey the Messenger ...)**: This is an order and an obligation from Allah (swt), the addressed here is the believer. Any canons issued in this world has reasons following or after the ruling. As for the divine ruling, the belief in Allah (swt) is the reason; as long as you believe in Allah, you are required to obey His commands. He (swt) did not say in this verse: O people, because the command to obey Allah (swt) and the Messenger (saws) and those in authority is directed to those who believe, who are bound by a covenant of faith with their Lord, we must obey whether we know the reason behind the order or not. This is for us is the faith of obedience. Likewise, we do not know what is the wisdom of the different number of rak'ahs of each prayer, there are many devotional acts that Allah (swt) has shown the wisdom of, and other ritual matters that have not been clarified so that their implementation is for the sake of worshipping Allah (swt), so I carry out the command in obedience to the one who commands, whether I know the wisdom or not.

To be noted that faith needs intellect; that is, it is the human intellect that deduces and considers the cosmic evidence that exists such as the heavens, the earth, the mountains, life, the universe, water and human beings... by which it is inferred that the Creator exists, so this Creator knows best the interests of the creature so the creature must obey him. Some people want to criticize the Islamic religion and other

religions, claiming that a Muslim or believer obeys and implements orders without thinking, while we find that the Holy Qur'an asked us to act with reason in all matters:

﴿لَعَلَّكُمْ تَعْقِلُونَ﴾

(perhaps you will use reason.)

﴿لَعَلَّهُمْ يَعْلَمُونَ﴾

(perhaps they will know)

﴿لَعَلَّهُمْ يَتَّقُونَ﴾

(perhaps they will give thought)

It is necessary to use the mind to reach the truth of faith, and after you believe, you must obey the command even if you do not know the wisdom of it, because the wisdom may be related to reasons the human mind can comprehend, for that Allah (swt) says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

(Allah does not charge a soul except [with that within] its capacity.)

(Al-Baqara: 286)

As long as the reason behind commitment to orders is the faith, in this case we have to obey Allah (swt) whatever the command is and in all mentioned in the Holy Quran as Halal and Haram. Moreover, we have to obey the Prophet (saws), as well, in explaining Allah's commands, for example, Allah (swt) says:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

(And establish prayer and give zakah)

But how do we know how to pray? This what the Prophet (saws) told us about; we learned from him (saws) that the prayer is five times

and that the Fajr prayer is two rak'as and the Isha prayer is four and... and what are its pillars, duties and conditions. So that, a person cannot say that I read the Qur'an only and leave anything else, for how, in this case can we perform the Hajj according to Allah's command:

﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

(And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.) (Ali-Imran: 97)

Unless the Prophet (saws) had taught us about, Allah (swt) says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

(And whatever the Messenger has given you - take; and what he has forbidden you - refrain from) (Al-Hashr: 7)

﴿... وَأُولِي الْأَمْرِ مِنْكُمْ ...﴾ **(...and those in authority among you...):**

Those in authority refer to the people of competence. In the worldly field, we seek the help of those with scientific specializations, but in the religious field, I seek the help of specialists in the Qur'an and Sunnah. No human society will be stable unless there is obedience to Allah (swt) and the Messenger (saws) and those with competence in what they specialize in. It also includes those in authority with regard to politics and governance.

Islam established the rules of stability and security for societies in these great verses and did not leave them in chaos and disorder.

﴿... فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ...﴾

(.... And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. ...):

Some interpreters said that this verse indicates that there is a guardian with regard to the legal rulings, so if a dispute or conflict arises, then you must return the matter to its origin, and the origin is what was

mentioned in the Book of Allah (swt) and the Sunnah of His Messenger (saws). Allah (swt) did not set a political, economic, scientific or social instruction, but rather set general instructions for the benefit of humanity, as what was indicated in the previous verse :

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ﴾

(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.)

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ

تَتَذَكَّرُونَ ﴾

(Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.) (An-Nahl: 90)

So we return the matter to Allah (swt) and to the details from the Sunnah of the Messenger of Allah (swt), and we do not include personal interests in passing judgments as did the terrorist and political organizations that claimed that they are Islamic whereas Islam is innocent of them. Islam never sets rigid templates for people, no meaning of what a group may say: We represent and implement Islam, and we are the Caliphate Islam. This is a rejected statement in Islam, because Islam is general for all people and societies and is not restricted to a party or group, and we cannot limit Islam for a specific group.

Islam represents the relationship of believers with each other and with the homeland. It is a message of goodness, justice, love, charity, kindness to parents and kinship ties. It is good treatment, not lying, cheating, not monopolizing, and it is the fulfilling of trusts. This is

required for all people. We have seen many groups that have exploited Islamic slogans, to commit their sins and crimes, while claiming that they apply the Holy Qur'an and rulings and follow the path and Sunnah of the Messenger (saws). But Allah (swt), His Messenger (saws) and the believers are innocent of them, their actions and crimes. In short, Islam is a general good for all people, Muslims and non-Muslims. The Prophet (saws) said:

"The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden".¹

﴿...إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...﴾ (...*if you should believe in Allah and the Last Day...*): Accordingly, the one who refrain from referring to the Qur'an and Sunnah for judgment is not a believer.

Verse: 60

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴾

(Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.)

This verse was revealed about the hypocrites who were in Medina and they claimed that they believed and faith did not enter their hearts.

¹ Musnad Al-Bazaz, Musnad of Fudalah Ibn 'obayd, Hadith No. 3752.

﴿...يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ ...﴾ (...*They wish to refer legislation to Taghut,...*): The word (Taghut) is an exaggeration of (Tughian) that is tyranny, injustice, and transgression, and it is always used to refer to evil deeds, satanic work, and matters that violate the rights of people.

Reason of revelation of the verse:

A hypocrite man in Madinah and a Jew had a dispute, the Jew said, "Let us refer to Muhammad to judge between us." However, the hypocrite said, "Let us refer to Ka`b bin Al-Ashraf (a Jew) to judge between us.". That is because he was the culprit, so he wanted to appeal to the Jew because he knows that he will rule according to his desire not to justice and truth.

Verse: 61

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتِ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا﴾

(And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.)

The hypocrites turning away from the Prophet (saws) and refrain from his judgement because they know that he will not deviate an iota from truth and justice, even if the dispute is between a Jew or a polytheist and a Muslim. If the truth is with the Jew or the polytheist, he will give him his right. This is the justice of Islam.

Indeed, the hypocrites are a dangerous scourge in any society. Most of the verses in the Holy Qur'an mention the hypocrites because the danger of the apparent enemy is less than of the hidden one, who reveals one thing and conceals another; he manifests faith and

conceals polytheism, manifests friendship and conceals enmity, manifests truth and conceals falsehood, pretends justice and conceals injustice. Therefore, hypocrisy is a dangerous incurable disease because it infiltrates the body.

Verse: 62

﴿ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴾

(So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation.")

The verses are still related to the hypocrites, and as was indicated, hypocrisy is the most dangerous disease that afflicts any society and threatens its structure, because the hypocrite is an inward enemy, not clear, tends where his desires tend to be, and where his interests are found, he always prioritizes interests over principles, and private interests over the public, as a result, it destroys the structure of society and changes the facts in front of the people, because the hypocrite does not say the truth, and it is one of the things that Allah (swt) has forbidden, and the Messenger (saws) has made it clear that in the heart of the believer lies cannot be combined with faith.

﴿ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ... ﴾ (So how [will it be] when disaster strikes them because of what their hands have put forth): Disaster is every matter that occurs to a person, which in his view is harm, and may in fact be otherwise. The disaster here befalls them because of what their hands have sent forth, because there is no

harmony with themselves and they deal with matters according to their desires, as Allah (swt) describes them:

﴿ مُدْبِدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۚ وَمَنْ يُضَلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴾

(Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.) (An-Nisaa: 143)

﴿ ... ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴾ **(... then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation.")**: They claim reform and benevolence, in a way through which they seek their own gains and interests, then they come and swear by Allah (swt) that they wanted nothing but reform and reconciliation.

Verse: 63

﴿ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴾

(Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.)

They are known and clear to Allah, but as for people and society, it is not possible to distinguish a hypocrite from a non-hypocrite, although there are certain characteristics and criteria that apply to hypocrisy, but it may not be clear and a person cannot discover who is the hypocrite from the truthful, and who is the honest from the traitor. The Prophet (saws) said:

“There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a

liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.' It was said: 'Who are the Ruwaibidah?' He said: 'Vile and base men who control the affairs of the people.'"¹

Hypocrisy is a permanent danger in the social structure in any country, but when did the hypocrisy movement begin in the community of Islam?

Hypocrisy did not exist when the Prophet (saws) and his companions were persecuted by the polytheists in Mecca, but it began when the Prophet (saws) and Muslims became strong in Medina. When a calamity struck them or their interests were harmed as a result of their hypocrisy and lies, the hypocrites would come to the Prophet (saws), swearing by Allah and claiming something other than the truth.

Nevertheless, no one has the right to say so-and-so is a hypocrite and so-and-so is not, because Allah (swt) did not command His Messenger to tell about the hypocrites, otherwise the people would follow this Sunnah, and would doubt each other and accuse some of them of hypocrisy.

﴿...فَأَعْرِضْ عَنْهُمْ وَعَظِّمْهُمْ...﴾ (*...so turn away from them but admonish them...*): Meaning, leave them and do not reveal their names since the Prophet (saws) had known them all, the head of them was Abdullah Ibn Ubai Ibn Salool.

On the other hand, Allah (swt) tells the Prophet to advise them instead, and to and speak to them an effective word to reach their inner selves.

¹ Musnad Ahmad Ibn Hanbal, Musnad the companions, Musnad Abo Horayrah, Hadith No. 7899.

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴾

(So remind, [O Muhammad]; you are only a reminder.) (Al-Ghashiyah:

21)

However, the Prophet (saws) used to preach in general without revealing, for example he used to say “Why some people do so and so..!”. Hence, hypocrisy can only be cured by faith and morals. There is are laws that control corruption, the economic movement in society, and some social relations, but there is no man-made law that controls hypocrisy and its movement in society, even though it is the most dangerous social disease and is the cause of most manifestations of corruption in any society. Therefore, the matter was left to the Prophet (saws) and its treatment is only by faith.

﴿ ...وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴾ (*...and speak to them a far-reaching word*): Allah (swt) mentions the hypocrisy in thirteen verses at the beginning of Surah Al-Baqara, by which He (swt) describes them and their desires, moreover, there is a complete surah – surah Al-Munafiqoon- about the hypocrisy and its danger in a society, then, how to deal with this phenomenon? This verse gives the answer; it is by an effective word.

Verse: 64

﴿ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنْهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ ۖ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴾

(And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of

Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.)

﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ... ﴾ **(And We did not send any messenger except to be obeyed by permission of Allah...):** This verse and the next one represents the relation between the Prophet (saws) and his nation. This relationship is based on obedience which generates love, for it does not come to claim loving him while you disobey him. Allah (swt) says:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

(Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.") (Ali-Imran: 31)

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

(And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.) (Al-Hashr: 7)

﴿ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا ﴾ **(...And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful):** To be injustice to oneself means to offer it a temporary lust and deprive it of permanent bliss, that is leading it to commit a sin such as theft, adultery, drinking alcohol, lying, killing..., thereby, you are bringing it to Allah's torment, and what you have committed will be a disaster for you and your family no matter what the sin is, and the pinnacle of self-injustice is to wrong others:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ

﴿ أَنْتَقَاكُمْ ۗ﴾

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.) (Al-Hujurat: 13)

Removing the misdeeds is to be done by three actions:

﴿... جَاءُوكَ ...﴾ (**...they had come to you ...**): This first state is when the Prophet (saws) was alive, but now how to come to him (saws)?

Coming to him (saws) means following the Sunnah in what he commanded and forbade; meaning, to come to his (saws) guidance, conduct and follow it, so they will be as if they come to the Prophet (saws). The meaning is not to go to the Prophet's grave, although this is a good thing, but the important thing is that you adhere to his obedience first. Second:

﴿... فَاسْتَغْفَرُوا اللَّهَ ...﴾ (**...and asked forgiveness of Allah ...**). Third:

﴿...وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ ...﴾ (**...and the Messenger had asked forgiveness for them ...**): This is during his life (saws), and after his death:

“My life is good for you, you talk to me and I talk to you, and my death is good for you, your deeds are presented to me, what I see of good deeds, I praise Allah for, and when I see of evil, I ask Allah for forgiveness.”

So the three points are: To obey the Prophet (saws), to ask Allah (swt) for forgiveness and the messenger asking for forgiveness, as long as you do not commit sins. The relationship with the Prophet

(saws) is the basis of understanding Allah's commands:

﴿ ا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴾

(O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].) (Al-Anfal: 20)

Obedying Allah (swt) is connected with obeying the Prophet (saws), consequently, disobeying the Prophet (saws) means disobeying the Prophet (saws).

Verse: 65

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

(But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.)

Allah (swt) swears by His Glorious, Most Honorable Self, as well as He (swt) swears by whatever He wills:

﴿ وَالذَّارِيَاتِ ذُرُوءًا ﴾

(By those [winds] scattering [dust] dispersing) (Ath-Thariyat: 1)

﴿ وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسِرُ ﴿٤﴾ ﴾

(By the dawn ﴿١﴾ And [by] ten nights ﴿٢﴾ And [by] the even [number] and the odd ﴿٣﴾ And [by] the night when it passes,) (Al-Fajr: 1-4)

But we are not entitled to swear except by Allah (swt) alone.

﴿... لَا يُؤْمِنُونَ حَتَّىٰ يُحْكَمُواكُم فِيمَا شَجَرَ بَيْنَهُمْ ...﴾ (...*they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves ...*): Allah (swt) relates attaining the faith with referring to the Messenger for judgment in all matters. As known faith is to believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad, but how does this faith is applied? This is by referring to the Prophet (saws) in all the matters. When there is a disagreement, the person is distressed and angry, but he has to adhere to the rule of the Prophet (saws) and accept it.

﴿... ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (...*and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission*): The relationship with the Prophet (saws) is always continuous, never stops. So, getting out of sin has three conditions, as we mentioned in the previous verse, and attaining faith has three conditions: Make the Prophet (saws) judge in all disputes, accepting the Prophet's decision with total submission without any rejection, denial or dispute.

In brief, the two verses regulate the believer's relationship with the Prophet (saws), as it is the means to enter into faith and get out of sin. What is this honour for our Master (saws), our beloved, our intercessor, and the light of our hearts, Muhammad (saws)!!

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

(*And indeed, you are of a great moral character.*) (Al-Qalam: 4)

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

(There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.) (At-Tawba: 128)

Verse: 66

﴿ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴾

(And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position.)

The talk about the Prophet's (saws) relationship with the believers and the community, following the previous verse.

﴿ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ ... ﴾ **(And if We had decreed upon them, "Kill yourselves" or "Leave your homes," ...):**

This gives meaning about the love of the homeland, for leaving the homeland is like killing oneself. The love of the homeland is part of faith, and the love of the homeland for a person is the same as the love of oneself, because a person who does not love his country and is not good for it, has no good for himself. Individuals are the basis of building society.

﴿ ... مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ... ﴾ **(...they would not have done it, except for a few of them...):** The believer is supposed to submit to what Allah (swt) commanded him to do, but few of the Children of Israel did what they were commanded.

﴿ ... وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴾ **(... But if they had done what they were instructed, it would have been better for**

them and a firmer position): Gaining the good from Allah (swt) lies in doing what Allah (swt) commands and refraining from Allah (swt) prohibits, however, skepticism comes from the non-believers or from the side of the hypocrites within society.

Verse: 67

﴿ وَإِذَا لَاتَيْنَاهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴾

(And then We would have given them from Us a great reward.)

For those who comply with the command of Allah (swt), the reward is from Him (swt), and what Allah (swt) has is not measured by what humans possess, for the Lord of humans is absolute perfection and His giving is unlimited.

Verse: 68

﴿ وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴾

(And We would have guided them to a straight path.)

The straight way that they should follow.

Verse: 69

﴿ وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾

(And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.)

Reason of revelation:

Thawban (May Allah be pleased with him), was a lover of the Prophet who could not put up with being separated from him. Once, he came to the presence of the Messenger of Allah in a terrible state. His face was pale, his body was weak and there was an expression of sorrow in his face. When the Prophet (saws) saw him like that, he asked him, "O Thawban! What has happened? Are you ill? Thawban replied as follows: "O Messenger of Allah! I am not ill nor have I any pain but when I do not see you, my love toward you increases; I feel grievous until I rejoin you. Then, I remember the hereafter and fear that I will not be able to see you there. For, you will be in a higher station with the prophets in Paradise and I will be in a lower position. I am worried that I will not be able to see you there." Consequently, this verse was revealed.

﴿... وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ ...﴾ (***And whoever obeys Allah and the Messenger - ...***): Allah (swt) makes it clear that to obey the Prophet (saws) is to obey Allah (swt), so mentioned one word of “obeys” for Allah (swt) and the Messenger (saws), because it is not possible to separate what the Messenger (saws) has come with from the verses of the Holy Qur’an.

﴿... فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ...﴾ (***...- those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous...***): This favor from Allah (swt) equals all the bestowments. Those will be with the Prophets and Messengers in the first grade and with the righteous in the second grade. Righteousness is the state of having absolute faith, as Abo Bakr Al-Seddiq (May Allah be pleased with him), when he was told that the Prophet (saws) had

the night journey and ascension to the seventh heaven and then came back in the same night, he said: “I do believe him regarding what is farther than that. I believe the news of heaven he brings, so if he told that, then he said the truth”. Because of this Abu Bakr was named al-Siddiq (The righteous).

The martyrs are in the highest level of Paradise, they are alive with their Lord:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴾

(And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,)

(Ali-Imran: 169)

They live with the grace and bounty of Allah (swt), and this is also good tidings for their families and the righteous who follow the path of the Prophets, the truthful ones, and the martyrs.

﴿ ... وَحَسَنَ أَوْلِيَّكَ رَفِيقًا ﴾ (...**And excellent are those as companions**):

The companion is the friendly person who guides you and keeps with you throughout the path, and the best companionship of all is to be with the Prophets, the truthful ones, the martyrs and the righteous.

Verse: 70

﴿ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴾

(That is the bounty from Allah, and sufficient is Allah as Knower.)

The bounty is above justice.:

﴿ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ قَبِذْكَ ۖ فَلْيَفْرَحُوا ۖ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴾

(Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate.") (Yunus: 58)

Allah (swt) is All-Knower of His servants, their faith and truthfulness.

The next verses resume talking about the hypocrites inside societies and about the hypocrisy, this terminal disease:

Verse: 71

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَابًا أَوْ انْفِرُوا جَمِيعًا ﴾

(O you who have believed, take your precaution and [either] go forth in companies or go forth all together.)

At all times, there is affliction that comes upon people and societies, and war is one of the most severe afflictions that befall them, such as the terrorist war against Syria, however, and the Holy Qur'an decides the position of the hypocrites during these trials.

Verse: 72

﴿ وَإِنَّ مِنْكُمْ لَمَنْ لِيُبْتَئِنَ فَاِنْ أَصَابَكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴾

(And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allah has favored me in that I was not present with them.")

This is the case of the hypocrite, if a calamity befalls on you, that are problems during the war and losses and trials occur, then he says, Allah has blessed me because I was not a martyr with them, so he praises Allah that he was not with them and did not bear the trials.

Verse: 73

﴿ وَلَئِن أَصَابَكُمُ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْرًا

عَظِيمًا ﴿

(But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment.")

And if you win, then the hypocrite he would surely say: As if there had never been ties of affection between you and him, "Oh! I wish I had been with them; then I would have achieved a great success. This is really the serious danger that infects the society and the most dangerous type of hypocrisy is that which appears during the victory.

And the Holy Qur'an monitors the condition of the hypocrites in most of the Madani Surahs, so we find that when a Surah talks about the believers, it talks about the unbelievers and about the hypocrites as well, as in Surat Al-Baqarah, which contains thirteen verses at the beginning, that talk about the characteristics of the hypocrites:

﴿ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا يَكْذِبُونَ ﴿٧٣﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا

فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿٧٤﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿٧٥﴾ وَإِذَا قِيلَ لَهُمْ

آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿٧٦﴾ وَإِذَا

لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿٧٧﴾ اللَّهُ يَسْتَهْزِئُ

بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٨﴾

(In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie. ﴿٧٣﴾ And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." ﴿٧٤﴾ Unquestionably, it is they

who are the corrupters, but they perceive [it] not. ﴿ And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not. ﴿ And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers." ﴿ [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.﴾ (Al-Baqara: 10-15)

Among their characteristics are lies, corruption, self-disease, and humiliation. Additionally, Allah (swt) tells us precisely about their characteristics during trials in Surat Al-Ahzab:

﴿ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلٌ ﴾

(Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few,) (Al-Ahzab: 18)

They say to those who defend their land, "do not fight and leave the defense because we do not know the result", or they would say "Let's leave the homeland to protect ourselves and we will watch whoever win we will be beside him". Moreover, when the ordeals take place:

﴿ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ﴾

(...And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death...) (Al-Ahzab: 19)

So look at the verses how they uncover their inners, and when the fear is gone and the signs of victory begin to appear the tongues of those who search for a position after victory, begin to lash:

﴿ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ﴾

*(...But when fear departs, they lash you with sharp tongues,
indisposed toward [any] good...)* (Al-Ahzab: 19)

There is a whole Surah called Al-Munakiqoon that describes them:

﴿ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ۖ كَأَنَّكُمْ خُشْبٌ مُسْنَدَةٌ ۚ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۗ هُمُ الْعَدُوُّ فَاحْذَرَهُمْ ۗ قَاتَلَهُمُ اللَّهُ ۗ أَنْتَىٰ يَوْمِئِذٍ ۙ ﴾

(And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?) (Al-Ahzab: 4)

They change according to situations, when there is victory, they say words which please the people.

There is no law that can hold to account the hypocrite, the liar, who says and conceals other than what appears, and changes like a chameleon, so there is no evidence against him. As such, the Holy Qur'an has shown us some criteria of hypocrisy, the most serious of which is the priority of whims over principles. There is no principle for the hypocrite; he is wherever his interest is, taking into consideration that interests are beautified to people:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ۙ ﴾

(Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.) (Ali-Imran: 14)

Hence, the major test in this worldly life is to choose either the principles or the interests, this is a very crucial matter in Islam.

A counselor to a former American President (Robert Green), converted to Islam after studying the biography of the Prophet (saws). When he was asked: Why did you convert to Islam? He said: "I studied the biography of the Messenger and found that no matter how many inconstancies he (saws) has gone through; from defeat to victory, from weakness to strength, from poverty to wealth, from health to illness, in all these conditions he put principles above interests, he has never compromised his principles." Also he said: "The basic situation is when he (saws) was persecuted, homeless and tormented, all the leaders of the Quraish came to him and said to him: O Muhammad, if you want money, we will give you our money, and if you want the authority, we will make you a king, and if you want to marry, we will offer you one of our most beautiful women. The Prophet (saws) then said his saying, which is still shaking and ringing in the ears of time:

By God if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until God has made me victorious, or I perish therein, I would not abandon it."

He (saws) put all the interests under his feet and kept steady with his principles."

This case was not the only case, rather the companions acted similarly after the Prophet (saws) death when they were tested severely, and perhaps the most powerful test that the Muslims faced was after the death of the Prophet (saws), when some Arab tribes apostatize from Islam, during the rule of Abu Bakr Al-Siddiq (May Allah be pleased with him). Concerning this occasion, we will discuss two points:

- 1- The apostatizing of some Arab tribes from Islam.

2- An issue and a problem occurred for the first time after the death of the Prophet (saws), when the Companions gathered and suggested to Abu Bakr (May Allah be pleased with him) to negotiate with them for the payment of zakat, but Abu Bakr took a great decision at that time, and said:

“By Allah I will fight them even to secure the piece of rope which they used to give to the Messenger of Allah (saws).”

So he preferred the principles over the interests.

It is natural to see the hypocrites with long tongues, such as those who come now and talk about the development of religious discourse and say we will do so and so, but they only talk and do not do anything. Hypocrisy has eaten their minds. They are saying words only to please people, not to fight extremism, which every Muslim, every patriot, every honest person, and every believer of all religions should fight.

And there are the hypocrites who attack the hadiths of the Prophet (saws) and fabricate lies about him, or they say that they do not consider the hadiths of the Prophet (saws), but rather they rely on Qur’an only, Their argument is that the Holy Qur’an was revealed at a specific time and that the hadiths contain unacceptable meanings.

Hence, the true Muslim must clarify the hadiths and explain them to the people with the correct interpretation, since there is no Muslim on the face of the earth who can abandon the hadiths of the Prophet (saws). The matter is clear and people’s minds understand it well, and can distinguish the lean from the fat and the hypocrite from the truthful, just as Allah (swt) clarifies these matters in the verses and reveal the emptiness of these Hypocrites:

﴿ وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٦٠﴾ وَإِذَا

تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفٰسَادَ ﴿٦١﴾

(And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. ﴿٢٠٤﴾ And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.) (Al-Baqara: 204-205)

And the Noble Qur'an clarifies that they have no dignity, they live in humiliation, because a person who acts according to his whims and is motivated by his interests has no dignity, and he cannot be like a sincere person and a believer who has a dear soul. As for the servile and lowly one who is a hypocrite, who changes his principles, he is once with the enemy and once with the homeland, once here and once there, and is silent and his voice is not heard in trials:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾

(And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.) (Al-Munafiqoon: 8)

﴿وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ﴾ **(But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment.")**: When blessings come and victories are achieved so forth, this hypocrite wishes that he was with the winners, and sometimes he speaks nonsense and plots to get what he wants and forgets that Allah (swt) is the only ruler of the universe:

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾

(...But they plan, and Allah plans. And Allah is the best of planners.)

(Al-Anfal: 30)

He does not believe that there is one planner for the universe, because he is not a true believer in Allah (swt). In Madinah, during the age of the Prophet (saws), Abdullah Ibn Abi Salool was the top of the hypocrites, who has taken a very negative reactions during all the wars that the Prophet (saws) has engaged, even though in one battle called (Al-Khandaq) he plotted with the Jews against the Muslims. As such, in our days we find such a conspiracy from the Zionist Jews against the Islamic nations with the help of the hypocrites, since the true Muslim is very adhere to faith principles on the contrary to the hypocrite who does not believe in Allah (swt) in hie inner so that has no fidelity. Allah (swt) says:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴾

(Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -) (An-Nissa: 145)

Allah (swt) does not mention (the disbelievers will be in the ...) instead He said (the hypocrites) because they are more dangerous on the structure of the community than anyone else. On the other hand, the Prophet (saws) did not uncover the names of the hypocrites although he has known them fully, as Allah (swt) has revealed them to him, in order to keep the unity of the society, this is the Islam:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿۱﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿۲﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿۳﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ

الْأَكْبَرَ ﴿۴﴾ إِنَّ إِلَيْنَا إِيَابُهُمْ ﴿۵﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿۶﴾

(So remind, [O Muhammad]; you are only a reminder. ﴿۱﴾ You are not over them a controller. However, he who turns away and disbelieves - ﴿۲﴾ Then Allah will punish him with the greatest punishment. ﴿۳﴾ Indeed, to Us is their return. ﴿۴﴾ Then indeed, upon Us is their account.) (Al-Ghashiyah: 21-26)

The Holy Qur'an traces the intrusions of the hypocrites in society and makes them known to make it clear to the nation that the danger at any time lies from the movement of hypocrisy, and from people who put their interests ahead of their principles, and deal with the enemies of the homeland and then claim honor, patriotism, faith and Islam, so whoever betrays the homeland can never to be at any time a patriot and a believer, because he left his homeland when the people prepared to defend their honor and their existence in front of their enemies, against extremism and before all the forces of the earth that fought them.

Verse: 74

﴿ فُلْيَقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

(So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.)

The Prophet (saws) was in Mecca, persecuted, besieged, forbidden from conveying the message, so that he migrated to Medina. Since the immigrant Muslims had been evicted from their country and their money, and their homes were robbed, so Allah (swt) permitted them to fight and defend their homeland, honor and money:

﴿ فُلْيَقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ... ﴾ (So let those fight in the cause of Allah who sell the life of this world for the Hereafter..): Let the believers fight – for the sake of Allah (swt) and for their homeland and honour- those who trade the life of this world with the Hereafter. Fight in Islam is not permitted to force people to faith,

rather to protect the freedom of religion choice.

﴿ ... وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ (*...And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward*): This is good news for the martyrs who defend their land, their homeland, their honor and their rights. There are two possibilities for the fighter: Either he will be martyred or he will be victorious, in both cases, Allah (swt) will give him a great reward.

Verse: 75

﴿ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴾

(And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?")

Those who could not immigrate from Mecca - this town whose people are oppressors- to Al-Madina, you have to fight for them to enable them to leave. Consequently, the battles of Badr, Uhud and Al-Khandaq took place in which the Muslims defend their land and rights.

Verse: 76

﴿ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴾

(Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.)

Those who fight in obedience to Allah (swt) are the believers. Fighting in the cause of Allah (swt) is legislated to defend people and homeland, to protect the blood, honour and properties, it is not aimed to oblige people to convert to Islam:

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

(so whoever wills - let him believe; and whoever wills - let him disbelieve.) (Al-Kahf: 29)

﴿...وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ...﴾ **(..., and those who disbelieve fight in the cause of Taghut.):** The disbelievers fight in obedience to Satan, which represents oppression, pillaging of rights and properties and lives.

﴿... فَاقْتُلُوا أَوْلِيَاءَ الشَّيْطَانِ...﴾ **(... So fight against the allies of Satan...):** The friends of Satan are the ones who made their companions all the elements of evil in this worldly life. Satan represents evil, there are creatures called Jinn, of which the infidel is called Devil, of course, as afore-mentioned, our inability to see the jinn does not mean their absence. There are creatures in the universe that do exist but we do not see them, as germs. So we are sure of their existence as long as Allah (swt) informed so.

﴿... إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴾ **(...Indeed, the plot of Satan has ever been weak):** Certainly the plot of Satan no matter how it is, it is weak because it is based on false:

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾

(And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.") (Al-Issra: 285)

But we must seek the help through patience, prayer, piety, and adherence to principles and putting them ahead of interests. In any society, the movement of hypocrisy emerges as it appeared in Medina. The hypocrites are:

﴿ مُدْبِدِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ﴾

(Wavering between them, [belonging] neither to the believers nor to the disbelievers.) (An-Nisaa: 143)

They put a foot here and another there and deal with the enemy of homeland as the hypocrites did in the age of the Prophet (saws). So we notice the truthfulness of the Holy Quran when applying the text to reality, this is normal because the Holy Quran is for every time and place and to be comprehended by intellectual.

The talk is about the oppressed among men, women, and children who could not leave Mecca to Medina, this is the revelation reason of the verse, but the specific reason does not disregard the general meaning and the more the intellect develops the more it takes from the Holy Quran what matches the recent time in which the man lives and benefits from the wisdoms.

Verse: 77

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ۗ ﴾

(Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed].")

In the beginning of Islam, Muslims were not allowed to fight, later fight was legislated after their migration from homeland unfairly.

﴿... فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً...﴾

(...But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear...): When they settled in Medina, the hypocrites feared people as they feared Allah (swt) and even more, they do not take into consideration the power of Allah (swt).

﴿... وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ...﴾ (*...They said, "Our Lord, why have You decreed upon us fighting? ...):* Because they are afraid of death.

﴿... قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ...﴾ (*...Say, The enjoyment of this world is little, ...):* The enjoyment of life is enjoyment of delusion whatever it is; it is little because it is changeable life, not permanent for anyone:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

(Indeed, you are to die, and indeed, they are to die.) (Az:-Zumar: 30)

This is a divine law, no one whoever can never ever flee from it since the creation of Adam (PBUH) until the Last Day, so no matter

how much the enjoyment of this life is, it is little as long as it will end, you will either leave it or it will leave you.

﴿...وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا﴾ **(...and the Hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread):** The Hereafter is better because its gifts are everlasting; no death there and nothing will change. The man is not oppressed, for Allah (swt) is justice and He says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا﴾

﴿وَكَفَىٰ بِنَا حُسْبِينَ﴾

(And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.) (Al-Anbiyaa: 47)

Verse: 78

﴿أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا﴾

{Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allāh"; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allāh." So what is [the matter] with those people that they can hardly understand any statement? }

Death is a creation, it will die in the hereafter -as narrated in the Hadith- It has a duration and place, it has its secret same as the soul has the life secret.

﴿ أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ ﴾ *(Wherever you may be, death will overtake you, ...)*: The Talking is about the place, that is, no matter how barricaded in palaces, towers or castles, death will overtake you, and the word *(overtake you)* in Arabic means that death keeps chasing the soul until catches it and takes it, as if that the man has been shot with the arrow of death since his birth, so it chases him until it reaches him at the end of his life, as Imam Ali bin Abi Taleb (May Allah honour his face) said:

“Death is as an arrow sent towards you and it will reach you when your life ends.”

As if the man lives in a race between his soul and the death, verily the soul is the secret of life, when it comes out of body, you see the man who used to be full of energy and movement, suddenly all his organics, his blood which was moving, his heart which was beating, his veins, stomach, muscles... all these will stop in a second and the body turns into a corpse after hours then to clay and at last to dirt. So the soul is the secret:

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

(And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little.") (Al-Issra: 85)

Allah (swt) has never given the secret of the soul to anyone even to His Prophet (saws) but He clarifies that death chases the soul since its blown into the fetus.

Imam Ali bin Abi Talib (May Allah honour his face) said:

“Poor son of Adam, his life-end is hidden, his faults are kept, his work is written, the bug annoys him, the choke kills him, and sweat makes his smell bad, I am surprised at the one who rejoices in this world while his day destroys his month, his month destroys his year, and his year destroys his life, how can he rejoice if his life leads him to his death, and his days lead him to his destiny?”

﴿... وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ...﴾

(...But if good comes to them, they say, "This is from Allāh"; and if evil befalls them, they say, "This is from you." ...): This is what the hypocrites used to say to the Prophet (saws), exactly as the hypocrites nowadays do.

﴿... فَلَ كُلِّ مِّنْ عِنْدِ اللَّهِ ...﴾ **(...say, "This is from Allāh";...):** There is a question that comes to mind: Are the actions of people created? This question has baffled the scholars; are the good and the bad from humans? Or is the good from Allah (swt) and the bad from the human? Or is the good and the bad from Allah (swt)? In the next verse, Allah (swt) says:

﴿مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ﴾

(What comes to you of good is from Allah,)

Whereas in this verse of study Allah (swt) says: **(...say, "This is from Allāh";...),** so how to reconcile between the two?

We must pay attention to an important issue related to the laws that Allah (swt) has created for the man. We will give an example (for approximation and not for analogy), for Allah (swt) belongs the loftiest similitude, the university states in its laws that the degree of success in a subject is fifty, and in another subject is seventy. Is it the law that will makes the student succeed, or is his effort? The university law sets

the limit for success, but if the student does not study, he will fail, and if he studies, he will pass. Another example: Allah (swt) created for you a hand and it is able to give and to do good things and also it is capable of killing and hitting, so when you use the hand for bad deeds, you will be held accountable for it. In this case we say that (...say, "**This is from Allāh**";...) because unless Allah (swt) has created for you a hand you would not be able to hit and kill with it, or even to write or do the good and build the world. So when Allah (swt) says: (...say, "**This is from Allāh**";...) this is very normal since Allah (swt) has created in you this ability and gave you the freedom to choose the way you direct it. Hence, when Allah (swt) says that the good and bad are from Him and when says that the evil is from you, both statements are true because it is you who directs the ability which Allah (swt) has created in you, so you will be hold accountable for your choices not for the power you have., taking into consideration that Allah (swt) has clarified to humans what is lawful and unlawful, what is correct and uncorrect, what is permissible and impermissible of all the behaviours, and if Allah (swt) had willed, He would have created all the humans as angels:

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

(they do not disobey Allah in what He commands them but do what they are commanded.) (At-Tahrim: 6)

Verse: 79

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴾

{What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O

Muhammad], to the people as a messenger, and sufficient is Allah as Witness.}

﴿... وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ...﴾ (...*but what comes to you of evil, [O man], is from yourself ...*): This is because you have used your power in unlawful acts.

﴿... وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ...﴾ (...*And We have sent you, to the people as a messenger ...*): The Prophet (saws) has to convey the message to people.

Verse: 80

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

{ He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.}

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ...﴾ (*He who obeys the Messenger has obeyed Allah ...*): This is an absolute divine truth hence, so you are not to say that your relationship is with Allah (swt) only, and you will leave the hadiths, Sunnah, biography, commands and prohibitions of the Messenger (saws).

One of the greatness of this religion is that Allah (swt) did not make the Prophet's victory by the aid of his clan and tribe "Quraysh", on the contrary, they showed him hostility, expelled him and fought him, because Allah (swt) did not want this victory to be a matter of tribalism, but rather of belief in the doctrine that the Prophet (saws) came with, which was revealed on his heart, and belief in the great message of Islam, as well, that makes people love him over all time.

If we ask why this concentration in the Holy Quran on the necessity

of obeying the Prophet (swt)? We say that obeying the Prophet (saws) is a non-separable part of believing in Allah (swt) since that the Quran has been revealed on the heart of the Prophet (swt) and he (saws) is not accountable just to convey the message rather, his duty was to legislate by the order of Allah (swt):

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

(And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.) (Al-Hashr: 6)

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

(Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.") (Ali-Imran: 31)

The Holy Qur'an is the words of Allah (swt) directed to all the humans, it is miraculous and comprehending all their issues, every time and place, on the other hand, the Prophet (saws) was assigned by Allah (swt) to explain its meanings and to legislate according to Allah's (swt) orders:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾

(And We revealed to you the message that you may make clear to the people what was sent down to them) (An-Nahl: 44)

The Prophet (saws) said:

“All my people will enter paradise except those who refuse.” On being asked who refused, he replied, “He who obeys me will enter paradise, and he who disobeys me has refused.”¹

For instance, you do not find in the Qur’an the number of Rak’as of every prayer and you do not find the amount of alms (Zakat) as well neither the rituals of Hajj, however, Allah (swt) has assigned the Prophet (saws) to explain these matters and others, hence obeying the Prophet (saws) is a part of obeying Allah (swt) and this verse of our study comes to confirm this meaning. This is not just a matter of a message to be announced to people and then after the Prophet (saws) death everything is over, definitely not, the Prophet (saws) is alive with us through his commands, Sunnah, biography, acts and his sayings:

﴿وَاغْلُمُوا أَنْ فِيكُمْ رَسُولَ اللَّهِ ۗ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ﴾

(And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty,) (Al-Hujurat:

7)

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

(There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.) (Al-Ahzab: 21)

This is a critical issue that the Holy Qur’an has concentrated on, for Allah (swt) by his knowledge knows that some persons will come one day and say that they will follow what is just mentioned in the Holy Qur’an, leaving the Hadiths of the Prophet (saws) and evoking

¹ Sahih al-Bukhari: Chapter: Reliance on the Book and the Sunnah – Section: Following the Sunah of the Prophet (saws), Hadith No. 6851.

suspicions about the roots of the religion which cannot be understood unless throughout the Prophet (saws) who clarifies all the divine commands and explain the verses because the Holy Qur'an may be understood in various ways.

The Prophet (saws) spoke about the future saying:

"Soon a Hadith from me will be conveyed to a man, while he is reclining on his couch, and he says: 'Between us and you is Allah's Book. So whatever we find in it that is lawful, we consider lawful, and whatever we find in it that is unlawful, we consider it unlawful.' Indeed whatever the Messenger of Allah (saws) made unlawful, it is the same as what Allah made unlawful."¹

﴿ ... وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴾ **(...but those who turn away - We have not sent you over them as a guardian.):** Whoever turn away from the Hadiths, guidance and acts of the Prophet (saws), the Prophet (saws) has not been sent as guardian over them. Notice the accuracy of the Holy Qur'an in expressing the nature of the Islamic message to confront those who say that Islam is the religion of force and compulsion whereas in fact it is the religion of good and the freedom of choice. As if the verse is saying: Those, to whom you have been sent, will not aid you, rather you will be aided by The One Who sent you. Hence, the methodology of Islam is as stated in this verse is confirmed by:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿١٠٠﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴾

¹ Sunan at-Tirmidhi: Chapter of Knowledge, Section of What Saying Has Been Prohibited Regarding The Hadith Of the Prophet (saws), Hadith No. 2664.

(So remind, [O Muhammad]; you are only a reminder ﷺ You are not over them a controller.) (Al-Ghashiya: 21-22)

No person or a group should come and dominate the people and impose the religious orders on them, because they are only stemming from a doctrine that the mind decides first and then settles in the heart. Therefore, Islam does not compel people to pray, put the head cover and perform the Islamic pillars, rather it leaves them to choose out of conviction and contemplate, otherwise, Allah (swt) would not hold people accountable, because the person is held accountable for his choice and not for what he was forced to do. However, the Holy Qur'an contains many verses about this matter.

Verse: 81

﴿ وَيَقُولُونَ طَاعَةً فَإِذَا بَرَّرُوا مِنَ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ ۗ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلٌ ﴾

{And they say, "obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs.}

The talk is about the hypocrites.

﴿... فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ...﴾ (...So leave them alone and rely upon Allah....): Allah (swt) does not order to kill or fight them but to leave them and rely on Allah (swt) because as afore-mentioned, those, to whom the Prophet (saws) have been sent will not aid him, rather he will be aided by The One Who sent him, so he has to rely upon Him. This is a clear evidence from the Holy Qur'an about the freedom of

choice.

﴿ ... وَكَفَى بِاللَّهِ وَكِيلًا ﴾ (*...And sufficient is Allah as Disposer of affairs.*): A person uses a procurator to relief himself - for example, he appoints a lawyer to defend him, and when Allah (swt) is entrusted as Disposer of affairs then the result is:

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بُلِغُ أَمْرِهِ ﴾

(And will provide for him from where he does not expect. And whoever relies upon Allāh - then He is sufficient for him. Indeed, Allāh will accomplish His purpose) (At-Talaq: 3)

Indeed Allah (swt) is perfect and He is The He has the power that cannot be defeated and He can carry out His Will, Who says to a thing: “Be,” and it is, and no one can reverse His judgment.

Verse: 82

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

{Then do they not reflect upon the Qur’ān? If it had been from [any] other than Allāh, they would have found within it much contradiction.}

At the very beginning of this interpretation of the Holy Qur’an we stated this verse as a title, slogan and basis which we have started the interpretation by.

﴿ ... أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ﴾ (*Then do they not reflect upon the Qur’ān?*):

It is mentioned many times:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾

(Then do they not reflect upon the Qur'ān, or are there locks upon [their] hearts?) (Muhammad: 25)

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ ۖ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾

([This is] a blessed Book which We have revealed to you, [O Muḥammad], that they might reflect upon its verses and that those of understanding would be reminded) (Saad: 29)

The Holy Qur'an is the word of Allah (swt), as it is one of His attributes, and definitely the attribute of The Perfect is perfection. When you deal with the Holy Qur'an, you are required to reflect upon it, but how is that? There are two stages in dealing with the Holy Qur'an, the first stage is reflecting upon and the second stage is contemplation (giving thought). As for reflecting upon, Allah (swt) created for man an intellectual machine, so he must think about the Book of Allah (swt) and avoid being shallow-minded in understanding what is meant by Allah's (swt) words. Studying deeply the Holy Qur'an makes its bestowments extend through time. It is a noble book, its giving does not end, and the more the human mind develops, it derives from the Holy Qur'an what suits it, because it is the speech of Allah (swt); The creator of the mind which is the thinking machine, so you have to reflect upon:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ فَقِينَا عَذَابَ النَّارِ ﴾ رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُمُومًا لِلظَّالِمِينَ مِّنْ أَنْصَارٍ ﴿

(Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding ﴿ Who remember Allāh while standing or sitting or

[lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. ﷻ Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.) (Ali-Imran: 190-192)

then you think about the outcome of things and their background as if you are hearing from Allah (swt). So dealing with the Holy Qur'an is not like dealing with any other book; for you cannot touch it unless you are purified as Allah (swt) says:

﴿ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴾

(None touch it except the purified.) (Al-Waaqia: 79)

Hence, the one who will read the Qur'an must prepare himself, physically and spiritually, to hear the words of Allah (swt) in order to get the gifts of its lights. And unless he is qualified, he will not be able to receive the bestowments; so he must be pure, perform ablution and read the Holy Qur'an as if he is hearing it from Allah (swt). Only then the skin and the heart relaxes at the remembrance of Allah:

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

(Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.) (Ar-Raid: 28)

So the Holy Qur'an has a relation with the soul and heart:

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ﴾

(And thus We have revealed to you an inspiration of Our command)
(Ash-Shura: 52)

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿۱۹۲﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴾

(The Trustworthy Spirit has brought it down ﴿۱۹۲﴾ Upon your heart, [O Muhammad] - that you m) (Ash-Shu'ara: 192-193)

The resonance of the Noble Qur'an comes to the human heart and touches his passion and soul, but if you read it as an ordinary book, you will not be able to derive anything from it, so we first start by seeking refuge in order to put a barrier between us and Satan's obsessions and temptations:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

(So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].) (An-Nahl: 98)

Reflecting upon the Holy Qur'an covers many aspects; for the Holy Qur'an reveals the past history:

﴿ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ

﴿ إِذْ يَخْتَصِمُونَ ﴾

(That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.) (Al-Imran: 44)

﴿ وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴾ ﴿۱۹۳﴾ وَلَكِنَّا أَنْشَأْنَا قُرُونًا

فَتَطَاوَلْ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿۱۹۴﴾ وَمَا كُنْتَ

بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿۱۹۵﴾

(And you, [O Muhammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not

among the witnesses [to that]. ﴿ But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message]. ﴿ And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.﴾ (Al-Qasas: 44-46)

And the Holy Qur'an reveals the future as well:

﴿ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴾

([Their] assembly will be defeated, and they will turn their backs [in retreat].) (Al-Qamar: 45)

It was narrated that when this above mentioned verse was revealed, Omar bin al-Khatib (may Allah be pleased with him) said: "Which assembly is this? After that when the Badr battle took place, he saw the Prophet (saws) holding his sword saying:

﴿ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴾

([Their] assembly will be defeated, and they will turn their backs [in retreat].) (Al-Qamar: 45)¹

There is a future revelation in this verse, too:

﴿ الم ﴿ غُلِبَتِ الرُّومُ ﴿ (٢) فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ﴿ فِي بَضْعِ سِنِينَ ۗ لِلَّهِ

الْأَمْرُ مِنْ قَبْلُ ۗ وَمِنْ بَعْدُ ۗ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۗ

(Alif, Lam, Meem. ﴿ The Byzantines have been defeated ﴿ In the nearest land. But they, after their defeat, will overcome. ﴿ Within

¹ Al-Mu'jam al-Wasit: Juz'.4. Hadith No.3829.

three to nine years. To Allah belongs the command before and after.

And that day the believers will rejoice) (Ar-Room: 1-4)

Hence, the Holy Qur'an revealed the past, future and inform about the Prophets' stories. Moreover, the recent researches proved the truthfulness of what is mentioned in the Holy Qur'an, for example, Egypt was ruled by Pharaohs along all the times except at the age of the Prophet Yusuf (Joseph) (PBUH), as they were expelled by the Hyksos, and we a reference of this fact in this verse:

﴿ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ

أَيْدِيَهُنَّ ۗ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴾

(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.") (Yusuf: 50)

Additionally, there are a lot of historical events that the Holy Qur'an talks about and later the humans discovered them through the ruins as the ship of Noah (PBUH) and the corpse of Pharaoh:

﴿ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴾

(So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless) (Yunus: 92)

Moreover, the verses of the Holy Qur'an deal with the worldly matters of every time, such as when talking about the hypocrites who are found in every time and every place. Hence, reflecting upon the Holy Qur'an is demanded, for example consider the precise expression in the following verse:

﴿ إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

(If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.) (Al-Maida: 118)

Who recites the Qur'an expect to read (The forgiving, The Merciful) at the end of this verse instead of (The Exalted in Might, the Wise). In fact, when Allah (swt) says: *(If You should punish them - indeed they are Your servants)* this means that He (swt) is The Wise Who is not in need of His servants, and *(but if You forgive them- indeed it is You who is the Exalted in Might, the Wise)*, The wise is the One who puts things in their right position, so the end of this verse is very precise.

Another example, when Allah (swt) speaks about the theft, says:

﴿ وَالسَّارِقُ وَالسَّارِقَةُ .. ﴾

([As for] the thief, the male and the female,..) (Al-Maida: 38)

But when speaks about the adultery, says:

﴿ الزَّانِيَةُ وَالزَّانِي .. ﴾

(The [unmarried] woman or [unmarried] man found guilty of sexual intercourse...) (An-Noor: 2)

In the first verse, since the theft is generally committed by the males, Allah (swt) mentions the male thief before the female one, whereas, since that the female is behind the adultery in most cases, she is mentioned first in the second verse.

When Allah (swt) says:

﴿ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴾

(He released the two seas, meeting [side by side]; ﴿١٩﴾ Between them is a barrier [so] neither of them transgresses.) (Ar-Rahman: 19-20)

It was thought that the barrier is from the clouds, later it was discovered by the Radio Satellite that there is a barrier of water between the two seas which is different in condense and weight from both of them.

And there are many other scientific facts that are stated in the Holy Qur'an. To be noted that there are 6236 verses in the Holy Qur'an, 500 of them relate to the rulings whereas all the others relate to universe and scientific facts which never change, such as this verse which talks about the creation of man:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿٢﴾ ثُمَّ خَلَقْنَا النَّطْفَةَ عَاقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٤﴾﴾

(And certainly did We create man from an extract of clay. ﴿١﴾ Then We placed him as a sperm-drop in a firm lodging. ﴿٢﴾ Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.) (Al-Muminuun: 12-14)

On the other hand, the one who reflects upon the Holy Qur'an needs to be qualified in the Arabic language, for example Allah (swt) says in two different verses:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ﴿١٥١﴾﴾

(and do not kill your children out of poverty;) (Al-An'am: 151)

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ﴿٣١﴾﴾

(And do not kill your children for fear of poverty.) (Al-Israa: 31)

What is the difference? In the first verse, the poverty already exists, whereas in the second one, there is in fact no poverty, but you afraid of it. Hence every word in the Holy Qur'an has its accurate meaning, even though the separated letters that occur at the beginning of some Surahs, such as (Alif-Lam-Mim) which are formed out of 14 letters, that is half of the letters of the Arabic letters. Certainly, this is not arbitrary rather stated accurately and in amazing order that establishes a meaningful sentence in Arabic. As such, Allah (swt) challenges the Jinn and the mankind to bring even a sentence similar to the Holy Qur'an verses:

﴿ قُلْ لَّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ

لِبَعْضٍ ظَهِيرًا ﴾

(Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.") (Al-Israa: 88)

The Holy Qur'an is a book of guidance for humankind and it contains countless of scientific and the spiritual secrets in addition to spiritual bestowments. It is perfect as perfection is a virtue of Allah (swt), the Prophet (saws) said:

"The superiority of God's words over all other words is like God's superiority over His creatures."

what a difference between the words of Allah (swt) and of human beings! Therefore, we have to reflect upon the Holy Qur'an through reading it every day.

So dealing with the Holy Qur'an is a very important and serious matter, because these verses are the most sacred thing for Muslims since they are the words of Allah (swt).

Verse: 83

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴾

{ And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.}

Here we have to talk about an important and very serious issue that exists in the Arab and Islamic world, which is the interpreting of the verses of the Holy Qur'an by ignorant people who distort them from their meanings. No one can distort the words or lines of the Qur'an because Allah (swt) has guaranteed its preservation when He said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.) (Al-Hijr: 9)

The Holy Qur'an is preserved from the distortion of its words, but there are those who distort its meanings because of their poor understanding, and this is what happened since the era of the first Kharijites who took, omitted and put rules that Allah (swt) has not wanted and they interpreted the Holy Qur'an according to their whims. Since that time until now, we have seen a lot of such repeated attempts to distort the meanings of the Holy Qur'an and to margin the human mind in understanding and dealing with its verses, but if they had referred it back to the Messenger; to his acts and orders and to his

companions' acts, the matters definitely has been completely different from these distortion that is taking place, as the Takfiri and the terrorism movements which come with weak, incomplete interpretation of the Holy Qur'an, in addition to those who try to develop the religious thought by taking the verses out of their contexts, whereas the Holy Qur'an has clearly identify this issue by referring back to the Messenger or to those of authority. Hence, the Arabic and Islamic countries fall in two contrary sides:

The first side: The extremist takfiri side that distorted the meanings and was never able to touch the truth of the Qur'anic verses, because sick thought can only be concluded through its illness, and if they were true scholars or callers to Islam, they would not have followed this criminal, terrorist takfiri approach that calls for killing and which deviates all the purposes of the Islamic Sharia out of their true meaning.

The second side: Those who claim the renewal of religious discourse, if they do not take into account the reality of renewal that Islam commanded and they go out of context, then they are working to increase the number of extremists in the world, and they can never change the reality of religious and Islamic matters that came in the Book of Allah (swt), the issue of reflection and deduction is a topic regulated by rules. These rules are called ('Im Usul al-Fiqh) (Science of the principles of jurisprudence) through which a person can extract rulings from the Qur'anic verses. You cannot refer to the Book of Allah (swt) and ignore the Sunnah of the Messenger of Allah (swt), his explanation, his application, and the actions of his Companions. The great religion scholars throughout history have worked diligently to put the science of the principles of jurisprudence, and they laid down the rules and basis that can produce the correct Islamic ruling so as not to

fall into extremism and thus depart from the teachings of Islam or dilute the facts. This is a very serious issue, for we cannot rely on just the linguistic meaning only of the words of the Qur'an, but it must be linked to the idiomatic meaning, and this is what the scholars of Usul al-Fiqh have done. For example:

(And establish prayer and give zakah)

The linguistic meaning of prayer in the Arabic language is supplication and the connection with Allah (swt). Is this just what is meant by this word in this verse? Of course not. Rather, it is related to the idiomatic meaning, for the prayer has its pillars, conditions, obligations and Sunnahs.... The same applies to zakat, which in Arabic means growth. The Prophet (saws) said:

“Learn from me your rituals”¹

Thereof, we cannot understand the Holy Qur'an except through the Prophet (saws) and his hadiths, so we have to treat with the Quranic texts in a respectful way through pondering upon and understand its verses according to the rules that Allah (swt) has ordered and the Prophet (saws) has clarified. For there are many verses connected with a certain event, for example, the verses about the polytheists and fighting them, it is the Prophet (saws) who determined the kind of the fighting and the relationship between the Muslims and the disbelievers, through his (saws) actions we find that he never fought the polytheists because of their disbelief, rather because they are oppressors, because as the Qur'an states:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

¹ Sunan al-Bayhaqi: Chapter of Hajj, Hadith No. 9307.

(There shall be no compulsion in [acceptance of] the religion.) (Al-Baqara: 256)

Hence, renewing the religious rhetoric is important and it is very needed as well as confronting the extremism, but they have not to be executed through playing on the religious commands and the Islamic legislations, neither by pretending the knowledge or by separating the purposes from the rituals. So we have to deal in a respectful way with the words of Allah (swt), taking into consideration the sayings of the Prophet (saws), avoiding using the Quranic texts in a converse way than Allah (swt) wanted, as the ignorant people, the Takfiri and the extremists used to do.

To clarify, let us explain the Hadith of the Prophet (saws):

"I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah".¹

The apparent meaning of the Hadith contradicts the purposes of Sharia, the explicit text of the Holy Qur'an, and the action of the Prophet (saws) himself, so how could the Prophet (saws) said: "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah" while Allah (swt) says: (There is no compulsion in religion). Even that when the Prophet (saws) entered Mecca as a conqueror and climbed on the back of the Ka'ba, he said: "Go, you are at liberty", and he did not fight people even though they were polytheists!

¹ Sahih al-Bukhari: The Book of Faith, Hadith No. 25.

Consequently, to explain this Hadith we have to understand its occasion, circumstances and why it was said. When the Prophet (saws) said: "I have been commanded (by Allah) to fight people", he did not mean all the people, but rather the group that attacked the Prophet (saws) and violated the Treaty of Hdaybiyah. The evidence for this is that the Holy Qur'an uses the word "people" to refer to a specific group, not all people, as in such a verse:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ ﴾

(When the victory of Allah has come and the conquest, ﴿١﴾ And you see the people entering into the religion of Allah in multitudes,) (An-

Nasr: 1-2)

All the people has not entered into Islam in multitudes, so what is meant here by "people" is a certain group of people.

Therefore, the problem does not lie in the texts but definitely in the understanding of the texts and in applying them on the actual life in a right way. The prophet (saws) said:

"Let him who interprets the Qur'an in the light of his opinion come to his abode in hell."¹

﴿ ... وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴾ ***(...And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few):*** We live in the favour and mercy of Allah (swt), without which the man would follow the devil, that whisper to him according to his desires and irritates the evil in him.

¹ Sunan at-Tirmidhi, Book of the Qur'an Interpretation, Hadith No. 2951.

Verse: 84

﴿ فَقاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۗ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسِ الَّذِينَ كَفَرُوا ۗ
وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴾

{So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment.}

Allah (swt) addresses the Prophet (saws), telling him to incite and encourage the believers to fight the polytheists of Mecca, when he (saws) wanted to go there as a conqueror. However, Allah (swt) says:

﴿ ... لَا تُكَلِّفُ إِلَّا نَفْسَكَ ... ﴾ (*...you are not held responsible except for yourself ...*): Meaning, you (saws) have just to encourage them, and you are not held responsible except for yourself, that is, because they would not be the cause of your victory, rather you are victorious by Allah (swt), and this nation is helped by Muhammad (saws). This is to relieve the heart of the Prophet (saws):

﴿ ... عَسَى اللَّهُ أَنْ يَكْفِ بِأَسِ الَّذِينَ كَفَرُوا ... ﴾ (*...perhaps Allah will restrain the [military] might of those who disbelieve ...*): By Allah (swt)'s favour and mercy, the Prophet (saws) entered Mecca without fighting.

Verse: 85

﴿ مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ۗ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْبِلًا ﴾

{Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper.}

This is a call to do good for others. This is Islam, the religion of spreading good in society, on the contrary of what some people think because of what they see of some practices throughout history that do not express the truth of religion or the truth of the concept of Islamic thought that derives from the basic source of Islam, which is the Book of Allah (swt) and the true Sunnah of the Messenger (saws). The Prophet (saws) said:

“The most beloved people to Allah are those who are most
beneficial to people”¹

After this hadith, does anyone have the right to talk about a fanatic thought or a thought that presents extremism, terrorism, Takfir, killing and confiscation of opinions in favor of religious thought?

Definitely, the misunderstanding in addition to some wrong practices along the time caused this to happen, it is not because of the facts in the Holy Qur’an and the Sunnah of the Prophet (saws). This Hadith emphasizes this verse of the study; Whoever intercedes for a good cause will have a reward therefrom, the reward indicates the great good., whereas who intercedes for an evil cause will have a burden therefrom, that is because the good deed equals ten times the like thereof, while the evil deed equals just the like thereof. This is the difference between the two words in Arabic: “reward” which is a great portion and the “burden” which is a small portion.

﴿ ... وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّؤَيِّنًا ﴾ (...**And ever was Allah, over all things, a Keeper**): The Arabic word of (**a keeper**) means the one who gives sustenance, and the scholars said it means the watcher and keeper.

¹ Shu'ab al-Iman> Chapter of obeying the ones of authority, Hadith No. 7445.

So Allah (swt) watches, accounts and keeps, hence, this word carries all these meanings.

(was) refers to the past, so do we say that Allah (swt) was in the past over everything a Keeper? What about now and the future? Here we have to mention an important point, that is, time is for humans only and does not apply to the Lord of humans, because humans live in a world of changes, so their conditions change according to time. For a man is young and then becomes old, today he is strong and tomorrow is weak, today he is healthy and tomorrow sick, today he is alive and tomorrow he is dead. These changes do not apply to Allah (swt), for He is powerful, alive, great, and.. in the past, present and future. Hence, when we read in the Qur'an the word (was), our thinking should not go to the past. This is for the human world only. As for Allah (swt), He is the Creator of time and space. He is not subject to change and, but rather He is The Perfect.

Verse: 86

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾

{And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah was ever, over all things, an Accountant.}

Arabs before Islam were greeting by: Allah bless you, however, after Islam it became: Assalamu alaykum (Peace be upon you):

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

(Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.) (Al-Ahzab: 44)

This greeting has a great meaning. It is required to spread greeting among people and to implement this word in practice. Peace is security and reassurance, so when you greet others, you give security and reassurance, and you ensure that good reaches others and that evil does not affect them, so you withhold your evil from them and giving them your goodness. Every murderer, every adulterer, every thief, every violator of honor, every criminal and rapist does not actually give peace because he transmits evil to others, so where is he from peace and its spread!!

So the meaning of Islam in general is peace, and the Arabic word of Islam is derived from the Arabic word of peace (Salam).

A man came to the Messenger of Allah and said, "As-Salamu `Alaykum". The Prophet said: Wa-alaikum As-Salam Wa Rahmatu Ilahi, then another man came and said, "As-Salamu `Alaykum wa Rahmatullah, O Allah's Messenger." The Prophet said: Wa-alaikum As-Salam wa Rahmatu Ilahi wa Barakatuh" Then another man came and said, "As-Salamu `Alaykum wa Rahmatullah wa Barakatuh." The Prophet said: "Wa alayk", so the man said: O' messenger of Allah, the two men have greeted you and you replied with better than you greeted me! The Prophet (saws) said: "You have left nothing and Allah is saying: (And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it), so that I returned the greeting to you.

Verse: 87

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

{Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.}

(Allah) is the comprehensive name for all the attributes of Allah (swt), He (swt) does not use any other name as the Compassionate, The Generous, The Forgiving..... rather He (swt) uses this name (Allah) that combines the attributes of majesty and beauty.

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ... ﴾ (**Allah - there is no deity except Him. ...**): This proves the oneness of Allah, His power and His existence because this phrase has a positive and negative statement. If there is another god, he would claim that, but since no other has ever pretended himself as a God, then there is no deity except Allah (swt) Who created the earth and heaven and the people.

﴿ ... لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ... ﴾ (**...He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt,...**): Surely, He will gather you together on the Day of Resurrection. There two facts that we do not see and we have to believe in them; the resurrection and the day of judgement. This belief is a part of our faith in Allah (swt) because He is the One who told us about them. For that the verse begins with (**there is not deity except Allah**). The Prophet said:

“The best of what I and the prophets before me have said, is
‘There is no god but Allah.’”¹

Because it contains the proof of the existence of Allah (swt).

﴿ ... وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴾ (**...And who is more truthful than Allah**

¹ Rawdat al-Muhadithin: Vol.10, Page.286, Hadith No.4711.

in statement): The answer is: Surely, No one is more truthful than Allah in statement.

Verse: 88

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۗ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۗ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۙ ﴾

{What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].}

This verse comes after mentioning the day of judgement and the resurrection because there is a very dangerous group in the society, that is of the hypocrites. They are the most dangerous party in a society. As mentioned before, the Holy Qur'an in most of the verses indicate the hypocrites to warn the believers from their danger, since they are hidden unclear enemy for humans and they are the major cause of destruction in community. Certainly, it is easy to treat with clear truthful people while it is not easy to treat with unclear fluctuating ones who changes their modes, opinions and principles, they are as described by Allah (swt):

﴿ مُدْبِئِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۗ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۙ ﴾

(Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.) (An-Nisaa: 143)

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ ... ﴾ **(What is [the matter] with you [that you**

are] two groups concerning the hypocrites ...): This is rhetorical question about this issue which was in al-Madina society, for the people differed in the way of dealing with them, as the case in every age.

So Allah (swt) asks the believers to be one party with one opinion about the hypocrites and that they should not keep silence about them, rather the society should confront them and reveal their hypocrisy.

Verse: 89

﴿ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَّلِيًّا وَلَا نَصِيرًا ۗ ﴾

{They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper.}

This verse and the following ones relate to fighting and have to be explained thoroughly for the following reasons:

- The first reason, which is the most important one is that we have to stand in the face of the two kinds of opinions resulted from either the ignorance or from the intention of conspiring against the Islam religion via its enemies: The Zionists, first, then the enemies of the Islamic nation in general,, they refer to the verses out of their context and they do not refer the unspecific verses to the precise ones, additionally, they do not take into consideration the purposes of Islamic legislation in judging the matters.

- There are many problems in the interpretation of some verses of

the Qur'an by those who did not understand the reality of interpretation and the reality of Islamic law, and they take matters superficially and cut part of the verses and say that this religion incites the killing of the atheist and the polytheist, while, this is not true at all. In the Arabic language the word (kufr) -(atheism) in English- means (to conceal), as we have proven in many verses. On the other hand, when the reasons for the revelation of the verses are related to a battle, we are faced with a set of successive verses from which we cannot cut any part, therefore, we must follow the Qur'anic verses in their logical and rational sequence. Our religion is a religion of thinking and the basis of the assignment is the mind, so we cannot take the meanings of these verses other than what Allah (swt) wanted and in a different way than they should be.

Hence, these verses are connected with the battles that took place between the polytheists in Mecca, some Arabic tribes and the jews who supported them, and between the Prophet (saws) and the believers who stand with him. These verses have been exploited by some people for the purpose of terrorism, extremism, *Takfir*, killing people and committing the most heinous crimes, while raising Islamic slogans that distort what Allah (swt) has revealed, of course an interpretational distortion, because the Qur'an can never be distorted:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.) (Al-Hujurat: 9)

﴿ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ... ﴾ ***(They wish you would disbelieve as they disbelieved so you would be alike...):*** The pronoun (***They***) refers to the hypocrites, according to what mentioned

in the previous verse. (*wish*) indicates the great desire of their hearts to drag the Muslims to their side in fighting the Muslims.

﴿... فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ ...﴾ (...*So do not take from among them allies ...*): It is not possible for you when you are fighting your enemy while you are on the battlefield that there is an ally between you and this enemy, for whoever claims that he is with you and fights on the side of the polytheists, you cannot take him as an ally.

﴿... حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ...﴾ (...*until they emigrate for the cause of Allah ...*): The Prophet (saws) has specified the emigration for the cause of Allah (swt) in the following Hadith:

“(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger is for the sake of Allah and His Messenger; and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.”¹

Emigration to Allah (swt) means to abandon all what Allah (swt) has forbidden, this is the deep meaning of the emigration, the Prophet (saws) said:

"There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention."²

Meaning, you cannot take from among them allies unless they emigrate to what Allah (swt) orders and avoid what Allah (swt) forbids.

¹ Sunan Abu Dawwod: Book of Divorce, Hadith No. 2201

² Sahih al-Bukhari: Book of Fighting in the cause of Allah, Hadith NO. 2670.

﴿ ... فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا وَلَا نَصِيرًا ﴾

(...But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper):

Seize and kill them in the fighting yard. The Prophet and the believers with him has not begun the fighting rather they are defending themselves against the hostility, so it does not mean as some people say that you have to seize and kill anyone who does not believe with the same as what you believe, certainly, this is a wrong interpretation of Allah's Book.

Verse: 90

﴿ إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۚ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْفَوْا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴾

{Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.}

You, as Muslims, cannot help but fight those who attacked and fought you, unless they resort to a people between you and them there is a covenant. Look at respecting covenants and treaties, for a terrorist has no covenant or treaty, but in the Islamic religion, even the aggressor, if he resorts to a people between you and them a covenant,

stop fighting him.

﴿... أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ...﴾ (*...or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people....*): Meaning, they do not want to fight you neither fight their people.

﴿... فَإِنْ اعْتَرَفُوا بِمَا جَاءُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴾ (*...So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.*): Then Allah (swt) does not accept that you have a way against them, neither to kill them, nor to harm them, nor any kind of aggression towards them. These are the laws of war and the battlefield, and they are just and peaceful laws as well, for they exclude those who resort to those with whom you have covenants and also those who say the word of peace.

Verse: 91

﴿سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَرِفُوا بِمَا جَاءُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا﴾

{You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization.}

The talk is about a group from (Ghatafan), they were close to al-

Madina, they wanted to be with their people, but they say to the Prophet (saws) that they are with him at the same time. So if they do not withdraw from fighting the Muslims and do not offer the peace, then the Prophet (saws) has the right to seize them and kill them.

﴿ ... وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴾ (*...And those - We have made for you against them a clear authorization*): The clear authorization means the power, it is either the power of fighting or the power of proof and the power of the religion, this religion of peace the religion, love and safe for all the humans.

The following verse clarifies the danger of killing a human soul:

Verse: 92

﴿ وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَفْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۚ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾

{ And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast

for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.}

﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً...﴾ (*And never is it for a believer to kill a believer except by mistake. ...*): Never it is for a believer to kill intentionally, rather it is just by mistake, for example, if a man throws a stone on a tree and it falls on a man causing his death, this is a killing by mistake. Does this lead to a question: Is it allowed to kill the disbeliever intentionally? No, this is not the meaning. When the Holy Qur'an talks about the believers and there is a fighting with the disbelievers in Mecca and the other, the Holy Qur'an then gives a space for the legislations. First the Holy Qur'an says:

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾

(whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.) (Al-Maida: 32)

Here Allah (swt) mentions (a soul) and not a believer. The talk here is about the compensation, it is never allowed to kill a cat, so how about the human soul! This is a precise verse. The Prophet (saws) said:

"Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you."¹

Accordingly, the blood is definitely sacred in the Book of Allah (swt), in which there is no own discretion whatsoever. So this verse is about

¹ Sahih al-Bukhari: Book of Hajj, Chapter of the Sermon on the Day of Mina, Hadith No. 1654.

the compensation in the case of the unintended killing.

﴿... وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ...﴾

(...And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. ...): Freeing of a slave is a way to gradually end the slavery, which was at that time. This is in addition to a compensation payment, that has many details cannot be mentioned here. The compensation (Diyah) must be delivered to the family of the deceased, unless they forfeit their right, in which case the Diyah does not become necessary.

﴿... فَإِنْ كَانَ مِنَ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ...﴾ (**.... But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; ...):** if the murdered person was a believer, yet his family were combatant disbelievers, then they will receive no payment compensation. In this case, the murderer only has to free a believing slave.

﴿... وَإِنْ كَانَ مِنَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ...﴾ **(...And if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave ...):** Meaning, if the deceased were from with whom there is a peace treaty, then they deserve his full payment compensation if the deceased was a believer, and the killer is required to free a believing slave also.

This is all to seek repentance from Allah (swt).

Verse: 93

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا ﴾

{But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.}

This is the severe punishment in the hereafter for the one who kills intentionally. There is a difference between killing in the fighting yard and in a normal life, we have to take into consideration the sequences of the verses, for anyone not to say that the Holy Qur'an commands the killing, Allah (swt) says:

﴿ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ﴾

(whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.) (Al-Maida: 32)

Killing one soul equals killing the whole mankind, indeed, this cannot be found in any worldly law.

Verse: 94

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ
مُؤْمِنًا تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۚ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۗ
إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

{ O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You

[yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.}

Is there any legislation in the UN, human rights or in all the countries that claim loving the peace, is there a law that urges the peace such as this great verse?

This verse is one of the greatest verses that we refer to in order to prove to all the world that Islam is the religion of peace, it cannot be but a source of the good for the mankind and for all the creatures in the life, the humans, the plants, the animals and all the things.

The word “investigate” comes two times in this verse to tell us not to hurry in taking the decisions.

﴿ ... إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ (...Indeed Allah is ever, with what you do, Acquainted): Allah (swt) is ever Acquainted with the intentions and aims, the Prophet (saws) said:

“The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended.”¹

Verse: 95

﴿ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴾

{Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the

¹ Sahih al-Bukhari: Book of revelation, Hadith No. 1.

cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward}

The enemies of Islam who wanted to sow sedition, murder and terrorism in the teachings of the Islamic religion raised many suspicions and doubts about *jihad*, while *jihad* means striving hard. Allah (swt) says:

﴿ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴾

(and strive against them with the Qur'an a great striving.) (Al-Furqan:

52)

This is about the words of Allah (swt) (the Holy Qur'an), so that, striving hard does not always refer to fighting, for striving in fighting means to defend the homeland and the honour, it is not an attack on others or forcing them to adhere to the faith of Islam.

﴿ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ ... ﴾ (Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. ...): Islam is not a word to be said or a slogan to be used. It is not a sermon or a lesson to be said. Rather, it is work, effort, and labour. And *jihad* is not only fighting, but rather it is exerting maximum effort in the pursuit of goodness and the spreading of mercy among people.

﴿ ... وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴾ (...But Allah has preferred the mujahideen over those who remain [behind] with a

great reward): The great reward is the grades for those who sacrifice themselves for their homeland, for the martyrs who sacrifice and defend the homeland, its dignity and the unity of its soil. We must clarify an important matter, which is that most people believe that the da'i (the Muslim guide) is the one who talks about Islam, the Qur'an and the Sunnah of the Messenger (saws), and who preaches and instructs. This is a good thing, but it is just words, while Allah (swt) does not want words without actions:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴾

(O you who have believed, why do you say what you do not do?) (As-Saf: 2)

Preaching and guiding people is important but what is more important and required is to do good so that people can see the impact of Islam on you and your behavior, for that Allah (swt) says:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

(There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.) (Al-Ahzab: 21)

Not equal are those believers remaining at home and the mujahideen, who strive and fight in the cause of Allah with their wealth and their lives. Likewise, the person who exerts effort in knowledge or work or in any interest that brings goodness to people or the adoption of society is not equal with the person who does nothing for the sake of people, so their degrees cannot be the same.

Verse: 96

﴿ دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

{Degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.}

These degrees are the high positions in the hereafter because forgiveness and mercy are there. Forgiveness is that Allah (swt) forgives sins, and mercy is that Allah (swt) does not treat people with justice, but rather with grace. Mercy is the greatest gift that can be, so that Allah (swt) describes Himself as the Most Merciful, the Most Gracious, and every Surah begins with these attributes and not with any other ones.

Verse: 97

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴾

{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.}

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ... ﴾ (*Indeed, those whom the angels take [in death] ...*): In other verses, it is mentioned that Allah (swt) takes the souls at the time of their death:

﴿ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ﴾

(Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep.) (Az-Zumar: 42)

So who takes the souls at death, Allah (swt) or the angels?

There is no doubt that Allah (swt) is the One who gives the

command and is the One who decides the terms, for He Who takes the souls and has entrusted the angel of death with that, assisted by other angels.

﴿... ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ...﴾ (... *while wronging themselves - [the angels] will say, "In what [condition] were you?"...*): A person may wrong others and wrong himself, while wronging people is the most severe darkness for a person. The Prophet said in a Holy (Qudsi) Hadith that he (saws) reported from Allah (swt):

“O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.”¹

There is no screen between the invocation of the oppressed and Allah (swt), the Prophet (saws) said:

“There are three whose supplication is not rejected:

one who has just ended a fast, a just imam, and one who has been wronged whose supplication is raised by God above the clouds and for which the gates of heaven are opened. The Lord says, ‘I swear by my might that I will certainly help you, though it be after some time’.”²

A person who wrongs himself by committing sins such as theft and others, then he prioritizes immediate pleasure over permanent bliss, and this pleasure will be followed by regret, heartbreak and punishment in the Hereafter.

﴿... قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ...﴾ (... *The angels will say,*

¹ Sahih Muslim, Book of Virtue, Enjoining Good Manners and Joining of the Ties of Kindship, Chapter of Forbidding the oppression, Hadith No. 2577.

² Sunan at-Tirmidhi, The Book of supplication, Chapter of forgiving, Hadith No. 3598.

"Was not the earth of Allah spacious [enough] for you to emigrate therein?" ...): The talking here is about the issue of immigration. The first migration was from Mecca to Abyssinia and the second from Mecca to Medina. The real reason for migration is that Muslims in Mecca were subjected to the most severe forms of abuse, torment, cruelty, terror and oppression, to the extent that some of them were dragged on the sands of the desert, such as Bilal, Sumaya, Ammar bin Yasir (Allah may be pleased with them) and other companions. Just as the Prophet (saws) was sieged in the field of his uncle Abu Talib and was prevented from water and food, so he permitted the believers to emigrate and did not allow them to fight and gave them the reason for emigrating to Abyssinia, so he said:

“If you went out to Abyssinia; For there is a king in whose presence no one is wronged.”¹

The King is Negus, who was Christian, he welcomed the emigrated Muslims and protected them from the oppression of Quraish and the polytheists of that time. The second migration was to Madinah, where the civilizational shift took place, as the Islamic society and civilization began to form, and the Prophet (saws) was laying down the general rules and foundations for building a symbiotic, solidarity and unified society, not afflicted by sectarian and ethnic diseases or religious tendencies. So he (saws) wrote the treaty, which stipulated that the Jews, the polytheists and the People of the Book in Medina had one hand over others, but later the Jews betrayed and broke the covenants and the treaty.

¹ ar-Rawd al-anif, Vol.2, Page. 90.

Migration was demanded at that time, and these words of the verse is addressing those who feared and refused to migrate for the sake of their money.

Verse: 98

﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

{Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way.}

This is the exception of what has been mentioned in the previous verse.

Verse: 99

﴿فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفُورًا غَفُورًا﴾

{For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.}

(It is expected) when mentioned about Allah (swt) means that the matter definitely will be accomplished. Hence, Allah (swt) will forgive them because of their weakness that prevented them from the migration to the Abyssinia and to Madinah.

Verse: 100

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا وَسِعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

{And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become

incumbent upon Allah. And Allah is ever Forgiving and Merciful.}

Allah (swt) commands for immigration, which is a fundamental event in Islam, as Islamic history began with the immigration. But is the migration after the conquest of Mecca the same as before the conquest? Is the meaning of migration here the same as when the Prophet (saws) migrated from Mecca to Medina, disguised in the dark with Abu Bakr al-Siddiq (May Allah be pleased with him) and Imam Ali (May Allah honour his face) was in his bed, then the Prophet (saws) left for the cave of Thawr, where spiders spun and pigeons put eggs? Is this migration remaining after the Prophet (saws) migrated? No, the Prophet specified:

"There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention."¹

The meaning of (jihad) means exerting effort for the sake of civilization, for the sake of progress, and for the sake of spreading mercy and knowledge among the peoples of the earth. We note the civilizational dimension that we must always adhere to and to teach people Islam as Allah (swt) has revealed it, away from human failings and deviations and from the beliefs of the enemies of the Master of mankind (saws), the Prophet, who stated:

"The Muslim is he from whose tongue and hand the Muslims are safe; the believer is he whom men trust with their lives and their property, the mujahid is he who strives with himself regarding

¹ Sahih al-Bukhari: Book of Jihad, Chapter of Jihad and Intentions, Hadith No. 2670.

obedience to God, and the muhajir is he who abandons
transgressions and sins.”¹

Although as we know that the Muslim is he who witnesses that there is no God but Allah and that Muhammad is the messenger of Allah and who he who establishes the prayers, fasting Ramadan, gives zakat and performs the Hajj, on the other hand, the believer is he who believes in Allah (swt), His angels, His Books, His Messengers and the Last Day and the decree both bad and good, and we know that the Muhajir is he who migrated from Mecca to Madinah or the one who moved from his home to another, albeit of these definitions, here the Prophet (saws) in this Hadith gives the civilized required dimension that the Islam, Iman and the migration achieve. For Islam establishes the peace, safety and the pleasure of people. So it is not permissible for you to lie, backbite, or insult anyone with your tongue, and the same applies to the hand; it is not permissible to steal or commit any bad act with it. In the mentioned Hadith, what is meant by the tongue is the sayings, and what is meant by the hand is the doings. It is true that the believer is whoever believes in Allah (swt) and is trusted by people in their money and honor, but what is more important is to trust him for their blood, existence, future and homeland. This is the definition of faith and Islam. Additionally, the definition of migration after the conquest: that a person abandons what Allah (swt) forbade him, so the migration with its civilizational meanings, its concept, its extension and its aftermath, was not only the time dimension but also the dimension of thought. For that, the king of Uman used to say about the Prophet (saws) that he has not seen anyone like him (saws); if he ordered his

¹ Musnad al-Baz-zar: Vol.2, Musnad Fudalah ibn 'ubayd, Hadith No. 3752.

companions to do something, he was the first to do it, and if he forbade them from something, he was the first to refrain from it.

So what is to be considered is the actions, not words, and the problem of the preachers nowadays lies in their abundance of sayings and exhortations, lengthening sermons without translating words into actions whereas these actions are what give Islam its essence, and they are the reason that made Muslims at the top of human civilization when the Muslim indeed had known that if he relieves a Muslim believer from one of the hardships of this worldly life, Allah (swt) will relieve him of one of the hardships of the Day of Resurrection and if he assists a brother in humanity it would be better than a forty days-private devotion in a mosque of the Prophet (saws).

The Islamic concept was the concept of charity, mercy, love, familiarity and cooperation, and it differed greatly from the prevailing concept after more than 1400 years of Islam. The Prophet (saws) said:

“The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.”¹

These moral values and virtues that the Prophet (saws) planted in the souls of the Companions and Muslims are an actual translation of what was mentioned in the Book of Allah (swt) and what Allah (swt) commanded of calling for good to others. The migration of the Prophet (saws) from Mecca to Medina was not intended as a geographical or spatial transition, but rather as a cultural shift. So what are we required to do nowadays? We need to learn from the lessons and wisdoms of

¹ Sahih al-Bukhari: Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Hadith No. 2586.

the migration of the Prophet (saws), which prompted Omar Ibn Al-Khattab (May Allah be pleased with him) to make the migration date is the beginning of Hijri calendar. These lessons that we need today in order to be faithful to the religion of Islam and so that we can give a bright image of it. We have to rise to the level of Islam and not draw it to the level of backwardness, as it is not possible for the backward, culturally or scientifically, to give a bright picture of this great religion. Also, the one who applies Islam, the Holy Qur'an and the Sunnah of the Prophet (saws) must be the source of knowledge, goodness and human civilization.

Hence, when we interpret and reflect on the Book of Allah (swt), we must raise the level of our thinking, -especially the preachers who work in the religious field-, to the level of bestowments of the Book of Allah (swt) so that we can derive the lights and bring science, knowledge, civilization and thought to the top of humanity.

Verse: 101

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴾

{ And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.}

After this verse there is another one relates to the shortening of the prayer, noticing that the word of (prayer) is repeated more than six times to refer to its importance.

Prayer is one of the five pillars of Islam, moreover it is the basic fundamental of Islam, who performs it so he established the religion,

and who neglecting it is as if destroying the religion. The Prophet (saws) when he faced a serious matter, he used to say: “O’ Bilal, declare that the time for prayer has come, give us rest by it.”¹

There are excuses for not performing all the pillars of Islam except the prayer, pray standing, but if you are unable, do it sitting; and if you are unable to do that, do it while lying on your side. The reason is that the prayer represents the relation with Allah (swt) and should be reflected in manners with the humans, so if these two matters are not applied equally, in this case your prayer is just actions. Realizing this fact, if the Muslim starts his prayer without thinking of the greatness of whom he is standing for, consequently, his prayer does not connect him with Allah (swt). Even that, all the pillars were imposed on Muslims by the angel Jibril, except the prayer, for it was imposed by bringing the Prophet (saws) to the heavens and was imposed directly by Allah (swt). This is a message to all the prayers, that when you pray, you are standing in the presence of His majesty (swt). Therefore, the prayer has this significant position because it is for achieving relation and reformation. That is why it has many conditions as the ablution, hiding certain parts of body, directing to the Ka’ba, in addition to its specific acts such as bending, prostration and others....

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾

(Certainly will the believers have succeeded ﴿١﴾ They who are during their prayer humbly submissive) (Al-Muminoon: 1-2)

Whereas people nowadays, because of the problems of this life, they perform their prayers in a hurry with absent minds, not considering His majesty (swt), so that they do not achieve the relation

¹ Sunan abi-Dawood: Book of behaviours, Chapter of the Prayer of Night, Hadith NO. 4985.

with Him (swt), a result, they lose the mercy and the bestowments of the prayer, while Allah (swt) commands us to support ourselves against the trials and ordeals of life by the prayer:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

(And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]) (Al-Baqara: 45)

On the other hand, the prayer should guide you to the straight path. This is reflected in treating with people. If I do the prayers and at the same time I backbite, lie, steal, hurt my neighbors, throw dirt on the roads, and do not do good to people, the result is as the Prophet (saws) mentioned:

“The one whose prayer does not forbid him from immorality and evil, he grows further away from Allah”¹

Prayer is the only pillar which includes all the other Islam pillars in it; it contains the testimony that there is no God but Allah (The first Islam pillar), you head to Ka’ba (Hajj pillar), you do not eat or drink (fasting pillar), and it contains the (Zakat pillar) because Zakat means to take part of your money which you gain by work which takes time and during the prayer you stop work, that is pause earning the money and spend your time for praying.

Shortening of prayers are explained in details by all the Islamic schools. However, it is limited only for the three prayers (adh-Dhuhr prayer; Midday prayer (‘Asr), Noon prayer (‘Eisha)) as for the other two prayers (Fajr prayer and Mughrib prayer) there is not shortening.

¹ Mu’jam al-Kabeer of Tabari: Chapter of the letter (‘), Hadiths narrated by Ibn Abbas, Hadith No. 11047.

Verse: 102

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۗ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾

{ And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.}

The Fear prayer has different forms; it is performed as follows:

The Prophet (saws) stands as Imam, the first group pray with him, whereas the second group watching the enemy to protect the prayers from any sudden attach, then when the first Rek'a completed, this second group comes and stands to pray the second Rek'a. In this case bother of the groups would have prayed behind the Prophet (saws). But the question is why do they hold their arms while they are in Allhs's protection and the Prophet (saws) was with their Imam and Allah (swt) says:

﴿ إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ﴾

(If Allah should aid you, no one can overcome you;) (Ali-Imran: 160)

The answer is: Allah (swt) had established ways in the universe and put means in this life, and connect the means with the results, so that if you do not take the required means you do not have to right to say this is my destiny. For example, if there is a car moving with high speed and a man threw himself in its way and consequently, he passes away, in this case it is true that he died because of what he has done but it is his destiny to die at that moment. In other words, Allah's (swt) put reasons and orders the humans to follow the means and the evidence is the Fear prayer; despite the presence of the Messenger (saws) with them, Allah (swt) commanded them to take their weapons and take precaution so that He (swt) teaches people not to abandon the causes that He (swt) has created and to abide by them.

Verse: 103

﴿ فَإِذَا قُضِيَتْهُمُ الصَّلَاةُ فَادْكُرُوا اللَّهَ فِيآمًا وَفُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۝ ﴾

{And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.}

The previous verse refers to the Fear prayer which is a shortening prayer as well.

This is a general command for all the Muslims to remember Allah (swt) in all conditions even though it relates here to the shortening of prayer. Remembrance is the opposite of forgetting, that is we have to make the remembrance of Allah (swt) a basic issue in our life.

When the fear or the travel ends, Allah (swt) commands us to establish the prayers in their complete usual specific times and forms.

Verse: 104

﴿ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾

{And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise.}

This is the great faith equation, Allah (swt) made people equal in terms of causes. If you take the reasons, you will achieve the desired results. Therefore, Allah's words must be applied:

﴿ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴾

(And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged) (Al-Anfal: 60)

(terrify) does not mean the terrorism which is mentioned nowadays, rather it means the prevention of aggression, and it is a strategic balance, the balance of power, and the right must have a force that protects it, so any country must have a force that protects it from any aggression. The equation here makes people generally equal in pain, hardship, affliction, and misfortune, regardless of the battlefield. It is true that there is a specific reason regarding the confrontation between the Prophet (saws) and the polytheists of Mecca in the battles of Badr, Uhud, al-Khandaq and others, but the moral lies in the general meaning, not in the specific reason.

﴿... إن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ...﴾ (*...If you should be suffering - so are they suffering as you are suffering ...*): But the difference between the believers and the non-believers:

﴿... وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ...﴾ (*...you expect from Allah that which they expect not ...*): Let us give an example of this with regard to the misfortunes of life that befall everyone without exception, the believer and the non-believer:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ﴾

(*And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,*) (Al-Baqara: 155)

The human being was created in this life and is subjected to tests and trials:

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ

عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْعَفُورُ ﴿٢﴾﴾

(*Blessed is He in whose hand is dominion, and He is over all things competent - ﴿1﴾ [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -*) (Al-Mulk: 1-2)

But the difference between the reaction of the believer and the non-believer is that the believer hopes from Allah (swt) for reward for the calamities and knows that in every matter that befalls him, He (swt) raises him a degree and removes a sin from him, and it was mentioned in the Hadith narrated by Aisha (May Allah be pleased with her) that the Prophet (saws) said:

“A believer does not receive (the trouble) of running a thorn or more than that but Allah elevates him in rank or effaces his sins because of that.”¹

Faith is reflected in being patient with trials and ordeals, and in the face of adversity. The patient person is a believer because he knows that there is a reward for this patience for affliction, and he also hopes from Allah (swt) for healing if he is sick and hopes for mercy for his dead, and hopes from Allah (swt) to compensate for his money. There is always reassurance for the heart of the believer with his belief in his Lord, so there is a very big difference in the equation and only those with faith would feel it.

Verse: 105

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴾

{Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.}

This verse shows that a person who adheres to Allah’s (swt) law and His book must be rightful with all people, regardless of whether they are believers or not, Muslims or not, as evidenced by this verse.

﴿ إِنَّا أَنْزَلْنَا ... ﴾ (*We have revealed ...*): The pronoun (We) indicates plural, it reflects the highness and greatness, Allah (swt) says:

¹ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Reward of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him, Hadith No. 2572.

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.) (Al-Hijr: 9)

﴿ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِنَّا الْمَصِيرُ ﴾

(Indeed, it is We who give life and cause death, and to Us is the destination) (Qaaf: 43)

In all the verses which refers to Allah's (swt) acts, (We) is mentioned to reflect the greatness, whereas when the verse is about Allah's oneness, the singular pronoun comes:

﴿ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

(Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.) (Ta-Ha: 14)

What is the difference between (**We have revealed to you**) and (**We sent down to you**)? The first is mentioned when there are commands, whereas the second is mentioned when there are mercy and bestowments.

﴿... بِالْحَقِّ ...﴾ (**...in truth ...**): The truth is the fixed fact which nothing whatsoever may conflict with it at all. So the Holy Qur'an was revealed in truth:

﴿ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ﴾

(And with the truth We have sent the Qur'an down, and with the truth it has descended.) (Al-Israa: 105)

It is not possible for any reality or any issue to contradict what was stated in the Book of Allah (swt), this is the meaning of (the truth). We believe that there is no verse in the Holy Qur'an that contradicts any

scientific discovery so far. There are things that are discovered and found in the Book of Allah (swt), but the human mind was not aware of them because it was not ready at the time to accept them.

﴿... لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ...﴾ (*...so you may judge between the people by that which Allah has shown you ...*): It is not allowed to favor a Muslim over a non-Muslim and to differentiate between them, neither in rights nor duties, Allah (swt) says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾

(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.) (An-Nisaa:

58)

Allah says (between people) not (between the Muslims).

Reason of Revelation:

It is said that a man from the Ansar, his name was (Toh'ma bin Ubirag) from (Banu Dhafar bin Al-Harith,) stole a shield from a neighbor named (Qatada bin Al-Nu'man) and the shield was in a bag containing flour, so the flour was scattered from a hole in the bag until he reached his house and there was a trace of flour.. He then took it and hid it at a Jewish man named (Zaid bin Al-Samin). When they searched for the shield with To'ma, they did not find it with him, and he swore to them that he did not take it and that he had no knowledge of it. When he swore, they followed the trace of the flour until it led them to the house of the Jew, and he told them that (To'ma bin Ubayraq) gave it to him, and some people from the Jews witnessed that. So the tribe of (To'ma) went to the Prophet (saws) and told him the story and asked him to defend their man, and when the Prophet (saws) intended to punish the Jew, believing that he was the thief, because there were evidences against him, this verse was revealed.

﴿ ... وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴾ (...**And do not be for the deceitful an advocate**): That is, do not argue and defend those who betrayed the trust. It is not of justice to accuse the Jew while he is innocent and acquit the Muslim while he is guilty. These are not the principles that Islam accepts, the accepted principles are values, morals, honesty, truth, justice and goodness. This is the religion of Islam. Therefore, the Prophet (saws) acquitted the Jew and condemned the Muslim who after that went to Mecca and joined the polytheists, later, a wall fell on him when he was stealing a house and he died there.

The Prophet (saws) would not have been tolerant in judging people with justice, and this is an important issue for those who try to accuse Muslims that they do not accept others, and who want to accuse them of terrorism and the abolition of others, and who want to accuse them of forcing people to enter Islam. These verses are the clearest evidence that Allah (swt) has commanded to treat people with justice.

The lofty and grandiose teachings of Islam and the values of justice, benevolence, equality between people and non-discrimination on the basis of religion were applied not only by the Prophet (saws), but also learned by his companions and followers. If any defect occurs, it is not with the teachings, but rather by not following and applying the teachings of Islam.

Verse: 106

﴿ وَاسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾

{And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.}

Seeking forgiveness is demanded in all the times because the man

is not free of committing sins in any time, even failure in worshipping is considered a sin.

This command is directed to the example, and the teacher, the Prophet (saws), so that every nation will do it after him because in the verse which will come afterword Allah (swt) says:

﴿ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ ﴾

(And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you.)

(An-Nisa: 113)

Because some of the people has not accepted the judgement of the Prophet (saws) when he accused the Muslim man and acquitted the Jew and said this reflect a bad reputation, so that Allah (swt) asks the Prophet to tell those who claim that or think of it to seek forgiveness of Allah (swt) because this is not acceptable matter.

﴿ ... إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴾ (...Allah is ever Forgiving and Merciful):

Allah (swt) has been and will ever be Forgiving and Merciful because no changes whatsoever occurs to Him (swt), the Lord of mankind.

Verse: 107

﴿ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴾

{And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.}

It is not among the characteristics of a believer, a Muslim, or a straight person at all to betray the trust and to argue in a case in which there is treason. This man stole and thus has betrayed the trust and Islamic teachings, after that, he wanted to repudiate what he had done

and throw it at an innocent Jew man.

Verse: 108

﴿ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴾

{They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.}

They concealed their evil deeds and intentions from the people because they feared that it would be said that a Muslim is a thief and the Jew is innocent, whereas the priority is to fear Allah (swt).

Verse: 109

﴿ هَا أَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴾

{Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?}

This speech is addressed to those who argued the Prophet (saws) and tried to convince him to accuse the Jew, Allah (swt) says to them: Who will stand in the day of judgement to argue for him and for he who was a habitually sinful deceiver, thief and aggressor!!

Verse: 110

﴿ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴾

{And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful. }

It is true that who does wrong with others he wrongs himself, but wronging oneself is as killing it.

﴿ ... ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴾ (...then seeks forgiveness of Allah will find Allah Forgiving and Merciful): As long as the man is asking for forgiveness and he is honest in his repentance and he is truthful in deciding not to commit the sin once again, then he will Allah (swt) Forgiving and Merciful, forgives the sins in the hereafter.

Verse: 111

﴿ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾

{And whoever commits a sin only earns it against himself. And Allah is ever Knowing and Wise.}

Allah (swt) says the word (earns) because this man thinks that this sin is for his sake, but indeed it is (against) himself and Allah (swt) is ever Knowing what he intends and what he does.

Verse: 112

﴿ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴾

{But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.}

What is the difference between (offense) and (sin), a (sin) is to insist to do the wrong and repeat it, whereas (offense) is to commit a wrong deed but he repents.

Verse: 113

﴿ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴾

{And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great.}

This verse is a continuation of the previous verses that relate to the story of (To'ma bin Ubayraq) who stole the shield and the Prophet (saws) judged between him and the Jew with justice, and he was adamant on this ruling. This is evidence of the great status of our master, the Prophet (saws), and his infallibility by the grace and generosity of Allah (swt), for he is guided by revelation in every step and every matter.

﴿... لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ ...﴾ (*...a group of them would have determined to mislead you...*): They tried to embellish falsehood and obfuscate the truth, but Allah's grace and mercy prevented them from doing so.

﴿... وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ ...﴾ (*...And Allah has revealed to you*

the Book and wisdom...): The greatest bounty of Allah (swt) over His Messenger is the revelation of the Holy Qur'an, which is a guide to mankind, and it is the clear light and the cure for what is in the hearts:

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

(And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.)

(Al-Israa: 82)

﴿... وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ...﴾ (...and has taught you that which you did not know...): When the angel Jibril descended to the Prophet (saws) in the cave he recited to him:

﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ﴾

(Recite, and your Lord is the most Generous - ﴿ Who taught by the pen - ﴿ Taught man that which he knew not.) (Al-'Alaq: 3-5)

The beginning of religion is knowledge, and there is no place for ignorance among the Muslim believers, and the cornerstone of accountability is the mind. Therefore, the argument, the proof, and the rational proof were always the way that the Prophet (saws) used in his call to Allah (swt). He (saws) did not use violence, force, sword, terrorism, or blasphemy. At the very beginning of his (saws) call to Allah (swt), he ascended Safa mountain and said:

"Oh Sabah! " All the Quraish gathered round him and said, "What is the matter?" He said: "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said: "I am a warner to you in face of a terrible punishment."¹

¹ Sahih Muslim: The Book of Faith, Hadith No. 208.

He (saws) offered them the matter in a logic way. So, the greatest bounty of Allah (swt) is the revelation of the book to His Messenger and the knowledge it contains. When the angel Jibril asks the Prophet (saws) to read, the Prophet's (saws) normal reply was: "I cannot read" because when a person may either read something written in front of him or something he has memorized and the angel Jibril repeated his question to the Prophet (saws) to read, however, Allah (swt) poured the knowledge in the heart of the Prophet (saws) so he consequently taught all the humanity. This is the great favour which was already mentioned. Allah (swt) not only has revealed to him (saws) the Book but also the **(wisdom)** which is reflected in the Sunnah, Hadiths and every act and command of the Prophet(saws).

﴿... وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ...﴾ **(...and has taught you that which you did not know ...)**: The Prophet (saws) was unlettered, so every knowledge he has whether the Qur'an or the Sunnah was from Allah (swt):

﴿إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ عَلَّمَهُ شَدِيدُ الْقُوَىٰ﴾

(It is not but a revelation revealed, ﴿ Taught to him by one intense in strength) (An-Najm: 4-5)

﴿... وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴾ **(...And ever has the favor of Allah upon you been great)**: Some may say that there is a repetition in this verse because it started with speaking about the favour of Allah (swt) and ends with it but each one has its significance. **(وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ)** at the beginning of the verse refers to the favour that Allah (swt) prevented the Prophet (saws) from lying about him and condemning the innocent. The second at the end of the verse is Allah's favour that He revealed to His Messenger the Book and wisdom and taught him what he did not know.

When Allah (swt) has not revealed the Qur'an to the Prophet (saws) all at once, because He (swt) wanted events to happen then rulings to be revealed:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۚ وَرَتَّلْنَاهُ تَرْتِيلًا ۙ ﴾

(And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.) (Al-Furqan: 32)

The Holy Qur'an was revealed according to what was happening, so when the Qur'an was revealed after an event, it had been more beneficial for the rulings to be entrenched in the minds. The rulings cannot be comprehended if they were sent down all at once.

Verse: 114

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۙ ﴾

{No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.}

Allah (swt) disapproves the private conversation, but He (swt) made an exception: **(except for those who enjoin charity or that which is right or conciliation between people.)**

Is there any society that urges reform between people, justice, favor and charity in secret so that the poor are not harmed! These are some of Islam instructions, that is why when Omar Ibn Al-Khattab assumed the judiciary during the era of Abu Bakr (may Allah be pleased with

them), Omar asked for exemption from the judiciary. Abu Bakr said to him: O Omar, is it because of the hardship of the judiciary you are asking for exemption? Omar said: "O Abu Bakr, what is my need for a people who knew their limits and adhere to them, if one of them fell ill, they visited him, and if he was poor, they give him money him, so what is the need for me to such people whose religion is advice, and the Qur'an is their behavior." This is Islam religion.

Verse: 115

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴾

{And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.}

﴿... الْهُدَىٰ ...﴾ (...**guidance** ...): It is the straight path:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

(And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way.)

(Al-An'am: 153)

The path which leads to the aim which is gaining the satisfaction of Allah (swt), it is Allah's (swt) Book, the Sunnah of the Prophet (saws), his commands, actions and behavior. So, whoever opposes the Prophet (saws) and follows other than what were mentioned, he will be driven into bad destiny in the day of judgement.

Verse: 116

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا ﴾

{Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.}

Allah (swt) opened the door of repentance, He forgives all the sins except the association with Him. If someone may ask that Allah (swt) says in another verse that He (swt) forgives all the sins without exception:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

(Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.") (Az-Zumar:

53)

We answer that associating another God with Allah (swt) is not a sin, a sin is to commit a wrong while you know that Allah (swt) does exist, while to associate with Allah (swt) means denying His existence, so there is no contradiction between the two verses. Simply because it is not logic to forgive the sins of the one who denies the existence of Allah (swt), whereas forgiveness is for the believers who commit sins then repent.

Verse: 117

﴿ إِنْ يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاتًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴾

{They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan.}

Because they claimed that the angels are the daughters of Allah (swt) and they used to worship them instead, but indeed by doing that are worshipping but a rebellious Satan. The Arabic Quranic word used for (rebellious) means the smooth one that you can't get or hold, he evades every matter:

﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقَّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

(And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.") (Ibrahim: 22)

So he only promises people and his promise is not fulfilled.

Verse: 118

﴿ لَعْنَةُ اللَّهِ وَالَّذِينَ لَا تَأْخُذْنَ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴾

{Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.}

Allah (swt) cursed him, that is, expel him from his mercy because he did not accept His command. The difference between Adam's

{And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.}

﴿وَأَضَلَّهُمْ﴾ (*And I will mislead them ...*): The way which he will walk through is the misleading, that is to drive people out of the right path and the means which lead them to the purpose that the Prophets and the Messengers came with.

﴿وَأَمَرْنَهُمْ فَلْيُبْتِغِينَ آذَانَ الْأَنْعَامِ ...﴾ (*...and I will command them so they will slit the ears of cattle ...*): The cattle include camels, cows and sheep. They used to cut the ears of the cattle that were promised to be slaughtered at idols. The cattle whose ears have been cut is known that it is a vow to idolatry, and this is the work of Satan.

﴿...وَأَمَرْنَهُمْ فَلْيَغْيِرْنَ خَلْقَ اللَّهِ ...﴾ (*...and I will command them so they will change the creation of Allah. ...*): They change the nature upon which Allah (swt) has created all people, such as transforming a male into a female and a female into a male. Allah (swt) creates from nothing:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

(Allah is the Creator of all things, and He is, over all things, Disposer of affairs.) (Az-Zumar: 62)

As for you, you say that you made a machine or any device. This workmanship must have materials so that you can make it. You cannot say that you created glasses because you did not create them from nothing but from raw materials such as iron and glass. Only Allah (swt) can do that.

﴿ ... وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴾ *(...And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss):* Allah (swt) states that on the day of Return Satan will say:

﴿ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ

فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ﴾

("Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid.) (Ibrahim: 22)

So whoever takes Satan as a protector instead of Allah (swt) he will have lost this life and will be dismissed from Allah's mercy and his dwelling will be Hell.

Verse: 120

﴿ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴾

{Satan promises them and arouses desire in them. But Satan does not promise them except delusion.}

﴿ ... يَعِدُهُمْ وَيُمَنِّيهِمْ ﴾ *(Satan promises them and arouses desire in them ...):* He promises and not fulfil his promise. So the Muslim should always follow the path that Allah (swt) directs us to in the Holy Qur'an:

﴿ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴾

(And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.) (Al-A'raf: 200)

Even that when you engage in prayer or while you are reading the Qur'an and suddenly your mind goes far thinking in the daily matters,

then you have to say: I seek refuge in Allah from Satan. And after that resume your reading, so that Satan will not whisper to you anymore.

﴿ ... وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴾ (*...But Satan does not promise them except delusion*): Satan's promises are nothing but deceptions and indeed he will them to great loss.

Verse: 121

﴿ أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴾

{The refuge of those will be Hell, and they will not find from it an escape.}

Whoever follows Satan and the path of Satan, his abode is the place to which Satan will take refuge, that is Hell and the miserable fate, and he will not be able to escape from it. Always when Allah (swt) talks about Hell, He (swt) talks directly about Heaven so that a person is between encouragement and intimidation, between mercy and punishment.

Verse: 122

﴿ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴾

{But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.}

Believing without deeds is not sufficient because faith is what is settled in the heart and is proved by action which is a righteous deed

in which there is good for people and all of humanity. If people hope for our good and are safe from our evil, then we will be among those who do righteous deeds.

﴿ ... وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴾ (**...and who is more truthful than Allah in statement**): Truthfulness is the conformity of words to reality. Absolutely, there is no one more truthful than Allah (swt), and His promises are definitely true.

The Paradise is unseen and the Prophet (saws) said in a Holy Hadith:

"There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived."¹

When Allah (swt) describes the Paradise, He begins with the word (The example), as in this verse:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۚ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ أُكْلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۚ وَعُقْبَى الْكَافِرِينَ النَّارُ ۚ ﴾

(The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.) (Al-Baqara: 285)

Because the talking is about something unseen, so Allah (swt) wants to bring it closer to our minds, for example, the Paradise contains wine, but it is not like the known wine in this world.

Concerning the unseen matters, there is no one more truthful than

¹ Sahih al-Bukhari: Book of beginning of Creation, Chapter of Description of the Paradise and that it is a creation, Hadith No. 3072.

Allah (swt), as long as you believe in Allah (swt) mentally, you must believe that the Qur'an is from Allah, that our master Muhammad is the Messenger of Allah, and that all the Prophets are from the chosen Prophets of Allah (swt):

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۙ ﴾

(The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.") (Al-Baqara: 285)

They say: "We hear and we obey", not: "We hear and we do not obey" as the Jews did. Hence, believing in the unseen matters is an integral part of believing in Allah (swt). Believing in His angels, His Books, His messengers and the Day of Judgement are all of the unseen.

Verse: 123

﴿ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ ۗ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۙ ﴾

{Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.}

The issue is not wishful thinking, for example, that I hope that my

destiny will be to Heaven, no, but rather: **“Whoever does”**, so the matter is connected with the deed. The basic truth that all the devine religions have ever brought has been explained by Allah (swt) here in an unambiguous manner: whoever does evil will be punished for that, so how can it be said that Islam or any of the religions calls for hatred, murder, extremism or extremism!!

Verse: 124

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
نَقِيرًا ﴾

{And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.}

In religion there is no difference between males and females in this regard. The rights that the Islam has given to woman, has never been given by any worldly legislation nor divine ones since Adam (PBUH) has descended to earth till now.

﴿... وَهُوَ مُؤْمِنٌ ...﴾ (...*while being a believer* ...): The one who does the righteous deeds should be a believer not a disbeliever.

Verse: 125

﴿ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ
خَلِيلًا ﴾

{And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of

Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.}

Belief in Allah (swt) means that a person submits to Him in what He commands and forbids, and does not take any lord or deity besides Him (swt).

﴿...وَهُوَ مُحْسِنٌ ...﴾ (**...while being a doer of good ...**): It is not sufficient to pray, fast, and perform acts of worship without doing a good (*Ihsan*), and Ihsan is to worship Allah (swt) as if you see Him and if you do not see Him, then He sees you, and it is in everything and above everything:

﴿وِبِالْوَالِدَيْنِ إِحْسَانًا﴾

(*and to parents do good*) (An-Nisaa: 36)

This is the religion of Islam, the religion of benevolence to parents, relatives, neighbors, society, all people, birds, animals and plants.

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ وَلَا تَسْتَوِي الْحَسَنَةُ

وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ وَمَا يُلْقَاهَا إِلَّا

الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا أُوْ حَظٌّ عَظِيمٌ﴾

(*And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."﴾ And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.﴾ But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]) (Fussilat: 33-35)*

﴿... وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend): The prophets (PBUT) came from Ibrahim, Isaac and Ismail, and from Isaac came Jacob, and from Jacob came the tribes and Joseph, and after them came Moses, Jesus, David, Solomon, Zakaria, Yahya and Ismail, from whom came the Prophet Muhammad (saws).

Allah (swt) made Ibrahim (PBUH) a *Khalil* (as an intimate friend) because of the many trials he faced, of which the first is:

﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ

عَهْدِي الظَّالِمِينَ ۗ﴾

(And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers.") (Al-Baqara: 124)

Another trial when Nimrod threw him (PBUH) in fire, at that moment, Ibrahim was visited by the Angel Jibreel, who said: "Is there anything you wish for?". Ibrahim (PBUH) answered: I have no request from you. As for Allah, it is enough for Him to know of my condition". This certainty and deep faith from the father of the Prophets, Ibrahim Al-Khalil, made him assume this position, Khalil Al-Rahman (As an intimate friend of Allah), as well as the affliction with regard to Hajar when he said:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زُرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً

مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۗ﴾

(Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.) (Ibrahim:

37)

Where Allah (swt) commanded him to leave her and her infant son Ismail in a valley in which there was no plant, animal, bird, or water at that time, so he complied with the command of Allah (swt), and then Hajar said: "Allah will not forsake us". After that, Allah (swt) tried him with his son, Ismail (PBUH):

﴿ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ قَالَ يَا أَبَتِ افْعَلْ

مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ۝ ﴾

(And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded.

You will find me, if Allah wills, of the steadfast.") (As-saffat: 102)

Verse: 126

﴿ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۝ ﴾

{And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing.}

Allah (swt) makes it clear that the ownership of what is in the heavens and what is on the earth belongs to Him (swt) alone, and He (swt) does whatever He wills with His possessions, thus relief His creation with this truth.

Allah (swt) as well is ever encompassing of all the things with His knowledge and power.

Verse: 127

﴿ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۗ ﴾

{And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.}

What is the difference between (And they request a ruling) and (And they ask)? The first one refers to asking about instruction and rulings as in the verses:

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ ﴾

(And they ask you about menstruation.) (Al-Baqara: 222)

Then the answer comes:

﴿ قُلْ هُوَ أَذَىٰ فَاعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ

أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ۗ ﴾

(Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.") (Al-Baqara: 222)

And:

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِةِ﴾

(They ask you, [O Muhammad], about the new moons.) (Al-Baqara: 189)

The answer comes:

﴿قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾

(Say, "They are measurements of time for the people and for Hajj.") (Al-Baqara: 189)

Whereas **(And they request a ruling)** is asking about a ruling already revealed, but they want to have more explanations and details about. Accordingly, when we say that a person gives a ruling about a matter, it means that he explains the ruling which already exists.

So here, they request a ruling concerning women in general.

At the beginning of this Surah, the question was about women, about inheritance and marriage, and what is related to them of what is permissible and what is forbidden. It is known that before Islam, women were a possession in all parts of the earth, an adornment and a tool, and they used to bury girls alive while women had no rights. And when Islam came, it gave women their rights. In this verse, there is an answer to a young men's question about women:

﴿...قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَىٰ النِّسَاءِ ...﴾ (**...Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls ...**): Allah (swt) clarifies and gives instruction about them what comes in the beginning of this Surah. But why (**the orphan girls**)?

Allah (swt) mentions the weak element, which is the weakness of the orphan:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّنِّي وَثَلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴾

(And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].) (An-Nisaa: 2)

Even polygamy, which was mentioned at the beginning of this Surah, began with the issue of orphans, because preserving the rights of orphans is a priority. The guardian in the pre-Islamic era either married the girl and took her money or get her married her and withheld the money from her. So Islam came to correct these matters and give women their rights, so the first right to draw attention to it is the rights of orphans.

﴿... وَالْمُسْتَضْعِفِينَ مِنَ الْوُلْدَانِ ...﴾ (**...and concerning the oppressed among children ...**): That during the time of Pre-Islam, they used to deny young children and females a share of inheritance, this what Islam has forbidden.

﴿... وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ...﴾ (**...and that you maintain for orphans [their rights] in justice. ...**): Society must be based on justice for orphans. The Prophet (saws) said:

"I will be like this in Jannah with the person who takes care of an orphan". Messenger of Allah (saws) raised his forefinger and middle finger by way of illustration.¹

He (saws) used to wipe the head of the orphan, and even

¹ Sahih al-Bukhari: The Book of Divorce, Hadith No. 4998.

considered this wiping is a reason to enter Paradise. Therefore, the application of justice with orphans is to preserve their money and rights, prevent abuse and prevent the marriage of orphans in order to seizure their money.

﴿ ... وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴾ (...**And whatever you do of good - indeed, Allah is ever Knowing of it**): It suffices that doing good is known to Allah (swt), so do not make doing good for the sake of praise by humans, but you must put in yourself, your mind, and your heart, the Lord of mankind. Some people in this era are trying to attribute to religion what Allah (swt), His Messenger, or all religions did not say. Religions came as a mercy to the worlds and for the good of man.

Verse: 128

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۗ وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ۗ وَإِنِ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۗ ﴾

{**And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.**}

The Holy Qur'an now deals with the innermost affairs of the soul and the marital relationship between husband and wife. Islam has given a title to marriage which is the finest title that is ignored by the West, which talks about human rights, and by those who try to attack religion under the pretext that religion is backwardness and terrorism and the source of extremism and all evils -according to their claim-,

while the truth is completely different. Islam is the source of goodness, and religions came for the benefit of man. Here, Islam sets the rules for the marital relationship between a woman and a man:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ

لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

(And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.) (Ar-Room: 21)

affection is stated at the beginning of marriage, which is love and affection of the heart. However, after several years of marriage, when a woman grows up, becomes pregnant, gives birth, works and devote herself for the sake of her husband and children, then comes the mercy. She becomes merciful to her husband and the husband is merciful to his wife. Therefore, Islam has laid down several rules for the relationship between a man and a woman, including this rule indicated in this verse.

﴿... وَالصُّلْحُ خَيْرٌ ...﴾ (**...and settlement is best ...**): Islam always call to reform the relation between people, the Prophet (saws) said:

“Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive).”

The first reform to be is that between a man and his wife and the settlement of appropriate solutions to the problems of life that obstruct the marital relationship.

﴿... وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ ...﴾ (...**And present in [human] souls is stinginess....**): By nature, souls are stingy, as women are keen on dowry and money, and men are keen on alimony, so everything related to material matters must be excluded in the field of reconciliation.

﴿... وَإِنْ تَحْسَبُوا وَيَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ (...**But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted**): There is no doing good without fearing Allah (swt), benevolence is in everything, Allah (swt) has decreed mercy upon Himself, so it is natural that the relationship between people, between a man and his wife, is based on benevolence.

It is narrated that a righteous man from among the senior scholars had a wife of bad manners and he was always trying to reform her behaviour, so he once asked her to attend a lecture that he gives in the mosque to see how people listen to him and receive his sermons thus she may respect him. And after she came and heard and returned home, he asked her: How did you think of what you saw? She replied: I have seen all people in calmness, dignity and serenity, while you are the only one who shouts and incenses and He said: There is no power and no might except by Allah, and he was patient with her. Accordingly, his gift was great. After a period of time, the lessons of this scholar diminished and became less important. People asked him: What happened with you? Whereas his wife had died, so he replied: The one whom my Lord would honor me had died. His view of the matter was that Allah (swt) honored him with his patience over a wife of bad mood. As such, when a woman is patient with her husband.

Marriage is a contract between a man and a woman, and it is a life partnership, raising children, worries, hopes, future and dreams. It is in the nature of life that there must be differences, so settlement is

good, and there should be no stinginess in the relationship between spouses, and the material relationship should not have an effect, but the relationship should be based on affection, mercy, intimacy and love, and the marital relationship should be based on respect and mutual love:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ

لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

(And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.) (Ar-Room: 21)

Verse: 129

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۗ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾

{And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.}

The equality here relates to feelings and the evidence of this is the rest of the verse:

﴿... فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ...﴾ (**... So do not incline completely [toward one] and leave another hanging. ...**): The inclination is of the heart as the Prophet (saws) said:

"O Allah, this is my division concerning what I possess, so do not blame me concerning what You possess and I do not."¹

With regard to polygamy, justice is required. It is not permissible for a man to lean towards one wife and leave the other one hanging without divorcing her.

﴿... وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ (...*And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful*): Note the affirmation by the two words: amend and fear. Fearing Allah (swt) (Piety) brings together all that is good, and amending is the healing of what has gone astray and the restoration of things to their rightful place. So, our religion forbids violence and demands kindness from man.

Verse: 130

﴿وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴾

{*But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.*}

When the conciliation becomes impossible, then divorce is the choice, taking into consideration that it is of all the lawful acts the most detestable to Allah (swt).

﴿... يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ... ﴾ (...*Allah will enrich each [of them] from His abundance....*): The abundance of Allah (swt) is suffices all people, for the man may marry another woman and she may marry a different man, same as the case of the gifts and bounties of Allah

¹ Sunan abi-Dawood: Book of marriage, Hadith No. 2134.

(swt) which are sufficient for all the human beings, this is the religion of mercy.

Verse: 131

﴿ وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَلَقَدْ وَّصَّيْنَا الَّذِيْنَ اٰتٰوْا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنْ اَتَّقُوْا اللّٰهَ ۗ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ۝ۙ ﴾

{ And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.}

Allah (swt) repeats to man that he must be reassured that to Allah (swt) belong what is in the heavens and the earth and what is between them, and He (swt) is the only actor of His dominion.

Verse: 132

﴿ وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَكَفٰى بِاللّٰهِ وَكِیْلًا ۝ۙ ﴾

{And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.}

﴿ وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ... ﴾ (*And to Allah belongs whatever is in the heavens and whatever is on the earth....*): We note an important thing; this phrase was mentioned in the previous verse and in this verse three times. The repetition in the Holy Qur'an is for the sake of consolidation in the minds and for many secrets and meanings. This is the third time that Allah (swt) reassures human beings that He

(swt) guarantees and preserves the necessities of life, the sun will not rebel against rising, the air will not rebel against blowing, nor will the water be rebellious to descend, the earth will not rebel against sprouts, and all the elements of human life will not rebel against the commands of Allah (swt), for He has what is in the heavens and the earth, and sufficient is Allah (swt) as Disposer of affairs.

Verse: 133

﴿ إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا ﴾

{If He wills, He can do away with you, O people, and bring others. And ever is Allah competent to do that.}

Allah (swt) is merciful to people and their weakness, and He is the Creator, the All-Knowing of His creation, and He is kind to them, so His mercy encompasses everything, and if He wills, He can do away with us and bring others, but He wants and loves the servants to be repentant, whenever they commit a sin, they repent and seek forgiveness.

Abo Huraira (May Allah be pleased with him) said: The Prophet (saws) one day stood up for the prayer and we too stood up along with him. Then a bedouin shouted while offering prayer. "O Allah! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us. "When the Prophet (saws) had finished his prayer with Taslim, he said to the Bedouin:

"You have limited (narrowed) a very vast (thing)," meaning Allah's Mercy.¹

Verily, there are one hundred (parts of) mercy for Allah (swt), and it is one part of this mercy by virtue of which there is mutual love between the people and ninety-nine reserved for the Day of Resurrection.

Verse: 134

﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا﴾

{Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing.}

The reward is given according to deeds.

﴿... ثَوَابَ الدُّنْيَا ...﴾ (*...the reward of this world ...*): It is what Allah (swt) gives the man of health, poverty and money and the reward of the Hereafter is Allah's satisfaction and the Paradise.

Whoever wants the reward of this world, let him do a righteous deed, for Allah (swt) created things that work for you, and He created things that work through you. Among the things that work for you are the sun, the moon, the air, the night and the day, the clouds, the rain, the vegetation and others, and they are for the believers and the unbelievers. There are things that work by your movement and they are the basis of progress, development and civilization. It is true that Allah (swt) created for you the sun and the heat gives you light and warmth, but if you study and learn physics and build laboratories, you

¹ Sahih al-Bukhari: Book of Good manners and Form, Chapter: Being Merciful to people and to the animals, Hadith No. 5664.

can use it as a source for generating electrical energy. So, Allah (swt) asks man to take reasons in this worldly life, then Allah (swt) rewards him regardless of whether he is a believer or a non-believer. For example, we may ask why Western countries are advanced while they are not believers and do such and such? Because the things that Allah (swt) created work for them because of their movement and work, this is the reward of this world.

Allah (swt) in this verse wants to say to you that it is the best for you to gain the reward of this life and the hereafter; that is if you benefit from the things He (swt) has created for you, then you will gain the reward of this life and when are committed to His orders and do good with His creation, then you will be rewarded in the hereafter.

﴿ ... وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴾ (...*And ever is Allah Hearing and Seeing*):

This is because the matter is related to the work entrusted to man and the effort he puts in. Therefore, O man, rest assured that Allah (swt) is hearing and seeing all the work that you do.

Verse: 135

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوُوا أَوْ نَعَرَضُوا ۖ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ ﴾

{O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.}

The religion of Islam is a religion based on justice, and doing justice is the basis of faith, because it is what Allah (swt) has commanded:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.) (An-Nisaa: 58)

Justice must prevail in every matter so that rights are not lost, and so that every person obtains his right and performs his duty in the best way.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ ... ﴾ (***O you who have believed, be persistently standing firm in justice ...***): Meaning, you who have believed in Allah (swt) be standing firm in justice not only one time but always in every affair in your life and in every matter.

﴿ ... شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ... ﴾ (***... witnesses for Allah, even if it be against yourselves or parents and relatives....***): That is, when a person witnesses for Allah (swt) against himself that he is the one who committed something or against the closest people to him, the testimony must certainly be with justice, and our Prophet Muhammad (saws) taught us that through the story of the Makhzumi woman when he said:

“By the One in whose hand is the soul of Muhammad, if Fatimah bint Muhammad were to steal, I would cut off her hand.”¹

So the Muslim has to be persistently standing firm in justice even against himself because this is an admission of guilt and is the first way to repent to Allah (swt).

﴿... إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ...﴾ (**...Whether one is rich or poor, Allah is more worthy of both....**): Someone may deviate from justice out of greed for money, out of fear of the authority of the rich, or as mercy and compassion for the poor. Allah (swt) commands you to be just in all cases. Wealth and poverty have nothing to do with the issue of justice. Justice is an issue of rights, and the lives of societies are not upright except when rights are fulfilled and justice is the basis.

﴿... فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ...﴾ (**...So follow not [personal] inclination, lest you not be just. ...**): Because unfairness means following a whim, either this whim is misguidance, or it is out of greed for money, bribery, or fear. Whatever it is, do not follow whims to avoid being unjust.

﴿... وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ (**...And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted**): It suffices for you that Allah (swt) is All-Knowing of what you did in the lack of justice and the adoption of perjury, lying, or other things.

It was narrated that one of the judges had a case of contention between two opponents and he loved dates very much, especially in

¹ Sahih al-Bukhari: Book of: Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi), Chapter of: Who witnessed Makkah conquest, Hadith No. 4053.

his first days, so one of them came and knocked on the door of his house a day before the date of the court session and he had a basket of dates. The judge refused to take it and closed the door in his face even though he loves them very much. Next day was the session in the judiciary, so that man came with his opponent to the judge and stood in front of the judge, so he ruled with the truth, but when he came out of the courthouse he went to Amir al-Muminin and said: O Chief of Believers, by Allah, they are not equal in my view, so I submit my resignation from the judiciary, so the Caliph was surprised and he asked him: What are you talking about, our judge? He replied: "O Chief of Believers, there is a case of disagreement between two people, so one of them came to my house and offered me dates, although I refused them, but when they stood before me in the courthouse, by Allah, they were not equal for my heart inclined to one of them, although I judged justly for the one who brought me the dates, so I submit my resignation from the judiciary." This is the justice that the verse talks about, and which the Prophet (saws) established, and the honorable companions were brought up on it, so they established justice in ruling between the disputants and spread it.

Verse: 136

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

{ O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.}

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا ... ﴾ (*O you who have believed, believe in Allah..*): This is the first matter raised by orientalists in many of their books, due to their lack of knowledge of the secrets of the Arabic language, and because orientalists measured the Holy Qur'an on human speech, so that the problem arose. But when we attribute the Qur'an to Allah (swt), we see the matter clearly. There are no limits to Allah's words:

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴾

(Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.") (Al-Kahf: 109)

They said: How to ask the believers to believe? It's like saying to someone who drinks: Drink. This is the human language. As for this speech, it is the word of Allah (swt). There is another verse that says:

﴿ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ ﴾

(*O Prophet, fear Allah*) (Al-Ahzab: 1)

Whereas, the Prophet (saws) is the most fearful persons of Allah (swt) on earth!

Hence, when Allah (swt) says to the believers to believe, this means to keep their faith, because faith is not a matter of words, but rather a doctrine:

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ

وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet

entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.") (Al-Hujurat: 14)

So that, when Allah (swt) asks the Prophet (saws) to fear Him (swt), this means to adhere to all the elements of faith.

﴿... آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ ...﴾
(...believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before....): Meaning, you have to believe faithfully in Allah (swt) and in the Holy Quran and in The Bible, the Torah, the Psalms, and the Books of Abraham (PBUH), because we believe in all the Messengers of Allah (swt).

﴿... وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾
(...And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.): Belief in Allah (swt), angels and previous books is belief in the unseen. The book is actually in our hands, but being from Allah (swt) is a metaphysical matter, just as sending the Messengers and assigning them to deliver the messages are hidden matters for us. And the last day is hidden as well. The beginning of faith can never be except with belief in Allah (swt) and its end is belief in the Last Day, because the result of belief in the existence of Allah (swt) is the existence of the day of reckoning, reward, punishment, Paradise and Hellfire. And whoever disbelieves in all of them he will have deviated from the correct guidance and strayed far away from its path.

Verse: 137

﴿ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴾

{Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way.}

Those are the hypocrites because they claimed faith in the beginning and then disbelieved after that, then they increased in disbelief and wanted sedition by that:

﴿ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ﴾

(and fitnah is worse than killing) (Al-Baqara: 191)

Those will never Allah (swt) forgive them, nor will He guide them to a way because they claim the faith by speech, whereas faith is a doctrine.

Verse: 138

﴿ بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴾

{Give tidings to the hypocrites that there is for them a painful punishment.}

The hypocrite shows something and conceals something other than the truth and other than what shows in front of people, and he has two directions and two faces, and he is more harmful and painful in society than the apparent enemy because the apparent enemy you see his enmity, while the hypocrite is of two faces.

The Holy Qur'an has mentioned many verses about this incurable disease that afflicts societies, which is hypocrisy, as it is a danger

lurking within human societies. The friend is well-known, and the enemy's enmity is a clear a person can be careful of. As for the hypocrite, he is a danger lurking within the body of the nation.

The word hypocrite in Arabic is derived from the name of a desert animal called the jerboa, which is a deceptive desert animal that enters from one place and exits from another one. Likewise, the hypocrite deceives society, and above that he deceives himself. That is why Allah (swt) says:

﴿ بِشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴾ **(Give tidings to the hypocrites that there is for them a painful punishment):** Tidings is usually for something good and warning is for something bad. But here Allah (swt) uses this method of speech to ridicule of them, because they think that they are deceiving Allah (swt), just as when you say to a person known to be stingy: Welcome, Hatem Al-Tai, as a manner of sarcasm.

Verse: 139

﴿ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلْيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴾
{Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.}

The main reason for hypocrisy is always that the hypocrite desires to obtain something from the one who is hypocritical to him. In Medina, the group of hypocrites used to tell the polytheists of Mecca that they were with them, but they pretended Islam to convey news to them, so they would show something and conceal other things in themselves and they take the disbelievers as allies instead of the believers to seek the honour through either the wealth or the power. However, the

Prophet (saws) clarified to us how to recognize the hypocrites by saying:

“There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.” Agreed upon.”¹

﴿ ... أَيْبَتُونَ عِنْدَهُمُ الْعِزَّةَ ... ﴾ (...*Do they seek with them honor [through power]? ...*): The hypocrite seeks the honour through the disbelievers because he thinks that they possess power, prestige and authority, and definitely he is wrong, because the person in this world is changes, so the one with authority, money or power today may become poor, sick or humiliated tomorrow, whereas:

﴿ ... فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴾ (...*But indeed, honor belongs to Allah entirely*): The honour of everything belongs to Allah (swt), He is rich and does not become poor, and He is strong and does not weaken, and the Owner of the kingdom, the Owner of Majesty and Honor. Allah (swt) does not change for He is the Perfection.

Verse: 140

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَعْبُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِتُّمْ ۖ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴾

{And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them.

¹ Sahih al-Bukhari: Book of Faith, Chapter of signs of Hypocrites, Hadith No. 33.

**Indeed Allah will gather the hypocrites and disbelievers in Hell
all together -}**

A group of hypocrites was sitting with the polytheists in Medina and mocking while they were talking about the words of Allah (swt) and the Holy Qur'an, but Allah (swt) exposes them with this verse.

﴿ ... إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴾ (*...Indeed Allah will gather the hypocrites and disbelievers in Hell all together*): Their destination is the same, in the Hell, for the hypocrites can deceive all the people but cannot deceive Allah (swt).

Verse: 141

﴿ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ وَنَمْنَعُكُمْ مِنَ الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴾

{Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].}

﴿ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ ... ﴾ (*Those who wait [and watch] you. ...*): This is the sign of the hypocrite.

﴿ ... فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ ... ﴾ (*...Then if you gain a victory from Allah,...*): If you had power and gifts from Allah (swt):

﴿ ... قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ... ﴾ (*...they say, "Were we not with you?" ...*).

﴿... وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ ...﴾ (*...But if the disbelievers have a success,...*): Notice the difference between the word relating to believers and the word relating to unbelievers; it is (victory) with the believers and (success) with the disbelievers, because the disbelievers may gain but at last the winner is the righteous:

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

(And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.") (Al-Israa: 81)

﴿... فَأَلَّهِ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ...﴾ (*...Allah will judge between [all of] you on the Day of Resurrection, ...*): Do not think that the hypocrite escapes the punishment of Allah (swt).

﴿... وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ (*...and never will Allah give the disbelievers over the believers a way [to overcome them]*): Some people say how Allah (swt) says that while we see the Zionists, for example, the Mongols, the Tartars, and the Foreigners, and what they did in Muslim countries over time, so they see that the reality is contrary to this verse. We tell them: The truth is not like that, and the reality is completely identical to the word of Allah (swt). The answer is that they did not notice that Allah (swt) says (*over the believers*) and did not say (over the Muslims), however, there is a very big difference:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ

وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

(The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He

will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.") (Al-Hujurat: 14)

What is the difference between Iman faith and Islam?

There is indeed a very big difference, and this is the problem of this nation and the problem in which it falls. Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

(O you who have believed, if you support Allah, He will support you and plant firmly your feet.) (Muhammad: 7)

﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴾

(and incumbent upon Us was support of the believers) (Ar-Room: 47)

And did not say: Us was support the believers, because Islam is the acts of obedience through which a person worships, such as prayer, fasting, pilgrimage and zakat, but faith must have evidence and it is wider and more comprehensive; its deeds have an impact on the believer himself, his family, his society, his homeland, and all humanity. The Prophet (saws) described it as:

"Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road"¹

An He (saws) said as well:

"No one of you becomes a true believer until he likes for his brother what he likes for himself".²

¹ Sahih Muslim: Book of Faith, Chapter: Numerous ways of doing Good, Hadith No. 35.

² Sahih al-Bukhari: Book of Faith, Hadirh No. 13.

We need to see the reflection of Faith over behavior to know whether it really exists or not:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾ ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ ۚ وَأَتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴾

(O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames.

Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

﴿ O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful. ﴾ (Al-Hujurat: 11-12)

The Prophet (saws) also said:

"The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".¹

¹ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter of Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It, Hadith No. 2586.

Are all of these criteria applied? You may be a Muslim but you backbite and lie, and the believer is not a liar, so how can you lie and pray, backbite and fast, perform Hajj and disobey!!!

So, there are Faith, Islam and *Ihsan* (doing good) which is the top because it is to worship Allah (swt) as if you see Him (swt) and if you do not achieve this state of devotion, then take it for granted that Allah sees you.

Hence, the believer that is indicated in this verse of study is the one who is characterized by all the elements of faith, such as belief in Allah (swt), His angels, His books, His messengers, and the Last Day, and he also does not lie, do not backbite, does not slander, does no harm his neighbors, honors his parents, loves people and his community, and he is the source of all good. Applying these standards of Faith, then never will Allah give the disbelievers over the believers a way to overcome them.

Verse: 142

﴿ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴾

{Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little,}

The hypocrites think that they deceive Allah (swt) whereas Allah (swt) is deceiving them. But we must pay attention that we do not say that Allah (swt) is deceiver (God forbid), Allah (swt) is not called except by But they plan, and Allah plans. And Allah is the best of planners.by

which He named himself, when Allah (swt) says:

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾

(But they plan, and Allah plans. And Allah is the best of planners.) (Al-Anfal: 30)

The plan but Allah (swt) nullifies their plans.

﴿...وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى ...﴾ (*...And when they stand for prayer, they stand lazily, ...*): Because, in principle, they only care about the apparent, to say that they are Muslims, and they are not believers, they stand for prayer lazily, because they do not understand the meaning of prayer that it is a connection with the Creator, and good morals with creation. The Prophet (saws) used to say about prayer:

“Declare that the time for prayer has come, Bilal, and give us rest by it.”¹

Whereas those hypocrites say: Give us rest from it.

﴿... يُرَاغُونَ النَّاسَ ...﴾ (*...showing [themselves to] the people ...*): The is a kind of hidden polytheism; Shaddad bin Aws (may Allah be pleased with him) one day cried and when was asked about the reason, he said: I heard the Prophet (saws) saying:

“The thing that I fear most for my nation is associating others with Allah and hidden desires,

So I asked him: May your nation associate others with Allah after you? He (saws) said:

¹ Sunan abi-Dawood: Book of Virtues, Chapter of Prayer of Night, Hadith No. 4985.

“Yes, they will not worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allah.”

Meaning, they are hypocrites; they do for the people and claim that their deeds are for Allah (swt).

﴿ ... وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴾ (...and not remembering Allah except a little): Remembering Allah (swt) is the opposite of forgetting Him (swt). If you remember Allah (swt), means you follow His commands and you are with Him, and this is one of the foundations of faith. One day, Ibn Abbas (May Allah be pleased with him) was riding behind the Prophet (saws) when He said:

"O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had predestined against you. The pens had been lifted and the ink had dried up".¹

Verse: 143

﴿ مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ۚ وَمَن يُضِلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴾

¹ Sunan at-Tirmidhi: Boof of the description of the Day of Judgement, Softening the hearts, Hadith No. 2516.

{Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.}

The hypocrites are wavering because they follow their desires, when they find a powerful side, they incline to it, then when they find wealth with another side, they incline to it. So they neither belong to believers neither to disbelievers.

﴿... وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ (...**And whoever Allah leaves astray - never will you find for him a way**): Allah (swt) guided them but they chose the blindness over guidance:

﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴾

(Indeed, We guided him to the way, be he grateful or be he ungrateful.) (Al-Insan: 7)

Allah (swt) showed us the path of guidance and guided us to it. When we choose it, He (swt) helps us to follow it, but when we chose the bad way, then Allah (swt) will leaves us astray.

Verse: 144

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلِئِنَّكُمْ لَتَجْعَلُونَ لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴾

{O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?.}

Allah (swt) is addressing the believers not to take the disbelievers in Mecca as allies thinking that they own the power rather than the believers.

﴿ ... أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴾ (...Do you wish to give Allah against yourselves a clear case?): A clear case that He decreed on the hypocritical people, whom He described to you, and told you of their fate.

Verse: 145

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴾

{Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -}

In Paradise there are high degrees and in the Hell there are low depths, in which the hypocrites will be.

Verse: 146

﴿ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴾

{Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.}

For a person not to think that the doors had been closed, Allah (swt) opens the door of repentance. Allah (swt) excludes those who repent from what is mentioned in the previous verse. On the other hand He (swt) states the signs of repentance, that are: Reforming what was corrupted, holding fast to Allah (swt) and sincerity towards Allah (swt), meaning to avoid the hypocrisy in all its aspects.

﴿ ... وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴾ (...And Allah is going to give

the believers a great reward): This reward will not give the disbelievers a way over the believers in this world if they are true believers, and in the hereafter they will have the great reward which is according to the greatness of the giver.

Verse: 147

﴿ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴾

{What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.}

In a Sacred hadith, the Prophet (saws) said that Allah (swt) says:

“O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that blame no one but himself.”¹

Allah as well says:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَرْزِقَنَّكُمْ ۚ ﴾

¹ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Hadith No. 2577.

(And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor];) (Ibrahim: 7)

Allah (swt) puts believing before gratefulness, because the last is connected with the gifts while believing is connected with the Granter. For the human sees first the giving then he believes in the Giver. Certainly, Allah (swt) is more merciful than all humans because He (swt) is Who created them, definitely not to torture them, hence, whenever man is grateful, Allah (swt) will surely increase him in favour



Index

Verse No.	Page No.
24	4
25	6
26	8
27	8
28	10
29	13
30	19
31	20
32	22
33	23
34	24
35	27
36	29
37	39
38	41
39	43
40	44
41	48
42	49
43	50
44	53
45	55
46	55
47	57
48	58
49	61

50	.....	62
51	.....	62
52	.....	65
53	.....	66
54	.....	68
55	.....	70
56	.....	71
57	.....	73
58	.....	74
59	.....	79
60	.....	84
61	.....	85
62	.....	86
63	.....	87
64	.....	89
65	.....	92
66	.....	94
67	.....	95
68	.....	95
69	.....	95
70	.....	97
71	.....	98
72	.....	98
73	.....	99
74	.....	106
75	.....	107
76	.....	107
77	.....	109
78	.....	111

79	.....	114
80	.....	115
81	.....	119
82	.....	120
83	.....	129
84	.....	134
85	.....	134
86	.....	136
87	.....	137
88	.....	139
89	.....	140
90	.....	143
91	.....	144
92	.....	145
93	.....	148
94	.....	148
95	.....	149
96	.....	151
97	.....	152
98	.....	155
99	.....	155
100	.....	155
101	.....	159
102	.....	162
103	.....	163
104	.....	164
105	.....	166
106	.....	169
107	.....	170

108	.....	171
109	.....	171
110	.....	172
111	.....	172
112	.....	172
113	.....	173
114	.....	176
115	.....	177
116	.....	178
117	.....	178
118	.....	179
119	.....	180
120	.....	182
121	.....	183
122	.....	183
123	.....	185
124	.....	186
125	.....	186
126	.....	189
127	.....	190
128	.....	193
129	.....	196
130	.....	197
131	.....	198
132	.....	198
133	.....	199
134	.....	200
135	.....	201
136	.....	204

137	.....	207
138	.....	207
139	.....	208
140	.....	209
141	.....	210
142	.....	214
143	.....	216
144	.....	217
145	.....	218
146	.....	218
147	.....	219