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# AL-TAFSIR AL-JAMI'

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## Juz' 3

Surah Al-Baqara (verses : 252-286)

Surah Ali-Imran (1-92)



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## 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: 253

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَىٰ ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا افْتَنَّا الَّذِينَ مِّنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا افْتَنَّاكُمْ لَكِنِ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴾

(Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.)

Someone may accuse Muslims of “favoritism” and testify with this verse. Anyhow, we understand the details of the Holy Qur’an through the Qur’an itself and the Prophet Muhammad ( (saws) after that. Allah (swt) says:

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۗ ﴾

*(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.") (Al-Baqara: 285)*

We compare a verse to another; the messengers do not exceed each other in terms of our believe in them. Then, how some of them are preferable over others? Allah (swt):

1- Preferred some messengers with things that are suitable for their time.

2- Preferred some of them with more tasks,

3- Preferred some of them with some miracles, or

4- Preferred some of them by the degree of wisdom.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ... ﴾ (***Those messengers - some of them We caused to exceed others...***): Allah (swt) does not mention whom was made to exceed whom. One messenger was preferred with one thing, and the other was granted another thing as willed by the Lord's wisdom. However, the one who exceeds all is the prophet Muhammad (saws). As for belief, Allah (swt) says:

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ

أَحَدٍ مِّن رُّسُلِهِ ۗ ﴾

*(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.")* (Al-Baqara: 285)

So, we don't differentiate among the messengers of Allah (swt) as we believe in Jesus Christ, Moses, Abraham, David, Salomon, Zechariah and all the prophets (PBUT). Therefore, the messengers are made to exceed each other by the miracles or the tasks, this is according to Allah's (swt) wisdom, as He (swt) is The Wise. For when He sent a messenger, he is sent for a period of limited time, or (swt) sent a messenger for a group of people who would cease to exist. Anyway, when a prophet is sent to all humanity, with an immortal and everlasting miracle like the Holy Qur'an which never ends when the time of the prophet is over; such prophet, then, is the greatest among

all Allah's (swt) creatures and messengers. He is Prophet Muhammad (peace be upon him). This is because the miracle is the Holy Qur'an, which is everlasting till Allah (swt) inherits the earth and whoever is on it. Prophet Muhammad's (saws) call is for all people throughout all ages:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا .. ﴾

*(And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know..)* (Saba: 28)

﴿ ... مِنْهُمْ مَّنْ كَلَّمَ اللَّهُ ... ﴾ (*...Among them were those to whom Allah spoke ...*): Allah (swt) spoke to Moses (PBUH), he is the interlocutor of Allah (swt). However, when we say: (to whom Allah spoke) we don't think there are vocal cords, sound and speech. He speaks but not through vibrations. He made it heard but not through the sound of the vocal cords. When the speech is attributed to Allah (swt), it's like:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ ﴾

*(There is nothing like unto Him)* (Ash-Shura: 11)

﴿ ... وَرَفَعَ بَعْضُهُمْ دَرَجَاتٍ ... ﴾ (*...Among them were those to whom Allah spoke ...*): The scholars says that the prophet Muhammad (saws) is the one who is meant here.

﴿ ... وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ ... ﴾ (*...And We gave Jesus, the Son of Mary, clear proofs ...*): The proofs Allah (swt) gave to Jesus (PBUH) will be touched upon in the Sura of (Al-Maaida). Among such proofs is that Jesus used to give life to the dead by permission of Allah (swt), treat the ill, and cure the blind and the leper ... etc. Such proofs that are given to Jesus by Allah (swt).

«... وَأَيَّدَنَاهُ بِرُوحِ الْقُدُسِ ...» (...and We supported him with the Pure Spirit ...): Jesus used to be supported by the Pure Spirit, Gabriel (PBUH) who always stood by Jesus in all directions, cases and situations.

«... وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا ...» (...If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed ...): This is one of Allah's universal rules and a response to all terrorists and Takfiris.

Therefore, religions and proofs are never a reason for disagreement nor fighting. Conflict rather than disagreement, is the reason behind fighting. Differences are among of Allah's universal rules, and people themselves are different. This is how Allah (swt) created people, and whatever disagreement among them is due to their freedom of choice. On the other hand, when we read (If Allah had willed, ..... would not have fought each other) someone may wonder: fighting is by Allah's will!!! Yes. Although it's by Allah (swt)'s will, He is never pleased with it. Allah (swt) doesn't accept blasphemy among his servants, neither accepts He fighting among them unless they fight in defense of their homelands, households, beliefs and holies. Will is totally different from ordering something or being pleased with something. Allah (swt) may want something but never orders or be pleased with it. Everything is by Allah's will though. It's by his will that people are different; they believe and disbelieve and they stand either by the right or the wrong side. So, fighting is because of the latter not as a matter of Allah's contention. It's still by Allah's will, yet, contrary to His orders and contention.

﴿... فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ...﴾ (*...and some of them believed and some of them disbelieved ...*): is for future, and it indicates

So, had Allah (swt) willed, they'd have never fought. Had Allah (swt) willed, He could have made all people believe and stand by the right side. However, Allah (swt) does what He wills. As for humans, they are powerless, and none can do whatever they will other than Allah (swt). Why so? Allah (swt) is the One who does what He wills and controls the elements of the action which have to do with time, the unknown and existence. Thus, when you neither have guarantee over your existence nor know the future or the unknown, the outcomes are unpredictable. The US, for example, had different plans for the region. It hasn't succeeded yet. This is the human will that never affect people, as only Allah (swt)'s will prevail. We never call the US and Israel as a destiny. They are a mere tribulation, and we're destined to face it. The US, Israel along with the terrorists and all bad and wrong forces never impose their will. Allah (swt) is the only One Who does what He wills:

﴿إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

(Indeed, your Lord is an effector of what He intends) (Hud: 107)

### Verse: 254

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةً ۗ  
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

(O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ...﴾ (O you who have believed, spend



*from that which We have provided for you ...*): The question here is what is the relationship between spending on one hand and the saying that the messengers are made to exceed each other in addition to differences on the other hand? It's the unity of duties of believers. Spending from what Allah (swt) has given you is not just spending money. Allah (swt) gives you not only money, but also knowledge, power, or influence, and you spend from what Allah (swt) gives you, as Ibn Ataillah Asakandari said:

“If Allah (swt) wants to show his, He creates and attributes to you”.

You think that the money is yours; yet, it's Allah's (swt), as it's given and bestowed by Him. In addition, the universal balance between the right and the wrong isn't possible till those given by Allah (swt) spend on those who are not given. That's why Allah (swt) says: ***(O you who have believed, spend from that which We have provided for you.)*** and says:

﴿مَنْ ذَا الَّذِي يُقرضُ اللهَ قرضًا حسنًا﴾

*(Who is it that would loan Allah a goodly loan)* (Al-Baqara: 245)

You're dealing with Allah (swt). Thus, when you give away to the poor, the needy, the impoverished, orphans, people in need and those who are less than you, it's as if you loaned Allah (swt) who's created you and them. The treasuries of Allah (swt) are never depleted, and Allah (swt) wants to examine you with what He imposed on you.

﴿... مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ...﴾ (***...before there comes a Day in which there is no exchange and no friendship and no intercession ...***): The Doomsday. There are three things everyone enjoys before the Doomsday: exchange, friendship and intercession.

The exchange is to change one thing for another at a set price. This

is not possible in the Doomsday, however. Moreover, you won't have any friendship from which you can benefit:

﴿ الْأَحْيَاءُ يَوْمَئِذٍ لِبَعْضِهِمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴾

*(Close friends, that Day, will be enemies to each other, except for the righteous)* (Az-Zukhruf: 67)

So, you have to spend before the Doomsday comes when such three things are impossible:

- 1- You can't change one thing for another,
- 2- You don't have friends, or someone who cares about and can help you, and
- 3- No one can intercede for you:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ ﴾

*(Who is it that can intercede with Him except by His permission?)* (Al Baqara: 255)

﴿ ... وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ **(And the disbelievers - they are the wrongdoers ...)**: Why are the disbelievers wrongdoers? They have done wrong to themselves and other by their polytheism and disbelief in Allah (swt) as well as their denial of His existence. Thus, they are the wrongdoers. Whoever denies the existence of Allah (swt); doesn't follow His orders; doesn't spend from whatever Allah (swt) has provided him; or doesn't deal with Allah's creatures as Allah (swt) created them to support each other, is the wrongdoer.

### Verse: 255

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

**(Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.)**

Here is the greatest verse of the whole Book of the Holy Quran. Abdulllah Bin Abi Masoud narrated that the greatest verse of the Holy Quran is: (Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence.) ("Kursi" verse)<sup>1</sup>. There are as well many Hadiths by the Prophet Muhammad (saws) on the greatness and merit of this verse, such as:

Whoever recites the "Kursi" verse after every obligatory prayer will have nothing preventing his entry into Paradise, except his death.<sup>2</sup>

Abu Huraira narrated: "Allah's Apostle deputed me to keep the Zakat of Ramadan. A comer came and started taking handfuls of the foodstuff. I took hold of him and said, "By Allah, I will take you to Allah's Apostle ." He said, "I am needy with many dependents, and I am in great need." I released him, and in the morning Allah's Apostle asked me:

"What did your prisoner do yesterday?"

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<sup>1</sup> Hadith no. 8678, P. 133, Vol. 9, Al Mojam Al Kabir, Attabarani.

<sup>2</sup> Hadith no. 7548, P. 114, Vol. 8, Al Mojam Al Kabir, Attabarani.

I said, "O Allah's Apostle! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Apostle said:

"Indeed, he told you a lie and he will be coming again."

So, I believed that he would show up again as Allah's Apostle had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Apostle. He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah's Apostle asked me:

"What did your prisoner do?"

I replied, "O Allah's Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said:

"Verily, he told you a lie and he will return."

I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Apostle as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite the "Kursi Verse" {Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence.} till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning." So, I released him. In the morning, Allah's Apostle asked:

"What did your prisoner do yesterday?"

I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Apostle asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite the "Kursi Verse" {Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence.} from the beginning to the end. He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' Abu Huraira added that they (the companions) were very keen to do good deeds. The Prophet said:

"He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?"

Abu Huraira said, "No." He said:

"It was Satan."<sup>1</sup>

This means that he told the truth: the "Kursi Verse" is the greatest of the Holy Quran.

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ... ﴾ (*Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence...*): The verse starts with God's name (Allah) which is a proper noun indicating the existence. It's the noun that brings all the attributes together. While the Attributes of Allah (swt), like The Omniscient, The Powerful, The Ever-Living, The Sustainer, The Great, The Strong, (swt), The All-Forgiving, The Compassionate ..., indicate both the name in addition to the attribute, "Allah" is the name that indicates all the attributes of perfection, beauty and majesty of Allah (swt). "Allah" is the name no one can ever use.

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ... ﴾ (*Allah - there is no deity except Him,...*): We

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<sup>1</sup> Hadith no. 2187, Representation (Business by Proxy) Book, Sahih Al-Bukhari

have a negation and affirmation here. On the other hand, the greatness of such verse lies in the fact that no one has been to deny it or prove it otherwise. The wording and letters of the verse prove it: (Allah - there is no deity except Him,) that is had there been a deity but Allah (swt), He would have told us about the existence of such deity. Allah (swt) says: "I do whatever I want." No one could claim that they do whatever they want though. Moreover, Allah (swt) says: "I created the heavens, Earth, the sun and the moon." Still, no one could have claimed that they created them. Then, it's proved that there is no other deity but Allah till comes another god (an imaginary one) and claims: "I created" and provides an evidence on the same. None has ever and will never do so:

"To prove other than You is blasphemous

Our belief in no other but You is joyous"

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ ...﴾ (*Allah - there is no deity except Him,...*): Meaning that there is no god but Him, and (except) doesn't indicate exclusion. When we say: (Allah - there is no deity except Him) it means no one to obey and worship but Allah (swt), and any other deity should order to be obeyed so that the true meaning or worship and obedience is attained. No other deity has ever done so.

﴿الْحَيُّ الْقَيُّومُ ...﴾ (*the Sustainer of [all] existence...*): Scholars say the secret of the "Kursi" verse is that it includes seventeen attributes of Allah (swt) starting with the Ever-Living.

How can the "Ever-Living" be defined? The "Ever-Living" is the one who can keep doing their duties. Humans, animals and plants can't keep the performance of their duties on after they're deceased. Allah (swt) says:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

*(Everything will be destroyed except His Face.)* (Al Qasas: 88)

I can describe myself and you as “living.” However, our lives along with those of other humans, animals, plants and everything will be over. Meanwhile, Allah (swt) is the Ever-Living who never ceases to exist, and this attribute is different when it’s about Him. We can say that someone is knowledgeable and someone is mighty; Allah is Mighty but:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

*(There is nothing like unto Him...)* (Ash-Shura: 11)

﴿...الْحَيُّ الْقَيُّومُ...﴾ (...**the Ever-Living, the Sustainer of [all] existence** ...): He is not merely Ever-Living and life giving, but also a sustainer of all existence. “Qayyoom,” which means “sustainer” is an intensifier of “Qaem” (in Arabic syntax) which means “custodian,” and the question here is: Can the attributes of Allah (swt) be intensified or lessened? The answer is no. However, we use such attributes in different senses, saying Allah (swt) is the sustainer (as an intensifier) and a custodian of the affairs of the heavens, Earth and His creatures. That’s the peak of faith as stated in the “Kursi” verse, as the first element of belief assures two points:

- First, He is Ever-Living and never ceases to exist, and
- Second, He is the custodian of everything and the sustainer and supervisor of their process and affairs.

﴿... لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ...﴾ (...**Neither drowsiness overtakes Him nor sleep** ...): Drowsiness is the initial stage of sleepiness, and as Allah (swt), our God, neither sleeps nor feels drowsy, we are secure and can

sleep well. Allah (swt) is never affected by sleep or even sleepiness.

Why Allah (swt) keeps you safe when you recite the “Kursi” verse? Because this verse starts with: ***(Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep.)*** Faith, then, tranquility and serenity flow to your heart the moment you hear the beginning of the “Kursi” verse. Would you fear death when Allah (swt) is Ever-Living and never ceases to exist? Do you fear the present, the future or someone? You shouldn't. Allah (swt) is the custodian of His creatures' affair; you forget, feel drowsy and sleep but never does He.

«... لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...» (...***To Him belongs whatever is in the heavens and whatever is on the earth ...***): He is not only Ever-Living, Sustainer and never overtaken by drowsiness or sleep but also to Him belongs everything in heavens and on earth. ***(To Him)***: Indicates that this is His own, His property, and He can do whatever He wants.

«... مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ...» (...***Who is it that can intercede with Him except by His permission?...***): Intercession is permitted by Him, and it means that someone shoulders someone else's problems and sins along with him, and this is done only when Allah (swt) permits it.

«... يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ...» (...***He knows what is [presently] before them and what will be after them,...***): He knows what's before them: what's happening presently before them and what'll be after them: what's kept secret to them. Allah (swt) is aware of all secrets and the unknown. He also knows what's happening and what will happen; and the past, present and the future.

«... وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ ...» (...***and they encompass not a thing***



**of His knowledge ...**): Encompassing is at one hand, and knowledge is at the other hand ; however, no one can ever encompass Allah's (swt) knowledge.

﴿... إِلَّا بِمَا شَاءَ ...﴾ (...**except for what He wills ...**): Miracles take place when Allah (swt) wills. All theorems like Newton's, Pythagoras', space, atom ... etc. had been already there, and Allah (swt) willed that they were only discovered by someone. Gravity, for example, has always been there, and Newton had only discovered not invented it.

﴿... وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ...﴾ (...**His Kursi extends over the heavens and the earth ...**): The greatest verse of the Holy Quran has been named after the "Kursi." What does the word "Kursi" refer to? It refers to power, stability of power along with immortality. What would scare you in earth and heavens if Allah's (swt) Kursi, Allah's (swt) power, extends over earth and heavens.

﴿... وَلَا يَئُودُهُ حِفْظُهُمَا ...﴾ (...**and their preservation tires Him not ...**): what's the meaning here? The preservation of earth and heavens never exhausts, bothers, tires or overburdens Him.

All Muslims know this verse by heart and have it on the walls of their homes and offices and even in their cars. They have it everywhere, all people have an unquestionable belief in the greatness, benefit and effect of this verse. However, among the reasons making it the best and the greatest verse in Quran is that it's the only verse encompassing more than sixteen attributes of Allah (swt), according to some scholars or even twenty-one attributes, according to other scholars. Allah (swt) says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

*(And to Allah belong the best names, so invoke Him by them)* (Al-A'raf: 180)

We cling to this verse for our safety, especially when it's recited before going to bed, as the "Compassionate" and the "Merciful" attributes along with Allah's names are included in the Kursi verse. What are the best names in this verse? Let's count some of them:

- 1- ***{Allah}***
- 2- ***{there is no deity except Him,}*** the pronoun refers to Allah.
- 3- ***{the Ever-Living,}***
- 4- ***{the Sustainer of [all] existence.}***
- 5- ***{Neither drowsiness overtakes Him nor sleep.}*** the pronoun refers to Allah.
- 6- ***{To Him belongs whatever is in the heavens and whatever is on the earth.}*** the pronoun refers to Allah.
- 7- ***{Who is it that can intercede with Him}*** the pronoun refers to Allah.
- 8- ***{except by His permission?}*** the possessive adjective refers to Allah.
- 9- ***{He knows what is [presently] before them and what will be after them,}*** the pronoun "He" refers to Allah.
- 10- ***{and they encompass not a thing of His knowledge}*** the possessive adjective refers to Allah.
- 11- ***{except for what He wills.}*** the pronoun refers to Allah.
- 12- ***{His Kursi extends over the heavens and the earth,}*** the possessive adjective refers to Allah.

13- *{and their preservation tires Him not.}* the pronoun refers to Allah.

14- *{And He is}*

15- *{the Most High,}*

16- *{the Most Great.}*

Have you checked how many names of Allah (swt) are included in this verse? Sixteen of them have been listed from this great verse. it's read in Sahih al-Bukhari that Aisha (may Allah be pleased with her) narrated that the Prophet sent a company under the command of a man who used to lead his companions in the prayers and finish his recitation with Surah Al-Ikhlās, then, when they returned, they mentioned that to the Prophet (saws), he told them:

"Ask him why he does so."

They asked him and he said: "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet (saws) said (to them):

"Tell him that Allah loves him."

Likewise, the Kursi verse comprises of many attributes of Allah (swt), and that's why it's the greatest verse of the Holy Quran. These are some, but not all, of the secrets of the Kursi verse. The perfection of Allah's sayings has to do with His attributes. The Quran is the sayings of Allah (swt), which is, in turn, among His attributes. Thus, we can't comprehend the heavenly perfections through the Holy Quran, as only this much of the secrets of such a great verse have been uncovered before us.

## Verse: 256

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

(There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.)

After all such great attributes of Allah (swt) are mentioned in the Kursi verse comes the most important verse in terms of the Islamic doctrine: It's with this verse that we respond to Takfiris as well as all terrorist groups which use violence and arms to call for Islam. The path for calling for Islam is determined by Allah (swt) who says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾

(*Invite to the way of your Lord with wisdom and good instruction*) (An-Nahl: 125)

Why is this the path for calling for Islam? It's because belief can't be forced upon anyone. When you truly believe in any theory or doctrine, you call for it but never force people to believe in it. Forcing people to believe in it means that you have doubts in your belief. That's why there is no compulsion in the religion.

﴿ لَا إِكْرَاهَ فِي الدِّينِ ... ﴾ (***There shall be no compulsion in [acceptance of] the religion....***): And you're free to believe or not to believe. Allah (swt) says:

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

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

﴿ 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)*

Had Allah (swt) willed, All people would have been believers, obeying Allah (swt), like the angels. Allah (swt), then, wants religion to be chosen rather than being forced or compelled. Choice is the base for Islam as a belief:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۗ لَسْتَ عَلَيْهِم بِمُصَيِّرٍ ﴾

*(So remind, [O Muhammad]; you are only a reminder. ۞ You are not over them a controller.) (Al-Ghaashiya: 21-22)*

This is well-known to us all. Yet, why do we focus on the doctrine? Because the core of extremist, terrorist and Takfiri groups is the use arms, violence and terror to impose the faith and religion requirements on people. This has never been the case. The strongest evidence on the same is that Islamic conquests led by the companions of Prophet Muhammad (saws) had left people with their faith and art their churches and temples. They were never forced to convert to Islam. When such people claim that we have forced people to convert to Islam by sword, they forget that half of the “call for Islam” period was when Muslims couldn’t protect themselves. They were too weak to take swords up against others. There were tortured, tyrannized and homeless. For example. Bilal (may Allah be pleased with him) was trailed along on the sand. This how the companions of the Prophet were tortured. So, how would they compel religion? How would

someone force someone else when they are weak? This period is part of the call for Islam, and nobody can deny that it was a period of weakness in Mecca. So, how would Islam be spread by force? This is a mere deceit and falsification of Islam and Muslim and Arab history meant to defame Islam as terrorism by Islam's enemies in the west and the Zionists as such, who also claimed that Islam is forcing people to convert to. Nonetheless, two important points should be differentiated here:

- There is no compulsion in the acceptance of religion, and you're free to convert to Islam or not. All Quranic verses support the outright text we are interpreting **(There shall be no compulsion in [acceptance of] the religion.)** What's meant is that people have the freedom of belief and can't be forced to believe in our beliefs. No one is forced to convert.

- However, you have to fulfill all what's required to abide by under the religion. It's prohibited to lie, for example, and you mustn't lie, therefore. You mustn't lie, backbite, kill, steal, fornicate, have liquor, or commit deadly sins. On the contrary, you must pray, fast, pay Zakat, go for Haj pilgrimage. Things are either Halal (lawful) or Haram (unlawful) under the religion. This is what required by the religion: to do or not to do, but the religion itself. In all, you're free to convert or not:

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

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

However, when you accept the religion, you never claim to be a Muslim while you're a liar, thief, fornicator or murderer. There is no compulsion then, you choose to accept the religion. Faith is to obey

Allah (swt) and believe in Muhammad, the Prophet of Allah (swt), and thus, to know what Allah orders you and message the prophet (saws) conveyed. When you do so willingly without compulsion you have to know the requirements of the religion and abide by them. Otherwise, you defame Islam.

﴿...قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ...﴾ (...**The right course has become clear from the wrong ...**): The right course is the right path:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن 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'aam: 153)

It's the right course to which Allah (swt) guided and which was made clear before by the Prophet (saws) through the Quran and the Sunnah as well as his approach, deeds, and sayings and what he approved. Thus, what's true, right have become clear over the wrong, allurements.

﴿...فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ﴾ (...**So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it...**): There is an important we must pay attention to whenever we read and interpret Quran: the Quran is the sayings of Allah (swt):

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

*(If it had been from [any] other than Allah, they would have found within it much contradiction.)* (An-Nisaa: 82)

Had the human mind been in control, it would have said: whoever believes in Allah (swt) and disbelieves in "Taghut" but not: **(So whoever disbelieves in Taghut and believes in Allah)**. Why do we have the disbelief in "Taghut" mentioned before the belief in Allah

(swt). Here is the “refrainment before clinging” principle. What does it mean? “Taghut” as a noun represents Satan along with all the evil and sins. Therefore, whoever refrains from all the actions calling Satan.

﴿...فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا...﴾ (...**has grasped the most trustworthy handhold with no break in it...**): You may believe in Allah (swt); still, you have some part of you which doesn't disbelieve in Taghut. This means that you haven't grasped the most trustworthy handhold with no break in it. There is one condition to grasp the most trustworthy handhold, that's to refrain from sins before clinging to virtues. You must keep away from whatever calls Satan to one's self.

﴿...فَقَدْ اسْتَمْسَكَ...﴾ (...**has grasped ...**): He said “grasped” instead of “hold” as it's a matter of struggle. When you grasp something it's as if this thing is getting away and you're trying to grasp it. When we say hold the rope, for example, it means that the rope is between your hands. Yet, when we say grasp the rope, it means that it's swinging and you have to grasp it. This is how we should struggle with ourselves with respect to the religion and keeping away the “Taghut” away.

﴿...بِالْعُرْوَةِ الْوُثْقَىٰ...﴾ (...**the most trustworthy handhold ...**): The handhold is like the one fixed to the pail used to get water out of the well. It's as if water, which gives life to our bodies, was there. Religion, on the other hand gives life to values. So, imagine the handhold helping you get the water necessary for life out. As such, you grasp the religion in order to have the values alive within you. It's an example of how meanings are so accurate and fine in the Quran, isn't it?

﴿...لَا انْفِصَامَ لَهَا...﴾ (...**with no break in it...**): What's the difference between (break) and (division)? “break” is from within, whereas “division” means from the outside. An example may be stated here: someone's hand get broken or cut off, so, if the forearm is detached



from the arm, then the hand is two parts. This is called division. On the other hand, the “break” keeps the exterior shape as it is but the detachment is from within. The handhold, anyhow, can’t be divided or broken even from within. You refrain from vices and cling to virtues. You grasp the durable rope of Allah (swt).

**Verse: 257**

﴿ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

**(Allah is the ally of those who believe. He brings them out from darkneses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein.)**

﴿ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ... ﴾ **(Allah is the ally of those who believe ...):**

Allah (swt) will be the ally of anyone who truly believes in Him grasps the most trustworthy handhold. You sleep in tranquility; you be assured about everything in the universe when Allah (swt) says that he is the ally of the believers. Everything in the universe is under the control of Allah (swt). Thus, Allah (swt) will be the ally of whoever grasps the most trustworthy handhold. Excellent is the protector, and Excellent is the helper.

﴿ ... يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ... ﴾ **(...He brings them out from darkneses into the light ...):** “darkneses” is the plural of “darkness” and the “light” is singular. He didn’t say: “to the lights.” Why didn’t he say: “he brings them out of darkness into the light?” Or “out of the darkneses into the lights.” Just pay attention to the precise

Quranic wording, a plural and a singular together. There are multiple darkneses and one light: the light of faith. Polytheism, ignorance, injustice, sins, ... etc. are all darkneses and not merely one. The sources of the evil are many, whereas the source of the good is one: Allah (swt). Thus, He brings them out from the darkneses into the light, not from the darkness into the lights:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

*(Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.) (An-Noor: 35)*

the name of this Sura is (An-Noor) which means “the light” not “the lights.”

﴿...وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ ...﴾ (**...And those who disbelieve - their allies are Taghut ...**): Their allies are the tyrants, the bad, and the devils. There is no single devil; devils are many: there are human devils and the Fairy devils. That’s why they are the allies of the disbelievers bringing them out of the light of faith into the darkneses of polytheism, ignorance, corruption, darkness ... etc.

**Verse: 258**

﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

(Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.)

Why it is such an immediate move to issues related to life and death. If we have a look back at the verses talking about Saul and Goliath and the checking of Allah (swt):

﴿ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ ﴾

*(And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted.)* (Al-Baqara: 251)

All such verses and issued were revealed to the messengers and clarified. Still, there is one main issue that prevents the people of a messenger to be guided, that's the issue of life and death, which is still a hot topic today and would remain till Allah (swt) inherits earth and whoever is on it. This is due to a single reason that no one could have ever, and will never, reject death. Moreover, nobody is able to know the nature or essence of death nor control it in terms of time or place. All discoveries, knowledge, wars, or whatever took, is taking or will

take place on Earth is due to one reason: clinging to life. Why some countries have hegemony over other countries? why do some countries occupy others? Why do some people kill other people? It's only for one reason: to possess life and have control over it. And those two things are in the hands of Allah (swt) only. No one could have repelled the angel of death who comes to everyone: the young and the old, the healthy and the ill, the strong and the weak, the ruler and the subject, ... all with no exception:

﴿ كَلُّ مَنْ عَلَيْهَا فَانٍ ﴿ۛ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

*(Everyone upon the earth will perish ﴿ۛ And there will remain the Face of your Lord, Owner of Majesty and Honor.) (Al-Rahman: 26-27)*

In addition, there used to be one question raised before the calls of all prophets:

﴿ قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴾

*(They said, "When we have died and become dust and bones, are we indeed to be resurrected?)" (Al-Muminoon: 82)*

Death and resurrection had always been the topic of all controversies among the prophets and the people to whom they were sent to guide.

﴿ أَلَمْ تَرَ ... ﴾ **(Have you not considered ...)**: Prophet Muhammad (saws) neither saw Abraham nor witnessed such discussion and argument. It's worth to mention that all religions revealed by Allah (swt) were characterized by mindfulness, reason, dialogue, and provoking evidence rather than tyranny and compulsion. after Allah (swt) says: ***(There shall be no compulsion in [acceptance of] the religion.)*** comes a verse about one of the most tyrannical kings on the face of earth, Nimrod. Allah (swt) didn't state who the king was but mentioned

Abraham. Allah (swt) doesn't name people in the Quranic stories as He doesn't want to immortalize the event, people, story or time. He wants to immortalize the moral of the story. The elements of the Quranic story are different from those of the human story that are related to people, events, time and place. Meanwhile, the Quranic story has one main pillar: the moral or the universal rule of the story that, in turn, happened and would happen at every age. The proof of the same is that we're talking about such arguments and dialogues depicted by the Quran to Prophet Muhammad (saws) hundreds of centuries ago. The means of communication for historical events is hearing the stories told: have you not heard? Have you not seen? Seeing is more credible than hearing of course. The question "where?" isn't raised as long as you've seen. So, the eye and the ear are functioning when you either witness the story or hear about it from a credible source. The creator of the senses is more credible than the senses themselves, and you move from hearing to a clearer stage than seeing when the story is told by Him. That's why He tells Prophet Muhammad (saws): "Haven't you considered?" The Prophet saw neither Abraham nor Nimrod; nor heard he of their story. Nonetheless, what Allah (swt) tells is more credible than what he witnesses.

«...إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ ...» (...***the one who argued with Abraham about his Lord [merely] because Allah had given him kingship?*** ...): argued: from argument, discussion between two persons. Had a person written the Quran, they couldn't have told the story of Abraham and Nimrod with such couple of words. He (swt) didn't say he was a king or named Nimrod but (...***the one who argued with Abraham***) instead. He didn't say: as he's a king, a human or Nimrod... never, but (***about his Lord [merely] because Allah had***

**given him kingship?)** instead. Such sentence can never be produced by a human being. What made Nimrod argue about the divinity of Allah (swt) is that he had been given the kingship by Allah (swt), and that's why he transgressed. Allah (swt) didn't name Nimrod since names don't matter. It's rather the fact that anybody gets kingship or fortune transgresses:

﴿ كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى ۖ أَنْ رَأَاهُ اسْتَكْبَرَ ۖ ﴾

*(No! [But] indeed, man transgresses ۖ Because he sees himself self-sufficient.) (Al-Alaq: 6-7)*

Will a person living in a hut in devastating poverty transgress? Or the one who transgresses is who has fortune, wealth and palaces? This is the key to transgression, as such a person thinks he can buy all people and do whatever he wants. However, no one does what he wants but Allah (swt), the One. Back to the argument we have; Nimrod, who had been given the kingship by Allah, transgressed and defied the divinity of Allah (swt) instead of worshiping Him.

﴿ ... إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ ... ﴾ (**...When Abraham said, "My Lord is the one who gives life and causes death ...**): The Quran has left something to the reader's mind. "Who's your god," the transgressing man asked Abraham. Such a story has not much of details since it's not by humans. The Quranic context, in turn, focuses on the moral of the story to immortalize. "Who's your god," Nimrod asked Abraham. "My god is the one who gives life and causes death," said Abraham. Why do we have such a question and an answer? It's because Abraham, like all humans, knows that life and death are in the hands of Allah (swt) and never in the hands of humans. That's why he supported his argument with the most important point: (**"My Lord is the one who gives life and causes death,"**) What was Nimrod's

response then?

﴿... قَالَ أَنَا أُحْيِي وَأُمِيتُ ...﴾ (...*he said, "I give life and cause death ...*):

This is his point of view. So, he brought two prisoners and said: "I ordered one to be killed, and thus, caused his death. Then, I ordered the other one to be released giving him life. Abraham didn't chop the logic here. The only one who can give life and causes death is Allah (swt). To give life is to create out of scratches. Yet, Nimrod thought that he could have given life if he kept the prisoner alive or caused death when he ordered the other one to be killed. There is a difference between death and killing despite having one common thing, that's the soul leaves the body. Still, there is a difference. Allah (swt) says:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ ﴾

*(Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]?.) (Ali-Imran: 144)*

Death is one thing and killing is another, no doubt. Killing is destroying the structure that contains the soul, which dwells in a certain structure and leaves it when it's damaged or destroyed. Death, on the other hand, has no reason, occurs when the soul leaves the body, and is followed by the decay of the structure:

You die by sword or other                      All lead to death no other

Everything dies with a single word {be} or die, so they die without being poisoned, killed, thrown or shot. This is death. That's why Abraham didn't chop the logic with Nimrod but rather challenged him with something he couldn't attribute to himself:

﴿... قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ...﴾

*(...Abraham said, "Indeed, Allah brings up the sun from the east,*

*so bring it up from the west." So the disbeliever was overwhelmed [by astonishment],...):* Nimrod was overwhelmed by astonishment when he faced something he could never attribute to himself. This is such a universal rule that neither Nimrod nor any other person can attribute to himself. Nimrod couldn't also claim that he can give life or cause death, yet, he argued and played tricks with respect to the death and life issue.

﴿ ... وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ *(and Allah does not guide the wrongdoing people ...):* There are many verses:

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

*(and Allah does not guide the defiantly disobedient people..)* (Al-

Maaida: 108)

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

*(And Allah does not guide the disbelieving people.)* (Al-Baqara: 264)

What's the fault of the disobedient and the wrongdoing since Allah (swt) doesn't guide them?" someone may inquire. Allah (swt) responds with a fixed rule:

﴿ ... وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ *(and Allah does not guide the wrongdoing people ...):* Allah (swt) doesn't guide whoever does wrong. Don't do wrong so that Allah (swt) guides you. Guidance can be for the wrongdoers, the disobedient, and disbelievers.

### Verse: 259

﴿ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَسْنَخْهُ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لحمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿﴾



(Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent.")

Have you, Muhammad, not considered the one who argued with Abraham about his Lord, or the one who passed by a township?

﴿... قَرْيَةٍ ...﴾ (...*township*...): A township is a place with the residences of a group of people.

The question here is who's the one who passed the township which had fallen into ruins? Most scholars said that he was Uzair, who was one of the prophets of the Children of Israel after Moses (PBUH). Anyhow, the Quran hasn't elaborated if that was Uzair or another person; so we leave this aspect and come to the aspect we want.

﴿... قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ...﴾ (...*He said, "How will Allah bring this to life after its death?"*...): It's the same issue of life and death. The verse before it reads: (*Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death,"*) and here is the same issue

raised: have you, Muhammad considered the one who passed by a township which had fallen into ruin? Everybody in this township is dead; the ceilings are down to the ground; and there's no life there at all. The one who passed by that township wondered. He never questioned Allah's (swt) ability to give life and cause death; he rather wondered how Allah would bring it to life?

﴿... فَأَمَاتَهُ اللَّهُ مِائَةً ...﴾ (...**So Allah caused him to die for a hundred years** ...): Allah (swt) said "die" and caused him to die for a hundred years after which Allah (swt) resurrected him. So, he remained dead for a hundred years to get an answer on how the dead are brought back to life.

﴿... ثُمَّ بَعَثَهُ ...﴾ (...**then He revived him** ...): Allah (swt) brought him back to life after he had been dead for a hundred years.

﴿... قَالَ كَمْ لَبِثْتَ ...﴾ (...**He said, "How long have you remained?"** ...): Here is a miracle meant to be a lesson taught to humanity. He was resurrected a hundred years later, and this is an evidence on resurrection as in the story of "the cow":

﴿فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

(*So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.*) (Al-Baqara: 73)

There were plenty of miracles revealed to prophets, particularly the prophets of the Children of Israel. Anyway, the man was revived after a hundred years by Allah (swt), Who asked him: "how long have you stayed?" Some questions are raised such as: Had Allah (swt) talked to him directly? Had someone told him so? Or had the angels spoken

to him? Allah (swt) didn't elaborate. So, we stop only at what Allah (swt) wants us to know.

﴿... قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ...﴾ (... **The man said, "I have remained a day or part of a day."**...): The man told the truth here because he looked at his body and food and found them without any changed. His hair never turned grey; his nails never got longer; and his figure remained the same. Therefore, he said he had slept for a day or part of a day. This is how he thought.

﴿... قَالَ بَل لَّبِثْتُ مِائَةَ عَامٍ ...﴾ (... **He said, "Rather, you have remained one hundred years ..."**): You have to consider two facts here:

1- (**Look at your food and your drink; it has not changed with time.**) They had never changed, and it's a proof that his answer was correct: he slept for a day or part of a day.

2- (**And look at your donkey;**) The donkey is a sign that he slept for a hundred years. The donkey wasn't only dead but its flesh had totally decayed, and its bones were scattered.

There are two important points then. The food and drink didn't change or weren't spoiled. They remained unchanged even after a hundred years contrary to the normal course. This is such a miracle by Allah (swt). The second point, however, is that the donkey decayed after a hundred years as normal.

﴿وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ...﴾ (... **And look at the bones [of this donkey] - how We raise them and then We cover them with flesh."**...): The man was looking while the bones of the donkey were raised and brought together then covered with flesh by Allah (swt).

﴿... فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (**And when it became**

*clear to him, he said, "I know that Allah is over all things competent."...*): He was aware that Allah (swt) is over all things competent. Yet, the knowledge here had become a knowledge of certainty along with the eye of certainty. In other words, the knowledge of certainty turned to the eye of certainty as he saw how Allah brought the donkey to life after death. We say that there are three levels:

- The knowledge of certainty,
- The eye of certainty, and
- The true certainty.

### Verse: 260

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۗ قَالَ أُولَٰئِكَ نُوْمِنُ ۗ قَالَ بَلَىٰ ۗ وَ لَكِن لِّيَطْمَئِنَّ قَلْبِي ۗ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

(And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise.")

It's still the same topic. Many people read in this verse that Abraham (PBUH) asked: "show me how You give life to the dead" and wonder: "Had Abraham had doubts?"

The answer is no, for sure. Let's consider how precise is the Quran:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ... ﴾ (*Abraham said, "My Lord,*

***show me how You give life to the dead.***"...): Abraham (PBUH) had a firm belief that Allah (swt) gives life to the dead. However, it's like when you ask a mason: "how have you built such a vast palace?" You're sure about the existence of such palace as you can see it before your eyes. Still, you request the mason to tell you how it's built and how he's put concrete cement to make pillars and every part together till the building is done. To sum it up, you see the palace and believe that it exists but you ask about how it's built. Likewise, Abraham (PBUH) asked about how the dead are brought to life since he has some vision of the process. Moreover, Abraham (PBUH) confirmed this thing by saying:

﴿... قَالَ بَلَىٰ وَلَٰكِن لَّيَطْمَئِنُّ قَلْبِي ...﴾ (... ***"Yes, but [I ask] only that my heart may be satisfied."***...): This is the meaning; he wants to assure himself about the vision he has about bringing the dead back to life by saying: (***...show me how You give life to the dead.***) Otherwise, the verse could have been worded as: (And Abraham said "My Lord, show me if You give life to the dead?) He never doubts that Allah (swt) can give life to the dead but asked about how it's done.

﴿... قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ...﴾ (... ***Allah] said, "Take four birds and commit them to yourself*** ...): The meaning here is: bring four birds and put them in front of you.

﴿... ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ...﴾ (... ***Then [after slaughtering them] put on each hill a portion of them*** ...): Cut them into pieces and place a piece on each hill. This is how Allah (swt) wanted to show him how He brings life to the dead.

﴿... ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ...﴾ (... ***then call them - they will come [flying] to you in haste*** ...): You call them, and they come in haste, not merely

flying. Why didn't Allah (swt) say: "you bring life to them"? it's because giving life and causing death are only in the hands of Allah (swt). Even Jesus (PBUH) who was bestowed miracles by Allah (swt) said:

﴿وَأَحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ﴾

*(and I give life to the dead - by permission of Allah.)* (Ali-Imran: 49)

So, he used to give life to the dead only by permission and order of Allah (swt). In the story of Abraham (PBUH), Allah (swt) made him able to speak to the birds only so that those birds would understand what Abraham (PBUH) said and came in haste to him. They didn't merely fly; they came in haste so that Abraham never got confused between them and other birds. In all, Allah the Almighty granted Abraham the ability to call the birds which could understand him and come in haste obeying Abraham (PBUH).

﴿... وَاعْلَمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (...**And know that Allah is Exalted in Might and Wise.**"...): The Mighty is unbeatable and can do without the worship of His creatures. In most cases, the adjective "Mighty" comes along with "Wise," why so? When Allah (swt) orders, He orders with His Might. For example, when Satan (Iblees) asked Allah (swt) to give him time to mislead the Children of Adam, which attribute did he use? Iblees said:

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

*(By your might, I will surely mislead them all.)* (Saad: 82)

It means by your doing without the worship of your creatures as you're never affected whether they obey or disobey you. Iblees spoke in terms of "Might." Allah (swt) says in a Hadith Qudsi:

"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.<sup>1</sup>

As for “Wise,” all things and affairs are run by Allah’s wisdom.

### Verse: 261

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ 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.)

The verses before are about giving life to the dead. I have mentioned earlier that the Quran can never be by a human being because any book written by a human being would have unity or a sequence of topics pursuant to the human mind. The Quran, however, has unity and sequence pursuant to the divine will rather than the human mind. This is what makes a difference. What would be the link between spending and the stinginess of one’s soul on one hand and the previous topic, on the other hand? The previous topic is a piece of dialogue between Abraham (PBUH) and Nimrod. It was a Quranic parable about Abraham. Anyhow, Quranic parables are not like human stories; they are meant for the moral out of them.

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<sup>1</sup> Hadith no. 2577, Sahih Muslim

﴿ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ﴾

*(There was certainly in their stories a lesson for those of understanding.)* (Yusuf: 111)

So, it's a lesson and moral that goes throughout time and through place; the unity of topics, pursuant to the divine will, is the unity of faith obligations and treatment of human soul impurities. As a human being, you write on a topic and divide it into chapters like: the Suras of Ibrahim, Yusuf, Muhammad, Hood, Yunus, Musa, Isa ... an so on. Then, you may have other sections on: Zakat, Haj, Jihad, Spending, kindness to parents, ethics ... etc. Thus, you sort topics according to the headlines. On the other hand, the rhetorical inimitability of the Quran is there. The Quran is the sayings of the Lord of humanity to humans, tackling the human soul in all aspects and topics. A human mind can't find a unity of topics which is there according to the divine will. A parable on giving life to the dead with a dialogue between Abraham and Nimrod is there. After that, the Quran tackles the issues of spending and the stinginess of the soul. The unity of faith is solid. So, you may ask: what's the relation between the former and the latter? It's a matter of fact that you, as a human being, is reading the sayings of the Lord of humanity, Who is tackling all thought. Mental, moral and value maladies of humans.

﴿ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ ... ﴾ *(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 ...)*: The issue tackled here is related to the stinginess of one's soul. Allah (swt) always gives us examples so that the required obligation is understood by the human mind. You're required to spend, and spending is different from Zakat, which is



mandatory and one of the pillars of Islam.

The talk here is about spending and the stinginess of the soul in general. There is a sequence of verses that highlights all aspects of such topic. Allah (swt) gives an example saying: ***(The example of those who spend their wealth in the way of Allah)*** It's a condition that the spending is made in the way of Allah (swt); and whatever is good is in the way of Allah (swt) : treating a patient, supporting a poor person, helping an orphan, saving a debtor, paying a debt, feeding a hungry person ... all are in the way of Allah (swt). Besides, whatever related to public interest is in the way of Allah. Nevertheless, it's not considered as spending when someone spends their money in the way of Satan i.e. to harm people and spread vices and deadly sins. Spending in the way of Allah is the absolute good doing for others.

Now, what's the relation between spending and the seed? Imagine that you take a seed from the wheat you have and lay it on the soil ***(...a seed [of grain] which grows...)*** Such seed won't grow if I don't plant it in the soil, will it? I only harvest the yield after I planted the seed. The single seed is seven hundredfold after I harvest seven spikes with hundred seeds in each of them.

﴿ ... وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ ***(...And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing)***: What do you get out of such example? Allah wants to teach you a lesson with respect to the stinginess of the soul: don't bother yourself if your money decreases because you spend in the way of Allah for good deeds like taking care of orphans, the poor, the needy, the helpless, the wanderers, the ill and doing good to others and the society. Your money will be seven hundredfold. Allah (swt) wanted to elaborate this for you because you think that your money has become

less when you spend a pound, for example. So, how come you spend a pound, and it becomes seven hundred pounds instead? You make the wheat less by the seed you plant which, in turn grows seven spikes with hundred seeds in each of them. Therefore, the seed has become seven hundred seeds. What's the idea behind such an example? It's as if Allah (swt) is telling you: you see the soil which I created and in which you plant a seed and get seven hundred seeds in return. Am I not able to give you seven hundredfold if you spend in my way? The soil I created has given so; how about the creator then? Do you trust the soil more than you trust its Lord? Why have you lost one seed by planting it in the soil? It's because you truly believe that the soil will give you back seven hundred seeds out of that seed. Allah (swt), however, gives you many folds as His bestowal is never limited to seven hundredfold which is used to exemplify. Allah (swt) has used such an example to handle the stinginess of the human soul and made it desires what's in the hands of Allah (swt) rather than what's in the hands of His creatures.

### Verse: 262

﴿ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ ۚ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

(Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.)

There is one condition to get the example applied in reality: not to make spending followed by reminding of it and other injury.

﴿... ثُمَّ لَا يُنْبِغُونَ مَا أَنْفَقُوا مِنَّا وَلَا أَذَى ...﴾ (...**then do not follow up what they have spent with reminders [of it] or [other] injury ...**): He (swt) didn't say (and they don't follow up...). Had it been written by a human, it could have been worded this way. So, why do we have (**then**) here?

It indicates relaxation, as you may not remind of your spending immediately; you do it after some time. That's why we have (...**then do not follow up what they have spent with reminders [of it] or [other] injury...**) here. Therefore, those who spend their money in the way of Allah (swt) mustn't follow up what they spend with reminders and injury so that such spending is accepted. Leave it to Allah (swt) as long as you do it in His way. Why has Allah made such condition? Because at the moment of spending, a human being is in a status of faith; then, such status may change; and it becomes possible that they remind and cause injury with their words and because of such spending. That's why Allah (swt) wants to fortify the wealth and giving by making such spending in His way par excellence. Whoever spends and follows it up with reminders incurs two losses: The first is that he loses the money he gives to the poor; and the second one is that they turn the poor into foes by reminding them of what has been spent on or given to them. So, you lose twice, money and to whom you give money instead of handling a social issue.

﴿... لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ...﴾ (...**will have their reward with their Lord**): As a matter of fact, the one who spends and reminds of that has in mind the helpless to whom he gives but not the Lord of that helpless person. Had such person kept the Lord in his mind, he wouldn't have reminded or insulted. As a matter of a human rule, you get paid by whoever you work for: a civil servant gets salary from the state; a doctor charges the patient for treatment; ... etc. You get paid by

whoever you work for. As such, you work for Allah (swt) when you spend in His way: why do you remind of that, then? Asked for your reward from the One you work for. That's why Allah (swt) said: (***...will have their reward with their Lord,***) towards the end of the verse, i.e. the reward is by Allah (swt).

﴿ ... وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ (***...and there will be no fear concerning them, nor will they grieve***): So, they never fear the consequences of spending or shortage of money. As such, they never feel concerned on a weak progeny left behind or the future of their dependents. This is true because they have dealt with Allah (swt) who will reward them. Therefore, do whatever Allah (swt) has ordered, good deeds, if you want not to be concerned about the future of a son or an heir. The proof on the same is what Allah (swt) says:

﴿ وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ ﴾

*(and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord.)*

(Al-Kahf: 82)

Shortage of money won't be a concern for them. nor will they grieve in the afterlife because they've dealt by the true parameters. There are different parameters. For example, there is the one through which you see things momentarily; and another one through which you see the eternal time, i.e. your life and the afterlife as such. So, for the one who deals with Allah (swt) there won't be fear concerning them, nor will they grieve.

## Verse: 263

﴿ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴾

**(Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.)**

﴿ قَوْلٌ مَّعْرُوفٌ ... ﴾ (**Kind speech ...**): A good word is much better than charity followed by harm if you give the needy a charity and follow it by harm and reminder. That's why Prophet Muhammad (saws) said:

“Guard yourself against the fire of Hell even with only with half a date; and if you cannot afford even that, you should at least say a good word<sup>1</sup>.”

So M'aruf (the good) is the opposite of Munkar (the evil) because good is what people are familiar with and accustomed to, whereas evil is what the human soul denies. Moreover, A good word might be like a medicine treating people and is better than a charity followed by harm and reminder.

﴿ ... وَمَغْفِرَةٌ ... ﴾ (**...and forgiveness ...**): What's the relevance of forgiveness here? Islam spreads values. This means that even good words or forgiveness are good deeds.

﴿ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

*(Would you not like that Allah should forgive you?) (An-Noor: 22)*

﴿ ... وَاللَّهُ غَنِيٌّ ... ﴾ (**...And Allah is Free of need ...**): The Almighty is free of need. He asks you to spend on his creatures, and He is the one who created and called everyone. So, He needs no one, and then, you deal with the One who is free of need. Prophet Muhammad said:

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<sup>1</sup> Hadith no. 5677, The Book of Good Manners -(Al-Adab), Sahih al-Bukhari.

“spend it, Bilal, and don't fear poverty from the lord of the throne<sup>1</sup>.”

﴿... حَلِيمٌ﴾ (...**Forbearing**): Means that Allah (swt) gives respite but never neglects.

### Verse: 264

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

(O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.)

Harm and reminder undo the effect of a charity because Islam is about spreading the good even with a good word. This money that you spent should not be a reason to harm others.

﴿... كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ...﴾ (...**as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day ...**): This is an example given by Allah (swt) about people who remind and harm when they spend. Everyone knows whether they spend out of hypocrisy or belief in Allah (swt) as well as the Doomsday. The afterlife is mentioned here because this issue is not only related to this world but also the

<sup>1</sup> Hadith no. Abdullah Bin Masoud Al-Hathli, *Ain* Vol. Al-Mu'jam Al-Kabeer, At-Tabarani

reckoning in the day of judgment. When you do charity out of your money to be known in society, go and get your reward from the people you spend on because you've undone your charity. The end of charity is to get the reward from Allah (swt). Then, there is no fear upon you nor about your children; you're neither sad in the afterlife nor worried about your progeny in this world. The Almighty assures that when you do it in his way. Allah (swt) is so self-sufficient and is needless of having an associate.

“Shaddad Bin Aws (may Allah be pleased with him) narrated that he once was with Prophet Muhammad (saws) and saw that the Prophet was concerned (manifested by his face), so he wondered: ‘O’ Messenger of Allah, your face shows you’re concerned, what is the matter?’ ‘something I fear most about my nation after me.’ ‘what is it?’ Shaddad asked. ‘associating others with Allah and hidden desires.’ ‘O’ Messenger, will your nation associate other with Allah after you?’ Shaddad inquired, and the Prophet replied, ‘O’ Shaddad, they will not worship the sun, the moon, statues or idols but have their deeds to be seen by people<sup>1</sup>.”

This is what’s known as a ‘concealed polytheism’ as stated in the Holy Quran:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ ... ﴾ (O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people ...): Because the one who spends to be seen by people doesn't believe in Allah (swt). Nonetheless, even when you

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<sup>1</sup> Hadith no. 7940, Vol. 4, P. 366, Al-Mustadrak Ala As-Sahihayn by Al-Hakem.

deal with the Almighty, your soul may weaken so you remind of or speak about what you have given. That's why charity in secrecy is better when you fear hypocrisy.

Again, the basic elements of faith are: to believe in Allah (swt) at first and then to believe in the Afterlife, which is very important.

﴿... فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ ...﴾ (...*His example is like that of a [large] smooth stone upon which is dust* ...): i.e. big smooth stone.

﴿... فَأَصَابَهُ وَاِبِلٌ ...﴾ (...*hit by a downpour* ...): Meaning the heavy rain.

﴿... فَتَرَكَهُ سَلْدًا ...﴾ (...*That leaves it bare* ...): Meaning the clear of dust because heavy rainfall clears and makes it smooth. So, it's as if a charitable person did nothing; Allah (swt) says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا﴾

(*And We will regard what they have done of deeds and make them as dust dispersed.*) (Al-Furqaan: 23)

This is what's meant by the example here: you spend and lose in all ways; you lose money, the one you spend on, and undo the charity.

﴿... لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ...﴾ (...*They are unable [to keep] anything of what they have earned* ...): What they earn, use and put in the wrong place is never fruitful.

﴿... وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ (...*And Allah does not guide the disbelieving people*): Why so? Because they deny and disbelieve in Allah's verses.

**Verse: 265**

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلَّتْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾



(And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.)

This verse is about spending in the way of Allah (swt) and treating the stinginess of the human soul. This is the treatment the Almighty wants because He is the one who has created humans and made the doctrines of Islam as a mercy for the world. Moreover, Allah (swt) hasn't specified that His mercy is meant only for the ones who believe in Him. Rather, His mercy encompasses everything. So, Allah (swt) has created human beings in a very precise manner and guaranteed that those who are in need take from whom Allah (swt) has blessed; this is realized by urging people to pay Zakat and charities, spend, and do the good. Someone may wonder why Allah (swt) hasn't created all people rich so that no one needs the other; and then, it becomes needless to urge the wealthy to give to the poor, make charity and warn them not to harm or remind anyone of what they do. The answer is that we don't know the wisdom of the Wise who says:

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

*(He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.)* (Al-Baqara: 269)

﴿... وَتَنبِيئًا مِّنْ أَنفُسِهِمْ ...﴾ (*...and assuring [reward for] themselves*):

Anas narrated that the Messenger of Allah used to keep saying:

"O Thou who turnest the hearts about, establish my heart in Thy religion<sup>1</sup>."

Charity strengthens your faith. In this context, what should one do when they want to consolidate their faith? The answer is that they help Allah's creatures (people) and spend on them; then, they feel that the active and passive provision is done as they spend. This is the meaning of consolidating faith within one's self.

«...كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ ...» (*...Is like a garden on high ground which is hit by a downpour - so it yields its fruits in double ...*): In this verse, there is a very accurate, scientific example that can only be given by the Lord of humanity. The example within the verse means that the one who spends money -seeking Allah's satisfaction and dealing with the Strong not the weak, the Creator not creatures- has his money like an orchard on high ground (*hit by a downpour*) i.e. heavy rainfall, (*so it yields its fruits in double*); Why so? Because as long it's on a high ground, the water reaches the leaves first, and leaves suck it, so, the roots don't get rotten. On the other hand, water can be stored when the soil on a high ground is smooth. This example has to do with an agriculture.

«... فَإِنْ نَمَّ يُصِيبَهَا وَابِلٌ فَطَلٌّ ...» (*...And [even] if it is not hit by a downpour, then a drizzle [is sufficient] ...*): Even if there is no heavy rainfall, a light rain drizzle could be sufficient. Thus, whoever spends more and more doubles their rewards and protects their family and children's future by spending. Prophet Muhammad (saws) said:

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<sup>1</sup> Hadith 2140, Chapter: the hearts are between two Fingers of Allah's Fingers, Al-Qadar Vol, Sunan At-Tirmidhi

“wealth is destroyed, whether on the land or in the sea, only by not paying Zakat. So, protect your money by paying Zakat, cure the patients among you by charity, and repel misfortune by supplication. Supplication benefits against that which strikes and that which does not strike; it undoes the former and prevents the latter<sup>1</sup>.”

How do you protect your money by Zakat? You deal with Allah (swt) who promises you to multiply the charitable money seven hundred folds; so, you immunize your money because every penny you spend will be multiplied by seven hundred folds by the Almighty. Moreover, charity cures the patient, and whoever spends gains provision. In this context, there are two kinds of provision: active and passive. The former is when you get money, whereas the latter is when Allah (swt) repels harm off you. For example, a man who has a headache takes a tablet to kill the pain. On the other hand, another man with a headache has MRI and CTS scans ....etc. The Almighty in the first example has saved the man from the trouble; this is the meaning of the passive provision which goes unnoticed. In all, you pay a charity to the poor but repel harm off you.

﴿ ... وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (...*And Allah, of what you do, is Seeing*): Allah (swt) sees everything.

### Verse: 266

﴿ أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴾

<sup>1</sup> Hadith no. 18, Ibrahim Bin Abi Abla, Musnad Ash-Shamiyeen

**(Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought.)**

Let's consider how precise is the Holy Quran and how it focuses on the issue of spending which is such a social issue that leads to a strong social connection. On the other hand, here is another instance by the Almighty:

﴿أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾ (Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit?...): Someone is so rich that he has a garden of palm trees and grapevines underneath which rivers flow. Gardens in the Holy Quran have rivers either spring or flow beneath them.

﴿... وَأَصَابَهُ الْكِبَرُ ...﴾ (...But he is afflicted with old age ...): He becomes elderly.

﴿... وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ ...﴾ (...and has weak offspring ...): He has a progeny about which he is concerned.

﴿... فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ...﴾ (...and it is hit by a whirlwind containing fire and is burned ...): A whirlwind has positive and negative ions and may have sparks or even a fire. So, the garden that person owns was burnt and vanished because he had disbelieved in the blessings of Allah (swt), hadn't fulfilled the rights of Allah (swt) nor paid Zakat or given away to Allah's creature.

Why such an example is there? Because out of his concern about

his weak children, the man had kept his money for his them. In this context, someone might think that they want to keep everything for their children like providing a house for their son and another for their daughter, and so on. The issue here isn't related only to the human soul but also to continue the wealth for the children. Allah (swt) says:

﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾

*(And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice..)* (An-Nisaa:

9)

If you are worried about your children, you must do as Allah (swt) says: ***(So let them fear Allah and speak words of appropriate justice)*** because when the man if the above example hadn't done so, his garden, of palms, grapes, and rivers beneath it, was hit by a quick whirlwind and everything was burnt and vanished in the blink of the eye.

﴿... كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ (...***Thus does Allah make clear to you [His] verses that you might give thought***): The Almighty has kept hypocrisy away from spending in the previous verses to state (in this verse) what one has to do if they want to secure their children's future:

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ

﴿أَنْ يُبْلَغَا أَشْدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ﴾

*(And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been*

*righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord.) (Al-Kahf: 82)*

So, the righteousness of fathers is the best thing to be inherited by the siblings.

### **Verse: 267**

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا  
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴾

**(O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.)**

Here is another condition for spending: {spend from the good things which you have earned} Never steal and give away. In this context, a poet once said:

'Condemned is she,  
Who wants to do the good  
From what to her genitals they pay,  
Neither she enjoys nor gives away,'

Spending should be as legislated by the Almighty in order to get accepted by Him.

#### Reason of revelation:

Sahl Bin Haneef narrated that people used to pick the worst of their fruits to be given away as a charity. Therefore, **(And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself])** was revealed.

The verse should be generalized in terms of meaning rather than considered to be for a specific reason. So, spend what you love when you want to do that.

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

*(Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love.) (Aal-Imran: 92)*

So, it should be from what you love not the bad or the rotten.

### Verse: 268

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

**(Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing..)**

Satan threatens you with poverty because it calls you to keep the money and not to spend it, have usury and get money from here and there.

﴿... يَعِدُكُمُ الْفَقْرَ ...﴾ (...**threatens you with poverty** ...): This is the outcome of the above: you are empty handed; this has been stated earlier in the story of the garden that's hit by a whirlwind and got burnt. In all, Satan threatens you with poverty, both in this life and in the afterlife.

﴿... وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ ...﴾ (...**while Allah promises you forgiveness from Him** ...): Allah (swt) hasn't said that He promises you provision because Allah's provision is a bounty by Him rather than a matter of justice for you. Why it's 'forgiveness?' Help your brothers and sisters; this is the way you should treat people so that the Almighty forgives

you. It's a very important social issue; a social treatment based on the noblest values and morals that boost social solidarity and the consolidation of the society and the nation.

﴿... وَفَضْلًا ...﴾ (...**And bounty** ...): All the treasures of earth can never be equivalent to Allah's bounty:

﴿ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ قَبْدُكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا 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)

### Verse: 269

﴿ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾

(He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.)

Why has Allah (swt) created some people in need and others not? This is Allah's rule of difference and tribulation. Still, there is a wisdom unseen to us; humans are mortal, and their conditions keep changing: the one who gives today may be given tomorrow. So, Allah (swt) asks from and for you at the same time to make you always feel that you are in the world of mortals. Otherwise, had all people been rich, they would have played the tyrant and done wrong, and no one would have felt need for others. So, Allah (swt) demands from you to give you? And do you guarantee that the rich will remain rich? And the strong will remain strong?

﴿ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ﴾



*(And these days [of varying conditions] We alternate among the people.) (Aal-Imran: 140)*

There is a wisdom we are unfamiliar with because Allah (swt) has kept a secret of His creatures. The Almighty has created you along with the poor in this world. Thus, the Almighty is responsible for His creatures as long as He has created them all. Moreover, the Almighty gives someone and tells another one to give to someone else. The golden rule in this case is that you're dealing with the Almighty.

“Al-Bayhaqi narrated that once Abdul Malek Bin Qareeb Al-Asmai' said: 'one day I was out of the Jame' mosque of Al-Basra (city in Iraq) I ran into a primitive Bedouin riding a young camel in the lanes on the city. He was holding his sword and a bow. He greeted me when he had come closer to me and wondered, 'from which tribe you are?' 'The Asmai's,' I replied. 'So, you're Al-Asmai',' he noted, and I said 'yes.' Then, the Bedouin asked me, 'where are off from?' 'from a place where the sayings of the Compassionate is being recited.' 'Does the Compassionate have sayings recited by humans?' the Bedouin wondered, and I replied, 'yes.' He, then, requested me to recite some before him; I asked him to get off his young camel, and so did he. After that, I started reciting verses from the Sura of (Adh-Dhaariyat). However, when I reached the verse: **{And in the heaven is your provision and whatever you are promised. (22)}** he asked me, 'O' Asmai', is that what the compassionate says?' 'indeed,' I replied, adding, 'by the One who has sent (Prophet) Muhammad with the right, it's what the Compassionate's revealed to His prophet (Muhammad).' The Bedouin then said 'ok,' slayed his camel, cut its meat and didn't deskin it, and requested me to help him distribute the meat. So, the meat was distributed to passersby. The Bedouin broke

his sword and bow and buried them in the sand then left towards the desert repeating the verse: **{And in the heaven is your provision and whatever you are promised. (22)}**. After the Bedouin was out of sight, I started blaming myself: ‘O’ Asmai’, You’ve been reciting the Quran for thirty years and never noticed what that Bedouin, who didn’t even know that the Compassionate has words, had noticed. However, I went to Hajj With Haroon Ar-Rasheed, the Caliph after some time. While I was walking round Kaaba, I heard a delicate voice calling, ‘O’ Asmai’, come over; O’ Asmai’, come over.’ Then I saw the Bedouin who was exhausted and pale; he came, greeted, and asked me, ‘recite what the Compassionate says. I started reciting the Sura of (Adh-Dhaariyat) till I reached the same verse: **{And in the heaven is your provision and whatever you are promised. (22)}**, then, the Bedouin started crying: ‘indeed, we’ve had what Lord promises; indeed, we’ve had what Lord promises. After that, he asked me, ‘O’ Asmai’, does the compassionate says other than that.’ ‘Yes,’ I said and recited: **{Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking. (23)}** (Adh-Dhaariyat). The Bedouin, however, cried: ‘exalted is Allah; who has made Him in wrath so that He has made an oath? He was made to lay on his right side, repeated his saying three times, and passed away<sup>1</sup>.”

Even the simple Bedouin has understood that the Almighty got in wrath of the rich who never spend on the poor.

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<sup>1</sup> Hadith no. 1337, the thirteenth of the branches of faith, reliance on Allah, the branches of faith (Shua’b Al-Iman)

## Verse: 270

﴿ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

**(And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers.)**

The previous verses interpreted are about addressing an important issue: the stinginess of soul and spending in the way of Allah (swt). They have clarified all the issues related spending in the way of Allah (swt) and the hypocrisy thereof along with all the ways by which Satan can disturb a person while paying the obligatory Zakat or charities, a Sunnah of Prophet Muhammad (saws). Then, Allah (swt) continues the talk about spending:

﴿ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ ... ﴾ **(And whatever you spend of expenditures or make of vows ...)**: We've talked much about expenditure. Yet, it's the first time we have the word 'vows' mentioned. What does it mean here? It means that one does something of the same nature as what the Almighty has enjoined upon them beyond what's been obligated. For example, the Almighty has enjoined five time prayers upon us, and we may perform the Sunnah prayers. Yet, someone may vow to pray forty Rakaa's voluntarily for Allah. This is of the same nature of what Allah has enjoined upon us i.e. the prayers but beyond what has been obligated (the five-time prayers) by the Almighty. Another example is that someone may vow to slaughter a goat or a sheep...etc. which is similar to slaughter done in Al-Adha Eid, but you rather do that at a different time in this case. So, a vow should be about something of the same nature of what the Almighty has ordered and mustn't be contradictory to it.

﴿ ... فَإِنَّ اللَّهَ يَعْلَمُهُ ... ﴾ **(...Allah knows of it ...)**: The conclusion of this

verse indicates that Allah (swt) knows the sincerity and honesty of one's intention. Plus, we all know that half of the religion has been stated in one Hadith in Sahih al-Bukhari, narrated by Omar Bin Al-Khattab (may Allah be pleased with him) that the Messenger of Allah (saws) said:

“The value of an action depends on the intention behind it. So every work relates to the sincerity of the intention<sup>1</sup>.”

Thus, it's all about the sincerity of the intention. Allah (swt) knows everything when you spend or make a vow. As long as any action is done with a sincere intention, it will be rewarded accordingly by the Almighty, whereas, if such action is done for the sake of hypocrisy or worldly interest, then Allah (swt) is so self-sufficient, and the action won't be rewarded in this case. A reward is only taken from whom one work for.

﴿ ... وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ (...**And for the wrongdoers there are no helpers**): What's the relevance of 'wrongdoing' here? There are different types of wrongdoing, the severest of which is to do the wrong to one's self not others. Moreover, wrongdoing has two types: the first is when one does wrong to themselves by giving priority to trivial desire over an everlasting paradise, the mundane over the heavenly, and what people have over what the Lord of humans. The second one is to do wrong to others. So, (**And for the wrongdoers there are no helpers.**) means that they will be helped neither in this life nor in the

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<sup>1</sup> Hadith no. 1, How the Divine Revelation started being revealed to Allah's Messenger, Revelation Vol, Sahih al-Bukhari.

afterlife since they have their deeds for the sake of humans rather than the Lord.

### Verse: 271

﴿ إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

(If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.)

The Almighty continues with the issue spending in the way of Allah (swt) and good deeds which are part and parcel of the religion.

#### "Charity is proof<sup>1</sup>"

of the soundness of faith. The wealth you have is the Almighty's who has given it to you. Anyway, spending Allah's money on his creatures proves the soundness of your faith and abidance to Allah's orders.

﴿ إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ... ﴾ (If you disclose your charitable expenditures, they are good ...): As far as charities are concerned, there are two manners of spending:(1) either to disclose the charity, or (2) to conceal it.

You do good when you disclose charities; why? Because when a rich person discloses charity with good intention, particularly in the case of the obligatory Zakat, he protects the society and himself and

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<sup>1</sup> Hadith no. 223, the bounty of Wudu', Purification Vol. Sahih Al-Bukhari

become a model to be followed in terms of obeying Allah's obligations. As such, clerics argue that when a rich man does a charity he must disclose it; while an average person is better to hide it. This is due to the fact that people will talk about the behavior of the rich man and say: 'he has money, properties and palaces... but he doesn't spend a penny.' So, it's about social solidarity and human feelings. You realize it when you disclose the charity, and prevent hatred and envy to infiltrate into the hearts of the poor. In all, to disclose a charity is better in such case. However, Allah (swt) says after that immediately:

﴿... وَإِنْ تَخْفَوْهَا وَتُوْنُوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ...﴾ (**...but if you conceal them and give them to the poor, it is better for you ...**): When the Holy Quran talks about charities and Zakat, it calls them charity because it is a matter of proving one's faith:

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ

اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

*(Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise..)* (At-

Tawba: 60)

This verse is related to Zakat, not charity; the former is obligatory, while the latter is a Sunnah by Prophet Muhammad (saws). Therefore, if you disclose the charity (i.e. Zakat), it's a good thing you do. On the other hand, if you conceal (charities) and give them to the poor, it is better for you so that hypocrisy never infiltrate to the hearts of the rich. In this context, the Prophet (saws) mentions among the seven types

of people who will be shaded under the shade of the Almighty on the day when will be no shade except His:

“and a man who gives charity so secretly that his left-hand doesn't know what his right hand has given<sup>1</sup>.”

﴿... وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ ...﴾ (...**but if you conceal them and give them to the poor** ...): It states that charities, Zakat in particular, can be disclosed because this is about honoring Allah's rituals.

﴿... فَهُوَ خَيْرٌ لَّكُمْ ...﴾ (...**it is better for you** ...): As for charities (other than Zakat), it's better to conceal them. On the other hand, Allah (swt) orders humans to work as hard as they can, not as much as they need, or else, no Zakat would have been there. This means that you work for yourself and for others; you work to meet the needs of the poor and the helpless. Therefore, Allah (swt) says about Zakat:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾﴾

(*Certainly will the believers have succeeded: ﴿١﴾ They who are during their prayer humbly submissive ﴿٢﴾ And they who turn away from ill speech ﴿٣﴾ And they who are observant of zakah.*) (Al-Muminoon: 1-4)

Just note that the Almighty says ‘observants,’ not ‘performers.’ The question here is: how one can be an ‘observant’ rather than a ‘performer’ of Zakat? This is because you work as hard as you can, not as much as you need, and this is compatible with the concept of work under the concept of Zakat: to give part of your fortune away to the poor and the needy. This money, however, must have been earned

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<sup>1</sup> Hadith no. 1357, Chapter: charities by the hand right, Zakat Vol. Sahih Al-Bukhari

through work. Thus, we have {observants} not ‘performers’ of Zakat. To sum up, there is a difference between observing and performing Zakat since you work as hard as you can to fulfill the needs of the poor and the needy.

﴿... وَيَكْفِرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ...﴾ (*...and He will remove from you some of your misdeeds ...*): Sins need to be forgiven, while misdeeds need to be removed. The reason behind that is a misdeed is removed since you’re not doing wrong to the Almighty. No one can ever do wrong to Allah (swt). Therefore, a misdeed needs removal rather than forgiveness. On the other hand, forgiveness is associated with sins:

﴿يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ﴾

(*Allah will forgive for you your sins.*) (Al-Ahqaf: 31)

A sin is different from a misdeed. You never harm the Almighty by the former but rather fall short in fulfilling His obligations such as not performing all the prayers. On the other hand, it’s a misdeed when you tell lies to someone or slander them. In short, a sin is committed against the Almighty, whereas a misdeed is done against His creatures. Moreover, the Almighty removes the misdeeds you have one day when you conceal charities and fulfill His obligations.

﴿... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (*...And Allah, with what you do, is [fully] Acquainted*): The Almighty hasn’t said (Knowing) because He knows all the fine details and thoughts of a human being, so, He is Acquainted with that: when a human spends, they do it in the way of Allah (swt) and to have their misdeeds removed.

### Verse: 272

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾



**(Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.)**

Reason of revelation:

Prophet Muhammad (saws) once went to perform the Umra of Al-Qadaa and was accompanied by Asmaa Bint Abi Bakr. Asmaa's mother and grandmother, who were still disbelievers, asking for money. She, then, refuse to give them till she asks Prophet Muhammad (saws) to do so as they both were non-Muslim. She asked to be permitted by the Prophet; then, this verse was revealed. After that, the Prophet (saws) permitted her, and she gave them. Another story about the reason of revelation was told by 'Al-Kalbi.' It says that some Muslims had Jewish relatives and in-laws to whom they used to had given charities prior to their conversion to Islam. So, didn't like to do that after they had converted to Islam but sought the permission of Prophet Muhammad (saws). Subsequently, this verse was revealed and they gave them. In this context, spending is not about giving away to Muslims only, and all people are created by the Almighty. Thus, you can give charities to Muslims and non-Muslims, if in need. And this verse, which is among the verses on spending in the way of Allah (swt), is a proof of the same.

﴿ نَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ... ﴾ **(Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills ...):** The Almighty elaborate on guidance when He has told Prophet Muhammad (saws):

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴾

(Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills.) (Al-Qasas: 56)

﴿ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

(And indeed, [O Muhammad], you guide to a straight path.) (Ash-Shura: 52)

Such guidance is about guiding to the good and Allah's Sharia. You guide people but can never make them follow by heart and soul, a thing that only Allah (swt) can do. Consequently, we can't compel people to follow Allah's Sharia as the Almighty says: **(Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills.)** and

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿۲۲﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿۲۱﴾ ﴾

(So remind, [O Muhammad]; you are only a reminder. ﴿۲۲﴾ You are not over them a controller.) (Al-Ghaashiya: 21-22)

﴿ ... وَمَا تَنْفِقُوا مِنْ خَيْرٍ ... ﴾ (...**And whatever good you [believers] spend ...**): The Almighty names the process of spending (money or power) in the way of Allah (swt) and other people as 'good.' That's why Islam can't be by a religion of mercy. We start everything we do by Basmala (in the name of Allah, the Compassionate, the Merciful). In addition, Allah (swt) tells Prophet Muhammad (saws):

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

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

Not only to Muslims. So, whatever good that you spend is meant to all people regardless of their races, belonging, religions, or faiths

because they are among Allah's creatures. In short, you have to do good to others regardless on their belonging.

﴿... فَلِأَنْفُسِكُمْ ...﴾ (...**is for yourselves** ...): Whatever good one does pays off. Allah (swt) says:

﴿وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا﴾

*(And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward.)* (Al-Muzzammil: 20)

Thus, it's not 'good' only; you put forward for yourself when you give away to the poor, keeping the Lord in mind. One of the pious people used to weep after giving away to the poor; and when asked about the reason, he used to say: 'I've kept someone coming with the good for me (waiting) at my gate.' This means that a poor person (to whom you give away) brings the good for yourself. An important point to highlight here is that spending by virtue of Zakat is a religious obligation for the rich, not the poor, who have no such obligation. Spending, i.e. Zakat in this context, is one of the five pillars of Islam, which can't be without Zakat. The rich, then, need the poor; the question here can be: who is more in need of the other: the poor (in terms of money) or the rich (in terms of religion)? The rich, indeed, because this is a matter of faith, the pillars of Islam. The rich need to fulfill the pillars of Islam by giving away to the poor, whereas the poor take only because they need money and not to fulfill a religious duty.

﴿... وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ...﴾ (...**and you do not spend except seeking the countenance of Allah** ...): You get rewarded only by the one for whom you've worked. That's why spending has to be in the way of Allah (swt) because it goes along with people when it's for their sake.

﴿... وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ ...﴾ (...*And whatever you spend of good - it will be fully repaid to you ...*): It's repaid in full.

﴿... وَأَنْتُمْ لَا تُظْلَمُونَ﴾ (...*and you will not be wronged*): You're not wronged in this life since you spend and, thus, avoid the hatred of the poor. Moreover, you're not wronged in the afterlife as you've obeyed Allah's orders and protected your money by Zakat.

### Verse: 273

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

([Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it.)

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ ...﴾ (*for the poor who have been restricted for the cause of Allah, unable to move about in the land ...*): Here is an example of one way for the expenditure of Zakat on the poor who have been restricted. The verse indicates the Muhajirin who were displaced in the way of Allah (swt) and His prophet and were repatriated to Madina without any provision to support them. Moreover, (**unable to move about in the land.**) means that they can't travel in pursuit of livelihood.

﴿... يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ ...﴾ (...*An ignorant [person] would think them self-sufficient because of their restraint ...*): This means that they never ask people to get charity. Besides, anybody

who doesn't know about them think that they were rich in sense of their costumes, manners and talks. They are only known by a characteristic sign; that is, their humbleness and solemnity, not their tongues and request for charity.

﴿... لَا يَسْأَلُونَ النَّاسَ إِحْافًا...﴾ (...**They do not ask people persistently**):

They never ask, persist, or stand at the gates of people asking. What can we get out of this verse here? We mustn't leave the needy till they ask for charity. The verse here suggests that there are many people whom you may think to be rich due to their restraint; we have look for and recognize them through their characteristic sign and check their conditions. This is one of the purposes of enacting Jama'a and Juma'a prayers (group and Friday prayers in mosques) to make people meet, inquire about each other's conditions and feel the needs of the helpless, the weak and the needy even if they never ask for any help. Not everyone stands at the gates of other people and ask for charities.

﴿... وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (...**And whatever you spend of good - indeed, Allah is Knowing of it**): Just be assured the One to whom you worked already knows what you've done. Therefore, your reward is directly proportional to your care for the needs of the poor and the weak. He is Knowing, keep it in mind.

### Verse: 274

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

(Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their

**Lord. And no fear will there be concerning them, nor will they grieve.)**

Spending is about time: day or night and manner: openly or secretly. So, don't delay a charity you can give at night to daytime, and vice versa. Besides, don't spend just openly but also in secret.

Reasons of revelation:

Ali Bin Abi Taleb (may Allah be pleased with him) once had four dirhams, and he spent one dirham at night, one during the day, one in secret, and one openly. Then this verse was revealed.

﴿ ... فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ (*...they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve*): They get their rewards from Allah (swt), and no fear is there about their future because their future is in the hands of the Almighty for whom they work. There is no fear about them; they will never grieve in the afterlife. They won't even be sad due to the feeling that their money has become less. In all, they won't feel sad in the heart either in this life or in the afterlife as long as they are dealing with Allah (swt) in terms of charity, not with the poor.

**Verse: 275**

﴿ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴾

(Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden

**interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.)**

The issue raised in the above verses is an economic one. The core of Islamic economics is based on realizing an appropriate social economy through Zakat and charities along with the manner of performing Zakat, which is a kind of economic measure. It's a must, however, to state there is a serious issue that might pop up when considering the way the rich and the poor deal with each other; that is the 'interest' (usury) on which the capitalist economy is based or the economy of most countries is based nowadays.

Usury or interest can be defined as 'an excess' that stems out of exploiting the needy to multiply money, and it is the worst form of economic action. Some economists argue that the economy can only be intact when the interest is zero, i.e. there is no usury. Again, interest is about exploiting the needy. The question here is why it is such an awful relationship? Because there is the rich and the poor; the former guarantees the return of their money with excess as a result of the loan to the latter; this is usury or what is known as 'interest' nowadays. Therefore, it's an exploitation of the need to gain more. The verse highlights how serious is usury which is the basis of economic corruption. Usury is a source of harm to wealth. On the other hand, when fornication and usury spread among people, they expose themselves to the wrath and the punishment of the Almighty.

﴿ الَّذِينَ يَأْكُلُونَ الرِّبَا ... ﴾ (*Those who consume interest ...*): Can usury be consumed like food? It's so because whatever you consume

comes from that money.

﴿... يَتَخَبَّطُهُ ...﴾ (...*insanity* ...): This word refers to wandering aimlessly.

﴿... الشَّيْطَانُ ...﴾ (...*by Satan* ...): This matter is unknown to us. The Almighty tells us that the devils (Satan) are there, and they are the disobedient of the jinn who are, in turn, creatures unseen by us. Still, those creatures can beat anyone in this life; when a person is beaten by the devils, they will have the characteristics of Satan consequently. Therefore, the metaphor here is that the one who consumes usury wander aimlessly as a result of being beaten into insanity by Satan. This is such a heinous heavenly calumny of the consumers of usury. Some scholars suggest the one who consumes interest cannot stand on the Day of Resurrection, not in this world, except as the one beaten by Satan into insanity. However, if we look for usurers in a society and watched them, we will realize the credibility of what the Almighty says: (*cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity.*) They have been beaten by Satan so they have deviated in this life and exploited the needy, the poor and the needy by means of interest or usury to have excess to their needs.

﴿... ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ...﴾ (...*That is because they say, "Trade is [just] like interest* ...): Among the aspects of being beaten by Satan into insanity is that (*they say, "Trade is [just] like interest*). This verse should be (interest is like trade) as per our limited understanding. Yet, those people are insane, and as a result, they claim that usury is a mutual contract. Yet, who can claim that a mutual contract is proper and intact? Is it permissible for a man and a woman to commit adultery when they agree mutually on that? It's right that



the poor in need may agree to borrow and pay interest; and the usurer has accepted to lend them with an interest. Yet, this is neither a valid contract nor selling. Generally, whoever endeavors to make usury as permissible claim it to be a form of the of selling. Thus, here is an example of the insanity: to claim that selling is like usury. They should have said usury is like selling, but this is a depiction of insanity by inverting words. On the other hand, Allah (swt) has intervened here and said:

﴿... وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَاَ فَمَنْ...﴾ (...**But Allah has permitted trade and has forbidden interest** ...): Such a divine utterance is absolute and cannot be interpreted in any way: the verse clearly states that selling is permitted while usury is prohibited. Moreover, no one can claim that such usury is a result of bounty or whatsoever. (**and has forbidden interest.**) is a clear cut answer to this issue.

﴿... فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ...﴾ (...**So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah....**): There is no retroactive effect with respect to this matter because usurers were a lot when the prohibition of usury was revealed. (**whoever has received an admonition from his Lord**) Admonition is a piece of information and a reminder by Allah the Almighty. If they desist, stop usury, they may have what is past only. (**And his affair rests with Allah**) Everything of the past is in the hands of Allah (swt) because it is irreversible.

﴿... وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (...**But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein**): This is a sin, and whoever commits a sin will not abide eternally in hell. So, why the verse reads:

***(But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.)***

Because whoever makes usury permissible defies a rule judgment by Allah. So, this is not a mere disobedience; it is like Satan's (may Allah curse him). When Adam (peace be upon him) had disobeyed, he didn't defy a rule of Allah (swt):

﴿ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴾

*(And Adam disobeyed his Lord and erred.)* (Taa-Haa: 121)

But then repented to Allah (swt) and sought His forgiveness:

﴿ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴾

*(Then his Lord chose him and turned to him in forgiveness and guided [him].)* (Taa-Haa: 122)

Yet, Satan defied what Allah has ruled:

﴿ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴾

*(Satan] said, "I am better than him. You created me from fire and created him from clay.)* (Al-A'raaf: 12) and:

﴿ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴾

*(He said, "Should I prostrate to one You created from clay?")* (Al-Israa:

61)

So, Satan defied the orders of the Lord. Likewise, whoever claims that trading is like usury to make it legitimate makes permissible what Allah has forbidden and, thus, defies a rule of the Almighty. The result, then, is: *(those are the companions of the Fire; they will abide eternally therein.)*

## Verse: 276

﴿ يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴾

**(Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.)**

This is meant to spread the good in society; what a great comparison!

﴿ يَمْحَقُ ... ﴾ (**destroys ...**): Means that its effects will disappear one by one. Thus, the money out of usury doesn't vanish at once. Just consider the usurers and whether their inheritance is destroyed or not. This is a Qur'an that is recited and worshipped through and prayed with until the Day of Judgment. Allah (swt) can only say that He destroys and does so. Still, it's not destroyed at once. Usury is such a social plague that destroys the economy of societies.

﴿ ... وَيُرْبِي الصَّدَقَاتِ ... ﴾ (**...And gives increase for charities ...**): The increase is attained through charities. So, if you want to grow and increase your wealth, you have to spend on the creatures of Allah (swt) and help the poor and the needy out of it. What a great, noble image.

﴿ ... وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴾ (**...And Allah does not like every sinning disbeliever**): Allah (swt) has used intensiveness for 'sinning' and 'disbeliever' in Arabic to indicate the heinous act of making usury permissible and taking advantage of those in need. Therefore, the conclusion of the verse about usury and usurers in a society is: **(And Allah does not like every sinning disbeliever.)**

## Verse: 277

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

**(Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.)**

Faith can't be accepted without good deeds because it's not a wishful thinking but rather what is kept firm in the heart and confirmed by deeds. Then, prove your faith; the first proof is to spend out of what the Almighty has given you. Allah (swt) says:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

*(Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love.) (Aal-Imran: 92)*

﴿... وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ ...﴾ (**...And establish prayer and give Zakah ...**): Here we have two main pillars of Islam. The first is meant to sustain loyalty to Allah (swt) and is permanent and can't be dismissed, i.e. the prayers. Zakat, on the other hand, is undue upon the poor; and pilgrimage is a duty for who can afford; and fasting is not due upon the patient. The only exception is the prayers:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

*(prayer has been decreed upon the believers a decree of specified times.) (An-Nisaa: 103)*

There is no excuse not to perform the prayers, neither an illness nor anything else. If you cannot perform it standing, pray while sitting down. In addition, if you cannot perform it while sitting down, pray while you lie down. Even if you are not able to lie, then perform it with your eyes, and if you cannot with your eyes, the moves of the prayer should

cross your mind. Thus, there is no excuse not to perform the prayers in all cases; and it is introductory to all worships.

﴿ وَأَتُوا الزَّكَاةَ ... ﴾ (**And give Zakah ...**): Allah (swt) often mentions Zakah and prayers together:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

*(And establish prayer and give zakah and obey the Messenger - that you may receive mercy.)* (An-Noor: 56)

Prayer is about the connection with the Almighty and sustaining loyalty to Him. Zakat, on the other hand, is a proof of honesty with Allah (swt).

﴿ ... لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ (**... Will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve**): Those who believe, do righteous deeds, establish prayers, and give Zakat for the sake of Allah (swt) will get the reward from Him. Consider this issue here in terms of the Almighty's parameters not yours; by how much He gives how much you give; and His power, capability, authority, might, possession, and greatness. Attribute what happens to the doer and never look at what happened. Always consider the doer. For example, how much difference is there between 'a child hit you' and 'a boxer hit you.' Therefore, (**will have their reward with their Lord**). Allah (swt) reiterates that the rewards are with Him. Moreover, Allah's power is limitless, and, thus, the reward is according to Him.

﴿ ... وَلَا خَوْفٌ عَلَيْهِمْ ... ﴾ (**...and there will be no fear concerning them**): There won't be any fear concerning them in this world because they have protected their money, cured their patients, and left an inheritance for their children in this world.

﴿ ... وَلَا هُمْ يَحْزَنُونَ ﴾ (... **nor will they grieve**): They won't grieve in the afterlife. In general, fear is normally of what will happen, while grief is over what happened. Anyway, you won't be afraid nor grieve as long as you are in Allah (swt)'s custody; how to gain that? It is when you are one of those who have believed, did righteous deeds, established prayers and paid zakat.

### Verse: 278

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴾

**(O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.)**

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ... ﴾ (**O you who have believed ...**): The believers are addressed because there is a contract of faith between the believers and the Lord. Thus, the believers must obey the orders and fulfil the obligations by Allah (swt); and they are addressed in this case. Consequently, whenever the Almighty says: (**O you who have believed**) there follows a fiducial duty or an obligation:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ ﴾

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

183)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ ﴾

*(O you who have believed, spend from that which We have provided for you.)* (Al-Baqara: 254)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ﴾

(O you who have believed, it is not lawful for you to inherit women by compulsion.) (An-Nisaa: 19)

The believers were even addressed when it was about banning usury because usury was so common in the society prior to Islam.

﴿... اتَّقُوا اللَّهَ ...﴾ (...**And fear Allah; indeed** ...): Fearing Allah, piety, is to fear the attributes of majesty of Allah (swt) such as the Majestic, the Overpowering, the Avenger, and so on. Fearing Allah (swt) means that you follow His orders and avoid what He has forbidden.

﴿... وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا ...﴾ (...**and give up what remains [due to you] of interest** ...): ‘and’ is a conjunction, and ‘give up’ here means that you should leave what remains of usury because some people were still having something left therefrom.

﴿... إِنْ كُنْتُمْ مُؤْمِنِينَ ...﴾ (...**if you should be believers**): ‘If’ is conditional. If you are not believers, then it’s your own business and your own account will be in the afterlife. As for the believers, they must fulfil duties whether they know the reason behind then or not. Believers follow the orders of the Almighty, so it’s good if they know the wisdom therein. If no, then they worship by following the orders of the Almighty.

### Verse: 279

﴿ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴾

(And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.)

﴿ فَإِنْ لَمْ تَفْعَلُوا ...﴾ (**And if you do not** ...): Some doesn’t want to do that (give up on usury). The proof is the capitalist setup prevailing all

over the world nowadays.

﴿ فَادْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ... ﴾ (... **Then be informed of a war [against you] from Allah and His Messenger ...**): This is very dreadful because it is the only time that Allah (swt) has such phrase.

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ﴾

(*And none knows the soldiers of your Lord except Him.*) (Al

Muddaththir: 31)

You do not know what He does, He destroys money, takes health ... etc. Moreover, you may suffer from sins, adversity, calamities and burdens and will be held accountable on the Day of Resurrection:

﴿ وَفِي الْأَجْرَةِ عَذَابٌ شَدِيدٌ ﴾

(*And in the Hereafter is severe punishment.*) (Al-Hadid: 20)

﴿ ... فَادْنُوا ... ﴾ (... **then be informed ...**): Get informed through your sense of hearing:

﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولٌ ﴾

(*Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.*) (Al-Israa: 36)

So, be informed of a war where you too powerless to confront your opponents, Allah (swt) and His Messenger.

﴿ ... وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴾ (... **But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged**): Why? Because He has guaranteed your capital and prevented you from increasing it through usury or interest that are forbidden by Allah (swt). Then, repentance is required. In addition, he whoever deals in usury has committed a deadly sin. Prophet Muhammad (saws) says:



“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<sup>1</sup>.”

### Verse: 280

﴿ إِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴾

(And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.)

Allah (swt) diagnosticates a disease and prescribes treatment for it. So, what treatment has been prescribed by the Holy Quran in this verse?

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ... ﴾ (*And if someone is in hardship, then [let there be] postponement until [a time of] ease ...*): This is a good loan when someone is insolvent and in distress so that they cannot repay the loan they borrowed on time. Islam doesn't only consider the economy which is an integral part of the social movement of people and a main pillar of societies. Nowadays, it is well known that most of the problems among people are due to financial

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<sup>1</sup> Hadith no. 2615, Chapter: His Almighty said {Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze(10)} (An-Nisaa), Wills and Testaments (Wasaayaa), Sahih Al-Bukhari

transactions; Prophet Muhammad (saws) said:

“there is a Fitnah (trial) for every nation (or Ummah) and the trial for my nation is wealth<sup>1</sup>.”

Anyway, if the borrower is insolvent and cannot repay the dues, then wait for them until they are capable of repaying the loan. What a great divine legislation!

« ... وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ » (...***But if you give [from your right as] charity, then it is better for you if you only knew***): This issue doesn't stop at the issue of giving time to the insolvent till they are capable of repaying; we also have: (***But if you give [from your right as] charity,***) which means to completely forgive it. This is an elevation of fiducial perfection. You should not ask the needy to pay the loan at a specific time when they are insolvent. Besides, it's better if you can forgive and give the loan in charity to them. The economy in Islam is based on three things: supply, obligation and loan.

A good loan is under the conditions stated above in the verse. What is 'supply,' then? It is to provide the needy with a charity. Charity, however, is neither an economic nor a commercial transaction; doesn't involve credit or usury; and is rather an act of charity.

Again, Islamic economics is based on the supply through charity at first. Then, there is the obligation which is paying Zakat. Allah (swt) has made a sufficient portion in the wealth of the rich to satisfy the poor. Thus, it is a matter of related to the economic movement of the society, as the Almighty has allocated a legitimate portion of the rich's wealth for the poor. On the other hand, some scholars argue that

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<sup>1</sup> Hadith no. 3223, Chapter Halal money collection and respective issues, Zakat Vol. Sahih Ibn Habban

whoever does not pay Zakat is considered as a thief because they have stolen that legitimate portion of money for the poor.

How come that such a religion (Islam) is accused of being a religion of cruelty and terrorism because of some people who have defamed and misrepresented Islam. Islam states that when a creditor finds a debtor in distress and incapable of repaying a loan, the creditor can waive off the loan as a charity. This is a religion that elevates in the perfections of faith so that the economy is made in this manner. Still, there is an important point that Prophet Muhammad (saws) highlights:

“Abu Huraira (may Allah be pleased with him) narrated that the Prophet (peace be upon him) has said: ‘Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him<sup>1</sup>.’”

When you borrow and want to repay a loan, Allah (swt) will support you to pay it back. This is one of the incentives for the economy.

### **Verse: 281**

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

**(And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.)**

Allah (swt) reminds usurers, believers, along with the charitable

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<sup>1</sup> Hadith no. 2257, Chapter: Borrowing money from people, Loans, Payment of Loans, Freezing of Property, Bankruptcy Vol. Sahih Al-Bukhari.

people and the good-doers -the latter is more elevated than the former because they waive off loans when the borrower is insolvent. So, the Almighty reminds everyone that they must fear the doomsday and the incidents of that day -the Day of Reckoning. Therefore, fear that day, have a barrier of more good deeds between you and the Day of Reckoning:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا 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)*

﴿ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ... ﴾ **(And fear a Day when you will be returned to Allah ...)**: The return to Allah (swt) when lifetime is over is only decided by Him, not by humans.

﴿ ... ثُمَّ نُوَفِّي كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴾ **(... Then every soul will be compensated for what it earned, and they will not be treated unjustly)**: Those are the just balance which good and bad deeds are weighed. Undoubtedly, the fact that humans treat their fellow humans in good faith is what adds weight (of good deeds) to the balance. This is because Allah (swt) has made the Islamic Sharia for the good of mankind. On the other hand, Allah (swt) is in no need of one's prayer, zakat, pilgrimage, or fasting; you rather you do the good for yourself:

﴿ وَمَا تَقَدَّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ﴾

*(And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward.) (Al-Muzzammil: 20)*

So, all of that will be in the balance of your good deeds which result from human interaction pursuant to the rules of the Almighty. The outcome in this case is a very noble society. This is not merely theoretical. Once, Omar Bin Al-Khattab (may Allah be pleased with him) was appointed as a judge by when Abu Bakr (may Allah be pleased with him) -and we all know what being a judge means, to handle and settle all that arises from differences among people in the society plus settling economic, social or criminal disputes of all forms. So, when Abu Bakr assumed the caliphate, he appointed Omar bin Al-Khattab as a judge in Madina, and Omar spent a year without having a single case. Then, Omar asked Abu Bakr to discharge him from being a judge. "O Omar, is it out of toil that you ask for a discharge?" wondered Abu Bakr, and Omar replied, "No, O Caliph, but the believers never need me (as a judge). They have known what their rights are and don't ask for more. As such, they have known their duties and never fall short of. Each of them wants for his brother what he wants for himself. They check about the condition of whoever has been unseen; visit the patient; support the poor; help the needy; and stand by the distressed among them. For them, advice is a doctrine, and their manners are to enjoin the good and forbid the evil. So, how come that they ever disagree? So, how come that they ever disagree?" It is a society based on such rules; and no one can even claim that 'you're talking about theoretical or imaginary situations as in dreams.' Never, we're not talking about dreams. But rather about divine instructions and Sharia rules that had been followed and applied, resulting in a society as depicted in the story of Omar bin Al-Khattab and Abu Bakr. In Addition, Harun ar-Rashid, the Abbasid Caliph, used, while in the capital Baghdad, to look at a cloud and says: "pour wherever you want, your fruits come to me." These words can't be said

without certainty. It's said based upon the sound value, moral, social, and economic setup established by Prophet Muhammad (saws).

### Verse: 282

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيخْسٍ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۚ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمَأُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَيَعْلَمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۗ ﴾

(O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate

transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.)

The economic issue is concluded with this verse. In fact, Islam has set a law that all countries of the world have not been able to deviate from until this moment. This law has to do with registering contracts with a notary public. Even the name of the notary public (in Arabic) is derived from this verse known as the verse on the rules of credit which states that debts or rights must be written and documented. Subsequently, all commercial contracts and instruments have been initially based on the rules of this verse, the longest verse in the Holy Quran.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ... ﴾ (*O you who have believed, when you contract a debt for a specified term, write it down ...*): The believers are the only one addressed when there is an enjoinder because Allah (swt) never enjoin upon non-believers and in this case:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

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

applies because there is no compulsion in terms of belief. People are free to believe in Islam or not, but they have to follow what Allah orders when they believe in Islam.

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

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

So people are never made to convert to Islam by force but rather by the morals of Islam, thought, reason, persuasion, proof, and evidence. Allah (swt) says:

﴿ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴾

(Say, "Produce your proof, if you should be truthful.") (Al-Baqara: 111)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ... ﴾ (**O you who have believed, when you contract a debt for a specified term, write it down ...**): This is about documenting economic transactions and preserving the rights of the creditor as well as the debtor.

﴿ ... إِلَىٰ أَجَلٍ مُّسَمًّى ... ﴾ (**... a specified term ...**): a set time.

﴿ ... فَاكْتُبُوهُ ... ﴾ (**... write it down ...**): document it.

﴿ ... وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ... ﴾ (**... And let a scribe write [it] between you in justice ...**): Justice is a condition for writing down in this case, and this is the root of the concept of the notary public. Allah (swt) has made it a condition that such a scribe has to be unbiased in order to preserve the economic rights of people. Sometimes we may see siblings and heirs quarrel over the inheritance of their parents. Thus, the above is realistic to deal with real life problems.

﴿ ... وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ... ﴾ (**... Let no scribe refuse to write as Allah has taught him ...**): Scribes were very few in the pre-Islam era. Therefore, (**Let no scribe refuse to write as Allah has taught him.**) has been a kind of motivation for certain people to undertake the documentation of debts between people. (**as Allah has taught him.**) All disciplines like writing, reading, education, space science, mathematics, economics ... etc. are of what Allah (swt) has taught us.



In addition, the Almighty has set all the secrets of the universe and provided humans with mind to uncover such secrets. This is the root of science.

﴿... فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ ...﴾ (... **So let him write and let the one who has the obligation dictate ...**): The one who dictates is the one who has the obligation (the debtor), so they document their commitments.

﴿... وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ...﴾ (... **And let him fear Allah, his Lord, and not leave anything out of it ...**): There is a big difference when all the economic, social, and moral values are prescribed by divine rather than human source. The difference lies in the issue of control as believers have self-control because they believe in their Lord; this is such an important point left out by people when they have decided to talk about or note down morals which become meaningless, valueless if not connected to faith. Moreover, morals can never be enforced by law but by the divine control. In sum, the connection between values and morals and the teachings of religions and self-control is the only way to ensure the enforcement of morals.

Here we have the fear of Allah (swt) associated with the documentation process with the goal of stating that the whole thing is about the fear of Allah in essence and not just about documentation. Keep the Almighty in your mind, not money, creditor or debtor; that's why the Almighty says here: (**And let him fear Allah, his Lord,**).

﴿عَاقِبَانِ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ...﴾ (... **But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice ...**): When the person who has the

obligation is unable to dictate because of having limited understanding or being too young or too old, their guardian should do that on their behalf.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ (... **And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses ...**): This is one of the verse some people misinterpret with the goal of defaming the legislation of the Almighty by claiming that Islam considers woman to be half of man and deprives her from her rights; this verse and the verse on inheritance:

﴿لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِي﴾

(*for the male, what is equal to the share of two females.*) (An-Nisaa: 11)

are among the proofs they provide for that end. So, they claim that Islam differentiates between man and woman. Islam, on the other hand, has made man and woman complement each other since they are of the same origin. Still, man has his own characteristics and duties, and woman has her own characteristics and duties like conceiving, birth giving, breastfeeding, upbringing ... etc. Moreover, the passion of woman is more prolific than that of man; plus, man and woman have a totally different morphology. However, Allah (swt) has made man and woman complement each other for life to carry on but preferred neither man nor woman since people are preferred in terms of piety:

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

أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝﴾

*(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. Indeed, Allah is Knowing and Acquainted..)* (Al-Hujuraat: 13)

Hujuraat: 13)

Moreover, the Almighty has made man and woman equal in all the verses on enjoinder and reward:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

*(Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.)* (An-Nahl: 97)

Nonetheless, the Almighty can never require woman to do the same as what's required from man. So, equality between man and woman is incorrect as we seek them to complement each other and the woman to have all of her rights. If we consider the Holy Quran we find out that woman has been given rights (in Islam) that no other earthly doctrines have ever given to her. In all, when we have comprehensive understanding of and correctly implement the religion of Islam and the Holy Quran we know well that woman is honored and given rights in some issues more than man is given.

In this verse, the Almighty talks about testimony, and the question here is: do we need a testimony by two women in all cases? No; the testimony of one woman is sufficient in some cases. However, in criminal, economic, trade, and commerce cases man's testimony is generally more appropriate because men are more capable of

testifying in such cases of obligation. A woman can't testify on criminal cases that are harsh when we take the nature of women in consideration. As an example, human made laws are set for general cases with certain exceptions. Yet, the Almighty's rules and legislations are set generally, not for special cases. Men are generally more into the cases of buying, selling, debt, credit, disagreements and disputes. Based on that, a man is required to testify in such cases while, in this respect, two women can testify so that if one a woman forgets something or is mistaken, the other reminds her. Thus: (***so that if one of the women errs, then the other can remind her.***) 'errs' refer to forgetting or being mistaken. How come woman is deprived from her rights then? This is rather meant to honour her in cases where it's better to have the testimony of two women. The same applies with respect to inheritance:

﴿لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَى﴾

(*for the male, what is equal to the share of two females.*) (An-Nisaa: 11)

But is it the case for all the inheritance? The share of woman in many cases of inheritance division is more than that of man. So, for the male, what is equal to the share of two females in certain cases. If we consider the law of distribution of estate and note how the shares are divided according to the Almighty's rules we find that the share of woman (mother, sister, wife, and daughter) is more than the man's. Another point here is the woman as the mother.

A man came to Allah's Messenger (peace be upon him) and said, "O Allah's Messenger (peace be upon him)! Who is more entitled to be treated with the best companionship by me?" The Prophet (peace be upon him) said, "Your mother." The man said. "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?"

The Prophet (peace be upon him) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (peace be upon him) said, "Your father<sup>1</sup>."

Then, three fathers are never equivalent to one mother. So, how come someone claims that a woman is equivalent to half of man with respect to a testimony on a case of selling. We should consider the rules as a whole not in part. No one has ever given woman rights as much as Islam does.

﴿... وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا ...﴾ (...**And let not the witnesses refuse when they are called upon ...**): Because this is an honor to be fulfilled by the witnesses who would have testimony on the rights of people so that such debts and contracts among people are well documented and not lost.

﴿... وَلَا تَسَامُوا أَنْ تَكْتُوبَهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ...﴾ (...**And do not be [too] weary to write it, whether it is small or large, for its [specified] term ...**): Don't get fed up even if it's a minor issue which, nonetheless, has to be documented. In addition, written guarantees must be made whether the debt is minor or major.

﴿... دُلُّكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ ...﴾ (...**That is more just in the sight of Allah and stronger as evidence ...**): Prophet Muhammad (saws) used to call people not only to establish the prayers but also justice as ordered by Allah when he was calling for Islam:

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

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<sup>1</sup> Hadith no. 5626, Chapter: Who is more entitled to the best companionship? Good Manners and Form (Al-Adab) Vol. Sahih Al-Bukhari

لَعَلَّكُمْ تَذَكَّرُونَ ﴿

*(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)*

Thus, the very first thing the Prophet uttered is: (Indeed, Allah orders justice), and Allah stands for the absolute justice, so He says: (And do not be [too] weary to write it, whether it is small or large, for its [specified] term.) to guarantee justice and make the testimony firmer even if it's documented.

﴿... وَأَدْنَىٰ أَلَّا تَرْتَابُوا ...﴾ (...**and more likely to prevent doubt between you** ...): Doubt should be prevented among you in trading, selling, buying, and all economic and commercial transactions.

﴿... إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ...﴾ (...**except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it** ...): It's needless to document when the transaction is immediate so it becomes a barter deal. Just see how Islam stated that at that time.

﴿... وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ...﴾ (...**And take witnesses when you conclude a contract** ...): In order to document all economic transaction in general, take witnesses when you conclude a contract.

The time for a deposit is different from its due time. That's why the Almighty repeats (and take witnesses) in the talk about different transactions such as selling, loan ... etc. At the time of deposit, the person keeping it intends to return it. However, at the time when the deposit is due, the faith of such person might be shaken.

﴿... وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ...﴾ (...**Let no scribe be harmed or any**

**witness** ...): Prophet Muhammad (saws) said:

“There should be neither harming nor reciprocating harm<sup>1</sup>.”

Therefore, you mustn't harm the one who will write for you; and you must also allocate a certain amount for them in return of their efforts. This is the basis for the position of the (notary public).

﴿... وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ...﴾ (...**For if you do so, indeed, it is [grave] disobedience in you** ...): Such a grave disobedience happens when you act contrary to what Allah (swt) orders. This is deviation from the obedience of Allah (swt).

﴿... وَاتَّقُوا اللَّهَ...﴾ (...**And fear Allah** ...): Fear Allah (swt), then, in all transactions such as selling, buying, loans, other transactions ... etc. And make the fear of Allah (swt) a pillar for all of that. The fear of Allah (swt) is the guarantee to fulfill all such matters as long as it's there between the creditor and the debtor, the buyer and the seller ... etc. The fear of Allah (swt) is the real guarantee, even if we have documentation and witnesses.

﴿... وَيُعَلِّمُكُمُ اللَّهُ...﴾ (...**And Allah teaches you** ...): Allah (swt) is the source of all knowledge. In addition, the more pious a person is, the more knowledge Allah (swt) grants to them. There are many pious knowledgeable people who draw different meanings from this verse, including but not limited to that fact that the fear of Allah (swt) is a way for knowledge. Imam Ashafe'e says:

“To Wake'e I complained about my ill-memory,

So, he guided me to leave wrong-doing,

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<sup>1</sup> Hadith no. 6536, Vol 4, Majma' Azzawaed wa Manba' Alfawaed

As knowledge is a light that's heavenly,

And such light is never bestowed to the wrong-doing.”

﴿... وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (...**And Allah is Knowing of all things**): Allah (swt) knows everything from the fear of Allah to documenting; and:

﴿وَكَفَى بِاللَّهِ عَلِيمًا﴾

(*and sufficient is Allah as Knower.*) (An-Nisaa: 70)

### Verse: 283

﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانَ مَقْبُوضَةً فَإِنْ مِنْ بَعْضِكُمْ بَعْضًا فُلْيُودِ الَّذِي أَوْثَمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثَمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

(And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do.)

﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانَ مَقْبُوضَةً...﴾ (*And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken ...*): There is no notary when on a journey. Then, there's no harm to take a security deposit in such case. Islam has made the security deposit permissible in order to have an additional guarantee.

﴿... فَإِنْ مِنْ بَعْضِكُمْ بَعْضًا...﴾ (...**And if one of you entrusts another ...**): One person may not request any security deposit for the other person under such condition which is, again, linked to the fear of Allah (swt). Why? Because:

﴿... فُلْيُودِ الَّذِي أَوْثَمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ...﴾ (...**then let him who is**



*entrusted discharge his trust [faithfully] and let him fear Allah, his Lord ...)* Thus, the whole thing is linked to the fear of Allah (swt).

﴿... وَلَا تَكْتُمُوا الشَّهَادَةَ ...﴾ (...*And do not conceal testimony ...*): Here comes the witness after touching upon the notary, the debtor, the creditor, relations, ... etc. The witness mustn't conceal the testimony; it's sinful to do so. When the right is concealed by the witnesses, the wrong would prevail. That's why (swt) forbids concealing the testimony. There is a question here why it's said here:

﴿... وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ...﴾ (...*for whoever conceals it - his heart is indeed sinful ...*): Although the testimony is by the tongue rather than the heart, his heart is sinful because the heart is the source of all human and psychological inclinations as described by Prophet Muhammad (saws):

There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart<sup>1</sup>."

### Verse: 284

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۗ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝﴾

(To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will

<sup>1</sup> Hadith no. 52, Chapter: The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion, Belief Vol. Sahih Al-Bukhari.

**forgive whom He wills and punish whom He wills, and Allah is over all things competent.)**

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...﴾ (**To Allah belongs whatever is in the heavens and whatever is in the earth. ...**): The universe is exclusively in the hands of Allah (swt). **(Allah)** comes first and everything after belongs to Him. Whatever is there in heavens and earth belongs to Him (swt). On the other hand, some people may think that they own something; but such ownership is trivial because it's in the world of mortals. You may own a palace. Yet, you it's either that you leave it by death or lose it by poverty, isn't it? Then, no one has the exclusive ownership but Allah (swt).

﴿... وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ...﴾ (**... Whether you show what is within yourselves or conceal it, Allah will bring you to account for it ...**): Omar Bin Al-Khattab (may Allah be pleased with him) wept so much when hearing this verse. Allah (swt) holds us accountable whether we show or conceal whatever is within ourselves. So, the following verse reads:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

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

(Al-Baqara: 286)

What does Allah's saying: **(Whether you show what is within yourselves or conceal it,)** refer to? Verbs refer to concrete actions, and a man intends either good or bad. This concept is explained by Prophet Muhammad (saws):

“He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And he who

intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded<sup>1</sup>.”

Hence, these verses state that:

1- Allah (swt) holds you accountable for the evil you conceal within yourself if such evil takes place.

2- Allah (swt) knows the secret, beyond the secret and what's within one's self.

3- Allah (swt) wants us to intend the good always, never do the bad, and have good thoughts before our deeds. That's why Allah (swt) says:

﴿... فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ...﴾ (... ***Then He will forgive whom He wills and punish whom He wills ...***): Don't forget that (swt) wills to forgive all the sins:

﴿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)

So, we never intervene in whatever Allah (swt) made open for his creatures. And it's in Allah's (swt) will which is limitless, but why He (swt) forgives whom He wills? Because Allah (swt) is competent over

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<sup>1</sup> Hadith no. 130, Chapter: If a person thinks of doing a good deed it will be recorded for him, and if he thinks of doing a bad deed it will not be recorded for him, Faith Vol. Sahih Muslim

everything; can do without your worship; and is never affected by your wrongdoing.

### Verse: 285

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ  
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ 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.")**

These verses are the concluding verses of the Sura of (Al-Baqara).

“It’s narrated that while Gabriel was sitting with the Prophet Muhammad (peace be upon him), he heard a sound above him. He lifted his head, and said: "This is a gate which has been opened in heaven today. It was never opened before." Then an angel descended through it, he said: "This is an angel who has come down to earth. He never came down before." He sent greetings and said: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are: Fatihah-til-Kitab (Al-Fatihah), and the concluding verses of Al-Baqara. You will never recite a word from them without being given the blessings it contains<sup>1</sup>."

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<sup>1</sup> Hadith no. 2052, P. 745, Vol 1, Al-Mustadrak Ala Asahihayn

We all know and must know them by heart.

﴿ أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ... ﴾ (***The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers ...***): Prophet Muhammad (saws) used to say (ash-hadu anni rasulu-Allah – I believe that I'm the messenger of Allah) in all incidents that took place. Thus, the Prophet first believes (***in what was revealed to him from his Lord, and [so have] the believers.***) and so do the believers following the Prophet. Wahhabis deny the visit of the tomb of Prophet Muhammad (saws) arguing that the Kaaba is (the House of Allah). Anyhow, our counter argument says: 'we never come to know Allah (swt) but through the Messenger of Allah, Muhammad (saws). Our love to the Prophet is limitless, and through him we come to believe and know the House of Allah (Kaaba) only through the Prophet (saws). This verse is a proof of that.

﴿ ... كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ... ﴾ (***...All of them have believed in Allah and His angels and His books and His messengers ...***): The elements of faith are all unseen, and all of them (the messenger and the believers) have believed; in what? In Allah (swt) and his angels, books, and messengers. Someone may inquire here: aren't the books and messengers seen while the Quran is unseen? The Quran is unseen at the time when it was revealed but seen as a book before me. A messenger of Allah is unseen to me but he was seen to the people who were at his time. Those people came to know that such person was the messenger when he told them that Allah (swt) had tasked him through Gabriel.

﴿ ... لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ... ﴾ (***...We make no distinction between any of His messengers ...***): This is the slogan in Islam. We never make a distinction between the messengers in terms of belief. We

believe in all prophets, books and messengers mentioned in the Holy Quran. We honor the symbols of Allah (swt) as well as His messengers (PBUT). We believe in them all, in Jesus, Moses, Abraham, etc. We believe in all religions and books revealed by the Almighty. In all, we never make distinction between faiths. All faiths are one, but the legislations are different. Faiths are revealed by one God:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى ۚ ﴾

﴿ 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)*

Religion never leads to division. Contrarily, it leads to solidarity of the society. The faith in Islam is based upon: **(We make no distinction between any of His messengers)**. However, someone may argue that there are verses that make distinction:

﴿ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ﴾

*(And We have made some of the prophets exceed others [in various ways.] (Al-Israa: 55)*

Such distinction is either in terms of miracles or that the message of the messenger is for all humanity such as the message of Prophet Muhammad (saws).

﴿ ... وَقَالُوا سَمِعْنَا وَأَطَعْنَا ... ﴾ (... **And they say, "We hear and we obey"**):

The believers say we hear and obey, whereas the Jews say:

﴿ قَالُوا سَمِعْنَا وَعَصَيْنَا ﴾

*(We hear and disobey.) (Al-Baqara: 93)*

It's not enough, then, to hear and believe; you must also obey.

﴿... غُفْرَانَكَ رَبَّنَا ...﴾ (... **Your forgiveness, our Lord** ...): Why do we ask for forgiveness if we hear and obey? It's because you won't fulfill all the rights to Allah (swt) even if you spend your life hearing, obeying and kneeling for Him. You still need His forgiveness. And you ask for forgiveness when you disobey. Likewise, you must ask for it when you obey.

﴿... وَإِلَيْكَ الْمَصِيرُ ﴾ (... **and to You is the [final] destination**"): You're, my Lord, our final destination.

### Verse: 286

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

(Allah does not charge a soul except [with that within] its capacity. It will have what [good] it has gained, and it will bear what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.")

Allah (swt) responds to the supplication (in the previous verse) with this verse. In addition, this verse is a response to the one who thinks that Allah (swt) will hold them accountable for what's within themselves and not for their deeds. Thus, (swt) says:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ... ﴾ ***Allah does not charge a soul except [with that within] its capacity ...***: Allah (swt) does not charge a soul except [with that within] its capacity. Everything is within your capacity as long as Allah (swt) has charged you with. Besides, you can perform more. For example, Allah (swt) has charged you with five-time prayers. You can pray fifty Raka's; yet, He never charges you to pray this much. He charges you with one-month fasting, whereas fast every Monday and Thursday and may sometimes fast for two months. He charges you to pay 2.5% of your fortune as Zakat while you may pay ten percent. So, Allah (swt) charges within one's capacity. Keep in mind that all fiducial charges by (swt) are within your capacity. Why so? Because He exempts you when you have no such capacity. Allah (swt) says:

﴿ لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ﴾

*(There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt.)* (Al-Fath: 17) And says:

﴿ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مِسْكِينٍ ﴾

*(And upon those who are able [to fast, but with hardship] - a ransom of feeding a poor person.)* (Al-Baqara: 182) And says:

﴿ لَيْسَ عَلَى الضُّعْفَاءِ وَلَا عَلَى الْمُرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرْجٌ إِذَا نَصَحُوا لِلَّهِ

وَرَسُولِهِ ۗ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

*(There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful.)* (At-Tawba: 91)

To sum it up, you're charged only withing your capacity.



﴿... لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ...﴾ (...*It will have what it has gained, and it will bear what it has earned ...*): So, it will have the consequence of what good it has gained, because this is what it gains on its own, and the good is for it. And it will bear the consequence of what evil it has earned. Then, He (swt) concludes with a great supplication which all people should know these verses by heart and supplicate with. This is the supplication of the believers:

﴿... رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ...﴾ (...*Our Lord, do not impose blame upon us if we have forgotten or erred ...*): Someone may argue that humans are never accountable for forgetfulness and errors, and Prophet Muhammad (saws) said:

“Allah has forgiven my nation for mistakes and forgetfulness, and what they are forced to do<sup>1</sup>.”

**So, why do we say: ("Our Lord, do not impose blame upon us if we have forgotten or erred.) ? You have to be polite with Allah (swt); so you say that you've forgotten whenever you disobey. You never forget being a disobedient; yet, you say that you've forgotten to show politeness with (swt). A servant is never allowed to disobey the Creator.**

﴿... رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ...﴾ (...*Our Lord, and lay not upon us a burden like that which You laid upon those before us ...*): It's such a big burden here, (*like that which You laid upon those before us.*) i.e. the Jews who followed Moses (PBUH). They were charged with and banned from so much.

﴿... رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ...﴾ (...*Our Lord, and burden us not*

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<sup>1</sup> Hadith no.10307, P. 233, Vol 4. Kanz-ul-Ummal

**with that which we have no ability to bear ...**): It's taken for granted that Allah (swt) never charges or burdens you beyond your capacity. However, a human may sometimes feel weak and unable to shoulder all the burdens; so they pray with such a great supplication.

﴿... وَاعْفُ عَنَّا وَارْحَمْنَا ...﴾ (**...And pardon us; and forgive us; and have mercy upon us ...**): We need the three things:

1- The pardon: to erase the impact of the sin; we need pardon upon the misdeeds we do against people;

2- Forgiveness: we need forgiveness for the sins we commit against our Lord and ourselves by not fulfilling all the worshipping; and

3- Mercy: which is the broadest and most comprehensive thing. Mercy is not to sin. Thus, Allah (swt) describes Prophet Muhammad (saws):

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

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

That's why the Suras of the Holy Quran start with (In the Name of Allah, the Compassionate, the Merciful) and the Sura of Al-Baqara is concluded with: (**And pardon us; and forgive us; and have mercy upon us.**)

﴿... أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (**... You are our protector, so give us victory over the disbelieving people.**): This is the supplication of all Muslims at all times.



# Surah Aal-Imran

Verses: (1-92)



The Sura of Al-Baqara tackles issues such as resurrection and the afterlife, human life, some rules with respect to the Qibla and Hajj, some rules with respect to women and breastfeeding, and debts and the prohibition of usury. Then, (Al-Baqara) is concluded by the believers saying: “we hear and obey.’ Next, we move to the first issue that follows the above rules: the issue of the heavenly messages before Islam and the unity of the religion. Allah (swt) says:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى ۚ

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)*

So, the religion brings together and never divides; It unites and never disperses. On the other hand, all the religions revealed by (swt) and called for by the messengers were about different rules that are suitable for different times. Yet, the faith has remained one based on the (Shahada): ‘There is no God but Allah.’ The doctrine, reward, punishment, paradise, hell, and the stories of the prophets are all one; and (swt) says in the Holy Quran:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ۚ

*(We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.) (Yusuf: 3)*

The stories tell us about incidents that have taken place throughout history, and such stories are one in all the heavenly messages.

Moreover, (Al-Baqara) is concluded by stating that we, as believers, have to believe in all past messengers and books and not to make any distinction among them in terms of belief in them. The example Allah (swt) wants to give with respect to past religions and messengers is about Jesus Christ (PBUH), his family, grandmother, and the environment in which Virgin Mary used to live. Thus, we have the Sura of (Aal-Imran – the family of Imran).

Who are (Aal-Imran)? They are the family of Virgin Mary, and the Sura is named after them:

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۗ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۗ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

*(Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds - ﴿٣٣﴾ Descendants, some of them from others. And Allah is Hearing and Knowing. ﴿٣٤﴾ [Mention, O Muhammad], when the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing." ﴿٣٥﴾ But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah].") (Aal-Imran: 33-36)*

Moreover, this Sura is one of the lengthy Suras of the Holy Quran after the Sura of (Al-Baqara). Prophet Muhammad (saws) speaks about both Suras (Al-Baqara & Aal-Imran) and said:

“Recite Al-Baqara and Aal-Imran; the two shining ones; for on the day of resurrection they will come as two clouds or two shades, or two flocks of birds in ranks\* pleading for those who recite them<sup>1</sup>.”

## Verse: 1

﴿الم﴾

(Alif, Lam, Meem.)

This Sura, like (Al-Baqara) starts with the separate letters: {Alif, Lam, Meem.} It's a must, however, to recall some of the themes we get from the separate letters at the beginning of the Suras whenever we have them. What's the point behind the separate letters? Allah (swt) says:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾

*([This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.) (Saad: 29)*

Thus, the Quran is meant to remind of, reflect upon, and benefit from. What's the point, then, of (Alif, Lam, Meem; and:

﴿كهيعص﴾

(Kaf, Ha, Ya, 'Ayn, Sad.) (Mayram: 1)

﴿ن﴾

(Nun...) (Al-Qalam: 1)

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<sup>1</sup> Hadith no. 1989, Chapter: on the addiction to reciting the Holy Quran, the nineteenth of the branches of belief, Shuab-ul-Iman (The Branches of Belief)



(Alif, Lam, Ra...) (Yunus: 1)

And what's the benefit of all the separate letters mentioned in the Book of (swt)? Here, we have to answer by reason in order to convince others. For us, we take the religion for granted because we're Muslims. Nonetheless, we have to state the wisdom in that for other when we know such wisdom and convey what major clerics have said about the separate letters. The question we have to answer now is: don't we get benefit out of what we don't know how it's done? For example, you benefit from electricity; yet, you don't know its nature. Your house is lit by electricity. So, we can benefit from the things whose nature is unknown to us. The question here is: why do we benefit from the separate letters without knowing the wisdom in them? This is because the Holy Quran is the saying of Allah (swt); and there's a big difference between what (swt) says and what humans say. They can't be of the same structure and expressions except for the ones which the Almighty intends to clarify for people. Still, there are secrets which Allah (swt) has kept for himself in the Holy Quran. That's why, Prophet Muhammad (saws) says:

“The superiority of Allah’s words over all other words is like Allah’s superiority over His creatures<sup>1</sup>.”

The action must always be attributed to the doer. So, there are precise and unspecific verses in the word of Allah (swt). And, Allah (swt) speaks about the precise and unspecific verses after three. Besides,

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<sup>1</sup> Hadith no. 3357, Chapter: The superiority of Allah's words over all other words, The Superiority of the Quran, Sunan Ad-Darimi

the separate letters, including (**Alif, Lam, Meem.**) with which this Sura begins, are among the unspecified verses that we don't know the reality of their meanings, but we believe in and benefit from them. Prophet Muhammad (saws) says:

“Whoever recites a letter from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter<sup>1</sup>.”

Therefore, we benefit from every letter we read in the Book of Allah (swt), the Holy Quran.

The other thing is that whenever you read the Holy Quran you do that with all the secrets Allah has kept in it and not with your understanding only. All human-made books are read and understood, but the Holy Quran, which is the sayings and attributes of Allah, is read with two things:

- 1- Reason and understanding, and
- 2- With a key, that is the secret Allah has kept in there.

Therefore, (**Alif, Lam, Meem.**) is one of the secrets of Allah. On the other hand, some scholars say that those letters are mean for drawing one's attention, while other say they are the same of the letters the Holy Quran is made up with. Others suggest that they are the name of the Surah. The end here is miraculous, though. And the question here is: 'is there any author in the world who would write a letter or a word in a book to be presented to people and say that they'll keep the meaning of the word or the letter to themselves?' This is a proof that

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<sup>1</sup> Hadith no. 2910, Chapter: the reward for whoever recites a letter of the Quran, The Virtues of the Quran



the Holy Quran is By Allah (swt) because if it's written by a prophet or a human, they dare not write letters unknown to people and keep their secret to themselves. This is an evident proof that the Holy Quran is the sayings of Allah, as (swt) describes it:

﴿ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴾

*(The revelation of the Book is from Allah, the Exalted in Might, the Wise.) (Al-Jaathiya: 2)*

and no human has to do with it:

﴿ مَ يَقُولُونَ افْتَرَاهُ ۗ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴾

*(Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided..) (As-Sajda: 3)*

The separate letters form half of the Arabic Alphabet and when are put together they give an expression in Arabic (Nasun Hakimun Lahu Sirrun Qate' – A wise text with a definite secret). As such, it's miraculous to put those letters in one expression that means a text with a definite secret.

Moreover, the separate letters are written (in Arabic transcript) the same way as other words in other verses where the same letters are read by their sounds rather than their names. For example, (Alif, Lam, Meem.) is spelled the same way as in other verses in the Holy Quran like "Alam' which is made up of (Ali, Lam, Meem) in Arabic orthography but means "haven't you" as in:

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴾

*(Have you not considered how your Lord dealt with 'Aad -. ) (Al-Fajr: 6)*

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴾

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

The Prophet (saws) has been taught that by Garbiel (PBUH). To that reason, scholars say that the Holy Quran can only be taught verbally through the master clerics who have authenticity traced back to the time of Prophet Muhammad (saws).

## Verse: 2

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾

**(Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.)**

﴿... اللهُ...﴾ (**Allah ...**): Absolutely exists and all people know Him innately, and the proof to that is what the Almighty says:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ ۚ ﴾

شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۗ ﴿

*(And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware..") (Al-A'raaf: 173)*

So, it's innate for all humans to know Allah, but such disposition may deviate. That's why Allah (swt) sends messengers and prophets in order to bring people back to the faith of 'there's no God but Allah.'

﴿... اللهُ لَا إِلَهَ إِلَّا هُوَ...﴾ (**Allah - there is no deity except Him ...**): Prophet

Muhammad (saws) says:

“the best of what I and the prophets before me have said on the eve of the Day of Arafa, is 'There is no god but Allah, alone, without partner<sup>1</sup>.”

As Allah (swt) says that there is no God but Him and tells us that He has created the skies, earth, humans, non-humans, stones and plants, ... etc., there is no objection to that which proves the correctness of such saying. Had there been another God, it would have claimed that it had been the god who'd created the skies and earth as such. Yet, Allah is the only God as long as there is no one to object to that, and there will never ever be. For example, and Allah has the utmost example, suppose a group of people meeting somewhere. Then, when they leave the place to their homes, the owner of the place of the meeting finds a wallet with money in there left in the place. After that a man who has been present in the meeting claims that the wallet and the money are his. They will be his as long as no one claims otherwise. Thus, things belong to whoever claims them and supports his claim with proof and evidence. Likewise, whatever is mentioned in the Holy Quran is dependent on proof, evidence and, above all, logic.

﴿... الْحَيُّ ...﴾ (...*the Ever-Living* ...): Allah (swt) is Ever-Living. Besides all the aspect of life exist on earth and in the skies. Yet, the 'Ever-Living' is an attribute of the Almighty that means that the Almighty has been in existence before time and before everything else and never ceases to exist:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

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<sup>1</sup> Hadith no. 12108, P. 73, Vol. 5, Knaz-ul-Ummal

*(Everything will be destroyed except His Face.)* (Al- Qasas: 88)

﴿... الْقَيُّومُ ...﴾ (...**the Sustainer of existence...**): He is the Sustainer who's in charge of all the affairs of His creatures. So, be assured, He will never forget you:

'Never overthink a matter      Overthinkers are immortals  
Leave it onto Us                      We care for you like no other

Do your part and rely on the Almighty who takes care of all the affairs of His creatures. Our clerics say: 'never be worried of what people are planning for you for the maximum they can is to carry out what Allah has willed for you.' This is because Allah is the Ever-Living and the Sustainer of existence.

### Verse: 3

﴿ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ ﴾

**(He has sent down upon you the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.)**

﴿ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ ... ﴾ (**He has sent down upon you the Book in truth ...**): The Quran, as (swt) say states, has been sent down to you, Muhammad, in truth:

﴿ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ ﴾

*(And with the truth We have sent the Qur'an down, and with the truth it has descended.)* (Al-Israa: 105)

Truth, as well, is the constant unchanging thing.

﴿... مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ...﴾ (...**confirming what was before it ...**): Meaning the books before it. The Holy Quran confirm what's there in

the Torah and Gospel with respect to faith, the afterlife, fundamentals of the religion, the oneness of Allah (swt), paradise, hell, ... etc.

﴿ ... وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴾ (...*And He revealed the Torah and the Gospel*): There is a difference between 'sent down' and 'revealed.' When the Almighty speaks about the Holy Quran, He says: (*has sent down upon you,*) but when He talks about the Torah and the Gospel, He says: (*And He revealed*). Nonetheless, there are some verses about the Quran in which 'revealed' is used like:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾

(*Indeed, We sent the Qur'an down during the Night of Decree..*) (Al-Qadr: 1)

The difference is that the Holy Quran was sent down to the Prophet (saws) in parts. However, when we say 'revealed' it means that it was sent down at once like the Torah and the Gospel. As for the Quran, it was sent down throughout 23 years. As for:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾

(*Indeed, We sent the Qur'an down during the Night of Decree..*) (Al-Qadr: 1)

It means that it went down from the Preserved Slate in heaven to the lowest sky at once, then, it was sent down to Prophet Muhammad (saws). So, 'revealed' is used in the context of talking about the first revelation from the Preserved Slate to the lowest sky. As for, 'sent down,' it's used to mean sent in parts. The first revelation in the Cave of Hira was:

﴿ اقْرَأْ ﴾

(*Read.*) (Al-Alaq: 1)

However, we believe in all the heavenly Books, and this is what's reiterated in the concluding verses of the Sura of (Al-Baqara).

#### Verse: 4

﴿ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو  
انتِقَامٍ ﴾

**(Before, as guidance for the people. And He revealed the Qur'an. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution.)**

Someone may wonder why such repetition is there. The answer is that no repetition is there, and we have to consider the Quranic context of the verse.

﴿ مِنْ قَبْلُ هُدًى لِّلنَّاسِ ... ﴾ (**Before, as guidance for the people...**): The Torah and the Gospel had been revealed, before the Quran was sent down, for the guidance of people. What's guidance? It's to show the straight path. That's why the verse reads:

﴿ ... وَأَنْزَلَ الْفُرْقَانَ ... ﴾ (**...And He revealed the Qur'an ...**): After it's mentioned that the Torah and Gospel had been revealed before the Quran with the goal of showing that the Quran is also a guidance to people so that no one would think that the past Books are the only guidance to people. Thus, repetition is made to highlight the sending down of the Holy Quran.

The Holy Quran is named as 'Al-Furqan' in Arabic in this verse, and this word means that it separates the right from the wrong when there is a conflict between them as between the good and the evil.

﴿ ... إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ... ﴾ (**...Indeed, those who**

***disbelieve in the verses of Allah will have a severe punishment*** ):

So, the disbelievers, after all the rhetoric and persuasion by proof and evidence, will have a severe punishment by Allah (swt). Anyhow, we never force anyone to convert to Islam as the Almighty tells His Prophet, Muhammad (saws):

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۗ لَسْتَ عَلَيْهِم بِمُصَيِّرٍ ﴾

(So remind, [O Muhammad]; you are only a reminder. ۞ You are not over them a controller.) (Al-Ghaashiya : 21-22)

﴿ ... وَاللَّهُ عَزِيزٌ ... ﴾ (***...and Allah is exalted in Might,***): The Exalted in Might is the one who's never defeated. Besides, it can also mean the one who can do without the worshipping of all people as stated in the Qudsi Hadith:

“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.<sup>1</sup>”

Hence, Allah (swt) is needless of our worship.

﴿ ... ذُو انْتِقَامٍ ﴾ (***...the Owner of Retribution***): This is due to rejecting the belief in Allah (swt) and denying His blessings.

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<sup>1</sup> Hadith no. 2577, Sahih Muslim

## Verse: 5

﴿ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴾

**(Indeed, from Allah nothing is hidden in the earth nor in the heaven.)**

Allah (swt) wants to assure humans, particularly the believers in His existence, that He knows the secret and what's beyond it. Thus, the Almighty knows your deeds and what's there within yourself wherever and in whatever manner you are. Allah (swt) owns the skies and Earth:

﴿ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

*(To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.)* (Al-

Maaida: 120)

So, He is the One who's running the affairs of all creatures as He states in (verse 2) at the beginning of this Sura:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾

*(Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.)* (Aal-Imran: 2)

And nothing in heavens or earth is hidden from the Sustainer of all existence. There can't be any ethics or values without the control of the religion which, in turn, stems out of man's awareness that nothing can be hidden from Allah (swt). Such control, and such awareness that Allah is always there knowing and hearing, if any, is the guarantee that no one will dare do commit deadly sins such as telling lies, slander, backbiting, theft, adultery, bribery, drinking wine, ... etc.



## Verse: 6

﴿ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

**(It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise..)**

﴿ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ... ﴾ **(It is He who forms you in the wombs however He wills...)**: The verb here is in simple present (forms) not the past (formed). This is meant to indicate it as a matter of fact. Conceiving is never like molding where you may make hundreds of thousands of pieces following the same model. While conceiving, the egg can be fertilized at the womb and, then, pregnancy, takes place at any moment. Allah (swt) says:

﴿ وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلافُ اَلْسِنَتِكُمْ وَاللّوَانِكُمْ ؕ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ ﴾

*(And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.)* (Ar-Room: 22)

Thus, forming in wombs means getting the thing at a particular form: male or female, dark or fair, of different tongues or colors ... etc. This is forming in wombs as the Almighty wills. He has made people with five fingers in a hand; yet, He may make someone with six, seven or even three fingers. Allah creates someone who's blind; another one who's deaf; and another one who's got a defect; and so on. But, what's the point behind that? The Almighty wants to draw the attention of people some of whom may think, as a result of the routine, that the creation is constant with no change. So, there comes a reminder to them that they are in the world of changeable where man can be healthy, rich, or alive and become ailing, poor, or dead respectively.

Thus, such defect is aimed at making man consider Allah's blessings and never dismiss them.

﴿ ... لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (... ***There is no deity except Him, the Exalted in Might, the Wise***): Allah is Exalted in Might, and, thus, undefeatable. He is in no need of humans. Yet, He is also Exalted in Wise. So, no one should ask why that person is created one-armed, blind, deaf, or dumb because they lack wisdom. So, as we talk about the wisdom in religious matter, we have to highlight the fact that when someone believes in Allah (swt) and gets persuaded, with mental and verbal evidence that there is one god only who is the Creator, the Supreme Fashioner, the Initiator, they abide by the orders as given by the Almighty rather than for the wisdom in them. This is because who follow the wisdom in the orders worships the orders rather than Allah who is Exalted in Might. That's why we have: (***the Exalted in Might, the Wise.***) For instance, a true believer never says that he or she will not eat pork because it harms the liver or not drink wine because it makes them lose their consciousness, and so on. A true believer abides by the order as a matter of obedience to Allah. Then, it's fine if the wisdom is stated, and if it's not stated then obedience to Allah is there at the first place. In this context, Prophet Muhammad (saws) says:

“None of you is a believer till his desire follows what I have brought<sup>1</sup>.”

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<sup>1</sup> Hadith no. 41, P. 43, Vol. 1, Jame' Al-Ulum wal Hikam

## Verse: 7

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

(It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.)

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ ... ﴾ (It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific ...): There are many people, like orientalists and others who claim to have knowledge, who try to defame the Holy Quran and misunderstand the religion along with the verses of the Holy Quran.

﴿ ... آيَاتٌ مُحْكَمَاتٌ ... ﴾ (...verses [that are] precise ...): Precise means something that can't be misunderstood, straightforward, and has one interpretation only. Therefore, all the verses related to the dos and don'ts are precise. On the other hand, the unspecific means resemblance or likeness between two things or among many things, and thus, leads to confusion and doubt. So, the unspecific here means something that is unclear in terms of concept or that can have more than one interpretation. An example of the precise verses is:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾

*(O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But 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 do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.) (Al-Maaida: 6)*

So, the precise verses are about what you have to do. Meanwhile, the unspecific verses are about what you only have to believe in. From the faith point of view, You have to believe in paradise although you can't see it. We're required to believe when it comes to faith and to do when it's about the rules. So, all the verses about rules are precise; and no one, for example, can say that while performing the prayers, one has to be with heart and soul presence while this issue is crystal clear and can't be interpreted anymore. Nevertheless, there are verses that you're required to believe in without doing anything like when Allah (swt) says:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾

*(Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.) (Al-An'aam: 103)*

where you're not required to do anything whether you know how (vision perceives Him not) or not. Another example is:

﴿ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾

*(The hand of Allah is over their hands.)* (Al-Fath: 10)

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

*(The Most Merciful [who is] above the Throne established.)* (Taa Haa: 5)

So, we believe in the fact that He is above the throne established without knowing how it's done. All the verses on attributes are unspecific for us in term of howness. Still, we have a firm rule that Allah (swt):

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

*(There is nothing like unto Him.)* (Ash-Shura: 11)

So, there is nothing like the attributes of (swt) who is unlike anything that crosses your mind. For instance, we believe in the verses:

﴿ وَلْتَضَعْ عَلَىٰ عَيْنِي ﴾

*(that you would be brought up under My eye.)* (Taa Haa: 39)

﴿ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ﴾

*(And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes.)* (At-Tur: 48)

﴿ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾

*(The hand of Allah is over their hands.)* (Al-Fath: 10)

As told by (swt) not as we think of it. Moreover, we may notice that whatever related to what the Almighty does and humans can't understand is normally preceded by 'exalted':

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ

آيَاتِنَا ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

*(Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.)* (Al-Israa: 1)

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِمَّنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

*(Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know.)* (Yaseen: 36)

Therefore, in the Holy Quran, there are:

1- Verses that are about unknown things no human mind can imagine and is unspecific about, so, people believe in them as made by Allah, and

2- Verses that are about the rules, what believers have to do; and they are clear, leaving no doubt at the end of the hearer.

﴿... آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ...﴾ (**... verses [that are] precise - they are the foundation of the Book ...**): They are the foundation, so, you have to weigh the unspecific verses by the precise ones. For example, we've had an example of the unspecific verses:

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾

*(The hand of Allah is over their hands.)* (Al-Fath: 10)

and an example of the precise ones:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

*(There is nothing like unto Him.)* (Ash-Shura: 11)

Therefore, I say: ‘the hand of Allah’ with no representation or personification as: (There is nothing like unto Him,).

﴿... فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ...﴾ (**...As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord...**): They have deviation from the right to the wrong in their hearts, so, they follow that of it which is unspecific, seeking discord} because it’s not in the capacity of the human mind to figure out the meaning of the unspecific. For example, and Allah has the utmost example, we all know the meaning of a word like ‘television’ but if it’s mentioned somewhere this invention is unknown, no one would be able to figure it out. Thus, we resort to likening to make the image close to their minds. Allah (swt) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكْلُهَا دَائِمٌ وَظِلُّهَا ۖ﴾

*(The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade.)* (Ar-

Ra’d: 35)

Paradise is never like that because the Almighty says: (The example of Paradise,) and this is merely an example to make it closer to the human mind. So, when we follow the unspecific verses we try to understand the actual meaning although our minds can’t get it. We can’t have the actual image of Zaqquq, the angels or the demons because nobody has ever seen them.

﴿...وَابْتِغَاءَ تَأْوِيلِهِ...﴾ (**...and seeking an interpretation [suitable to them ...]**): They want to interpret it as they like. Huthaifa (may Allah be pleased with him) narrated that Prophet Muhammad (saws) mentioned some people of his nation who recite the Quran, dispersing it like they

disperse Ad-Daql and interpreting it in an incorrect manner.

﴿...وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ...﴾  
**(...And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord."...):** Reciters of the Holy Quran has different opinions on pausing here: the pause is either at the holy word (Allah) or at (those firm in knowledge).

The interpretation: there are two ends in the Quran:

One is to interpret the meaning of the reality of the thing and what such a thing ends up with. Allah (swt) says:

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي

﴿حَقًّا﴾

*(And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality.)* (Yusuf: 100) and:

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ﴾

*(Do they await except its result? The Day its result comes those who had ignored it before will say, "The messengers of our Lord had come with the truth,)* (Al- A'raaf: 53)

i.e. how things end up in reality. So, if we go for this opinion, the pause should be at the holy word (Allah) because Allah (swt) is the only One who knows the reality of things.

Another one is to interpret to explain and state the thing as in:

﴿نَبِّئْنَا بِتَأْوِيلِهِ﴾

*(Inform us of its interpretation.)* (Yusuf: 36)



Therefore, if this is what's meant, the pause is at: **(those firm in knowledge)** since they know and understand what's being told to them in the regard even if they don't encompass the realities of things as they are.

﴿... يَقُولُونَ آمَنَّا بِهِ ...﴾ (...**those firm in knowledge say, "We believe in it ...**): i.e. the unspecific.

﴿... كُلٌّ مِنْ عِنْدِ رَبِّنَا ...﴾ (...**All [of it] is from our Lord."** ...): All the unspecific and the precise are true, and they confirm each other as they are all by the Almighty who has nothing contradictory or different:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

*(Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.)*

(An-Nisaa: 82)

﴿... وَمَا يُذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ (...**And no one will be reminded except those of understanding**): Those who have sound minds. You need logic and mind to weigh the unspecific verses by the precise ones. You get the unspecific verses by your Lord and keep saying: 'I believe in what Allah says as He wants it to be' as long as you believe in Him.

### Verse: 8

﴿رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ﴾

**("Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.)**

Aisha (may Allah be pleased with her) said: I used to hear the Prophet (peace be upon him) mostly supplicates with: 'O Changer of

the hearts, make my heart firm upon Your religion.’ So I said: “O Messenger of Allah, why do you supplicate so frequently: ‘O Changer of the hearts, make my heart firm upon Your religion.’ He said: ‘Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allah, so whomsoever He wills He makes steadfast, and whomever He wills He causes to deviate<sup>1</sup>.”

﴿... بَعْدَ إِذْ هَدَيْتَنَا ...﴾ (...**after You have guided us** ...): Guidance comes from Allah (swt):

﴿وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

(*but Allah guides whom He wills.*) (Al-Qasas: 56)

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

(*Indeed, this Qur'an guides to that which is most suitable.*) (Al-Israa: 9)

and the Sunnah of the Messenger of Allah (saws):

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

(*And indeed, [O Muhammad], you guide to a straight path -*) (Ash-Shura: 52)

﴿... وَهَبْنَا لَنَا مِن لَّدُنكَ رَحْمَةً ...﴾ (...**and grant us from Yourself mercy** ...):

‘grant us’ because mercy is a grant by Allah (swt) and not a matter of right for you. The major characteristic of the religion of Islam is mercy because the Almighty says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

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

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<sup>1</sup> Hadith no. 7737, Chapter 47, Ta'beer Vol, Sunan An-Nasai' Al-Kubra

Our religion, then, is the religion of mercy to mankind, animals, plants, and all creatures. How come a religion of mercy whose Lord is the Compassionate and the Merciful, and whose Prophet is a mercy to all worlds make Muslims a source of killing, evil, harm, and all vices in the society. Never. How can we change Islam from a religion of mercy, a heavenly gift, and a Prophet described by the Almighty as:

﴿وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

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

to crime and murder?

### Verse: 9

﴿رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾

**("Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.")**

﴿رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ...﴾ (*Our Lord, surely You will gather the people for a Day about which there is no doubt ...*): Every person who considers this life only sees only an act of the play of life. The latter, however, has two acts: earthly life and the afterlife. So, you have a blurry image if you neglect the second act. The base for one's deeds is that the Almighty brings people back in a day on which there is no doubt; i.e. the doomsday, the day of reckoning before Allah (swt):

﴿وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿١٠٤﴾ يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ

﴿فَلَانَا خَلِيلًا ﴿١٠٥﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا﴾

(*And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. ﴿١٠٤﴾ Oh, woe to*

*me! I wish I had not taken that one as a friend. ﴿﴾ He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter." (Al-Furqaan: 27-29)*

The believers keep remembering, in their supplication, that the Almighty will bring people altogether back in the Day of Resurrection, settle and judge among them in all what they have had disagreement upon, and reward everyone according to their deeds in the earthly life, be it good or bad.

﴿ ... إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴾ (*...Allah does not fail in His promise*): When the Almighty promises something, such promise is an absolute reality.

### Verse: 10

﴿ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَّ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴾

**(Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.)**

﴿ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَّ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ... ﴾ (*Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all ...*): We have said earlier that there is no criminalization, in statutory laws, without referring to a text; and such texts states why this goes to paradise and that goes to hell. As a matter of fact, humans leave two things in live after they cease to exist:

1- their progeny, and 2- wealth.

Allah (swt) states what benefits humans in the doomsday:

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿﴾

(The Day when there will not benefit [anyone] wealth or children. ﴿  
But only one who comes to Allah with a sound heart.﴾.) (Ash-Shu'araa:  
88-89)

Thus, children and wealth will never benefit nor mediate for the disbelievers on that day.

﴿... وَأُولَئِكَ هُمْ وَقُودُ النَّارِ﴾ (...**And it is they who are fuel for the Fire**): That is, they will be the fuel for hell since they have disbelieved in the verses of Allah and what is sent down to Prophet Muhammad (saws) as well as their denial of the blessings of Allah (swt).

### Verse: 11

﴿كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾

(Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.)

'custom' refers to continuous action.

﴿كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ...﴾ (**Theirs is] like the custom of the people of Pharaoh and those before them...**): It's like what the people of the Pharaoh did, like their custom. The Almighty exemplifies with the continuous disbelief and denial of the signs of Allah and what had been sent down to Moses (pbuh).

﴿... كَذَّبُوا بِآيَاتِنَا...﴾ (...**They denied Our signs ...**): A 'sign' refers to a miracle or a wonder.

﴿فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾

(so bring a sign, if you should be of the truthful..). (Ash-Shu'araa: 154)

Meaning, a miraculous evidence.

They denied all the signs. Moreover, the signs of Allah are not only in the stunning miracles but also in existent miracles that go unnoticed like air, water, sunrise, sunset, rain, seas, rivers, to all what Allah (swt) has created:

﴿ وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ ۖ أَفَلَا تُبْصِرُونَ ﴾

*(And on the earth are signs for the certain [in faith] ﴿٢٠﴾ And in yourselves. Then will you not see?) (Adh-Dhaariyat: 20-21)*

So, Allah (swt) punished them for their denial of His signs. Allah has called all people to Islam which is generally the name of all religions:

﴿ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ ﴾

*(It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures].) (Al-Haj: 78)*

﴿ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ

أَبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

*(Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him.".) (Al-Baqara: 133)*

﴿ ... فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ... ﴾ (...so Allah seized them for their sins ...):

There is no criminalization without a text; and their crime is the sin that made the Almighty punishes them after He have warned them.

﴿ ... وَاللَّهُ شَدِيدُ الْعِقَابِ ﴾ (...And Allah is severe in penalty): We all know that Islam is the religion of love and mercy. However, this doesn't deny the fact that Allah is severe in punishment. Life can never go on without

two wings: the first is the wing of desire, and the second is the wing of fear. Moreover, penalties are always there to implement any human statutory law.

## Verse: 12

﴿ قُلْ لِلَّذِينَ كَفَرُوا سَعْتَابُونَ وَتَحْشُرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ ﴾

(Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place.")

Keeping the word **(Say)** is a great evidence that Prophet Muhammad (saws) can never change a single letter in the Holy Quran. Had the Quran been by the Prophet as claimed by the enemies of Islam, the Prophet would have crossed out the word **(Say)**.

﴿ قُلْ لِلَّذِينَ كَفَرُوا سَعْتَابُونَ ... ﴾ (Say to those who disbelieve, "You will be overcome ...): Allah (swt) states that faith will prevail:

﴿ 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)

There are always two parties: faith and polytheism, disbelief, and corruption on earth as well as an ongoing conflict between the right and the falsehood. The right will prevail subsequently. This verse is a proof on the same. When Prophet Muhammad (saws) entered Mecca in the Year of Conquest, he used to point towards the statues around the Kaaba with a small stick in his hands, and the statues were destroyed immediately. This is another proof that the falsehood will be defeated by wisdom, argument, evidence, and proof:

﴿ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴾

(Say, "Produce your proof, if you should be truthful.") (An-Naml: 64)

rather than by swords.

﴿... وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ...﴾ (...**and gathered together to Hell** ...): The Day of Gathering is the day when Allah the Almighty brings all creatures together for reckoning and reward. In that day, hell is the destiny of the disbelievers.

﴿... وَبِئْسَ الْمِهَادُ﴾ (...**and wretched is the resting place.**): How wretched is the resting place the disbelievers are destined to.

### Verse: 13

﴿فَدَكَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَهُمْ رَأَىٰ  
الْعَيْنِ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾

(Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.)

The Almighty mentions what happened in the Battle of Badr, which was the first armed clash between the camp of faith and the camp of polytheism, disbelief and misguidance led by Abu Jahl and Abu Sufian. There were no more than three hundred men along with Prophet Muhammad (saws). This very little number were recruited by the Prophet (peace be upon him) to retake part of their money and merchandise that had been stolen from them when the Muslims were forced out of their homes. So, it is very normal and logical that the larger group defeat the smaller one. The polytheists outnumbered the Muslims by three folds. Moreover, the former had more weapons than



the latter. Anyway, Allah (swt) is giving a moral out of that battle which differentiated the right from the wrong:

﴿ قَدْ كَانَ لَكُمْ آيَةٌ ... ﴾ (*Already there has been for you a sign ...*): A sign here indicates a 'wonder.'

﴿ ... فَنَّةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ ... ﴾ (*...one fighting in the cause of Allah ...*): Fighting in the cause of Allah is defined by Prophet Muhammad (saws) as defending one's honor, family, fortune, and home against aggression.

﴿ ... وَأُخْرَى كَافِرَةٌ ... ﴾ (*...and another of disbelievers...*): This complement part of the sentence could have been (and another of disbelievers fighting in the cause of the devil). Yet, this part is deleted. Here, the opposite of what's in one sentence is not mentioned in the second and left to be understood from context. No doubt, the polytheists of Quraysh fighting against the Prophet (saws) were fighting in the cause of the devil.

﴿ ... يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ ... ﴾ (*...They saw them [to be] twice their [own] number by [their] eyesight ...*): Which group saw the other to be double their number by eyesight? The believers or the polytheists? The former is three hundred whereas the latter is one thousand. We know, of course, that the Almighty speaks about the Battle of Badr:

﴿ إِذْ يُرِيكُمُ اللَّهُ فِي مَنَاظِكٍ قَلِيلًا ۖ وَلَوْ أَرَاكُمُ كَثِيرًا لَفُشِلْتُمْ وَتَلْتَاظِعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ

بِدَاتِ الصُّدُورِ ۗ ﴾

*(And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our*

*Servant on the day of criterion - the day when the two armies met.*

*And Allah, over all things, is competent.) (Al-Anfaal: 43)*

So, the eyesight can go for both parties. On one hand, the polytheists may have seen Muslims double of their number as Allah (swt) made them fear the Muslims; on the other hand, the Muslims saw the polytheists double their number so that they have the courage to fight them. In all, the Almighty has not stated who **(They saw them [to be] twice their [own] number by [their] eyesight.)** were.

﴿... وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ...﴾ (...**But Allah supports with His victory whom He wills** ...): Here is the good news: victory comes from the Almighty without a doubt. The Almighty has stated here His absolute will and capacity. Still, He has stated, in other verses who deserves to get victory from Allah:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾

*(And Allah will surely support those who support Him.) (Al-Hajj: 40) And*

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

*(and incumbent upon Us was support of the believers.) (Ar-Room: 47)*

﴿... إِنَّ فِي ذَلِكَ لَعِبْرَةً ...﴾ (...**Indeed in that is a lesson** ...): There is a lesson here:

﴿فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ﴾

*(So take warning, O people of vision.) (Al-Hashr: 2)*

And change your thought because the disbelievers had all the reasons to claim victory: number of soldiers and arms. the believers, however, have less number of soldiers and arms; so their victory is contrary to reason. Here is the lesson. You change your thought, forget about logical reasons and think of the Creator.

﴿ ... لِأُولِي الْأَبْصَارِ ﴾ (...*for those of vision*): ‘vision’ is related to eyesight, while ‘insight’ is related to the mind and heart. The almighty here says: (*for those of vision.*) and (for those of insight) because he is talking about a visual incident taking place before their eyes: the smaller group defeated the larger one by consent of Allah (swt).

### Verse: 14

﴿ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ ﴾

(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.)

Misguidance results from following one’s desires:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ﴾

(Have you seen he who has taken as his god his [own] desire,) (Al-Jaathiya: 23)

﴿ زَيْنَ لِلنَّاسِ ... ﴾ (*Beautified for people ...*): The verb ‘beautified’ is passive, and the Almighty hasn’t stated the subject (who has beautified).

﴿ ... حُبُّ الشَّهَوَاتِ ... ﴾ (...*is the love of that which they desire ...*): There are integral desires in humans, and such desires indicate the strong tendency by one’s self to do a certain thing. The sexual desire, for example, is integral in humans and is meant for sustaining mankind. Such desire is undeniable. Likewise, the love of children or money is an innate part of humans. Anyhow, there are ways set by the

Almighty to fulfill such desires since they are integral in humans. Therefore, Allah is the One who beautifies desires when someone fulfill their desires in lawful ways, and vice versa, Satan is the one who beautifies desires when someone fulfill their desires in unlawful ways. For instance, the Almighty has made marriage the lawful way to fulfill sexual desire; and Prophet Muhammad (saws) said:

“The whole world is a provision, and the best object of benefit of the world is the pious woman<sup>1</sup>.”

Yet, Satan beautifies fulfilling such desire unlawfully for the one who commits adultery and profane others' honors.

﴿... مِنَ النِّسَاءِ وَالْبَنِينَ ...﴾ (...*of women and sons*,...): The Almighty doesn't say 'children' but rather 'sons' which is a description of a common state and not meant to prefer males over females. Allah (swt) has made male and female equal in terms of faith and fiducial duties. Such preference here is based on the human desire as the one who has daughters wishes to have a son. This is because they think that sustaining their progeny is only possible through the sons because the daughter will be under her husband.

Why were 'women' mentioned before 'sons'? because the sexual desire is more active; that's why 'women' is mentioned first since women give birth to sons.

﴿... وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ ...﴾ (...*heaped-up sums of gold and silver* ...): Gold and silver are still the basis of global monetization

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<sup>1</sup> Hadith no. 1467, Chapter: The best temporary joy of this world is a righteous woman, Suckling Vol.

till date, and gold is the base of currencies.

﴿... وَالْخَيْلِ الْمُسَوَّمَةِ ...﴾ (...**fine branded horses** ...): Fine-branded horses are the ones that are of a certain color or well-trained, or have special food. People still love horses till now. Besides, horses are a symbol of strength:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

*(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.)* (Al-Anfal: 60)

This is not something from the past. Nowadays, we have the horse power which is used to measure the power of automobile motors. Just consider how precise are the Quranic wordings; horses symbolizes strength, and no one can claim that their time is over.

﴿... وَالْأَنْعَامِ ...﴾ (...**and cattle** ...): which refers to what humans can eat, i.e. livestock.

﴿... وَالْحَرْثِ ...﴾ (...**and tilled land** ...): which refers to the land for growing crops, i.e. agriculture.

﴿... ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ...﴾ (...**That is the enjoyment of worldly life**,...): Enjoyment is trivial, and such word refers to the worldly life in the Quran:

﴿وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾

*(while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.)* (Ar-Ra'd: 26)

And all that's there in this life is trivial. That's why Prophet Muhammad (saws) said:

“Be in this world as if you were a stranger or a traveler<sup>1</sup>.”

It's taken for granted that a stranger or a traveler is never connected to a place or what's there in that place because they will leave the place and return back to their people and roots.

﴿ ... وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴾ (... **but Allah has with Him the best return**):

The best return is for those who follow the orders of Allah (swt).

Death, on the other hand, is inevitable; no one can reject it. Besides, despite all the scientific advancements, explorations and inventions, no one could ever keep someone alive when their moment of death is due. The problem here lies in the fear of death which accompanies people throughout their life; and the big question is: where to is the good return? Allah (swt) says:

﴿ وَلَيِّنَ مِثْمَ أَوْ قُتِلْتُمْ لِيَلِيَ اللَّهُ تَحْشُرُونَ ﴾

*(And whether you die or are killed, unto Allah you will be gathered.)*

(Aal-Imran: 158)

This verse is meant to assure that humans will return to the All-Merciful. Once upon a time there was a poet whose only son passed away so he was very sad and composed a lengthy poem mourning his son. That poem is considered one of the masterpieces of Arabic poetry. The poet passed away after some time. Then, somebody saw him in a dream and asked: what happened to you (after death)? ‘My Lord had mercy upon me by virtue of a verse of poetry I’d composed:

His neighbor (the son’s neighbor) is His Lord,  
Whereas I’m left with my enemy neighbors,

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<sup>1</sup> Hadith no. 6053, Chapter: "Be in this world as if you were a stranger." Make the Heart Tender Vol. Sahih Al-Bukhari.

What a difference between mine and his.'

Allah has mercy upon him due to this line of poetry. So, to Allah is the good return; and we mustn't fear death. You must fear our deeds which are our provision for death; the Almighty says:

﴿ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۖ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴾

*(And take provisions, but indeed, the best provision is fear of Allah.*

*And fear Me, O you of understanding.) (Al-Baqara: 197)*

You're never afraid when you have your provision before the All-Merciful.

### Verse: 15

﴿ قُلْ أُوذِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ ۗ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴾

**(Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants -)**

﴿ قُلْ أُوذِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ ... ﴾ (Say, "Shall I inform you of [something] better than that?...): It refers to a great thing you'll be informed of.

### Seeing of [His] servants -)

﴿ ... أُوذِبْتُكُمْ ... ﴾ (... "Shall I inform you ...): Here is an affirmative interrogation. The Almighty presents an image of the afterlife and states the best of all the desires.

﴿ ... لِلَّذِينَ اتَّقَوْا ... ﴾ (... **For those who fear Allah** ...): Why 'those who fear Allah'? because it's not about sayings, slogans or speeches but

rather a matter of deeds. The Almighty says:

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾ ﴾

*(And that there is not for man except that [good] for which he strives.*

*﴿ And that his effort is going to be seen - ﴿ Then he will be recompensed for it with the fullest recompense. ﴾ (An-Najm: 39-41)*

In addition, the Qudsi Hadith reads:

“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<sup>1</sup>.”

Islam is about words and actions. It's to accept the orders of Allah. Besides, fearing Allah is a real test and has all the good in it. Therefore, the fear of Allah can't be realized by mere slogans but by action. What are the roots of the word 'fear of' (Taqwa) in Arabic. This word 'fear of – Taqwa' means to have something blocking another thing from you. So, what would block you from the fire (hell)? It's fear, following the revelation, contention with what you have, and preparing for the moment of death.

On the other hand, good deeds should exceed the bad ones and fulfill their legitimate end so that they don't turn the opposite as stated by Prophet Muhammad (saws):

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<sup>1</sup> Hadith no. 2577, Chapter: The Prohibition Of Oppression, Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship Vol. Sahih Muslim



“He whose prayer doesn’t prevent him from the immorality and bad deeds get only farther from Allah<sup>1</sup>.”

﴿... جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ ...﴾ (**...will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses ...**): When the Almighty speaks about unknown things we aren’t familiar with like the description of Paradise. However, at the moment when the soul leaves the body, humans are provided with the capability of realizing such things that they never have when they are alive. The proof of the same is what the Almighty says:

﴿وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ﴾

(*And every soul will come, with it a driver and a witness. ﴿٢١﴾ [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp."*)

(Qaaf: 21-22)

So, man becomes able to see what he’s never been able to see. Allah (swt) is the only one who knows reality of Paradise. As for us, we believe in it as described and leave knowing its reality to the Doomsday.

﴿... وَرِضْوَانٌ مِّنَ اللَّهِ ...﴾ (**...and approval from Allah...**): Prophet Muhammad (saws) said:

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<sup>1</sup> Hadith no. 3557, Chapter: He whose prayer doesn’t prevent him from the immorality, Majma’ Az-Zawaed.

“Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa`daik!' Allah will say, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever<sup>1</sup>.'”

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

*(but approval from Allah is greater.)* (At-Tawba: 72)

‘greater’ than what? The approval of the Almighty is greater than all endowments of the Doomsday and all paradises. In addition, Some clerics say the utmost approval of the almighty is when you see His Holy Face.

## Verse: 16

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾

**(Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,")**

This verse along with the next one state who are the people fearing Allah and, therefore, having His approval and paradise.

Getting the approval of the Almighty can only be attained by believing in Him. Moreover, the very first action of a believer is to pray for the forgiveness of the Almighty; and such prayer indicates high

<sup>1</sup> Hadith no. 6183, Chapter: The description of Paradise and the Fire, To Make the Heart Tender Vol.

Sahih Al-Bukhari.

manners. This is another example of how perfect is the Quranic wording, for the Almighty is well aware of the human nature and that humans are imperfect. On the other hand, it's taken for granted that the Lord of humanity is the only perfect one. Humans, even true believers, have weaknesses sometimes:

﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

*(and mankind was created weak.)* (An-Nisaa: 28)

Therefore, when people believe, the first thing they have to do is to fortify themselves by asking for Allah's forgiveness because they realize that they will miss something even if they fulfill all rights and duties ordered by the Almighty. In this context, Prophet Muhammad, (swt), used to pray the 'Qiyam Prayer' till his feet ached and was subsequently asked why he did that although the Almighty had forgiven all his sins of the past and those to follow.

"Shouldn't I be a thankful slave of Allah<sup>1</sup>,"

he answered. In all, to be thankful for the blessing is part of belief in Allah (swt). Can you be thankful to the Almighty for all His blessings? No, never. Thus, we are in default and have to ask for the forgiveness of the Almighty.

﴿... وَفِنَا عَذَابَ النَّارِ﴾ (...**and protect us from the punishment of the Fire,**): This is another thing we have to ask the Almighty for because even if He forgives your past sins and the one to follow, nothing guarantees that the Almighty will send you to paradise and protect you

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<sup>1</sup> Hadith no. 4556, Chapter: Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), Surat Al-Fath Vol. Sahih Al-Bukhari.

for the punishment of fire. The Almighty, anyhow, is Just and Wise.

### Verse: 17

﴿ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَاتِنِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴾

(The patient, the true, the obedient, those who spend, and those who seek forgiveness before dawn.)

﴿ الصَّابِرِينَ ... ﴾ (*The patient* ...): Rituals like prayers, fasting, Zakat, Hajj and Umra are the best proof of faith in Allah the Almighty. Yet, the top characteristic of Muslims is patience. Allah (swt) says:

﴿ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ﴾

(*And seek help through patience and prayer*) (Al-Baqara: 45)

So, 'patience' precedes 'prayer.' As such, Prophet Muhammad (saws) said:

'patience stands for half the faith<sup>1</sup>.'

This due to the fact that if a believer is impatient, they reject the predetermination of the Almighty and deny His will. Patience, however, has different types: 1- patience with (avoiding) sins, 2- patience with (performing) obedience, and 3- patience with distresses. We, immortals, all have distresses:

﴿ 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)

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<sup>1</sup> Hadith no. 158, Patience stands for half of faith and indubitability stand for faith, Musnad Ash-Shihab.

and it's not (and give good tidings to the ones who pray) but rather (the patient) because patience means that prayers are fruitful as intended by the Almighty; that is to lead to manners: to be patient with your destiny, what you've been ordered to do, and with being obedient to Allah. That's why we have {The patient} as the first word in this verse.

﴿... وَالصَّادِقِينَ ...﴾ (... **the true**,...): The issue of truth is so important as stated by Prophet Muhammad (saws) said:

“Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar<sup>1</sup>.”

So, truthfulness is a sign of belief.

Abu Ad-Darda' (may Allah be pleased with him) once asked Prophet Muhammad (peace be upon him): “O' Messenger of Allah: 'does a believer steal?' 'yes, maybe,' the Prophet replied. Then Abu Ad-Darda' asked: 'does a believer fornicate?' ' yes, even if Abu Ad-Darda' objected,' said the Prophet. Finally, Abu Ad-Darda' asked: 'does a believer tell lies?' and the Prophet replied: 'whoever tells lies is only a disbeliever. A slave may sin, repent to Allah and Allah forgives them<sup>2</sup>.”

Truthfulness, then, is a motto for believers. Telling the truth, on the

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<sup>1</sup> Hadith no. 5743, Chapter: "O you who believe! Be afraid of Allah, and be with those who are true" (At-Tawba), Good Manners and form Vol. Sahih Al-Bukhari

<sup>2</sup> Hadith no. 8994, P. 874, Vol. 3, Kanz-ul-Ummal

other hand, means that what you say is identical to what happens.

﴿... وَالْقَاتِينَ ...﴾ (...**the obedient**,...): What does obedience mean?

To keep being obedient solemnly and heartfully; Allah (swt) said:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾

*(Certainly will the believers have succeeded: ﴿١﴾ They who are during their prayer humbly submissive.)* (Al-Muminoon: 1-2)

On the other hand, 'heartfully' means that worshipping affects all body organs so that it turns to manners. So, when a believer is submissive, all their senses are affected by the fear of Allah (swt).

﴿... وَالْمُنْفِقِينَ ...﴾ (...**those who spend** ...): Spending in the way of

Allah has different types: it may be in the form of Zakat or Sadaqa (charity). Prophet Muhammad (saws) said: 'charity is a proof,' but a proof of what? Sound faith. Spending in the way of Allah is a proof that when you allocate part of your money which you have made with your hard work to the poor, the needy, the helpless, orphans, and for the ends of Zakat in general, you do that for the contention of your Lord, and thus, you only deal with the Almighty:

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

تُرْجَعُونَ ﴿١﴾﴾

*(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)

So, you deal with Allah in what you think you own. Yet, the reality is that whatever you own is under the ownership of the Almighty. And this is another proof of submissiveness: to spend when you're not after hypocrisy, fame, nor reward by humans.

﴿ ... وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴾ (...and those who seek forgiveness before dawn): Prophet Muhammad (saws) said:

Allah waits till when one-third of the first part of the night is over; He descends to the lowest heaven and says: Is there any supplicator of forgiveness? Is there any penitent? Is there any petitioner (for mercy and favour)? Is there any solicitor?<sup>1</sup>

So, there are manifestations of Allah's mercy sent down at late dawn when people are asleep.

### Verse: 18

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

(Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.)

There are three testimonies:

- The first is: (Allah witnesses that there is no deity except Him,) Allah is the One who created heavens and earth, controls death and life, runs seas and rivers ... etc. There isn't and won't be any other deity to defy Him. Moreover, such testimony is an auto-testimony: the testimony by the Almighty that there is no deity except Him.

﴿ وَكَفَى بِاللَّهِ شَهِيدًا ﴾

(and sufficient is Allah as Witness.) (An-Nisaa: 79)

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<sup>1</sup> Hadith no. 9589, Musnad of the Prolific Companions, Musnad Abu Huraira, Musnad Ahman Bin Hanbal

- The second is: **(and [so do] the angels)** which is a testimony by the witness. The Almighty told the angels to be obedient, and so were they.

- The third one is **(and those of knowledge)** which is a testimony of evidence. Allah (swt) says:

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِّأُولِي الْأَلْبَابِ ﴾

*(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.) (Aal-Imran: 190)*

Thus, you witness that there is no deity by Allah by virtue of the evidences Allah has created.

﴿ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴾

*(And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.) (Yaseen: 33)*

﴿ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴾

*(And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness.) (Yaseen: 37)*

There are many crystal-clear signs in the universe, sun, moon, rivers, ourselves, life, death, ... etc. that guide us to the Sole Creator.

In everything there is a sign,

Indicating that the Lord is but One,

The above verse is among the greatest ones which elevates people of knowledge immediately behind angels and prophets. This is because we come to know the existence of Allah by means of knowledge. Moreover, Islam is a religion of knowledge and never



accepts ignorance and backwardness. Islam aims to lead humanity as such, despite the fact that we are backward in a so-long decline.

﴿ ... فَأَنِمَّا بِالْقِسْطِ ... ﴾ (*... that He is] maintaining [creation] in justice*): Why it's 'He is' not 'they are'? Because Allah maintains justice without the need to have it testified neither by angels nor by those of knowledge. Yet, you need a testimony to realize His presence. Likewise, the angels need a testimony of the witnesses to His existence; but He is the only one who testifies that He, Himself, maintains the creation in justice.

﴿ ... لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (*... There is no deity except Him, the Exalted in Might, the Wise.*): These are two attributes of the Almighty, who maintains the creation in justice while He is exalted in Might; can do without the worship of His creatures; and makes everything with wisdom.

### Verse: 19

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۗ وَمَنْ يَخْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ ﴾

(Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.)

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ... ﴾ (*Indeed, the religion in the sight of Allah is Islam ...*): All the followers of prophets of all religions are called 'Muslims':

﴿ وَقَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴾

*(And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims.". ) (Yunus: 84)*

﴿ قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلَمُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾ ﴾

*(She said, "O eminent ones, indeed, to me has been delivered a noble letter. (29) Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful, ﴿٣٠﴾ Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful, ﴿٣١﴾ Be not haughty with me but come to me in submission [as Muslims].' " ) (An-Naml: 29-*

*31)*

﴿ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُنذَرُوا عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا ﴿٥٣﴾ إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴾

*(Those to whom We gave the Scripture before it - they are believers in it. ﴿٥٢﴾ Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.) (Al-Qasas: 52-53)*

﴿ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

*(And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.") (Al-Baqara: 132)*

The word 'Islam' (in Arabic) means submission to the orders for Allah the Almighty. Thus, all religions are called 'Islam' but this name has become a landmark to refer to the last revealed religion of Prophet

Muhammad (saws), the last of the prophet. Otherwise, Islam wouldn't have been used to refer to this religion and this Sharia.

«... وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ...» (*...And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves ...*): These verses are related to the Jews who had the Scripture. Although they had indicated that the Prophet will appear, they doubted him and refused to believe in him out of jealous animosity (denying the right) between them.

«... وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ» (*...And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account*): For those who deny the clear signs by the Almighty, Allah is swift in taking account in this life and the afterlife. However, such quickness is measured according to the Almighty. The life span of the universe and people are nothing for the Almighty. That's why we think that taking account is so far and spend our lives in wrongdoing not thinking of any punishment. Time is but a creature by the Almighty and is measured only according to Him not us:

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۖ وَنَرَاهُ قَرِيبًا﴾

(*Indeed, they see it [as] distant, ۖ But We see it [as] near.*) (Al-

Ma'aarij: 6-7)

## Verse: 20

﴿فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ ۗ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

(*So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those*

who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.)

﴿فَإِنْ حَاجُّوكَ ...﴾ (***So if they argue with you ...***): This is a proof that Islam is a religion of argument, proof, evidence and convincing. Prophet Muhammad (saws) used to argue with the Jews, who used to be the most insisting and arguing people and provide proofs to them at that time. Abdullah Bin Salam, who was a Jew cleric and converted to Islam, told Prophet Muhammad (saws) that:

'The Jews are liars<sup>1</sup>.'

﴿... فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ ...﴾ (***...say, "I have submitted myself to Allah [in Islam],..."***): So, after the proof and evidence are submitted, yet, they (the Jews) denied them out of jealous animosity between them and altered the knowledge they had, you say: 'I have submitted myself to Allah in Islam' in a good manner.

﴿... وَمَنْ اتَّبَعَنِي ...﴾ (***...and [so have] those who follow me."...***): It's not only me but also those who follow me. We've all submitted ourselves to Allah in Islam. They obeyed Allah (swt) and followed His orders.

﴿... وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ ...﴾ (***...And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?"...***): The unlearned are the Arabs of the Arabian Peninsula, and those who were given the Scripture are the

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<sup>1</sup> Hadith no. 4210, Chapter: Surat Al-Baqara, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), Sahih Al-Bukhari

Jews and Christians. The Jews, however, were more than the Christians in the Arabian Peninsula.

﴿... فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ...﴾ (*...And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification ...*): This is what our religion is about. They are rightly guided when they convert to Islam. Yet, if they don't, you only have the duty of notification:

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۗ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ﴾

(So remind, [O Muhammad]; you are only a reminder. ۗ You are not over them a controller.) (Al-Ghaashiya: 21-22)

This verse is indicative of the freedom of belief as stated by the Almighty:

﴿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)

﴿... وَاللَّهُ بِصِيرٍ بِالْعِبَادِ﴾ (*...And Allah is Seeing of [His] servants*): Allah (swt) is Seeing, All-Knowing and All-Aware of what they say or do.

### Verse: 21

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

(Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.)

This is about the Jews who had killed over forty, or reportedly hundred seventy, prophets. Moreover, they had disbelieved in all the attributes of Prophet Muhammad (saws) that are mentioned in the Torah.

﴿... وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ ...﴾ (...**and kill the prophets without right..**): Whenever the Almighty talks about killing in general, and prophets in particular, He mentions 'without right.' The killing of prophets can never be righteous. However, Allah confirms the fact that killing is always without a right in order not to make it acceptable in any society.

﴿... وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ...﴾ (...**and kill those who order justice from among the people ...**): They kill them simply because they call for justice among people.

﴿... فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾ (...**give them tidings of a painful punishment**): Warn the killers of a severe punishment.

## Verse: 22

﴿أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

(They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.)

All their deeds are worthless:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾

(And We will regard what they have done of deeds and make them as dust dispersed.) (Al-Furqaan: 23)

because such deeds never stem from belief, and they altered what Allah (swt) sent down and disbelieved in His signs. Therefore, their deeds become worthless and never bear fruits in life and the afterlife.

﴿ ... وَمَا لَهُمْ مِّن نَّاصِرِينَ ﴾ (...and for them there will be no helpers):

Allah (swt) is their foe; thus, no one would help them.

### Verse: 23

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴾

(Do you not consider, those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing.)

﴿ أَلَمْ تَرَ ... ﴾ (*Do you not consider,...*): It's such a great directive by the Almighty to His Prophet (saws), that is: if Allah (swt) tells you something, what He tells is more credible than your eyesight.

﴿ ... إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ ... ﴾ (*...those who were given a portion of the Scripture?...*): The talk is still about the Jews. But why it's a portion of the Scripture? Because the portion they have is altered but the other portion is unaltered.

### Verse: 24

﴿ ذَلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمَسَّ النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَعَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴾

(That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.)

The Jews keep saying that they are the People Chosen by God and will be tortured only for few numbered days.

﴿ ... وَعَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴾ (*...and [because] they were*

**deluded in their religion by what they were inventing):** Delusion is when you seek what you don't have out of greed. That's why the devil deludes people because it makes them seek what they don't have or deserve. This is like telling lies to Allah (swt), that is altering the Torah.

### Verse: 25

﴿ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴾

(So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.)

We assemble them for the Doomsday:

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴾

(The Day when there will not benefit [anyone] wealth or children. ﴿٨٨﴾ But only one who comes to Allah with a sound heart.) (Ash-Shu'araa:

88-89)

This is the Doomsday, the Day of Reckoning when all deeds are announced and spread, and no one would be treated unfairly.

﴿ 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)



## Verse: 26

﴿ قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُنْزِلُ مَنْ تَشَاءُ بِإِذْنِكَ الْحَيُّ الْقَيُّومُ ﴾

(Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will.

In Your hand is [all] good. Indeed, You are over all things competent.)

﴿ قُلِ ... ﴾ (Say...): Prophet Muhammad (saws) has conveyed the Holy Quran literally and never left anything out. This is a miracle of the Book of Allah (swt) and a preciseness and honesty of the delivery by Prophet Muhammad (saws).

In general, there is property, ownership and realm. The latter is the unknown. Allah (swt) says:

﴿ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴾

(And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].) (Al-An'aam: 75)

﴿ ... مَالِكِ الْمُلْكِ ... ﴾ (... **Owner of Sovereignty** ...): There is a sovereign and an owner. The latter has a private or personal, while the former has who owns. In this context, the one who has the country is called the king, the sovereign, whereas the owner is the one who has a car or a cloth ... etc. In (Al-Fatiha), for example, there are two different readings for the word sovereign (in Arabic) for:

﴿ مَالِكِ يَوْمِ الدِّينِ ﴾

(Sovereign of the Day of Recompense.

It's read either as (Maaleek) or (Maalek) because Allah (swt) is the

exclusive sovereign of the Day of Recompense, and no one can claim otherwise.

Allah (swt) is the sovereign over everything who has control over all the creatures.

﴿... تُوْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ...﴾ (... **You give sovereignty to whom You will and You take sovereignty away from whom You will ...**): Man owns by virtue of the earthly reasons. However, (**You take sovereignty away**) indicates that whoever has sovereignty leave it only by force.

﴿... بِبَيْدِكَ الْخَيْرُ ...﴾ (... **In Your hand is [all] good ...**): The good is that Allah honors whom He wills and gives sovereignty to whom He wills. However, the question here is taking sovereignty out or humbling good? Everything by Allah (swt) is good even if it seemed to be bad; and there might be something good you don't know in what seems to be a curse. Allah (swt), however, knows the good:

﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا

تَعْلَمُونَ﴾

*(But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.) (Al-Baqara: 216)*

### Verse: 27

﴿تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾

**(You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and**

**You bring the dead out of the living. And You give provision to whom You will without account.".)**

The Almighty wants to show people that sovereignty and its removal along with honoring and humbling are in His hands. Then, the Almighty mentions three cosmic issues:

1- Causing the night to enter the day which refers to the overlapping of day and night and vice versa. This is something we witness every day.

2- Bringing the dead out of the living and vice versa which is a well-known thing as people see death and birth giving at every moment.

3- As for provision, it's the livelihood of people. In addition, Allah (swt) gives provision to whom He wills without account.

### **Verse: 28**

﴿ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ  
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴾

**(Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.)**

Since the Almighty honors, humbles, has sovereignty, gives life, causes death, and gives provision without account to whom He wills; don't take allies other than the believers. The word 'allis' in this context means either "someone who supports" or "someone who is supported." So, it means the one who supports when Allah is the ally:

﴿ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴾

*(Allah is the ally of those who believe. He brings them out from darkneses into the light.) (Al-Baqara: 257)*

and means the one supported when people are the allies:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

*(Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve.) (Yunus: 62)*

﴿... وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً...﴾ (**...And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence ...**): The only exception is when someone who has fears or who is under pressure, they can superficially take precaution against them in prudence without having the intention of the same.

﴿... وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ...﴾ (**...And Allah warns you of Himself ...**): The Almighty warns people that they should be honest even under pressure. So, it shouldn't be taken as a slogan form humans but they should utilize it in prudence while the heart belongs only to the Almighty and not to keep away from the rules and orders of the Almighty.

﴿... وَإِلَى اللَّهِ الْمَصِيرُ...﴾ (**...and to Allah is the [final] destination**): The final destination is to Allah. Therefore, whatever difficulties and calamities humans suffer, the final destination is to Allah (swt) who has the reward and punishment in His hands.

## Verse: 29

﴿ قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

(Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent.)

Allah (swt) knows the secret, the unknown and the known as such. We never think that since Allah (swt) is unseen He knows only the unknown. Rather, the Almighty knows the unknown along with what one's show; and that's for all people.

﴿ ... وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ... ﴾ (...**And He knows that which is in the heavens and that which is on the earth ...**): Allah (swt) doesn't only know what humans show or hide but also whatever is there in heaven and on earth.

﴿ ... وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ (...**And Allah is over all things competent**): The competence of the Almighty is limitless and He is capable of everything:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

(His command is only when He intends a thing that He says to it, "Be," and it is.) (Yaseen: 82)

These verses are related to the fiducial education so that people know that there will be difficulties in life, and the Almighty doesn't want to blame people nor force them. Moreover, the Almighty is aware of the intentions, and a good intention leads to good deeds. Anyhow, Allah (swt) never charges one's self beyond its capacity:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

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

(Al-Baqara: 286)

### Verse: 30

﴿ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا  
بَعِيدًا ۗ وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ﴾

(The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants.)"

This is the Doomsday when Allah (swt) assembles for reward and punishment. So, you should never feel awkward that every soul will find what it has done of good present before it. Technological advances have made it possible to record the incidents of the twenty-four hours, and at the time when the verse was revealed no one could have imagined such a thing. Nonetheless, there are divine secrets in the revelation as the wording of the Holy Quran is appropriate for all generations, endowments, civilizations and knowledge till Allah inherits earth and whoever is over it. Such words are understandable at the time of the revelation and after thousand or ten thousand years of that time. Anyhow, the advancement of knowledge has stated different aspects that had been unrealized earlier. Nowadays, anyhow, it's acceptable to say: **(The Day every soul will find what it has done of good present [before it])** because it's never difficult for the Almighty to show us the record of our life since we have the concept of cameras that record what people do during the 24 hours.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ ... ﴿...  
 ﴿أَمَدًا بَعِيدًا﴾ (The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance ...): As for the evil, the character of one's soul is highlighted whereas it's not with respect to the good since the soul in this case becomes under the mercy of the Almighty. A poet once said:

“Whoever does the good gets rewarded,

This is among God and people is for granted.”

As for the bad deeds, man wishes that they were far away at a great distance.

﴿... وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾ (...And Allah warns you of Himself, and Allah is Kind to [His] servants.): Divine kindness is combined along with the warning. The Almighty says, after warning us with a scene of the Doomsday, that (and Allah is Kind to [His] servants. "). What wonderful expression and attributes of the Almighty's kindness to His servants as He informs about Himself:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ﴾

(but My mercy encompasses all things.) (Al-A'raaf: 156)

### Verse: 31

﴿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.")

Here we have a big issue to touch upon: the separation of the Holy Quran from the Sunnah of Prophet Muhammad (saws) which is something the Prophet warned of. For example, some people say that they only follow what's in the Holy Quran as the Sunnah of the Prophet was compiled in the seventh century AH in the Arab Peninsula and isn't appropriate for our time. Thus, they say that the Quran is sufficient for them. Such claim is simply refuted; and the Prophet is never a postman who fulfilled his duty and it's over. Nonetheless, this verse responds to whoever calls for separating the instructions of the Holy Quran from those of the Sunnah. Verses of the Quran, as we all know, are either precise or unspecific; and the Almighty addresses His Prophet (saws):

﴿ 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)*

Therefore, details are mentioned by Prophet Muhammad (saws), and for those who claim that they love Allah (swt) we say that there is a proof of such love:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ... ﴾ **(Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you ...):**

What's required, then, is to follow the Prophet (saws). On the other hand, our major problem is that we have made it only a matter of listening to rather than following the Sunnah. The Almighty says:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ 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-Ahzaab: 21)*



Love is the affection of the heart towards the Almighty which can only be through Prophet Muhammad (saws).

﴿... فَاتَّبِعُونِي ...﴾ (... **then follow me** ...): That is, follow my approach, Sunnah, manners and ethics. This is what religion is about. Religion is not about sayings and slogans nor turbans and beards, it's about deeds only:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾﴾

*(And that there is not for man except that [good] for which he strives*

*﴿ And that his effort is going to be seen - ﴿ Then he will be recompensed for it with the fullest recompense.﴾ (An-Najm: 39-41)*

In all, religion is about the love of the Prophet (saws) and following his guidance. This verse is a proof of the same.

﴿... يُحِبُّكُمْ اللَّهُ ...﴾ (... **[so] Allah will love you** ...): What matters is that Allah (swt) loves you rather than you love Him. This is a major issue because what would be the outcome when Allah loves us:

﴿... وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ...﴾ (... **and forgive you your sins** ...): Some statutory laws are retroactive, and so is the love of Allah (swt) which forgive all past sins. Notice that the Quranic verses about Allah's orders to people are mostly concluded with (and Allah is Forgiving and Merciful). Allah (swt) forgives sins because He knows that default is part and parcel of human nature even if they spend their lives worshipping the Almighty. This is because No one can ever worship Allah (swt) in line with his blessings. Thus, we have sins and need forgiveness and mercy of the Almighty. The blessings of the Almighty, on the other hand, are many and not limited to:

- The blessing of the creation as He creates you from scratch,

- The blessing of provision as He provides you with all the blessings, and
- The blessing of enjoinder.

The blessings of creation and provision are separated from the blessing of enjoinder because the latter is for you and in your favor. For instance, the Almighty bans you from stealing; vis-a-vis, other are prevented from stealing you. The same rule applies for adultery, bribery, telling lies, killing without right and so on. Fiducial enjoinder is a blessing by the Almighty not a burden upon humans. For example, Zakat is meant to get more solidarity in the society when the rich pay the poor of the money the Almighty ruled for. On the other hand, the poor are never jealous, and the fortune of the rich is multiplied in this life and the afterlife. Another example is fasting which causes a spiritual sublimity of the human soul ... and so on.

### Verse: 32

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴾

(Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.)

There are different expressions in the Holy Quran with respect to obeying the Prophet:

- It's (Say, "Obey Allah and the Messenger.") where we have the conjunction 'and' between 'Allah' and the 'Messenger' indicating that obeying Allah (swt) and the Prophet (saws) is inseparable as the Prophet states what the Almighty has sent down.
- In another position, we have: (O you who have believed, obey

Allah and obey the Messenger) (of verse 59, An-Nisaa) where the Almighty separates (repeating the verb obey twice) because the Prophet (saws) is solely eligible for legislation and we have to follow (obey) him.

﴿ ... فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴾ (...***But if they turn away - then indeed, Allah does not like the disbelievers***): So, Allah (swt) doesn't like the disbelievers who deny His blessings and existence and disbelieve in Prophet Muhammad (saws). This is when they deny and turn away from obedience.

### Verse: 33

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴾

**(Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds -)**

The Sura is named (Aal Imran – the Family of Imran) after they are mentioned in these verses.

The Holy verses here are about the divine choice of the prophets (peace be upon them), their progeny and Virgin Mary (peace be upon her).

There are four people who had been chosen:

- Adam (PBUH) the Father of Humanity who was chosen by making the angels bow to him and granting him reason and enjoyment.

- Noah (PBUH) who said: ("My Lord, do not leave upon the earth from among the disbelievers an inhabitant.) (of verse 26, Nooh). Then was the fatal flood which drowned all people except for the believers

who followed Noah, and therefore, were the progenies out of them.

- The family of Abraham: All prophets are descendants of Abraham (PBUH) including Prophet Muhammad (saws), Ishmael, Isaac, Moses, Jesus Christ, John, Zechariah, David, Jacob, and Joseph.

- The family of Imran, who are part of the family of Abraham among whom a miracle happens: a prophet is born to them with no father. Such miracle never happened and will never happen to anyone. On the other hand, the Almighty never mentions names except in the story of Virgin Mary, the daughter of Imran (PBUH) because it's such a great incident and a sign for Virgin Mary. Virgin Mary is chosen out of the family of Imran for the miraculous birth of Jesus Christ (PBUH).

Anyhow, there is a confusion whenever the family of Imran is mentioned because there are two Imrans, the father of Moses and the father of Virgin Mary. Nonetheless, the one mentioned here is Imran, the father of Virgin Mary, and the following verses indicate that.

### Verse: 34

﴿ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

(Descendants, some of them from others. And Allah is Hearing and Knowing.)

Descendance of the prophets is a matter of values rather than physiqes; in this context, the Almighty says:

﴿ 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)*

Thus, all the prophets mentioned are descendants of Abraham (PBUH) with the exception if the wrongdoers who don't carry the same values. This is what's meant by this verse.

﴿ ... وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ (...**And Allah is Hearing and Knowing**): It's the greatness of the Holy Quran that Allah (swt) says (**And Allah is Hearing and Knowing.**) when talking about the descendance while we expect the verse to be concluded with (and Allah is Knowing and Wise). The reason behind that is that the talk is about the descendants of the prophets. Abraham and Ishamel (PBUH) once supplicated:

﴿ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ

الرَّحِيمُ ﴿

*(Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.) (Al-Baqara: 128)*

Zechariah also supplicated:

﴿ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿

*(My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.) (Aal-Imran: 38)*

Therefore, here we have (**And Allah is Hearing and Knowing.**) because the Almighty has heard the supplications of Abraham,

Ishamel, Zechariah, and all the prophets who supplicated to the Him for their progeny. The Almighty knows well where to send His message, however.

### Verse: 35

﴿ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾

**([Mention, O Muhammad], when the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.")**

The Holy Quran takes us now to what happened with the grandmother of Jesus Christ (PBUH), Virgin Mary's mother; it's as if we hear what she says:

﴿ ... رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ... ﴾ (***...My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me...***): When someone pledges something they do something over what's been enjoined upon them but of the same nature. Thus, any pledge should be meant for the obedience of the Almighty. Here she pledges to have her born baby consecrated, without any limitations of mundane affairs, to serve the Holy House as she expects to have a male baby born.

﴿ ... إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾ (***... You are the Hearing, the Knowing.***): The Hearing means that Allah will respond to the supplication as well.

**Verse: 36**

﴿ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ إِذَا نُسِطَ وَإِنِّي عَلَىٰ سَمِيِّهَا مَرِيَمٌ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

(But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah].")

﴿ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ... ﴾ (*she said, "My Lord, I have delivered a female." ...*): She delivered a female baby not a male.

﴿ ... وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ ... ﴾ (*...And Allah was most knowing of what she delivered ...*): She complains to not informs the Almighty that she delivered a female baby and she has pledged the born baby to serve the Holy House.

﴿ ... وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ ... ﴾ (*... "And the male is not like the female* ): Who says so? There are different clerical opinions. It's acceptable whether she says so or the Almighty says it. However, if we examine the verse it would be (and the female is not like male). Consequently, it's most likely that (*"And the male is not like the female.*) is said by the Almighty because this female (Virgin Mary) is better than all males on earth except for the prophets. She won't be a mere servant of the Holy House but a virgin mother of a prophet. In all, a male is not like that baby female -Virgin Mary. Mary's mother wanted a boy to serve the rituals, but the Almighty has made her to support the doctrines.

﴿ ... وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ... ﴾ (*...And I have named her Mary,...*): The name 'Mariam' (is equivalent to Mary in English) means 'a female

worshipper;’ and the very first one to object such obedience is Satan. Therefore, Mary’s mother said:

﴿ ... وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ (...*and I seek refuge for her in You and [for] her descendants from Satan*): and sought refuge to Virgin Mary and Jesus Christ from Satan.

### Verse: 37

﴿ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴾

(So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account.")

﴿ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ... ﴾ (*with good acceptance...*): Allah (swt) accepted the pledge by Virgin Mary’s mother. This is what’s meant by ‘good acceptance.’

﴿ ... وَأَنْبَتَهَا نَبَاتًا حَسَنًا ... ﴾ (...*and caused her to grow in a good manner*): To grow in a good manner you need a holy care that was provided by the Almighty directly to Virgin Mary.

﴿ ... وَكَفَّلَهَا زَكَرِيَّا ... ﴾ (...*and put her in the care of Zechariah ...*): This is the first time the name of Zechariah, who is a prophet of the Sons of Israel and the Virgin Mary’s maternal aunt’s husband, is mentioned. He is the one in whose care Virgin Mary was put as was the trend of that time. We will have a verse which shows that there was a dispute



about who will be responsible for Virgin Mary, the thing that Zechariah did:

﴿ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴾

*(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.) (Aal-Imran: 44)*

﴿ ... كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ... ﴾ (**...Every time Zechariah entered upon her in the prayer chamber, he found with her provision ...**): She used to be in the prayer chamber in the Holy House. The prayer chamber is the holiest spot in a mosque. So, Zechariah used to find a provision whenever he entered upon her in the prayer chamber. Nonetheless, the Holy Quran never states what such a provision was; it's said that it's the fruits of summer in winter and vice versa. The provision was something unavailable in the country, but, above all, it's by Allah (swt).

﴿ ... قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا ... ﴾ (**...He said, "O Mary, from where is this [coming] to you?"...**): Zechariah (PBUH) knows well that such a thing is impossible as nobody can get in or out without his knowledge. He is responsible for Virgin Mary. The rule of (where from have you got this?) was first set by the Holy Quran. Zechariah inquired about Virgin Mary getting such a provision; but he wouldn't have asked had he known that it's coming to her normally.

﴿ ... قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴾ (**...She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."**): Little, worshipping Virgin Mary responded immediately that it's from Allah, teaching Zechariah that the will of the Almighty needs no reasons to get something done and gives without account.

So, Zechariah (PBUH) remembered such a thing which he had already known; and this incident was as if Mary had awakened the innermost of Zechariah.

### Verse: 38

﴿ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴾

(At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.")

﴿ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ... ﴾ (At that, Zechariah called upon his Lord,...): Zechariah (PBUH) supplicated his Lord there at the praying chamber. He was pretty old and his wife was barren.

﴿ ... قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ... ﴾ (... "My Lord, grant me from Yourself"): 'from Yourself' indicates a miracle because such a request is impossible by earthly logic.

﴿ ... ذُرِّيَّةً طَيِّبَةً ... ﴾ (...a good offspring ...): The offspring for the prophets is meant to keep the approach and the values.

﴿ ... إِنَّكَ سَمِيعُ الدُّعَاءِ ﴾ (...Indeed, You are the Hearer of supplication.): Hearer and will respond.

### Verse: 39

﴿ فَادَّأَبَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴾

(So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable,

**abstaining [from women], and a prophet from among the righteous.")**

﴿ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ ... ﴾ (*So the angels called him while he was standing in prayer in the chamber,...*): He was praying and supplicating the Almighty in the prayer chamber.

﴿ ... أَنْ اللَّهُ يُبَشِّرُكَ بِغُلَامٍ ... ﴾ (... *"Indeed, Allah gives you good tidings of John ...*): It was Gabriel who told Zechariah (PBUH), who heard the sound everywhere; and it seemed as if all the angels called him, saying that Allah (swt) gives you the tidings of John. So, the name was given without mentioning that it's a boy. Clerics say that the name 'John' (Yahya in Arabic which means to live) is to make him alive eternally after he was martyred:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ۚ 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,)*

(Aal-Imran: 169)

So, 'Yahya' (John) is to live.

﴿ ... مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ ... ﴾ (... *confirming a word from Allah ...*): John believed in what Jesus Christ called for.

﴿ ... وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴾ (... *and [who will be] honorable, abstaining [from women], and a prophet from among the righteous.*): John will be obeyed by his people and will abstain from the wrongdoing. Moreover, he will be a righteous prophet of righteous manners in life.

## Verse: 40

﴿ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرَ وَأَمْرَاتِي عَاقِرٌ فَقَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴾

(He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" The angel said, "Such is Allah; He does what He wills.")

﴿ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرَ وَأَمْرَاتِي عَاقِرٌ ... ﴾ (He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?"...): Here we have the politeness of the prophets embodied. It's well-known that men, regardless of how old are they, can have children. Yet, Zechariah (PBUH) didn't want to say that his wife was barren without mentioning his old age before. It could have been enough to say that his wife was barren; still, he said he was old before saying stating the problem of his wife as a token to honor her.

﴿ ... قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴾ (... The angel said, "Such is Allah; He does what He wills."): The Almighty brings the dead to life, provides without account and does everything with no reasons. Whenever the Almighty wants something done He says 'be' and it will be. It's only the Almighty who does what He wants not humans. We, mortals, may want to do something but our conditions changes from strength to weakness, health to illness, richness to poverty, and life to death.

## Verse: 41

﴿ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۗ وَادُّعُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴾

(He said, "My Lord, make for me a sign." He Said, "Your sign is that you will not [be able to] speak to the people for three days

**except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning.")**

Zechariah (PBUH), then, asked the Almighty to have a sign since his wife had reached menopause so that he recognizes the miracle. Zechariah knew that the miracle happened but sought an indicative sign.

﴿... قَالَ آيَتِكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ...﴾ (... **"Your sign is that you will not [be able to] speak to the people for three days except by gesture ...**): The sign was not to be able to talk to people while remembering Allah (swt). You talk to the Lord of people when you don't talk to them.

The question here is: did the Almighty ordered Zechariah (PBUH) not to talk to people or prevented him from doing so? The answer is: The Almighty prevented him, so, Zecharia was unable to talk to people even if he wanted that.

﴿... وَأَذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ﴾ (... **And remember your Lord much and exalt [Him with praise] in the evening and the morning."**): Let's consider how particular is the Holy Quran. The Almighty prevented Zechariah (PBUH) from talking to people but allowed him to remember and exalt Him. When the Holy Quran mentions the Miracle of the "Isra' and Mi'raj" -which is greater than the birth of John- when Prophet Muhammad (saws) reached "Sidrat Al-Muntaha" (Lote Tree of the Utmost Boundary) after he left the earthly world into the source of the sacred light and went in a night journey from the Kaaba (the Holy Mosque in Mecca) to the Aqsa (the Holy Mosque in Jerusalem) then up across the seven heavens, the Almighty started the verse:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى﴾

(Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa,) (Al-Israa: 1)

by stating that there is no peer for the Almighty.

### Verse: 42

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ﴾

(And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.)

The images we have had before us in the above verses are meant to introduce us to Virgin Mary (PBUH).

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ ...﴾ (And [mention] when the angels said ...): Garbiel (PBUH) is meant here.

﴿... يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ﴾ (... "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds): Here we have two types of being chosen. The first is: (indeed Allah has chosen you and purified you) where 'above' is not there; and the second is: (and chosen you above the women of the worlds.) where 'above' is there.

﴿... وَطَهَّرَكِ ...﴾ (... and purified you ...): She is purified by heavenly orders because she will be accused since she gets pregnant while still a virgin: a miracle that is condemned by people of that era. Nonetheless, the Almighty wanted to give her the tidings of Jesus Christ (PBUH). Prior to that, the Almighty wanted to inform her that she had been chosen among the believers and above of the women in the

worlds.

### Verse: 43

﴿ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴾

(O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].")

﴿ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ ... ﴾ (*be devoutly obedient to your Lord ...*): Being chosen and purified requires devotion and obedience to the Almighty.

﴿ ... وَاسْجُدِي ... ﴾ (*...and prostrate ...*): Bowing and prostrating are the signs of prayer. Besides, a slave is the closest possible to the Lord when they are prostrating and placing the head, the most honored organ, on the ground, on the soil from which they are created.

﴿ ... وَارْكَعِي مَعَ الرَّاكِعِينَ ﴾ (*...and bow with those who bow [in prayer].*): Bowing, on the other hand, is a sign of the completion of the prayer and of obedience to the orders of the Almighty in general. Besides, (*and bow with those who bow [in prayer].*) is general including men and women as Allah the Almighty has made the duties the same for men and women while they have different responsibilities.

### Verse: 44

﴿ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَا مَهْمُ 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.)

﴿ ذُلِكَ مِنْ أَنْبَاءِ الْغَيْبِ ... ﴾ (*That is from the news of the unseen which We reveal to you, [O Muhammad]...*): It's unseen by Prophet Muhammad (saw) but known to him because it had happened. This is an unseen history, and is more credible than what is sensed since it's told by the Almighty.

﴿ ... نُوحِيهِ إِلَيْكَ ... ﴾ (... *We reveal to you, [O Muhammad]...*): It's all - the talk about Virgin Mary who was chosen above the women of the worlds and the introduction to the great even of the birth of Jesus Christ along with what happened with Zechariah and naming John (PBUT)- revealed to you (Prophet Muhammad).

﴿ ... وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ... ﴾ (... *And you were not with them when they cast their pens as to which of them should be responsible for Mary ...*): There was a dispute between Zechariah (PBUH) and his people as they all wanted to care for baby Mary, and they casted lots by the pens they used to write the Torah with so that whoever gets the vote cares for Mary. Consequently, Zechariah (PBUH) was chosen.

### Verse: 45

﴿ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴾

([And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah].)

﴿ ... يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ ... ﴾ (... *"O Mary, indeed Allah gives you good tidings ...*): Allah (swt) gave the tidings of having a baby to Virgin



Mary. This is a great miracle that will never take place again: a virgin having a baby.

﴿... بِكَلِمَةٍ مِنْهُ ...﴾ (...*of a word from Him* ...): Allah (swt) exercises His powers in His realm with a word rather than a process. The Almighty says 'be' and that will be.

﴿... اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ ...﴾ (...*whose name will be the Masih, son of Mary* -...): The Almighty had named him along with his Consanguinity and family. His name is Jesus; he's called the Masih (PBUH) because he used to pass his hands over the patient who recovers by the will of the Almighty; and his Consanguinity is to his mother while no one is like that. Then, Mary concluded that Jesus will never have a father.

﴿... وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ ...﴾ (...*distinguished in this world and the Hereafter* ...): Jesus is distinguished in this world because his orders are followed with no objection and in the afterlife because he is among the good-doers and the messengers (PBUT).

﴿... وَمِنَ الْمُقَرَّبِينَ ...﴾ (...*and among those brought near [to Allah]*): Jesus is among the prophets and messengers (PBUT) chosen by the Almighty. The Almighty has given him a name, surname, title, and action and made him miraculous: born to a virgin mother.

### Verse: 46

﴿وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ﴾

(He will speak to the people in the cradle and in maturity and will be of the righteous.)

Here we have an image of Jesus Christ before he is born. He

speaks to people while he is still an infant in the cradle which is miraculous. As for **(and in maturity)**, it means that he will speak with what the Almighty reveals to him, as all people speak in maturity.

### Verse: 47

﴿ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۗ قَالَ كَذَٰلِكَ قَالَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴾

(She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.)

Virgin Mary was prepared for getting the tidings of a baby since she told Zechariah ("**It is from Allah. Indeed, Allah provides for whom He wills without account.**") when he had asked her about the source of the provision. Yet, it's normal for her to say (**how will I have a child when no man has touched me?**") when such a miracle becomes a reality and shakes the innermost of Virgin Mary since giving birth is a result of a man-woman affair.

### Verse: 48

﴿ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴾

(And He will teach him the book and wisdom and the Torah and the Gospel.)

﴿ وَيُعَلِّمُهُ الْكِتَابَ ... ﴾ (**And He will teach him the book ...**): What's meant by **(the book)** here is, according to clerics, all the previous books like Zabur and the scriptures of Abraham, which are all by one God.

Besides, all faiths, paradise, hell, and stories are the same in all the heavenly books such as the Quran, the Gospel, the Torah, the scriptures of Abraham, and the Zabur.

﴿... وَالْحِكْمَةَ ...﴾ (...**and wisdom** ...): Which is everything spoken or done by Jesus Christ.

﴿... وَالتَّوْرَةَ وَالْإِنْجِيلَ﴾ (...**and the Torah and the Gospel**): Allah (swt) taught Jesus all the previous heavenly books, wisdom, along with the Torah and the Gospel.

### Verse: 49

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنْتُمْ مُّؤْمِنِينَ﴾

(And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.)

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ...﴾ (And [make him] a messenger to the **Children of Israel** ...): We all know that Jesus Christ (PBUH) was sent to the Children of Israel.

﴿... أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ...﴾ (... '**Indeed I have come to you with a sign from your Lord** ...): A sign means a miracle: a supernatural act by a person claiming to be a prophet to prove such a claim. Among the

miracles of the Masih (PBUH):

«... أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ...» (...***in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah***): Creating something from scratch is only an attribute of Allah (swt). However, Jesus designs a bird from clay which is a very normal thing, then breathes into it, and it becomes a living bird by the permission of Allah (swt), which is the unnormal thing.

«... وَأَبْرَأُ الْأَكْمَهَ وَالْأَبْرَصَ ...» (...***And I cure the blind and the leper ...***): The Masih (PBUH) used to pass his hand over the blind -a person who lost the eyesight since birth- and the leper -whose skin is white due to a gland malfunction- and they (the blind and the leper) are cured.

«... وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ ...» (...***and I give life to the dead - by permission of Allah ...***): We all know that everyone has their own fate. Nonetheless, Jesus (PBUH) used, as clerics say, to tell a dead person to rise, then they rise and die again. It's such a miracle Jesus used to show to people that he brings the dead back to life by the permission of Allah (swt).

«... وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ ...» (...***And I inform you of what you eat and what you store in your houses ...***): I tell you about the food you store and what you eat at your houses.

«... إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ » (...***Indeed in that is a sign for you, if you are believers***): But nothing will convince you if you're disbelievers. That's why the Children of Israel denied everything.

**Verse: 50**

﴿ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴾

(And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.)

﴿ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ ... ﴾ (*And [I have come] confirming what was before me ...*): i.e. confirming what's there in the Torah because all the Holy Books like the Torah, the Gospel, the Quran and other heavenly books are solely by Allah (swt).

﴿ ... وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ... ﴾ (*...and to make lawful for you some of what was forbidden to you ...*): The question raised here is: is everything that's been forbidden harmful? The answer is no because it might have been forbidden as a matter of chastisement as stated by the Almighty:

﴿ قَبِظْلَمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ﴾

(For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people],) (An-Nisaa: 160)

﴿ ... وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴾ (*...And I have come to you with a sign from your Lord, so fear Allah and obey me*): I have come to you with a sign from your Lord and you're required to (**fear Allah and obey me.**) This is the call of all the prophets (peace be upon them). Therefore, no fear of the Almighty is possible without obeying the Prophet (saws).

### Verse: 51

﴿ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴾

(Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path.)

The straight path is the shortest way leading to one's end.

### Verse: 52

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۗ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾

(But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].)

Jesus asked who would support him for the cause of Allah (swt) when he realized that they disbelieved despite all the sign confirming that he was honest.

﴿ ... قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ... ﴾ (...*The disciples said, "We are supporters for Allah ...*): The disciples were the supporters of both Allah and Jesus Christ (PBUH). The meaning of this word 'disciples' (in Arabic) is the people whose faces are fresh and shining with faith.

﴿ ... آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾ (...*We have believed in Allah and testify that we are Muslims [submitting to Him]*): Their belief in the Almighty is a proof of their support. They believed in and followed the orders of Allah the Almighty, then, asked Jesus (PBUH) to testify the same.

In this context, all the religions revealed since the time of Adam

(PBUH) thru the last of the prophets and messengers are Islam. The Islamic Sharia, on the other hand, is what's revealed by the Holy Quran and to Prophet Muhammad (saws). This verse: {and testify that we are Muslims [submitting to Him].} is a proof of that. Thus, we have a unity of the parades of faith. However, someone may wonder: why do we have the Gospel, the Torah, the Quran, the Zabur, the scriptures of Abraham, and so on as long as all the heavenly books have the same issues with respect to paradise, hell, reckoning, punishment, parables, and history? Why don't we have one book? The answer is that the human mind develops over time, and the time, whereabouts, and environment of the call of the prophets differs, causing the legislations to differ. Therefore, a legislation that is in line with such development is a must till there is a final Sharia (legislation) that encompasses every time and everywhere, and all the previous prophets and messages. This is the Holy Quran, the final of the heavenly books by the Almighty. In conclusion, all the rules related to humans differ from one message to another, whereas the faith, informing, and statements by the Almighty with respect to the past prophets and incidents are in the same sphere.

### Verse: 53

﴿ رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴾

(Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth].")

It's not only about saying that you believe in Allah (swt) but also about believing in what Allah (swt) has sent down. He is a disbeliever

who claims to believe in Allah (swt) while he denies the prayers, fasting, Zakat, and Hajj.

﴿ ... فَأَكْتُبْنَا مَعَ الشَّاهِدِينَ ﴾ (...so register us among the witnesses [to truth]."): The Almighty will, on the doomsday, make the believers testify on all the people who denied and disbelieved in Allah's signs. Besides, the prophet (saws) will be witness on them.

### Verse: 54

﴿ وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴾

(And the disbelievers planned, but Allah planned. And Allah is the best of planners.)

These are the Children of Israel who plotted against Jesus as did they against Prophet Muhammad. We have the Zionist, Jewish campaign aimed at defaming Islam. They claim to have had been terrorized at the time of the Prophet, but in reality, they were the ones who denied and disbelieved in the signs of the Almighty and plotted to kill Prophet Muhammad (saws); so did they against the prophet Issa (PBUH). This is a proof that the people who claim to be chosen by Allah (swt) are a mere plague for humanity:

﴿ 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)

﴿ ... وَمَكَرُوا وَمَكَرَ اللَّهُ ﴾ (...And the disbelievers planned, but Allah planned ...): They plotted in secrecy.



﴿ ... وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴾ (...*And Allah is the best of planners*): This is not among the attributes of the Almighty because such attributes are kept as revealed by Gabriel (PBUH) to Prophet Muhammad (saws). Therefore, what's meant here is that the Almighty has undone their plans. Thus, He undoes the bad by the good; and that's what's meant here.

### Verse: 55

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ هَذَا الصَّلَافَ الَّذِي فِي يَدَيْكَ فَارْتَفِعْ بِإِذْنِي إِلَيَّْ وَمَطِّهْرًا مِمَّنْ كَفَرُوا وَجَاعِلَ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴾

([Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.)

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ هَذَا الصَّلَافَ الَّذِي فِي يَدَيْكَ فَارْتَفِعْ بِإِذْنِي إِلَيَّْ وَمَطِّهْرًا مِمَّنْ كَفَرُوا وَجَاعِلَ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴾ (*indeed I will take you ...*): It indicates death here;,, yet, what's next is :

﴿ ... وَارْتَفِعْ بِإِذْنِي إِلَيَّْ ... ﴾ (...*and raise you to Myself ...*): So, they both indicate taking something in whole which means that the Almighty took Jesus as a soul and as a body.

﴿ ... وَمَطِّهْرًا مِمَّنْ كَفَرُوا ... ﴾ (...*and purify you ...*): Jesus is purified, discharged, because they accuse Jesus being a son of a virgin mother.

﴿ ... مِنَ الَّذِينَ كَفَرُوا ... ﴾ (...*from those who disbelieve ...*): They are the Children of Israel; Allah (swt) raised Jesus, as a body and a soul, to Him and purified him from their sayings.

«... وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ...» (... *and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection...*): Those who followed Jesus were the disciples, and after them there were others who believed in the message of Jesus (PBUH). Afterwards, whoever believes in the message of Prophet Muhammad (saws) has already believed in the message of Issa (PBUH). On the other hand, the superiority here has to do with the evidence rather than the matter, i.e. the evidence of the believers is far stronger than that of the disbelievers. That is, all religions revealed by the Almighty have been supported by logic and proofs rather than the force to compel people follow them.

«... ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ» (... *Then to Me is your return, and I will judge between you concerning that in which you used to differ*): We, all, have to keep in mind that our return is to Him. That's why we keep saying:

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾

("Indeed we belong to Allah, and indeed to Him we will return.") (Al-Baqara: 156)

whenever there is a misfortune or calamity. Therefore, to the Almighty is our ultimate destination, and He will judge people who will be of two groups in the afterlife:

**Verse: 56**

﴿ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴾

(And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.)

Those are the ones who denied the messages of Jesus, Moses, Abraham, David, Solomon, Jacob, Noah, and of all the prophets (PBUT), and they will be punished by the Almighty in this life and the afterlife. We never see the punishment in this life but the punishment of the afterlife will be witnessed by all creatures.

﴿ ... وَمَا لَهُمْ مِّن نَّاصِرِينَ ﴾ (...**and they will have no helpers.**): No one is a helpers, supporter or mediator except with the permission of the Almighty.

### Verse: 57

﴿ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴾

**(But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers.)**

All the Quranic verses about belief mentions it along with the good-doing because faith is based on what you believe in within the heart and is proved by your deeds.

﴿ ... وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴾ (...**and Allah does not like the wrongdoers**): The Almighty likes or hates somebody based on their deeds not their persons. Thus, the Almighty doesn't like the one who does wrong to himself or others as stated in the Holy Quran:

﴿ وَأَن لِّئْسَ لِلإِنسَانِ إِلَّا مَا سَعَى ۗ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ۗ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ۗ ﴾

*(And that there is not for man except that [good] for which he strives*

*✽ And that his effort is going to be seen - ✽ Then he will be recompensed for it with the fullest recompense.) (An-Najm: 39-41)*

In all, Islam is not only about slogans and mere rituals but also the righteous deeds.

### Verse: 58

﴿ ذٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴾

(This is what We recite to you, [O Muhammad], of [Our] verses and the precise [and wise] message.)

﴿ ذٰلِكَ ... ﴾ (*This ...*): refers to all what has been told earlier.

﴿ ... نَتْلُوهُ عَلَيْكَ ... ﴾ (*...We recite to you,...*): When you recite something,, you don't only read the words therein but also follow them, abide by them.

﴿ ... مِنَ الْآيَاتِ ... ﴾ (*...of [Our] verses...*): Meaning the miracles.

﴿ ... وَالذِّكْرِ الْحَكِيمِ ﴾ (*...and the precise [and wise] message*): The message is the Holy Quran; Allah (swt) says:

﴿ اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحَافِظُونَ ﴾

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

So, the Quran is named a message because it's as if you were hearing from the Almighty when you recite it. Consequently, you remember Him. (**[and wise]**) because it places things at their proper positions.

### Verse: 59

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾

(Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.)

When the Children of Israel denied Jesus and created much argument about his birth, a provoking evidence came to them: if Jesus (PBUH) is born to a virgin mother, Adam (PBUH) has been created with no father and no mother. So, it's needless to argue about Jesus being born to a virgin mother.

### Verse: 60

﴿ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴾

(The truth is from your Lord, so do not be among the doubters.)

This is truth, the constant thing proved by evidence, leaving no room for doubt, argument or debate.

### Verse: 61

﴿ فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴾

(Then whoever argues with you about it after knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us].")

﴿ فَمَنْ حَاجَّكَ ... ﴾ (Then whoever argues with you about it ...): about Jesus being born to a virgin mother.

﴿... مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ...﴾ (...*after knowledge has come to you*):

The issues here is not about knowledge or logic but a matter of denying and disbelieving in the right.

﴿ فُقُلْ تَعَالُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِنَ فَنَجْعَل لُعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴾ (...*say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."*): This verse is called the verse of (Al-Mubahala – the earnest supplication) which is meant for supplication to have the liars cursed by the Almighty.

The question here, anyhow, is why the women and sons are called? This is because one's family is the dearest to them. So, whoever has spoken about Jesus (PBUH) contrary to what the Almighty says about him that he (Jesus) is a slave, messenger of the Almighty and His word sent to Virgin Mary, is called for the earnest supplication to have the liars cursed by the Almighty.

### Verse: 62

﴿ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۗ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

(Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.)

The Quranic narration has no extra of fictional incidents; it's a depiction of the reality. Thus, it's the true one. Virgin Mary gave birth to prophet Issa (PBUH), who was taken to heavens as a soul and a body. Moreover, Prophet Muhammad (saws) states that Jesus will be back to earth signaling the approaching doomsday, as the Almighty says:

﴿وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُون﴾

(And indeed, Jesus will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me.) (Az-Zukhruf: 61)

### Verse: 63

﴿فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ﴾

(But if they turn away, then indeed - Allah is Knowing of the corrupters.)

Turning away is the opposite of accepting, so, when you either accept something or turn away.

﴿... فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ﴾ (... **then indeed - Allah is Knowing of the corrupters**): They are after corruption rather than knowledge, reason, argument, proof, and evidence with respect to the fact that Allah (swt) created Jesus for a Virgin mother.

### Verse: 64

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

(Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].")

It is such a great verse. Islam through the Holy Quran honors Virgin Mary and the Messiah. Moreover, Islam seeks to unify Muslims and Christians to an equitable word -to worship nothing except Allah (swt)

and never associate anything with Him. Besides, we never make ourselves legislators of what's lawful and unlawful because this is only by the Almighty.

### Verse: 65

﴿ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۗ أَفَلَا تَعْقِلُونَ ﴾

**(O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?)**

Abraham (PBUH) can never be Jewish, as the Jews claim, because Judaism as well as Christianity were after him. So, how come that an argument is there on this issue when Abraham (PBUH) can never be a follower of the Torah nor the Gospel that were both revealed after him.

### Verse: 66

﴿ هَا أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

**(Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.)**

The Children of Israel are still the addressee. The Almighty says that they have developed the habit of argument when they argued about what's left of the Torah and kept arguing about everything. However, they will never come to know what the Almighty knows.



### Verse: 67

﴿ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾

**(Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.)**

This is a confirmation that Abraham (PBUH) has been neither Jewish nor Christian since both Judaism and Christianity were revealed after him.

Abraham (PBUH) used to incline from polytheism towards monotheism.

### Verse: 68

﴿ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴾

**(Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers.)**

The most worthy of Abraham (PBUH) are not of his progeny but rather the ones who followed him. Prophet Muhammad (saws) has followed Abraham. Therefore, Abraham (PBUH) has nothing to do with those of his progeny who altered his approach and never followed the faith. Allah the Almighty, on the other hand, has decided on these issues of Abraham (PBUH):

﴿ وَإِذْ 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)

### Verse: 69

﴿وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَو يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

(A faction of the people of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.)

This is to maintain the probability, i.e. not all the people of the Scripture wish to misguide the believers. Only some of them do that.

﴿... لَو يُضِلُّوكُمْ ...﴾ (...**they could mislead you** ...): Why such a wish? Because the deviator despises themselves whenever they see the righteous because they couldn't follow the fiducial path. Thus, they try to make the righteous deviate.

### Verse: 70

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ﴾

(O People of the Scripture, why do you disbelieve in the verses of Allah while you witness [to their truth]?)

Somebody may ask if the people of the Scripture had witnessed the verses of Allah (swt) at the time of the prophet (saws). The answer is yes; the Jews used to claim victory over their enemies by the miracle of a prophet to appear later. Yet, when Prophet Muhammad (saws) they disbelieved in him out of jealousy and tyranny.

## Verse: 71

﴿ يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴾

(O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?)

﴿... لِمَ تَلْبِسُونَ ...﴾ (... *why do you confuse* ...): They mix the right with the wrong and conceal the truth while they know it. The description of Prophet Muhammad (saws) in the Torah is as stated by Abdallah bin Salam (may Allah be pleased with him):

“When I saw him, I have recognized him as easy as I recognize my son. And I recognize Muhammad more”.

## Verse: 72

﴿ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهُ النَّهَارِ وَانْكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴾

(And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion,)

This is how would the Jews try to deceive the Muslims in Madina, but why? Because they aimed at raising doubt in Islam and shake the believers from within. Some ignorant people may claim that the people of the Scripture have tested the new religion and didn't find it compatible with they have, as they are familiar with the revelations of heavens.

### Verse: 73

﴿ وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

(And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand of Allah - He grants it to whom He wills. And Allah is all-Encompassing and Wise.")

The Almighty unveils the attempt of the Jews to deceive the Prophet (saws) and the believers by claiming belief at the beginning of the day and disbelieving at it's end. The plotters asked each other to keep it secret in order not to deviate from the ultimate goal -to shake the illiterate Muslims. So, they wanted to reveal it only to people like them, but the Almighty has revealed their plot by revealing this verse to Prophet Muhammad (saws).

### Verse: 74

﴿ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾

(He selects for His mercy whom He wills. And Allah is the possessor of great bounty.)

Nobody has a right to claim from the Almighty who gives his mercy to whom he wills. The Almighty is the possessor of the absolute bounty.

## Verse: 75

﴿ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِطْرٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذْبَ وَهُمْ يَعْلَمُونَ ﴾

(And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it].)

﴿... يُودِّهِ إِلَيْكَ ...﴾ (...*he will return it to you* ...): It's said that the Christians are meant here.

﴿... وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ ...﴾ (...*And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you* ...): It's said that the Jews are meant here.

﴿... إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ...﴾ (...*unless you are constantly standing over him [demanding it]* ...): They return it only after being asked insistently.

﴿... ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ ...﴾ (...*That is because they say, "There is no blame upon us concerning the unlearned."*...): The unlearned mentioned here are the people of Mecca and those who are in Madina, and the talk here is about the Jews and Muslims. The former say they never return deposits to the unlearned, and have made it lawful for them to return the deposits to people of their religion and not to do that to the unlearned, i.e. the Muslims.

﴿... وَيَقُولُونَ عَلَى اللَّهِ الْكُذْبَ وَهُمْ يَعْلَمُونَ ﴾ (...*And they speak untruth about*

**Allah while they know [it]:** They know it's not true but still claim that it's by the Almighty. Allah (swt) is exalted to that. They claim to be the people chosen by Allah but they are liars.

### Verse: 76

﴿ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴾

(But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him.)

﴿ بَلَىٰ ... ﴾ (**But ...**): is mentioned here to refute that claim of the Jews that there is no blame upon them concerning the unlearned.

### Verse: 77

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

(Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.)

The '**covenant of Allah**' refers to the covenant of the Torah. They denied all what they believed in (from the Torah) about the description of Prophet Muhammad (saws) and that they must follow him when he appears and exchanged it for a small price. What was that small price?

#### Reason of revelation:

It's said that a group of people visited Kaab Bin Al-Ashraf, who was a Jew, asking for food in a year of drought and famine. Then, he said:

'do you know that this man is a messenger of Allah?' 'Yes,' they said, and he replied: 'I was about to feed and provide clothing for you, but Allah has deprived you from a very good thing.' So, they wondered about the reason which was, according to Kaab, that they said they believe in Prophet Muhammad. Therefore, they asked him to give them sometimes to review their stand. At the end, they preferred food and clothing over belief. After that, they told Kaab Bin Al-Ashraf that they were mistaken and had read their books in a wrong way; so, Prophet Muhammad was never a messenger. He provided them with the food and clothing. Thus, they were the people who exchanged their signs for a small price, that is food and clothing.

﴿... أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ ...﴾ (...*will have no share in the Hereafter...*): They have no fortune in the afterlife.

﴿... وَلَا يَكَلِّمُهُمُ اللَّهُ ...﴾ (...*and Allah will not speak to them ...*): Allah (swt) never speaks to them in good but in punishment.

﴿... وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ...﴾ (...*or look at them ...*): It's a mercy when the Almighty looks at someone, but this is not the case here.

﴿... وَلَا يَزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ (...*nor will He purify them; and they will have a painful punishment*): They will never be purified.

## Verse: 78

﴿وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ﴾

(And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is

**from Allah," but it is not from Allah. And they speak untruth about Allah while they know.)**

They alter the Scripture, what Allah (swt) says, with their tongues to change its meaning. So, they used to alter the utterances and claim that they were part of what the Almighty (swt) said, although they are not so. However, they did that to underestimate Islam and challenge the Messenger (saws). Earlier, they said:

﴿رَاعِنَا﴾

*(Ra'ina.)* (Al-Baqara: 104)

so, Allah the Almighty says addressing the believers:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

*(O you who have believed, say not [to Allah 's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment.)* (Al-Baqara: 104)

They also alerted (hitta) to (hinta) (in Arabic) to make us believe that such change is from the Scripture, but it is never so.

### **Verse: 79**

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

**(It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.")**



﴿ ... وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴾ (...but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."): There are two issues related to the Scripture:

- 1- familiarity with the Scripture, and
- 2- studying the Scripture.

Familiarity is one thing and studying is another thing. The former is a matter of intellectual study.

### Verse: 80

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴾

(Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?)

No one to whom Allah (swt) has given the Scripture, wisdom, and prophethood orders people to take the angels and prophets as Lords because whoever calls for worshipping another deity than Allah calls for disbelief. On the other hand, prophets order belief, to worship Allah (swt) alone with no associates.

### Verse: 81

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۗ قَالُوا أَفَرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴾

(And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the

Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses.")

Allah (swt) tells that He has taken the covenant of every prophet He sent from Adam to Jesus (PBUT). So, no matter how much wisdom and knowledge of the Scripture Allah (swt) gives to anyone, this should not prevent them from following, believing in, and supporting a messenger sent by Allah (swt). This is a manifestation of the unity of the fiducial chain that prevents fanaticism. Every prophet believes in the Prophet sent before him. The sequence of messages from the day that Allah (swt) created man is a supportive, not obstinate approach.

﴿... إِصْرِي ...﴾ (...*My commitment* ...): My covenant.

### Verse: 82

﴿فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ﴾

(And whoever turned away after that - they were the defiantly disobedient.)

Whoever turned away after that covenant and commitment, they were defiantly disobedient.

### Verse: 83

﴿أَفَغَيْرَ دِينِ اللَّهِ يَبِغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

**(So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?)**

Allah (swt) condemns whoever seeks a religion other than His faith for which His scriptures were revealed and His Messengers were sent, that is to worship Allah alone with no partner. To Allah (to Him have submitted [all] those within the heavens and earth, willingly or by compulsion). So, those within them both believed willingly or by compulsion as the Almighty says:

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدْوِ وَالْأَصَالِ﴾

*(And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.) (Ar-Ra'd: 15)*

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ﴾

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ﴾

*(Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble. ﴿ And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant..) (An-Nahl: 48-49)*

A believer, then, is devoted with heart and soul to Allah (swt), whereas a disbeliever accepts Allah's will compulsorily, for they are under subjugation, oppression, and Lord's authority that can never be repelled or defied.

## Verse: 84

﴿ قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

(Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him.")

﴿ قُلْ آمَنَّا بِاللَّهِ ... ﴾ (Say, "*We have believed* ...): Normally (in Arabic) the verb 'say' must be followed by a singular (I have believed). In the Holy Quran, however, every single word calls its meaning, as Holy Quran is addressed to the Prophet (saws), who, in turn, addresses a nation that has to follow. Thus, it is (Say, "*We have believed*) *not* (Say, "*I have believed*").

﴿ ... وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ ... ﴾ (...*And in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and the prophets from their Lord...*): Just consider the sequence (unity) of the Divine Messages here.

'*The Descendants*' are the breeds of the Family of Israel, descendants of Israel's -Jacob's- twelve children.

﴿ ... وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ (...*And we are Muslims [submitting] to Him.*): We are all subject to the Almighty.

## Verse: 85

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

(And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.)

It won't be accepted from whoever follows a path other than what Allah (swt) has legislated. Prophet Muhammad (saws) said:

"He who does something contrary to our way, will have it rejected<sup>1</sup>."

## Verse: 86

﴿ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَاهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

(How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.)

### Reason of revelation:

Ibn Abbas (may Allah be pleased with him) said:

"A man from the Ansar converted to Islam, then he apostatized. After that, he regrated and requested his people, saying: 'ask the Messenger of Allah (saws) is there any repentance for me?' Then, the verse (How shall Allah guide a people who disbelieved after their belief ....) to (..... Except for those who repent after that and correct

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<sup>1</sup> Hadith no. 1718, Chapter: Rejection of wrong rulings and newly-invented matters, The Book of Judicial Decisions, Sahih Muslim

themselves. For indeed, Allah is Forgiving and Merciful. ) was revealed.”

﴿ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ... ﴾ (*How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? ...*): Arguments and proofs that proved the truthfulness of what the Messenger called for and explained to them. Then they apostatized to the darkness of polytheism. So, how do these people deserve guidance after they have worn the blinds? For this reason, the Almighty says at the end of the verse:

﴿ ... وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ (*...And Allah does not guide the wrongdoing people.*).

### Verse: 87

﴿ أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴾

(Those - their recompense will be that upon them is the curse of Allah and the angels and the people, all together,)

Allah (swt) and His creatures curse them, and such curse means deprivation from Allah's mercy.

### Verse: 88

﴿ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴾

(Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.)

﴿ خَالِدِينَ فِيهَا ... ﴾ (*Abiding eternally therein ...*): in the curse.

﴿ ... لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴾ (*...The punishment will not be*

**lightened for them, nor will they be reprieved**): The punishment never stops nor are they relieved from it even for a while.

### Verse: 89

﴿إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

**(Except for those who repent after that and correct themselves.**

**For indeed, Allah is Forgiving and Merciful.)**

This is a manifestation of Allah's kindness, righteousness, compassion, and mercy upon His creatures. The Almighty accepts the repentance of whoever repents to Him. Moreover, Allah (swt) has ordered His servants to genuinely repent to Him, that is a sincere, pure, and irreversible repentance. Prophet Muhammad (saws) said:

“Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent until the sun rises from the west.<sup>1</sup>”

### Verse: 90

﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ نَقْبَلَ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ﴾

**(Indeed, those who reject the message after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray.)**

The Almighty threatens those who disbelieve and continue the disbelief till the end of their life, in the message after they have

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<sup>1</sup> Hadith no. 19635, Hadith by Abu Musa al-Ash'ari, Musnad Al-Kufiyeen, Musnad Ahmad ibn Hanbal

believed, stating that He doesn't accept their repentance when death comes to them. Allah (swt) says:

﴿ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ؕ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴾

*(But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers.*

*For them We have prepared a painful punishment.) (An-Nisaa: 18)*

﴿ ... وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴾ (...**and they are the ones astray**): Those who deviate from the right approach to falsehood.

### Verse: 91

﴿ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةُ الْأَرْضِ ذَهَبًا وَلَا وَفَاتَدَىٰ بِهِ ؕ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴾

**(Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.)**

No good deeds are accepted from those who die as disbelievers even if they would spend the [whole] capacity of the earth in gold in what they think as a charity.

“A'isha (may Allah be pleased with her) narrated: I said: Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him? He said:



It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection<sup>1</sup>.”

So, never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. Moreover, the Almighty says:

﴿وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ﴾

*(and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.)* (Al-Baqara: 123)

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا﴾

﴿تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

*(Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.)* (Al-Maaida: 36)

This states that nothing will save the disbelievers from Allah's punishment, even if they redeemed themselves by the whole capacity of the earth of gold or by as much as its mountains, hills, dirt, sand, plain, rugged, land and sea weigh of gold. Prophet Muhammad (saws) said:

"Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes. Allah will say, 'I asked

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<sup>1</sup> Hadith no. 214, Chapter: The evidence that whoever dies upon disbelief, no good deed will benefit him.

you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me<sup>1</sup>.”

## Verse: 92

﴿ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴾

**(Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.)**

Righteousness (Bir in Arabic) means stretching like a vast land. Although the seas are larger than the land, the movement of man in the former is limited to the boundaries of ships, while such movement is limitless on the latter.

﴿ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ... ﴾ **(Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love ...):** } What's meant by the good reward is paradise. Anyone aims to go to paradise, but they will not realize that until they spend what they love. This is because spending is a proof of faith as stated by the Prophet (saws):

"Prayer is a light, charity is proof."<sup>2</sup>

When a person spends from his what they gain throughout their life in the way of Allah (swt), and give away to the poor and the needy, they prove that they follow the orders of the Almighty; and are satisfied

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<sup>1</sup> Hadith no. 12311, Musnad Anas bin Malik, Musnad the many companions, Musnad Ahmed Bin Hanbal.

<sup>2</sup> Hadith no. Chapter: The virtue of wudu', The Book of Purification, Sahih Muslim.

with them and certain that what Allah (swt) has, is better and more lasting than that of what humans have. Spending, on the other hand, means dealing with Allah (swt), who says:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

*(Who is it that would loan Allah a goodly loan.)* (Al-Baqara: 245)

not: (who is it that would loan the poor). So, you're dealing with the Almighty. However, if you want to deal with a dignitary, rich, or a good person in this world, you offer the best and dearest of what you have to please them. How about dealing with Allah (swt), then? Prophet Muhammad (saws) said:

"people are Allah's family. and the best of them for Him is the one who spends on his family<sup>1</sup>."

To be among the best you have to either spend money or utilize your position for the good, or caring for people's needs. This is because when you spend in the way of Allah (swt), you go by Zakat or charities as stated in the Book of Allah the Almighty.

Being miser and greedy is part and parcel of one's self. For example, if you have two garments, one new and one old or worn-out, and you want to give either one away, which one would you give away, the new or the old? You will not gain righteousness until you spend what you love if you want to deal with the Almighty. The companions of Prophet Muhammad (saws) used to be deeply moved by Allah's words. "Abu Talha was among the richest of the Ansar of Medina in terms of land with palm trees grown in. The worthiest orchard of Abu Talha was the one known as Bairaha' which was opposite the mosque;

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<sup>1</sup> Hadith no. 7445, Chapter: Obeying the people in power, Branches of Faith.

the Messenger of Allah (saws) often visited it and drank of its freshwater. When this verse was revealed: ***(You will never attain righteousness till you give freely of what you love.)*** Abu Talha got up and, going to Allah's Messenger (saws), said: Allah says in His Book: ***{You will never attain righteousness till you give freely of what you love,}*** and the dearest of my property is Bairaha' so I give it as Sadaqa to God from Whom I hope for a reward for it and the treasure with Allah; so spend it, Messenger of Allah, on whatever purpose you deem it proper. The Messenger of Allah (saws) said:

Well done! that is a profitable deal, that is a profitable deal. I have heard what you have said, but I think you should spend it on your nearest relatives. So Abu Talha distributed it among the nearest relatives and his cousins on his father's side<sup>1</sup>.”

This is such a great moral. The top priority of the greatest reward is when one gives a charity to their relatives who are in need.

﴿ ... وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴾ (...***And whatever you spend - indeed, Allah is Knowing of it:*** 'whatever' indicates 'portioning.' Thus, Allah is All-Knowing of whatever charity, whether big or small, one gives away. And it's the most sufficient to have it known by the Almighty.

In all, what matters is to make your actions purely intended in the way of Allah (swt) because you have deeds and spend in the way of the Almighty.



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<sup>1</sup> Hadith 1392, Chapter: The virtue of spending and giving charity to relatives, the Book of Zakat, Sahih Al-Bukhari.

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