



AL-TAFSIR AL-JAMI'

Juz' 2

Surah Al-Baqara
(verses : 142-252)



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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.

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Verse: 142

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ مَا وَلَاهُمْ عَنِ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

(The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path)

This verse, and the following ones, talk about an abrogated ruling, which is facing the sacred city of Jerusalem during prayer. The new abrogating ruling is facing the Holy *Ka'ba* since when the prayer was ordained, the Prophet (saws) was ordered to face Jerusalem. However, after seventeen months or less, as mentioned in some narrations, the *Qiblah* (the direction to which Muslims turn in prayer) was changed. The new *Qiblah* has become towards the Holy *Ka'ba*.

This change stimulated a huge storm of debate and argument. The Jews, polytheists, and the hypocrites called this religion into question. They wondered whether the reward of the previous prayers had gone and asked about the condition of those who had prayed towards Jerusalem then died before the change of the *Qiblah*? The response here was that Allah (swt) has abrogated the ruling.

How does Allah (swt) start the speech about changing the *Qiblah*?

When we want to show how much miraculous the Holy Qur'an is, we say, had it been from any other than Allah (swt); as Allah (swt) says:

﴿ 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-Nissa: 82)

Thus, if the speech about changing the *Qiblah* had been from a human being, and not from the Lord of humans, it would never come in this way. Human beings cannot talk about the reactions before the action happens.

﴿ سَيَقُولُ ﴾ (*will*): is for future, and it indicates that the *Qiblah* has not been changed yet. Had the Qur'an been from any other than Allah (swt), the verse:

﴿ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ ﴾

(We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a Qiblah with which you will be pleased) (Al-Baqarah:144)

would have come before the verse:

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ ﴾ (*The foolish among the people will say...*)

But Allah (swt) brings miraculous things and tells about things before they happen.

﴿ السُّفَهَاءُ ﴾ (*The foolish*): Fools are those who are lacking good sense or judgment.

﴿ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ﴾ (*What has turned them away from their Qiblah, which they used to face?*): Allah (swt) had known what would they say when the *Qiblah* would be changed. Therefore, He had told the Prophet (saws) about that in a recited Qur'an. If they had not said a word when the *Qiblah* was changed, this would have

proved the falsehood of the Holy Qur'an. Nevertheless, they would say exactly as Allah (swt) had told that it would be, because the knowledge of Allah (swt) is disclosing.

The answer to their question: ***(What has turned them away from their Qiblah, which they used to face?)*** is:

(Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path).

Allah (swt) is not limited in time or place. We do not say about Allah (swt): where and how:

﴿...وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

(... and He is with you wherever you are) (Al-Hadid: 4)

Allah (swt) is nearer to us than our jugular vein. The manifestations of Allah (swt) are in everywhere and in all directions. When you want to be disciplined in a worship, Allah (swt) will set you the path and the rite.

The rite is the path of worship. Therefore, if Allah (swt) sets it in this direction, you should turn to it. You do not turn towards the *Ka'ba* or *Al-Aqsa* Mosque for their sanctity only. However, the sanctity of the *Ka'ba* or the *Al-Aqsa* Mosque comes from Allah's command to face them, and if He had not ordered that, they would have been buildings and stones just like other buildings.

'Umar Ibn Al-Khattāb (May Allah be pleased with him) kissed the Black Stone, and then said: "By Allah, had I not seen the Messenger of Allah (swt) kissing you, I would not have kissed you". It is a stone, which can neither benefit nor injure. In the rituals of pilgrimage, the messenger of Allah (swt) taught us to kiss a stone (which is the Black

Stone), and he ordered us to throw stones (pebbles) in *Mina*. What is the value of a stone? Is it stone's worship! Alternatively, is it meant by the stone the symbol? You obey because of Allah's command and the act of obedience, and if you obey for the effective cause (*al-'illah*), then you are not worshipping Allah (swt). An example for this would be, when you are asked not to eat sweets (and you know that sweets harm you because you have diabetes), or not to drink wine because it harms you, or not to eat pork because it contains the pork tapeworm (*Taenia solium*) then, if you obey these orders because these things harm you, then your obedience is not a worship.

The worship is when you obey the command without knowing the effective cause of it, only then, this is a belief and obedience. Wherefore, Allah (swt) has revealed a side of wisdom in things, and hid it in many things, so that obedience becomes pure to Allah (swt).

When Allah (swt) obligated the '*Fajr*' prayer, He obligated it two (*Rak'ah*). Why did not He make it three *Rak'ah*? Circumambulating the *Ka'ba* (*Tawāf*) is seven circuits. Why not eight? Kiss this stone and throw that stone... Here, when you obey and abide by the commands, you are obeying the Commander. Likewise, when Allah (swt) commanded the angels to prostrate before Adam (pbuh) by saying:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

(And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers) (Al-Baqarah: 34)

All the Angels prostrated pursuant to the order of Allah (swt) and in obedience to Him. They did not prostrate in obedience to Adam (pbuh). They did that in obedience to the Lord of Adam (pbuh). As for Iblees,

he rejected the command of Allah (swt), and returned the command to the Commander. Therefore, it is not necessary to know the effective cause of the obedience and worship. Rather, it is important to obey the Commander of the command. If you know it, that is well and good, and if you do not know it, it is sufficient to know that Allah (swt) is the Commander.

Allah (swt) has answered them:

(Say, to Allah belongs the east and the west. He guides whom He wills to a straight path.)

The path: is the road.

Straight: The shortest route between two points, and the shortest way to reach the desired end.

Verse :143

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَىٰ الَّذِينَ هَدَىٰ اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ﴾

(And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful)

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ *(And thus we have made you a just community):* Wasaṭiyya or moderation about which we always talk, is the one that was brought by Islam.

(that you will be ...): Is the *Lam* of ﴿تَتَكُونُوا﴾ (that) here for talking about what is going to happen or for reasoning and explanation?

It is for reasoning and explanations, and not for telling about what is going to happen. This means that you will not be witnesses over people except by your moderation (*wasatīyyah*), because if you are extremists, you will harm people since extremism leads to offence, resentment and hardship, and Allah (swt) says:

﴿وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

(and has not placed upon you in the religion any difficulty) (Al-Hajj: 78)

Excessiveness is unacceptable in anything, and the nation of Muhammad (saws) has been given, because of its moderation (*wasatīyyah*), a high position, as it will witness over the rest of nations on the Day of Judgment.¹ Because we are a moderate nation,

¹ Narrated by Abu Sa`id Al-Khudri: Allah's Messenger) said: "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa`daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message..., and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves." (2.143)

Sahih al-Bukhari, the book of tafsir, surah al-Baqarah, 4217.

we will be witnesses over all the nations as we are the nation of moderation and fairness, the Prophet (saws) said:

“I was sent with the upright, lenient *Hanifiyyah* (Islamic Monotheism)”¹

Hence, extremism and *takfir* (Accusing others of disbelief) do not belong to our *shari‘ah* law, because of the Qur’anic statement:

﴿ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا ﴾ (And thus we have made you a just community). So, we will not be witnesses over the people if we are not a moderate nation.

﴿ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾ (and the Messenger will be a witness over you): because whenever the Prophet (saws) was given a choice between two matters, he would (always) choose the easier. He used to say:

“Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)”².

He also said:

“Seek what is appropriate and come as close as you can and receive the glad tidings (that you be rewarded)”³.

Is there more facilitation than this!

Whilst the *takfiris* say, “this one is to be killed; this one is to be slaughtered, this one is to be punished, and this one is to be

¹ Musnad of Imam Ahmed ibn Hanbal, no. 22345

² Sahih al-Bukhari, the Book of Knowledge, no. 69.

³ Sahih al-Bukhari, no. 6102.

whipped...” while this is not the religion of Islam, this is a terrorism and criminality.

Our religion is the religion of moderation and fairness in everything. Allah (swt) says:

﴿وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ﴾

(and [yet], do not forget your share of the world. And do good as Allah has done good to you) (Qur'an 28: 77)

Everything has a purpose, and each side of this purpose is obnoxious. Allah (swt) says:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

(O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess) (Al-A'raaf: 31)

Thus, everything in our religion is moderate and fair. Islam is not a religion of cruelty. Where are those who behead people from religion? Where are we from our Prophet (saws) who said:

((The best house among the Muslims is the house in which orphans are well treated. The worst house among the Muslims is the house in which orphans are ill-treated. I and the guardian of the orphan will be in the Garden like that,"¹ indicating his forefinger and middle finger))

Where are we from our great religion, which says:

¹ Kanzul-'Ummāl, vol.3, no. 5994

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ

لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾﴾

(Have you seen the one who denies the Recompense? ﴿١﴾ For that is the one who drives away the orphan ﴿٢﴾ And does not encourage the feeding of the poor ﴿٣﴾ So woe to those who pray ﴿٤﴾ [But] who are heedless of their prayer ﴿٥﴾ Those who make show [of their deeds] ﴿٦﴾ And withhold [simple] assistance) (Al-Maa'un: 1-7)

Where are we from our great religion, which when talks about the tyrants it says:

﴿الَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿١﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٢﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٣﴾ وَثَمُودَ الَّذِينَ

جَاءُوا الصَّخَرَ بِالْوَادِ ﴿٤﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿٥﴾ الَّذِينَ طَعَفُوا فِي الْبِلَادِ ﴿٦﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿٧﴾

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿٨﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿٩﴾ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ

وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٠﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١١﴾ كَلَّا بَلْ لَا

تُكْرَمُونَ الْيَتِيمَ ﴿١٢﴾﴾

(Have you not considered how your Lord dealt with 'Aad ﴿١﴾ [With] Iram - who had lofty pillars, ﴿٢﴾ The likes of whom had never been created in the land? ﴿٣﴾ And [with] Thamud, who carved out the rocks in the valley? ﴿٤﴾ And [with] Pharaoh, owner of the stakes? - ﴿٥﴾ [All of] whom oppressed within the lands ﴿٦﴾ And increased therein the corruption. ﴿٧﴾ So your Lord poured upon them a scourge of punishment. ﴿٨﴾ Indeed, your Lord is in observation. ﴿٩﴾ And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me." ﴿١٠﴾ But when He tries him and restricts his provision, he says, "My Lord has humiliated me." ﴿١١﴾ No! But you do not honor the orphan. (Al-Fajr 89: 6-17)

This is Islam; the religion of moderation, the religion of fairness, goodness and love, the religion of tender and mercy. They have turned it into slogans of killing, terrorism, *takfir*, sectarianism and hatred. However:

﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

(And Allah is predominant over His affair, but most of the people do not know) (Yusuf: 21)

﴿وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ **(and the Messenger will be a witness over you):** The Messenger (saws) is a witness over all nations, as well as his nation.

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا﴾ **(And We did not make the Qiblah which you used to face):** it is the *Qiblah* towards Al-Aqsa mosque.

﴿إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ﴾

(except that We might make evident who would follow the Messenger from who would turn back on his heels): except that we might know those who would follow the Messenger (saws) from those who would not, so it would be an evident, an amendment and a trial. Therefore, if the Prophet (saws) orders us to go this way or that way, we would follow his orders, because we believe in Muhammad (saws) and in His message from Allah (swt) Allah (swt) says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

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

This is the concept of obedience without knowing the objective of changing the *Qiblah*, and why this ruling was abrogated.

وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ ﴿٢٠١﴾ *(And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful):* Some of them saw it difficult. How could they, after they had prayed for a long time towards Al-Quds, face and pray towards a place that contained idols around the Ka'bah!! However, the believers knew that they had to obey without thinking about the effective objective of the command.

The Jews did not let the process of changing the *Qiblah* pass without spreading rumors and doubts. They told Muslims that their prayers during the past year and a half had no reward or recompense. Therefore, Allah (swt) told the Muslims that:

﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ﴾ *(never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful).* Kindness is more specific and mercy is more general.

Had the Qur'an been from any other than Allah (swt), the verse would have been: **(never would Allah have caused you to lose your prayer)** instead of **(never would Allah have caused you to lose your faith)**. Allah (swt) has expressed prayer by faith, because prayer is the pillar of religion, whoever establishes it has established the religion and whoever neglects and destroys it has destroyed the religion, and this is the content of faith.

There are many *hadiths* that talk about the mercy of Allah (swt), among which is the narration of Sayyedina ‘Umar Ibn Al-Khaṭṭab (may Allah be pleased with him) that: Some captived women were brought to the Messenger of Allah (swt), amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of him and fed him. Messenger of Allah (swt) said:

"Do you think this woman would ever throw her child in fire?"

We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah (swt) said:

"Allah is more merciful to his slave than this woman is to her child"¹.

Verse: 144

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَاللَّهُ بِعَافِيٍّ عَمَّا يَفْعَلُونَ﴾

(We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.)

¹ *Shu'abu Al-Imān*, seventy five, no. 11018.

﴿قَدْ﴾ "**Qad**" in Arabic language (translated here as **certainly**) is used for verification.

﴿نَرَى﴾ (**see**): Allah (swt) has seen the turning of your face toward the heaven. The verb (see) in the Arabic has come in the present tense. The Messenger (saws) was very polite with Allah (swt), and his passion was bound to the Sacred House of Allah (swt) to be the direction of prayer for him and his nation. Allah (swt) said, ﴿قَدْ نَرَى﴾ (**We have certainly seen**), and this means that the Prophet (saws) did not ask for that. Turning the face is a sign of inclination, desire and wish, and the Messenger (saws) was content with Allah's (swt) command and satisfied with Allah's (swt) guidance, but he had nothing to do with the emotions of the heart. He (saws) said:

"O Allah, this is my division concerning what I control, so do not blame me concerning what You control and I do not."¹ (He meant the heart).

﴿فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَرْضَاهَا﴾ (**We will surely turn you to a Qiblah with which you will be pleased**): This is one of the greatest verses that was revealed to Muhammad (saws), as it indicates that Allah (swt) desired to please His beloved Muhammad (saws). Allah (swt) says:

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

(*And your Lord is going to give you, and you will be satisfied*) (Ad-Dhu'aa: 5)

﴿فَوَلِّ وَجْهَكَ﴾ (**So turn your face**): turn your entire self during prayer.

¹ Sunan Abi Dawud, Book of Nikāh, Section of Division among wives, no. 2134.

﴿شَطْرُ﴾ (**Toward**): direction or towards. Linguistically, *Shaṭr* is the half.

﴿وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ﴾ (**Indeed, those who have been given the Scripture well know that it is the truth from their Lord**): Allah (swt) knows their insides, and the command was to face the Sacred Mosque (Al-Masjid Al-Haraam).

The polytheists themselves recognized the sanctity of the Sacred House away from the idols around it. They erected idols, and wanted them to derive sanctity from Allah's (swt) Sacred House.

Verse: 145:

﴿وَلَنْ أَتَّبِعَ أَهْوَاءَهُمْ مِمَّنْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ ۗ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ﴾

(And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers)

The Jews argued on the subject of *Qiblah* and its change, and this address is directed to the nation of Prophet Muhammad (saws). The Prophet (saws) is infallible to follow their desires at all, but this is a warning to us: Do not follow their desires; otherwise, you will be among the wrongdoers.

The wrongdoer is the one who exceeds the limits of Allah (swt), and by this, he oppresses himself, or wrongs others.

Verse: 146

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

(Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it])

'Umar Ibn Al-Khaṭṭab asked Ka'b Al-Aḥbar -a Jewish scholar who converted to Islam:- "had you known him (the Prophet (saws)) Ka'b? Ka'b answered: I had known him as I had known my son, yet I had known Muhammad better". The People of the Holly Books know the Prophet (saws), because he is mentioned in the books of the children of Israel, as well as they mentioned his descriptions and the descriptions of his nation.

﴿وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾ (*a party of them conceal the truth while they know [it]*): According to the (probability maintenance law), (*a party of them*): some of them said the truth, as evidence Ka'b Al-Aḥbar had become a Muslim. Thus, a party of them conceal the truth, and not all of them.

Verse: 147

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

(The truth is from your Lord, so never be among the doubters.)

Truth is always from Allah (swt), and it does not come from falsehood. There can be no conflict between right and right; the conflict is either between two false or between false and right.

Verse: 148

﴿وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

(For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent)

Islam urges the race to do good things, and we do not force anyone to follow our religion, nor do we want anyone to force us to follow his religion. Allah (swt) says:

﴿وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّيهَا﴾ (For each [religious following] is a direction toward which it faces): The direction toward *Qiblah* is the direction toward religion. The important thing is the racing to do all that is good.

Therefore, wherever you go, and whatever good or evil you do, no one will be able to hide from Allah (swt), nor will he go beyond His will, and everyone will be brought to account in the Hereafter, because Allah (swt) is over all things Competent.

Verse: 149

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

(So from wherever you go out [for prayer, O Muhammad] turn your face toward al- Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do)

Allah (swt) asserts that wherever you are, you have to face the Ka'ba during your prayer, whether you were in the south or the north,

in the east or the west of the earth. In all directions, you have to turn your face in the prayer toward Al-Masjid Al-Haram.

﴿وَأِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ﴾ **(And indeed, it is the truth from your Lord):** The truth is the constant thing that never changes, and the truth comes only from the Truth.

No argument is accepted anymore regarding the *Qibla* and the direction, but why did the direction change from Jerusalem? Jerusalem was for all the prophets; Abraham, Isaac, Jacob, Joseph, Moses, Aaron, David, Solomon, Zechariah, Yahya and Jesus (Peace be upon them all). It was the home of the heavenly messages, and the Prophet (saws) was taken in a night journey to Al-Aqsa Mosque, and then, was ascended from Al-Aqsa Mosque to heaven. The unity in turning toward Jerusalem refers to the unity of religion, belief and faith sent by the prophets and messengers. Allah (swt) says:

﴿بَشَّرْنَا لَكُمْ مِنَ الدِّينِ مَا وَصَّي 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)

This is an evidence of the unity of religion and belief, even if there are many canons.

Verse: 150

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَئِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾

(And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided)

﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾ (except for those of them who commit wrong):

In other words, they are excessive in exceeding the command of Allah (swt).

﴿فَلَا تَخْشَوْهُمْ﴾ (so fear them not but fear Me): Allah (swt) commands us to fear Him and not His creation. You are between the creatures and the Creator, The Prophet (saws) said on behalf of his Lord:

“By My Might, I don’t combine on My servant two fears”¹.

Two fears cannot be combined in the heart. Either you fear Allah (swt), because you know that all your affairs are in His hand, He alone is the Harmful and the Beneficial, He is the One Who gives life and the One Who causes death, the Giver and the Inhibitor, to whom all things will return, and the reins of the heavens and the earth are in His hands. Therefore, when Moses sensed within himself apprehension, Allah (swt) said to him:

¹ Shu‘abu Al-Imān, the eleventh, section of fearing from Allah, no. 777.

﴿قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى﴾

(Allah said, "Fear not. Indeed, it is you who are superior) (Taha: 68)

So fear them not but fear Me, and He addressed the believers by saying:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ﴾

(That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers) (Al-Imran: 175)

﴿وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ﴾ (And [it is] so I may complete My favor upon

you): completing the favor from Allah (swt) has been by Islam and the revelation of the Qur'an, because Allah (swt) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. (Al-

Maeda: 3)

Verse: 151

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

(Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know)

The address here is to the nation of the Prophet (saws). That is to say, We have sent you a messenger born and raised among you. He grew up with you. You have known his sincerity, honesty and integrity.

He speaks your language, an Arabic messenger with a clear Arabic tongue.

﴿يَتْلُو عَلَيْكُمْ آيَاتِنَا﴾ (**reciting to you Our verses**): He conveys the Qur'an to you by reciting it.

﴿وَيُزَكِّيكُمْ﴾ (**and purifying you**): He purifies you from abomination, from idolatry, female infanticide, eating *haram*, drinking alcohol, injustice and aggression.

﴿وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ﴾ (**and teaching you the Book and wisdom**): There is a recitation of the book, and here is teaching of the book and wisdom, which is the *Sunnah* of the Prophet (saws), as Allah (swt) said:

﴿وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾

(And remember what is recited in your houses of the verses of Allah and wisdom) (Al-Ahzaab:34)

Verse: 152

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

(So remember Me; I will remember you. And be grateful to Me and do not deny Me)

O' you who live in the grace of Allah (swt), you must not forget the Giver of these favours. For that, in Surah Al-Kahf, Allah (swt) says:

﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾

(And remember your Lord when you forget [it].) (Al-Kahf:24)

That is to say, live always with Allah ﷻ, and do not forget Allah (swt) because you live in the world of reasons. If you remember the Causer, you will undoubtedly recognize the blessings that Allah (swt) blessed you in this life.

Dhikr (remembrance): is evoking something into the mind. In addition, *dhikru-Ilah* (remembrance of Allah) is not to forget Him, i.e. to stay with Him.

It is strange that we find the *Wahhabis* attack the scholars of Syria and its people because of the *dhikr* gatherings and the gatherings in which they say prayers for the Prophet (saws) We argue them by the Qur'an, as Allah (swt) says:

﴿ فَإِذَا قَضَيْتُمْ مَنَاسِكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ﴾

(And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance) (Al-Baqara: 200)

Thus, if you have completed the prayer, remember Allah (swt). Consequently, the rites are a thing, and the remembrance is another thing.

Dhikr is the easiest and most comprehensive worship ever. To be with Allah (swt), you need to repeat with the tongue until the heart is motivated, and until there will be a presence of Allah (swt) in the heart. When you remember Allah (swt), do you practice an innovation in religion? Do you violate the command of Allah (swt)? (**So remember Me; I will remember you**). If we remember Him, Allah (swt) will rain upon us from the clouds of His mercy.

The remembrance of Allah (swt) has been mentioned in many verses in the Qur'an, Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿١٠٢﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿١٠٣﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿١٠٤﴾

(O you who have believed, remember Allah with much remembrance ﴿١٠٢﴾ And exalt Him morning and afternoon ﴿١٠٣﴾ It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful.) (Al-Ahzaab)

He (swt) also says:

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠٤﴾

(And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed) (Al-Juma'a: 10)

In addition, He praised the believers that they are:

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ﴿١٠٥﴾

(Who remember Allah while standing, sitting, or [lying] on their sides) (Al-Imran:191)

Thus, remembrance is to live with Allah (swt). Some have thought that the people of *dhikr* in the Islamic *Sharia'* is doing something not required when they repeat a lot of *dhikr*. We say that the meanings of the *dhikr* are vast and numerous in the Book of Allah (swt), and the *dhikr* is intended for purpose of not to forget Allah (swt), and to live with Him (swt). Hence, the words of the tongue must be repeated to

move the hearts, and this is virtuous and good. However, the meaning of the *dhikr* in general is the Holy Qur'an, as Allah (swt) says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

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

Therefore, when you recite the Qur'an, you are with Allah (swt), and remembering Allah (swt). The Prophet (saws) said as narrated on behalf of Allah (swt):

“Whosoever becomes preoccupied with the Qur'an and My remembrance from extensively asking for things, I give that person better and more than what I give to those people who are actively asking”¹

When you say prayers for Prophet Muhammad (saws), you remember Allah (swt), when you say, (Lailahailallah) “there is no god but Allah”, you remember Allah (swt), and when you say, (Subhanallah) “Glory be to Allah”, you remember Allah (swt). The Prophet (saws) said on behalf of his Lord (swt):

“I am with my slave as long as he remembers me and his lips moves with mentioning Me”².

All forms of *dhikr* mentioned by the Messenger of Allah (swt), his companions, or the pious scholars, these forms of *dhikr* move hearts towards Allah (swt), and this is what is required; to live with Allah (swt),

¹ Sunan Al-Tirmidhi, Book of the virtues of the Qur'an, no. 2926.

² Shu'abu Al-Imān, the tenth, no. 509.

and it is not required to repeat the words only with the tongue. As narrated in the *Qudsi* hadith:

“I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels).”¹

This gives the comprehensive wide meaning of the *dhikr*, which is to live with Allah (swt), and this is the true meaning of all the gatherings of *dhikr* that are held, in which there is a lot of mention of Allah (swt) and prayers for the Prophet (saws).

The verse, which has commanded saying the prayers for the Prophet (saws), is in *Surah Al-Aḥzaab*:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

(Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.) (Al-Ahzaab:56)

Furthermore, the verse, which has commanded the remembrance of Allah (swt), is also in *Surah Al-Aḥzaab*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

(O you who have believed, remember Allah with much remembrance) (Al-Ahzaab: 41)

Why has the command to say *dhikr* been? To live with Allah (swt). Therefore, when Allah (swt) says: **(So remember Me; I will remember**

¹ Shu‘abu Al-Imān, the tenth, no. 550.

you), He reminds us of the blessings He bestows upon us. In general, you have to fortify these blessing by remembering their Granter as mentioned in Surah Al-Kahf:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

(And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah?') (Al-

Kahf: 39)

You fortify the blessings by remembering the Granter, this is to live with Allah (swt):

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

(If you are grateful, I will surely increase you [in favor]). (Ibraheem: 7)

Permanent relationship and communication with Allah (swt) through *Dhikr* which is the easiest worship, which makes the man in continuous communication with Allah (swt). The Prophet (saws) said:

"Shall I not tell you the best of your deeds, and those that are the purest with your King, and those that give you the highest rank, and are better for you than giving gold and silver, and better for you than meeting your enemy tomorrow and striking their necks?" They said,

"Of course." He said, "Remembrance (*dhikr*) of Allah"¹

Because of that, it is said here:

﴿وَاشْكُرُوا لِي﴾ **(And be grateful to Me)**: when you recite *dhikr*, you are grateful, and when you are grateful, the blessings increase, because Allah (swt) says:

¹ Musnad Imam Ahmad Ibn Hanbal, no. 22132.

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

(If you are grateful, I will surely increase you [in favor]). (Ibraheem: 7)

Thus, fortify the blessings by the fence of remembering the Granter.

Verse: 153

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

(O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.)

Allah (swt) addresses the believers and guide them to seek help from Him, and says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ (O you who have believed, seek

help through patience and prayer.): Allah (swt) mentions patience

before prayer. We know that, in the Hadith, when the Prophet (saws) let His nephew Abdullah bin Abbas (may Allah be pleased with him)

ride behind him He (saws) said:

“O young man, be mindful of Allah and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that if the nation were to gather together to benefit you with anything, which Allah doesn't want to give you, they won't be able to. And if they were to gather together to take something away from you, which Allah had already prescribed to you, they won't be able to. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone].

And know that victory comes with patience, relief with affliction, and hardship with ease. And know that the pen has written what would be in existence. “¹

That is to say, seeking help is only from Allah (swt). However, what is the way to reach seeking Allah's help (swt)? You may say, I have asked Allah for help, and I have done nothing else. Is that enough?

There has to be a way that makes me reach this target, which is seeking Allah's help. As the prophet (saws) said:

“ if you seek help, then seek help from Allah [alone].”

So, what shall I do to seek Allah's (swt) help:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ﴾ **(O you who have believed, seek help through patience and prayer.)**

The reason is that: ﴿ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾ **(...Indeed, Allah is with the patient.)**

As long as you seek Allah's help, and you want to be with Allah (swt), Allah (swt) will be with the patient. Let yourself be with Allah (swt), He (swt) is with the patient. So, He (swt) says:

Patience is one of the most important elements of belief. Abdullah Ibn Massoud (may Allah be pleased with him) narrated that, "Patience is half of believing." Why Patience is like that? In addition to that, many Qur'anic verses encourage Patience, and ask humans to have Patience. Even when Imam Ali (may Allah honour his face) was asked about the neighbor's right, he said:

¹ The great dictionary to Al-Tabary; Hadiths of Abdullah Ibn Abba, (11265).

"You say that the neighbor's right is not to hurt him, and I say, that the neighbor's right is to be patient with his hurt."

This is Islam that is accused with terrorism, killing, violence, hardness, and making the secured people fearful... This is Islam which say that the neighbor's right is not just never to hurt him, but to be patient with his hurt as well, what such a high status and honor for the man, neighborhood right and human rights, regardless of the neighbor's belief, whether he follows your religion.

Patience happens when the human-self experience somehow of hunger, fear and pain, and when it is hurt, and face it with patience. Allah (swt) asks us to have patience to give us His help. If we want to be with Allah, we have to be patient, and to use the way of seeking His help through patience and prayer. Therefore, when the prophet (saws) verified the meaning of accompanying Allah, he was patient with Quraysh, and the polytheist's plot. He was patient when he, his family and his companions were being harmed. He (saws) said to Abu baker (may Allah be pleased with him:

"What do you think of two people, whom Allah is their third,"¹

The Quranic verse recorded this in:

﴿ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾

(He said to his companion, "Do not grieve; indeed, Allah is with us.) (At-Tawba, 40)

¹ Sahih Al-Bukhari, (4386).

O Abu Baker, do not be sad; Allah (swt) is with us. Thus, he is in the company of Allah (swt). Why? Because the prophet (saws) was patient. When he was worried about something, he used to say:

" O Bilal, call for Iqamah (performing the prayer): give us comfort by it."¹

As Prayer is a connection with Allah (swt).

Verifying remembrance of Allah (swt) is to live with Him (swt) in every situation; in your way, your home, your work even in your empty time. Let your heart live with Allah's remembrance, the hearts that live with Allah (swt) would never die.

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

(Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.) (Al-Ra'd: 28)

It is worship to be done with every heartbeat. This worship does not need a specific time or place, because it is always in the heart or with the tongue.

After that, the prayer (salāt) was ordained: Prayer is meant to specify a part of time in which humans connect with their Lord. Prayer to Allah (swt) is a connection, and prayer is a du'aa', and du'aa' is seeking refuge, hoping and asking.

¹ Sunan Abi Dawud: The Book of Adab, Chapter: Prayer in the Darkness of the Night, Hadith no. 4985.

O people who believe, you will experience kinds of trials in this life. Your successes in these trials would make you be in My company. This would be achieved through the following;

1- Guarding the blessings with the siege of the Giver of these blessings.

2- Using patience to overcome these trials.

3- Powering this patience with prayer, by connecting with Allah (swt).

4- living with remembrance and patience. Allah (swt) Says:

﴿ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾ (...*Indeed, Allah is with the patient.*)

The difference between Prayer and Patience is:

1- That you may pray to show- off, but you cannot have patience to show off.

2- Prayer could be symbols and rites, but patience could not be.

3- Prayer is the movement of senses, but patience is an action and sentiment in the self; therefore, Allah (swt) says:

﴿ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾ (...*Indeed, Allah is with the patient.*)

And He (swt) does not say: Allah (swt) is with those who perform prayer.

Allah (swt) says:

﴿ قَوْلٌ لِلْمُصَلِّينَ ﴿ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴾

(*So woe to those who pray ﴿ [But] who are heedless of their prayer.*)

(Al-Maa'un: 4-5)

And He didn't say; "woe to those who have patience"; because they cannot be heedless of their patience.

Patience is a sentimental emotion. It is a process connected with all human senses and all self-feelings. If the human experiences hatred, injuries or a trial:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾ *(O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.)*

Be aware of being away from Allah's (swt) custody, as it could be through prayer, patience and remembrance. Whoever wants to be out of Allah's (swt) custody, he would destroy these three pillars – this is clear in the book of Allah (swt).

Verse: 154

﴿ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴾

And do not say about those who are killed in the way of Allah, ("They are dead." Rather, they are alive, but you perceive [it] not.)

The greatest trials that need patience is to offer yourself as a martyr (Shaheed), which is the highest status. Martyrdom is the top of affliction that need patience; because the martyr has offered himself cheap defending his homeland and his belief. When the verses talked about remembrance, prayer, and patience, they mentioned the top of trials, which is offering oneself as redemption for his homeland, beliefs, and his sanctities. Allah (swt) says: *(And do not say about those who are killed in the way of Allah, "They are dead.")*

There are many meanings upon mentioning martyrdom and martyrs.

When we talk about honoring martyrs, we see that any honor in this life would be not complete, because this world is fleeting, changeable. However, if we connect this life with the Hereafter, there will be a continuous blessing, a permanent giving and unlimited honor. As Allah (swt) says to us:

﴿ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ﴾ **(And do not say about those who are killed in the way of Allah, "They are dead)**

Who would define the being killed in the way of Allah (swt)?

Only the prophet (saws) does that, as he said:

"He who dies while defending his property is a martyr; he who dies in defense of his own life is a martyr; and he who dies in defense of his faith is a martyr, he who dies in defense of his family is a martyr."¹

The criminal who commits suicide to kill and destroy is not a martyr. This is an important matter. There are standards defined by Allah (swt) and his prophet (saws). Allah (swt) says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ ﴾

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

Defining a religious matter cannot be subjected to discretion (Ijtihad), as long as it has been mentioned in either the Holy Qur'an or

¹ Sunan At-Tirmidhi: The Book of religions, Chapter: He who dies while defending his property is a martyr, Hadith no. 1421

the Sunnah. Thus, if there has been a Qur'anic text or Hadith, the pens have been raised, and the matter has been done.

We know death, what does it mean to humans? It is the end of the human's movement in this life. It means, the departure of the soul from the body, either when a person dies normally, or when he is killed. However, there is a difference between dying and being killed, because Allah says:

﴿أَفَأَنْ مَاتَ أَوْ قُتِلَ﴾

(So if he was to die or be killed.) [Aal-Imran: 144]

What is the difference between the two? The soul leaves the body, so the physique is destroyed, this is death. However, if the physique is destroyed, then the soul departed, it is Killing. With death, the soul leaves, and after that the body will be destroyed. You may say that he died because he was killed. I will tell you that "If he died, this means that his life is over, and the reason has been the killing. Killing is in fact a destroying of the physique. This soul does live in the body unless it is healthy. If this body is being subjected to a bullet, artillery, poison, burning, drowning, so the soul leaves, and this is a killing. The evidence is: *(And do not say about those who are killed in the way of Allah, "They are dead.")*.

We consider the one who leaves this life dead, because his soul left his body, and his body is still, seemingly. But Allah (swt), the Lord, the Creator, and the all-Knowing says: *(And do not say about those who are killed in the way of Allah, "They are dead.")*. They are alive, but with their lord. There is another verse:

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

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

[Aal-Imran: 169]

“They live with their Lord”, and their accompany to their lord is of the unseen world, which Allah (swt) does not let us know what it is and you cannot comprehend no matter how much our Lord describes it to you, because you will not be able to imagine it by your limited mind. They are with their Lord, and not in the after-death life (barzakh). As long as they are with their Lord, it means that there is a life. He (swt) says: *"receiving provision"*, and the provision is of life's means, and not of the death. The dead people do not need a provision. Allah (swt) says:

﴿بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ﴾ *(Rather, they are alive, but you perceive [it] not).*

You cannot feel or assume this way of life since they do not pass through the life after death. Allah (swt) has exempted them from the after- death life (Al-Barzakh), and made them accompany Him. Those are the martyrs and this is an honor to them.

Allah (swt) made His creation equal in death, but He (swt) favoured a group with glory over the others, and this glory is the Martyrdom, because they offer themselves and their soul for the sake of his homeland, citizens, sanctities and beliefs.

In addition to the special blessing of accompanying Allah (swt), not only did this martyr move and martyred, his successors will move and uphold the principles of which the martyr offered himself. This is an important and great meaning that many people do not pay much

attention to it. These great principles are the ones, for which the martyr was martyred and gave his blood.

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۗ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴾ ﴿ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ

مِنْ فَضْلِهِ ﴾

(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, ﴿ Rejoicing in what Allah has bestowed upon them of His bounty, [Aal-Imran: 169-170]

They are rejoicing, and you are sad. It is a normal matter for human to grieve for leaving his beloved. The Prophet (saws) said:

"The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your departure."¹

You are sad and Allah (swt) says: They are "Rejoicing in what Allah (swt) has bestowed upon them of His bounty" and not from His justice. There is a difference between favor and justice. By Justice you are given as much as you have introduced, and by favor you are given much more than you have sent ahead.

The martyrs were brave, and wanted their successors to be brave as well and to hold on what they have acted for.

¹ Sahih Al-Bukhari, Book of funerals, chapter of the prophet (saws) sayings (we are grieved by you), No. (1241).

Verse: 155

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْصٍ 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.)

The verse is talking about the top of the trials, which is martyrdom in the way of Allah (swt), and Allah (swt) introduces for it with the subject of patience. However, the way to it is through patience, remembrance and prayer. Trial is an exam, and life is an exam. Allah (swt) says:

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٠﴾﴾

(Blessed is He in whose hand is dominion, and He is over all things competent - ﴿٣٩﴾ [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving.) (Al-Hajj:39-40)

The exam is not the problem, and the trial is not an evil thing, but the result of the exam is the evil thing if you fail, but if you pass, it is good:

﴿وَنَبْلُوَكُمْ بِالسَّرِّ وَالْخَيْرِ فِتْنَةً﴾

(And We test you with evil and with good as trial.) (Al-Anbiyaa: 35)

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ﴾ (And We will surely test you with something of fear and hunger.): You will be tested and examined

you. When we read the Holy Qur'an we should think of Allah's (swt) saying:

﴿ 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 it been from another than Allah (swt), He would not say; "with something of fear", because if Allah (swt) had tested us with fear, we would have all died, and if He (swt) had tested us by the lack of money, we would have not stayed alive. Therefore, He (swt) says; "With something" that is to mean "part".

Trial is to fear of something that will happen, and sorrow is for something already happened. Life contains fear and as long as there is fear, you live in trials, no one of us have not felt afraid, either from a person, a disease or a calamity ... But when you live with Allah (swt), you won't be afraid of calamity before it happens because trial would not happen except combined with kindness. When you expect fear, you separate the calamity from the kindness, therefore you live in fear for a long time. This would lead to the collapse of the human being, and everyone in this world would experience fear.

Food is the fuel of human movement. In the verse, hunger means what disable human movement in life. This is due to several reasons including: drought, lack of rain, high prices, lack of yields and fruits...

﴿ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴾ ***(and a loss of wealth and lives and fruits, but give good tidings to the patient.):*** Human being is a changeable; today he is rich, and tomorrow he is poor, today he is strong and tomorrow he is weak.

The patient believes in Allah's (swt) promise. He abides by Allah's (swt) commands, so that he makes himself one of the patients. It is mentioned in the Qudsi hadith:

He will say: Did you not know that My Servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? "¹

Allah (swt) would be with the sick, why? Because He is patient, you find Allah's (swt) manifestations at him.

The good tidings are for the patients, who are content with Allah's (swt) judgment, and have been patient of His (swt) trials.

Verse: 156

﴿الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

(Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return.")

﴿الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ﴾ (*Who, when disaster strikes them.*): strikes means happens.

﴿قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ (*say, "Indeed we belong to Allah, and indeed to Him we will return."*): They had patience before they say this. They express their patience by saying; "Indeed we belong to Allah, and indeed to Him we will return." This is the key of patience. Allah (swt) would not damage what is in His kingdom but rather He (swt) gives what is in His kingdom.

¹ Sahih Muslim: The Book of Virtue, Joining of the Ties of Kinship and Enjoying Good Manners ,Chapter: The Virtue of Visiting the Sick, Hadith no. 2569.

Hence, I belong to Allah (swt) and my final end is to Him. "Indeed we belong to Allah, " I am from Allah (swt) and to Him I return, so we attribute ourselves to Allah (swt), and do not come out of the custody of Allah (swt), rather we keep ourselves in the custody of Allah (swt).

We will return to Allah (swt), and we know that He (swt) is the one Who will reward good with good. Therefore, we will be patient, and He (swt) is fair towards us, either in our grievances or in our trials; because we belong to Him and would return to Him (swt):

﴿ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴾

(Indeed, to your Lord is the return.) (Al-Alaq: 8)

Verse: 157

﴿ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴾

(Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided)

The believer who suffers a calamity, would say as Allah (swt) tells us:

﴿ قُلْ لَّنْ يُصِيبُنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ﴾

(Say, "Never will we be struck except by what Allah has decreed for us.) (At-Tawba:51)

Allah (swt) says "for us" and does not say "upon us". If He (swt) had said, "upon us", the calamity would not have been for our own benefit.

"For us", that is, the consequences of patience of the calamity is for us, for our benefit, either in this world or in the Hereafter. You live in this world in all its conditions, and you wish to get good from Allah

(swt). If you get good through patience to the calamity, you get blessings, which is indicated in Arabic as (Prayers) from your Lord (swt), as (swt) says:

﴿ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ ﴾ (**upon whom are blessings from their Lord.**): Prayers from the human is a Du'aa' (supplication), from the angels is asking forgiveness, and from Allah (swt) is blessings. When Allah (swt) prays for His servants they will get mercy and bestowment.

﴿ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾

(It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkness's into the light. And ever is He, to the believers, Merciful.) (Al-Ahzab: 43)

And the angels are asking forgiveness for them:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ﴾

(Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so.] (Al-Ahzab: 56)

But you call Allah (swt) (make du'aa'). However, when Allah (swt) commands you to ask [Allah to confer] blessing upon the prophet (saws) and ask [Allah to grant him] peace, but the benefit of your prayers return to you, not to the Prophet (swt). Why? Because the Prophet (saws) said:

"Whoever sends Salat upon me, Allah sends Salat upon him ten times." ¹

A total of ten bestowments were granted by Allah (swt) for all those who send prayers upon the prophet of Allah (swt) for once. Moreover, if you are patient, and you say: ("**Indeed we belong to Allah, and**

¹ Sunan AT-Tirmidhi, chapter of Witr, favours of Salat upon the Prophet, Hadith No. 484.

indeed to Him we will return.") then, you have achieved the purpose that leads to the satisfaction of Allah (swt) and His bounty. Because as mentioned in this verse of study: ***(Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided)***. Moreover, guidance is the way that leads to the target, which is receiving the mercy of Allah (swt).

Verse: 158

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

(Indeed, as-Safa and al-Marwah are among the rites of Allah. So whoever makes Hajj to the House or performs 'Ummrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing)

In this verse, the talk is about some rites related to Hajj and Ummrah. As-Safa as well as the Marwah are two mountains near the glorious Ka'bah. Everyone who makes Hajj or Ummrah has to run between these two mountains. These rituals of Hajj and Ummrah are related to the story of Hajar the mother of Ismail (PBUH). So, what is the relation between a previous verse which says:

﴿ فَادْكُرُونِي أذكُرْكُمْ وَأشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴾

(So remember Me; I will remember you. And be grateful to Me and do not deny Me.) (Al-Baqraa: 152)

and this verse?

The verses started with remembering Allah (swt) and seeking His help. Then it seems as if this speech stopped totally, and moved to the

rites of the Hajj. Yet, in the Holy Qur'an, there is no abruption, but we have to raise ourselves up to the level of the Holy Qur'an's bestowments.

Al-Safa and Al-Marroah are tow mountains, and the story of running between them is of Hagar, the wife of the Prophet Ibrahim (PBUH), who brought her to Makkah with her infant son. And when Ibrahim (PBUH) left her, he said:

﴿ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً

مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴾

(Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.) (Ibrahim:

37)

He (PBUH) left Hajar with her infant Ismail in the valley, which has neither plants nor water. Sayyidah Hajar called him: "Under whose care do you leave us?" He (PBUH) said to her, "Allah has commanded me to do that." She said: "So Allah (swt) won't abandon us since He commanded you to leave us here."

After a while, they suffered thirsty in this valley where there were no water nor plants. The infant started crying and the mother is thirsty after she had run out of water. Therefore, she moved from the valley up to the mountain of Al-Safa, to look for a caravan nearby that would carry water with them or to see a bird that may guide her to the water. She continued to run back and forth between the two mountains, Al-Safa and Al-Marrwah, for seven times looking for water for her infant Isma'il (PBUH) and herself and when she did not find it, she returned to her infant. However, the water dashed beneath the feet of Ismail

(PBUH). Therefore, it was as she believed that Allah (swt) will not let her infant and herself be lost. Allah (swt) willed to give a lesson to humanity: You have to work and rely on the causer.

There is a difference between Tawakul and Tawaakul. Tawaakul is the laziness of the senses and leaving the reasons under the pretext of Tawakul. Whereas Tawakul is the working of senses along with the hearts depend on Allah (swt).

Sayyidah Hajar trusted Allah (swt) and strived, therefore her act of searching for the water has become one of the rites of Hajj. The human being has to strive by all his efforts along with his trust that there is no one Benefactor, no Distresser, no Exalting, no Humiliator, no Able, no Strong, no Giver, no Preventer except Allah (swt); who gives without reasons. However, Allah (swt) gives a lesson to us; that it is by the feet of the baby striking the ground and not by her running and searching, as Allah (swt) said to Mariam:

﴿ وَهَرَي إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا حَلِيمًا ﴾

(And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.) (Maryam: 25)

Although, the trunk of the tree cannot be moved with the power of ten men. That is the same as what Allah (swt) said to Mosses:

﴿ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴾

(Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.) (Ash-Shu'araa: 63)

These sings refer to the world of reasons, so Allah (swt) wanted to give a lesson to the humanity.

﴿ فَادْكُرُونِي أذكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴾

(So remember Me; I will remember you. And be grateful to Me and do not deny Me.) (Al-Baqara: 152)

That is to mean, live with my care.

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ﴾ **(Indeed, as-Safa and al-Marwah are among the rites of Allah.):** Sayyidah Hajar trusted Allah (swt) and lived with her faith in Him (swt). Because she said: “Allah (swt) will not abandon us,” where reasons were too rare, so the Causer (swt) was with her. This is the relation in the verses. Hajj is rituals, Mash'ar (sacred landmarks) are the places where the rites are done, as the Mash'ar (sacred landmark) of Muzdalifa, Mina and every place of worship is called a Mash'ar.

The rites of Allah (swt) are the ways of worship, which have definite rituals.

﴿ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ﴾ **(So whoever makes Hajj to the House or performs 'Ummrah - there is no blame upon him for walking between them..):** Ummrah as Hajj is obligatory once in one's life. After that, it will not be an obligatory duty. From this, the scholars concluded that the Ummrah is obligatory just for one time.

The Arabs used to put two statues Nailah and Issaf on the two mountains Safa and Marroah so that Muslims thought that it was not allowed to run between these two mountains but Allah (swt) told them that these statues have no value. However, they destroyed the statues when they embraced Islam.

﴿ وَمَنْ تَطَوَّعَ خَيْرًا ﴾ **(And whoever volunteers good..):** If you liked Allah's commissions, Allah (swt) is appreciative and Knowing because He (swt) knows that you loved His commands. You thank Allah (swt)

through worship, and He (swt) appreciates you through his granting and blessings.

﴿ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ﴾

(If you are grateful, I will surely increase you [in favor].) (Ibrahim: 7)

Whoever makes Hajj or Ummrah more than once, or does what is obligatory and adds what is beyond it because of his compassion and love of the commissions then:

﴿ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾ **(then indeed, Allah is appreciative and Knowing.)**

Verse: 159

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴾

(Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse)

The verse is talking about the Jews who conceal Allah's revelations.

﴿ الْبَيِّنَاتِ ﴾ **(Clear proofs):** Meaning clear verses and signs which prove Allah's (swt) unity, the true authenticity of the Messenger Muhammad's (saws) and his guidance of humanity.

﴿ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ﴾ **(after We made it clear for the people in the Scripture):** That is to mean, in the Qur'an.

﴿ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴾ **(- those are cursed by Allah and cursed by those who curse.):** Cursing means to be expelled from

Allah's (swt) mercy. Allah (swt) curses them, and all the creations of Allah (swt) who suffer from them curse them as well. For example, if people in a village abused and disobeyed their Lord then Allah (swt) prevents the rain from falling on them as a punishment, consequently, the plants are damaged so they curse them, the trees are damaged so they curse them, and the animals get hurt so they curse them ...

And those who hide what Allah (swt) revealed are cursed by all who are injured of their tyranny, ingratitude and their concealment of what Allah (swt) revealed.

Verse: 160

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

(Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful)

Islam opens the door of repentance. Repentance is a persistent call to reform. The door of repentance is open and it would never close until the sun rises from its west, as the Prophet (saws) said. Therefore, Allah (swt) excluded a group in the verse: (**Except for those who repent and correct themselves**).

It is not sufficient to say: "I repent". Rather, you must correct what has been corrupted so that repentance can be achieved and accepted by Allah (swt). Allah (swt) says:

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

(And it is He who accepts repentance on behalf of his servants.)

(Ash-Shura: 25)

The verse did not say 'from His servants'! Meaning He (swt) accepts repentance from His servants, who committed sins and came back to Him with repentance, in addition to that, He (swt) accepts repentance from those who has not come back to him yet, thus, Allah (swt) is calling them to repent. Therefore, Allah is the repentant who accepts His servant's repentance every time he commits a sin.

Habib ibn al-Harith came to the Prophet (saws) and said: "O' Prophet of Allah! I am a man who has been always in sin." The Prophet (saws) said: **"Repent to Allah O Habib."**

He said: "O' Prophet of Allah! I always repent, but I do repeat my sinful acts." The Prophet (saws) said:

"Then whenever you commit a sin, repent."

He said: "O' Prophet of Allah! So my sins will be more." The Prophet (saws) said:

"O' Habib ibn Harith! Allah's forgiveness is greater than your sins."¹

﴿ وَأَصْلَحُوا ﴾ **correct themselves...**): You must fix what you have corrupted. Whoever took the money of a person, he must return it to him. Repentance is not achieved if the money is not returned to its owner, and he has to clarify his repentance. That is because, whoever commits a sin openly and encourages people to do the same, he must repent openly to encourage people to return to their Lord too.

﴿ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴾ **(and I am the Accepting of repentance, the Merciful)**: There are verses such as:

﴿ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ﴾

¹ Majma' al-zawa'id wa manpa' alfawa'ed, V.10, Hadith no. 17531

(Then He turned to them so they could repent.) (At-Taqba: 188)

Allah (swt) favored his servants with the legislation of repentance to them. Do not think that your repentance is a favor from you to Allah (swt); instead it is the favor from Allah (swt) because it is He (swt) Who has legislated this door of repentance for you to enter into it whenever you commits a sin.

Verse: 161-162

﴿ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ ﴾

(Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together, ﴿﴾ Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved)

Those who insisted on their disbelief and died while they are misguided, unrepentant, and did not return back from their error nor repaired what they have corrupted, those will not be forgiven nor the mercy of Allah (swt) would reach them. That is because Allah (swt) curse them (expel them from His mercy), as well as his angels and all the people do. Why? Because they have been given all the opportunities and wasted them all.

Verse: 163

﴿وَالْهُمُّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

(And your Allah is one Allah. There is no deity except Him, the All merciful , The all compassionate)

(And your Allah is one Allah), (There is no deity except Him) and (the All merciful, The all compassionate.), these are the three doctrinal matters.

﴿وَالْهُمُّ إِلَهٌ وَاحِدٌ﴾ **(And your Allah is one Allah...):** No second to Him.

﴿لَا إِلَهَ إِلَّا هُوَ﴾ **(There is no deity except Him,...):** There is no deity except Him:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

(There is nothing like unto Him, and He is the Hearing, the Seeing.

(Whatever you have in your mind Allah is different of it) (Ash-Shura:

11)

Whatever you have in mind, Allah is different from that.

What is the difference between “Wahid” and “Ahad” in Arabic?

“Wahid” The One means that he has no second to Him, and 'Ahad" means that He is not formed of parts. For Example: (To Allah belongs the loftiest similitude) The Chair is formed of wood, screws and glue. So, it consists of these parts.

Hence when we say: Allah (swt) is “Wahid and Ahad” it means that there is no second to him and He (swt) has not parts that come together to form Him. There is no god other than Allah (swt), this is agreed not only religiously but intellectually as well:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

(Had there been within the heavens and earth Allah s besides Allah, they both would have been ruined.) (Al-Anbiyaa: 22)

These are doctrinal issues. If there has been a second God, He would have argued with the first God in creation and sending the Prophets. However, there is only one God and no deity except Him.

How can I infer the existence of Allah □ through mentality? We will be guided to Him through His creation. Usually, we know anything from its impact; we see the earth, the heavens, the seas, and the alternation of night and day, so we see all these creations and all these signs.

This example is only to clarify the idea: When the door is knocked, we all know that there is a knocker. That means the effect is existed, so there must be an influencer. In addition, we may differ about the one who is knocking on the door, because the door is closed so the opinions will vary about the knocker, however we all agree that the door is knocked. If someone tells me that, he is the one who knocked on the door and no one else claimed that he is the doer then it becomes a mental judgmental that he is the one who knocked on the door until someone else attributes this act to himself.

However, Allah (swt) declares that He created the heavens and the earth. So it is His creation until another god comes and says that it is him who created the heavens and the earth, and that will never happen.

﴿ الرَّحْمَنُ الرَّحِيمُ ﴾ (the All merciful , The all compassionate.): Why does Allah (swt) say, the All Merciful, The All Compassionate? and He (swt) does not say, the Mighty, the Ever-Forgiving , or the Avenger, the Compeller, or the Holy King ?

These are the manifestations of the Lord (swt) with the two attributes The All Merciful, The All Compassionate. For that, He (swt)

started the Holy Qur'an with In the name of Allah the Most Merciful, the Most Compassionate ". However, there are many attributes to Allah (swt), among them are the Most Merciful, the Most Compassionate. The manifestations of these two attributes relate to everything Allah (swt) has created for human.

Allah (swt) created and prepared the universe to receive the human being. Then Allah (swt) prepared the man and everything with the manifestations of the two attributes the Most Merciful, the Most Compassionate.

What is the difference between the Most Merciful and the Most Compassionate?

Do the attributes of Allah (swt) increase and decrease? No, what is related to the attribute increases or decreases. The Most Merciful is wider and more comprehensive than the Most Compassionate. The Most Merciful is related to all human beings, believers and disbelievers, the obedient and disobedient. It manifests in livelihood, air, water, sun and moon...etc. Everything which is related to the attribute of the Most Merciful is for all human beings. Therefore, in the previous verses we find the response of Allah (swt) to the request of Ibrahim (PBUH) when he asked Allah (swt) by saying:

﴿وَأِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ﴾

قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿﴾

(And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the

punishment of the Fire, and wretched is the destination.) (Al-Baqaraa:

126)

Allah (swt) gives the believer and the disbeliever but Allah (swt) grants enjoyment the disbeliever a little in this world. The Most Merciful gives all without exception. He (swt) does not say to the sun to brighten up the believers, and keep away from the disbelievers. As for the Most Compassionate, Allah (swt) declares that only the believers enter Paradise so it is not possible for the disbeliever to say that he will enter the Paradise by Allah's attribute of Compassionate in the Hereafter.

Hence, Allah (swt) is the Most Merciful in this worldly life and He (swt) is the Most Compassionate in the Hereafter. His mercy in the Hereafter is just for those who believe in Him (swt), and His mercy in this life is for those who believe in him (swt) as well as those who disbelieve in him (swt).

Verse: 164

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴾

(Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason)

Allah (swt) says in the previous verse:

﴿وَالْهُكْمُ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

(And your Allah is one Allah. There is no deity [worthy of worship] except Him, the Most Merciful, Most Compassionate.) (Al-Baqaraa:

163)

What is the sign that Allah (swt) is the Creator, and that He (swt) is one God? Allah (swt) wants us to believe in Him through reason, to infer His existence through His creatures and what He (swt) created in the universe, therefore, He (swt) says in this collective verse, which includes some of his creatures:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾ **(Indeed, in the creation of the heavens and earth, and the alternation of the night and the day...):** The human being is created, and when Allah (swt) created him, He (swt) prepared to him the elements of life; the sky is shading him, the earth is carrying him and he is between time and place. Time is the result of the alternation of night and day which is a sign which indicates that time is going with the human to his end. Allah (swt) clarifies that He (swt) who created the heavens, the earth, the time, and the place:

﴿لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

(The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.) (Al-Ghaafir: 57)

The meaning of the verse is a probative matter, because the earth from which human was created is greater than his own creation. When the substances that make up the human body and the that of the mud were analyzed the developed science discovered that there were 16 substances from Manganese to Oxygen and others are the same in both the clay and man as well.

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

(From the earth We created you, and into it We will return you, and from it We will extract you another time.) (Taa-Haa: 55)

That is to mean, from the earth human was created and to it he comes back, he is buried in the earth between the dust which he is created from.

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا﴾

(It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child.) (Al-Ghaafir: 67)

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾ **(Indeed, in the creation of the heavens and earth...)**: Not any human being could claim that he created the heavens and the earth, or the sun and the moon, or the succession of night and day, Allah (swt) is the one who says:

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا﴾

(And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.) (Al-Furqaan: 62)

"in succession" That is, night comes after day, and day comes after night. The succession of night and day indicates the movement of the earth around the sun. The One Who created the heavens and the earth and created the succession of night and day is Allah (swt).

Al-Fulk: is the name of the ship, and the word Fulk is a plural and singular form as well, as Allah (swt) says about the prophet Noah (PBUH):

﴿وَيَصْنَعُ الْفُلْكَ﴾

(And he constructed the ship.) (Hud: 38)

The verse here means one ship. The fluidity of water, which carries the ship and the winds which moves it are ones of Allah's miracles. Without this fluidity of the water, no ship can sail in the sea.

﴿ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ﴾ (and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness...): Is water in the sky or in the earth? Water is in the earth, but it comes down from the sky. Three-quarters of the Earth is covered with seawater, oceans, and rivers, yet land forms only a quarter of the Earth. The larger the evaporation surface, the greater the speed of evaporation. This water evaporates and goes up to the sky, and then there occurs evaporation, intensification, pollination with the wind, and a difference in cold and heat leading to the falling of water. Therefore, water comes from the earth. Allah (swt) says:

﴿ اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَنْبَسُطُهَا فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ

مِنْ خِلَالِهِ إِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴾

(It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice.)

(Ar-Rum: 48)

However, in the earth, there is the water of the seas and oceans, which is reserved by some materials, and is not suitable for drinking. Allah (swt) has saved it from corruption. Allah (swt) has created everything good, and anything spoiled in the earth and in the universe, however, is spoiled by the hands of humans, Allah (swt) says:

﴿ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ ﴾

(Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned.) (Ar-Rum: 40)

So, there is no corruption in the earth, nor in the sea, nor in the atmosphere, that of Allah's creation. The corruption is a man-made. It is the people who corrupted the seas and polluted the air, who corrupted values, and who corrupted humans, while Allah (swt) has made everything good and ready to receive man, one of these things is saving the water in the earth:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ﴾

(And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.) (Al-Mu'minun: 18)

Then comes the process of water evaporation. If we want to distill water and make it potable, we need large factories, while there is a divine laboratory working day and night on steaming water and returning it to earth. Therefore, Allah (swt) says, **(and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness)**, because the earth lives and revives with water:

﴿فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِيجٌ﴾

(but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.) (Al-Hajj: 5)

﴿ وَبَّتْ فِيهَا مِنْ كُلِّ دَابَّةٍ ﴾ **(and dispersing therein every [kind of] moving creature...):** Dabbah (in Arabic) is every creature moves on earth, and all the things that Allah (swt) has mentioned indicate that He is the Creator and prove this verse: **(And your god is one God).**

How do we know that God is one? Because had it been another God, he would have said: "I have created this creation".

﴿ وَتَصْرِيفِ الرِّيَّاحِ ﴾ (and [His] directing of the winds.): that is to say, wind conversion; had the winds been in one direction, the human would have become fatigue, but directing the wind is a mercy; once it is Easterly wind, once it is Western, and another time it is Southwesterly and so on.

﴿ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ ﴾ (and the clouds controlled between the heaven and the earth.): Being controlled means to be forced to do a movement that cannot be self-decided but rather to do what is ordered. For example, this cloud is decided to fall in Damascus as Allah (swt) has subjected it, the evaporation was done, the water preparation process has taken place in a place other than Damascus, and the water was led by the wind to fall in Damascus. These clouds were controlled to drop water in the place where the Controller willed it to be dropped in. This indicates that your God is one.

﴿ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾ (are signs for a people who use reason.): the signs are the miracles that are clear evidences for those who comprehend. Allah (swt) has chosen the mind to be the means of receiving obligations, so we say that Islam is the religion of reason which urges to use mentality to prove the existence of Allah (swt). For that, Allah (swt) says, (are signs for a people who use reason). Thus, these signs are the ones that indicate the existence of Allah (swt). Therefore, when Nimrud argued with Abraham (PBUH):

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

(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].) (Al-Baqara: 258)

Abraham (PBUH) used one of the signs of Allah's existence, which is that Allah (swt) brings the sun from the east every day.

All that Allah (swt) has enumerated in this verse are miracles that reasonably indicate the existence of the Creator and could never be created by chance in this arrangement and order. As said the effector is known from the effect, and when you want to prove the existence of Allah (swt), look at the creation of Allah (swt), and look at the miracles created by Him, you would see the manifestations of Allah (swt), and this is the mental argument.

Islam uses reason, argument and evidence to prove the existence of Allah (swt), but the atheist does not count on the mind for if we ask him how the earth was created, he would say that the universe, the sun, the earth, and the planets were found by coincidence or by evolution. No sane person is convinced that coincidence may create such system, structure, and this sun that moves with precise calculation:

﴿ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴾

(The sun and the moon [move] by precise calculation.) (Ar-Rahman: 258)

Everything with Allah (swt) has a balance, amount and account. If the sun approached or moved away from the Earth a few millimeters or centimeters, it would burn or freeze the earth. Therefore, creation cannot be a coincidence, and Allah (swt) has given all signs that indicate his existence.

The religion of Islam is the religion of reason and science, Allah (swt) says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

(So know, that there is no deity except Allah.) (Muhammad: 19)

He (swt) did not say, “So say, [O Muhammad], that there is no deity except Allah.” From here, we do not discuss the others, especially in the age of science, civilization and technology, and tell them or force them to say that “There is no god but Allah”. Rather, we persuade people and teach them that there is no God but Allah (swt), because they will know and will reach through science that there is no God but Allah (swt).

Verse: 165

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾

(And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they

see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment)

﴿ وَمِنَ النَّاسِ ﴾ (And [yet], among the people...): Although man knows that Allah (swt) is the Grantor of blessings, that He is the one who created, prepared all these blessings around him, and created for him water, air, seas, rivers, trees, plants, animals, all for him, yet: (And [yet], among the people..); not all people do that.

﴿ أَسْدَادًا ﴾ (Equals..): the equal is: the counterpart, identical, and parallel.

These equals and these counterparts are either the gods they have made and worshiped from idols and stones or the sun, or the desires. Allah (swt) says:

﴿ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ﴾

(Have you seen the one who takes as his god his own desire?) (Al-Furqan: 43)

A man's desire is a counterpart. Sometimes, a misguided man worships himself or worships others, because he believes that the kingdom of heaven and earth is in his hands. He also believes that they benefit and harm, give life and cause death, honor and humiliate. However, Allah (swt) alone is the One who grants life and causes death:

﴿ قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ

مَنْ تَشَاءُ ۗ ﴾

(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.) (Al-Imran: 26)

He is the only Disposer, and He is the only Owner. Therefore, we must be aware not to direct our hearts towards the causes. We must not ignore the Lord of the causes and is the real Causer. However, despite all these signs of the existence of Allah, there **([yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah.)**.

﴿ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾ **(But those who believe are stronger in love for Allah..)**: believers are certain that Allah (swt) is the Beneficial and the Harmful. They love Allah (swt), and the evidence of their love for Allah (swt) that they surrender to his judgment.

How do you express your love for Allah (swt)?

You disobey God while showing to others that you love Him,

This is something that is outrageously impossible,

If your love for Him was true, then you would have obeyed Him,

Verily, the lover is utterly obedient to the one who he loves.

Love requires obedience, and it could not be to love Allah (swt) and disobey Him at the same time. Believers resort to Allah (swt) when they suffer affliction, as they thank Him for grace and tender. whereas, those who do take other than Allah (swt) as equals when they fall in calamities and exposed to anguish and pain, do they resort to those whom they love as they love Allah (swt)?

If lost in the desert, or was in a plane that would almost burn, or was sick and on death bed, the believer would call, "O Lord". As for the one who does not believe in Allah (swt), does he then believe that, in these

critical moments, whomsoever he loves and turns to, and whomsoever he takes other than Allah (swt) as a god, would save him? He would not resort to them at this moment; because he knows by instinct that Allah (swt) is the only one who saves him, removes his gloom , worry, as well as the only One who takes away his pain.

There is a happiness, which only the believer can feel. This happiness is originated from the certainty that faith has instilled in his heart. When the man knows that Allah (swt) is the one who lowers and raises, as well as connects and cuts, he lives in a spiritual harmony with himself, and his surroundings. Hence, if he suffers affliction , he would say, “indeed, we belong to Allah, and indeed to Him we will return,” and if he looks at the blessings, which he enjoys, he would resort to his Lord, by mentioning the Granter of these blessings and thanking Him. So that the believer is in a constant happiness, and this is based on Allah’s saying:

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

(Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.) (Ar-Ra'd: 28)

﴿ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا ﴾ **(And if only they who have wronged would consider..):** The oppressor is the one who oppresses others or oppresses himself. The one who oppresses others is the one who infringes upon the rights of others. However, the one who oppresses himself is the one who pleases it, gives it an immediate lust, and prevents it from permanent bliss. Whoever does unlawful, and knows that its result and punishment is the torment of Allah (swt), there is no doubt that he has wronged himself.

﴿ إِذْ يَرَوْنَ الْعَذَابَ ﴾ ([that] when they see the punishment , [they will be certain].): They see with certainty. We, in this world, do not see the torment with the eye of certainty, so:

﴿ أَلْهَأَكُمُ التَّكَاثُرُ ﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿ كَلَّا سَوْفَ تَعْلَمُونَ ﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿ كَلَّا لَوْ

تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿

(Competition in [worldly] increase diverts you ✨ Until you visit the graveyards. ✨ No! You are going to know. ✨ Then no! You are going to know. ✨ No! If you only knew with knowledge of certainty... ✨ You will surely see the Hellfire. ✨ Then you will surely see it with the eye of certainty. ✨ Then you will surely be asked that Day about pleasure.) (At-Takathur: 1-8)

The eye of certainty is when man really sees the torment on the Day of Resurrection.

﴿ أَنَّ الْفُؤَادَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴾ (that all power belongs to Allah and that Allah is severe in punishment.): When they see the torment and know that all the power belong to Allah (swt), all that were of the power of money, the power of the prestige, the power of health, out of the power of causes had disappeared, and that all power belong to Allah (swt).

Verse: 166

﴿ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأُوا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴾

([And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship])

Allah (swt) was talking about those who love the equals and counterparts [whom they had associated with Allah (swt)], which are either stones, humans or desires. Those, who have been followed disassociate themselves from those who followed them. The accursed Satan – who have been followed by many people - is the first to renounce those who have followed him.

﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ﴾

(And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before.)

(Ibrahim: 22)

Satan disowned those who had responded to his obsession, as Satan is the cause of badness, all oppressions and crimes. Moreover, the evil that weaves in the heart of the human is a result of the whispering of the devil and his attraction.

Therefore, Satan is the first to disown you, then everyone who have seduced you in this world, would disown you in the Hereafter.

﴿ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴾ **(and cut off from them are the ties [of relationship].):** every human being will come alone on the Day of Judgment.

﴿ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴾

(And all of them are coming to Him on the Day of Resurrection alone.) (Maryam: 95)

On this day:

﴿ لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنِ وَالِدِهِ شَيْئًا ۚ ﴾

*(when no father will avail his son, nor will a son avail his father at all.)
(Luqman: 33)*

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴾

*(Every soul, for what it has earned, will be retained.) (Al-Muddaththir :
38)*

Thus, the ties of relationship will be cut off. There will not be relations. You live there, in the Hereafter, only with the Causer, while in this world; we are in the world of reasons. If you do not drink, you will not quench the thirst, if you do not eat, you will starve, and if you do not move, you will not get the result of work. This is because Allah (swt) has linked things to causes, man gets lost in the causes, and believes that the causes are the actors themselves, but in the Hereafter, the reasons will be cut off.

Verse: 167

﴿ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۗ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴾

(Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.)

﴿ وَقَالَ الَّذِينَ اتَّبَعُوا ﴾ (Those who followed will say.): Those who obeyed their dignitaries, who misled them, or those who followed Satan.

﴿ كَرَّةً ﴾ (another turn...): another opportunity.

﴿ فَتَنْتَبِرُوا مِنْهُمْ كَمَا تَبَرَّعُوا مِنَّا ﴾ (so we could disassociate ourselves from them as they have disassociated themselves from us.): and there would never be another opportunity.

﴿ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ﴾ (Thus will Allah show them their deeds as regrets upon them.): They would have sorrow and regret on the Day of Resurrection.

﴿ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴾ (And they are never to emerge from the Fire.):

You were given the opportunity, and you have no other chance.

﴿ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴾

(We grant them enjoyment for a little; then We will force them to a massive punishment.) (Luqman: 24)

Now you are free to choose. Choose either paradise or disbelief and getting astray, no one forces you.

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ﴾

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

While, in the Hereafter, the ties of relationship would be cut off from them.

Verse: 168

﴿ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ ﴾

(O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.)

We note the accuracy of the Qur'anic statement, and we must always put the equation:

﴿ 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-Nisa: 82)

If the Qur'an had been written by human beings, it would have never come to their mind to put the sentence like this: **(O mankind, eat from whatever is on earth [that is] lawful and good)**. The lawful and good would come with the address "O you who believe". Why?

Because the believer is the one who responds to the requirements of the faith. As for the whole people, there are among them the unbeliever and the believer. Allah (swt) gives the bestowments to those whom He loves and those whom He loves not, but He gives religion to those whom He loves. However, when He gives sun, air, water, livelihood, goodness, health and money, He gives them to all people, believers and unbelievers. Only when Allah (swt) speaks about something related to faith, He says, "O you who believe", and if there is an imposition of a task, He says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ ﴾

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

183)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

(O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed) (Al-Hajj: 77) and so on...

﴿ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ ﴾ **(O mankind, eat from whatever is on earth.):** Eating is a general term, and man lives by the essentials of life, including food, which is the fuel of the body. When Allah (swt) addresses man in general, his speech is not limited to those who believe, but includes believers and others for Allah (swt) has created what is in the earth for all people, because the Lord's bounties are to all human beings, to those who believe and to those who do not believe, as if to say to the unbelievers, "even if you do not believe, take the advice of believers and use lawful things; because they benefit you in your life". When he says: **(O mankind, eat from whatever is on earth [that is] lawful and good)**, it is out of advice to the unbeliever, but the believer has to abide, as stated in the verse:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ﴾

(O you who have believed, eat from the good things which We have provided for you...) (Al-Baqara: 172)

Here, there is an imposition of a task, and in Allah's saying, **(O mankind, eat from whatever is on earth [that is] lawful and good)** there is no imposition of a task, and all people are addressed. Allah (swt) says to them, "Do not eat the unlawful (ḥarām). Why?

For if you eat a dead animal, whether you are a believer or not, you would find that it has a different taste, and that it is rotten. Allah (swt) wants good for all people and for all humans, so He says, "eat lawful food". He does not want anyone to be harmed; because the unlawful food harms the man in general.

Allah (swt) says to the atheist to not eat a dead animals or blood. He tells him to eat lawful food (ḥalāl), because ḥalāl food does not harm the man. This is an address to all human beings. As for the believer, the speech is different.

﴿ وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾ **(and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.):** the footsteps are the space between a step and another. Allah (swt) mentions that the Satan is a clear enemy to human beings. When the Satan was expelled from Allah's mercy, and descended to earth, he swore by the Might of Allah (swt):

﴿ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾

([Iblees] said, "By your might, I will surely mislead them all.) (Saad: 82)

"By your might" That is, by Your dispensing with the worship of your creation, I will surely mislead them all,

(Except, among them, Your chosen servants.) (Saad: 83)

Consuming Halal includes food and money. The word "consume" is sometimes used for money.

﴿ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ ﴾

(And do not consume one another's wealth unjustly....) (Al-Baqara:

188)

The inheritance is a scourge for the heirs, if the heir transgresses on the rights of others, as well as consume usury, taking bribes and consume others' money unjustly.

Verse: 169

﴿ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

(He only orders you to evil and immorality and to say about Allah what you do not know.)

Who orders you? He is the devil.

﴿ بِالسُّوءِ وَالْفَحْشَاءِ ﴾ (to evil and immorality..): What is the difference between evil and immorality?

Evil: The sins like backbiting and Gossiping.

Immortality: The sins that have prescribed punishments (Hadd) such as adultery or theft or others.

So there is a difference between Evil and Immortality, and from this verse:

﴿ وَلَا تَقْرُبُوا الزُّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴾

(And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.) (Al-Israa:32)

it turns out that adultery is an immortality. Hence, the sin that has a prescribed punishment (Hadd) is called (Immortality), while the sin that has no prescribed punishment (Hadd) and requires repentance such as gossiping and ae backbiting is called Evil.

However, Satan seduces mankind with minor and major sins that are evil and immorality.

﴿ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾ (and to say about Allah what you do not know..): has multiple meanings:

- Denial of what is stated in the Holy Qur'an or by the Messenger of Allah (saws).

- Interpreting the Holy Qur'an in a way that does not comply with it as was revealed. Or interpreting the verses according to one's desires, aims and individual interests.

Verse: 170

﴿ وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ

شَيْئًا وَلَا يَهْتَدُونَ ﴾

(And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?)

In this verse, the Holy Qur'an examines the issue of blind following and imitation, which is a serious disease.

Generally imitation is a natural matter, because when a baby is born, he sees his father, mother and his brother moving their hands, so he moves his, standing, so he stands, as well as sitting, praying and eating so he does the same. So all the child's first actions are an imitation of his family.

Therefore, generations repeat between parents and children through imitation and inherited habits which children have received from their parents. Nevertheless, Islam has settled rules that are controlled by the mind and Sharia (Islamic Law) to govern the imitation of parents and communities. Hence, if you see anyone who violates the rules of Allah (swt) such as your father, mother or brother, do not imitate them in this violating. So, blind imitation is unacceptable, and appropriate imitation is required for preserving the generations one after the other as well as preserving their values and heritage.

Therefore, there is a fine line between imitation and non-imitation among the generations. The generation must preserve the traditions of the pre-generation, but with religious, mental and scientific rules.

Thus, if you want to follow your father or mother or the past generation, you have to follow them within the rules of reason, science and guidance that are part of the Islamic law and beware of blind imitation.

Verse: 171

﴿ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بِكُمْ عَمِيَ فَهُمْ لَا يَعْقِلُونَ ﴾

(The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries - deaf, dumb and blind, so they do not understand.)

What is the literal meaning of the Arabic word (shouts)? It is a sound made by human being. For example, the shepherd makes a sound to gather his herd. This is called “Al- Naiiq” in Arabic, then the herd follow him blindly.

﴿ كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ﴾ (..that of one who shouts at what hears nothing but calls and cries..): The herd cannot understand the words of their shepherd they only hear invocation, calling out, hollow sound, no thought, no mind, no convincement, no argument, it is just a sound for them.

﴿ صُمُّ بِكُمْ عَمِيَ ﴾ (deaf, dumb and blind.): Why is deafness always mentioned before dumbness? A man who hears nothing will speak nothing because you speak what you hear. If you have an Arabic child

born in France, for example, would he speak Arabic unless his parents speak to him in Arabic? Of course not; he speaks of what he hears, if he does not hear it he will not speak it.

"Deaf" Deafness means a hearing impairment. The disbeliever hears but does not comprehend the meaning of what is being said.

"Blind": They are blind of truth, and do not see the true meaning.

﴿ فَهُمْ لَا يَعْقِلُونَ ﴾ (so they do not understand.): Those who follow blindly, who imitate their predecessors and say:

﴿ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ ﴾

(Indeed, we found our fathers upon a religion, and we are, in their footsteps, following.) (Az-Zukhruf: 23)

They follow without reason, science, research, or evidence. Whereas our religion is a religion of evidence, of research, of science, of civilization, and of thought.

Verse: 172

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

(O, you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.)

This verse is a commitment order. When Allah (swt) says, "**O you who have believed**" then you do not have the choice to say: Yes, or No. Your freedom was before you join Islam:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

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

Baqraa: 256)

If you don't want to believe, don't believe.

﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾

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

But when you believe thus you enter into a contract of faith with Allah (swt), you are obliged to maintain the requirements of this faith. I entered into a contract with Allah (swt), and I said: I believe in you O Lord. So Allah (swt) says to me: "O you who have believed," That is: O, you how have believed in me do so and so. Whereas, Allah (swt) does not enforce His orders on the disbelievers. Allah (swt) does not say: O people, decreed upon you is fasting, and non-believers do not fast.

Hence, whenever any command follows; "O you who have believed," it means there is a mandatory order for those who chose this religion freely and not by compulsion. Now Allah (swt) tells us that, as long as you believe in me then you may only eat what I allowed you to eat. Another verse says:

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

(O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.) (Al-Baqraa: 168)

You may ask what is the difference between these two verses? In the verse that we are dealing with the address is mandatory to those who have believed, while Allah (swt) addresses mankind at large in the above verse, telling them all to eat only halal (lawful) for their benefit. Whereas for believers it is obligation regardless of the benefit, obedience is intended for no reason. Assuming that this food does not

harm me, and Allah (swt) says to me, "Don't eat it", so I shouldn't eat it. Why? "Because this is a disciplinary prohibition and not just a protective prohibition. What is the disciplinary prohibition? Allah (swt) forbid the children of Israel to eat what was halal (lawful) as a punishment for their injustice. As Allah (swt) says:

﴿فَبَطَّلْنَا مِنَ الدِّينِ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ 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)

So, there is a Disciplinary Prohibition, not only for the sake of harm. We obey Allah's orders because they are His, and not just for the sake of benefit. If Allah (swt) says to me: Do not eat pork, because it has tapeworm and I obeyed because of the fear of self-harm, in this case I achieve no worship or faith here. However, if He (swt) says to me: Don't eat pork, and I obey without knowing the reason, then I am a worshiper and obedient to Allah (swt), this is because it is Allah's order regardless the harm. There are many things which we do not know their reasons, Allah (swt) hid from us so it will become an act of obedience and worship, and even faith. This is the case when our Lord (swt) tells us to make (Tawaf) or turning around the Kaaba seven times, to throw seven stones, or to pray (Al-Magrep) the sun set prayer three (Rak'ahs) or units!! Aren't four units better than three? And why just two (Rak'ahs) units at (Al-Fajer) the dawn prayer is better than four?

The answer is: As long as Allah (swt) is addressing us, thus according to the essence of faith, we must accept His (swt) judgment. And the cause of accepting that rule is because it is issued by the ruler

and the basis of faith is metaphysical; I do not say: “I believe in something in front of me”, but I do say I believe in the unseen.

﴿ **وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ عَلَيْهِ تَعْبُدُونَ** ﴾ (and be grateful to Allah if it is [indeed] Him that you worship.): What is the definition of worship? Worship means obedience, obeying the commander of whatever he orders. That is why when they say: We worship what we found our fathers worshipping, or they say: We worship idols. Let us ask them: What did the idols tell you? What did the sun tell you? What did they order you to do? What did they forbid you to do?

Therefore, this is not worship, for worship is: obeying the commander, obeying the orders. Notice the accuracy of the verses, the difference between the previous verses in which Allah (swt) says:

﴿ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ﴾

(O mankind, eat from whatever is on earth [that is] lawful and good.)

(Al-Baqara: 168)

and that which is mentioned here. Notice the accuracy of the wording of the Holy Qur’an. In the first verse the request is neither for worship nor obligation. Whereas, here Allah (swt) says, “O you who have believed.” The command is stated: “eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”

Yet, in the first verse He (swt) does not end the verse with these words: “if it is [indeed] Him that you worship.” But instead He (swt) ends it with, “and do not follow the footsteps of Satan.” As such, worship means obedience, whether you know the reason or not. If you know the reason it is good, and if you do not know then it is enough for you that Allah (swt) knows. You just obey Allah's commands.

Verse: 173

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced, neither being inequitable nor aggressive there is no sin upon him. Indeed, Allah is Ever-Forgiving, Ever-Merciful.)

This verse mentions the forbidden food. There is a difference between the Arabic word (mayyet) with a stress on the letter 'y' (to die) and the word (mayt) without the stress on the letter(y) (dead). Allah (swt) says:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾

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

In this verse (mayyet) with a stress on the letter 'y' means that one is going to die certainly even if alive at present. While, the Arabic word (mayt) without the stress denotes an actually dead being. Notice the accuracy of the Holy Qur'an, Allah (swt) has made unlawful the already dead animals (maytah) not the (mayyetah) or the animals that will die in future! For if this has been the case then every animal will be unlawful to eat; because we cannot eat chicken, sheep, cow, anything, because all of them will die when they are slaughtered. Yet, as long as Allah (swt) says: "dead animals," (maytah) with no stress on the letter (y) hence, the intended meaning is the animal which has already died before being slaughtered. Why? Because there is a difference between being killed and being dead fatedly. Killing is the destruction of the body structure and after that the spirit comes out while by death

the soul moves out of the body first then the body structure is destroyed.

Why eating a chicken or a sheep is forbidden in case they died fatedly and not by slaughtering? We know that, in humans and in animals, there are veins and arteries whose spoiled blood is purified by the kidneys, and there is good blood as well.

When an animal is dead fatedly without being slaughtered, its blood which carries harmful substances in it is not shed but it is kept inside its body and becomes corrupted. If we look at two chickens, one is slaughtered and the other is suffocated, we note a difference in their colour and in their taste after they are cooked.

That is because the spoiled blood spilled out when the animal was slaughtered.

Therefore, the objective of forbidding eating of the dead animal is obvious; because it is corrupted; meaning part of its blood which has not yet been purified in the kidney is spoiled, and part of it is good. However, the spoiled blood corrupts the meat.

﴿ حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ ﴾ (He has only forbidden to you dead animals..):

Here is an important and accurate point. We mentioned earlier that it is not permissible for anyone to interpret the Holy Qur'an unless he/she is qualified in the interpretation of the Holy Qur'an and the Sunnah of the Prophet (saws). Why? Because if you read this verse: " He has only forbidden to you dead animals " we understand that all dead are forbidden, but does the Sunnah allocate the generalization of the Holy Qur'an? Yes, it does according to what Allah (swt) says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

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

The Messenger of Allah (saws) said:

“Lawful to you two of the dead: fish and locusts, and two bloods: liver and spleen. ”¹

Therefore, the Hadith specifies the generalization of the Holy Qur'an and excludes from the dead the fish and the locusts. What is the reason? The reason is that fish and locusts do not contain blood, and the spleen and liver, are hardened blood.

﴿ وَالْدَّم ﴾ (blood..): God forbids the dead, because it contains blood. Hence blood should also be forbidden except for the liver and spleen. This is because blood is spoiled and it harms the human body.

﴿ وَلَحْمَ الْخِنْزِيرِ ﴾ (the flesh of swine.): We said that pork has a lot of tapeworms. The science has recently discovered that there are germs and microbes in pork that are not found in any other animal. A man who eats pork may become seriously ill so Allah (swt) forbids eating it. Nevertheless, we refrain from eating pork because Allah (swt) has forbidden it and not because it harms the body.

﴿ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ ﴾ (and that which has been dedicated to other than Allah.): A name, other than the name of Allah (swt), was called during slaughtering. However, when Muslims slaughter the animals they say: In the name of Allah, Allah the great. So uttering a name other than that of Allah (swt) during slaughtering is forbidden.

﴿ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ﴾ (... But whoever is forced, neither being inequitable nor aggressive there is no sin upon him..): Necessities permit prohibitions. That is, whoever eats from the

¹ Sahih Ibn Majah, Book of food, Hadith No (3314)

prohibited meat then he commits a sin, unless there is a necessity. Necessity has a condition, that is if a man has two choices to eat from what is prohibited or to die, then he may eat as much as enough to retain his life without exceed that.

﴿ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ (... **Indeed, Allah is Forgiving and Merciful.**):

Why did Allah (swt) put this ending to this verse, even though there is no sin? Because as Allah (swt) forgives the intended sins, would not He forgive the sins of necessity!!! Look at the mercy and facilitation of the Islamic religion, it is a religion of ease. The Prophet (saws) said:

"Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them) "1.

And He (saws) said:

"So, follow a middle course (in worship) ... "2

Do not constrain people. Do not make of religion a belt that obstructs people's issues. But use this religion just as our Prophet (saws) did, in a way that raised the people's status. For He (saws) raised people to the standard of the Holy Qur'an's granting. While some people want to descend the granting of the Qur'an to the human level. This is the difference. The Islamic religion is a religion of forgiveness, a religion of easiness. For whenever the Prophet (saws)

¹ Sahih Al-Bukhari, Book of knowledge, Hadith No (69)

² Sahih Al-Bukhari, Book of the tenderness of the heart, hadith No (6102).

was given choice between two options, he would choose the easier. The prophet (saws) did not practice austerity on people and said:

“Do not impose austerities on yourselves so that austerities will be imposed on you.”¹

This is the Islam religion which states an exception for each matter according to necessity. for example, a sick is given exception, even in fasting there are exceptions for the traveler and the sick, Allah (swt) says:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

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

(Al-Baqara: 286)

This is the Islamic and faith principle.

Verse: 174

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

(Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.)

The Holy Books are sent down by Allah (swt) to be conveyed through the messengers then by the people of knowledge to impart to everyone. Those who withhold Allah's (swt) revelations oppose the

¹ Sunan Abi Dawud . Book of decency, section of envy, Hadith No. (4904)

methodology of Allah (swt) and such people become obstacles hindering the methodology of Allah (swt) which is intended to regulate life. This is only done by a person who wants to take unlawful benefits and violate the rights of others.

What is their benefit from that? The benefit is the little price, such as the bribes or the things they used to take from their followers to tailor Allah's ordainments according to people's wishes. Allah (swt) manifests to them that estimation of anything is done only by the one who knows its true value whereas they try to estimate the value of Allah's methodology which only He (swt) knows the true value of it. Therefore, the price which Allah (swt) has set for implementing His methodology should be a profitable and convincing to them. So, if they took a price in return for withholding Allah's revelations and propitiated the people by legislating that which suited them, indeed they have lost this transaction. This is because this price, no matter how high it is according to the human evaluation, is but a low price and short-lived. Since the prices are usually related with the fundamentals of life such as food and drink, so that Allah (swt) says:

﴿ **أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ** ﴾ **(those consume not into their bellies except the Fire.):** Whereas they eat fire in their stomachs, how can their stomachs absorb that fire? The believer as the Prophet of Allah (saws) said:

'The Muslim eats only in one intestine, and the non-believer (*kafir*) eats in seven!¹

That is, the unbeliever does not eat but to relish the food; he wants to enjoy food until he becomes full. While the believer eats only as

¹ Sunan Ibn Majah, book of food, Hadith 3349

much as enough to sustain his life. The master of creation Muhammad (saws) said:

"A human being fills no worse vessel than his stomach. Sufficient for the child of Adam are a few morsels sustaining his body ."¹

Therefore, eating for the believer is a necessity of life and as fuel for his movement, while the unbeliever consumes food for self-pleasure. Allah (swt) says:

﴿ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴾

(but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.) (Muhammad:

12)

﴿ أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ ﴾ **(those consume not into their bellies except the Fire.):** Just as they filled their tummies, out of gluttony, with the unlawful worldly pleasure, Allah (swt) will fill their tummies with fire as an equitable punishment with the little price that they took. Their bellies will be filled with fire on the Day of Resurrection as an appropriate penalty to what they have committed. This is a type of material punishment which is followed by another type of punishment:

﴿ وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ ﴾ **(And Allah will not speak to them on the Day of Resurrection.):** That means that Allah (swt) does not care about them on the Day of Resurrection. However, when we read (someone does not speak to another) we sense anger because the speech for humans is a means of affability, so if a person abstains

¹ Sunan Ibn Majah, book of food, Hadith 3349

from speaking to another, it is as if he dislikes and hates him. Thus, Allah (swt) “will not speak to them” indicates that Allah resents them. Sufficient a chastising punishment it is when Allah (swt) turns away from His creation. However, someone might wonder: How can it be that we read here that Allah (swt) does not speak to them, and it is He (swt) who says:

﴿ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ ﴾

﴿ قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ ﴾

(They will say, "Our Lord, our wretchedness overcame us, and we were a people astray ﴿١٠٦﴾ Our Lord, remove us from it, and if we were to return [to evil] we would indeed be wrongdoers." ﴿١٠٧﴾ He will say, "Remain despised therein and do not speak to Me.) (Al-Muminoon: 106-

108)

We answer that it is true that Allah (swt) says to them “do not speak to Me” but when the speech is denied from Allah (swt) it indicates the words of mercy, tranquility and kindness. As the words of punishment are of curse.

The best blessing granted to the believers on the Day of Judgment is Allah’s (swt) speaking to them and their looking at Him (swt):

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

([Some] faces, that Day, will be radiant, (23) Looking at their Lord.)

(Al-Qiyaama: 22-23)

﴿ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ **(or will He purify them. And they will have a painful punishment.):** After Allah (swt) will neither speak them, nor make them worthy of being near Him or purify them, following all these, they are yet to be severely tormented. Thus, their punishment will be doubled because they have concealed Allah’s methodology from

people so caused their misguidance. Hence, they will carry the burden of their sins and the sins of those whom they misled.

Verse: 175

﴿ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴾

(Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire!)

Allah (swt) explains to us why He (swt) does not speak to them, does not purify them and why they will face painful torment in the hereafter.

They have exchanged the misguidance with guidance; torment with forgiveness. When you see the terribleness of punishment, don't aggrandize it, but look at the terribleness of the offense.

When people think of the criminal's punishment apart from his committed crime, they sympathize with the criminal because they only see the criminal and forget his crime. Therefore, the moment you see a punishment and you aggrandize it; you must evoke the offense for which the penalty is enjoined. Thus, we often find people feel compassionate towards the criminals who are tried and sentenced to severe penalties. This is because the offense was a long time ago and they did not witness it, and its implications and consequences ended leaving only the offender, so they feel compassionate towards him.

﴿ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ ﴾ **(Those are the ones who have exchanged guidance for error and forgiveness for punishment..):**

The letter "ب" in Arabic is connected to what is neglected. In this verse

the misguidance was chosen and the guidance was left, and torment was replaced with forgiveness. As long as they have chosen misguidance instead of guidance, and suffering instead of forgiveness, so it is only fair for them to receive painful torment.

﴿فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾ **(How patient they are in pursuit of the Fire!):**

This is meant to make the atrocity of punishment in order to make people repel from it. Allah (swt) wants us to wonder at how the stray may leave the guidance and takes the delusion; and then the result will be to receive punishment and forbidden from the forgiveness. So what gives him hope that he will endure Hell's fire? Does he have the patience to the extent that would make him willing to commit sins that cause him to be cast in hell? What makes him endure this torment? does he have the strength to endure the fire? And what is this strength? As if Allah (swt) says: You are unaware of what penalty is awaiting you otherwise what makes you patient on this fire and persist in tyranny and astray, forgetting that the fire will be yours; how are you certain that you are safe of the fire? Fire is something no human can ever tolerate.

Verse: 176

﴿ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾

(That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.)

﴿ذَلِكَ﴾ **(That is):** A reference to what preceded , and what preceded is the misguidance which they took instead of guidance, the torment they took instead of forgiveness and the fire they will be tortured in

while being patient on it . Hence, there are three connected elements mentioned here: Torment, misguidance and fire.

For misguidance is the main cause of the torment. When Allah (swt) says that they are punished with so and so because they have gone astray, then it is certainly true and when He (swt) says that they are punished with so and so of torture because they deserved it then He (swt) is certainly sincere. Torment in the Hereafter is with Hell's fire, accordingly when Allah (swt) mentions that they are punished with fire or torment or misguidance, they all refer to one thing.

﴿ ذَلِكُمْ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ﴾ (That is [deserved by them] because Allah has sent down the Book in truth): The one who changes the book and conceals it is the one who hates the truth.

﴿ وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴾ (And indeed, those who differ over the Book are in extreme dissension): It is a wide gap in which they fall. Schism in the heavenly methodology values means falling into a deep gap that has no end, since if the dispute is about material things, it would be possible for humans to tolerate from each other but the dispute in an issue of values, human beings cannot fix among them. Hence, the disagreement is wide, and cannot be governed except by Allah (swt).

Verse: 177

﴿ لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ۗ ﴾

(Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.)

This is a precise verse in the Book of Allah (swt) that includes elements of righteousness, and we must stop at its facets and its meanings; because it gives the true image of Islam with all its elements (faith, pillars, behaviors and worship).

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ ﴾ **(Righteousness is not that you turn your faces toward the east or the west):** The previous verses have talked a lot about changing the qiblah (direction of prayer for the Muslims) to al-Ka'bah. Allah (swt) wants to show us that Islam is not only concerned with the discipline of movements, but rather with the innermost of the heart in addition to the action of the limbs; because Islam is not just a claim to be said. Islam is belief, faith and work in accordance with the pillars, so Allah (swt) says: "Righteousness is not...". Righteousness is a collection of all the good, all elements of faith, piety, obedience and kindness, the broad facets of good is righteousness.

﴿ لَيْسَ الْبِرَّ ﴾ **(Righteousness is not):** Righteousness is not expressed by motion, shape or appearance, nor by turning the faces towards the east or the west.

﴿ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ ﴾ (but [true] righteousness is [in] one who believes .): As if the righteousness is an embodied being. This can be clarified in this example: “A person x is fair” this means that he fulfills the limits and acts justly, whereas, when we say “A person x is fairness” this means that fairness is embodied in his essence.

So that Allah (swt) in this verse wants to embody righteousness as a being. Hence, broad good and all elements of faith, piety, honesty and sincerity are included in righteousness. It is as if the righteousness is a human being who has specific qualities that have made him righteousness.

What is righteousness? Is it gained by a large number of prayers, or by the large number of fasting, or by a lot of spending, or by frequent performing of pilgrimage, or by giving a large number of preaches and sermons ...?

In this comprehensive verse, Allah (swt) has fully explained the meanings of righteousness.

We know faith as stated in the famous hadith, when Jibril (Gabriel) (PBUH) asked the Messenger of Allah (saws) about faith, and he (saws) told him that faith is:

To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad,”¹

In the hadith, believing in the Last Day came at last in order whereas in the verse, however, believing in the Last Day has come immediately after believing in Allah (swt), and after believing in the Last Day Allah (swt) says:

¹ Sahih Muslim, the Book of Faith, hadith No (8).

﴿ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾ (the angels, the Book, and the prophets.):

Allah (swt) has reversed the picture, why?

Here is an important point, some people talk about religion and separate it from the Day of Reckoning, and from Paradise and Hell. others may be believers in Allah (swt) and bring up Islam as just pillars, worshiping and transactions, without believing in the Last Day, Heaven and Fire, and the reckoning and torment. Therefore, Allah (swt) wants to show that the complemental of faith in Allah (swt) is to believe in the Day when you will be held accountable by Allah (swt). Hence, human behavior in life would not be correct except by believing in the Last Day.

Suppose that you believe in Allah (swt), angels, books, messengers, prophets and the divine decree, both good and bad and at the same time you do not believe in the Last Day, then, your faith is imperfect and it is not fruitful. The first element in the uppermost top of faith is to believe in Allah (swt), and on the top of applying what Allah (swt) has commanded is the believing in the Last Day even though it came at the very end of the series in the Hadith which mentions the pillars of faith:

“To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad”

in order to control the movement of man in life, to let him comprehend that he accountable for every word and every deed in this world, and so as not to look at the world with a distorted and incomplete view.

Suppose you were in a theatre and you saw just the first part out of its three parts and you did not see the rest of the parts, thereof, all the

meanings that you see in the first part would be incomplete, and you would see the events as ambiguous, inaccurate and unclear.

If we do not associate all that we see now in life with the Last Day, the Day of the Resurrection, the Day of Reckoning, the Day of Punishment and Reward, and the Day when all mankind will stand before the Lord of the worlds, the view will be defective; because in this worldly life, you may see the oppressor and you see the oppressed, you see the murderer and you see the murdered, you see the rich and you see the poor, you see complex events in life, and you see in them multiple meanings. This image cannot be completed, and you cannot feel the presence of Allah (swt) and believe in Him (swt) unless you believe that there is a complemental for this play of life. So that when you look at the results of the scene, the work will become balanced. So, the peak of faith is belief in Allah (swt), and then belief in the Last Day which is unseen, as are all other elements of faith.

Whenever I talk about faith, I talk about creed; because the tangible visible thing that we can see doesn't need to be a creed. Creed is the belief in the unseen, which is absent from you, and you need introductions and reasons to hold it and settle it in your heart. However, the visible thing does not need to be referred to as creed; because you see it day and night, and in every minute. I do not say that I believe that there is water in this cup which is in front of me, because I see it, but I believe that there is someone who has built this mosque, although I did not see him, but I can see his evidence, hence, this is an unseen and not visible matter.

All parts of faith are not visible, and the most important unseen part of faith is the Belief in Allah (swt), because we see His effects and manifestations, but we do not see Allah (swt). Allah (swt) for us is unseen, He (swt) sees us and we do not see Him (swt). The Last Day

is also unseen, we heard about it, but have not seen it. However, believing in the books and the prophets which are parts of faith are both witnessed. However, you may have seen them, but have not seen the assignment granted to them.

Those who were contemporary of their prophets saw them with their own eyes, but they did not see the revelation on their prophets. We see the Holy Qur'an because it is tangible, but being the words of Allah (swt), thus, it is unseen, because we did not see Gabriel (Jibril) revealing it upon the heart of the Prophet (saws).

Angels and Jinn as well are unseen creatures. The One (swt), whom we believe in, told us about their existence, and as long as we believe in Allah (swt), then we believe in what He (swt) says. We refer in all that we are told about of faith to the One Who told us about them, Allah (swt), Whom you have believed and established faith in, in your mind and heart. You have believed because of the signs of Allah (swt) in his creation. You have believed in the sincerity of prophets in telling about Allah (swt). Hence, when you believe in Allah (swt), you believe in everything He (swt) has told about. Allah (swt) told us that the angels are of His creation:

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

(they do not disobey Allah in what He commands them but do what they are commanded.) (At-Tahrim: 6)

Allah (swt) also told us that jinn are accountable creatures:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

(And I did not create the jinn and mankind except to worship Me.)

(Ath-Tharyat: 56)

Allah (swt) told us that the prophets are entrusted by Him, so that we believe in the truthful information that are from Allah (swt) and passed to us by the Prophet (saws). Righteousness, goodness, piety and the comprehensive of good things cannot be unless based on a stable creed.

The pillars of creed are fixed: To believe in Allah (swt), His angels, His books, His messengers, the Last Day and the divine decree, both good and bad, this is our creed.

﴿ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾ **(the angels, the Book, and the prophets.):**

Why does Allah (swt) say “the angels, the Book”? And not (Books)? The answer is that whoever believes in this book (the Qur'an), believes in all the heavenly books; because it combines all the books, and all the books are from Allah (swt). Accordingly, once you believe in the Holy Qur'an, you believe in the Bible, the Torah, the Zabour, the scriptures of Abraham, the scriptures of Moses and all that was revealed to the previous prophets (PBUT).

﴿ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ ﴾

﴿ **(and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves.):** Righteousness is the one who believes and gives..... Allah (swt) has put for us the elements of faith, and the first of them is creed.

The order here differs from that was stated by the Prophet (saws) concerning the normal elements of faith; because here it relates to righteousness and to the broad good, that is, the action in this world. Therefore, the conjunction word (and) here indicates that faith is not enough, rather there must be spending and giving, there must be acts that indicate the creed matters.

What does Allah (swt) want from us? Our faith does not increase Allah's sovereignty, and the disbelief does not decrease it. If Allah (swt) had willed, He would have made all people believers:

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرَهُ 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)

The talk now is about righteousness, which is the comprehensive of piety, and good. On the doctrinal matters, the active matters are based, of which is:

“and gives wealth”, because of Allah's (swt) saying:

﴿ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴾

(And you love wealth with immense love.) (Al-Fajr: 20)

And Allah's saying:

﴿ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ﴾

(Wealth and children are [but] adornment of the worldly life.) (Al-Kahf: 46)

Why does Allah (swt) mentions money before children? Children are dearer, but it is money that brings you the wife, and then the children. Therefore, money is the thing by which the man achieves everything he desires and loves; thus, it is mentioned first.

Thus, the first element of righteousness is to give money in spite of love of it, and to spend money while you need it.

﴿ ... عَلَىٰ حُبِّهِ ... ﴾ (**... in spite of love for it, ...**): has two meanings:

- To give money in spite of love for money.
- To give money in spite of love for giving and spending.

“It” in “in spite of love for it” refers to either the money or the spending, both are correct. Thus, no one would say that Islam is limited to worship, bowing, prostration, fasting and praying; rather, it is worshipping matters in which deeds come first. After that Allah (swt) says, and establishes prayer”, although it is known that the prayer (salat) is one of the pillars of Islam and a fundamental of religion, here the talk is not about faith, otherwise they would have been mentioned as pillars of faith as stated in the hadith, on the other hand, had the talk been about Islam, the testimony that there is no God but Allah (swt) would have been mentioned first. But the talk here is about the movement in life, about the good in life, about piety, and about all the good things that Allah (swt) wills them to be inclusive. Allah (swt) does not want the faith to be in a side and the worship, the piety in another sides, rather, Allah (swt) wants faith with the devotional pillars and acts to be combined all to serve the purpose of Islam.

﴿ ... وَأَتَى الْمَالَ عَلَىٰ حُبِّهِ ... ﴾ (... and gives wealth, in spite of love for it, ...): It is mostly meant to be the love of money, because Allah (swt) says in another verse:

(And you love wealth with immense love.) (Al-Fajr: 20)

﴿ ... ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ ... ﴾ (... to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves ...): These are not all the channels of spending Zakah (alms) but only part of them. The Prophet (saws) said:

"Indeed there is a duty on wealthy aside from Zakat."¹ Then he (saws) recited this verse. (177)

Then he (saws) recited this verse. (177)

Why does Allah (swt) mention the orphans and relatives among the elements of righteousness, piety and the broad good? He (swt) does not include them in the verse of zakat (alms), in which the Zakat channels have been specified:

﴿ 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)

Why is it mentioned here in general? Because Allah (swt) wants the good from the human to be first to the orphans and relatives, regardless of the obligation and anything else, that is, the good would be of the human nature, and stemmed from the movement of man in life. It would be out of the human conscience to have an interest in the orphans and relatives.

﴿ ... نَوِي الْقُرْبَىٰ ... ﴾ (... to relatives, ...): Because man cannot enjoy the pleasures of life while he sees some of his relatives are in need. If every rich man gives the superfluous of his money, which Allah (swt)

¹ Jami` at-Tirmidhi, the Book of Zakat, Chapter: What Has Been Related About: There Is A Duty On Wealthy Aside From Zakat, No. (660).

has gifted him, to his kinship, there will be no poor in society; because Allah (swt) has imposed from the wealth of the rich what is enough for the poor.

You are moving in the life, and there are others connected to you as well. Because Allah (swt) has called man to existence, and guaranteed this existence by livelihood, Allah (swt) calls you to spend:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

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

You do not loan Allah (swt), but when you give the humanity it would be as if you have lent Allah (swt). Allah (swt) has brought the man to existence, thus, the first whom you should give from what Allah (swt) has given you, are the kin, that is, your relatives and kinship.

This is not just an act of charity and a way of keeping good relations with relatives, but a building of society. Some say: We want to reform the communities by establishing movements and programs and so on... However, if you improve the relationship between you and your parents and your relatives, the society would be reformed. Yet, the problem of the society that we want to reform is that there is a brother who is an enemy to his brother, brothers who disagree over inheritance, brawlers and quarrelsome relatives, and there are disputes and disintegration among families. So how can the society be reformed? If the first cell is corrupted, then how it comes that the rest of the body be repaired. Islam is meant to reform the first cell in society, namely the family and kinship, and then to take care of the orphan who lost the support; his father.

The Holy Qur'an talked about that in a clear way:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ﴾

(Have you seen the one who denies the Recompense?) (Al-Mauun: 1)

Who is this who denies the Recompense?

﴿ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ (٢) وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴾

(For that is the one who drives away the orphan, (3) And does not encourage the feeding of the poor) (Al-Mauun: 2-3)

The whole religion was summed up in a dynamic act: (drives away), and (does not encourage). Between the orphan and the poor, the religion is found.

As such, is this a religion of terrorism or murdering? We must always follow the true religion, which is revealed by Allah (swt), not that which others wanted us to adopt. Accordingly, giving money, despite the need for it, attached to it, and loving it, for the kin and orphans is a proof of truthful faith. The man who gives charity to a non-relative poor, whereas, there is a needy one among his close relatives, this charity may not be accepted; because close relatives come first, as it was stated:

“Almsgiving (to the strangers) is unacceptable when any of the relatives is needy”¹

﴿ ... وَالْمَسَاكِينَ ... ﴾ (... **the needy**, ...): The Arabic word (*miskeen*) is derived from sukūn (stillness), that is, the one who has no work, or the poor who does not have the sustenance of his day. The scholars differentiate between the needy and the poor, but here they are both in a same situation.

﴿ ... وَابْنَ السَّبِيلِ ... ﴾ (... **the traveler**, ...): The needy traveler who runs out of money.

¹ Al-Majmou'a, Juz' 15, Page 335

﴿ ... وَالسَّائِلِينَ ... ﴾ (... those who ask, ...): Who is the asker?

﴿ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴾

(And as for the petitioner, do not repel [him].) (Adh-Dha: 10)

You are better being wrong in giving than being wrong with holding. If a petitioner comes to you, do not scorn or repulse him, following the Qur'anic text. Do not investigate nor judge the petitioner. The beggar is to be given even if he rides a horse.

﴿ ... وَفِي الرِّقَابِ ... ﴾ (... and for freeing slaves, ...): Emancipating a slave that was owned [symbolized by a neck in Arabic in the verse]. Allah (swt) says:

﴿ فَلَا أَفْطَحُمُ الْعَقَبَةَ ۗ وَمَا أُدْرَاكَ مَا الْعَقَبَةُ ﴾

(But he has not broken through the difficult pass. ۗ And what can make you know what is [breaking through] the difficult pass?) (Al-

Balad:11-12)

The difficult pass is something that stands between you and Paradise. In order to pass from it you have to:

﴿ فَكَ رَقَبَةٍ ﴾

(It is the freeing of a slave.) (Al-Balad:13)

﴿ أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۗ يَتِيمًا ذَا مَقْرَبَةٍ ۗ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴾

(Or feeding on a day of severe hunger ۗ An orphan of near relationship

ۗ Or a needy person in misery.) (Al-Balad:14-16)

This is our Islam; releasing necks (slaves), and not cutting necks. As for the rulings of slavery and slaves and the possession of the right hand, they have been distorted and interpreted wrongly, and some

people linked what they find in our contemporary history with what is stated in the book of Allah (swt). The Qur'anic text is related to certain events, that is when Allah (swt) says: "It is the freeing of a slave" (Al-Balad: 13), that is because there used to be slaves, and Islamic rulings in the Holy Qur'an address an existing case. So, if this case has been suspended, then the rulings related to it would be suspended too. However, why should the ruling not to be annulled? Because we would never know, with the passage of years and time, that slavery may return, since, we see with the passage of days, the decline of values, morality and loyalty to religion. Therefore, there might come days in which slavery returns, and the ruling exists again. It is not permissible to take a ruling relating to slavery, and apply it in the twenty-first century and say there is possession of the right hand and slaves.

﴿ ... وَفِي الرِّقَابِ ... ﴾ (... **and for freeing slaves, ...**): Islam prevents the enslavement of man to a man. Enough proof of this is the saying of Umar Ibn Al-Khattab (may Allah be pleased with him) in the seventh century before the birth of thousands of philosophers, scholars, human rights men and United Nations institutions ... before all that, he said:

"When have you enslaved people and yet their mothers delivered them as free people."

Umar was a student at the Prophet's (saws) school.

﴿ ... وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ... ﴾ (... **[and who] establishes prayer and gives zakah, ...**): Why did not Allah (swt) say after that: "and fasts Ramadan and performs Hajj (pilgrimage)", as they are of the pillars of Islam? Because it is not about the pillars of Islam. Pilgrimage is imposed on those who are able to undertake the journey, fasting is for those who are accountable and are not travelers or sick, whereas prayer is obligatory and no one is exempted from it, zakaah, on the

other hand, is a title because it relates to money, so Allah (swt) says: “[and who] establishes prayer and gives zakah”.

﴿ ... وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا... ﴾ (... [those who] fulfill their promise when they promise..): The promise is different from the contract. The contract includes give-and-take, while the promise does not have that, moreover, fulfilling the promise is of faith.

﴿ ... وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ... ﴾ (... and [those who] are patient in poverty and hardship and during battle..): Although “and” is a conjunction but the word (patient) in Arabic is (*Sabereen*), not (*Saberoon*) which is more in line with grammar of this verse, however, this syntax was broken to emphasize the patients because all the deeds that are mentioned in the is verse need patience and patience is half of faith, mentioned in this verse need patience, and patience is the half of faith. Therefore, Allah (swt) says:

﴿ إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

(Indeed, the patient will be given their reward without account.) (Az-Zumar: 10) And He (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾

(O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.) (Al-Baqara: 153)

Allah (swt) does not say, “Allah is with those who perform prayer”, but says: “Indeed, Allah is with the patient”, because patience is the proof of the correct performance of prayer. If the prayer is fruitful, then it is an evidence that you are patient with the calamity and the test you face. Thereof, Allah (swt) has especially mentioned the patient in this verse.

﴿ ... الْبِئْسَاءُ ... ﴾ (... in poverty..): Reflects misery and the need for money.

﴿ ... وَالضَّرَاءُ ... ﴾ (... Hardship..): The illness with pain.

﴿ ... وَحِينَ الْبَأْسِ ... ﴾ (... and during battle..): In adversity, and during meeting the enemy.

﴿ ... وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ... ﴾ (... Those are the ones who have been true..): They have been honest in saying, “there is no god but Allah”.

If the slave says: "There is no god but Allah", while he is a liar, this will not save him. You will enter Paradise if you are authentic in saying it. Allah (swt) says to us: Those are the ones who have been true in saying “there is no god but Allah”. But who are they? They are those who do all the things mentioned in this verse.

﴿ ... وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴾ (..and it is those who are the righteous..): righteousness or piety in Arabic (*taqwa*) means to make between you and the thing a barrier. To be pious: is to make between you and Allah's (swt) attributes of Majesty (Jalal) a barrier. That is, to make between you and His (swt) attributes of the Avenger, the Mighty and the Severe in Penalty a prevention. This prevention is the piety, that is, all pithiness of goodness, then, you will be saved from torment and fire.

Verse: 178

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْفِصَالُ فِي الْقِتَالِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۗ
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ
فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ أَلِيمٌ ﴾

(O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ﴾ (O you who have believed..): Allah (swt) is not forcing these commands on anyone

, rather he is only calling on those who believed in Him. When you entered into the faith and declare your belief in Allah (swt), then you have made a conscious choice to listen to and follow God's orders. Thus, Allah (swt) does not assign any obligation to those who do not have faith in Him (swt).

An important point must be noted, anyone who declared faith does not have the right to say that he is free to do whatever he wishes. Here, you are not free; you are free to believe or disbelieve, free to be a Muslim or not, but if you choose Islam, you are not free to destruct Islam, and you are not free to run away from its obligations. You are not free to claim that Islam did not prohibit usury or alcohol, and that the veil of women is not obligatory, etc. You are not free to attach to the religion what is not from it and you are not free to allow what Allah (swt) has forbidden and to forbid what He (swt) has allowed. There are fixed issues in religion and in the texts of the Quran and Sunnah as well, where there is no (Ijtihad) discretion. Let everyone know that the certificate of our good conduct is our religion. We do not need to present a certificate of well behavior to anyone. As such, we do not have the right to dilute the religion and say: this is not from religion and

that is not true or to allow the forbidden and forbid what is lawful, then we claim that Islam is like that. No, Islam is not like that! Islam is what Allah (swt) says and what the Messenger of Allah (saws) said.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ﴾ (O you who have believed, prescribed for you is legal retribution for those murdered..): Why is there a legal retribution? If there is no legal retribution, the world would turn into a forest. Legal Retribution is for preserving the life, the human being is not free to kill another human being, there must be a legal retribution.

﴿ الْحُرُّ بِالْحَرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى ﴾ (..the free for the free, the slave for the slave, and the female for the female..): If a free man murdered a slave, or a female murdered a male, what does this mean?

In this situation the extremists who do not understand anything from religion would explain this verse in a wrong way; what if a free man kills a slave? Or a man kills a woman? The problem lies in that some ignorant people try to interpret such verses, so we say to anyone who wants to stand against the extremism, takfir and terrorism and all the takfiri groups which use Islam as an excuse for their own desires, we tell them: You have to refer to the religious sciences; because the one who fights truly is the scientist and the educated man. He fights with the science, whereas, the ignorant are whom who fall as a prey in the nets of those *takfiri*.

What should be known that this verse is mentioning the state of slavery that was at the time of revelation and its gradual stages, such as what Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ ﴾

(O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying...) (An-Nisa: 43)

This verse was first revealed mentioning wine before the text of its forbidding was revealed. On the other hand, this verse refers to the disputed tribes, which used to kill a hundred of people in return if just one free man murdered a slave or a slave murdered a free man. So this verse puts a rule for this case. After that this verse was abrogated by:

﴿ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا ﴾

(a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution...) (Al-Ma'ida:45)

Accordingly, there became no difference between being a female or a male, a slave or a free, all have the same name (person), and the punishment is same. Allah (swt) says:

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

(whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.) (Al-Ma'ida: 32)

So that, this was a specific case of disagreement and revenge that were between tribes. So this verse was to address this matter and limit the uncontrollable tribal mess that existed before Islam. First of all, Islam limited it and then gave the rulings, which are stated in: “a life for a life, an eye for an eye...” and “whoever kills a soul..”. Thereafter, there is no distinguish whether a man who murdered a female, or a female who murdered a male. The woman is not less than a man. Allah (swt) says:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقَاكُمْ

﴿ 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-

Hujurat:13)

Allah (swt) did not say that the most noble of you is a male or a female, rather He (swt) said: "the most righteous". The speech is always addressed to everyone:

﴿ 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)

Thus, righteous deeds, reward, punishment, responsibilities, duties and all rights are the same for both males and females. No one argues wrongly about this verse such as someone who would say that Allah (swt) orders us not to pray, taking just a part from this verse:

﴿ ... لَا تَقْرَبُوا الصَّلَاةَ.... ﴾

(...do not approach prayer....) (An-Nisaa:43)

This is how the enemies of the Islamic religion use such verses and take them out of their contexts and meanings to apply them on another rule which is not related to.

﴿ فَمَنْ عَفِيَ لَهُ مِنْ أُخِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ﴾ (But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct..): If the killer is pardoned, this would open the door of forgiveness, opposed to take revenge, hatred or malice. Allah (swt) uses the word (Brother) even though there is fighting and revenge among them, but He (swt) says (brother). Allah (swt) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

(The believers are but brothers.) (Al-Hujrat:10)

Thus Allah (swt) made a bond of brotherhood among the believers.

A man came to a caliph and knocked on the door, the doorman said to him:" Who wants to meet the Caliph?" He said: "Tell him, your brother." The doorman said to the Caliph: "Your brother is at the door", the Caliph said: "Let him enter". When he enters the caliph looked at him and said: "Why did you claim that you are my brother?" The man answered the Caliph:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

(The believers are but brothers.) (Al-Hujrat:10)

The Caliph said: "A Broken kinship, I swear by Allah to be the first who connect it" and he gave the man a gift.

﴿ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ﴾ (..payment to him with good conduct..): Even with blood money (Diya), it has to be in good conduct.

﴿ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ﴾ (..This is an alleviation from your Lord and a mercy..): Alleviation of revenge and vengeance factors.

﴿ فَمَنْ اِعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴾ (..But whoever transgresses after that will have a painful punishment.): Allah (swt) vowed those who

transcend and transgress after these verses were revealed, they will have a painful punishment. Of course, there is no punishment but according to (Sharii) Quranic text.

Verse: 179

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

(And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.)

﴿ ..وَلَكُمْ... ﴾ (..And there is for you...): this legislation carries benefits for all of you; because the legislation of Allah (swt) concerns all humanity, not just part of them. In other words, if you are assaulting others, then the retribution legislation is against you, while it is at the side of the others; because you are the aggressor. So, what is meant by (for you) is the whole society.

﴿ الْقِصَاصِ... ﴾ (..legal retribution...): This Arabic word is derived from the verb (Qass) which means tracing, and in this context means to trace the crime.

﴿ ...حَيَاةٌ... ﴾ (..[saving of] life...): Because without legal retribution and punishment the sanctity of life would not be preserved, and people would turn into aggressors. So why do you look at the one who deserves the punishment as a normal human being and not as a criminal? Why do you say, this punishment is severe? The sanctions law in Islam were legislated for the sake of deterring and preventing. If you do not abstain or be deterred, the penalty will be your reward. Therefore, penal laws have been stated and penalties have been legislated. This is an important matter, for if we do not punish the murderer, the thief and...., life would become unbearable mess. Sadly,

nowadays, even though there are courts, punishments and retribution, yet, people have not been deterred.

﴿ ... يَا أُولِي الْأَلْبَابِ ... ﴾ (**..O you [people] of understanding...**): Who have sound minds will comprehend that retribution brings life not death. This punishment was set for keeping life and not for death, it was put for others to live. The criminal, the murderer, the thief and the adulterer must receive the punishment. Applying punishments prevent crimes and protect society. Hence, does the legal retribution against the murderer brings death or life? When you issue a judgement against a criminal, you save thousands of people because you have prevented the crime, and this is the basis of the sanctions law. People of reason know that by these rules nations are saved.

﴿ ... لَعَلَّكُمْ تَتَّقُونَ ﴾ (**that you may become righteous....**): Just as you have rights, you also have duties. In order to take a right you have to do a duty in return to the homeland and society.

Verse: 180

﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْأَوْلِيَّةِ بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ ﴾

(Prescribed for you when death approaches one of you if he has some good to leave, he should make a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.)

Someone may claim that there is a hadith that the Prophet (saws) said:

“... no bequest must be made to an heir”.¹

We know that the Sunnah specifies the generality of the rules of the Qur'an. One may claim that the parents do inherit according to this verse in the Qur'an.

We answer him, that this verse was revealed before the other one which included them in the inheritance. Hence, when the verse of inheritance was revealed, this verse was abrogated and accordingly there has been no longer a will for the parents. There is another meaning for:

﴿... إِنْ تَرَكَ خَيْرًا ...﴾ (**...if he has some good to leave....**): This is about money, but the word (good) may have a bigger and wider meaning than just money. The interpreters said that the intended meaning here of the (good) indicates the extra money that is left.

Hence, no inheritance was given to the parents before the verse of inheritance was revealed. The Arabs before Islam used to give inheritance to children not parents, considering them of the passing-away generation and in general, the emotions always direct towards children. So, at first it was commanded to include parents in the will, but after that there became a share in the inheritance for the parents and no longer a will for them.

﴿... كَتَبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ ...﴾ (**Prescribed for you when death approaches one of you if he has some good to leave....**): "when" and "if", is there a difference between them? Let us put "when" in place of "if"; if you come to death. This is impossible to be in the Holy Qur'an,

¹ Sunan Ibn Majah, Book of wills, hadith No (2714)

because (if death came) it means the death may come or may not. Is there anyone who does not die? Allah (swt) says:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ ﴾

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

Death is prescribed for every human being. To clarify, for example if we say: "If Ahmad comes so welcome him". This means: he may come and he may not. But if I say: "When Ahmad comes, this means I'm sure Ahmad will come. Every letter in the Holy Qur'an has a meaning, notice the accuracy of the Holy Qur'an in our verse, by using (when) it means that death will certainly come as if it is a separate entity and definitely it will come and then you will be unable to protect yourself from it.

﴿ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

(So when their time has come, they will not remain behind an hour, nor will they precede [it].) (Al-Aaraf: 34)

Why does Allah (swt) say (if he has some good to leave) instead of (when he has some good to leave)? Because if "when" is used it would mean that all people would die while they have money. But using (if) indicates that he may leave money and he may not because he may be poor. Thus, this is the difference between (when) and (if).

﴿...إن ترك خيراً الوصية للوالدين...﴾ (**...if he has some good to leave, he should make a bequest for the parents....**): The first whom should be included in the will are one's parents, because they are the most honorable persons and the first who you have duties towards them.

"A man came to the Prophet and says, "o 'Messenger of Allah, to whom should I be dutiful?' **'Your mother,'** he replied. I asked, 'Then whom?' **'Your mother,' he replied.** I asked, 'Then whom?' **'Your**

mother,' he replied. I asked, 'Then to whom should I be dutiful?'

'Your father.' "1

﴿ ... حَقًّا عَلَى الْمُتَّقِينَ ﴾ (...a duty upon the righteous.): This is an obligation and a duty upon the pious. If you are not a pious so make a will to anyone you want. But if you leave good and you are pious, this good must be shared first by parents, then by relatives. Why the children are left? Because at that time neither parents nor relatives were inheriting, just the children used to inherit.

Verse: 181

﴿ فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

(Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing.)

When the will is not written or documented, then whoever alters it by addition or deletion, the sin falls upon him, not upon the one who writes it.

﴿ ... إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾ (...Indeed, Allah is Hearing and Knowing.): Allah (swt) is knowledgeable, He (swt) hears the supplication of humans, and knows what is hidden in the hearts.

1 Sahih al-Bukhari, Book of Good manners, hadith No (5626)

Verse: 182

﴿ فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِتْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.)

In Surat (An-Nisaa), there are verses that define the how the inheritance should be divided and imposed a clear share for the parents and the children as well. However, the will may specify the one-third of the wealth only as stated in the Hadith which was narrated by Sa'd bin Abi Waqqass:

“The Prophet (saws) visited me at Mecca while I was ill. I said (to him), "I have property; May I bequeath all my property in Allah's Cause?" He said, "No." I said, "Half of it?" He said, "No." I said, "One third of it?" He said, "One-third (is alright), yet it is still too much”.

The Prophet (saws) stated that the will should not exceed one-third of the inheritance and it is not allowed for the parents and the children to have share in the will according to the Prophet (saws) saying:

“... no bequest must be made to an heir”.¹

Thereof, those who have shares in the inheritance have no right in the will. However, the ones who deserve to be part of the will are the relatives according to this verse, Allah (swt) says:

﴿ إِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴾

(And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the

¹ Sunan Ibn Majah, Book of wills, hadith No (2714)

estate and speak to them words of appropriate kindness.) (An-Nisaa:

8)

﴿... جَنَفًا ...﴾ (...error...): What does "error" refer to? It means moving away from the right path and the justice. From this meaning the Arabic word is used to indicate the spine scoliosis disease, where the spine twists and curves.

﴿... فَأَصْلَحَ بَيْنَهُمْ ...﴾ (...and corrects that which is between them...): meaning, he interferes for reforming.

﴿... فَلَا إِثْمَ عَلَيْهِ ...﴾ (...there is no sin upon him...): If a Muslim attended a meeting in which the testator has dictated his will but he committed injustice, unfairness, inequality, or even he violated the Islamic law, in such a case, there is no sin on this Muslim if tried to correct the errors. The testator has to be advised not to exceed the one-third share and to include the relatives in the will, and to exclude the inheritors and not to violate the Islamic law. Subsequently, the will has to be in accordance with the Islamic law and this is a very important matter; because the will is the last thing the man does in his life and he is accountable for it. Yes, the man writes the will when he is alive, but its effect will be after his death. Therefore, this will must be just and fair according to the Islamic legislations.

﴿... إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (Allah is Forgiving and Merciful...): These verses end with the forgiveness of Allah (swt) and His mercy, which include everything.

Verse: 183

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

(O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.)

Allah (swt) obligated the fasting of the month of Ramadan in Sha'ban of the second year of migration, so how did the Prophet (saws) prepare Muslims and society to receive Ramadan? what did he do before Ramadan? What should we prepare to receive this generous guest? Allah (swt) bless you Ramadan. How many hands of good do you have, whenever your sun shines, and your spectrum settles at home! Salman al-Farisi (may Allah be pleased with him) told of God's messenger saying in a sermon which he delivered to them on the last day of *Sha'ban* month:

“O people, A great month, a blessed month, a month containing a night which is better than a thousand months has approached you.

God has appointed the observance of fasting during it as an obligatory duty, and the passing of its night in prayer as a voluntary practice. If someone draws near to God during it with some good act he will be like one who fulfils an obligatory duty in another month, and he who fulfills an obligatory duty in it will be like one who fulfills seventy obligatory duties in another month. It is the month of endurance, and the reward of endurance is paradise. It is the month of sharing with others, and a month in which the believer's provision is increased. If someone gives one who has been fasting something with which to break his fast it will provide forgiveness of his sins and save him from hell, and he will have a reward equal to his without his reward being diminished in any respect.” Some of them remarked to

God's messenger that they did not all have the means to give one who had been fasting something with which to break his fast, and he replied, "God gives this reward to him who gives one who has been fasting some milk mixed with water, or a date, or a drink of water with which to break his fast, and anyone who gives a full meal to one who has been fasting will be given a drink from any tank by God and will not thirst till he enters paradise. It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from hell. If anyone makes things easy for his slave during it, God will forgive him and free him from hell. Do four habits during it: two of the habits to please your Lord, and two habits that you cannot live without. The two that you do to please your Lord are testifying that there is no deity but Allah, and to ask for his forgiveness. The two that you cannot live without are supplicating to Allah for Jannah, and to seek refuge in Him from His hellfire.¹

With this comprehensive hadith, the Prophet (saws) prepared the community to receive Ramadan, and we receive the holy Ramadan with these verses:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

(O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.) (Al-

Baqarah: 183)

Therefore, when Allah (swt) says, (O you who have believed), we know that there will be an imposition of a task. However, when Allah (swt) saying, (O people), there would be an informative statement.

¹ Shu'abul-Iman, chapter 23, Book of Fasting, Hadith No (3608).

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ... ﴾ (O you who have believed, decreed upon you...): The verb here is passive. Why did not Allah (swt) say, “Allah has decreed fasting upon you?”

The answer is: There are two parties: From one side, Allah ,The Lord , Who has contracted with the servant by the contract of faith, and on the other hand there is a servant who has contracted with the Lord and believed in Him. So, take from Him (swt) the obligations regardless their hardness. Look at the value of the obligations and their highness, look at the gifts resulted from accomplishing them, and not at the hardship while doing them. Then, after you fulfill them, you will recognize their blessings.

﴿ ... كُتِبَ عَلَيْكُمُ الصِّيَامُ... ﴾ (..decreed upon you is fasting...): Because you have believed, fasting has been decreed upon you. We do not force people to do the matters of faith and the requirements of Islam. Just the one who has believed is the one who has chosen.

However, In the hadith that I have already mentioned about Ramadan approaching, the Prophet (saws) said: “O people”. He did not say: “O you who believed”. Why is that? The difference is obvious. Note the rest of the sentence, the Prophet (saws) said: “.. a great month,has approached you”. This month approaches the believer and the unbeliever. There is no indicated obligation in the Prophet's (saws) speech, rather it is informative. He (saws) is informing the peoples that this month has come, that its blessings reach the believer and the non-believer; because the blessing of the month of Ramadan and its bestowments are for all people; the poor and the rich, the believer and non-believer, for the society as a whole. The society in Ramadan becomes an integrated and mutually unit. All people fast simultaneously, they break the fast at the same time, they

simultaneously pray *Taraweeh*. Hence, they do the duties at the same time and sustain from doing the forbidden things. Through fasting, there would be a unified community of faith, in which the prophet's (saws) saying is proved:

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

The society becomes an ideal society with the blessing of the Holy Qur'an, and the blessing of Ramadan covers all people, not only the Muslims. A Muslim in Ramadan becomes a purified angel, the Muslim in Ramadan gives the poor, the Muslim in Ramadan is patient with the harming neighbor, and the Muslim in Ramadan does not curse or insult. Fasting is not only fasting of food and drink, but fasting of ill speech and obscenity. if someone insults or argues him, let him say: I am fasting.

So, the good of the fasting person reflects on others, and this is the qualifying training school which aims to radiate the serenity and spirituality of Ramadan on the rest of the times. This is what Allah (swt) has willed from this training school of Ramadan, that is to reflect good to others by this fasting person, who does not harm the neighbor, does not backbite, does not gossip, does not lie, does not steal or get bribed. When he is deterred by fasting in Ramadan, then he has been qualified in a very sophisticated human training institute, not a human

¹ Sahih Muslim, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Mutual Mercy, Compassion and Support of The Believers, Hadith No. (2586).

development institute, rather it is a human institute called fasting. This is the meaning of fasting.

Thus, the Prophet (saws) said; “O people, you have a great month approaching”, because the holy month is approaching all people.

What is the meaning of fasting in the Arabic language? It means the abstinence, which is not limited to food and drink but the word fasting may include abstinence from talking too, as in the words of Maryam (PBUH):

﴿إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' (Maryam: 26)

However, the meaning of fast in Islamic terminology is: To abstain from food, drink and all other things that break the fast (the appetite of the belly, and the sexual activity) from dawn to sunset.

From both, the verse and the Hadith of the Prophet (saws) about how to receive Ramadan, we understand that fasting was decreed in all the heavenly religions and societies and upon all human beings, but the requirements may be different. Fasting might be avoiding some kind of food for multiple days without stopping, fasting as well, may be from speech. Hence, all prophets (saws) came with prayer and fasting. So, (O you who have believed, decreed upon you is fasting as it was decreed upon those before you.).

﴿ ... لَعَلَّكُمْ تَتَّقُونَ ﴾ (that you may become righteous...): The purpose of fasting is not abstaining from food and drink only, rather the purpose is to achieve piety. For that, Allah (swt) has not said: that you may become hungry or thirsty, but said: (that you may become righteous). Taqwa (piety) in its general comprehensive meaning indicates all

worshiping and obedience acts. Piety has many definitions, including the famous definition of Sayidna Ali (May Allah honour his face) when he was asked about piety, he said: "Piety is having fear from The Magnificent, and acting upon that which was revealed in the Qur'an". and being contented with the little and being prepared for the day of departure [from this world]. These words include all kinds of worship. Therefore, (that you may become righteous) is the preparation to achieve piety.

Accordingly, Ramadan is a school for training and qualifying to achieve the required righteousness.

Thus, the Prophet (saws) promotes the Muslim community by directing them in the previously mentioned Hadith of Ramadan:

“O people, you have a great month approaching, a blessed month, a month with a night that is better than a thousand months, that Allah has decreed it [the month] as obligatory to fast [during its days], and arising [to pray] in its nights. Whoever draws nearer to Allah in it with a virtuous habit, it is rewarded as doing an obligatory act (*farḍ*) outside it [the month], and whoever does an obligatory act in it, it is rewarded as doing seventy obligatory acts outside it.”

So, Ramadan is the season in which the rewards, the bestowments, the forgiveness and the blessings multiply. It is a blessed month; the month of manifestations, when you do an obligatory act in it, it is rewarded as doing seventy ones, and doing a non-obligatory act equals an obligatory one in other months. In Ramadan, if you pray at night voluntarily, it is as if you made several obligatory prayers. It is a complete set of acts of worship that bring good things to all human beings, Muslims and non-Muslims, to the whole society. The Prophet (saws) proceeded:

“It is a month of patience, and patience is rewarded by Jannah (paradise). It is a month of consolation; in it, provisions of a believer increase”.

It is the month of patience; because the fasting person is patient. In Ramadan, you refrain from what you usually do; you used to eat, drink and sleep in certain times. In Ramadan, the habits are changed, the style of life is changed in a way that Allah (swt) willed. Hence, we must be patient with this change. Accordingly, the key to any process of change is fasting, for that, when the Prophet (saws) ordered the youth to marry, he said:

'Whoever among you can afford to get married, let him do so. Whoever cannot afford it, let him fast, for fasting will be a restraint for him.'¹

The restraint is obtained by fasting, a restraint by the process of change. By reducing the consumption of food and drink, the human being becomes in a new situation, a complete change in his life, and he must be patient with it. Because of that, Ramadan is the month of patience.

It is as well the month of consolation; because the fasting person lives the feeling of the poor. One of the purposes of fasting is to feel the pain of hunger and thirst, and then remember the poor. Consequently, if you are unable to fast and refrain from food then, you have to feed the food. So, it is a social solidarity in society, a feeling of the pain of the needy, the pain of the wretched and the poor, so that,

¹ Sahih al-Bukhari, Book of Marriage (Nikaah), Chapter: "Whoever is able to marry, should marry...", hadith No. (4778).

it is the month of patience and consolation, a month in which the believer's provision increases. The Prophet (saws) said:

"I swear by Allah for three (times): The wealth of a man will not diminish by *Sadaqah* (charity), so give charity..."¹

You find all people paying zakah out of their money and giving charity in Ramadan, the Prophet (saws) said:

"....If someone gives one who has been fasting something with which to break his fast it will provide forgiveness of his sins and save him from hell, and he will have a reward equal to his without his reward being diminished in any respect...."

This is the meaning of Allah's (swt) saying, (that you may become righteous); you may be righteous in all these meanings that the Prophet (saws) mentioned.

Verse: 184

﴿ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٍ مَّسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴾

(Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom of feeding a poor person. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.)

﴿ أَيَّامًا مَّعْدُودَاتٍ... ﴾ (Fasting for] a limited number of days...): It is just days of course, as most scholars say that these verses were at

¹ Musnad al-Bazzar, Vol. 1, Musnad Abdur-Rahman Ibn 'Awf, Hadith No. 1032.

the beginning of the fasting order when the Muslims had the choice to fast or not and fasting was just for three days; in the tenth, the twentieth and the thirtieth of the month. It had been only three days a month, then it became obligatory to fast the entire month of Ramadan. Therefore, there is no repetition in the verses, rather there is a graduation in the ruling in the Qur'an which came for the purpose of getting used to it, same as the case of the graduation in prohibiting Alcohol, because people used to drink Alcohol in society. Islam is always a religion of facilitation, as Allah (swt) facilitates matters to His servants. Thus, facilitation could be realized from the context of the verses. If a Muslim is ill or is traveling, he does not fast, but makes up an equal number of days later.

“Jabir bin Abdullah (Allah be pleased with both of them) reported that in the course of a journey, Allah's Messenger (saws) saw a man, people crowding around him and providing him a shade. Upon this he (saws) said: “What is the matter with him?” They said: He is a person observing fast. Whereupon the Messenger of Allah said: “It is no righteousness that you fast on journey”¹.

Thus, it is not righteousness to fast when traveling. The word journey (in Arabic) means to appear and become clear, and travel is a transition, and in the transition, there is a change of the habits. It is not the case that he traveled by plane, by car or riding a horse, with hardship or without hardship, it is a permission given by Allah (swt).

﴿ ... فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ ... ﴾ (**..So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]...):** If it was a matter of breaking the fast, Allah (swt)

¹ Sahih Muslim, The Book of Fasting, Chapter: It is permissible to fast or not to fast during Ramadan, no. 1115.

would have said: let him break the fast, but note the accuracy of the Holy Qur'anic and the greatness of the Book of Allah (swt). He says: (then an equal number of days [are to be made up]). "Let him break the fast" was not mentioned, because the One Who commanded him to fast, allowed him to break the fast. Have you seen how much this religion is that of facilitation? And how the takfiris and extremists want to turn it into a religion of cruelty, violence and takfir. Islam is a religion of facilitation, even the phrase "break the fast" is not mentioned by Allah (swt). Hence, the traveler and the sick have a permission to not fast, and then to fast after Ramadan the same number of days that they did not.

﴿ ... وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ ... ﴾ (**..And upon those who are able [to fast, but with hardship] - a ransom of feeding a poor person...**): Some scholars said that there is an omitted article (in Arabic, "La") to mean (not able) but the most likely, however, is that the verse is clear and the word (not) is not omitted, because these verses are not the ones that referred to the obligatory fasting of the month of Ramadan. These verses are the rulings of fasting in general, before the ruling regarding Ramadan. Accordingly, these verses talk in general about those who endure fasting; they can either fast or pay a ransom instead.

At the beginning, Allah (swt) made them choose between fasting or feeding. If you cannot fast, then you must redeem your fast by feeding others. This religion does not kill others, but feeds others, gives others, and has mercy on others.

﴿ ... مَسْكِينٍ ... ﴾ (**..a poor person...**): This had been before the fasting of the month of Ramadan became obligatory. If you cannot fast, then

you should redeem it, that is, to feed a poor person for every day of fasting you missed.

﴿ ... فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ... ﴾ **(..And whoever volunteers excess - it is better for him...):** He who feeds two poor people or more, it is better for him.

﴿ ... وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ... ﴾ **(..But to fast is best for you, if you only knew...):** Allah (swt) is preparing the Muslim community to fast a whole month. These verses graduate the ruling in regard of fasting and its rulings; fasting the month of Ramadan before it becomes obligatory, then it is commanded as an obligatory in following verse:

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ ﴾

(So whoever sights [the new moon of] the month, let him fast it.) (Al-Baqarah: 185)

In which fasting the entire month of Ramadan has been ordained, and the subject is ended

However, regarding this verse, (And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew), if anyone comes and says that according to this verse and since he does not endure fasting, then he will feed the food instead, we tell him that this choice had been first, and then the next verse was revealed which settled the matter and clarified it. This choice was over after the imposition of fasting Ramadan as a devotional pillar, a pillar of Islam. Thereof, this graduation in the ruling is willed by Allah (swt) until the society gets used to fasting the entire month of Ramadan.

Verse: 185

﴿ شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

(The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.)

Now the rulings regarding Ramadan begin.

﴿ شَهْرٌ... ﴾ (The month ...): The Arabic word is derived from *ishhār* (publicity), which is the announcement. The month is connected with the moon, and day is connected with the sun. therefore, months are announced when we see the moon in the crescent shape, and all acts of worship (zakat, fasting, and hajj) are connected with months.

﴿ ... رَمَضَانَ... ﴾ (..Ramadhan...): is derived from *ramdā'*, which is the extreme heat, or that when the divine command revealed to fast Ramadan, Ramadan was in the month of the extreme heat.

﴿ ... الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ... ﴾ (..in which was revealed the Qur'an...): the value of the month of Ramadan is that it was the time frame for receiving the Holy Qur'an. Returning to the Hadith in which the Prophet (saws) prepared Muslims to receive Ramadan, he (saws) said:

“O people, you have a great month approaching, a blessed month, a month with a night that is better than a thousand months”.

A great blessed month, that has a night which is better than thousands of months. In this blessed night the Holy Qur'an came down, which is the Night of Al-Qadr. The revelation of the Qur'an was during the month of Ramadan, meaning that the time for receiving the divine bestowments was during Ramadan, so that Ramadan was made the time of fasting. If the Holy Qur'an had revealed in Rajab, it would have been "decreed upon you is fasting in Rajab". Therefore, the value of Ramadan comes from that revelation of the Qur'an is in it, but fasting and Ramadan was a tribute to the descent of the Qur'an. Hence, whoever fasts, but does not read the Qur'an, nor act according to its instruction, then, he gets nothing of his fast except hunger and thirst as our Prophet (saws) said. Thus, the hadith in which the Prophet (saws) prepared Muslims to receive Ramadan with, "a month with a night that is better than a thousand months"; this night is the night of the Divine manifestation for the descent of the Qur'an, so groups of angels were descended,

﴿تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ﴾

The angels and the Spirit descend therein by permission of their Lord for every matter. (Al-Qadr: 4)

These are the verses concerning the obligation of fasting in the month of Ramadan, the month of mercy, good deeds and blessings. It is the month, in which the prayers are answered, the month of patience, of forgiveness, and the month in which the Qur'an was revealed on the heart of our master Mohammed. There is no doubt that the obligation of fasting leads people to refrain from food and drink, and to leave the lust of the belly and vulva. Therefore, it needs patience, and the month of Ramadan is the month of patience. It is also the month of victories as well, in which the first battle took place

between the truth and falsehood; the Battle of Badr. In this battle, the great victory was for Islam and Muslims, and in this month the Muslims conquered Mecca.

When Allah (swt) imposes tasks upon us, He does that to give us and not to deprive us. Thus, at the end of the verses of fasting, Allah (swt) shows that He intends for us easiness, and does not intend for us hardship. If you find difficulties in a matter of religion, then know that it is the discretion of humans, and not a revelation from the Lord of humans, as Prophet Muhammad (saws) was sent to us as a guide, a bringer of good tidings and a warner, and not as a bringer of hardship.

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

Allah does not charge a soul except [with that within] its capacity. (Al-Baqarah: 286).

Allah (swt) does not charge except within the ability, so no one says, “I cannot perform this obligatory duty”. Allah (swt) has charged man what is within his ability and power, and He is the most Knowledgeable about him, otherwise if man has no ability to bear fasting, He would not charge him to do it, the patient and traveler are, of course, excluded from these rulings:

﴿ ... وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ ﴾ **(..whoever is ill or on a journey - then an equal number of other days..)**: This verse which talks about the month of Ramadan ends with:

﴿ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ... ﴾ **(to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful ...)**: Because at the end of the month of fasting, or at the end of each day of fasting in Ramadan, you feel the pleasure of the gift. It is true that you have been prohibited, but you are given. With the prohibition, there

are grants and bestowal. You could feel these manifestations, you feel yourself close to Allah (swt), so the Prophet (saws) used to say:

“There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: ‘By My might, I shall surely aid you, even if it should be after a while.’”¹

As such, this closeness, these manifestations, and these mercies, of course, relate to the revelation of the Qur’an, which is the mercy for all humankind:

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

And We send down of the Qur’an that which is healing and mercy for the believers. (Al-Israa: 82)

In the Qur’an, there is a cure of diseases of the soul. It heals with its values and teachings. It is a mercy, because it leads people to the path of guidance and to the straight path, as well as, to the happiness of this world and the Hereafter. The meditator in the holy Qur’an finds that the verses of the rulings of fasting starts by one verse, and is cut by one verse.

Then Allah (swt) proceeds talking about fasting saying:

﴿أَحَلَّ لَكُم نَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ﴾

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. (Al-Baqarah: 187)

¹ Sunan Al-Tirmithi, Chapters on the description of Paradise, Hadith No. 2526.

However, Allah (swt) cut between the imposition of fasting and between the rulings of fasting by one verse. This verse has a great meaning, and is about getting close to Allah (swt) and feeling the sweetness of the hardship in oppose to His (swt) pleasure.

Verse: 186

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

(And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.)

This verse come between the obligation of fasting and the rules of fasting, it has a great meaning, that when you are prevented you will be granted and the greatest grant is the feeling of closeness to Allah (swt).

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ... ﴾ (And when My servants ask you, [O Muhammad], concerning Me - indeed I am near ...): It is naturally and necessary for the humans to feel the nearness.

This way of asking is used several times in the Holy Qur'an, which indicates the greatness of this revelation and this legislation. After the Holy Qur'an as a whole was brought down at once from the preserved tablet to the lower (our) heaven, it was descended piece by piece on the heart of the Prophet (saws), so that to apply its role in guiding according to events.

﴿ كَذَلِكَ لِنُنَبِّئَ بِهٖ فُؤَادَكَ ﴾

Thus [it is] that We may strengthen thereby your heart. (Al-Furqan: 32)

These verses come to strengthen the Prophet's heart and to answer the human questions. It is existed in the preserved tablet but are descended when asked.

This is an example of the question in the Holy Qur'an:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ﴾

(They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people.) (Al-Baqara: 219)

﴿وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ﴾

(And they ask you what they should spend. Say, "The excess [beyond needs].) (Al-Baqara: 219)

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾

(They ask you, about the new moons. Say, "They are measurements of time for the people and for Hajj.") (Al-Baqara: 189)

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾

(People ask you concerning the Hour. Say, " Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near.") (Al-Ahzab: 63)

Note that this way of asking always has in its answer the word "Say", because the question is addressed to our master the Prophet of Allah (saws) and from him (saws) the answer will come, hence the word "say" comes always. However, there is an exception in the following verse:

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا﴾

(And they ask you about the mountains, so say, "My Lord will blow them away with a blast") (Taha: 105)

This is the only verse in which a letter "F" is added to the Arabic word of "Say", why? Because the Prophet (saws) was not asked yet this question, so the meaning is: if they ask you..., then say.... whereas all the other similar verses, the Prophet (saws) was already asked about:

- They asked him about the new moons and the answer came "Say..".
- They asked him about spending and the answer came, "Say..".
- They asked him concerning the Hour and the answer came "Say..".

So, Allah (swt), The All Knowing knew that they would ask the Prophet (saws) about the Mountains, so the answer was revealed before the Prophet was asked about: So say, "My Lord will blow them away with a blast.

Whereas in this verse:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ... ﴾ (And when My servants ask you, [O Muhammad], concerning Me - indeed I am near ...): Allah (swt) deleted the word "Say" in this verse, however, this is of the manifestations of fasting and the greatness of the supplication to Allah (swt), the Prophet (saws) said:

"Verily supplication is worship."¹

And He (saws) said:

¹Sunan Abi-Dawood, Book of Prayer, chapter of supplication, hadith No.1479.

“The supplication is the essence of worship.”¹

If your Duaa (invocation) is not to be answered, then it is sufficient for you that you have attained the worship by supplication. So that, Allah (swt) did not say "Say, O Muhammad", but He (swt) answered directly because a person who is asking in a very close situation to Allah (swt), distances are eliminated,

Thereby, the supplication is the essence of worship and the Human beings are to call upon Allah (swt) in bad and good times. As such, we have learned many supplications from the Holy Quran, which the prophets supplicated by and were responded, including:

﴿ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴾

"There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." (Al-Anbiyaa: 87)

The essential thing is to ask, do not say, I supplicated and supplicated but I was not responded, the Messenger (saws) said:

" The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allah's Messenger, what does:" If he does not grow impatient" imply? He said: That he should say like this: I supplicated and I supplicated but I did not find it being responded.

Certainly, there may be reasons, and Allah (swt) says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

¹ Sunan At-Tirmidhi, Book of supplication, chapter the benefits of supplication, hadith No. 3371

(And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.) (Ghafer: 60)

And (swt) says:

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

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

The Prophet (saws) was asked, "Is our Lord (swt) close, so we may speak to Him? Or He (swt) is far so we may call Him? Consequently, this verse of the study descends.

When you deeply reflect upon the Holy Qur'an, always judge the matters according to:

﴿ 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-Nissa'a: 82)

Think, if a human being is the one who wrote the Holy Qur'an by his hands and from his thought, definitely he would write: "And when My servants ask you, concerning Me (say), indeed I am near. I respond to the invocation of the supplicant", and would not continue: "when he calls upon Me" Because he might think with his humanity that this sentence is superfluous, since what does the supplicant do is calling! But Allah (swt) making a confirmation by saying:

﴿ .. إِذَا دَعَانِ .. ﴾ **(..when he calls upon Me..)**: Because you may be calling Allah (swt) and your heart is attached with the reasons, hence Allah (swt) wanted to tell us that one of the conditions for the response of the supplication, that you direct your supplication to Him, so call Him

repeatedly. For sometimes, you may do supplicate but just with your tongue, whereas your heart is connected to a person, or to money, or to the owner of the prestige, or to the owner of the authority, or to the owner of the need that he wants from him. In this case, you are affected by the reasons of the world. There must be purity in directing to Allah (swt), so that to grant receiving from Him (swt), however, this is not done at all if a person makes a supplication with his tongue while his heart is busy with other than Him (swt), as such, the Messenger of Allah (saws):

"The Lord, Blessed and Most High is He, has said: Who is so occupied with remembering me as to neglect making request of me, I will give the most excellent things I give to those who ask. '¹

Why? What is the meaning of this Hadith? The Prophet Ibrahim (pbuh), at the very moment, when he was thrown into the fire, the angel Jibril (pbuh) came near and asked him: "do you wish for anything?" Ibrahim replied: "Nothing from you, as My Lord is knowledgeable of my status and this is enough for me.", then the answer was:

﴿ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ۗ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴾

(Allah said, "O fire, be coolness and safety upon Abraham." ﷻ And they intended for him harm, but We made them the greatest losers.)

(Al-Anbiyaa: 69-70)

Likewise, the Prophet Yunus (pbuh) was appealing to Allah (swt) sincerely from his heart:

﴿وَدَا النُّونَ إِذْ ذَهَبَ مُغَاصِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

﴿إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

¹ Shuab Al-Iman, hadith No. 574

(And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.) (Al-Anbiyaa: 87)

So the response was:

﴿ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴾

(So We responded to him and saved him from the distress. And thus do We save the believers.) (Al-Anbiyaa: 8)

All the prophets (pbut) have their own supplications, which are mentioned in the Holy Qur'an, but as for our Prophet (saws), he said: "Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would be granted for him. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection."¹

The Messenger of Allah (saws) postponed his supplication for the sake of intercession for us on the Day of Resurrection. Hence, the first condition of the sincere supplication is to be directed with pure heart to Allah (swt), and eat what is halal (lawful) since the Prophet (saws) said:

"Eat Halal, your supplications be answered."²

﴿ ... فَلْيَسْتَجِيبُوا لِي .. ﴾ **(..So let them respond to Me [by obedience]..):**

Accordingly, these are the terms of the supplication, "let them respond to me", and:

﴿ ... وَلْيُؤْمِنُوا بِي .. ﴾ **(..and believe in Me..):** Allah (swt) says:

¹ Sahih Muslim, Book of Faith, Chapter: The The Prophet (saws) will defer his supplication in order to intercede for his ummah, hadith No. 400.

² Majmaa Az-Zawaed, Book of temperance, hadith No. 18101

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ... ﴾ (And when My servants ask you, [O Muhammad], concerning Me - indeed I am near ...): Allah (swt) chose the word “servants” (ibad in Arabic) and not “slaves” (Abeed in Arabic). However, these are two Arabic plural forms of one same word which is (Abed in Arabic), but what is the difference between the two forms?

Slaves as (‘abiid) are oppressed by slavery, yet as the second form of servants as (‘ibad) is that they come to obedient by choice. Therefore, our lord (swt) uses (‘ibad) in:

﴿ وَعِبَادُ الرَّحْمَنِ ﴾

(And the servants of the Most Merciful.) (Al-Furqan: 63)

So, it is not (‘biid) (slaves) of the most merciful, however we are servants (‘bad) of the Most Merciful and slaves (‘biid) to Him.

Why are we slaves (‘abiid) ? Because we are subject forcibly to things such as life, death, health, the heart’s beat, on the other hand, we are servants (‘ibad) because we are able to choose; we can choose between obedience and disobedience.

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

الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

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

72)

The man accepted to bear the Trust of choices, so that he reaches the high position of Allah’s (swt) servants, as such, someone said:

What could increase me in delight and pride,

so much that the stars I would reach in stride?

My inclusion in "O my slaves" and that

You sent Ahmed for me as a Prophet.

So (My servants) indicates that– So Allah (swt) is telling the Prophet (saws): If My servants (because they have chosen faith, they have chosen obedience) ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me, so let them respond to Me and believe in Me. Why? Aren't they already believers in Allah (swt)? Had they not been believers, they were not supplicating to Allah nor they would seek refuge in Him. If the Holy Qur'an was written by a human, he would not say:

﴿ ... وَلْيُؤْمِنُوا بِي .. ﴾ (**..and believe in Me..**): But this book is from Allah (swt):

﴿ 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)

Let's reflect upon why (and believe in Me) mentioned in the verse.

It means believing that Allah (swt) is the Wise in answering the supplication, Allah (swt) may withhold a matter and do not answer you, that is because, in fact, you are supplicating by your limited knowledge and vision of good. Human being in general supplicates only of good as he thinks it is good:

﴿ لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَنُوسِ فَتَنُوطٌ ﴾

(Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.) (Fussilat: 49)

Human being only wants goodness. When you supplicate of something you think it is good and Allah (swt) knows that it is evil for you, as such, though not answering your supplication He (swt) would be answering and bringing you good. How? Suppose, for example, for Allah (swt) belongs the loftiest similitude), if your son came and asked you for a hand gun and insist on you. Would you buy him or stop him? Of course, you must stop him and do not buy it, because if you buy him a gun, it is harmful to him, and cannot achieve good for him. He sees with his own vision that there is good for him, but you see with your wisdom that it is evil.

So (and believe in Me) means, they believe in (My wisdom). You do supplicate and fulfill the conditions of this supplication, while you know that when there is no response to your supplication from the Lord, then this call brings harm to you.

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا﴾

(And man supplicates for evil as he supplicates for good, and man is ever hasty.) (Al-Issraa: 11)

Only the Lord (swt) knows the standards of goodness, not the servants.

﴿لَعَلَّهُمْ يَرْشُدُونَ﴾ **(that they may be [rightly] guided...)**: What is the meaning of guidance? It is to reach the way, the goal that you desire. That is to achieve the best of this world and the good of the Hereafter. So when you respond to the orders of Allah (swt) and believe in His wisdom of what He (swt) ordered, forbade, gave or prevented. By then you have entered that guidance.

This verse came in this order and it is not to be said that there is an overlapping because the verses are related to fasting and then the verses related to supplication come, yet you do not know what is the

connection. We have ourselves to find the relation; because the Holy Qur'an came in its entirety to guide human being in any situation, did not come as a story book, neither as a book of titles, chapters, definitions and narrative of topics such as the humans' book. However, it is to address all humanity and to give attention to all aspects of life, whether you know the relation between its subjects and verses or you do not.

Verse: 187

﴿ أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ۗ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴾

(It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.)

So, there is no overlapping between the verse which impose fasting as an obligatory and the verse that states the rulings of fasting, whereby the verse of supplication separated between them, since, in fact, supplication is part of the fast and it is one of the most important acts of worship.

﴿ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ... ﴾ (It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]....): As long as you hear the word "It has been made permissible", then you realize that this act was unlawful before.

﴿ .. الرَّفَثُ .. ﴾ (..for sexual relations..): It refers to sexual intercourse. In fact, before the revelation of this verse, sexual intercourse was not permissible during the entire month of Ramadan, so Allah (swt) says:

﴿ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ... ﴾ (It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]....): Because some of them have forbidden themselves during the night of fasting to have sexual relations with their wives. The night of fasting is from sunset to dawn.

﴿ أَجَلَ لَكُمْ... ﴾ (It has been made permissible for you....): Meaning, what is relating to the intercourse and its introductions is permissible on the night of fasting, Allah (swt) says:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ

لآيَاتٍ لِقَوْمٍ يَعْقُرُونَ ۝﴾

(And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.) (Ar-Room: 21)

Look at the accuracy of the verses! the human beings' problem is that they do not think with superior intelligence of the perfection of the words of Allah (swt), while doing so, there would be no problem in our life, when He (swt) says: (It has been made permissible for you). What does come to the human mind? His thinking may go to the lust of sex. That is because it was forbidden during fast as the case with food and drink. So as he was allowed to eat and drink at night, he was allowed of this lust. However, the revelation directly gave the woman a right, which the laws of all the world could not and would not give it to her by saying: (They are clothing for you and you are clothing for them.)

How great is this expression of equality in getting the rights for women, which can never come in one sentences in any other place. All the laws and all the regulations can never come up with a sentence like this.

﴿ ... هُنَّ لِبَاسٌ لَكُمْ .. ﴾ (**..They are clothing for you..**): The clothing is the cover that is close to the body. Hence, the husband is as a cover for the wife, same as the wife is a cover for her man. The woman and the man have the same role. This is a reciprocal and equal relationship. This is the value of women. Therefore, women are not tools for pleasure as ignorant people may think. Look at the greatest of the verses of the Holy Qur'an that show the relationship between the married couples, and give women their full rights:

﴿ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴾

(and they have taken from you a solemn covenant?) (An-Nissaa: 21)

(It is the marriage contract). Some of those who attack the Islamic laws, criticizes the divorce in Islam. However, Islam allowed divorce for reasons and necessities. Divorce is not practiced according to the whims and desires of the man. As such, the Prophet (saws) said:

“Of all the lawful acts the most detestable to Allah is divorce.”¹

﴿ ... هُنَّ لِيَاسٍ لَّكُمْ .. ﴾ (**..They are clothing for you..**): So that, that the relation between the couples is not just a sexual relationship.

﴿ ... عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ .. ﴾ (**..Allah knows that you used to deceive yourselves,..**): That is to mean, that you used to betray yourselves and were embarrassed of the sexual intercourse in the nights of Ramadan.

﴿ ... فَتَابَ عَلَيْكُمْ .. ﴾ (**..so He accepted your repentance..**): Allah (swt) opens the door of repentance to the servant until he repents.

﴿ ... وَعَفَا عَنْكُمْ .. ﴾ (**..and forgave you..**): for what you have done, and here are the standards of good. 'Aisha (may Allah be pleased with her) asked the Prophet (saws):

"O Messenger of Allah, If I realize the night of Qadr (Night of Power), what should I supplicate in it?" He (saws) replied:

(Say, O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)."²

Consider when Allah (swt) pardon you, what beautiful life will be yours, and what a happiness you will have in the Hereafter.

﴿ ... وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ .. ﴾ (**..and seek that which Allah has decreed for you..**): Allah (swt) wants the sexual relation between the husband and wife to be protected through marriage, this guarantees the reproduction to be in a proper family setting, taking into consideration

¹ Sunan Abi Dawud, Book of Divorce, Hadith No. 2178.

² Sunan At-Tirmidhi, Book of Supplications (Duaa), Hadith No.3513.

not to turn this relation to just an act of enjoying, so that not to be a slave to it.

﴿ ... وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ .. ﴾ (**..And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]...**): One of the Companions felt embarrassed when he slept before breaking his fast and woke up before dawn. He thought that when he slept, he should not eat or drink again. Thereby, the ruling came that it is allowed to eat and drink until the white thread; the dawn light, appear. There is a false dawn and a true dawn.

In the time of the Prophet (saws) there were two callings for prayer (Athans); one is making the call of the night prayer, and the other is for the dawn prayer. So, Muslim can eat and drink until dawn. This is the rule.

﴿ ... ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ .. ﴾ (**..Then complete the fast until the sunset...**): That is, to the sunset prayer.

﴿ ... وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ .. ﴾ (**..And do not have relations with them as long as you are staying for worship in the mosques...**): This ruling relates to mosque retreat (I'tikaaf). It is well known that the spiritual retreat in the last ten days of Ramadan is a Sunnah of the Prophet (saws). This explains that men must not think that as long as they are allowed to have sexual relations with women on the night of Ramadan, so can have it during the mosque retreat. Why? Because whoever enters the mosque to practice the mosque retreat (I'tikaf) so everything relate to the worldly matters should be kept outside the mosque.

The Companions of our Prophet (saws) used to say: 'We take off all worldly matters and life's troubles from our minds and leave them at the door of the mosque just as we do with our shoes.' Mosques are places for worship, so you must not occupy yourself with anything outside of worship. As long as you are in the situation of (i'tikaaf) in the mosque, it is not permissible to do anything other than worship.

﴿ ... تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا .. ﴾ **(..These are the limits [set by] Allah, so do not approach them...)**: When there is a prohibition, then this limit is stated by Allah (swt), so that do not approach it for the sake not to fall into. As said by the Prophet (saws):

" Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."¹

These limits should not be approached. Allah (swt) says:

﴿ وَلَا تَقْرَبُوا الزَّانَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴾

(And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.) (Al-Issraa: 32)

The advice of not to come near means to avoid, it is, even, more severe than the prohibition. That mean stay away from the limits, away from suspicion, likewise, do not sit in a place where alcohol is served, so that you are not exposed to suspicion.

¹ Sahih Al-Bukhari, Book of Sales and Trades, Chapter: Legal and Illegal Things are Obvious and in Between them are Doubtful matters, hadith No. 1946.

﴿ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ... ﴾ (Thus does Allah make clear His ordinances to the people that they may become righteous....): (Ayah) in Arabic refers to something marvelous:

﴿ فَأَتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴾

(You are but a man like ourselves, so bring a sign, if you should be of the truthful.) (Ash-Shu'ara:154)

﴿ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴾

(These are the verses of the clear Book.) (Ash-Sh'ara: 2)

Those are the miracles of the clear Book; each verse is a miracle.

﴿ ... يُبَيِّنُ اللَّهُ آيَاتِهِ .. ﴾ (..Allah make clear His ordinances...): Here the same Arabic word (Ayah) refers to the rulings which were revealed, which are all miracles, in every word there is a miracle.

The verses about fasting begins with:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

(O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.) (Al-Baqara: 183)

Hence, the purpose of fasting is to approach the great goal of piety. Piety is the highest degree of faith. Allah (swt) says:

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٠٦﴾ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٠٧﴾ كَانُوا

قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٠٨﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٠٩﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١١٠﴾

(Indeed, the righteous will be among gardens and springs, ﴿١٠٦﴾ Accepting what their Lord has given them. Indeed, they were before that doers of good. ﴿١٠٧﴾ They used to sleep but little of the night, ﴿١٠٨﴾ And in the hours before dawn they would ask forgiveness, ﴿١٠٩﴾ And

from their properties was [given] the right of the [needy] petitioner and the deprived..) (Al-Hajj:39-40)

Allah (swt) does not say, Indeed, the believers, rather he says, Indeed, the righteous. He (swt) describes them as “doers of good”. Doing good (*Ihsaan*) is doing more than what Allah (swt) ordered you to do, this is how you become a pious. When Allah (swt) decreed a worship like fasting upon you, the purpose is not to make you suffer of hardships by preventing yourself from eating and drinking, rather, Allah (swt) wants the raise you to reach the target, which is the piety. So the verses of fasting began by Allah (swt) says: “that you may become righteous” and the rulings of fasting ended by saying: “that you may become righteous”.

Verse: 188

﴿ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْنُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴾

(And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].)

﴿ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ... ﴾ (And do not consume one another's wealth unjustly....): “consuming” does not refer just to the food which enters the stomach. Can the money be consumed?

Here Allah (swt) speaks about the Muslim's community, but what is the relation between the prohibition of consuming money unjustly and the fasting? Fasting does not mean to suffer hunger and thirst, but to achieve piety and closeness to Allah (swt).

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

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

But what are the conditions for answering the supplication? The Prophet (saws) mentioned the case of: “

“a man who having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!,” while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can his supplication be answered? ”¹

He who is fed from (haram) unlawful and consumes money in unjust would not be answered. He does not belong to pious people, and his fasting is just an act of abstaining from food and drink.

Who eats unlawfully, actually, he will become hungry. For example, a man who owns every reason of life and cannot eat the food of the poorest people in this world, all his money that he has collected from (haram) is worthless to him. Who devours others' property, or devours the inheritance of his sisters, or even collects money unlawfully and inherit it to his children, the result will be: he will become hungry indeed.

One shapes of consuming people's money is paying bribes. Bribes are paid to those who has a control over any case – not only the judges of the courts – For example, I came to a bank window to get money, and there were a long que in turn, so I paid a bribe and took the turn of others, in this case I ate money unjustly, that is because I took the

¹ Sahih Muslim, the Book of Zakat, Hadith No. 1015

time of others. I cannot do this thing except if I pay a bribe. So eating this money in unjust needs a bribe.

﴿ ... وَتُذَلُّوا بِهَا إِلَى الْحُكَّامِ .. ﴾ (**..send it [in bribery] to the rulers...**): There is no indication of [bribery] in Arabic in this verse, but the word: (send it), this Arabic word is derived from the (*Daloo*) which means a bucket, and the rope that hangs the bucket is called in Arabic (*Ar-Rashaa*) (the bribery), from here the word of (bribery) came. So, the expression is the verse is:

﴿ ... بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴾ (**in sin, while you know [it is unlawful....]**): It does not come that you eat the right of others, unless through knowing that you are doing so. The main reason of all corruption in society is devouring money unjustly. Corruption means changing the balance of justice in society. When there is theft, abstraction, abuse and bribery, then there is corruption, the reason of which, is that the human wants to eat the right of others. Even adultery is an assault on the right of others.

A young man came to the Prophet (saws), and said, “O Messenger of Allah, give me permission to commit adultery.” The people turned to rebuke him, saying, “Quiet! Quiet!” **The Prophet (saws) said, “Come here.”** The young man came close and **he (saws) told him to sit down. The Prophet (saws) said, “Would you like that for your mother?”** The man said, “No, by Allah, may I be sacrificed for you. **The Prophet (saws) said, “People would not like it for their mothers.”** **The Prophet said, “Would you like that for your daughter?”** The man said, “No, by Allah, may I be sacrificed for you. **The Prophet (saws) said, “The Prophet said: “People would not like it for their daughters.”** **The Prophet (saws) said, “Would you like that for your sister?”** The man said,

“No, by Allah, may I be sacrificed for you. **The Prophet (saws) said, “People would not like it for their sisters.” The Prophet (saws) said, “Would you like that for your aunts?”** The man said, “No, by Allah, may I be sacrificed for you. **The Prophet (saws) said, “People would not like it for their aunts.” The Prophet (saws) placed his hand on him and he said, “O Allah, forgive his sins, purify his heart, and guard his chastity.”** After that, the young man never again turned to anything sinful.¹

The Prophet treated it as an attack on the rights of people and an infringement of the rights of others.

Facilitating corruption in itself is corruption, which is done through bribery. For that, the Messenger of Allah (saws) cursed the one who bribes, who takes the bribery and the one who mediates between them. Verify, bribery is an act leads to a completely corrupt society. We say that we are really in need for moral values. What moral values equals to such that are in these verses, that can block all outlets of corruption. It was said:

It is not built, the building of some people

If their morals were in ruins

If people are injured in their morals

So make them a funeral and scream

No one to believe that with corruption of morality there can be a well-built country, hence, our Prophet (saws) said:

¹ Majmaa' Az-Zawaed And Manbaa' Al-Fawaed, Juz' 1 , hadith No. 543.

"I was sent to perfect good character."¹

That is why our Lord (swt) says in his Noble Book:

﴿ فَاسْتَقِمُّوا كَمَا أُمِرْتُمْ ﴾

(So remain on a right course as you have been commanded,) (Hud: 112)

And does not say "as you desired"

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿۱﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿۲﴾ نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ ﴿۳﴾ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿۴﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿۵﴾ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حُظٍّ عَظِيمٍ ﴾

(Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. ﴿۱﴾ We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish] ﴿۲﴾ As accommodation from a [Lord who is] Forgiving and Merciful." ﴿۳﴾ And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims." ﴿۴﴾ And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a

¹ Sunan Al-Bayhaqi Al-Kubra, Book of testimonies, hadith No. 20571

devoted friend. ﴿ But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].) (Fussilat: 30-35)

This is the highest point of integrity and morality.

The religion does not just call for what is good, but for the best. The Prophet (saws) said:

"The best of the good is the good of manners."¹

If we want to build a good society, we must devote morality, and morality comes only by legislations of the religion.

Verse: 189

﴿ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

(They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.)

This question that was asked to the prophet (saws), by the Jews and polytheists at the time, about the moon phases was not actually an inquiry about the Islamic rules, rather they meant to put the Prophet (saws) in a critical situation. The Prophet (saws) was not an astronomer, but a guide, a bringer of good tiding, a warner and a caller to Allah (swt) as well, accordingly, he (saw) could only answer people at that time according to their mental ability of accepting information.

¹ Mussnad Ash-Shehab, Jua2, Hadith No. 986.

Brains at that time were not able to comprehend the scientific facts about the earth, the space, the moon, the sun and the galaxies. Allah (swt) says:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا﴾

(It is He who made the sun a shining light and the moon a derived light.) (Yunus: 5)

Until a time came when people revealed scientific facts, such as, the sun shines, because it is a self-illuminating source of light, whereas the moon lights by the reflection of sunlight on it, so when it is seen as crescents, this is according to sun light and has nothing to do with the moon light.

At that time, if the Prophet has wanted to explain to people the reality of the emergence of the crescent and how it begins as small and then grows and grows, their minds would have become confused; they won't understand that the earth is spherical, and that the moonlight is as a reflection of the sun rays and its light. Therefore, the Holy Qur'an at first gives answers that direct people to the faith function which Allah (swt) wants from human. That is because the Holy Qur'an is a book of guidance and not a book of physics and astronomy. However, it is impossible for any verse or a word in the Holy Qur'an to contradict the science whatever it develops, and at any time, even after thousands of years. But, the scientific truths are hidden in the book of Allah (swt), so it gives the answers that give benefits to people. In this case what Allah (swt) answered this question?

﴿... قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ..﴾ **(..Say, "They are measurements of time for the people and for Hajj."...):** We measure the time of the month according to the moon, but the day is measured according to the sun, so the matter is related to time.

Hence, the moon phases or the appearance of the crescent in this shape is for the purpose of measuring the time, however, acts of worship are timely connected with the crescent. Likewise, Allah (swt) says:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ﴾

(Hajj is [during] well-known months,) (Al-Baqara: 197)

Merely, this act of worship is connected with the crescent, as in fasting:

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

(So whoever sights [the new moon of] the month, let him fast it;) (Al-Baqara: 185)

You do not actually witness the month, but you fast when the month of Ramadan begins, how to know that? By timing which is known by seeing the crescent. From the scientific point of view, the Holy Qur'an refers to the spherical shape of the Earth, and points out that the sun is the source of the moon's light.

The fact about the crescent is that the earth orbits, and the moon orbits too. Hence, while the earth moves around the Sun, it lies between the Sun and the Moon, so that it blocks the sunlight that is reflected on the moon, completely or partially. Accordingly, the crescent moon appears small and then becomes bigger gradually. The full shape of the moon means that the sun's rays are fully projected on it and that the Earth is not in a position to block out any sunlight from the moon. In addition to other many scientific facts that the Holy Qur'an has stated, such as:

﴿ وَالْأَرْضَ مَدَدْنَاهَا ﴾

(And the earth - We have spread it.) (Al-Hujr:19)

which indicates that the shape of the earth is spherical. And Allah (swt) says:

﴿ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ﴾

(He wraps the night over the day and wraps the day over the night.)

(Az-Zumar: 5)

And Many other verses which indicate the spherical shape of the Earth.

However, the essential point is that the answer comes to serve a faith issue, similarly, when the Prophet (saws) was asked about the number of the companions of the cave:

﴿ سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۗ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ

﴿ كَلْبُهُمْ ﴾

(They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog.) (Al-Kahf: 22)

How does the Holy Qur'an answer this question? It mentions the important fact that benefits people, that is, they are young people who believed in their Lord. However, you get benefits from a lot of things without knowing how do they work. For example, you get benefits from the electricity without asking about its functionality.

What is important about this verse that the Prophet (saws) was asked about the crescent moon, whereas the answer came according to the interests of human beings; that is, it is a sign to mark fixed periods of time for mankind, same as the Hajj which also has a fixed place and time (*Meeqaat*), accordingly, you enter Makkah when you are in a situation of (*Ihram*).

... وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ﴿٤﴾
(And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed....): In a previous verse:

﴿لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾

(Righteousness is not that you turn your faces toward the east or the west,) (Al-Baqara: 177)

﴿... وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾ (And it is not righteousness to enter houses from the back,....): We would tell those who are skeptical of the Book of Allah (swt) from the orientalist and Ignorant: Only the qualified people in Arabic language and the Islamic science (*Shari'a*) can only interpret the Holy Qur'an, because it is in Arabic language:

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

(Indeed, We have sent it down as an Arabic Qur'an that you might understand.) (Yusuf :2)

Who does not know the Arabic language and its grammatical rules and the basics of its syntactic, certainly, he does not understand the Holy Qur'an, rather may have doubts about it.

Those who interpolated the verses, who wanted to use the Qur'an for their narrow and situational interests, they misinterpret the Book of Allah (swt) but they could not change any word of it because it is reserved by Allah (swt). There are people who accuse the Holy Qur'an and Islam of the injustice of women, and that Islam does not want freedom of human being, but Islam treats woman as honorable human

being same as the man, however the Holy Qur'an has stated this fact in many verses, such as:

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

﴿ أَنْتَقَامُ ۗ 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-

Hujurat: 13)

﴿ هُنَّ لِبَاسٍ لَّكُمْ وَأَنْتُمْ لِبَاسٍ لَّهُنَّ ﴾

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

187)

This integration and equality between women and men does not exist in any worldly law relate to women's rights. However, the problem lies in the amputation of facts about our religion, and in our wrong understanding of the greatness of Islam.

Why did I mention the woman here? Because it was one of the traditions of the old Arabs that as soon as they return from the pilgrimage to the house of Allah (swt), after being absent for three or four months, they enter their houses from their top or back side to surprise the wife as if there is doubt about their wives' chastity.

The Holy Qur'an aimed to break the incorrect concepts that prevailed, and put the concepts of chastity and trust between men and women, Allah (swt) says:

﴿ ... وَلَيْسَ الْبِرُّ .. ﴾ **(..And Righteousness is not that...):**

Righteousness means doing good deeds, therefore, it is not an act of faith, goodness neither a piety that is to have suspicions about your

family. Doing so, the family will get upset when they feel that you are as if spying on them.

﴿ ... وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى .. ﴾ **(..but righteousness is [in] one who fears Allah...):** Piety is a work of heart, not just acts and formalities. It is very important to achieve piety. Note the atmosphere of verses from the early ones about fasting until we reach this verse, piety is common in this chapter.

Because of the ignorance about the truth of our religion, the worshipping has been turned into only rituals and formalities; we do kneel, bow and apply the obligations without achieving the required goal. The purpose and the basis is the piety, that is because Allah (swt) has imposed these obligations and worship to promote the humans. All religions aimed at bringing benefits to human beings, to bring a mercy and not hardships. The verse which we always refer to in this regard is:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

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

He (saw) was not sent as a misery, nor to bring terrorism, takfir or killing to humans. Mercy is the foundation and source of all good deeds, and the main purpose is to achieve piety.

﴿ ... وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ **(And fear Allah that you may succeed,....):** The origin of the Arabic word (Al-Falah) (success) is (Felaha) (agriculture). When you cultivate and plant a land, then you harvest it. The result of your hard work and fatigue is to obtain the fruits, this is the success, which is to achieve the goal, it is not the means and the method.

We are asked to fast, and fasting is achieved not only by refraining from food and drink but also refraining from disobedience and disputing, only then you will reach the goal which is the piety.

Verse: 190

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

(Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.)

In this verse, the Holy Qur'an has turned to the rules of fighting, and this is an important issue to us, that is because the terrorists, extremists and (*Takfir*) movements exploited, invested and misinterpreted the meanings of some Quranic verses. They introduced inaccurate and incomplete interpretation of these verses, hence, changed the meaning of what Allah (swt) revealed. This is an act of distorting the Book of Allah (swt).

Someone might ask, why the Holy Qur'an moved from one topic to another? The Holy Qur'an is the word of Allah (swt) and the virtue of Allah's Speech over the speech of others is like the virtue of Allah (swt) over His creation., there is a big difference between considering the Qur'an a story book, or a human-made book written sequentially, and being a book of guidance, which is the source of provisions for man, from the Lord of man, who knows everything about him:

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ ﴾

(Does He who created not know,) (Al-Mulk:14)

This Book is concerned about every movement of man in life and after life, that is, in the world of the unseen. It is concerned with the

fate of man, as well as, what brings him the goodness in this world and what is required from the slaves of Allah (swt) and that all the religions have come for the sake of man.

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

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-Sura:13)

So, after the verses talked about the provisions of fasting, of piety and the new moon ... now the speech is about the fighting issue. All movements of Extremism, (Takfiir), Terrorism and Enemies of Islam since the (Kharijites) till now, limited the biography of the Prophet (saws) , his Sunnah, his behavior and the Holy Qur'an only to invasions and fighting. The fighting represents one aspect of life in every time and across people's lives. Attacks and quarrels may anytime take place between people which cause fighting. Verify, we cannot refer to this verse without taking into consideration the one hundred and twenty verses related to dialogue and peace. It is not reasonable to take one verse and separate it from the reasons of the revelation, the atmosphere of the Surah, the legislation, the way the Prophet (saws) has applied, and the understanding of the Arabic language. All these considerations were neglected by the terrorists and the (Takfiris), as they exploited these verses and brought intellectual confusion into the minds of Muslims through the illusion that Islam is just jihad and fighting, whereas, all the verses that related

to fighting are few and limited to one aspect of life that what are the ruling of fighting when Muslims are attacked.

This is the first verse in the Book of Allah (swt) speaks about fighting. Before interpreting this verse, we must clarify that Allah (swt) has not allowed Muslims in Mecca to fight, because fighting has nothing to do with the Islamic (da'wa) call, which has a way and a method. The Islamic call is:

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

(Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.) (An-Nahl:125)

Why? Because religion relates to the doctrine of humans, and the faith cannot come be coerced by compulsion, so if you want to force the body, what about the heart!! The body can be forced, but the heart cannot be obliged to Faith:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

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

The way of preaching is defined in the text of the Book of Allah (swt). You cannot eliminate the specific verses that talk about the way of calling to Allah (swt), and refer to other verses to claim that we must spread Islam by force and pretend that those who do not say (there is no God, except Allah) are to be killed, you cannot choose the hadiths and explain them according to your own understanding:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا﴾ ***(Fight in the way of Allah those who fight you but do not transgress.):*** Considering the rulings of fighting in Islam, Allah says:

﴿أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ﴾

(Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory ﴿٣٩﴾ [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah."

(Al-Hajj:39-40)

Hence, when there is an oppression against the humans and the homeland, there is fighting. On the other what does :

﴿... فِي سَبِيلِ اللَّهِ...﴾ (**....way of Allah...**): What does it mean?

This order does not refer to the way of calling to Allah (swt). The Prophet (saws) clarified this fact by saying:

"He who dies while defending his property is a martyr; he who dies in defense of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defense of his family is a martyr."¹

So defending the land and the homeland against the aggressors and greedy is the authorized, allowed and ordered fighting in Islam.

﴿... وَلَا تَعْتَدُوا ۗ﴾ (**....but do not transgress...**): Hence, starting the fighting is forbidden, aggression is absolutely forbidden against any human being, animal, tree or stone is forbidden.

¹ Sunan At- Tirmidhi, The Book on Blood Money, Hadith No. 1421.

﴿... إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (...*Indeed. Allah does not like transgressors*): So, Fight in the way of Allah (swt) those who are fighting you.

What do we conclude from this verse? First, those who want to spread the violence instead of kindness through these verses, planned and wanted to distort words from their proper usages. We were commanded by Allah (swt) to repel aggression, not to begin the aggression. We were commanded to fight people not because they are polytheists but because they are aggressive. You do not fight the polytheists unless they fight you and this verse is the clear evidence.

Then, this is clear and it shows unequivocally that Islam did not legislate the fighting to force People on faith, so when the Prophet (saws) said:

"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the salah and pay the zakat. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah." ¹

When the Prophet (saws) mentioned, 'People' he did not mean all the people, he was pointing to the polytheists who broke the covenant of (Hudaybiyyah) after being signed. So, we must understand here that it is not meant to be people in general, because Allah (swt) says:

¹ Sahih Al-Bukhari, Book of Faith, Hadith No. (25)

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴾

(When the victory of Allah has come and the conquest, ﴿١﴾ And you see the people entering into the religion of Allah in multitudes.) (An-

Nasr:1-2)

Have you seen all people entering the religion of God in multitudes? Of course not, only a group has entered. This is because sometimes the general meaning refers to a specific one. Consequently, he who does not understand the secrets of the Arabic language misrepresents the meanings of the Holy Qur'an and the Hadiths of the Prophet (saws) as well. He who interprets the Holy Qur'an should comprehend the reasons of revelation, the Arabic language, the wisdom behind the texts of the Qur'an, and the events that accompanied the sequence of these verses. Additionally, we must refer to the Holy Qur'an as being connected, meaning, you cannot refer to a verse and take it out of its general context then consider it a reference and say: This is jihad and we must fight all the disbelievers.

We have clarified that the word (Kurf) when mentioned in the Holy Qur'an, it means to conceal something, and it relates to doctrine, not to practices. Hence, it is a legitimate right for all peoples, even in the worldly laws, that if someone assaults you, you should respond to it and defend yourself. Whereas, to start fighting or an aggression, this is not allowed for a Muslim, and It did not come in our book at all. As long as Islam says: "There is no compulsion in religion", and as long as you are calling to Allah (swt), so why do you fight? Otherwise, you are not right, so that you compel others. The one who is convinced that he is right try to convince others through thoughts and behaviors. Verify, Islam did not spread by sword, and those who claimed that

Islam was spread by force wanted to alter the facts and truths. Islam came to protect people's freedom of choice and then:

﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾

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

If you prevent people from the freedom of choice, then that is the compulsion to religion. Whereas, as long as man can choose, so he may select whatever he wants. These verses are clear and we shall not adopt any concept that contradict the verses of the Holy Qur'an and say this is the verse's interpretation. Actually, there is not any conflict in the Quranic verses, rather the defect lies in the wrong interpretation of the Book of Allah (swt).

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

(Indeed. Allah does not like transgressors) (Al-Baqara:190)

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ﴾

(Allah does not like the wrongdoers) (Al-Anfaal:58)

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

(Allah does not like the wrongdoers.) (Aal-i-Imraan: 57)

Allah (swt) likes the good doers, the reformers, and the righteous, does not like the oppressors, and does not like the aggressors. Note these verses and this relationship that binds us to our Lord (swt). Therefore, the fighting is only because they are aggressors and this is a justice. However, even when fighting is permissible, it is governed

by regulations, which are the legitimate authority that exists in the country, the rules cannot be decided by any group or crowd.

Verse: 191

﴿ وَأَقْتُلُوهُمْ حَيْثُ تَقْفُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ وَلَا تَقَاتِلُوهُمْ
عِنْدَ

الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يَقَاتِلُوكُمْ فِيهِ ۖ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذٰلِكَ جَزَاءُ الْكَافِرِينَ ۗ

(And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.)

Notedly, this verse talks about a battle and a people who attacked Muslims and this is a normal matter that the Muslims should respond to this attack. The verse should not be taken off its context.

﴿ وَأَقْتُلُوهُمْ حَيْثُ تَقْفُوهُمْ ... ﴾ (And kill them wherever you overtake them):

The Arabic word (Thaqaf) (Overtake) is derived from the original word which means to bring all sides of something together, additionally, it may mean to straighten a branch, out of this the Arabic word of (culture) is derived as an indication to the straightening of minds. But here in this verse it means (find).

﴿ ... وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ ﴾ (...and expel them from wherever they have expelled you..): Refers to reciprocity in response to attack.

﴿... وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ﴾ (...*and fitnah is worse than killing...*): Why?

Because fitnah (persecution) causes killing so many people, therefore, it is more severe than killing itself, it is the weapon which is used for killing. When fitnah is raised in a society, it can cause killing of the whole society. Therefore, we say: Whatever the Terrorists and Extremists try to provoke fitnah, the first response is to stop and block its outlets of in the country is through returning to the correct interpretation of the Holy Qur'an as well as the proper interpretation of the purified Sunnah.

﴿... وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ﴾ (...*And do not fight them at al-Masjid al- Haram until they fight you there.*): Why?

Because the Sacred Mosque is a sanctuary, whoever enters it has to be safe in his soul and money. Hence, it is not allowed for Muslims to fight in the area of the Sacred Mosque unless to stop the aggression, so it is not to be said that I cannot fight in the Haram Mosque so how can I defend myself if someone comes to kill me?

﴿... فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ...﴾ (...*But if they fight you, then kill them*):

Note this conditional statement; if they fight you then you have to defend yourself.

These verses were revealed after the treaty of (Hudaybiyah), which took place between Quraysh and the Prophet (saws) in the sixth year of the (Hijra) when the Prophet (saws) and the Muslims came out to visit the Sacred (haram) House and circling around it. But when they reached the (Hudaybiyah), at the borders of Mecca, the negotiations took place between the Prophet (saws) and the polytheists. It was agreed that the Prophert (saws) would return back and do not enter

Mecca that year, however, it was so difficult for his companions to return without entering Mecca until next year, and they expressed their anger. The Prophet (saws) was affected by this reaction and went to his wife Umm Salamah, and told her what he was facing from the people. At this point the wisdom and intelligence of Umm Salamah became quite clear. She told him, "O Messenger of Allah, go out and do not speak to any of them until you have sacrificed your animal and shaved your head." The Prophet (peace and blessings of Allah be upon him) took her advice, and did as she suggested.

When the companions saw that, they rushed to do what the Prophet (saws) ordered them to do. Therefore, the (Hudaybiyah) incident was a big victory. At that time, the verse:

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴾

(Indeed, We have given you, a clear conquest) (Al-Fath)

was revealed and the companions considered what is meant by the conquest is the treaty with the people of Makkah.

﴿ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴾ *(Such is the recompense of the disbelievers).*

Verse: 192

﴿ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(And if they cease, then indeed, Allah is Forgiving and Merciful.)

If they stop their aggression, Allah (swt) is Forgiving and Merciful. Always Allah (swt) wants us to forgive, excuse and do a favor. This is the state of the believers and Islam, which is stated at the end of the verse.

Verse: 193

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الدِّينَ ۚ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾

(Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.)

These verses relate to the polytheists. They used to avert Muslims away from Islam. Therefore, the verse has a clear reason of revelation, and it is not absolute.

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ ﴾ (*Fight them until there is no [more] fitnah..*): They wanted to persecute the Muslims, prevent them from embracing Islam and abuse them.

﴿ وَيَكُونَ لِلَّهِ ﴾ (*and [until] worship is [acknowledged to be] for Allah*): Hence, you do not force people to religion, but protect the freedom of people to choose the religion, this is the protection of freedom of choice.

﴿ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾ (*But if they cease, then there is to be no aggression except against the oppressors.*): If they stop fighting the believers, then cease warfare against them.

﴿ فَلَا عُدْوَانَ إِلَّا ﴾ (*then there is to be no aggression except*): This linguistic expression called in Arabic (verbal Hypallage); meaning to refer to something by a word that is similar to another word comes with it. Similarly, to what is indicated in this verse:

﴿ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ﴾

(*But they plan, and Allah plans.*) (Al-Anfal, from the verse: 30)

Allah (swt) definitely is neither cunning nor plotting, rather, He (swt) stops their deception and their plots.

Verse: 194

﴿ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ ۚ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا
اعْتَدَىٰ عَلَيْكُمْ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴾

([Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.)

(*Haram*), which is forbidden to violate, contrary to (*Halal*) which is allowed to do.

﴿ الشَّهْرُ الْحَرَامُ ﴾ (*the sacred month*): The sacred months are Dhu al-Qa'da, Dhu'l-Hijjah, Muharram and Rajab. The Arabs before Islam have forbidden themselves to fight in them and this was approved by Islam. In these sacred months fighting is not permissible. However, if a group violates a sacred month with aggression, Allah (swt) commands the believers to retaliate even during a sacred month. You may not stay still and say that this is the month of Rajab, for example, it is a sacred month, so you do nothing while someone assaults and kills you. Can you say: This is a sacred month that I cannot fight and defend myself! Certainly, you must react to these aggressions.

﴿ وَالْحُرُمَاتُ قِصَاصٌ ﴾ (*and for [all] violations is legal retribution*):

Here a question may come to a mind: How is it possible that if someone has done wrong to me, for example has stolen from me, that I am supposed to respond in kind? Am I permitted to do wrong? Are we expected to take revenge from the one who does something unlawful by doing the same as he did? If a man committed adultery, for example, then we take revenge by committing adultery with him?

We answer: Of course not. Retribution is only done with matters that are authorized, this matter has to be clear enough, and the punishment is only permissible in regards to deeds which have been legislated by Allah (swt). Verify, through the correct interpretation of these verses, we find out that all what are being done wrongly by the name of Islam is not accepted in regards of religion, legislation, and according to the Qur'anic rules, as well as, they are not accepted humanly and morally and according to the worldly laws. No one is allowed to use the Book of Allah (swt) and distorts verses to achieve his goals.

What determines the interpretation of the verses is the behavior and biography of the Prophet (saws) and his tolerance, what he was doing when there was fighting.

It was narrated by Jabir bin `Abdullah that he fought in a Ghazwa towards Najd along with Allah's Messenger (saws) and when Allah's Messenger (saws) returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Messenger (saws) dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Messenger (saws) took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Messenger (saws) suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Messenger (saws) said:

“This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?', I replied, ‘Allah’.”¹

¹ Sahih Al-Bukhari: The book of (Jihad), Hadith No. (2753).

The Prophet (saws) did not punish him, even though he came aggressor and raised the sword to kill him! However, the Prophet (saws) did not force him to say: There is no God but Allah. This incident proves the falseness of the arguments and black slogans that are raised by those who have black hearts, who lie to Allah (swt) and His Messenger (saws) before they lie to His creation.

﴿ فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ﴾ (**So whoever has assaulted you, then assault him in the same way that he has assaulted you..**): This linguistic expression called in Arabic (verbal Hypallage); meaning to refer to something by a word that is similar to another word comes with it. The meaning here is: those who assaulted you, so react to their aggression. In fact, you do not retaliate except if a group attack you. If someone does something unlawful you must not do the same as he did, rather, you retaliate the oppression by a permissible way as Allah (swt) has legislate.

﴿ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴾ (**And fear Allah and know that Allah is with those who fear Him**): With this verse, there is a mentioning of the piety. Allah (swt) always reminds us of this issue. Piety is the collection of all good, it is to fear Allah (swt) and to fear the fire and to make a barrier between you and the bad acts that harm people and harm you. The basis of piety is (*Ihssan*) (goodness) and our religion is the religion of (*Ihssan*) which lies in every aspect of life. It is mentioned in the Hadith of the Prophet (saws):

“Verily Allah has prescribed *ihssan* (proficiency, perfection) in all things.”¹

¹ Sahih Muslim, Book of hunting, slaughtering and what is eaten from the animal, Hadith No. (1955).

Therefore, Allah (swt) loves those who do good; that is because they are beneficial to Allah's (swt) creation. You do not do good to Allah (swt) and He (swt) does not benefit from your proficiency or perfection. Allah (swt) in the Holy (Qudsi) Hadith says:

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

So you do not offer any good to Allah (swt), nor you do a favor to Him. But, if you want to lend to Allah (swt), then deal with his creation with proficiency and perfection.

This is our Islamic religion and this is the real concept of the Holy Qur'an.

Verse: 195

﴿ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾

(And spend in the way of Allah and do not throw yourselves with your own hands into destruction (by refraining). And do good; indeed, Allah loves the doers of good.)

¹ Sahih Muslim, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Hadith No. (2755).

Allah (swt) legislated everything related to human's life. You may think that there is disconnect between the verses that is because Allah (swt) was talking about one subject and then He moved to another topic. In fact, there is a unity in this matter; a unity of the man, his life and what he is exposed to in his life. Islam is fully concerned about the humans:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

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

Religion has been willed for to bring happiness to humankind and did not come to to cause misery. The religion is from the Man's Creator, who knows what is suitable for him. As the Holy Qur'an is the words of Allah (swt), then it includes all that which is connected to the Man and what he will experience in his life and after life. Therefore, the image is clear when you read the word of Allah (swt). You will see the image of this lower life and the upper life which is the hereafter because it is the endless one:

﴿ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴾

(And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the (eternal) life, if only they knew.) (Al-Ankaboot: 64)

When a person dies, people say that he moved from the temporal abode to the eternal abode. So this worldly life will terminate. The human has to adopt the morals which his Lord has ordered to follow in order to reconcile his behaviour and repair his self and others. Hence, the calling of all the religions is not related only to the life of Man after death, rather, it is also meant to reform the societies' situations. When

the individual is reformed, the community will reform too. The individual represents the first unit and the basic block in building the society. So if the family is established aright, this would be reflected on the whole community as well. The Holy Qur'an educates the individual in all the life's aspects and directs him through various rules, such as the rules of fasting, money, fighting, civilization way,... What is the civilization guidelines? Where do you find them? The guidelines of Civilization are all the stories of the Holy Qur'an. You know that the stories form the three quarters of the Holy Qur'an, and that the Holy Qur'anic stories are different from human stories: first, the story of the Holy Qur'an are right and true. Second, by the Qur'anic stories Allah (swt) wants to tell us about events and personalities which are similar to those we may see at every time, thus, we learn what can reform our lives economically and socially. As such, you find this movement between verses in the Holy Qur'an from one topic to another, from one rule to another, from a specific subject to another, however, at the end, these topics are all about the life of the individual and the life of the community.

﴿ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ ﴾ (*And spend in the way of Allah*): There are many interpretations for it. There is a generality in meaning and a specificity of the utterance, which may be the reason for the revelation, for example, it relates to the preparation of fighting, but the general meaning is connected to everything. That is because the Arabic language which Allah (swt) has willed it to be the language of the Holy Book is a special language with words which provide many and multiple meanings. So, If you do not understand the Arabic language, you will not understand the Holy Qur'an.

Islam calls for spending in the way of Allah (swt), Allah (swt) has identified this in the following verse:

﴿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) (Al-Tawbah-60)

Throughout all the levels and circles of the society, Allah (swt) wanted the able person -who have money- to give the needy one-who does not have money. When Allah (swt) brings any human to existence, He (swt) guarantees his livelihood. Hence, if Allah (swt) grants you with an ability to gain a plenty of money and properties exceed your need, so you have to help whose earnings in life are less and insufficient. As such, spending money has been made a pillar of Islam which is called Zakat. One way of worshipping Allah (swt) is by supporting His (swt) servants. Without paying Zakat - which is to give a defined amount out of your money - you risk ruin of your faith. Consequently, Allah (swt) ordered to spend money in the way of Allah (swt) and specified the spending ways; to the poor, the needy, the travelerswho have no money....

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾ **(and do not throw yourselves with your own hands into destruction)**: To destroy something means to change it out of its functional state that is assigned to it, everything in existence will cease to be including humans, animals and plants:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

(Everything will be destroyed except His Face) (Al-Ankaboot: 88)

How can you avoid destroying yourself? By spending in God's cause, because spending money is the means to built and maintain a good society. In other words, those who do not spend in the way of Allah, who do not feel with the other's need, who do not pass goodness to others, they are throwing just themselves in the ruin, not the others.

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ **(And do good; indeed, Allah loves the doers of good.):** The command here is general, covering all aspects of life and all people.

Note that **(Allah loves the doers of good.)** comes after **(Indeed. Allah does not like transgressors)**, what great religion is this!! How can we accept a man who holds a sword or a gun and raises a slogan of murder while he says (Allahu Akbar) "Allah is the greatest" or that he raises any other Islamic slogan or speaks of Islam!!

What is the excellence (*ihsan*)? Islam was spread by benevolence (*ihsan*), not by killing, terror or by force, rather by the good manner (*ihsan*). Doing good (*ihsan*) has many various meanings. However, our religion is the religion of benevolence (*ihsan*) in everything, Allah (swt) says:

﴿...انْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

(...Repel (evil) by that (deed) which is better; and thereupon the one whom between you and him is enmity (will become) as though he was a devoted friend.) (Fussilat: 34)

Do everything perfectly. If you want to do something, so do it in good manner that your Lord loves you. If you are at your job do it well,

if you are in the factory do a good job. if you are cultivating your land do it well, even if you are in a combat, act in a good way.... The Prophet (saws) said:

“Verily Allah has enjoined goodness to everything”¹

If this sense becomes popular, doing good becomes a slogan of Islam, which is the truth and is the highest required level. When doing good spread, societies develops. Why the world judges Islam through the deeds of Muslims and does not look at it through the principles of faith that are here between our hands, in the Holy Qur'an. Accordingly, when Sheikh Mohammed Abdu visited London and other Western countries and noticed the disciplines and saw how people stand in queues, committing to the laws and regulations, he said: “I found Islam without Muslims, and when I returned to Egypt - I found Muslims without Islam.” That is because Islam calls to respect others, the law, the disciplines, the love, the benevolence. This is the meaning of doing good (*ihsan*) in everything. When you do well, you advance regarding science, with technology, with economics, with social movement, and in everything. If the slogan of our religion is the doing good (*ihsan*), why did we sadly leave it!? Why do some twist the Holy Qur'anic verses to explain it wrongly, such as the verses related to invasions, or the response to aggression or fighting, ignoring all the verses of the Holy Qur'an and go to the place where our enemies want us to go.

Our religion is a religion of doing good (*ihsan*), excellence is required in everything, we know the doing good (*ihsan*) in its general and simple sense; that is to give. This verse achieves this meaning,

¹ Sahih Muslim, The command to be proficient in slaughtering and killing, and to sharpen the blade, hadith No (1955)

whereas doing good is broader and more wide-ranging as in the following verse:

﴿ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴾

(Accepting what their Lord has given them. Indeed, they were before that doers of good) (Adh-Dhaariyat: 16)

But who are the doers of good? They are:

﴿ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۗ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۗ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ
وَالْمَحْرُومِ ﴾

(They used to sleep but little of the night, ۗ And in the hours before dawn they would ask forgiveness, ۗ And from their properties was (given) the right of the (needy) petitioner and the deprived) (Adh-Dhaariyat: 17-19)

Giving the needy and the deprived does not refer to Zakat, however when Allah (swt) specifies the Zakat, He (swt) says:

﴿ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۗ لِّلْسَائِلِ وَالْمَحْرُومِ ۗ ﴾

(And those within whose wealth is a known right (25) For the petitioner and the deprived) (Al-Ma'aarij: 24-25)

The Prophet (saws) said:

"Indeed there is a duty on wealth aside from Zakat"¹.

Hence, the human is a good doer to everything, to himself by purifying it through worshipping, and he is a good doer as well to others by giving. When the Prophet (saws) was asked about the (*ihسان*) he (saws) said:

¹ Sunan At-Tirmidhi, Book of Zakat, Hadith No (660)

"To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you"¹.

Every believer (swt) has to put in mind that Allah (swt) sees him and watches him. Same as in our life, in the department stores, hotels, airports and important places, surveillance cameras are installed in order to monitor the movement of people, so you are observed in anyplace you enter. Here the prophet (saws) said, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." notice that He (saws) first said; "worship Allah as if you see Him", not only He (swt) sees you, because when you think He (swt) sees you, your doing will be in the best way. Imagine, for example, that you want to do something in front of whom you love, as your father or mother, your wife, your son, or a wealthy person, certainly you do wear the best clothes, speak the best words and improve your appearance in every possible way. Why? That is because you see him in front of you. So that, when the believer worships Allah (swt) while he feels that he sees Allah (swt) before Allah (swt) sees him, this is exactly the meaning of doing good. Verify, this religion is a religion of doing good, and it cannot be a religion of killing or terrorism. It is the religion of benevolence in everything:

﴿ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.) (At-Taghaabun: 14)

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴾

¹ Sahih al-Bukhari, book of Faith, Hadith No (50)

(And if you punish (an enemy, O believers), punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.) (An-Nahl: 126)

So, every matter is always raised to the level of doing good, pardon, giving, love, mercy, not to the level of killing, spreading hatred, animosity, killing or terrorism at all. Hence, Allah (swt) ends the verse with "Allah (swt) loves the doers of good", notice Allah's (swt) saying:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

(Allah will bring forth (in place of them) a people He will love and who will love Him (who are.) (Al-Maaida:54)

Why when we raise our children, we instill in them that Allah (swt) will torment them in the Hell fire? Why do we say to them: Do not do this and do not eat this, if you do not obey your father, if you ... Allah (swt) will burn you with fire..... Why do not we use the formulas of love indicated in the Holy Qur'an such as Allah (swt) loves so and so and Allah (swt) does not love so and so. This is how the Holy Qur'an educates the people. Why have we forgotten and left the formulas of love in our discourse with people until they believed that hatred, animosity, frowning of eyebrows are the properties of our religion?! Not at all, love is the attribute of religion. Doing good, *ihsan*, and giving are the features of religion.

Verse: 196

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

(And complete the Hajj and 'umrah for Allah. But if you are prevented, then (offer) what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head a ransom of fasting or charity or sacrifice. And when you are secure, then whoever performs 'umrah (during the Hajj months) followed by Hajj (offers) what can be obtained with ease of sacrificial animals. And whoever cannot find (or afford such an animal) - then a fast of three days during Hajj and of seven when you have returned (home). Those are ten complete (days). This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty.)

Hajj is the fifth pillar of Islam, comes after fasting of Ramadan.

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾ (And complete the Hajj and 'umrah for Allah):

The latter (and) is a conjunction letter, it comes between either two related or distinct words. Hajj differs from 'Ummrah; Hajj pilgrimage has a specific appointed time:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ﴾

(Hajj is (during) well-known months) (Al-Baqara: 197)

Whereas the Umrah can be performed anytime. Additionally, Hajj requires the presence in (*Arafah*) whereas it is not in 'Ummrah. So, the both shares in some rituals and differs in others.

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾ (**And complete the Hajj and 'umrah for Allah**): It seems that they were not performing Hajj and Ummrah to perfection. Therefore, some detailed rulings are mentioned here concerning *Ihraam* and other matters of Hajj. However, we note Allah (swt) says, (**for Allah**) , one may ask “can it be for the sake of other than Allah !!” Yes, those who make this trip by using unlawful money, as if they are doing it for the sake of other than Allah (swt). Do not follow unlawful ways to go to Hajj as for example paying a bribe to get a permission to Hajj, as long as the Hajj pilgrimage is (for Allah) and because He (swt) says to you:

﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

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

All what is needed during the Hajj trip should be available, such as food, safe road, lawful (halal) money and the expenses of your children until your return, moreover, if you owe somebody money, you cannot go to Hajj until you pay what you owe, or at the very least, obtain that person's permission to go to Hajj.

Hajj is a trip to a sacred place; the Sacred House of Allah (swt).

Talking about the Hajj Pilgrimage leads us to talk about its rituals which are related to (*Tawaaf*) (moving around the Ka'aba), the walking between *Safa* and *Marwah* mountains, standing in *Arafat*, *Muzdalifah* and *Mina*, and visiting the tomb of our beloved Prophet (saws). By doing these rituals you would have completed the hajj.

What is the Sacred House of God? Allah (swt) made the House a place of return for the people and a place of security. Allah (swt) says in other verses:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٢٥﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٢٦﴾﴾

(Indeed, the first House (of worship) established for mankind was that at Makkah - blessed and a guidance for the worlds. ﴿١٢٥﴾ In it are clear signs (such as) the standing place of Abraham. And whoever enters it shall be safe. And (due) to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds) (Ali-Imraan: 96-97)

Allah (swt) has willed this the establishment of this House.

The Arabic word of the house (Bayt), in general, is derived from (Baytutah) which means the place where human rest, his shelter at the end of his labor day where he throws his worries.

So how would be the case when this house is established by the will of Allah (swt)!!! or it is the House of Allah (swt). if you receive a guest in your house, of course, you will treat him with generosity. How would be the generosity if Allah (swt) is the owner of the House!! Then all the mercies, all blessings, all goodness will be gained when entering into the house of Allah (swt).

One would say that the Mosques which are in every part of the earth are the houses of worshipping Allah (swt) as Allah (swt) says:

﴿ فِي بُيُوتٍ أَدَانَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴾

(Such niches are) in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings) (An-Noor: 36)

We answer him, "Yes, these houses are houses of worshipping Allah (swt) as well, but who choose their places are the humans, they are not defined by Allah (swt). As we know that in any city, any village, or neighborhood, the people agree to define a piece of land and build a mosque on it, then, this spot is specified only for worshipping and nothing else. That is the difference between the Sacred House; the Holy Ka'bah and all the mosques, of being a house chosen by Allah (swt) before the existence of the humans, Allah (swt) says:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴾

(Indeed, the first House (of worship) established for mankind was that at Makkah - blessed and a guidance for the worlds) ('Ali-Imraan: 96)

(established) is a Passive voice verb and since this House is *(established for mankind)* and as Adam is from people, so it is put before Adam. Who established this house? They are the angels. As such, one prayer in the Sacred House equals one hundred thousand prayers in other mosques. This sanctity of this place came from being the choice of Allah (swt), a place where people come to repent and return to Him (swt), whenever the life burdens them with its worries, sins, and problems, their Lord calls them for Hajj or 'Ummrah so they come to this House. Of course, Hajj is obligatory once in the lifetime as indicated in this verse:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

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

So, it depends on your ability. The ability as the Prophet (saws) explained; the pilgrim should be secure throughout his way and has his travel's expenses and so on. Someone may say, the Hajj pilgrimage rituals are related to Sayyidina Ibrahim *Al-Khalil* (the beloved) (PBUH), father of the Prophets. This is a true fact, but if we check the verses, we will know that Allah (swt) commanded him to raise the foundations of the House:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا﴾

(And (mention) when Abraham was raising the foundations of the House and (with him) Ishmael, (saying), "Our Lord, accept (this) from us. Indeed, You are the Hearing, the Knowing) (Al-Baqara:127)

Thus, Ibrahim (PBUH) raised the foundations of the building, the third dimension which is the height. Hence, the place of the house was defined. Our proof of that as well is that when the beloved Ibrahim (PBUH) left Hajar and his child Ishmael in the arid, desolate area where no water or plants, he said:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً

﴿مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

(Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful) (Ibrahim:

37)

Therefore, with these words, with these great supplications of our Master Ibrahim, Allah's beloved, was the obligation of Hajj pilgrimage and its rituals. These rituals connected to the father of the Prophets Ibrahim (PBUH).

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾ (**And complete the Hajj and 'umrah for Allah**): Hence, Hajj and Umrah have to be performed to completion, they should be done by lawful money. Someone may say that he goes to Hajj for his sins to be forgiven. Indeed, Allah (swt) forgives your sins towards Him (swt), but He (swt) will not forgive your sins towards others, they sins have to be addressed justly, that is only through returning the rights to their owners. This is so important, that one has not to think that if he goes to Hajj, all that he did before he went or after he came back from Hajj will be cleared. If you have wronged yourself in your relationship with Allah (swt) or if there are shortcomings in your duties towards Him (swt), then be minded that you have wronged yourself not Him (swt) because Allah (swt) is not in need to your worship. However, if you steal, take an inheritance unjustly, pay a bribe, do some unethical reprehensible acts, or insult a person, then your Hajj pilgrimage will not be complete unless you return the rights to their owners.

﴿ فَإِنْ أُحْصِرْتُمْ ﴾ (**But if you are prevented**): If you were prevented, for some reason from completing the Hajj rituals. It's known that, Hajj requires performing (*Ihram*) from the *Meeqaat*, which was defined by our Prophet (saws). We have to consider the Holy Qur'an as a whole, this means that we have to take into consideration the verse which says:

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

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

There are many issues not revealed in the Holy Quran, the legislation was left to our master the Prophet of Allah (saws). As in this case, the Messenger of Allah (saws) prescribed *Meeqaat* and *ihraam* which are not mentioned in details in the Holy Qur'an. Hence, if you started to perform Hajj or 'Ummrah, and for some reason you are prevented from doing them, what should you do? The rulings are mentioned in the rest of this verse:

﴿ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ﴾ **(then (offer) what can be obtained with ease of sacrificial animals.):** You may sacrifice a sheep, a cow, or a camel. Why is it called "sacrificial animals"? Because they are distributed to the poor in the Sacred House, this is called (*Al-Hadi*) in Arabic. In the past, they used to drive the animal, and if, for any circumstance and in any place, they were in Ihram condition and prevented from performing the rituals of Hajj, they used to slaughter the animals at that place and distribute them.

﴿ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ﴾ **(And do not shave your heads until the sacrificial animal has reached its place of slaughter.):** This is because shaving heads is a sign of ending the state Ihram.

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ﴾ **(And whoever among you is ill or has an ailment of the head a ransom of fasting or charity or sacrifice.):** Allah (swt) gives a permit to those who are ill or have scalp issues to compensate. Returning to the verses of fasting:

﴿ أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ

طَعَامٍ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

(Fasting for) a limited number of days. So whoever among you is ill or on a journey (during them) - then an equal number of days (are to be made up). And upon those who are able (to fast, but with hardship) - a ransom (as substitute) of feeding a poor person (each day). And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.) (Al-Baqaraa: 184)

Ransom, so you may compensate the obligation through feeding the poor, this is the meaning of ransom. Also in the verse we study, the ransom when you are prevented from doing the rituals or had illness or harm... The ransom as the Prophet (saws) explained is fasting three days, pay charity, or feeding six poor people or a sacrifice, that is to slaughter a sheep.

﴿ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۗ ﴾ **(And when you are secure, then whoever performs 'umrah (during the Hajj months) followed by Hajj (offers) what can be obtained with ease of sacrificial animals.):** If the Muslim who wants to perform Hajj, makes Ihram for Umrah then he absolve his Ihram (this state is called (Tamatu'), then he has to sacrifice an animal and distribute it to the poor.

Every worship has an impact on the worshipers, similarly, its ransom has benefits on others. This is the Islamic laws, which have nothing to do with killing, terrorize, lie to others, and hate others, rather always beneficial to people. Hence, if you want to perform Hajj in (Tamatu') state, that is you want to stop the state of Ihram between

Ummrah and Hajj, in this case you have to sacrifice an animal and distribute it to the poor.

﴿ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ ﴾ (**And whoever cannot find (or afford such an animal) - then a fast of three days during Hajj and of seven when you have returned (home). Those are ten complete (days).**): Those who lack money to sacrifice an animal, should fast three days during the Hajj and seven days on his return. Why did Allah (swt) confirm the ten days by saying "complete"? The answer is: To understand that it is not a choice between fasting either seven days or three days, but an obligation to fast a whole ten.

﴿ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ﴾ (**This is for those whose family is not in the area of al-Masjid al-Haram..**): That is, the one who is not a resident in Makkah nor the area around the Sacred House. As for him, he does not have to scarify an animal.

﴿ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ (**And fear Allah and know that Allah is severe in penalty..**): Meaning, always be mindful of Allah (swt). We notice that every matter that Allah (swt) order us to do, is ended with this slogan of fearing Allah (swt), from the beginning of the verses of fasting Ramadan to the end of the details of ihram. Previously we said, that piety is always refers to avoiding the forbidden. That is, you avoid the Hell fire by being good, or by avoiding doing such and such. Therefore, to fear Allah (swt) means to put a barrier between you and the things He (swt) has forbid.

Verify, Allah (swt) is severe in punishment for those who defy His command and does not comply to what He has ordered to do in this verse. In other words, Allah (swt) give orders and He (swt) gives

easiness as well, that is if you cannot do so and so, you have to sacrifice an animal, if you cannot, you have to fast so and so of days.

Verse: 197

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ۗ﴾

(Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein, there is no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.)

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ﴾ (*Hajj is [during] well-known months.*): The Hajj's deeds, duties, and pillars are done in days not in months, but the preparation, travel, and what related to the rituals of Hajj may need months. These months are Shawwal, Dhul-Qa'da and Dhul-Hijjah. We have noticed that when it came to fasting, Allah (swt) specified the month of Ramadan by name:

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

(*The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it.*) (Al-Baqara:185)

As for Hajj pilgrimage, it is these well-known months, that are Thil-Q'ida and Thil-Hijjah in particular.

The months of Hajj were known, the Arabs used to make a pilgrimage to the sacred house before Islam, even that this pilgrimage began from the call of the Prophet Ibrahim (PBUH):

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٧﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٨﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنَ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا النَّبَاسِ الْفَقِيرَ ﴿٢٩﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٣٠﴾﴾

(And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate. ﴿٢٧﴾ And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass - ﴿٢٨﴾ That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor. ﴿٢٩﴾ Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House.) (Al-Hajj:26-29)

These verses show us that the one who has proclaimed people to Hajji was our Master Ibrahim (PBUH) the beloved to Allah (swt). The Arabic word (Az-zen) which means (Proclaim) is derived from the root word (Ozon) which means the human ear.

Hence, the Hajj is during well-known months, it starts from the beginning of the Hajj' journey or preparation for it; Shawwal, Thil-Q'ida, and Thil-Hijjah. However, the days of performing the Hajj are in the month of Thil-Hijjah, but notice the accuracy of the Holy Qur'an:

﴿ 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-Nissa: 82)

If the Holy Qur'an had been from any other than Allah (swt), then this phrase would not have come in this way: **(Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself)**, Who has made the Hajj obligatory? Are we who obliged Hajj upon ourselves? Or He is Allah (swt) who obliges Hajj upon us? Another verse in Surah Ali-Imran says:

﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

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

So, Allah (swt) obliged Hajj, but why He (swt) says here: **(so whoever has made Hajj obligatory)**, as if the man is obliged Hajj on himself. Of course, these words are precise, because Allah (swt) knows that the believer is the one who commits himself to undertake this duty. In other words, who cannot do Hajj this year, and does not have its means – the vehicle and money – he would delay his pilgrimage until these conditions are available. So, the Muslim himself who determines the time when he can perform Hajj according to the conditions. Unlike all other worships, in this particular worship which is an important pillar of Islam, it is the man who determines to engage himself in it, and he who does his best to be able to perform it. Therefore, they are the people who oblige themselves and decide the time of doing this pillar. However, Allah (swt) has obliged Hajj once in a lifetime of man. Now, what are the Hajj' obligations?:

﴿ فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالَ فِي الْحَجِّ ﴾ *(there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj...):*

How great this religion is of which each of its obligations, and everything related to its matters is of a high moral values which spread values and ethics in society!

In Hajj pilgrimage time, there are changes in habits, in sleep, food, movement and the nature of life. So, there are things that must not be in the pilgrimage, which human can fall in.

(disobedience) is a general word. The Arabic word (Fasaqat) is used to indicate that the dates is ripened, that is the outer shell of it become easily removed. Therefore, (disobedience) means that a human comes out of the obedience of Allah (swt). It is said, A disobedient man to mean that a Man is outside of the obedience of Allah (swt), but he is not a disbeliever; rather he does not perform the orders of Allah (swt)

So, in hajj pilgrimage, it does not come that you are going on a journey that is all for Allah (swt), leaving the worldly life, the people, the money and everything but Allah (swt) to go to perform the duty which may not be repeated again in your life and yet you do a disobedience. That means there has to be no lying, no gossip, no backbiting, no stealing, no bribery, no adultery, no killing, no beating, no insult; every bad matter is forbidden totally even **(disputing)** although it is allowed in general, Allah (swt) says:

﴿ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ ﴾

(and argue with them in a way that is best.) (An-Nahl: 125)

but in Hajj it is because people have various tempers. These various tempores will all come together in one place; they are from different

colors, races, languages, traditions, and customs. The preoccupation of pilgrims with quarreling will affect badly this great and shared rite. That is because the Hajj has to be a full obedience. The sexual intercourse is allowed between couples outside the Hajj, whereas the (disobedience), is prohibited inside and outside Hajj and, disputing, on the other hand, is allowed outside Hajj. Notice that when the Prophet (saws) said:

“Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly, then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.”¹

Why did not the Prophet (saws) add “and does not dispute” when he (saws) talked about the situation when returning from Hajj? Because the verse is clear and the Prophet (saws) is the only one who has the right to specialize the general meaning through his clarification and interpretation of verses, Allah (swt) says:

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

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

In this Hadith, the Prophet (saws) was not talking about the condition after coming back from the Hajj ritual, since after completing the Hajj, human being very likely do argue with somehow, but the (disobedience) must not be at all. Hence, when you go to Hajj dispute may happen, but since Allah's (swt) mercy included everything,

¹ Sahih al-Bukhari, Book of Hajj, Chapter "the acceptance of Hajj", Hadith No. (1449).

therefore, the Prophet (saws) said that "he returns from Hajj as pure and free from sins as on the day on which his mother gave birth if he does not have sexual relations , nor commits sin." but there is a leeway in the matter of dispute because it does not relate to faith, morality or even values, rather it is less than that, so this Hadith is about forgiveness and mercy after returning from Hajj pilgrimage. Thereof, when we want to interpret the Holy Qur'an, we must always refer to the words and deeds of the Prophet (saws).

After the three (NOs) (no sexual relations and no disobedience and no disputing), here is the positive expression:

﴿ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ﴾ **(And whatever good you do - Allah knows it...):** Whatever good even if it is very small and you consider it less than to be considered good, Allah (swt) is aware of it:

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

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

Our Islamic religion is a religion of easiness, not an intolerance and Allah (swt) is with you wherever you are. Therefore, good deeds are more than you think, and righteous deeds are more than you think, so the verse is accurate by using (whatever) word.

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ﴾ **(And take provisions, but indeed, the best provision is fear of Allah. And fear Me..):** Why to take provisions? Because Because the journey of Hajj needs provisions, He (swt) wants to show us that the real and best provision is the piety.

(And take provisions) means to provide for the great trip, you are now going for the small journey which is the Hajj pilgrimage in which you see some general aspects close to the scene of the resurrection

day. As such when you stand in Arafat with millions of people together, dressed in one uniform, one speech, one call, saying: "I am at Your service, O Allah, I am at Your service". All these meanings are very close to the general description of the Great Journey which is certainly coming, no one can run from death, and no one can ask the angel of Death to delay the time:

﴿ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

(So when their time has come, they will not remain behind an hour, nor will they precede [it]) (Al-A'raaf: 34)

No one can say, "I don't want to die," Allah (swt) says:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ

عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾

(Blessed is He in whose hand is dominion, and He is over all things competent - ﴿١﴾ [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving) (Al-Mulk: 1-2)

So this journey needs provision. This journey is the last journey. Human always wants goodness for himself and his descendants after him, however, human always thinks of the short journey, no matter how long life is, while does not think of the permanent, remaining, and timeless trip which will be eternal. The whole life and the last life needs provision, which is piety, not money, gold, pounds, nor dollar.

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴾

(The Day when there will not benefit [anyone] wealth or children.)

(Ash-Shu'araa: 88)

Therefore, the Prophet (saws) forbids the believer to attach his heart to what will end. Therefore, He (saws) said:

“Wretched is the slave of the Dinar, the slave of the Dirham and the slave of the Khamisah. If he is given anything, he is satisfied; but if not, he is unsatisfied. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may find no relief.”¹

Verify, the real provision is piety, and piety is the collection of all good.

﴿ وَاتَّقُونَ يَا أُولِي الْأَلْبَاب ﴾ (*And fear Me, O you of understanding.*): Our God here asks us to fear Him (swt), to be afraid of Him (swt), and make between you and His (swt) anger a protection by your good deeds.

(O you of understanding) Meaning, use your mind, you who understand. It is an honor for human when he is addressed by the Lord (swt) with the dearest and honorable thing Allah (swt) has gave him, which is the mind and it is the thinking. That is because, if you think, you will conclude, if you think, you will know that this life no matter how long it is, it is temporary.

Therefore, provision is necessary, and it is the piety.

¹ Almu'jam Al-Awsat of Al-Tabarani, chapter of " whose name is Ibrahim, Hadith no. (2595).

Verse: 198

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَفْضَنْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ
الْحَرَامِ ۗ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِن الضَّالِّينَ ﴾

(There is no blame upon you for seeking bounty from your Lord. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.)

The difference between Hajj and Umrah is the standing in 'Arafat, as the Prophet (saws) said: *"Hajj is Arafat..."*¹

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ ﴾ (*There is no blame upon..*): The there is no sin upon you. As Allah (swt) orders to refrain from sexual relations, disobedience and disputing in Hajj, He (swt) allows the trading in it. The meaning here is that, there is no blame upon you to seek the favor of Allah (swt) which refers to trade. Allah (swt) in another Surah says:

﴿ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ ﴾

(*disperse within the land and seek from the bounty of Allah.*) (Al-Jumua: 10)

The proof of this meaning is what Ibn 'Abbas (May Allah be pleased with him) reported, as narrated in Al-Bukhari :

"Ukaz, Mijannah and Thul-Majaz were markets during the pre-Islamic period. The Companions disliked trading there in the occasions until the following verse of the Noble Qur'an was revealed,

¹ Sunan An-Nasa'I, The Book of Hajj, Chapter of standing in Rafat , Hadith No (3016).

(There is no blame upon you for seeking bounty from your Lord) in
the season of Hajj.¹

This proves the permissible to do trade in Hajj along with the worship and ritual deeds.

﴿ أَفْضُتُمْ ﴾ (**depart from 'Arafat..**): What does the Arabic root word (Ifadah) mean? If this word is used to describe a glass of water, then it refers to what has overflowed after it is full, departed from it and overflowed of the existing. So, when you look at Arafat, you see it is overflowing, as if it is a full cup. Since that time until now it overflows, and has never stopped in a season of Hajj. So this word is very precise in this verse.

﴿ فَإِذَا أَفْضُتُمْ مِّنْ عَرَفَاتٍ ﴾ (**But when you depart from 'Arafat..**): In Arafat, this great place, the Muslim remember his Lord, acknowledge his guilt. There are many opinions as to why it has this name, that none of them is preferable over the others:

1- It is named Arafat because when Adam (PBUH) and Eve descended to earth:

﴿ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴾

(And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.") (Al-Baqara: 36)

Adam (PBUH) descended in one place, while Eve descended in another.

¹ Sahih Al-Bukhari, Book of Tafsir, chapter of Al-Baqara explanation, Hadith No (4247).

They kept searching for each other until they met at this location on a mountain that is called Arafat.

2- When the Prophet Ibrahim (PBUH) saw himself in a dream sacrificing his son Ismael, this event which is mentioned in Holy Qur'an:

﴿ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ﴾

(And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.) (As-Saaffaat: 102)

Ibrahim (PBUH) wanted to be sure that this was a revelation not just a vision, he rushed among Mina, Muzdalifah and Arafat, and when he knew that it was a revelation, he was in Arafat location.

3- While the archangel Jibril (PBUH) was teaching Ibrahim (PBUH) the rituals of Hajj, Jibril would then ask: Did you learn this? To which Ibrahim (PBUH) would reply: I learned (*Araft* – in Arabic language).

4- Another opinion is that it is called Arafat because it is the place where people meet (*yataaraf*- in Arabic language) each other and where they know (*Ya'rifu*- in Arabic language) their guilts.

Generally, Arafat is the place where Muslims come to meet their Lord (swt), admitting their sins in that honorable place which reminds us of the Prophet's (saws) standing at the farewell Hajj, and his sermon in which he bid farewell to the Muslim nation and to the coming generations of Muslims. He (saws) stood at the bottom of Mount Arafat after the demise of the day (sunset) of Arafat, he (saws) declared the general principles and rights of people, the truth of religion, and His (saws) will for all mankind:

"O People, lend me an attentive ear of my sayings, for I know not whether after this year, I shall ever be amongst you again. (Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today). O People, just as you regard this month, this day, and this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds, and I have informed. Whoever has entrusted goods, he has to return the goods entrusted to their rightful owners.

O People Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, and they have rights over you too. It is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste. If they do, then Allah (swt) has authorized you to leave them in the beds and to beat them with unprecedented beatings. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners, committed helpers, and have nothing to them. Remember that you have taken them as your wives only under a trust from God and with His permission. So understand my sayings, I have informed you.

I leave behind me two clear things, the Quran and my example, the Sunnah, and if you follow these you will never go astray. O People, listen to me in earnest, learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow

Muslim unless it was given freely and willingly. Therefore, do not do injustice to yourselves. O Allah do I have informed them." ¹

"Do not revert to disbelief after me by striking (cutting) the necks of one another".²

Therefore, who cut the people's necks are the infidels; they are the killers, the criminals of the extremist terrorist movements that used the killing. This is the real disbelief.

These are the commandments of the Prophet of Allah (swt) in the location of Arafat. The greatest thing that a Muslim pilgrim feels while standing in Arafat is the echo of these words of our Prophet (saws), the Prophet of humanity.

﴿ فَادْكُرُوا اللَّهَ ﴾ (**remember Allah..**): We note that, in all the movements that are related to the pilgrim include the remember of Allah (swt).

﴿ عِنْدَ الْمَشْعَرِ الْحَرَامِ ﴾ (**But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram**): This is the first depart to al- Mash'ar al-Haram (sacred landmark) which is Muzdalifah.

﴿ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ﴾ (**And remember Him, as He has guided you, for indeed, you were before that among those astray**): So, the verse repeats the topic of remembrance of Allah (swt); people before Islam used to perform pilgrimage in ignorance, they used to recite poems and boast about parents and relatives. Allah (swt) wanted to purify the tendency of man to direct to Him (swt), not to any other. Verify, nothing but Allah (swt) should be remembered

¹ Sirah of Ibn Hisham, Part2, Pages (603-605).

² Sahih Al-Bukhari, Book of afflictions, Hadith No (6667)

when you are in a state of worship, for that, these verses confirm the remembering of Allah (swt).

Verse: 199

﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

(Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful)

﴿ثُمَّ﴾ (*Then..*): here indicates the lagging in time, and it supports the saying of scholars that it is necessary to stay at night at Muzdalifah; because in (then) there is a sign that after you stay at Muzdalifah, ﴿أَفِيضُوا﴾ (*depart..*), which refers to the second departure from Muzdalifah to Mina.

﴿النَّاسُ﴾ (*the people..*): Some scholars said in the interpretation of (people) that it is a reference to the equality between people; because, in the hajj pilgrimage, you do not find any difference between the rich and the poor, between the strong and the weak, or between a prince and an ordinary person. It is a similar scene of the Day of Judgement, where people are equal in dress and even in supplication, asking one Lord, especially in Arafat, where all the pilgrims meet at the same time, whereas you do not find that crowd in *Tawaaf*, since not all pilgrims gather for *tawaaf* at the same time. After the pilgrims come down from Arafat, some of them stay in Muzdalifah, some move to Mina, others circumambulate the house (Ka'ba), and some walk back and forth between Safa and Marwa. As the "Hajj is Arafat", therefore, at the sunset of the day of Arafah in the farewell sermon, the Prophet (saws) said to Bilal:

“O Bilal, ask the people to be quiet and listen to me.” Bilal stood up and asked the people to be quiet and listen to the Prophet (saws). When the people were quiet, the Prophet (saws) said: “O people, a little while ago Gabriel (peace be upon him) came to me. Gave me salutations from Allah and informed me that Allah has forgiven those who spend the Day at `Arafah and those who stop at Al-Mash`ar Al-Haram (the Sacrosanct Place), and that He has guaranteed their debts.”¹

This standing of Arafat, it is a thanking, thoughtfulness, and closeness to Allah (swt), all under the remembrance of Allah (swt).

﴿ النَّاسُ ﴾ (*the people..*): Another scholars claim that it refers to Ibrahim (PBUH) because he is as described by Allah (swt) in the Holy Qur’an was as a “nation” as this verse illustrates:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ﴾

(Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth.) (Al-Nahl: 120)

He is an individual, but in him, all the attributes and the best traits of the individuals in the nation are gathered, and if a person possessed the talents of all people, he would be a nation himself, so Allah (swt) described Ibrahim (PBUH) as a nation.

Another interpretation that Quraysh and their allies, who used to be called Al-Hums, used to stay in Al-Muzdalifah while the rest of the Arabs would stand at `Arafat. Hence Allah (swt) stated: ﴿ ثُمَّ أَفِيضُوا مِنْ ﴾

¹ Al-Tamheed li-ma fi al-Muata’ mina al-Ma’ani wa al-Asaanid, vol. 1, 128.

﴿ حَيْثُ أَفَاضَ النَّاسُ ﴾ (Then depart from the place from where [all] the people depart).

﴿ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ (Indeed, Allah is Forgiving and Merciful): Why does Allah (swt) say, (Allah is Forgiving and Merciful)? Because regardless your best effort, you will not be able to fulfill Allah's rights to perfection. If we worship Allah (swt) all our lives, we would not thank him enough for just one blessing that he bestowed upon us, such as the blessing of sight, the blessing of speech, the blessing of hearing, the blessing of life, or any of His graces (swt). Therefore, when Aisha (May Allah be pleased with her) saw the Prophet (saws) offering prayer at night (for such a long time) that his feet used to crack, she said:

"O Allah's Messenger! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He (saws) said,

"Shouldn't I love to be a thankful slave (of Allah)?"¹

This is the meaning of worship; to be thankful for grace, and to be patient in calamity. This is the meaning of true worship of Allah (swt).

Verse: 200

﴿ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴾

(And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.)

¹ Sahih al-Bukhari, Book of Interpretation, Chapter: Surah Al-Fath, Hadith No. 4557.

What is the rite? It is the place where the man performs worship; we say: rituals of Hajj are as mentioned in these verses.

﴿ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ﴾ (*remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance..*): Remember Allah (swt) as much as you remember your fathers. As we said, before Islam the Arabs used to remember their fathers in the Hajj season, however, since we are here in a rite, and the rite is the place where the worship is performed; the rite of Arafat, the rite of Muzdalifah, and the rite of Mina. So if you have completed these rites, then (remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance..). Hence, the meaning is to live with the remembrance of Allah (swt). Remembrance of Allah (swt) is the opposite of forgetfulness. Remembering something is contrary of forgetting it. When you say, I remember Ahmad, for example - for Allah belongs the loftiest similitude- you may that you have forgotten Ahmad, so you bring him to your mind. This is the meaning of remembrance here. Allah (swt) commands His remembrance in every verse of Hajj:

﴿ وَادْكُرُوهُ كَمَا هَدَاكُمْ ﴾

(*And remember Him, as He has guided you.*) (Al-Baqara: 198)

After you have finished the rituals that you have performed, remember Allah (swt) like your remembrance of your fathers, be attached to Allah (swt), live with Allah (swt), and be with Allah (swt); because these rituals that you have performed and stayed in are one of the most memorable journeys of a lifetime. It is the journey of the spirit, and its levitation, elevation and ascension to its Creator, as the Prophet (saws) said:

"Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew¹".

So, you have to be with the Creator. When the human beings live with the Creator or remember Him, the blessings come upon them sequentially from their Creator.

﴿ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلَقٍ ﴾ **(And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.)**: There are two types of people; the first one supplicates only for the worldly material needs. But when you want to supplicate, ask for worldly in addition to the Hereafter good. For example, if you want a request from someone, the higher the rank and value of this person, the higher the demand would be. If you ask a normal person for money, you may ask him for a hundred pounds, but if you ask a wealthy person, you would ask for more than that, you may request a hundred thousand Pounds or more according to the position of this person, his importance, his ability and his possession, so is the case in this world among humans. Thus, there are two types of people; some of them say: Our Lord, give us in the world, those only ask for this world, and they only want this world "Allah puts his poverty right before his eyes".

¹ Sahih al-Bukhari, Book of Hajj (Pilgrimage), Chapter: The superiority of Al-Hajj-al-Mabrur, no. 1449.

Verse: 201

﴿ وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

(But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.")

Thus, Allah (swt) differentiates between the two types of people. The normal situation is that when you perform the rituals of Allah (swt) and when you enter the house of worshipping Allah (swt) then you enjoy His (swt) hospitality. When you are in a ritual, so you are in the place of worship for that you have to elevate the level of your supplications.

The greater the granter is, the higher the need must be. In Hajj you are in front of the Lord (swt) and you have performed the obligation of a lifetime, which is the obligation of Hajj. So, when you are in a worship act or anywhere and you remember Allah (swt), and want to ask Him (swt), so that ask in consideration to His (swt) unlimited ability and do not ask according to your ability. Allah (swt) gives you and gives others, He (swt) is able to give all people at the same time more than they expect, as His treasures are full. Therefore, when Imam Ali (May Allah be pleased with Him) was asked, "How will Allah take all of his creation to account at the same time ?" He said, "Just as He provides them at the same time."

Allah (swt) sustains all people simultaneously, and holds all people accountable at one time. Allah's power is limitless, if you seek goodness, ask for lasting goodness, and remaining goodness, ask for stable bliss, and do not precipitate an urgent lust at the expense of permanent bliss.

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً ﴾ (*Our Lord, give us in this world [that which is] good.*): What is this worldly life and how much does it worth? But what is the worldly life compared to the Hereafter except a very little. However, since that this world is a farm for the Hereafter, Islam does not want you to ask just for the Hereafter grants, rather ask for the goodness of this life of the world and the Hereafter.

A question comes to mind; when the verse differentiated between the two types of people, as the first group says: ("Our Lord, give us in this world," and he will have in the Hereafter no share.) That is, they have no share in the Afterlife. The other group says: ("Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."). When Allah (swt) talks about the first group, He (swt) did not say: ([that which is] good). Why?

("Our Lord, give us in this world,") means that they have no interest except in this world. However, when Allah (swt) talks about the other group, He (swt) directs the believers to ask for the good of this world and the hereafter. It is mentioned in Sahih Al-Bukhari that Anas (May Allah be pleased with him) said that the most frequent invocation of The Prophet (saws) was:

"O Allah! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire."¹

We do not forget our share of this world, but we ask for the goodness of this world and the Hereafter. We take the goodness in

¹ Sahih Al-Bukhari, Book of Invocations, Chapter: "Our Lord! Give us in this world that which is good", no. 6026.

this world, as the religion of Islam is the religion of goodness. But when Allah (swt) in the first verse omit the word (good) because the concerns of this first group are limited to this worldly life. They do not know the standards of goodness, and do not know the criteria of what is good from what is bad. They may think that they are asking for what is good, but indeed it is bad for them and for others. Such as, Allah (swt) says:

﴿ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ﴾

(And man supplicates for evil as he supplicates for good, and man is ever hasty.) (Al-Israa': 11) and says:

﴿ 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-Baqarah: 206) and says:

﴿ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

(And Allah is predominant over His affair, but most of the people do not know.) (Yusuf: 21)

Note the accuracy of the performance of the Qur'an. As we commented earlier that:

﴿ 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.) (Al-Nisaa': 82)

If it had been that a human being who has written the Holy Qur'an, he would not have thought to distinguish between the two groups. Allah (swt) does not mention the word (good) in this verse: (And

among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share,), but when He (swt) mentions the other group, He (swt) says the word (good): (But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire".)

Allah (swt) knows that the human beings might supplicate to gain something, and it may not be good. However, Allah (swt) may give them what they have asked for, but by giving them, He (swt) is testing them.

You may call and pray, and you want Allah (swt) to fulfill this supplication, and there would be a tacit evil that Allah (swt) wants to obscure it from you. Thus, the standards of prayer are the standards of the Lord of the servants, and not the standards of the servants, and hence Allah (swt) says: (And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share,) because this world is their concern. However, those who say: ("Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good."), their concern is the good, and Allah (swt) wants the supplication to be good, and leads to good.

Verse: 202

﴿ أُولَٰئِكَ لَهُمْ نُصِيبُ مِمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴾

(Those will have a share of what they have earned, and Allah is swift in account.)

The Man is always held accountable for the lawful and unlawful earnings, and for what he has done, whether it is good or evil:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

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

So, Man is held accountable for his deeds, and the Prophet (saws) said:

" The good deeds of any person will not make him enter Paradise." They (the Prophet's companions) said, 'Not even you, O Allah's Messenger?' He said: "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability..."¹

Indeed, the scholars has stopped thoroughly at the meaning of this hadith, while Allah (swt) says (**Those will have a share of what they have earned..**), in addition to the previously mentioned verses of Surah Al-Zalzalah (7-8), and Allah (swt) as well says:

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴾

(Every soul, for what it has earned, will be retained.) (Al-Muddaththir: 38)

﴿ وَكُلُّ إِنْسَانٍ أَلَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾ أَقْرَأْ كِتَابَكَ كَفَى

بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

(And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. ﴿١٣﴾ [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant..) (Al-Israa': 13-14)

¹ Sahih Al-Bukhari, Book of Patients, Chapter: The patient's wish for death, no. (5349).

So does it mean that The Man enters Paradise by his deeds or by the mercy of his Lord (swt)? Here the Prophet (saws) says that you enter Paradise by the mercy of Allah (swt), and you do not enter Paradise by your deeds. So anyone might be surprised, how this is mentioned in the Holy Qur'an?

The Prophet (saws) is the explainer of the content of the Qur'an, and an interpreter of the great Book of Allah (swt). When he (saws) says something, his saying would be a legislation, because Allah (swt) says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا ﴾

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

The explanation is as follows: The Prophet (saws) said that no one will enter the Paradise unless by the mercy of Allah (swt) because it is true that you will be held accountable for the deeds, but it is Allah (swt)' will which set you Paradise as reward for these deeds. Is it something obligatory for Allah (swt) to set you this paradise? If Allah (swt) did not set paradise for good deeds, can anyone oblige Him to make paradise a reward for human action? Definitely No. As long as the answer is No, it is of Allah's mercy to set Paradise as a reward for good deeds.

Therefore, the core of this matter is that you enter paradise by Allah's mercy. If Allah (swt) did not create Paradise at all, can you oblige Allah (swt) to reward you with a paradise for your work? No, of course, you will enter Paradise by His mercy because He (swt) has created it for you, but you would be held accountable for your deeds until you enter Paradise. Thus, both expressions are true, the wide

meaning is that you enter Paradise by Allah's (swt) mercy, whereas the precise meaning is Allah's saying:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾

(Every soul, for what it has earned, will be retained.) (Al-Muddaththir:

38)

And you will be held accountable for your deeds, no matter how little they are, so Allah (swt) says:

﴿وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا

كُنْتُمْ تَعْمَلُونَ﴾

(And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.) (At-Tawbah: 105)

Not "of what you used to say", but "of what you used to do". Thus, the Man is held accountable for his deeds.

﴿ وَاللّٰهُ سَرِيْعُ الْحِسَابِ ﴾ **(and Allah is swift in account.):** swiftness is surpassing the time, that is, to use less time to do a task. Verify, for Allah (swt) there is no time nor spaces; because any event needs a place and time, and Allah (swt) is the Creator of time and the Creator of the place as well. Therefore, Allah (swt) is swift in punishment and swift in account, taking into consideration that the characteristics of human beings do not apply to Him (swt).

Verse: 203

﴿ وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴾

(And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered.)

The remembrance of Allah (swt) in all the Hajj pilgrimage rituals from Arafat to Muzdalifah to Mina to all the days of *Tashreeq* (The Eastern days): (*remember Allah like your [previous] remembrance.....*), (*remember Allah at al- Mash'ar al-Haram*).

﴿ وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ﴾ (*And remember Allah during [specific] numbered days..*): And remember Allah (swt) in the three days of *Tashreeq*, which are the three days after the day of sacrifice.

﴿ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ﴾ (*Then whoever hastens [his departure] in two days - there is no sin upon him*): So, remember Allah (swt) in the specific numbered days, which are the three days of *Tashreeq*. These days were called so (Eastern days) because in olden times, whenever the animals were slaughtered, the pilgrims would preserve the meat under the sun rays.

The origin in accepting any act of obedience and worship is the faithful intention, directing oneself to Allah (swt), and living in the remembrance of Him (swt). When you remember Allah (swt), you will be in the position as the prophet (saws) said in Hadith Qudsi:

" If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him

for the span of outstretched arms; and if he comes to Me walking, I go to him running."¹

﴿ فَادْكُرُونِي أَنْذُرَكُمْ ﴾

(So remember Me; I will remember you.) (Al-Baqarah: 152)

Meaning, remember Me by worship, I remember you by blessings. The remembrance of Allah (swt) is to thank Him (swt) for the blessings He has given you and to worship Him. This is the remembrance of Allah (swt). Therefore, we find that when Allah (swt) addresses the believers, He says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۗ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۗ تَحِيَّاتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴾

(O you who have believed, remember Allah with much remembrance And exalt Him morning and afternoon It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.) (Al-Ahzab: 41-44)

Therefore, the remembrance of Allah (swt) is the mainstay of worship; because you remember Allah (swt) in all conditions, in all places and in all directions. Remembering Allah (swt) means to evoke

¹ Sahih Al-Bukhari, Book of Oneness, Uniqueness of Allah (*Tawheed*), Chapter: What the Prophet mentioned and narrated of his Lord's Sayings, no. 7098.

Allah (swt) in your awareness and in your mind, that is as the Prophet (saws) said:

"To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you."¹

That is, to live with Allah (swt) in all your circumstances, to be always in a situation of remembering Him (swt). Hence, if you keep remember Allah (swt), you would be good with Allah's creation, you would be modest with Allah's creation, and you would love them as well. The Prophet (saws) said:

" All creatures are the family (dependents) of Allah. The most beloved of them to Allah is he who is most beneficial to his family (dependents)."²

Therefore, the remembrance of Allah (swt) brings all the goodness for humanity and all mankind.

﴿ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَى ﴾ **(and whoever delays [until the third] - there is no sin upon him - for him who fears Allah..):** No matter whether pilgrims stay two or three days at Mina, there is no sin upon him, they will earn their reward in full, what is issue is the true faith - piety, which is the main point that we started the verses of fasting with:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

¹ Sahih Al-Bukhari, Book of Belief, Chapter: The asking of (angel) Jibril (Gabriel) from the Prophet (saws) about Iman, Islam, Ihsan and the knowledge of the Hour, no. 50.

² Shu'abul-Imaan, Book: the obedience to the guardian, Chapter: the advice and preaching the governors. No. 7446

(O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.) (Al-Baqarah: 183)

And here Allah (swt) says:

﴿ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴾ **(for him who fears Allah. And fear Allah and know that unto Him you will be gathered.):**

Meaning, fear Allah (swt), that is, make a barrier between you and Allah's wrath but how? You can do this when you do not disobey Allah (swt), do not harm His creation and to do what Allah (swt) has commanded you to do.

Man must not forget that he will be resurrected and stand before Allah (swt), and that he will be held accountable for every small and big deed. It is narrated in the Hadith:

" There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)."¹

The Man must feel the observing of Allah (swt) in his work, in his relationship with his homeland and his relationship with his neighbors, his family, his wife and his job. Let Man feel the observing of Allah (swt) in all his relations by the piety, pithiness of goodness,

¹ Sahih Al-Bukhari, Book of Oneness, Uniqueness of Allah (Tawheed), Chapter: The Talk of the Lord to the Prophets and others on the Day of Resurrection, no. 7074.

remembrance of Allah (swt), and all acts of worship. These verses come after the verses of fasting, verses of remembrance, and the verses of Hajj pilgrimage. These acts of worship give the picture of the truth of Islam, about which the Prophet (saws) said:

" The Muslim is the one from whose tongue and hand the people are safe, the believer is the one who is trusted with the lives and wealth of people, the *muhajir* (emigrant) is one who emigrates away from sins and evil deeds, and the *mujaahid* (one striving in jihad in the way of Allah) is the one who wages jihad against himself in obedience to Allah. "¹

The Prophet (saws) gave the real dimension of the meanings. Is the Muslim the one from whose tongue and hand the people are safe? Or is the Muslim the one who establishes prayer, pays zakat, fasts Ramadan, performs Hajj and witnesses the two testimonies? Who is the Muslim? The Prophet (saws) says that the Muslim is the one from whose harm the people are safe; from his tongue and hand. So, what about those who kill, destroy, blow up, and wreak havoc in the earth in the name of Islam?

The meaning of all kinds of worship; fasting, praying, performing Hajj, paying zakah and the two testimonies is to give fruits, which is that people would be safe from your tongue and from your hand. The believer is the one who is entrusted with the lives and wealth of people, who, all people should be at peace with him, who should always promote peace among people not the intimidation and terrorism, just the safety and peace.

¹ Musnad Al-Bazzar, Vol. 2, Musnad Fudhlah bin 'Ubaid, no. 3752.

Verse: 204

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

(And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.)

These verses relate to a very important issue, which is the contradiction between the outward and the inside, or as called the behavioral hypocrisy. This behavioral hypocrisy of some people is what destroys and ruins communities from within. When you are strong, people fawn on you, and when you are weak, nobody play the hypocrisy on you. The hypocrisy movement started in the Medina after the Prophet (saws) triumphed and the Muslims became strong. When Muslims had established the first community in Medina, the phenomenon of hypocrisy began. Allah (swt) wants to shed light in these verses on this issue. This verse has a reason of revelation, but as for the interpretation of the Qur'an, the moral lies in the general meaning, not in the specific reason. Hence, this verse apply to all people, although it is related to Al-Akhnas Ibn Shuraiq, who used to show that he was a believer and that he was on the side of Muslims, and that he loved the Prophet (saws), but, when he used to leave out Medina, he used to kill, loot, and behead the Muslims.

﴿ وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا ﴾ **(And of the people is he whose speech pleases you in worldly life..):** There is a type of people who show something different from what they conceal. Indeed, there is a very important grace that Allah (swt) has granted us; which is that He (swt) covers the secrets of His creation from each other. What does this mean? If people have the ability to see what other people conceal, no one would have lived with anyone. If your inside could be revealed

to others, you would be in dissonance. Therefore, one of names of Allah (swt) is As-Sattar (The Concealing, or the Covering One). The Prophet (saw) said:

“O community of people, who believed by their tongue, and belief did not enter their hearts, do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house”.¹

The concealment is one of which Allah (swt) has granted the believers and Muslims. Human being must be careful about his tongue, careful about his speech, and careful about every single matter. However, here is another issue; that is to say by the tongue something different from what is hidden in the heart, and to show something different from what is hidden in oneself, and this is a type of hypocrisy and one of its elements. Accordingly, the fate of those who hypocrite in faith will be in the lowest depths of the Fire. There are two types of hypocrisy; hypocrisy in belief and a hypocrisy in the behavior. Verify, it is a blessing from Allah (swt) that He conceals the unseen of His creation from each other, so that Man does not know the secrets of another.

﴿ وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴾
(And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.): In this life, he has knowledge by tongue, but he is ignorant in the heart. He gives you the sweetness of the

¹ Sunan Abi Dawud, Book of General Behavior (Kitab Al-Adab), Chapter: Regarding backbiting (al-ghibah), no. 4880.

tongue, and speaks words that you may like, but in fact, he is the fiercest of opponents. He calls Allah (swt) to witness as to what is in his heart. Why? Why does not he call somebody else to witness as to what is in his heart? That is because he, intentionally, wants Allah (swt) to testify to what is in his heart, nevertheless, he is the fiercest of opponents. The Prophet (saws) said:

“The most hated person in the sight of Allah is the most quarrelsome person”.¹

Where does this fierceness in dispute come from? This violence, fierceness, and persistence in the opposition come from hypocrisy. If people show each other what is suspicious to them, hypocrisy, this treacherous trait, would not embed in the hearts of the people. Furthermore, when he says something different from what he conceals, and says by his tongue what differs from what he conceals, he would be the most adversarial, fierceness, violence and immorality in his rivalry than the ordinary adversary with whom you argue openly. The one, who conceal something and says something different, has one of the qualities of hypocrisy, and he is the fiercest of opponents.

Verse: 205

﴿ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴾

(And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.)

¹ Sahih Al-Bukhari, Book of Oppressions, Chapter: The Statement of Allah: "Yet he is the most quarrelsome of the opponents...", no. 2325.

﴿ تَوَلَّى ﴾ (*goes away..*): The Arabic word has two meanings; the first is “to go away”, and the second is “to rule” or “to give judgement about something”. This reflects the great vessel of the Arabic language, as one word may contain several meanings. Therefore, the Holy Qur’an was revealed in Arabic:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

(Indeed, We have sent it down as an Arabic Qur'an that you might understand.) (Yusuf: 34)

﴿ سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا ﴾ (*..he strives throughout the land to cause corruption therein..*): Corruption on earth is always man-made; because Allah (swt) has created everything on as good. So, corruption happened in the earth as a result of man's misaction. Accordingly, you find people fighting for food and water, for example, and they do not fight for the air, why? Because they could not prevent it from the people. Hence, in every action and every matter in which there is corruption, mind that the hand of Man intervened in it, so Allah (swt) says:

﴿ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ ﴾

(Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned.) (Al-Room: 41)

Thus, there was no corruption, but human beings threw waste into the sea and it became corrupt, they corrupted the seaside, corrupted water, and corrupted forests... they corrupted people, corrupted values and morals, and corrupted the body and values together. Corruption is only made by man; this is the hypocrite human, who shows something different from what he conceals in himself, and who is the fiercest of opponents. This means that whenever he quarrels, he

behaves in a very imprudent, evil and insulting manner, and this is one of the characteristics of the hypocrite. The Prophet (saws) said:

“Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up; Whenever he is entrusted, he betrays. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. And whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”¹

whenever he quarrels, he behaves in a very insulting manner. This is the fiercest of opponents about which the verse talks. Abdullah Ibin Ubai Ibin Saloul was the head of the hypocrites, one of the most rival and debauchery towards the Messenger of Allah (swt) through his hypocrisy in the Medina. These are the hypocrites in all times, and the truth is that the danger of the enemies of the nation is beyond its borders, while the act of the hypocrites is internal, and it destroys the homeland and the nation.

The hypocrite is harmful to society; because he shows something different from what he conceals, his main concern is to achieve his goals, his interests, and objectives, for this he tramples on all values, on all morals and on all standards, moreover, he is ready to sell his religion, integrity, honor and homeland. This is part of hypocrisy, and this is the meaning of the verse that corruption is man-made, and it is not by the Lord of man.

¹ Sahih Al-Bukhari, Book of Belief, Chapter: The signs of a hypocrite, no. 34.

﴿ وَيُهْلِكِ الْحَرْثَ وَالنَّسْلَ ۗ ﴾ **(cause corruption therein and destroy crops and animals..):** The Arabic word (*harth*) used for (corps), on the second hand, Allah (swt) says in another verse:

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۗ ﴾

(Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish (Al-Baqarah: 223)

(*harth*) is also the cultivation and germination. Offspring is kind of cultivation, and human germination leads to offspring, and leads to progeny. When the hypocrite goes away, he destroys crops, plants, offspring and progeny. How does he destroy offspring and progeny? Because corruption prevails, and it passes on from generation to generation, however, some people try to mix the truth with falsehood, Allah Almighty (swt) says:

﴿ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ۗ ﴾

(And do not mix the truth with falsehood or conceal the truth while you know [it]) (Al-Baqarah: 42)

Some people on the pretext that they want to fight corruption, they spread corruption, and some people on the pretext that they want to fight extremism, they spread corruption. Fighting extremism is only done by the right religion, morals and values. You cannot fight extremism by spreading corruption. This is not a fight, rather it is spreading and increasing corruption.

﴿ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ۗ ﴾ **(And Allah does not like corruption.):** Our relationship with Allah (swt) must be a love relationship:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۗ ﴾

(Allah will bring forth [in place of them] a people He will love and who will love Him) (Al-Maiidah: 54)

Allah (swt) does not like corrupters nor corruption, rather Allah (swt) loves goodness and reform; Therefore, the reform movements in society are not based on desires, hatreds, and some misconceptions as reactions, but building societies on moral values is the foundation and the pillar, and these ethics cannot be existed as you move away from the basic values that Allah (swt) has prescribed. Adherence to the Holy Quran, to the rules of religion, and adherence to the right religion as revealed is the right way, to Islam as Allah (swt) has sent down, away from extremism, away from takfeer, away from terrorism, and away from human cultures that led to this corruption. All corruption on earth is resulted from human acts, and not from the orders of the Lord of mankind, nor the orders of the Master of mankind (saws). No matter how the revisionists misrepresent, no matter what the takfiris do, no matter how much they are overstated in their corruption and criminality, Allah's (swt) word will remain the supreme; because Allah (swt) wants us to live on earth as a mercy for the worlds and a goodness for all human beings, and this is the meaning of these verses.

Verse: 206

﴿ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ ۗ وَلَبِئْسَ الْمِهَادُ ۗ ﴾

(And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.)

If it is said to this hypocrite, who shows what is different from what he conceals: Fear Allah (swt) - and “fear Allah” is a comprehensive word in which all the meanings of good gather – he goes away. And if it is said to him: You should measure your actions according to standards of goodness, he is led by arrogance to more crime. Is there pride without sin? Yes, as Allah (swt) says:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾

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

So, there is pride in the sin, as the Pharaoh’s magicians said:

﴿بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِيُونَ﴾

(“By the might of Pharaoh, indeed it is we who are predominant.”.)

(Ash-Shu’araa: 44)

﴿فَحَسْبُهُ جَهَنَّمُ﴾ **(Sufficient for him is Hellfire..)**: Meaning, it is enough punishment and penalty for him, as you say to a man: it is enough what happened to you, while you consider what happened to him severe.

﴿وَالْيُسُفُ الْمِهَادُ﴾ **(and how wretched is the resting place..)**: Allah (swt) likened hell to the cradles, which are the places that are prepared for the babies to sleep. Allah (swt) called the hell cradles; because it is their settlement place since they do not have strength to leave. Hence, there is no comfort for the hypocrite, the criminal, the murderer, the aggressor, the unjust and the corruptor; because his destiny will be the Hellfire.

Verse: 207

﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴾

(And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.)

The word (sells) is translated from the Arabic word (*Shara*), which could mean either selling or buying, on the other hand the Arabic (*Yashtari*) just means (buy). Allah (swt) says:

﴿ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴾

(And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.) (Yusuf: 20)

﴿ وَمِنَ النَّاسِ ﴾ **(And of the people..):** Meaning, some people.

﴿ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ﴾ **(who sells himself, seeking means to the approval of Allah..):** That is, who sacrifices himself in exchange of Allah's pleasures.

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۖ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ

وَعَدَا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۖ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ ۖ فَاسْتَبَشِّرُوا بِبَيْعِكُمْ الَّذِي بَايَعْتُمْ

بِهِ ۖ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾

(Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.) (At-Tawba: 111)

Therefore, you find that the martyrs are the ones who sold themselves in the way of Allah's pleasure.

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ

مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

(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, ﴿١٦٩﴾ Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. ﴿١٧٠﴾ They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.) (Ali-Imran: 169-171)

﴿ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ﴾ **(And Allah is full of kindness to [His servants].)** The word Ra'ouf (full of kindness) gives a more precise meaning, and the word Rahim (compassionate) gives a broader and more comprehensive meaning. Therefore, out of Allah's mercy, His compassion and His tender for His creation that He endowed this high status for the righteous martyrs, and that they exceed the "barzakh" stage after their martyrdom, and to be with Allah (swt), so Allah (swt) says:

﴿ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

(And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.) (Al-

Baqarah: 154)

Verse: 208

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾

(O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.)

﴿ السِّلْمِ ﴾ (Islam..): As if Allah (swt) wanted to tell us in this verse that Islam is a process of full entry, an entry into something that is peace. That is, to be at peace with yourself, with your family, with your neighbors, with your community, with your nation, with all people, to be at peace even with birds, with the animals, to be at peace with plants, and to spread peace in life. This is the care of Islam, but sadly, what we see now is the exact opposite, contrary to the Qur'anic verses. The Prophet (saws) said:

“Spread peace among yourselves”

the Prophet (saws) guides us to spread peace among people, as it is stated in his (saws) saying:

“You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: Spread peace among yourselves.”¹

Some may think that “peace” in the hadith means just the greeting of peace (i.e. As-salamu Alaykum), whereas spreading peace is to live

¹ Sahih Al-Bukhari, Book of Belief, Chapter: Clarifying that no one will enter paradise but the believers; loving the believers is part of faith and spreading Salam is a means of attaining that, no. 54.

in peace, to live in safety, and to live in contentment. This is the meaning of spreading peace that the Prophet (saws) spoke of, and this asserts the meaning of this verse under study. Therefore, we find that the legislations of Islam aim to achieve this goal completely in promoting peace, starting, for example, from the peace with the senses, and with the soul. Noting that the Prophet (saws) instructed us about the hunger, thirst and satiety saying:

“A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for breathing.”¹

Allah (swt) has given you the keys of living in peace with your health and with your body, if you follow them, -that is be not excessive in food, in self-stress, and in everything that affects the self - you will live in peace with your senses, with yourself, and you live in peace with people, especially your wife, this relation that Allah (swt) has set the basic rules for:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ

لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

(And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.) (Al-Room: 21)

¹ Sunan Ibn Majah, Book of foods, Chapter: the economy in eating, and the hatred of satiety, no. 3349.

This relationship is formulated of affection, compassion and tranquility:

﴿ هُنَّ لِبَاسٍ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ﴾

(They are clothing for you and you are clothing for them.) (Al-Room: 21)

As for the woman, if she is clothing for you and you are clothing for her, then you live with her in affection and compassion. Therefore, one mathematician said: I was surprised when I read the biography of Muhammad, when Gabriel came to him at the first time, and he was afraid and dismayed, he went to his wife, I wondered who was this great wife whom Muhammad hurried to after the angel came down to him? And what was the answer of Sayyedah Khadijah (May Allah be pleased with her) to the Prophet (saws) when he said to her:

"wrap me, wrap me", and they covered him until he calmed down and said: "O Khadija, what is wrong with me?". Then he told her everything that had happened and said, 'I fear that something may happen to me.' Khadija said, 'Never! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good reactions with your Kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity afflicted ones.'¹

This was what Sayyedah Khadija (May Allah be pleased with her) said. Thus, you live in peace with your wife, with your children, and Allah (swt) shows this relationship between children and parents in many verses:

¹ Sahih Al-Bukhari, Book of Interpretation of Dreams, Chapter: Commencement of the Divine Revelation to Allah's Messenger (saws) was in the form of good dreams, no. 5669.

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا ﴾

(And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word ﴿٢٣﴾ And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small.") (Al-Issraa': 23-24)

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ﴾

(And We have enjoined upon man [care] for his parents.) (Luqman: 14)

Allah (swt) does not say: We have enjoined upon parents care for their children, because they do not need a recommendation for their children, as this is created in their instinct. Allah (swt) has legislated this relationship in the family between sons and daughters and their parents, so the family lives in the best state of peace, consequently, the peace relationship spreads to the neighbors. The Prophet (saws) said:

“Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs.”¹

Therefore, when Imam Ali (May Allah honour his face) was asked about the right of the neighbor, he said:

¹ Sahih Al-Bukhari, Book of Good Manners and Form (Al-Adab), Chapter: To recommend to be kind to one's neighbour, no. 5669.

"you say that the right of the neighbor is not to harm him, and I say: the right of the neighbor is to be patient with his harm."

This is the meaning of living in peace with neighbors, and living in peace with your community:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

(And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.) (Ali-Imraan: 104)

Inviting to all that is good, and enjoining what is right. The “right” is what people are acquainted with, and what they have lived in, after it was ordered by Shari’ah (Islamic legislations). The “wrong” is what the people have denied, after it was forbidden by Shari’ah. First, what is ordered or forbidden by Shari’ah precedes what the people are acquainted with, and this is called Al-‘Urf. That is, to live within the customs and laws of society, and to live in peace with society and the surrounding environment, and then live in peace with all humanity:

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

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

Allah (swt) says: (that you may know one another), not “that you may fight one another”. And the Prophet (saws) said:

“Indeed, Allah removed Jahiliyyah from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Adam, and Adam was [created] from dust.”¹

And ‘Umar ibn Al-Khattab (May Allah be pleased with him) said:

((When did you start enslaving people, when their mothers gave birth to them free?'))

In all respects, Islam orders you to be involved in peace. What does Islam have to do with terrorism?

The word “Islam” contradicts the word “terrorism” and “extremism”. The relationship between Islam and terrorism is one made by the enemies of Islam, who distort all the meanings of Islam, and put Islamic slogans to criminal facts. There is not relationship between murdering and religion? Religion forbids to hurt a cat, a dog, or an and to cut a tree. Religion is sublimity and promoting morality. How have ideas been transformed that this religion is religion of murder? Is the verse says: “O you who believe, enter into all murder completely”, or “enter into Islam completely [and perfectly]”? Look at the continue:

﴿ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾ **(and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.):** The step is the distance between the foot and the foot. Do not follow the steps of the devil; because the devil originally showed enmity, as Allah informs us:

﴿ قَالَ فَبِعِزَّتِكَ لَأُغَوِّيَهُمْ أَجْمَعِينَ ۖ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴾

¹ Sunan Al-Tirmithi, Book on Virtues, Chapter: the virtues of Ash-Shaam and Yaman, no. 3955.

*([Iblees] said, "By your might, I will surely mislead them all (83)
Except, among them, Your chosen servants.") (Saad: 82-83)*

He is an enemy of mankind:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

*(Indeed, Satan is an enemy to you; so take him as an enemy. He
only invites his party to be among the companions of the Blaze.)*

(Faatir: 6)

The enmity of Satan is a clear enmity. The one who wants to mislead man, to deviate him from the truth of this religion, and to make the Islamic religion the religion of killing, takfir, hatred and sectarianism, is the one who is implicitly hostile to the religion, which the verses began to talk about:

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

*(And of the people is he whose speech pleases you in worldly life,
and he calls Allah to witness as to what is in his heart, yet he is the
fiercest of opponents.) (Al-Baqarah: 204)*

These takfiris, terrorists, murderous criminals, are the worst enemies of Islamic religion, the fiercest to Islam, the most hostile to Islam and Islamic teachings, why? Because whoever commits a crime, and puts an Islamic mark on it, he does not only commit the crime, but he commits an addition one that he offends Islam, and labels it with this crime that he has committed.

Religions are from Allah (swt), and as long as they are from Allah (swt), they are for the guiding Allah's creation, and are for the benefit of mankind. Religions would not have come for fighting, ot to initiate hostility and hatred, and to divide people along sectarian and ethnic lines. Religions always call for equality, for love, for brotherhood, for

giving, for mercy, and call for tolerance in everything. This is the essence of religions; because they belong to the Lord of Man. Verify, it is impossible that these religions, or the Islamic religion specifically, turns into a religion of killing, terrorism, destruction, sabotage, and killing people and spreading hatred, antagonism, insecurity and turmoil among humans. This cannot be from the religion of Allah (swt), and it cannot be from the Sunnah of the Prophet (saws).

Accordingly, in this verse under study, Satan is a clear enemy, so we cannot follow his steps, and these are the black steps of the Satan that we see. Our Islam is white, our Islam is clean and great, it is the purity and serenity, it is friendliness, love and brotherhood. Our Islam is giving, mercy, civilization, progress and greatness. Our Islam is the spreading of security and safety, the Prophet (saws) says:

Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him.¹

Verse: 209

﴿ فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

(But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise.)

deviation refers to disobedience. The Arabic verb means to move away from being upright. Meaning, if you deviate after the evidence has come and Allah (swt) has revealed the verses, and you have disobeyed what Allah (swt) has commanded you, then Allah (swt) is Mighty and Wise, does not say "Allah is Forgiving, Most Merciful". That

¹ Sunan Al-Tirmithi, Book of Zuhd, no. 2346.

is because the verse here is related to disobedience after clarifying out the evidences while the guidance concerns all humans.

So, if you deviate after Allah (swt) has ordered the people to be in peace perfectly, with your Lord (swt), with yourself, with your family, with your community, with your homeland and with all that is around you, then Allah (swt) is the Mighty and Wise. The Mighty means that He is not in need of his creation's worship, hence, what you do of worship is going back to you as a reward and recompensating.

Verse: 210

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴾

(Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.)

That is, are they waiting to perceive, and perceiving something is done either by looking directly at it, or by realizing it through knowledge and information.

After the demonstration of the rules and judgments, showing guidance and its way and having sent the Prophets PBUT and the books with them, they wait, that day when they will be surprised that the command of Allah (swt) would come!

﴿ أَنْ يَأْتِيَهُمُ اللَّهُ ﴾ (**that Allah should come to them..**): Meaning, are they waiting for Allah's order to come to believe. We are going to interpret the verse in a way that we neither likened Him (swt) to His creation, nor do we change the meaning of the verse. In other words, Allah (swt) is not similar to His creation, He is unimaginable. Whatever

you think of Him in your mind, Allah (swt) is otherwise, you can't imagine Him (swt). Do not say, He (swt) comes, that is, He (swt) never moves from one place to another, rather He (swt) exists in all places and that is His greatness (swt). Everything related to Allah (swt) of actions, of attributes, of names, you may find that some of these qualities may be shared with humans or their names. For example, you say, Allah (swt) is alive, and you say about yourself that you are alive, you say, Allah (swt) is generous, and you may describe one of the humans as generous. You say, Allah (swt) is capable, and Man is capable, but always remember that Allah (swt):

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

(There is nothing like unto Him, and He is the Hearing, the Seeing.)

(Ash-Shura: 11)

Allah (swt) cannot be conceived and His actions are not such the humankind's actions. Allah's (swt) actions are attributed to His Power, whereas humans' actions are not attributed to their abilities. You cannot measure His (swt) actions to the law of your acts otherwise you fall into wrong. For example, you say, "I can carry this pot from here to there". This act needs work, strength and it takes time. However, Allah (swt) is not in need to be involved in the action, rather He (swt) says to the thing: "Be" and it becomes.

In the verse under study, are they waiting for the Day of Judgement? Are they waiting except for the Hour to come upon them suddenly while they perceive not? Hence, (that Allah should come to them..) must be understood according to the attributes of Allah (swt) and not according to our actions. For that, in the following verse:

﴿ 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)

Allah (swt) says (Exalted) before (took), exalted Allah of having a resemblance in the being, in attributes or in actions. Everything attribute to Allah (swt) do not attributed to humans' actions or to human's laws. That is because He (swt) is the creator of humans and is not subjected to any laws, actions, or characteristics of the humans.

﴿ فِي ظُلُلٍ مِّنَ الْغَمَامِ ﴾ *(in covers of clouds..)*: Do they await but that Allah should come to them in covers of clouds and the angels? As Allah (swt) says:

﴿ وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴾

(And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.) (Al-Furqaan: 25)

Therefore, it is one of the signs of the Day of Judgment.

﴿ وَقَضِيَ الْأَمْرُ ﴾ *(and the matter is [then] decided?)*: The matter is over, the actions of human beings have ended here, and the world has ended. This world of tests, of trials. In this worldly life, you are free to do or not to do, you are free to believe or not to believe, you are free to follow or not to follow, nothing is forced upon you.

﴿ وَقَضِيَ الْأَمْرُ ﴾ *(and the matter is [then] decided?)*: The free choice for human beings has ended and they entered the stage of compulsion. Then they are forced to torment the fire and miserable

fate. At these moments, there is no choice for man, the time of choice is over, the process of account began. There must be reward or punishment, Paradise or fire.

﴿ **وَالِىَ اللّٰهُ تُرْجَعُ الْأُمُورُ** ﴾ **(And to Allah [all] matters are returned):** All matters return to Allah (swt). Therefore, we always say, 'We are of Allah (swt) and we return to Him' because we are originally from Allah (swt). He Who created us. He (swt) Who brought our father Adam and our mother Eve from heaven to earth and we all will return to Him (swt). Allah (swt) decreed all the matter, so to Allah (swt) will return all things, all what the humans have done will find in front of them:

﴿ **يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٠٣﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُمِ اقْرَءُوا كِتَابِيَةَ ﴿١٠٤﴾**
إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ ﴿١٠٥﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿١٠٦﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠٧﴾ فُتُوْفَهَا ذَانِبِيَةَ ﴿١٠٨﴾
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿١٠٩﴾

(That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed. ﴿١٠٣﴾ So as for he who is given his record in his right hand, he will say, "Here, read my record! ﴿١٠٤﴾ Indeed, I was certain that I would be meeting my account." ﴿١٠٥﴾ So he will be in a pleasant life - ﴿١٠٦﴾ In an elevated garden, ﴿١٠٧﴾ Its [fruit] to be picked hanging near. ﴿١٠٨﴾ [They will be told], "Eat and drink in satisfaction for what you put forth in the days past.) (Al-Haaqqa: 18-24)

(in the days past), the days of this worldly life before the matter is decided.

﴿ **وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَةَ ﴿١١٠﴾ وَلَمْ أَدْرِ مَا حِسَابِيَةَ ﴿١١١﴾ يَا لَيْتَنِي**
كَانَتِ الْقَاضِيَةَ ﴿١١٢﴾ مَا أَغْنَىٰ عَنِّي مَالِيَهُ ﴿١١٣﴾ هَلَكَ عَنِّي سُلْطَانِيَةَ ﴿١١٤﴾

(But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record ﴿﴾ And had not known what is my account. ﴿﴾ I wish my death had been the decisive one. ﴿﴾ My wealth has not availed me. ﴿﴾ Gone from me is my authority.) (Al-Haaqqa: 25-28)

Because Satan's enters into humans by:

﴿ فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى ﴾

(Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"). (Taa-Haa: 120)

Man wants Eternity as well as money, and the the authority in this world. Yet on the Day of Resurrection, he will lose everything and to Allah (swt) everything returns, as He (swt) says:

﴿ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۗ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ ۗ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴾

([It will be said to them], "And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim.) (Annam: 94)

Verse: 211

﴿سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ﴾

(Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty.)

Here the talk is about people of Israel once again. The question when it comes in such a way which contains the word (how) it refers to the too numerous to count of signs, miracles and things that proved the truthfulness of the prophet Moses' (PBUH). The addressed person here was the Prophet Muhammad (saws) to ask the Jews people who were living in Al-Medina. However, it is a general question. The bounties that Allah (swt) has given them are too many, including: shadowing them with clouds, granting them with Mann and Salwa, and parting the sea with the rod of Moses (PBUH), and drowning of Pharaoh and his army. . . So how many grants Allah (swt) has bestowed upon the children of Israel, and on the other hand how many times they denied. Allah (swt) says:

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

يَعْتَدُونَ﴾

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

﴿بَيِّنَةٍ﴾ **(of evidence..):** Clear and visible.

﴿ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ **(And whoever exchanges the favor of Allah [for disbelief] after it has come to**

him - then indeed, Allah is severe in penalty.): How many miracles came down on the children of Israel, despite all that, they denied them. Meeting the blessings is to be with thanks and worship, and not with disbelieving and ingratitude. Whoever denies the grace of Allah (swt) as if he disbelieves in Allah (swt) as Allah (swt) stated in this verse.

What is meant by (exchange)? Exchanging these blessings in which they enjoy with disbelieve and deny, Allah (swt) says:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا ﴾

(Have you not considered those who changed the favor of Allah for disbelief.) (Ibrahim: 28)

These countless blessings that Allah (swt) has provided to mankind deserve thanks and praise. Allah (swt) says:

﴿ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ﴾

(If you are grateful, I will surely increase you [in favor].) (Ibrahim: 7)

Thanking for the blessings always preserves and increases them. Allah (swt) blesses us since He (swt) created us by giving us air, water, food, livelihood, offspring, money, and health. Ungratefulness of grace means disobeying of the Creator, in other words, being away of Allah's (swt) commands is the exchanging of these blessings. When man exchanges the grace with unbelief and ingratitude, it causes the wrath of Allah (swt). Therefore, man always has to spend, to pay Zakat. The Prophet (saws) said:

The wealth of a man will not diminish by Sadaqah (charity).¹

¹ Al-Mu'jam Al-Sager of al-Tabarabi: the letter Hamzah, chapter Alif whose name is Ahmad, No. (142).

Why is that? Does charity increase or decrease the money? In fact, if we look at the matter from the mathematical view, we would find that money is decreasing, because you are going to extract 2.5% of this money and pay it to the poor, the needy, and to Zakat's spending categories. However, in fact, when you give this money while you are thanking your Lord (swt). This process is the thanksgiving of the movement of life, and that is what is required. Acknowledgments are not exclusively with the tongue, but with your movement in life. It is when you give to others, help others, and purify your money. Therefore, it named Zakat. The Arabic word of Zakat refers to development; it is derived from increase and purity. It is the purification of money and the body. You pay Zakat so you increase, and this money grows and increases. In this case, you are not exchanging Allah's bestowments here. As for those who exchanges the grace of Allah (swt) after what they have received, then Allah (swt) is severely punishing, Allah's (swt) punishment is painful, whereas His punishment in this worldly life means these blessings are gone, as the Prophet (saws) said:

“No cause of damaging money in the sea and on land except preventing Zakat. So, protect your money with Zakat. Treat your patients with charity. Push off the afflictions by *Dua* (supplications).

The *Dua* will benefit what has come down and what has not, it removes what has descended, and prevents what has not ".¹

So, as the Prophet (saws) indicated, by Zakat you protect your money, by charity Allha (swt) cures your patients, by supplication Allah (swt) push ordeals off you as the prophet (saws) said:

¹ Al-Shamiyen Book: Ibrahim Ibn Abi Abla, Hadith No. (18).

"Nothing turns back the Decree except supplication.¹

Hence, the supplication is the weapon of the believers, and it is as our Prophet (saws) has taught us:

Supplication is the essence of worship.²

Verse: 212

﴿ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴾

(Beautiful for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above them on the Day of Resurrection. And Allah gives provision to whom He wills without account.)

Why does Allah (swt) says (Beautiful) in the passive tense and does not mention the doer? In another verse as well Allah (swt) says:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْبِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴾

(Beautiful 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.) (Al-i-Imran: 14)

The answer: This beautifying is either with something lawful and it is from Allah (swt), or it is with something unlawful, in this case it is

¹ Sunan Al-Termithi: chapter on Destiny, Hadith No. (2139).

² Sunan Al-Termithi: Book of supplication, chapter of The virtue of Supplication, Hadith No. (3371).

from Satan. Therefore, the verb is mentioned in passive tense, Allah (swt) says:

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ

الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾

(But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.) (Al-Qasas: 77)

Hence, to take your share of the world means every enjoyment can be practiced lawfully in this life. For example, sex lust has a lawful way, which is marriage, the love for gathering money has a lawful way which is working hard, love for power as well can be gained lawfully by tiredness, and diligence. Therefore, every adornment in the world has a lawful way decided by Allah (swt):

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾

(Wealth and children are [but] adornment of the worldly life but the enduring good deeds are better to your Lord for reward and better for [one's] hope.) (Al-Kahf: 46)

However, if it is from the devil, it will be having the pleasures without lawful controls, such as adultery, and collecting money by stealing and bride. These sins and others are beautified by the devil.

﴿زَيْنٌ لِلَّذِينَ كَفَرُوا الْحَيَاةِ الدُّنْيَا﴾ ***(Beautified for those who disbelieve is the life of this world..)***: The standards of unbelievers are low ones that relate only to this worldly life, which make the creature away from their creator, and do not connect the blessings with the Giver. Whereas, whenever the believers, see something beautiful in this life,

acknowledge the Giver. Through that, the bounties take their true course, whereas, the beautifying from Satan is false.

﴿ وَيَسْتَخْرُونَ مِنَ الَّذِينَ آمَنُوا ﴾ (*..and they ridicule those who believe..*):

This behavior is expected, because they get what they want in the simplest and easiest way. They let themselves unleash lusts, they play and enjoy by any deviated way. As such, a public effort is stolen by a thief in a moment, and a study effort of five years is taken by easily through fraud and the purchase of certificates... and so on. So, they ridicule the faithful, make fun of them; because they get what they want though askew ways, false, and forbidden ways and they think it is the best and easiest way; therefore, these standards are lower. Worldly life has been glamorized for them because they separated the worldly life from the afterlife, separated grace from the Giver, separated creation from the Creator.

﴿ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ﴾ (*..But those who fear Allah are above them on the Day of Resurrection...*): Allah (swt) says: "those who fear", and does not say, "those who believe" although the beginning of the verse mentions the believer by " and they ridicule those who believe". This is a clear proof that these words are of the Lord of the worlds, not of humans. If it were put by a human being, the verse would come in the following way: (And those who believe are above them on the Day of Resurrection). While Allah (swt) changed the word (believe) with (fear) because this situation is connected with the Day of Resurrection in which the criterion is very accurate. Faith in the worldly life may be tinged with some things, faith increases and decreases, it is increased by obedience and decreases by sins. While piety is the culmination and result of every act of faith and additional acts of the same kind of what man performs:

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ ﴾

*(Indeed, the righteous will be among gardens and springs, ﴿١٥﴾
Accepting what their Lord has given them. Indeed, they were before
that doers of good.) (Al-Tharyat:15-16)*

They combined faith and doing good (Ihsan) in addition to Islam, this becomes piety. Therefore, Allah (swt) describes the differentiation on the Day of Resurrection: (But those who fear Allah are above them on the Day of Resurrection.). Faith is not a word spoken, nor a slogan to be raised, but faith is an act. When the Prophet (saws) asked the polytheists to say: "There is no god but Allah", they refused to say it, because they were aware that it was not just a word to be uttered by tongue, otherwise they would have said it and rested themselves. However, they knew that these words, 'There is no god but Allah' require commitments. Faith is not a word but faith is acts, faith is doing good, faith is reform, faith is to say the truth:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾

*(Indeed, Allah is with those who fear Him and those who are doers of
good.) (Annahel: 128)*

So, it is the morality, it is the values, the commitment and the righteousness:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

*(So remain on a right course as you have been commanded, [you]
and those who have turned back with you [to Allah], and do not
transgress. Indeed, He is Seeing of what you do.) (Hud:112)*

These all are the requirements of faith, which are the goal we are talking about.

﴿ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴾ (...*And Allah gives provision to whom He wills without account..*): Allah (swt) gives provision with no account, since the account means there is something countable, however, when He (swt) wants to give provision, He gives without account. Allah's (swt) provision is not just money, rather everything beneficial for the livelihood. Allah (swt) may give health, knowledge, social status, money, sons, daughters, sometimes preventing in itself is a giving, all these have the meaning of provision.

Verse: 213

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

(Mankind was [of] one religion; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.)

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً ﴾ (*Mankind was [of] one religion..*): When Adam and Eve came down there were one nation, there was no difference between people. Difference and troubles arise when there are multiplicity of benefits and when the cupidities exceed the benefits. The earth was wide, and humans were few, Adam and Eve and the two

sons of Adam and their wives. The earth was vast, and livelihood was available, and everything was abundant, so normally, no reason for the dispute to happen at that time. The word (Mankind) refers to Adam and Eve. Their faith in Allah (swt) was by instinct; because Adam and Eve came down with the divine approach. Allah (swt) says:

﴿ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

(We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.) (Al-Baqara: 38)

﴿ فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا ﴾ ***(..then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed...)***: When people increased and disagreement began to appear as a result of the greedy, Allah (swt) sent the prophets as bringers of good tidings and warners -always the glad tiding comes before warning and sent down with them the Scriptures in truth. The Scriptures refer to the Torah, the Bible, the Holy Qur'an, the Scripture of Abraham. The Scripture is what Allah (swt) has revealed to His creation of His words. It is to guide people so that they do not disagree, and to control their movement and behavior in life, so that there will be no oppression between people and no greedy. Hence, the scripture was revealed in truth because truth is the unchangeable fact that is undisputed and the false is the opposite of it.

﴿ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ﴾ ***(And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among***

themselves..): Animosity is to go beyond the limitation among people such as, some want to take unjustly the inheritance, others want to steal other's money or take bribes. Some of them steal, and others assault people's honor or occupy the lands of people with force..... This animosity happened after the clear proofs came to them, after the Prophets and the messengers came and clarified the rules and showed the way of guidance to humans, however people differed because of jealous animosity among themselves, because of going beyond the truth, beyond the limitations and other's rights.

﴿ فَهَدَىٰ اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ﴾ **(..And Allah guided those who believed to the truth concerning that over which they had differed, by His permission..):** The truth came down with these clear proofs. There are two types of guidance: Directional Guidance and Supportive Guidance:

﴿ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا

يَكْسِبُونَ ﴾

(And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.) (Fussilat: 17)

The guidance in this verse is the Directional one which is for all people in general, Allah (swt) says:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴾

(Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.) (Al-Israa: 9)

The Holy Quran guides people to the right and straight way. If people accept this guidance, Allah (swt) supports them in following it, this is called the Supportive guidance:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

(And those who are guided - He increases them in guidance and gives them their righteousness.) (Muhammad: 17)

Therefore, Allah (swt) addressed His Prophet saying:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

(Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.) (Al-Qasas: 56) *And says:*

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

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

When you read these two verses, you think that they contradict each other, the first one says: (you do not guide) and the second says: (you guide)!! The answer is: In the second verse (you guide to the straight path), this is the Directional guidance, that is, you guide by your sayings, your doings, by your Sunna, by the Holy Qur'an that revealed to you. Whereas, in the first verse (you do not guide whom you like), meaning, you will not enter the Supportive guidance, which is placed in the heart, to the people you love. This is the difference between the Directional guidance and the Supportive guidance.

﴿ **وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ** ﴾ **(..And Allah guides whom He wills to a straight path.):** No one may think that he is out of the will of Allah (swt), and that the one who went astray is out of the divine will.

It is Allah's will to make you have a will. Did the man who go astray and chose the path of disbelief over faith go out of Allah's will? The answer is 'definitely No'. No one has to say: Allah guides whom he will and did not guide me, so this not my fault! Allah (swt) clarify guidance to all people and they choose and they will be judged according to their choice. However, who chose to go astray and did not choose guidance, he did not exceed the will of Allah (swt), that is because Allah (swt) wills you to choose and if He does not want you to have the ability to choose, He would have forced you to obey as He (swt) did with the angels:

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

(they do not disobey Allah in what He commands them but do what they are commanded.) (Al-Tahrim: 6)

This is the meaning of the (will) in this verse under study.

Verse: 214

﴿ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَرَزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴾

(Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near)

Do you think that you will enter Paradise without suffering trials, without tests, without adversities? Allah (swt) says:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾

(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, ﴿١٥٥﴾ Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." ﴿١٥٦﴾ Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.) (Al-Baqara: 155-157)

Keep in mind that entering Paradise is only through passing the ordeals, Allah (swt) says:

﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾

(Do the people think that they will be left to say, "We believe" and they will not be tried.) (Al-Ankaboot: 2)

﴿ وَزُلْزِلُوا ﴾ **(and were shaken..)**: The Arabic word of this phrase has two sections (Zal Zal), the word (Zal) means to fall from one's place. The Arabic word refers to a series of jerks forwards and backward repeatedly, So this phrase expresses the great tribulations and succession of tragedies and fears they suffer.

﴿ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴾ **(until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.):** The believers either ask truly about the arrival of the help of Allah (swt) or their feelings go back and forth between "when is the help of Allah? And "unquestionably, the help of Allah is near". Meaning, do not

complain about the delay of Allah's Help. It is only some trials, afflictions, ordeals and shaken to test man's faith and its stability in his heart and to examine his acceptance to what Allah wills, only then victory arrive after patience, as narrated in the Hadith:

“And know that victory comes with patience, relief with affliction, and hardship with ease”¹.

Verse: 215

﴿ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدِينَ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴾

(They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it.")

We talk first about the reason of revelation, then about the general meaning. We always say that the Holy Qur'an is the words of Allah (swt). There is a specific reason and general meaning that applies to all people and all situations. As for the specific reason of this verse revelation, the questioner of this verse is Amr ibn al-Jamouh. He is a man with amazing story; before the battle of Uhud he went to the Messenger of Allah (saws) and asked him to share in the battle. However, he was lame, so he had an excuse for not to share, as Allah (swt) says:

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

¹ Mussnad al-Shahhab: V.1, chapter be mindful of Allah and He will protect you, Hadith no. (745).

(There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind].) (Al-Fath: 17)

It was narrated that the heads of the tribe of Bani Salamah said: Amr Ibn al-Jumoooh was lame. He had four young sons used to go for invasions with the Prophet (saws). When he (saws) was about to leave for the battle of Uhod, Amer wanted to go with him, but his sons said to him : "Allah (swt) excuses you, so if you sit, we can fight instead of you, Allah (swt) does not impose Jihad on you". Amr went to the Messenger (saws) and said, "O Messenger of Allah, my children do not allow me to go with you, by Allah, I hope that I will be martyred and step onto the ground of Paradise with this lame leg". The Prophet (saws) said to him: "Allah (swt) has excused you" and said to his sons: "There is no burden on you if you let him go, Allah may grant him martyrdom." So, he fought and was killed in this battle of Uhod.¹

This was the person who asked the Prophet (saws) about what Muslims should spend and he was a wealthy man. The answer comes to explain about to whom to spend and what to spend. There are many verses in addition to this verse in the Book of Allah (swt) relate to spending, which means to give money to the needy, to kin and to those defined by the Holy Qur'an. In general, the divine curricula came in order to regulate the movement of people in life and in order to make people help each other, and to make the strong protects the weak, and to establish these communal links defined by the Holy Qur'an:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

¹ Sunan Al-Bayhaqi Al-Kubrah: chapter of biographies, chapter of who excuse themselves with weakness, illness and time in leaving Jihad, Hadith no. (17599).

(And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.) (Al-Maaida: 7)

These specifications that Allah (swt) wants in that society, in which the strong feels the need of the weak, and the rich feels the poverty of the weak, a community in which people feel the needs of each other, feel the need of orphans, the poor and the widowed and the sick. All these cases are repeated in societies from time to time. However, Allah (swt) makes spending a pillar of Islam through paying Zakat. As long as Zakat (alms) is one of the pillars of Islam, no one would think that just the poor is in need of the rich. On the contrary, the rich is in much more need for the poor, why? Because spending on the poor is part of the pillars of Islam; Islam is established on five: the two testimonies, prayers, giving zakat, fasting Ramadan, and pilgrimage to those who have been able to reach it. Zakat is one of the pillars of Islam, without performing it your Islam is imperfect. Allah (swt) wants the community of faith to be a solid and cohesive society, as the Prophet (saws) said:

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

As not a person sits on his couch or in his palace comfortable and delighted and his needs are available, and leaves those with needs in society exposed to all kinds of affliction and sufferings in the world. The Prophet (saws) mentions in a Qudsi Hadith that Allah (swt) says:

¹ Sahih Muslim: Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Hadith No. 2586.

O Moses, I did not will the poor to resort to the rich because my treasury is closed in on them, and that my mercy did not encompass them, rather I imposed for the poor in the money of the rich what is enough to the poor because I wanted to test the rich how they hasten to apply what I imposed for the poor in their wealth.¹

Hence, it is a test for the rich by what Allah (swt) has given them. If the obligatory Zakat (alms) and the charities are properly applied as Islam has ordered, we will not find any poor and needy among people in society. Some of the people say that this idea is theoretical. We say, no it is not at all, because this theory was really fully implemented and it proved its righteousness, that was when Islam was applied correctly as it was revealed, and not through the understandings of human beings and human concepts, such as the extreme Takfir, which had nothing to do with the truth of religion. Therefore, we find that Islam has set a basic concept of the pillars that is spending for the sake of Allah (swt), Allah (swt) says:

﴿ وَمَا آتَيْتُمْ مِّن رَّبًّا لِّيَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ

فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴾

(And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers.) (Al-

Room: 36)

Zakat increases the man's wealth, if he gives this money out of faith, and in the way of Allah (swt), as Allah (swt) says:

¹ Kanz Al-Ummal, Part 6, Hadith No. 16664.

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ﴾

(Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward.) (Al-Hadid: 11)

So, it is as if you loan Allah (swt) when you give the poor, because Allah (swt) is Who brings the poor to life and the rich as well and He (swt) Who imposed in the wealth of the rich what meets the need of the poor through Zakat. On the other hand, the hidden charity is better than the charity in public. Allah (swt) says:

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ إِنْ تَخْفَوْهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ 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.) (Al-Baqara: 271)

Why is it better to hide the charity? Of course, the advantage of giving the charity in public is to encourage people to do it. As for concealing charity has a purpose, which is to make it just in the way of Allah (swt), so you do not consider it a favour, in fact, the poor is the one who does you a favour by accepting your charity. One day, a man knocked on door of one of the companions of the Prophet (saws), he (may Allah be pleased with him) opened the door, the man asked him for money as charity, so he gave it to him and began to cry, then his wife asked him saying, "A man came to you and asked you for charity and you gave him but why do you cry?" He said, "I cried, because I let this man to ask". This means that we have to search for the needy people. Islam has set standards for considering the needs and for the

challenges in economy, that is, sometimes there may be crises which require people to co-operate to help each other, not to get advantage of each other. Rather, they have to help each other to pass the crisis and its consequences which they are exposed to all the time. We, in our country today are subjected to this unjust and unfair war, which has lasted years and destroys our country, consequently, it is natural for economic crises to occur, in this case people have to put their hands together to give support to each other, and to bring into life the belief in paying charity and zakat. Allah (swt) says:

﴿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.) (Al-Baqara: 261)

So, one seed produces seven hundred seeds, and Allah (swt) doubles for whom He wills. This is the case in the earth which is created by Allah (swt), then how would it be the gift of Allah (swt)! Allah (swt) says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۗ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ

﴿سَمِيعٌ عَلِيمٌ﴾

(Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.) (At-Tawba: 103)

The Prophet (saws) said:

"I swear by Allah for three (qualities) the wealth of a man will not diminish by Sadaqah (charity). So give Sadaqah."¹

One may ask: How it comes that this money do not decrease, although 2.5 % of the money is being extracted and given to the poor ? Of course, this money does not decrease because by giving it you are dealing with the One Who provided you and the poor, with Who created you and the poor. Abu Tharr (May Allah be pleased with him) said: "The Messenger of Allah (swt) recited this verse:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۖ

(And whoever fears Allah - He will make for him a way out. (3) And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.) (At-Talaaq: 2-3)

When the Prophet (saws) finished the recitation, he (saws) said:

if all the people followed it, it would suffice them²

That is because fearing Allah (swt) brings livelihood and goodness to people. With this piety, people support each other.

Al-Bayhaqi narrated that Abdul Malik -a son of the relative of Al-Asma'i- said: 'One day, when I was on my way back from the mosque in Basra, a hard cruel bedouin, sitting on a young camel, holding his sword and bow, he came near me and said: Where are

¹ Musnad Al-Bazar, V.1, chapter: Abdel-Rahman Ibn 'Uof, Hadith no. 1032.

² Musnad Ahmad Ibn Hanbal: Musnad Al-Ansar, Hadith no. 21591.

you from, man?" I said: "From the people of Asma". He said to me: "Are you Al-Asmaie! I said: "Yes". He said: 'Where are you coming from?' I said: "From a place where the words of The Gracious are recited.". He said: "Does The Gracious has words that can be recited by the humans?" I said: " Yes, O, bedouin". He said: 'Recite for me something of it'. I said: "Come down from your camel. Then he came down and I started reciting Surat (Al-Thariyat) until I reach the verse:

﴿ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴾

(And in the heaven is your provision and whatever you are promised.) (Ath-Thaariyat: 22)

The bedouin said: "O, Assmai, are these The Gracious' words?" I said: Yes, I swear by the One Who sent Muhammad with the truth, they are His words that were revealed to him". Then he said to me: "Enough". Then, he went to his camel, sacrificed it with his sword, and cut it then said to me: "Help me to distribute it.". So, he distributed it to whoever passed in front of him. Then he broke his sword and bow and buried them in the sand and he went towards the desert while saying:

﴿ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴾

(And in the heaven is your provision and whatever you are promised.) (Ath-Thaariyat: 22)

while repeating it. When he disappeared in the gardens of Basra, I returned to myself, blaming it and saying: "O Assam'i! You have been reading the Qur'an since thirty years ago, and you passed through this verse and similar verses, yet you have not been fully aware to what this bedouin has although he did not know that the Gracious has words. After a time I went for the Hajj pilgrimage with the Caliph

Haron Al-Rasheed and while I was doing Tawaff I heard a caller saying with gentle voice, Come, O' Assma'i, Come, O Assma'i, hence, I turned and found the same bedouin with yellow exhausted face, he came to me, took my hand, and sat me behind the Maqam of Ibrahim and said: "recite from the words of the Gracious that you recite, then I started again with Surah Al-Thaaryiat and when I ended up saying: (And in the heaven is your provision and whatever you are promised) the bedouin shouted and said: "We have already found what our Lord promised us to be true, we have already found what our Lord promised us to be true.". Then he said: "Are there any other words of the Gracious?" I said: "Yes, O bedouin, Allah (swt) says:

﴿قَوْرَبِ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنْكُمْ تُنطِقُونَ﴾

(Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking.) (Al-Thaariyat: 23)

The bedouin then shouted and said: "Glory be to Allah! Who has angered The Great and caused Him to swear? Did they not believe his saying until He swore! He said it three times and then died.

If we really believed Allah's saying, we would not find among us any poor, or needy, because we would give money and pay the charity. The true faith is proved by giving alms. So, the Prophet (saws) said:

“(Prayer) is a light, and charity is a proof...”¹

It is a proof of faith. Consequently, we must help the poor and give money to the needy, however preserving the wealth will not benefit you, as the Prophet (saws) said:

“May he be miserable the worshipper of the dinar, may he be

¹ Sahih Muslim, Book of Purification, virtue of Ablution, Hadith No. 223.

miserable the worshipper of the dirham, and may he be miserable the worshipper of the striped silk cloak."¹

Therefore, the duty of the trade men is to lower the prices, our duty is to find out our needy neighbors and the poor people in the nearby, whoever has an extra amount should offer it to him who is without it.

﴿ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ ﴾ (*Whatever you spend of good..*): Meaning, spending must be from the lawfully granted (halal) money, the Prophet (saws) said:

"Allah the Almighty is Good and accepts only that which is good."²
Allah (swt) says:

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾

(*Indeed, Allah only accepts from the righteous [who fear Him.]*) (Al-Maaida: 27)

The question is to whom you have to spend? First of all, in any society and in any reform movement, to find out the good cycle, look at the relationship between the children and their parents. If this relationship is good, then the entire society will be reformed in the country. That is because the relationship between the past and the next generation is only controlled by values, cannot be governed by interests. The interest governs when you need your parents, but if your parents need you, then where is the interest? Here the values play the

¹ Al-Mu'jam Al-Awsat by AL-Tabarani: V.3, chapter: whose name is Ibrahim, Hadith no. 2595.

² Sunan Al-Baihaqi Al-Kubra, chapter: prayer alIstisqa', avoiding grievances and move closer to Allah through charity and good deeds, hopping to be answered, Hadith no. 6187.

role and here it is necessary to remind of the Sharia rules and the children must always be reminded to be good with parents, so that when Luqman preached his son, he said:

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

(And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.) (Luqman: 13)

Allah (swt) interrupts Luqman's will and says:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢﴾ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٣﴾ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ ۗ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٤﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٥﴾ وَأَقِصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٦﴾﴾

(And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. ﴿١﴾ But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. ﴿٢﴾ [And Luqman said], "O my son, indeed if wrong should

be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. ﴿١٤﴾ O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. ﴿١٥﴾ And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. ﴿١٦﴾ And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.".) (Luqman: 14-19)

Allah (swt) interrupts the will of Luqman for these recommendations because the father does not enjoin his son of himself and the parents do not need to be enjoined of their children, rather the one who needs to be enjoined are the sons and the daughters. The children are in need of the pleasure of the parents, the Prophet (saws) said:

"The pleasure of the Lord lies in the pleasure of the parent. The anger of the Lord lies in the anger of the parent."¹

Gaining the pleasure of the parents will bring the righteousness and this is absolutely beyond doubt. Allah (swt) says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ﴾

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

Mentions the state of the parents' weakness:

¹ Shu'abu Al-Iman: the fifty five of Shu'ab Al-Iman, chapter of obeying parents, Hadith no.7830.

﴿إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

(Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.) (Al-Israa: 23)

Then Allah (swt) instructs more:

﴿وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

(And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small.") (Al-Israa: 24)

You cannot reward your father and mother whatever you do, so ask your and their Lord to have mercy on them as they raised you young. Hence, Allah (swt) says afterwards:

﴿رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ؕ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا﴾

(Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.) (Al-Israa: 25)

The issue is not a matter of compliments, and a gift on Mother's Day. Rather, He (swt) knows better, what is in the breasts and what is in the souls. It must come out of conviction, and as a result of the values that are implanted in our souls, which include the obedience and doing good to parents. There is no doubt that the one who is not good with his father and mother will not in return be good for society or for his country. If you see a person disobeying to his father or to his mother, how can you at any level trust him in anything? Therefore, we find that the Holy Qur'an on every occasion mention the parents directly.

﴿ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِذْنَ السَّبِيلِ ۗ ﴾ (Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler..): First you have to think of your parents then think about the close kinship: The Prophet (saws) said:

"The bond of relationship is suspending from the Throne, and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him'.¹

Who cut our relations and our societies except the West? Means of social communication, such as Facebook, Twitter, and WhatsApp, instead of being for the sake of science and for the needs of people, has become means of corruption of people and means of cutting off the relationships in society; that is, you find the same family members who live with each other, yet they do not speak with each other; each one holding the mobile in his hand and busy with it. As a result, the kinship relations were cut off, the ties were broken, and relations were broken. The entire scourge that came to the Arab region came from such means that the west invented because we do not use it properly and correctly. If we use it in a useful way that benefits us, we would not reach a situation that we are in. However, it has been used in a way that causes problems; in searching for people's secrets, for people's scandals, and slander on People, so caused cutting ties between community through what was called the Arab Spring that turned the region into hell and fire. Therefore, they managed to enter

¹ Sahih Muslim and Al-Bukhari, Chapter: Kind Treatment towards Parents and establishment of the ties of Blood Relationship.

the minds of people, and thus they were tucked into people's rooms and between families. Therefore, they cut off the relationships through these networks that are found in our rooms. So, first you have to think of your parents then your relatives then (the Orphans). An orphan, even if he is not a needy, but being an orphan, he is weak; that is because he lost the support, that is his father, so he must feel that he has a helper. That is why the orphans are always mentioned. Allah (swt) says:

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

(Have you seen the one who denies the Recompense? (2) For that is the one who drives away the orphan (3) And does not encourage the feeding of the poor.) (Al-Maa'un: 1-3) and says:

﴿ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿٢﴾ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿٣﴾ وَلَا تَحَاضُونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٤﴾ وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا ﴿٥﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٦﴾ ﴾

(Indeed, your Lord is in observation. ﴿١﴾ And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me." ﴿٢﴾ But when He tries him and restricts his provision, he says, "My Lord has humiliated me." ﴿٣﴾ No! But you do not honor the orphan ﴿٤﴾ And you do not encourage one another to feed the poor. ﴿٥﴾ And you consume inheritance, devouring [it] altogether, ﴿٦﴾ And you love wealth with immense love.) (Al-Fajr: 14-

20)

This verse indicates the inverted concepts; love of money, consume inheritance, preventing doing goodness, not feeling the need of orphans and poor people, contrary to the reality of our religion. That is

why this verse defines the ways of spending the alms; to parents, relatives, orphans, the needy, and the traveler who has no money and no family.

﴿ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴾ **(And whatever you do of good - indeed, Allah is Knowing of it):** So, seek the countenance of Allah (swt) when doing the goodness. Ibn Abbass (may Allah be pleased with him) said:

"Charity falls in Allah's hand before it falls in the needy's hand."¹

Verse: 216

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

(Fighting has been enjoined upon you while it is hateful to you. 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)

This is life cycle. Homelands can't live in peace and security as long as the calamities and desires of the enemies are there. Thus, fighting is enjoined upon you in order to defend your homeland, existence, history, future, money, and honor. It has been a must to fight defending our homeland when terrorists entered our country and ravaged and sabotaged it.

Allah (swt) mentions (has been enjoined) in passive because there is a contract of faith between you and your God: you believe in Him (swt); and this has not been enjoined upon all people but rather those

¹ Majma' Az-zawaed, Vol,3, Hadith No. 4618.

who believe. Allah (swt) did not break the freedom of choice granted to everyone.

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ﴾ (***Fighting has been enjoined upon you while it is hateful to you...***): Allah (swt) the creator of human being, says that fighting is hateful to human beings by their natural instinct. All people hate fighting, and it is only the aggressor who seeks fighting. Meanwhile, a normal human being, with their pure human nature, wants neither fighting nor killing. Yet, fighting has been enjoined upon you when you are being fought against and forced to fight. Allah the Almighty says:

﴿ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴾

(Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victor.) (Al-Hajj:39)

Fighting is enjoined upon you when you are under attack. However, here we have to consider general standards not the narrow ones which people just think of. (*Fighting has been enjoined upon you while it is hateful to you...*) is followed by:

﴿ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ 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): The standards of the good are not in the hands of humans who don't know the hidden. Had humans known the hidden, they would have made it all good. likewise, humans don't know what is good and what is bad in the coming days, that is why they pray for the evil like they do for the good; Allah (swt) says:

﴿ وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ﴾

(And man supplicates for evil as he supplicates for good, and man is ever hasty.) (Al-Issra:11)

Humans are always in haste and hate death. Nonetheless, Allah (swt) addressed the Prophet Muhammad (saws), the master of creation, saying:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾

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

Allah (swt) also says:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ﴾

(Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection..) (Aal-Imran: 88)

So, there is not place to escape:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

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

Once upon a time there was a man who went aboard a ship, and asked the sailor: “where did your father die?” “In the sea,” replied the sailor. “Where did your grandfather die?” asked the man again, and the sailor answered: “in the sea.” “And you still work in the sea?” the man wondered. Then the sailor asked the man: “where did your father die?” “In bed,” the man replied, and the sailor asked: “where did your grandfather die?” “In bed,” said the man. So, the sailor wondered: “and you’re still go to bed?”

So, you don’t know the standards of the good as they are not what you like and dislike. Make them Allah’s who has life and death under his control. Once Al Hasan Bin Ali Bin Abi Taleb asked his father Ali

(May Allah be pleased with them): “father, why don’t you put your shield on?” “We are people who don’t care whether they fall over death or death falls over them,” replied Ali (May Allah honour his face).

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ ﴾ (*Fighting has been enjoined upon..*): Would you buy something for your kids although this thing is harmful to them because they insist to get it? Of course not. Such prevention by you is for the good of the kids. Those are the standards of the good from the wise man’s point of view, not according to the kids. How about the standards of the Wisest of the wise; Allah (swt), and what if humans are His creatures!! Allah has all standards of acceptance, of the good, and of the evil. He knows and we don’t know; that’s why Allah (swt) concludes the verse by saying:

﴿ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾ (*..And Allah Knows, while you know not.*): All you know about life is superficial, and you are unaware of the future and the Doomsday. As such, you don’t know what would happen to you in moments.

Verse: 217

﴿ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۗ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَمَا لِي بِهِ مِنْ عَمَلٍ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ۗ ﴾

(They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than

killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.)

The talk is still about the human being as an individual along with the society as an integrated society of faith. This verse is about a question raised before Prophet Muhammad (saws) in one of the Saraya (a battle that the Prophet Muhammad (saws) didn't lead). In this battle, Abdallah Bin Jahsh (May Allah be pleased with him) with six of the Muslims went for reconnaissance, but they fought with the disbelievers near Mecca. The incident took place early in the month of Rajab, which is a sacred month. The number of months in the Holy Quran is 12, and four among them are sacred: Rajab on its own and Thul-Qida, Thul-Hijja and Muharram in a row. Those months used to be special even before Islam as Arabs used to not fight in them. Even that a man may see his father's killer in these months and yet he does not touch him. When Islam came, it maintained the sacredness of such month so that people keep the peace in them. Fighting was so common in the pre-Islam era, but not during the sacred months. In addition, fighting is prohibited inside the "Al-Masjid al-Haram" in Mecca. So, there was much argument when the fight referred to in the verse took place early in the month of Rajab. Consequently, the verse was revealed. It has taken for granted, however, if a verse is revealed for a specific reason or case, the meaning and application remains general and not restricted to that case or reason. The Quranic verses used to be revealed after certain incidents had taken place. Then, the

rules concluded out of them are applied everywhere at every time. The acts and orders of Prophet Muhammad (saws) interpret the Holy Quran, and there shall be no doubt about that:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

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

﴿ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ﴾ *(They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin]..):* still, there is much more:

﴿ وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكُفِّرَ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ ﴾ *(but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing..):* Forcing people out of their homeland and homes and encroaching upon them is far greater than the sacredness of the sacred months as well as the holy place (Al-Masjid Al-Haram). Fitnah (strife), above all, is greater than killing. We came across this verse earlier:

﴿ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ﴾

(and fitnah is worse than killing.) (Al-Hajj:39-40)

And in this verse under study we have: (And fitnah is greater than killing.)

There is no repetition in the Holy Quran of course, yet, it is the Quranic context. The talk is always a reflection of the speaker, and here we have the talk of Allah (swt). For example, when you say something, and for Allah is the highest attribute -since we exemplify by

way of approximation rather than figuration- the value of your talk would be according to your attribute and status. So, the talk is a reflection of the speaker. Allah's talks are of His attributes, which are those of perfection and sublimity with no defections. The defections are exclusively in the way of inferring or the way people understand the implications of what Allah (swt) says. Prophet Muhammad (saws) is the one who interpreted what Allah (swt) says. (And fitnah is greater than killing.) means that the strife in its greatness exceeds the impact of killing; and (...and fitnah is worse than killing.) means that the strife has more impact than killing. It's like a crime against the whole society as strives damage societies. They turn all norms upside down. Fitnah, or strife, stems from misleading and claiming the wrong to be right. When strife hits a society, it makes blood, honor and money permissible, leading to killing and destruction just like wars, crimes, and terrorism do.

﴿ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ﴾ (*...and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing...*): Hence, we should be cautious not to take a single matter to block the religion as a whole. We must not extract a verse out of its Quranic context and generalize it on issues other than the ones meant by Allah (swt). Therefore, we must not take parts that are contrary to the essence of the religion; what is the essence of the religion? It is the five things that are considered to be the basics that Islam has maintained:

- 1- Preserving one's soul,
- 2- Preserving one's mind,
- 3- Protecting one's honor,

- 4- Preserving one's money, and
- 5- Keeping one's faith.

Those are called the “five musts.” The Sharia criteria are all under such rules. You mustn't take one particularity of the religion a justification to ignore one of its “must's:” like justifying killing other people under one particularity of the religion, or extract a particularity of the religion relate to a specific case or issue which has its own grounds, then misinterpret or publish it to people. This is how terrorist movements act. Where does the word “terrorism” which they accused Islam of come from while Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾

(O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.) (Al-Baqara: 208)

"Islam" is derived from the Arabic word which means “peace.” So, where does the word terrorism come from? And how it comes that “terrorism” is attributed to Islam!! Simply, they have taken one verse of the Holy Qur'an ignoring that the implications of Arabic terms are totally different than other languages':

﴿ وَأَعِدُوا 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)

Thus, they have taken the word “terrify” for “terrorism”. In Arabic, however, the meaning of “terrify” or the term “terrorism” is totally different from the meaning attributed to the term “terrorism” today.

Today, "terrorism" as a term refers widely to terrifying safe people and assaulting them, killing, blowing, booby-trapping, sabotaging, and spreading fear among people. Nonetheless, the meaning of "terrify" in the verse is to deter enemies from assaulting you; and that's totally different; it is by way of getting prepared. This is the lingual and religious meaning of this word. As explained in earlier verses:

﴿ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

(..Indeed. Allah does not like transgressors.) (Al-Baqara: 190)

﴿ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴾

(..And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].) (At-Tawbah: 36)

Thereby, fighting is exclusively lawful in case of transgression and not for the cause of doctrine differences. This is a substantial difference here. Fighting has always to do with repelling assaults and transgression, and no one should interpret the verses contrary to their actual meanings.

﴿ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَن يَرْتَدِدْ مِنكُم عَن دِينِهِ فَمَا كَانَ مِن شَيْءٍ عَلَيْهِ ۚ إِنَّ اللَّهَ يَذَرِبُهُمُ الرِّيحَ عَاصِفَةً يَجْعَلُهُم مُّسَكِينًا وَّجَاوِشًا ۗ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ۗ ﴾

(And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.): This is because they prevent people from exercising their freedom of choice. Since it has been revealed, Islam

never asks anyone to convert unwillingly or forcefully to Islam. Allah (swt) says:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

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

This is a very clear point. The big question here, then, is why there were the conquests of Muslims? They were because the Muslims had to defend themselves and their home and to protect people's freedom of choice. Muslims never entered any place and forced people to convert to Islam. They had never said: "either to convert to Islam or to die". Never, otherwise, nobody other than Muslims would have survived. Such concepts are misunderstood. The groups which clung to terrorism as a doctrine have gone contrary to all heavenly beliefs and they disbelieved in what Allah (swt) says because they kill humans while Allah (swt) guarantees preserving peoples' blood, money, honors and beliefs. Therefore, the companions of Prophet Muhammad (saws) after him always used to order: "never cut a tree, never set fire to plants, never sabotage, never" All of that is aimed at maintaining the "five musts," to preserve the freedom and beliefs of people. This is the core of Islam and the true religion as revealed to our Prophet Muhammad (saws).

Verse: 218

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۗ وَاللَّهُ
عَفُورٌ رَّحِيمٌ ﴾

(Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful.)

Three types of people expect the mercy of Allah (swt): Those who have believed, emigrated and fought in the cause of Allah (swt). There are the ones who have believed before others; the ones who have left their homes and money in Mecca and emigrated to Madina; and the ones who fought along with Prophet Muhammad (saws) defending their religion and sacred places. Those are the ones to expect the mercy of Allah (swt). Someone might ask: "Who would be sure about the mercy of Allah if those people are not sure about it?" . The answer is: There is hope since (expect) indicates that they are not sure. We should keep in mind that we all hope for and expect Allah's (swt) mercy in our earthly life. That's why Omar Bin al-Khattab (may Allah be pleased with him) used to say: "I swear by Allah if someone calls that all people shall enter paradise except for one man, I will think this man is Omar." He said so because he fears that Allah's mercy might not include him. Prophet Muhammad (saws) said in Hadith:

"The good deeds of any person will not make him enter Paradise."

They (the Prophet's companions) said, 'Not even you, O Allah's Apostle?' He said, "Not even myself, unless Allah bestows His favor

and mercy on me. So be moderate in your religious deeds and do the deeds that are within your ability.¹

So, never count on your deeds and count only on Allah's (swt) mercy. Allah (swt), with His mercy, has made paradise the reward for your good deeds.

﴿ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ (**those expect the mercy of Allah. And Allah is Forgiving and Merciful.**): Whenever Allah (swt) speaks about mercy He (swt) mentions forgiveness along with it and that He is the Forgiving, the Merciful. "Allah" is the greatest among all names/attributes of Allah (swt), and the names and attributes of Allah are so many. In a Hadith it is mentioned that:

"Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise." ²

There are, then, ninety-nine attributes of Allah (swt), however, Allah (swt) starts them with "the Compassionate, the Merciful" in the "Basmalah" at the beginning of each Surah of the Qur'an except for "At-Tawba." There are a hundred and fourteen Suras and the same number of Basmalabs as there is a verse in the "An-Naml" Surah that reads:

﴿ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

(Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful.) (An-Naml: 30)

Allah (swt) is Compassionate (the entirely merciful) in the earthly life as He has His mercy encompassing all His creatures, the believer, the

¹ Sahih Al-Bukhari: Patients volume, Hadith no.: 5349.

² Sahih Al-Bukhari, Oneness of Allah, Hadith No. 6957.

disbeliever, the obedient, and the disobedient; and Merciful (the especially merciful) in the afterlife as His mercy lies in entering paradise. Furthermore, the attributes of Allah (swt) neither increase nor decrease, rather, the things related to them increase. In other words, everyone on earth are exposed to Allah's (swt) kindness. Rain, for example, falls at the believers' and disbelievers' alike. Besides, believers and disbelievers get livelihood, health, and money; and Allah (swt) has control over all. In the afterlife, however, believers and disbelievers can't enter paradise together, and there the two attributes, the Compassionate and the Merciful are differentiated. As a matter of fact, the verses of mercy are normally concluded by stating that Allah (swt) forgives the sins since He is the Compassionate, the Merciful.

Verse: 219

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۗ ﴾

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

The Holy Qur'an is not a book of physics, chemistry, history, short story or culture. It has neither chapters nor parts. It's rather about the human action through life and guiding it pursuant to the approach of Allah (swt). The Holy Qur'an was revealed from the preserved slate to the lower sky so that it initiates its task with Prophet Muhammad (saws) subsequently. The Qur'an was revealed in accordance with the incidents happening at that time, including the questions: "They ask

you what?” or “They ask you about?” and the answer is usually “say” with the exception of the verse we have previously explained:

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

(And when My servants ask you, [O Muhammad], concerning Me - indeed I am near...) (Al-Baqara: 186)

which doesn't contain “say” as to be close to Allah (swt) doesn't require to use even a little word like “say” as a separator.

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ﴾ *(They ask you about wine and gambling...)*: What's the rule with respect to wine and gambling? The Arabic word of “wine” comes from the original word which means “covering”, so it refers to “covering the mind,” and that is the definition of “wine” since it covers the mind, or makes one's senses go. The Arabic word of the “gambling”, on the other hand, implies “ease.” It is about getting money in the easiest and quickest ways possible. Gambling is when someone plays cards or backgammon or any other thing in order to get what is in others' pockets without any hard work, toil ... etc. Wine and gambling have to do with corrupt societies. When Islam came, it had led a fierce battle for the doctrine, the basic concept, as Islam did not call for what people are familiar with like worshipping statues or making a countdown on worshipping such statues, from five to four, three, two, and so on. Faith is never made gradual. There is no deity but Allah (swt), it's over:

﴿ وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴾

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

The Meccan verses are all about the faith, the doctrine, that Allah (swt) is only one and He (swt) will account people for their deeds. The rules of Sharia, however, treat societies which might be accustomed to certain norms or habits. Wine, for example, used to be drunk as water in Arab societies. People were much accustomed to it. so, you can't prohibit what people are accustomed to at once, and that's why it was prohibited gradually. Let's not forget that there is a big difference between giving advice and giving orders, that's why it's gradual from the advice first of all to the final order of prohibition of wine. Wine and gambling were prohibited gradually.

﴿ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ﴾ (Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."..): The Qur'an starts by handling the habit of drinking wine. The sin is far greater than the benefit of wine, which is minimal. As the image became clear, let's look into the verses from "An-Nahl" Surah:

﴿ وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ﴾

(And from the fruits of the palm trees and grapevines you take intoxicant and good provision.) (An-Nahl: 67)

Allah (swt) describes the "provision" as "good" but not the "intoxication." The word "good" is never attributed to "intoxication" which, in turn, can't be good. Allah (swt) started handling such a spread phenomenon gradually, so the first phase was this verse. Subsequently, Allah (swt) revealed another verse with this respect:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ﴾

(O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying.) (An-Nisaa: 43)

When a person is intoxicated, he becomes unaware of what he is saying, and that's why he must not recite in prayer. Thus, the prohibition of wine was gradual, and Allah (swt) never said at the very first moment that wine is prohibited so avoid it. The whole process rather started by stating that wine has sins and benefits for people, and yet, its sins is far greater than its benefits. So, the time of having wine was reduced by the five times of prayer till the final decisive prohibition was revealed:

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

تَقْلِحُونَ﴾

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

Therefore, no one should argue that the Qur'an haven't prohibited wine, because Allah (swt) says: (so avoid it). Likewise, nobody should misinterpret what Allah (swt) says and allow what has been prohibited by saying whatever he wants. In fact, whoever wants to have wine will never pay attention to what Allah (swt) says in this regard. The Qur'an is straightforward while treating the habit when it comes to wine. Anyhow, when the Qur'an says (so avoid it) it means leave it forever. Such wording is used in the Holy Qur'an in the following statements:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

(So avoid the uncleanness of idols and avoid false statement,) (Al-

Hajj: 30)

And:

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

تَفْلِحُونَ﴾

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

And:

﴿وَلَا تَقْرَبُوا الزَّيْنَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

(And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.,) (Al-Israa: 32)

It means avoid it and never ever think of it. (do not approach) any place in which it is there. Likewise, do not approach any place where wine is being drunk. To sum up, avoiding is far stronger than prohibition and needs no repetition. This is what all Muslim scholars have agreed upon throughout history. Wine is one of the deadly sins whose prohibition is irrevocable. That's why Prophet Muhammad (saws) said:

“Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.¹”

Thus, whoever deals with wine and gambling is sinful since they ruin the society. Some civilized societies have even started restricting wine and preventing gambling, and, by this way, they become closer to what Allah (swt) orders. Everybody knows that whatever the Qur'an

¹ Sunan Abi Dawud, Drinks volume, Hadith no. 3674,

prohibits is in favor of humans. Allah (swt) misses nothing and never gets benefit by anything:

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

Whether we commit deadly sins or not neither increases nor decreases the dominion of Allah (swt) by anything. Anyway, committing the deadly sins harms societies. Having wine makes the brain unfunctional leaving the person exposed to absentmindedness and wrong decisions and pushing him towards committing deadly sins like theft, adultery, ... etc. Gambling, on the other hand, is highly dangerous as it makes the person accustomed to get other's money effortlessly, leading to major corruption in the society:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ ﴾

(O you who have believed, do not consume one another's wealth unjustly.) (An-Nisaa: 29)

﴿ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴾ **(And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.):** Here is a question about spending but

¹ Sahih Muslim, Virtues, Good manners and Kinship volume, chapter: prohibition of Oppression, Hadith no. 2577.

in a different way. Why do we have such a frequent question: “they ask you about spending.” Because spending is an important part of the religion. Along with Zakat, spending is part of the faith of the rich who are required to abide by it more than the poor. Zakat has different ways to be spent and different “Nisab,” (a minimum amount liable to the payment of Zakat): Quarter-tenth of cash, half-tenth of irrigated crops, and one-tenth of rain-irrigated crops.... So, there are different degrees of Zakat. The point here is that spending is more than a mere part of the religion because when you support the needy, the poor, the orphans, ... you realize the most important point of the Islamic Sharia, that is the spread of peace, security, safety and social consolidation among all members of the society. No society rises unless its rich have sympathy to its poor. What make a person give part of his money away? It is their belief that the money is Allah’s (swt), and that Allah (swt) has endowed it to him. It is a great blessing when Allah (swt) attributes His wealth to you, saying, when it is about the poor:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ

سَمِيعٌ عَلِيمٌ ﴾

(Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.) (At-Tawba: 103)

The wealth is attributed to them whilst it is Allah's. The charity purifies and grows the wealth. What makes a man gives part of his wealth away to the poor, the helpless, the widows and orphans other than his belief that this is part of the religion!! What makes a person a good-doer? Is it for people to say that he is a generous, good-doer? If

this is the case and he doesn't get a "thank you" or a retrovert, he would not do it again. As for Islam, you do not wait anything in return from the poor, you expect it from the Lord of the poor since you deal with Him (swt) not with the poor. This is for the good of societies, and that is why this verse is frequent and the same question as such. It's taken for granted that spending is a proof of sound faith which is what has been firm in the heart and reflected on the deeds. Giving your money away is the first proof in this regard. It is mentioned in the Hadith that:

"Prayer is a light, charity is proof ."¹

You can ask somebody to pray hundred "Raka's," and they may do it. However, they might find difficulty to give a thousand pounds away if you ask them to do so. Prayer and Zakat (alms) are always interconnected in Islam, and they come together in 27 verses of the Qur'an, including but restricted to:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾

(And establish prayer and give zakah and bow with those who bow [in worship and obedience].) (Al-Baqara: 43)

It is even mentioned in the Qur'an that the Prophets spoke about both. Jesus (PBUH), the Son of Mary, said while still in cradle:

﴿ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿١٣٦﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي

﴿ جَبَّارًا شَقِيًّا ﴾

(And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive ﴿١٣٦﴾ And [made

¹ Sahih Muslim, Purification Volume, Ablution Chapter, Hadith No. 223

me] dutiful to my mother, and He has not made me a wretched tyrant.) (Maryam: 31-32)

Allah (swt) speaks about Ishmael (PBUH) saying:

﴿وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ ۖ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾﴾

(And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. ﴿٥٤﴾ And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.)

(Maryam: 54-55)

Then, all Prophets spoke about Prayer and Zakat and good-doing (spending) altogether. This is what is required in any society today.

﴿وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ﴾ **(And they ask you what they should spend. Say, "The excess [beyond needs].")**: Spending from the excess beyond your need, refers to Zakat. It also implies another meaning, that is to spread pardon instead of hatred by spending charities and alms. A poor person, for example, feels safe and comfortable, when you pay for his treatment, hospitalization and medication. This is how pardon spread, and grudge is removed from the human psyche by means of spending.

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ **(Thus Allah makes clear to you the verses [of revelation] that you might give thought.)**: Islam always addresses the mind: **(that you might give thought.)**. Indeed, if humans return to their thought and innate mind with no external effectors pressurizing them, they find that the Islamic Sharia are meant for the wellbeing of humanity and not to restrict them. Some people might view Islam just as commands of do and do not (Halal & Haram), paradise, and hell. Others may want to ease the thought-to-be

restrictions so they say: we pray two instead of four Rakas or fast for thirteen days instead of thirty in Ramadan. Anyhow, Allah (swt) says:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

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

(Al-Baqara: 286)

And this is within my capacity as long as He (swt) charges with. Allah (swt) says:

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

﴿ فَلْيَصُمْهُ ۗ ﴾

(The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion.

So whoever sights [the new moon of] the month, let him fast it;.) (Al-

Baqara: 185)

Definitely, it is in my capacity to fast. Still, when I am ill or on a journey, I can fast later. Same as for Zakat, I have to pay 2.5% of my wealth or a tenth based on the type of Zakat, if I have the Nisab, and the annum has passed. If not, I don't have to pay. As for Hajj, Allah (swt) says:

﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ ﴾

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

Hence, you are always charged according to your capacity. Just consider the following verse:

﴿ مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴾

(What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.) (An-Nisaa: 147)

Verse: 220

﴿ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۚ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

(To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.)

The verse starts with a prepositional phrase; but what does it refer to? and where is the phrase which is connected with this prepositional phrase? (And they ask you about orphans.) comes immediately after it. The Holy Qur'an is composed to be read continuously without any stop, meaning that all the verses of the Qur'an are connected, and there is no pause at the end of the verse, for that, for example, we find at the end of this verse the Arabic word of (Wise) has the vowel of () not () which is usually used when we want to stop at the end of the word. Therefore, the above prepositional phrase refers to all the rules stated earlier from the beginning of the verse, starting from the rules of fasting, supplication, Hajj (pilgrimage), fighting, family affairs, spending. The previous verse ends with: **(that you might give thought)**, and is followed by: **(To this world and the Hereafter.)** at the beginning of the next verse, meaning that following the rules of Allah (swt) is rewarded not only in the afterlife but also in this worldly life as such. Nobody should ever say that Allah's (swt) approach

benefits only after death, or when the human's life is over and at the time when everyone meets his Lord with his record in hand:

﴿وَكُلَّ إِنْسَانٍ أَلْمَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾ أَفَرَأَى كِتَابَكَ كَفَى

بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

(And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. ﴿١٣﴾ [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant.".) (Al-Israa:

13-14)

The divine curricula are not just keeping you safe from punishment and to gain reward in the afterlife. rather, it is for reforming this life then the afterlife. Even in the verse, "this world" is mentioned before the "hereafter." Qarun, who is from the people of Moses, was told through his people:

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ

الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

(But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.".) (Al-Qasas:77)

Thus, the approach of Allah (swt) is set to reform life and regulate people's movement in there, hence the believers have double happiness with peaceful, stable life:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

(Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.) (Al-Raed: 28)

The question here is why are hearts assured by the remembrance of Allah? It is so because believers know that Allah (swt) is the only One who can harm, benefit, give, deprive, maintain, cut off, raise, or drop. Then, they know the meaning of the real happiness and psychological stability. That's why when the Prophet Muhammad (saws) told his cousin Abdullah Bin Abbas (May Allah be pleased with him):

“O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that victory comes with patience, relief with affliction, and hardship with ease. And know that the pen is done with what would happen.¹”

¹„Almu’jam Alkabeer, Atabarani, Hadiths by Abdullah Bin Abbas, Hadith no. 11265

This is the fruit of true faith: peace, stability and serenity within the believers' selves in the earthly life before the afterlife. Allah (swt) says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ ﴿ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

(No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - ﴿ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful -.) (Al-Hadid: 22-23)

So, this is the perspective of this life, and the afterlife or of reckoning and punishment. We should also keep in mind that the more the love of Allah (swt) grows within your heart, the less significant everything becomes for you, and you feel comfortable in this life before the afterlife. However, never say that you only pray, fast, pay Zakat, go for Hajj, stay in the mosque... no, this is not right as you should work for both this life and the afterlife. Abdullah Bin Amr Bin Al-Aas (May Allah be pleased with him) said:

“Plant for your life as if you live forever, and get prepared for the afterlife as if you would pass away tomorrow.”

﴿ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ﴾ **(And they ask you about orphans...):** Back to asking style in the Holy Qur'an. As said earlier, the Holy Qur'an was revealed to Prophet Muhammad (saws) in accordance with different incidents among which were some questions raised before the Prophet Muhammad (saws) to set out the rules of Sharia, such as the question here. There are always questions about orphans. The Holy Qur'an recommends treating orphans well, moreover, all the verses

about reform, good deeds, and spending have such recommendation to treat orphans well and not to harm them or consuming their property:

﴿ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴾

(Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.)

(An-Nisaa: 10)

The flame of loving money within the hearts of some people leads to the least of consideration of values. The more the love of the money is, the less moral values are in societies.

﴿ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ﴾ **(And they ask you about orphans...)**: Because when the deceased father leaves money or property for the orphans, the custodian on such money or property would invest the money in business along with his money so that he and the orphans would benefit. However, the money has to be returned to the orphans when they become old enough. That's why there are rules about the orphans stated by Allah (swt) to make the orphans, who have lost their father, feel well and to have a sympathizing, consolidated society at the end.

﴿ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ﴾ **(Say, "Improvement for them is best.)**: Meaning, anything you do in favor of the orphan is considered to be the good. Above all, your intention does matter: the intention in what you do for being entrusted with the money of the orphans. That's why the scholars had said that half of the religion is stated by one Hadith narrated by Bukhari that Omar Bin Al-Khattab (May Allah be pleased with him) said that the Prophet Muhammad (saws) said:

“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended¹.”

﴿ وَإِنْ تَخَالَطُوهُمْ فَاخْوَانُكُمْ ۗ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ ﴾ **(And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender..):** So, there is no problem for the custodians of the orphan if they mix the orphan’s money with theirs and made the orphan live with them and share their food. The aim is to not make it hard for such custodian to separate their business from that of the orphan, if any. The money is mixed; still, the most important thing is the intention- improvement for the good.

﴿ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾ **(And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.):** Allah (swt) has sent the Prophet Muhammad (saws) to relieve people from difficulty and suffering:

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

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

The Prophet is certainly concerned about your suffering and does not want to make it more difficult for you. However, had Allah (swt) willed, he would have put you through difficulty and suffering. Allah (swt) rather allowed you to mix. Keep in mind that there is much difference between mixing and blending. Mixing means that you can separate items after being mixed (like grains). Blending is when you

¹ Sahih Al-Bukhari, Chapter: How the Divine Revelation started, Hadith no. 1

cannot separate the blended items like water and milk blended together. That's why we have here: *(And if you mix your affairs with theirs - they are your brothers.)*. So that your money can be separated from the orphan's once the custody is over.

Most of the verses that include enjoined items are concluded by two attributes of Allah (swt): "Might" and "Wise;". "Might", means that He (swt) can do without the worship of His creatures. Allah (swt) is never in need of you whether you execute the orders or not. To Allah (swt), such thing is never worthy. That's why all such verses are concluded with 'Might' so that you realize that what has been enjoined upon you benefits only you. On the other hand, "Wise" indicates that Allah (swt) sets everything in due amount and time. Wisdom, as we all know, is about setting the proper thing for the proper person at the proper time. Thus, all verses about rules normally end with: *(Indeed, Allah is Exalted in Might and Wise.)*

This verse which talks about the orphans ends. Before it there was verses about the judgements of wine and gambling; fighting and the sacred month; spending; rules of Hajj, Fasting, and hypocrites -those who cause corruption on earth. All the aforementioned rules are based upon a corner stone which is the family, and family is based on marriage. So, we will have here rules related to marriage, divorce, and the relationship between spouses.

Verse: 221

﴿ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمَنَّ ۚ وَلَا مِمَّا ءُوتِيَ الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾

(And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.)

First of all, to establish a family is to build a society. Moreover, families and houses cannot be established when there is a contradiction in faith and trends between men and women. Harmony is a must so that a stable family can be established pursuant to what Allah (swt) says: (And do not marry polytheistic women until they believe.) The unity of a family get disturbed due to the conflicting faith and beliefs. That's why Allah (swt) prohibits marrying polytheistic women till they believe. Moreover, He (swt) stated that a believer slave woman is better than a polytheistic free woman- as slavery was there at that time, but it is no longer exist now. However, whenever we read a verse that mentions slavery, we realize that it is about a condition at that time of revelation, same as what we stated earlier:

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۚ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ ۚ ﴾

(They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people.) (Al-Baqara: 219)

Would you testify with *(yet, some] benefit for people)* to justify your drinking of wine? No, of course. You rather abide by the verse:

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

تُفْلِحُونَ﴾

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

You should consider the Holy Qur'an as a whole, you cannot extract whatever you want from it, as a partial rule related to a certain era, and you forget about the overall Sharia rules along with their objectives and aims and what the Prophet Muhammad (saws) approved. Thus, the term "slave" is mentioned here because slavery was still there at that time.

﴿ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ ۖ وَلَا أُمَّةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ﴾ ***(And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you..):*** Why so? The rules and basis for establishing a family has been set up at first. When you find disagreements within the family and between the wife and the husband, you realize that there is something other than the standards set up by Islam and Prophet Muhammad (saws). Never let Islam shoulder your grave mistakes and sins. We defame the general view about Islam when we apply the allowable at the expense of the obligation. How would you do that? Allah (swt) for example, made polygamy permissible and obligated you to be just, so you may not go for what is allowed and leave the obligation. Likewise, the fault that Muslims fall in today is that they go

for what is lawful and leave what is obligatory. Another example, people want to inherit without fulfilling the rights of the inheritors. That is the uncle inherit, but he has to know what is required to spend on whom he is responsible for. No balance would be there when you don't fulfill your duties and still ask for your rights.

Islam has laid the foundations for marriage and establishing a family which is the corner stone of the society that produces next generation. Thus, some regulations had to be there for establishing families. Islam, however, has set such regulations of which the first of them is the rights and dignity of women. Before Islam, there were no rights of women whatsoever, they were merely treated as objects for decoration and enjoyment. Women at that time never had the freedom of ownership nor the political, economic, and social freedoms. Islam, however, set the basics for such issue and granted women their rights, freedom and dignity. Furthermore, it stated the right way of the relationship between man and woman. Prophet Muhammad (saws) said:

"When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him. If you do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasad)¹."

This is addressed to the family of the woman. So, strife and corruption would prevail when refraining from the based-on-right principles marriage. As for young men, the Prophet Muhammad (saws) said:

¹ Sunan At-tirmidhi, Volume of Marriage, Hadith no. 1085

“A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers¹.”

This statement does not mean that a young woman should be married for for her beauty, or No, this is declaration sentence. The Prophet Muhammad (saws) asserted that a woman is married for for her wealth, her family status, her beauty and her religion. So, you should marry the religious woman of high morals. "Religion" indicates morals and values. The first meeting between a man a woman and establishing a family should be based on sound foundations and values that do not lead to conflict between the man and the woman after marriage. Allah (swt), thus, stated the rules of marriage in multiple verses:

﴿ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴾

(And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?) (An-Nisaa: 21)

Marriage is made a solemn covenant that is never broken up whenever or however a man or a woman wishes. Allah (swt) has set the rules, bases and foundations for marriage and made mercy and affection essential for the life between a man and a woman under marriage:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَٰلِكَ

لآيَاتٍ لِقَوْمٍ يَعْتَبِرُونَ ﴾

¹ Sahih Al-Bukhari, Marriage Volume, Chapter: Husband and Wife should have the Same Religion, Hadith no. 4802.

(And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.) (Ar-Room: 21)

Then, tranquility, affection and mercy are three main elements of marriage. When Prophet Muhammad (saws) addressed people in the farewell Hajj saying:

“And indeed I order you to be good to the women, for they are but captives with you over whom you have no power than that, except if they come with manifest Fahishah (evil behavior). If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them.

Indeed you have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to treat on your bedding (furniture), nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them.”¹

The marriage contract between a man and a woman is never a materialistic one. It's rather based on acceptance, dowry, and is testified by witnesses. This is the general form of the contract, as for its content, on the other hand, embeds the honor, the faithfulness and the fear from Allah (swt), in addition to tranquility, affection and mercy. All of that has been stated in the Holy Qur'an and the Sunnah of the Prophet Muhammad (saws). Allah (swt) says:

¹ Jami` at-Tirmidhi, Chapter: What has been related about a woman's rights over her husband, hadith NO. 18

﴿ هُنَّ لِبَاسٍ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ﴾

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

187)

There can never be a sentence (in Arabic) that better describes such meeting, cover and oneness of the man and the woman under marriage than this one. Marriage is a sublime relationship of chastity and giving birth and can't count only for desires, sexual and physical relationship. That's how Allah (swt) wants it to be.

﴿ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ﴾ **(Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission...):** Allah (swt) invites to paradise and forgiveness and never to the fire (hell). He (swt) shows us all signs and rules as well as the way that leads us to paradise and makes us avoid hell. That's why Ali Bin Abi Taleb (May Allah honour his face) used to say:

“There is no good in a good thing that leads to fire, and there is no harm in an evil thing that leads to paradise.”

﴿ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾ **(And He makes clear His verses to the people that perhaps they may remember.):** Allah (swt) states signs and rules so that people may get the moral and remember. It is as if Allah (swt) reminds humans after they forgot. Forgot what? The First contract:

﴿ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ

أَن 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'raf: 172)

That is the innate contract planted within people's souls, and it is as if Allah (swt), through this verse, those rules, the whole Holy Qur'an, and the Sunnah of Prophet Muhammad (saws), is showing the way before people so that they remember and recall the contract to connect to Allah (swt), their Lord.

Verse: 222

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَدَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۗ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾

(And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.)

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَدَىٰ ﴾ (And they ask you about menstruation. Say, "It is harm...): The answer to this question about menstruation is "harm" because the Jews and polytheists pre-Islam used to insult the woman and never considered her as having rights or opinion. Islam, however, has honored humans and women. This question (And they ask you about menstruation.): Meaning, is it allowed for a man to approach his wife during the menstruation? What is the rule with respect to menstruation? The Jews used to prevent women during menstruation from eating from the same dish with them since they used to consider them as impure so they keep them away

from everything. Some others did not stop the sexual intercourse with women during menstruation. That's why we have a question about the same issue here, and the answer reflects the value and greatness of Islam and how it elevated the women's position through this question: (And they ask you about menstruation. Say, "It is harm,). First of all, it is harm irrespective of what menstruation or menstrual blood is. The menstrual blood gathers at the wall of the womb to prepare it for conceiving. It is meant for nourishing the embryo and it stops when the woman conceives. However, when the woman is not pregnant, the blood expires and goes out. Thus, it is harmful for both the man and the woman. So, the rule starts with stating that menstruation is "harm."

﴿ فَأَعْتَرُوا النِّسَاءَ فِي الْمَحِيضِ ﴾ (***so keep away from wives during menstruation...***): A man shouldn't have intercourse with his woman during menstruation. Why? Because the woman has emotions and feelings, and the blood goes out of her causing her fatigue and a certain neurological and psychological status due to that physiological process. During that period, the man should honor his wife by not having intercourse with her in order not to bother her and not to harm her (the man and the woman). The woman should be honored and highly regarded by her husband.

﴿ وَلَا تَقْرَبُوهُمْ حَتَّىٰ يَطْهَرُوا ۖ فَإِذَا تَطَهَّرُوا فَأْتُوهُمْ مِّنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ ﴾ (***And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you...***): You must not have intercourse with them (until they are pure.) (And when they have purified themselves,). So, there is a difference between the two conditions; (until they are pure.) means that the menstrual blood stops, and (And when they have purified themselves,) refers to that they have washed themselves.

﴿ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ﴾ (And when they have purified themselves, then come to them from where Allah has ordained for you....): Come to them from where pregnancy happens.

﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ (Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.): Islam is the religion of cleanliness and purity: you wash your face, hands, legs, ears and head five times a day. Yet, you find Muslims not caring much about the cleanliness ordered by Islam in their places and streets. Ablution, purity and purifying are all about cleanliness, a cleanliness of the appearance that matches the inner cleanliness. There is appearance and heart, and when the latter is clean, the former should be clean as well and not dirty. This is the answer by Allah (swt), indeed, Allah loves those who are constantly repentant and loves those who purify themselves. Allah (swt) loves the repentant and the one who purifies and keeps his inward and outward clean.

Verse: 223

﴿ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْى شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴾

(Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.)

﴿ نِسَاؤُكُمْ حَرْثٌ لَكُمْ ﴾ (Your wives are a place of sowing of seed for you.): Women are not for enjoyment; they are meant for greater things:

making humans, heroes, true men, and the actual society after all. So, the private relationship between spouses is:

﴿ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ﴾ **(so come to your place of cultivation however you wish.):** The place where a newly born baby goes out to life. Such rules are clear enough with no need to clarify more. Islam is a religion of cleanliness and purity and honoring -a religion that elevates man and woman and keeps humans away from animal lusts and controls their desires. Religions have never been in place to trigger people's desires but rather to control them. Sexual desire is part and parcel of human beings, yet, it can be fulfilled in a right way as canonized by Allah's (swt) rules. Allah (swt) likes those who purify themselves and likes purity and cleanliness. Moreover, Allah (swt) loves the man who extremely honor his wife, and that's why He (swt) says:

﴿ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴾ **(And fear Allah and know that you will meet Him. And give good tidings to the believers.):** There are three issues stated here: fear Allah, avoid His wrath; know that you'll meet Him; believe that you will meet your Lord and that death is before you wherever you are:

﴿ أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۗ ﴾

(Wherever you may be, death will overtake you, even if you should be within towers of lofty construction..) (An-Nisaa: 78)

Our lifetime is short no matter how long one may live. How would one of us be happy while he knows that his life leads him to death, as his day consumes his month, and his month consumes his year, and his year consumes his lifetime, as one of the poems said:

Your mother gave you life while you cry,

O' son of Adam, while people around you are pleased,
So, try your best for when they cry in the day of your death
to be then pleased and happy.

However, you will never smile and cheerful unless you prepare yourself for his meeting.

﴿ وَبَشِّرِ الْمُؤْمِنِينَ ﴾ **(And give good tidings to the believers.):** There are good tidings for pious believers who abide by the heavenly orders.

Verse: 224

﴿ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

(And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people.

And Allah is Hearing and Knowing.)

The previous verses are about establishing a family, family relationships under marriage and the relationship with the woman, and the value and importance of women in Islam which have been stated in the previous verses and will be stated in the verses to come. However, Allah (swt) states high important issues: not to make the oath by Allah (swt) an excuse against three things:

- Being righteous.
- fearing Allah (swt)
- making peace among people

All the three things above should be clear to all people. Sometimes you swear not to give something to some people, as happened with Abu Bakr Asseddiq' (may Allah be pleased with him) in the 'Ifk' incident

when he swore not to give one of his relatives whose name was 'Mastah' who was among the people involved in the 'Ifk' incident. This was among the reasons of revelation. Keep in mind that the Quranic verses have a certain reason for revelation while their wording is general. Thus, the meaning is that don't make your oaths by Allah against being righteous, fearing Allah and making peace among people, so never make oaths by Allah; when you make such oath you have to be back to the right track and present 'Kaffara' to the oath (to fulfill it): First:

﴿ ... أَنْ تَبْرُوا .. ﴾ (**..being righteous...**): Righteousness is not a mere word to say; it was stated clearly in the verse of righteousness:

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴾

(Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.) (Al-Baqara: 177)

Thus, righteousness is a broad term with many aspects. It should be like a slogan within the society. Anyhow, the most important

element of righteousness is to spend in the way of Allah (swt). That's why the above verse mentions that righteousness is not about turning your faces east or west but rather to believe in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives..... i.e. spending money. Spending and righteous deeds should be encouraged nowadays as our society is in urgent need at the time of the crisis. Among the most important righteous deeds is giving to the poor and donating to them. The Prophet (saws) said:

“Protect your money with Zakat, heal your patients with charity, and repel distress with supplication which benefits with what has hit and not hit: it cures the former and prevents the latter¹

How wonderful, sublime, and great are those three concepts. Spend if you want to protect your money; give to the poor, the helpless, orphans, relatives, and the needy. The aim is not to have a society where there is a big gap between the rich and the poor since Allah (swt) has made enough portion for the poor within the money of the rich. A poor man only strives when a rich man refrains from spending. That is, spending and the talk on spending and righteousness is a major headline in Islam. Zakat, for example, is one of the main pillars and part of Islam. It's such a great Sharia law that makes you protect your money by spending part of it on the poor.

Islam is accused of cruelty, violence and terror, whereas it is a religion of kindness, mercy, giving, goodness, and sympathizing with the conditions of others. Allah (swt) is the healer; when you give away to the poor they supplicate for you; and such supplication protects you.

¹ Masnad Ashamiyeen, Ibrahim Bin Abi Abla, Hadith no. 18.

That's why prophet Muhammad (saws) said: "and repel distress with supplication." Such supplication is the only active tool to turn back the decree as the Prophet (saws) said:

"Nothing turns back the Decree except supplication."¹

On the other hand, one of the toughest and the ugliest things during crises and unrest in the society is the monopoly by traders. Islam has taught us how to fight such monopoly. During the time of Omar Bin Al-Khattab's (may Allah be pleased with him) Caliphate there was a year of drought and hunger that left no food for the people of Al-Madina. Then came a trade convoy, and traders wanted to purchase all the goods of the convoy to sell it to people at high prices. Othman Bin Affan (may Allah be pleased with him), however, bought all the goods of the convoy, so the traders came to him and said: "You have bought all the goods of the convoy; we want to buy from you and can pay you double what you've paid." Othman said: "He has got me more." They said: "we can pay you three folds." Yet, he said: "He's got me more." They wondered: "Who has got you more than three folds? We can pay you five folds, Othman." But Othman said: "Allah (swt) has got me ten folds and a good deed is multiplied by ten. And I made Allah witness that I bought the goods to donate it to poor Muslims with no account or reminder." This is how traders should act in crises times. Othman monopolized in favor of the poor by purchasing all the goods of the convoy to give away to the poor and, thus, prevent monopoly. This is what Islam is about, and this is how the men of Islam used to be. We don't want to say: 'there are more males and less men.' True men are of manhood and generosity and act in crises times:

¹ Sunan At-Tirmithi, Vol. fate, Hadith No. 2139.

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا

تَبْدِيلًا﴾

(Among the believers are men true to what they promised Allah.

Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration -.) (Al-Ahzaab:23)

When a crisis hits a country, the society consolidates and cooperates. In this case, traders and rich people have to stand at the side of righteous as stated by Allah (swt):

﴿ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

(Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful.) (At-Tawba: 104)

Allah (swt) accepts repentance because He says:

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

وَاللَّهُ يَرْجِعُونَ﴾

(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)

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ...﴾ (And do not make [your oath by] Allah an excuse against being righteous....): Never ever swear by Allah (swt) to go against three things: First:

﴿... أَنْ تَبْرُوا .. ﴾ (..being righteous...): don't stick to your oath on whatever righteous things you swear not to do. Pay the expiation for and resume the righteous deeds; second:

﴿ ... وَتَتَّقُوا .. ﴾ (**..and fearing Allah...**): Fearing Allah (swt) means any good deed that pays off with the good as such for the person and the society. Thus, no one should swear to do something that is against the fear of Allah (swt); and the third:

﴿ ... وَتُصَلِّحُوا بَيْنَ النَّاسِ .. ﴾ (**..and making peace among people...**): Making peace among people is so important. Prophet Muhammad (saws) said:

“Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)?

The people replied: Yes, Prophet of Allah! He says:

It is putting things right between people, spoiling them is the shaver (destructive)¹.”

Spoiling people destructs the society, and that’s why reconciliation should be made among people. Moreover, such reconciliation starts by reconciling the man and his wife:

﴿...وَالصُّلْحُ خَيْرٌ...﴾

(*..and settlement is best..*) (An-Nisaa: 128)

Relation of people with their neighbors and surrounding, and reconciling the relation between the individuals and the society. All of that is under the same title: Making peace and reconciliation among people.

﴿ ... وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ (**...And Allah is Hearing and Knowing**): Allah (swt) hears and knows what you do. So, when you take the oath

¹ Sunan Abi Dawud, General Behavior Volume, Chapter: Reconciliation, Hadith no. 4919.

against the three things, you should turn back to them: righteousness, fearing Allah and making peace among people.

Verse: 225

﴿ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّعْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴾

(Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.)

﴿ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّعْوِ فِي أَيْمَانِكُمْ... ﴾ **(Allah does not impose blame upon you for what is unintentional in your oaths,....)**: The issue is not to make the unintentional oath allowed; the unintentional oath such as saying: “By Allah, I’ll do so,” “By Allah, I won’t do so.” Yet, Allah (swt) never blames one for such an unintentional oath which is not considered as a binding oath.

﴿ ... وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ .. ﴾ **(..but He imposes blame upon you for what your hearts have earned...)**: The binding oath is what your hearts earned, that’s, what your oath is intended to. You may take an oath on doing a thing, it is not such as when you say: “By Allah, will not come tomorrow ...” Yet, it’s when you take an oath while you intend in the heart to do it. It is, then, not a matter of what you say unintentionally but what your heart insists on under the oath.

﴿ ... وَاللَّهُ غَفُورٌ حَلِيمٌ ﴾ **(....And Allah is Forgiving and Forbearing)**: Usually, a verse is concluded with: Allah is forgiving and Merciful. Yet, here we have {And Allah is Forgiving and Forbearing.} since it fits here: ‘Forbearing’ indicates a person who is big-hearted and bears so much. Of course, the attributes of Allah (swt) are never comparable to those

of humans. Allah (swt) has the attributes of perfection, and He is forbearing and forgiving for his servants. Besides, this fits the meaning here, as Allah (swt) forbears and forgives the slips of the tongue that are not meant by the heart. Thus, we have to be careful about the verse of the oath, the expiation of the oath. The next verses, however, are about divorce rules, and we will see how some people have deviated from their true meaning.

Verse: 226

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

(For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful..)

The man before Islam used to swear not to have sexual intercourse with his wife and keep away from her for a long time. This is called 'Ilaa.' Hence, Islam came to preserve the dignity of the woman as well as the nature of the relationship between the man and the woman. Allah the Almighty says:

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ...﴾ **(For those who swear not to have sexual relations with their wives is a waiting time of four months,....):** Meaning, if they give up the 'Ilaa' Allah (swt) will be forgiving and merciful. Yet, divorce is the solution if they insist on that. The matter, then, should be taken up to the judge to rule with divorce. The woman has the right to ask for divorce if such thing continues. Islam has put the rights and dignity of the woman at the first place. A waiting time of four months either they undo the 'Ilaa' oath or get divorced.

Verse: 227

﴿ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

(And if they decide on divorce - then indeed, Allah is Hearing and Knowing.)

The woman has the right to ask for divorce if 'Ilaa' goes on for more than four months.

Setting the rules for divorce and the waiting period and all respective issues, Islam has guaranteed the dignity and rights of humans, both men and women. Allah (swt) is the One who created couples: male and female:

﴿ 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)

When we talk about women and their respective issues, we should keep in mind that one of the lengthy Suras is named Al-Nisaa (women in Arabic), and there is no such thing for men. In addition, Allah (swt) exemplified by the woman of Pharaoh:

﴿ وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴾

(And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in

Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.".) (Al-Tahrim: 11)

Another Surah is also named with the Virgin Mary (Mariam), and Allah (swt) spoke in details about the wife of Imran, the grandmother of Jesus Christ (PBUH) and not about Imran, his grandfather. These are all signs of honoring woman:

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿۱﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۗ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿۲﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۗ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۗ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿۳﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۗ كُلَّمَا دَخَلَ عَلَيْهَا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۗ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿۴﴾

(Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds - ﴿۱﴾ Descendants, some of them from others. And Allah is Hearing and Knowing. ﴿۲﴾ [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." ﴿۳﴾ 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]." ﴿۴﴾ 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.".) (Al-Imran: 32-37)

A woman, Virgin Mary, taught Prophet Zakaiah (PBUH) that Allah (swt) provides for whom He wills without account. So the talk was about the grandmother of Jesus Christ (PBUH) and then his mother, Virgin Mary.

Women in the pre-Islam era used to be treated as an object of decoration and desire, have neither dignity nor social or economic rights. They had nothing. however, when Islam came it addressed men and women in the same way in terms of rights and duties:

﴿ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ﴾

(...And due to the wives is similar to what is expected of them, according to what is reasonable....) (Al-Baqara: 228)

Additionally, set out the golden rule for the relationship between the man and the woman in the Hadith of Prophet Muhammad (saws):

“Fear Allah concerning women! They are dependent upon you and have nothing for themselves. You too have right over them, and that they should not allow anyone other than you to sit on your bed nor anyone whom you do not like into your home. But if you fear their deviation, you can advise, leave them in bed alone, or chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. Verily you have taken

them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah.¹"

Throughout our history, there were many virtuous women who were known for their wisdom and sober-mindedness. An example of that is Khadija (may Allah be pleased with her). Prophet Muhammad (saws) was shivering when he returned from the Cave of Hira after revelation first came to him and saying: 'cover me, cover me.' They covered him till his fear was over and after that he (saws) told her everything that had happened to him and said: "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."² Khadija then took him to her cousin Waraqa bin Naufal. Other examples include Aisha, who used to teach people the rules of Islam, Fatima, Zainab ... etc (May Allah be pleased with them). So, women have been the main theme of the rights set out by Islam.

In this context, we say: texts should not be torn apart like when someone reads this verse and does not continue:

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ ﴾

(So woe to those who pray.) (Al-Maoun: 4)

We should not also take arguable particularities of religion as an excuse to refute its fundamentals without considering the purposes of the Islamic Sharia as some ignorant Muslims do. Allah (swt) says:

¹ Kanz-ul-Ummal Vol of Rules from the Last Pilgrimage, Haj and Omrah, Hadith no. 12357.

² Sahih Al-Bukhari, Revelation, Hadith No. 3

﴿ 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,)

(Al-Imran: 169) And:

﴿ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَى ۖ 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.) (Al-Baqara: 262) And:

The first verse is about martyrs; the second is about spending; and both are **(in the way/cause of Allah)**. Is the cause/way of Allah (swt) a call for Allah (swt)? We should answer this question and clarify to people and generations what the cause/way of Allah (swt) is. Prophet Muhammad (saws) stated in the Hadith narrated by Kaab Bin Ajra who said:

“A man passed by Prophet Muhammad (saws), and the companions of the Prophet liked his physique and activity so they said: ‘what if he is in the way of Allah?’ The Prophet then says:

“He’s in the way of Allah if he’s out to provide for little kids, or for old parents; or if he's out to preserve his chastity. Yet, he’s in the way of Satan if he’s out for the sake of pretension and showing off.¹”

¹ Al-Mujam Al-Awsat, Vol. 7, Hadith no. 6835.

Accordingly, the way of Allah (swt), then, is not the call for Allah (swt) which should be by wisdom and good instruction as stated by Allah (swt):

﴿ اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ

ضَلَّ عَن سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾

(Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.) (Al-Nahl: 125)

The call for Allah (swt) is by reasoning, persuasion, providing proof and evidence and not by sword, force or compulsion. In the way of Allah means by whatever serves the interests of humans that Allah (swt) has made legitimate; this is the way of Allah (swt). The interests of humans won't be attained by theft, bribery or adultery. Nonetheless, the way of Allah (swt) is that of public good and benefit, that of the whole society. Prophet Muhammad (saws) said:

“Allah Almighty allotted character between you as He divided provision between you. Allah Almighty bestows wealth on those He loves and those He does not love. He only bestows faith upon those who He loves. So He loves the ones to whom He bestows faith. By the One who has my soul in His hands, a servant never embraces Islam truly until his heart and tongue are pure and never believes until his neighbor feels safe from his evil. They said: what's his evil?

The Prophet says: his ignorance and injustice.¹”

¹ Shauab al-Iman, Thity Eighth Branch of Iman, Chapter: Withholding Prohibited Money, Hadith no. 5524.

Once, the Prophet (saws) charged Ibn Allutabiya on the Sadaqa (charitable money). Upon his return, the man said (dividing the things he brought with him): 'This is yours, and this is gifted to me.' The Prophet (saws) then said:

Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" After He prayed Dhuhr (noon) prayer, Allah's Messenger (saws) stood up and addressed the people, and after glorifying and praising Allah, he says: Amma Ba'du (then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth by Allah, none of you takes anything of it (i.e., Zakat) for himself but he will meet Allah on the Day of Resurrection carrying it on his neck! I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet (saws) raised both his hands till I saw the whiteness of his armpits, and says, "(No doubt)! Haven't I conveyed Allah's Message! (Thrice)¹"

This is the religion, the good for and rectification of the society and people. The religion prohibits whatever is harmful and legitimizes whatever is good for all people. This would be my approach to the verses on divorce because when we talk about divorce, we shouldn't consider the particularities of the religion based on the things we

¹ Sahih Ibn Habban, Assiyar Vol., Chapter: Caliphate and Emirate Hadith no. 4515.

mistakenly bear in our minds. The verses on divorce should be considered as part of such themes when looked into.

Verse: 228

﴿ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾

(Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority].
And Allah is Exalted in Might and Wise.)

Islamic legislation is meant to preserve human's dignity and rights; and Allah's (swt) approach is the ideal one to realize the goal of happiness in both this life and the afterlife for men and women alike. Divorce is legitimized by Allah (swt) to save and preserve the society because sometimes, impurities spoil the complete harmony of two people; so, if there's no way to linger, reconcile, return to normal and have understanding; then divorce would be the solution: the two partners get separated and give up their mutual life which was initiated as a human partnership meant for mutual living and establishing a family. Therefore, Allah (swt) has legitimized divorce for such a necessity. Marital life succeeds in some families with love and understanding prevailing between the two spouses. This may not be the case with other spouses in other families though. Not every marital

relationship is the ideal example of happiness between the man and the woman. Disagreement and conflict of tendencies and wishes might be there sometimes, so the couple either reconcile -and that is the best for them- or as the Prophet (saws) said:

“Of all the lawful acts the most detestable to Allah is divorce.¹”

It's true that divorce is the most detestable of all the lawful acts; yet, it has been legitimized for cases in which divorce is the only way out. Here we have the verse:

﴿ وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ... ﴾ **(Divorced women remain in waiting for three periods,....):** This verse is about the waiting period for the divorced woman. Such period is a must and is called 'Iddah.' It's meant for, first of all, getting time to review stances, reconcile and return. The 'Iddah' of the woman paves the way for divorce. Yet, there is still a chance to return and refrain from getting divorce. Divorce is retroactive during the 'Iddah,' and the man may undo the decision of breaking up with his wife and, thus, return to her. This is one aspect. Another aspect is to preserve descendance of the baby to their father, in case of pregnancy, or keep the womb clear of any conceiving from the husband. This is so important in order not to mix descendances between the former husband and the new one, if any, has there been no 'Iddah.' The Sharia, after all, is meant to maintain the rights of the woman, the man, the kids, and the whole family. In addition, the 'Iddah' is meant to give a chance to undo the divorce which ruins the family. The rules for the 'Iddah' are set out in this verse as three periods.

¹ Sunan Abi Dawud, Divorce Vol., Chapter: Regarding The Disliked Nature Of Divorce, Hadith no. 2178.

Why does the Arabic word of “themselves” is mentioned? It is because the woman is the only one that can keep such an unknown thing. No one can ever know the three periods and the cleanliness of the womb but the woman herself. Nobody can make such a judgement. Three periods here mean the interval among two menstrual periods. Scholars have different opinions on this issue; some of them say three periods mean three menstrual periods; others say they are three intervals among two menstrual periods. The latter is most likely, as the counting noun, i.e. the number (in Arabic language) controverts the counted noun in terms of gender. And here in the verse (in Arabic) three is feminine and periods is masculine, and thus three periods means three intervals and not three menstrual periods. Most scholars go for this opinion. It is even acceptable if we say three periods means three menstrual periods. Some opinions are supportive of such saying. This is part of Allah’s mercy upon us; the legislation is set; and different schools have different opinions on the rules but never on the doctrine. The schools never differ for the sake of differences. It’s taken for granted that different opinions never spoil amity. What matters here, anyhow, is that divorced women remain in waiting, that’s they have to be patient; and the word ‘remain in waiting’ is so realistic, as a divorced woman has to wait for three menstrual periods or three intervals till the ‘Iddah’ period is over. The man can, during this period, return the woman as his wife with no need for a new contract, dowry, acceptance or witnesses as in the first time the marriage contract was made. This called retroactive divorce as mentioned earlier. Allah (swt) says:

﴿وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...﴾ (and it is not lawful for them to conceal what Allah has created in their

wombs if they believe in Allah and the Last Day.,....): Why?

Because the 'Iddah' for a pregnant woman is:

﴿ وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ﴾

(...And for those who are pregnant, their term is until they give birth.)

(Al-Talaq: 4)

The waiting period 'Iddah' for a pregnant woman is till she gives birth; whereas the waiting period for a woman after menopause is:

﴿ وَاللَّائِي يَيْسَسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ ﴾

(And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated..) (Al-Talaq: 4)

We have three Sharia rules here: the first is the general rule of the waiting period, 'Iddah:' three menstrual periods or three intervals, and both are acceptable; the second is for the pregnant woman: till she gives birth; and the third is for women who never expects menstruation anymore: three months. Moreover, a woman can't be married to during the waiting period, 'Iddah.' As for the man, he may return his wife during the 'Iddah' in case of the retroactive divorce, and he may reconsider his decision and mend what has been spoiled and disagreed upon during this time:

﴿ ... وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا .. ﴾ **(..And their husbands have more right to take them back in this [period] if they want reconciliation...):** So, if the husband wants reconciliation, he can return the woman if he is honest and his actual intention is reconciliation not to be against the woman, oppress her, or prevent her for getting married to another man. The man shouldn't have any bad

intention; his intention should only be reconciliation. The Quranic text is clear, and Prophet Muhammad (saws) said:

“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.¹”

A true believer honors the woman if he loves her and never be unjust to her if he hates her. This is how every believer, Muslim is.

Divorce here is retroactive. A man can return his wife provided that the intention is reconciliation and not to oppress the woman:

﴿ ... وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا .. ﴾ **(..And their husbands have more right to take them back in this [period] if they want reconciliation...):** This is how the retroactive divorce is: a man can return his woman with no need for a new contract nor a new dowry.

﴿ ... إِنْ أَرَادُوا إِصْلَاحًا .. ﴾ **(..if they want reconciliation...):** ‘if’ is a conditional article, and the condition is reconciliation, not if they want revenge, oppression or injustice. After that, Allah (swt) says:

﴿ ... وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ ﴾ **(..And due to the wives is similar to what is expected of them, according to what is reasonable...):** And this is a very great rule as Islam has made men and women equal in terms of duties and rights. However, Islam recognizes the morphological differences between men and women, and that’s due to the nature of women that Allah (swt) bestowed her so that she is the maker of generations and men as such. Women are the ones who conceive, give birth and breast feed. Islam never prevents women from

¹ Sahih Al-Bukhari, Revelation Vol., Chapter: How Revelation to Prophet Muhammad (saws) started, Hadith no. 1.

working or any of their social or economic rights. Nonetheless, Allah (swt) says:

﴿ ... وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ ﴾ **(..And due to the wives is similar to what is expected of them, according to what is reasonable...):**

That should be according to what is reasonable and not what is common among people. So, women have rights and duties according to what is reasonable under the Sharia, righteousness and the good. Men, as such, have rights and responsibilities with respect to their wives. And the relationship between the man and the woman has three main elements: tranquility, affection, and mercy, as Allah (swt) says with respect to men and women:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ

لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

(And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought..) (Al-Room: 21)

Equal duties and responsibilities for men and women are based on this framework. On the other hand, the Quran emphasizes here that:

﴿ ... وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ ﴾ **(..But the men have a degree over them...):** What such degree is? It is stated in the Sura of (An-Nisaa):

﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضُهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ﴾

(Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.) (An-Nisaa: 34)

Such degree of being in charge of women shouldn't be taken as interpreted by the ignorant but rather as interpreted by scholars. The one in charge is the one who takes care of others' affairs. Thus, men have a degree over women in terms of responsibility so that they are more patient, meek, and they give to, spend on and serve their wives. That's a degree of obligation rather than honoring. It's another obligation of the man to protect his wife, honor her, respect her emotions and spend on her even if he was poor and she is rich. This is among the basic rules of the Islamic Sharia. This is the marital relationship as stipulated and maintained by Islam, which has figured out a solution when it reaches a deadlock i.e. divorce. After the waiting period 'Iddah' is over, the divorce can't be undone but with a new contract and dowry. The man can take his wife back during the waiting period with the intention of 'reconciliation.'

Thus, the rule of the waiting period, is in favor of the woman and is not meant to oppress her as some people are trying to publish against Islam.

﴿ ... وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾ (**....And Allah is Exalted in Might and Wise**): Exalted in might means that He dispenses with the worship of his creatures. You have to abide by the heavenly approach. Allah (swt) is exalted in wise and sets the rules that fit humans at all places, times, conditions and cases so that marriage not to confine people. Although Allah (swt) calls it as a solemn covenant:

﴿ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴾

(...and they have taken from you a solemn covenant.) (An-Nisaa: 21)

Such covenant can dissolve after the waiting period, rethinking the matter within one's self, considering the matter objectively away from

passion and anger, and depleting all the ways and means possible for reconciling the two spouses.

Verse: 229

﴿الطَّلَاقُ مَرَّتَانٍ ۖ فِإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْنًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۚ إِنِ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۗ﴾

(Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.)

The rules of divorce are stated by Allah after the rules of the waiting period ‘Iddah’ have been stated:

﴿الطَّلَاقُ مَرَّتَانٍ ۖ فِإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ...﴾ (Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment....): The rules of the Islamic Sharia are meant for the good. Any wrong-doing within society, household or family stems only from humans deviating from the rules set out by Allah (swt). Allah (swt) calls for peace, values, morals, and the good of the societies.

The talk here is about women and their rights along with establishing a family under the solemn covenant, the dissoluble marriage contract concluded with positivity, acceptance, witnesses

and dowry. These are the rules of the marriage contract, and next we have the rules of divorce in case of total estrangement and impossibility of reconciliation.

. ﴿الطَّلَاقُ مَرَّتَانِ...﴾ (Divorce is twice.....): Anas Bin Malik (may Allah be pleased with him) narrated that a man asked the Prophet (saws): Allah (swt) says: {Divorce is twice.} so, where is the third one? The Prophet said:

“The third is: either keep [her] in an acceptable manner or release [her] with good treatment. ”¹

The third one is the one when a man can never take his woman back unless she is married to another man and divorced subsequently. So, divorce is thrice: two are for you, and the third is not. That is the accurate meaning, and that’s why we say: he divorced her (uttered divorce word) thrice. Why so? Allah (swt) says:

﴿الطَّلَاقُ مَرَّتَانِ...﴾ (Divorce is twice.....): as it is not possible for the man to take his wife back after the third one. When it is twice, however, the man can either keep or take her back, in acceptable manner or release her with good treatment. This cannot take place when the divorce takes place for the third time. Thus, we say: the rule for divorce is that the man must not utter divorce at once like saying: ‘you’re divorced, you’re divorced, you’re divorced’ with no time interval among all the three times: the first is to keep her in good manners; the second is to release her with good treatment; and the third is the irrevocable divorce. They (divorce utterances) should take place at different times so that divorce takes place as such. Nobody should take it so easy to

¹ Sunan Al-Baihaqi Al Kubra, Divorce Vol., Chapter: third uttering of divorce in Quran, Hadith no. 14768.

say: 'you're divorced, you're divorced, you're divorced' or ' I divorce you thrice' since such utterings at once are considered as one-time not a three-time divorce. The three-time divorce should take place at different times and in different places.

Some religious schools stipulate that divorce takes place only when the father of the woman along with witnesses are there. There is a number of procedures for the three-time divorce to take place. In addition, it should take place pursuant to these rules. Divorce is not a mere word uttered, and the woman becomes illegitimate for the man. Two times/chances are given by the twice divorce, and then the decision is to be taken: keep in good manners or release with good treatment. It should be clarified here that sanctioning a right is never arbitrary nor a matter of ill manners. It's rather a matter of values and ethics in favor of the society and the individual as such. How would such a woman who has shared the man life with all burdens and difficulties, given birth, fed and sacrificed come to a negative end and be deprived from her rights and what Allah has ordered to her. That's why Allah (swt) says:

﴿ ... وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْنًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۗ ﴾ **(..And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah...)** after his saying:

﴿ ... أَوْ تَسْرِيحًا بِإِحْسَانٍ ۗ ﴾ **(..or release [her] with good treatment....).**

We should keep in mind that rights come at the first place above everything. In addition, it is essential to teach our children and students that Islam is as defined by Prophet (saws). There are two types of definition, one is related to the belief, whereas the other is related to

the manners; a belief is never without manners. The definition of Islam in terms of belief is to utter the Shahada, perform prayers (Salat), pay Zakat, fasting (Siyam) in Ramadan, and pilgrim to Kaba (Hajj). As for the definition with respect to manners, the Prophet (saws) wanted the belief to be translated into manners so he says:

“A Muslim is the one who avoids harming Muslims with his tongue and hands.”¹

The Prophet (saws) defined Islam as Shahada, Salat, Zakat, Siyam, and Hajj; and as the Muslim is the one who avoids harming Muslims with his tongues and hands. Thus, the impact of one’s belief (their Salat, Zakat, Siyam, and Hajj) is to avoid harming people with his tongue and hands: no slander, no calumny, no inventing lies, no wickedness, no harm, no hitting, no killing, no terror. That’s the definition in terms of manners. As for the faith, it’s to believe in Allah, His prophet, His Angles, His Holy Books, His Messengers, and the Doomsday. On the other hand, the Prophet (saws) defined faith as: “and the believer is the one from whom the people's lives and wealth are safe.”²

If you believe in Allah, then you should always keep what Allah (swt) created safe and never harm them; the lives’, money and honor of people around you should be safe from you. This is the definition of faith in terms of manners. As for Hijra, the Muhajir is the one who forsakes what Allah (swt) has forbidden like sins which tempt people to do the wrong. Ihsan (benevolence), on the other hand, is to worship

¹ Sahih Al-Bukhari, Belief Vol., Chapter: A Muslim is the one who avoids harming Muslims with his tongue and hands, Hadith no. 10.

² Sunan An-Nasai’, , Interpreting Vol., Chapter: Ad-Dukhan Sura, Hadith no. 11489.

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

This is the true face of belief. In this context, the Prophet (saws) said:

“Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path¹.

So, the removal of what is injurious from the path is a branch of faith. Sufian Bin Abdullah Ath-Thaqafee narrated that his father once said: “O Messenger of Allah, tell me something about Islam which I can ask of no one but you.” He (saws) said:

“Say I believe in Allah — and then be steadfast².”

Besides, there is a verse in the Qur’an which reads:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ ﴾

(So remain on a right course as you have been commanded.) (Hud: 112)

Remain on the right course as you have been ordered not as you have desired. You have been ordered to keep the rights of people by exercising no slander, no calumny, no inventing lies, no bribery etc. You have also been ordered to treat your parents well; maintain good relationships with relatives, neighbors and homeland; have mercy on

¹ Sahih Muslim, Faith Vol. Chapter: Clarifying the number of branches of faith,, Hadith no. 35.

² Sunan An-Nasai, Interpreting Vol, Chapter: Ad-Dukhan Sura, Hadith no. 11489.

animals; and preserve plants, the environment and the climate. All of that is meant to bring about the good and make you a walking angel. Allah (swt) says:

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّاها إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاها إِلَّا أُولُو عَظِيمٍ ﴿٣٥﴾

(Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. ﴿٣٠﴾ We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish] ﴿٣١﴾ As accommodation from a [Lord who is] Forgiving and Merciful." ﴿٣٢﴾ And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims." ﴿٣٣﴾ And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. ﴿٣٤﴾ But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]) (Fussilat: 30-35)

Those are the standards of faith which have been ordered by Islam. In addition, the Prophet (saws) said:

“A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth¹.”

With such rules and orders, Islam is such a religion that never accepts any ill-treatment of the woman by the man at their home. In this context, the woman is viewed as a partner of the man in his life and family and a partner in the society as a whole. The Prophet (saws) said:

“Woman are counterpart of men².”

Nobody has the right to defame Islam through a misunderstanding or incomplete understanding of Islam’s rules and legislation (the Sharia). Some people have taken incomplete sayings and weird thoughts and never considered the reality of Islam, it is honoring of the woman and making her in such a position where she serves her and is in charge of her interests:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

(And due to the wives is similar to what is expected of them, according to what is reasonable.) (Al-Baqara: 228)

It is such a golden rule stated in there. Women pre-Islam were stripped off their rights; deprived from ownership; treated as a servant, an object of desire and as part of the property. However, throughout Islam’s history we had great women such as Khadija, Aisha, Fatima

¹ Sahih Al-Bukhari, Beginning of Creation vol, Chapter: Five kinds of animals are harmful and allowed to be killed in Haram, Hadith no. 3140.

² Sunan At-Tirmidhi, Purification Vol., Chapter: [What Has Been Related] About One Who Awakens To Find Wetness, But He Does Not Recall Having A Wet Dream, Hadith no. 113.

Az-Zahraa, Zainab, Khansaa among others, who left outstanding impact on our history and religion. We are here before clear-cut verses that needs non projections by humans since Allah (swt) makes every order followed by a reason like reforming, meeting, honoring the husband or the wife, establishing a family, raising kids, or building the future.

Establishing a family is done under a full partnership between a man and a woman. Thus, Allah (swt) sets the rules for establishing a family, and Prophet Muhammad (saws) clarifies them. Divorce will be away from the family if it is established on sound and solid foundations. Contrarily, if marriage is founded on other than the Sharia law, disagreement, rift ad divorce become closer to the family. We keep saying: what's permissible shouldn't be taken while what's mandatory is left. This is a major problem with Muslims nowadays; they look into the Holy Qur'an and the Sunnah for what is permissible -everything is permissible except for what is prohibited which is taken for granted- while ignoring what has been made mandatory for them by Allah (swt). All callers for Islam should clarify the foundations of marriage before talking about divorce and explaining its rules since divorce won't be likely when marriage is made upon sound foundations as taught by the Prophet (saws), who said:

“Of all the lawful acts the most detestable to Allah is divorce.¹”

Divorce is lawful, then, but is the most detestable one. This is the exact meaning I am talking about here. Islam is after solid and sound families and a sound and solid society subsequently. Likewise, when

¹ Sunan Abi Dawud, Divorce Vol. Chapter: Regarding The Disliked Nature Of Divorce, Hadith no. 2178.

a society is sound and solid, the nation is sound and solid. We all must be careful when choosing a husband or a wife pursuant to the standards set out by the Holy Qur'an and clarified by the Prophet (saws) whom we all know is the only one illegible for legislation:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا ﴾

(And whatever the Messenger has given you - take.) (Al-Hashr: 7)

We follow whatever is said or legislated by the Prophet (saws), and the same is ordered by Allah (swt):

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبَعْتُمْ تَسْمَعُونَ ﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا

وَهُمْ لَا يَسْمَعُونَ ﴿

(O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order]. ﴿ And do not be like those who say, "We have heard," while they do not hear.) (Al-Anfaal: 21)

So, we must hear very well which means to obey the orders. The Prophet (saws) along with the Holy Qur'an have defined the parameters for establishing the family; described the marriage contract as a 'solemn covenant;' and reiterated the strength and solidness of such covenant. This is the meaning of the verse and the covenant. The spouses are opened onto each other; and the man is a clothing to the woman and vice versa. Allah (swt) has set out a complete unity in Islam. The Muslim family is established upon such a dissoluble covenant. Moreover, the Prophet (saws) has set out the criteria upon which the marriage contract is to be established along with the parameters of selection:

"When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry

to him. If you do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasad)¹.

This is meant for the girl and her family. As for the proposing youngster who is willing to get married, the Prophet (saws) has set out the standard for him in an informative way:

“A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers².”

So, the standards Islam set out for the relationship between the man and the woman are clear by now. Divorce would be in exceptional cases only if marriage is based upon those standards. Pick a man who has been raised up on values and ethics for your daughter. Likewise, pick a woman who has been raised up on values and ethics as a wife. When a family is established upon values and ethics no one in this family will be immoral, a liar, a traitor, a thief, a slanderer, or a backbiter. Thus, a woman carries all the values from her family and household to her husband's, and the values the man carries appears in his household. That's why Prophet Muhammad (saws) said:

"When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him."

All of that can be summed up by 'manners,' as Islam is about ethics and manners that are legislated and not mere talk and supplications.

¹ Sunan Attirmidhi, Marriage Volume, Chapter: If You Are Pleased With Someone's Religion Then Marry Him, Hadith no. 1085.

² Sahih Al-Bukhari, Marriage Volume, Chapter: Husband and Wife should have the Same Religion, Hadith no. 4802.

Then, the manners are in line with the legislations when we abide by the latter. This is Islam. On the contrary, it turns to a mere talking when the manners are not in line with the legislations. That's why The Prophet (saws) urged us to treat women fairly during his last pilgrimage (Hajjat Al-Wadaa). All the above makes better understand how to establish a family.

The conditions for a marriage contract are a patron, positivity, acceptance, witnesses, dowry, and announcement and are indispensable as a preamble to marriage. They are similar to standing, kneeling, bowing, and uttering Shahada while praying:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾

(Certainly will the believers have succeeded ﴿١﴾ They who are during their prayer humbly submissive.) (Al-Muminoon: 1-2)

The Prophet also said:

“Whoever performs a prayer that doesn't make him do the good, neither makes him refrain from indecency and doing wrong, they become but away from Allah¹.”

There are conditions for the marriage contract between a man and a woman then. Such conditions are explicit as the actual implicit ones in Islam are: you take them by the word, trust and fear of Allah (swt). If the man treats his wife under the such three conditions, I do not think there will be any kind of disagreement would take place, and divorce would be the least likely option, and only resorted to in exceptional cases; why? Because the man is looking at the woman through trust,

¹ Shuab Al-Iman, Chapter 21: Prayers Improving prayers and increasing them day and night, Hadith no. 3262.

the word and fear of Allah (swt), and that the woman is source of mercy, affection and tranquility. This can never be realized when the man is chosen for his money, fame, family or position, or if the woman is chosen for her beauty, money or family. The Prophet says: “A woman is married for...” in the informative form. A woman is married for her money, beauty, or family. However, when the selection is made you base the marriage contract on an important condition, sustainability. When you base the relationship, and the family, on the relationship between you and your partner, you’ll never say after twenty years ‘my wife does not care about herself or her fashion.’ This woman has borne too much, spent life with you, shouldered many burdens, breast fed, raised, and stayed up late caring for her family. It’s so normal for a young woman you see in the street to be different from your wife in terms of appearance. This is as a result of all what she toiled. It is immoral, then, to say: ‘I want to marry a second or a third woman,’ or ‘I want to divorce her,’ without any compelling reasons of divorce. Those are not among the values on which Islam based rituals. Prophet Muhammad said:

“The best of you is the best to his wives, and I am the best of you to my wives¹.”

Even marriage has restrictions which are meant to show that Islam never allows to unleash desires but rather control them.

In addition, Islam has set out all the things leading to the stability and sustainability of the family. On the other hand, some conditions within the family might change making it impossible for the mutual

¹ Sunan At-Tirmidhi, Virtues Vol. Chapter: the Character of Prophet’s Wives, Hadith no. 3895.

living between the man and the woman to continue. Thus, Islam has legislated divorce for such cases. That's why Prophet Muhammad (saws) said:

“Of all the lawful acts the most detestable to Allah is divorce.¹”

Again, it is the most detestable lawful act; why? Because it harms the family and the society as such, disunites the family, wastes rights, and displaces the kids. I have to bring together all the verses and rule related to the family before touching upon divorce so that nobody would say: ‘Islam has legislated divorce.’ Some countries, such as Spain and Italy among others, have legislated divorce in their laws. The heavenly legislation is always the one that set the rules for human in a perfect manner. Besides, it's never problematic or imperfect. Thus, divorce is required as long as it's been legislated by Allah (swt). A family may require divorce as a way out instead of keeping the life under a hell.

The waiting period (Iddah), on the other hand, is an important period for rethinking and reconstruction instead of deconstruction since divorce is a synonym of deconstruction. When the waiting period is over, a minor irrevocable divorce takes place. And the man can take his wife back with a new contract and dowry. However, if the woman is still within the waiting period, the man can take her back with no contract or dowry.

﴿ الطَّلَاقُ مَرَّتَانٍ طَّاقِمَسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ ۗ ﴾ **(Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with**

¹ Sunan Abi Dawud, Divorce Vol. Chapter: Regarding The Disliked Nature Of Divorce, Hadith no. 2178.

good treatment.....): It is either to keep her in an acceptable manner if the man and the woman agree on abandoning divorce. Otherwise, it's to release her with good treatment. Islam is always about the best, rather the better or the good, practices, and this is stated in all verses.

﴿ اَدْفَعْ بِالَّتِي هِيَ اَحْسَنُ السَّيِّئَةِ ۚ نَحْنُ اَعْلَمُ بِمَا يَصِفُونَ ﴾

(Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.) (Al-Muminoon: 96)

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ اَدْفَعْ بِالَّتِي هِيَ اَحْسَنُ فَاِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَاَنْتَهُ وَلِيٌّ حَمِيمٌ ﴾

(And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.)

(Fussilat: 34)

Muslims are required to be not only good but also the best. Even in the case of breaking up, it should be with the best manners. This is the case when we want Islam. Nonetheless, Muslims are not like this nowadays due to their ignorance. It is not Islam but Muslims are far away from Islam. Islam is about abiding by what Allah (swt) orders and do what's permissible. There are certain things that Allah makes mandatory for you. For example, when Allah (swt) says: **(release [her] with good treatment.)** it means that the couple have agreed on the divorce and the release should be made with good treatment rather than quarrelling, speaking bad about each other, hitting, or preventing the other spouse from seeing the children; and the disagreement should not spread to include both families of the husband and the wife. Islam orders the release with good treatment when there is a breakup of the partnership which is meant for life. So, there is a release with

good treatment in case of divorce when marriage is based on the basis set out by Islam.

﴿ ..And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah....﴾: Islam has always been keen on the dowry for the woman as well as her rights when getting married or divorces.

The talk here is about the conditional divorce (Khul’).

Ibn Abbass (may Allah be pleased with him) narrated that the wife of Thabit bin Qais came to the Prophet (saws) and said, "O Allah's Messenger (saws)! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allah's Messenger (saws) said (to her):

"Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet (saws) said to Thabit, "O Thabit! Accept your garden, and divorce her once¹."

Such conditional divorce (Khul’) takes place.

When the woman says that she would return the dowry to the husband and waive it off in return of undoing the marriage contract between them; and the same is agreed upon, then, this is another right Islam has given to the woman: the couple have mutual agreement on

¹ Sahih Al-Bukhari, Divorce Vol. Chapter: Al-Khul' and how a divorce is given according to it, Hadith no. 4971.

such divorce provided that the woman is the one who asks for the same. This is the rule for the conditional divorce (Khul’):

﴿ ... فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ .. ﴾ **(..But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself.....):** The wife ransoms herself by waiving the dowry off and agreeing with the husband on divorce.

﴿ ... تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْدُوهَا ۗ ﴾ **(..These are the limits of Allah, so do not transgress them.....),** and in another verse:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ﴾

(These are the limits [set by] Allah, so do not approach them..) (Al-Baqara: 187)

The wording is still the same. However, there is a sense of prohibition when it’s: **(do not approach them)**, and a sense of permission when it’s: **(do not transgress them)**.

The permission is in the case of the conditional divorce (Khul’) which is initiated by the woman to get divorced by returning the dowry to the husband. We have the limits of Allah (swt) mentioned here, with what? With: (do not transgress them) and not: (do not approach them) which means never transgress what is permissible and never approach what’s prohibited. Where else do we find (do not approach them)? In the verses related to fasting:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى

اللَّيْلِ ۗ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ﴾

(And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the

sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them.) (Al-Baqara: 187)

Never approach what is prohibited so that you do not do it. Thus, what is permissible here is the conditional divorce (Khul’).

﴿... وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ (**....And whoever transgresses the limits of Allah - it is those who are the wrongdoers**): Why so? Because wrongdoing means going beyond the limits and what’s rightful. You go beyond the limit and do someone wrong if you devour their property. Those are the limits set by Allah (swt); and you go beyond the limit if you transgress them. You become unjust subsequently. Yet, nobody is unjust to Allah, aren’t they? Humans are unjust to themselves or others: they’re unjust to themselves when they disobey Allah (swt) and to others when they do them wrong. Consider the verse:

﴿رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا﴾

(Our Lord, so forgive us our sins and remove from us our misdeeds.)
(Al-Imran: 193)

The sin is against Allah (swt), and the misdeeds are against people, Allah’s creatures. Why it is called a sin and not a misdeed? Because nobody can do misdeed against Allah (swt):

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

and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything.¹”

Can you ever decrease or increase His dominion?

Verse: 230

﴿ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴾

(And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.)

Here comes the third-time divorce after Allah (swt) mentions that divorce is twice.

﴿ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ ﴾ (And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him.....): This is an embodiment of Islam keenness on the rights and dignity of the woman. It is meant to prevent the man from manipulating divorce and so that divorce does not turn to a threat against family life in case of any minor issue or problem. Allah (swt) does not want the divorce utterance to be that easy. As stated earlier, divorce is twice and there is a chance

¹ Sahih Muslim, Virtues, Good manners and Kinship volume, prohibition of Oppression Chapter, Hadith no. 2577.

to undo. In addition, there is a retroactive divorce and a minor irrevocable divorce after the waiting period 'Iddah' is over, with a new contract and a new dowry required to take the woman back. Then, there is the third-time divorce after which the man and the woman have to separate. Moreover, they cannot be remarried unless the woman is married to another man and divorced. Otherwise, it become unlawful for the man to marry the woman again. Such hard stance is meant to prevent the arbitrary use of divorce or making the utterance of divorce as a matter of habit.

﴿ ... فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا.. ﴾ (**..And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other...**): The couple can remarry when the wife is divorced again, provided that the whole issue (getting married to another man and divorced subsequently) is not made on purpose because the deeds are measured in terms on the intent rather than superficially. Half of the religion is in the Hadith narrated by Omar Bin Al-Khattab (may Allah be pleased with him) that Prophet Muhammad (saws) said:

“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended¹.”

Thus, one's intention should be to implement what Allah (swt) orders. It is unlawful to conclude the marriage contract and agree on the dowry without actual marital relationship (sexual intercourse). This is as far as the third-time divorce is concerned.

¹ Sahih Al-Bukhari, Revelation Vol. Chapter: How the Divine Revelation started being revealed to Allah's Messenger, Hadith no. 1.

You have to keep within the limits of Allah (swt) in the course of lifetime. The limits of Allah (swt), however, are not restricted to prayer, Zakat, fasting, and Hajj as some might think. Those are the pillars of Islam, not Islam itself. Prophet Muhammad (saws) said:

“Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (peace be upon him). 2. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity). 4. To perform Hajj. (i.e. Pilgrimage to Mecca) and 5. To observe fast during the month of Ramadan¹.”

Islam, then, is based on those pillars, but the religion, as a whole, is something else. Islam is as stated by the Prophet (saws):

“I have been sent only to fulfill the noble manners².”

Islam is the top of everything, top manners, honesty, devotion, love, piety, righteousness, selflessness, and mercy. So:

﴿ ... إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ ۙ ﴾ **(..if they think that they can keep [within] the limits of Allah....)**: Those are the limits of Allah (swt) out of which no one is allowed to get married and have intercourse with his wife. And those limits are based upon tranquility, mercy and affection.

﴿ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لَهُنَّ ۗ ﴾

¹ Sahih Al-Bukhari, Chapter: The statement of the Prophet (saws) "Islam is based on five principles, Hadith no. 8.

² Sunan Al-Bayhaqi Alkubra, Shahadat Vol. Chapter: Noble Morals and their privileges, Hadith no. 20571.

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

187)

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ﴾

*(And due to the wives is similar to what is expected of them,
according to what is reasonable.)* (Al-Baqara: 228)

Women are counterpart of men. Those are the bases on which the limits of Allah (swt) with respect to marriage are set. Sadly, we have restricted the limits of Allah (swt) to the main rituals through our wrong practices. I am a Muslim and I perform the prayers. This is taken for granted. How would I be a Muslim if I am not performing the prayers. Show me the impact of your prayer, pilgrimage, observing of Ramadan fasting, or worship on the society. Do not show me the impact your worshipping on you. The impact of worshipping should be on others (worshippers of Allah), or else the group prayers (Jamaa) would be unnecessary. Islam wants the good to pass to others and not to be kept for one's self.

Verse: 231

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝﴾

(And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah

upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things..)

﴿ ... فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرَحوهُنَّ بِمَعْرُوفٍ .. ﴾ (..either retain them according to acceptable terms or release them according to acceptable terms....): When the woman is divorced; and the waiting period is over or about to end (two or three days left) the man decides either to take his wife back -with a new contract and dowry if the waiting period is over- or the whole issue is over. In what manner? According to acceptable terms.' Or 'with good treatment' as in other verses. Once this and once that. Islam always has all the good and its elements.

﴿ ... وَلَا تُمَسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا .. ﴾ (..and do not keep them, intending harm, to transgress): Some people may misuse the right not to divorce the woman or to take her back for transgressing over her rights, blaming her, or treating her bad. Thus, Islam highlights the fact that the waiting period should take place in her home.

When someone is unjust to their wife, they are unjust to themselves at the first place, as the wife has become maltreated and nothing would block her supplication to Allah (swt). Thus, they are unjust to themselves.

﴿ ... وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا .. ﴾ (..And do not take the verses of Allah in jest....): The verses of Allah (swt) refers to His rules. What is the reason behind calling them verse of the Holy Qur'an? A The Arabic word of "verse" refers to a miracle, and we have verse of the Holy Qur'an as what Allah (swt) says is miraculous. Then, (And do not take the verses of Allah in jest.) means do not take what Allah (swt) says or orders in jest. How is that possible? It is when someone is not willing

to accept or is not convinced with the orders of Allah (swt) as made the Wise. It is also like what some people do by trying to hide and take the Sharia, which is aimed to honor humans, in jest.

﴿ ... وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعِظَكُمْ بِهِ .. ﴾ **(..And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you....):** The conjunction 'and' implies either sharing or deviating. We have to keep remembering the favors of Allah (swt) through the Sharia He (swt) set for us aimed at maintaining ourselves and our wives, children and families.

Allah (swt) names here the Qur'an along with the Sunnah (wisdom). Yet, how do we know that the Sunnah of Prophet Muhammad (saws) is referred by the wisdom? This is through the verse related to the wives of Prophet Muhammad (saws), the mother's to believers:

﴿ وَأَذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ ﴾

(And remember what is recited in your houses of the verses of Allah and wisdom.) (Al-Ahzab: 34)

What's being recited in the houses of the mothers to believers? Wisdom, indeed, and it encompasses every utterance, word, action, or approval by Prophet Muhammad (saws). Moreover, we have what Ibrahim and Ismail (PBUT)said:

﴿ رَبَّنَا وَإِيعَظْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ ﴾

(Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them.) (Al-Baqara: 129)

No one should ever say, then, that what's stated in the Qur'an is enough for them; no one, however, can know anything unless they are familiar with what the Prophet has taught us. Besides, this is stipulated clearly in the Holy Quranic text. Where does the Sharia Law come from? From the Holy Qur'an and the Sunnah of Prophet Muhammad (saws) at first. The Prophet is the one who detailed the rules: we never know how many Raka's are there in each prayer; we never know how much we have to pay as Zakat; and we do not know the detailed shares while dividing the inheritance as such rules are revealed as a whole. Prophet Muhammad (saws) never speaks from his inclination:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

(Nor does he speak from [his own] inclination. ﴿﴾ It is not but a revelation revealed,.) (An-Najm: 3-4)

Whatever Prophet Muhammad (saws) uttered, approved, admired, or let pass are considered as a legislation for us. And the same is stipulated in this verse here. **(Instructs)**: advices, guides, and directs you. The main guidance is in the Book and wisdom, i.e. whatever the Prophet (saws) taught us here with respect to the rules of marriage and divorce. Humans should not legislate on their own because Allah (swt) has set the rules of marriage, divorce, and the waiting period out for us. Do not legislate on your own; this is the meaning of **(He instructs you.)**.

﴿ ... وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ **(...And fear Allah and know that Allah is Knowing of all things)**: The whole issue is about fearing Allah (swt). As such, worshipping is for Allah (swt), who orders us to worship, and a matter of a set of moves embodying the worshipping. One can't worship Allah (swt) without having orders, dos and don'ts, lawful and unlawful, and permissible and non-permissible. Therefore,

your abidance by the rules of marriage, divorce, and the waiting period should be based on your fearing of Allah (swt). The verse, then, is concluded with: **(and know that Allah is Knowing of all things.)** i.e. you can mislead people but not the Creator. Allah (swt) can never be deceived or lied to because He knows the secret and what is beyond the secret as such. He (swt) knows what we keep within ourselves. Allah (swt) knows everything. To sum up, the intention to implement the rules of marriage, divorce and the waiting period should be based upon the worship of Allah (swt).

Verse: 232

﴿ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

(And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.)

﴿ ... فَلَا تَعْضُلُوهُنَّ .. ﴾ (**..do not prevent....**): This is what sometimes may happen between both families, of the husband and the wife respectively, after the divorce. The talk here is about the two-time not the three-time divorce. Suppose the two spouses want to return to each other within the waiting period (the retroactive way) or after the waiting period is over (under a new contract and dowry) as a result of the two-time divorce, Allah (swt) says: don't prevent them from

returning to each other. They want that, but their families may prevent that with more disagreement and argument.

﴿ ... إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ .. ﴾ **(..if they agree among themselves on an acceptable basis....):** Allah (swt) adds:

﴿ ... ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ .. ﴾ **(..That is instructed to whoever of you believes in Allah and the Last Day....):** Naming two elements of faith: belief in Allah (swt) and the Last Day (Doomsday), which come together in most verses. The belief in Allah (swt) is the peak of faith, whereas the belief in the Last Day is about keeping the reckoning in mind. No one would refrain from being unjust without realizing that there is reckoning and reward. Some people claim that the religion is an absolute mercy upon the believer, disbeliever, the obedient and the disobedient with no paradise or hell, and that all people will go to paradise without reckoning. Such claims are baseless and contrary to the Holy Qur'an. Allah (swt) always pairs reward with punishment:

﴿ وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ۗ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۖ ﴾

(And that it is He who is the Lord of Sirius ۗ And that He destroyed the first [people of] 'Aad.) (Al-Hijr: 49-50)

Thus, Allah (swt) always mentions the belief in Allah together with the belief in the Last Day as in:

﴿ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ﴾

(That is instructed to whoever should believe in Allah and the Last day.) (At-Talaq: 2)

All books are revealed, and people are reckoned in the Last Day. The good-doer goes to paradise, and the wrong-doer goes to hell. This fact should always be kept in mind.

﴿ ... ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ.. ﴾ (**..That is better for you and purer....**): It is better, clearer and purer.

﴿ ... وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾ (**....and Allah knows and you know not**): Allah (swt) states that sometimes you may think something is good for you, nonetheless, whatever Allah (swt) rules is the best for you. Allah (swt) knows, but you know not. In addition, Allah (swt) says:

﴿ 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)

﴿ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴾

(For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.) (An-Nisaa: 19)

﴿ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

(And Allah is predominant over His affair, but most of the people do not know.) (Yusuf: 21)

Our knowledge of life is superficial. When Allah (swt) legislates something like the one-time, two-time or three-time divorce, the waiting period ... etc. He (swt) knows their end and what the best is. No one should ever say: the best for the woman is so and so, or for the sake of the rights of women this or that should be, or this is far

better ... and so on. Such talk is contrary to the Holy Qur'an, which is crystal clear.

Verse: 233

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝﴾

(Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.)

This verse is about breastfeeding. As you see, Allah (swt) has stated all the issues related to preserve the family along with the father, mother, and children. So, the rules for breastfeeding come after the rules of divorce; and since divorce has been legislated for certain cases, there must be a legislation to guarantee the rights of infants and kids. Allah (swt) says:

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ... ﴾ **(Mothers may breastfeed their children two complete years...):** And this is for those who want to go for the complete period for breastfeeding. The maximum period is stated but they have the choice to complete it or not.

﴿ ... وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.. ﴾ **(..Upon the father is the mothers' provision and their clothing according to what is acceptable....):** This is for the father. Let's pay attention to how specific the Holy Qur'an is. If there is an infant at the time when divorce takes place, the infant remains with the mother until the period of breastfeeding is completed. Allah (swt) wants to tell the husband who has hated his wife and divorced her that the infant is his own child. Thus, the husband has to spend on and provide clothing for the infant plus having affection and mercy on him/her. This is important as it reminds the father of the rights to the infant as well as the breastfeeding mother even if she's divorced.

﴿ ... لَا تَكْفَى نَفْسٌ إِلَّا وَسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ... ﴾ **(..No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child....):** The mother needs no reminder and can never leave her infant, whereas the father who has divorced needs such a reminder. This is the peak of preserving the rights and the dignity of the woman. Those who claim to be advocates of the rights of the women talk about the façade and dismiss the core. The core is there in the Holy Qur'an. The father is reminded of his infant while the mother is not. She needs not to be reminded to have affection and mercy on her infant. The matter of spending and clothing may cause harm. Yet in Islam there is neither harming nor reciprocating. Prophet Muhammad (saws) said:

“There should be neither harming nor reciprocating harm¹.”

﴿ ... وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ... ﴾ (**..And upon the [father's] heir is [a duty] like that [of the father]....**): Who's the heir? The father may die and is inherited by his orphan infant. The question here, however, is: shouldn't there be a guardian on this orphan? Isn't there someone else other than the infant to inherit the father? The point is that the provision is required whoever the heir or the guardian on the orphan's money is. The infant is never kept alone.

﴿ ... فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ ... ﴾ (**..And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them....**): The Holy Qur'an directs the husband and the wife, even if they are divorced, to consult each other and have mutual consent between them with respect to their children, but why so? Allah (swt) says: {And if they both desire weaning} and 'both' refers to the father and the mother. So, if they both desire weaning -to stop the breastfeeding, it should be under consultation and mutual consent between the man and the woman. Consultation remains there, though. They shouldn't speak badly about and boycott each other, nor should both families of the husband and the wife boycott each other and develop hostility between them. The consequences of divorce that we may see in our society nowadays are never based on Islam and the true faith. There is severe hostility between the man and the woman and between their families both. Yet, look at the Qur'an talking about this issue: consultation and mutual consent should be there in case the woman

¹ Majma' Azzawaed wa Manba' Alfawaed, Vol 4, Hadith no. 6536.

has an infant and she wants to wean him/her. There is no hatred in Islam.

﴿ ... وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ ... ﴾ (**..And if you wish to have your children nursed by a substitute....**): That's, to have a substitute for nursery.

﴿ ... فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۗ ﴾ (**..there is no blame upon you as long as you give payment according to what is acceptable....**): Everything should be in acceptable manner, with good treatment. Even if you want to have a substitute you still have to spend on the child. Everything should be within the limits of what's acceptable and good treatment as such. What have the enemies of Islam done? No sane man doubts that all radical and terror movements are Zionist-made, by the descendants of the Jews of Khaibar, Banu Qaynuqa, and Banu Nadhir, along with whoever plotted with them against Islam and our country. What do they want to dismiss in Islam? They've omitted all the ends of the Sharia law, even with respect to the rules of divorce. You must have noticed the number of verses we have on the rules of divorce, two-time divorce, three-time divorce, the waiting period for divorce (three menstrual periods or intervals), the waiting period after the demise of the husband (four months and ten days), the waiting period for divorce in case of pregnancy (till the baby is delivered), breastfeeding ... etc. All such details end with either (according to what's acceptable) or (with good treatment). Therefore, the essence of the Sharia is the good for all people. Undoubtedly, Islam has nothing to do with all the acts of Takfiri, extremist, and radical groups like killing people, destruction, blasting, blowing ... etc. A Muslim can only be a source of the good and the right and never of harm and reciprocation.

﴿ ... وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (**....And fear Allah and know that Allah is Seeing of what you do**): Allah (swt) knows well what's kept inside one's self as well as the hate and hatred that may stem out as a result of divorce. Thus, He (swt) wants to remind the man and the woman and their families that such rules are based on the fear of Allah:

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ۗ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴾

(And take provisions, but indeed, the best provision is fear of Allah.

And fear Me, O you of understanding.) (Al-Baqara: 197)

Such rules are based on the fear of Allah's punishment along with the hope for His mercy, and the fear of Allah (swt) rather than the earthly commitment. i.e. ethics. Some people might say that ethics are separated from the religion; yet, ethics can't stand still if they are not combined with the fear of (swt); they would neither sustain nor be the ethics ordered by Islam. In this context, Prophet Muhammad (saws) said:

"The best character is part of the faith, and those who show the most perfect faith among you are the ones with the best character¹."

Would an ill-mannered person claim to be pious? This is impossible under Islam. Man is always bound by moral values in Islam. Such values that don't allow a man to hold a cat in order not to go to hell. How about the ones killing other people, then? The aim I am after here is that what should the treatment be based on when there are heavy burdens on one's self as a result of divorce (of a man and a woman)? It should be based on the fear of Allah (swt) under which all other commitments are listed. A commitment should be listed under the fear

¹ Al-Mu'jam Alkabeer by Attabarani, Saad Vol, Sada Bin Al-Ajlan Hadith no. 7756.

of Allah (swt), or else, the father would prevent the mother from seeing her children or harm her. The mother may try to do the same. The reason behind such issues is well-known: the treatment has never been based on the fear of Allah (swt). Prophet Muhammad (saws) said:

“I urge you to take care of the women¹.”

Thus, the fear of Allah (swt) is made the base for the marital relationship. Will the fear of Allah (swt) guarantee the rights of the woman? Isn't the woman one of the creatures of Allah? You may ask: what's the guarantee? Is it the dowry? Positivity and acceptance? Announcement? Sustainability? The testimonies of the witnesses? My answer is: the fear of Allah (swt). This is what the prophet (saws) set out, the honor, word, and fear of Allah (swt) in the relationship and all issues stemming thereof, including divorce and after divorce.

﴿ ... وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (**...and know that Allah is Seeing of what you do**): There is always a reminder for humans that Allah (swt) sees and is aware of what we do. Prophet Muhammad (saws) said:

“O My servants, it is but your deeds that I record for you and then recompense you for.”²

So, keep in mind that Allah (swt) sees and is aware of whatever you do; and that goes for the way you treat His creatures, your wife,

¹ Sahih Al-Bukhari, Wedlock Vol, Chapter: The exhortation of taking care of the women, Hadith no. 4890.

² Sahih Muslim, Virtues, Good manners and Kinship volume, prohibition of Oppression Chapter, Hadith no. 2577.

children, family, neighbors, friends, society, homeland ... etc. This is the meaning of the fear of Allah and 'Allah is Seeing what you do.

Verse: 234

﴿ وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

(And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.)

The talk here is about the waiting period for the wife in the case of the demise of her husband. You may wonder: the waiting period, 'Iddah,' is meant for the clearance of the womb, so, what does that has to do here? The answer is that this is one of the reasons. The waiting period is not only for the clearance of the womb, as some people might think. It is also in favor of the woman. The waiting period is meant for reconsidering the matter, keeping in good manner, or release with good treatment.

As for the wife of a deceased husband, the waiting period is of a social value in token of respect and consideration of the divine marital relationship which is out to an end by the demise of the husband. And it is four months and ten days.

﴿ ... فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ ... ﴾ (..And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner....): The woman can return to the lawful decoration upon the

completion of the waiting period. This is in order not to force the woman to keep mourning for a year or over a year. Everything should be in an acceptable manner. This is all listed under ‘the good,’ and the religion is never a source of ‘the evil.’ Whoever exploits the religion out of its context is a criminal and a terrorist. This is a psychological disorder rather than piety. Such a criminal seeks a cover for his psychological deviation and criminality within himself. The easiest way for him is to follow a deviated religious opinion (Fatwa) and claims that this is Islam. So, he gets a justification for his crimes when he wants to steal, kill, or fornicate. Therefore, the problem is in this person and the way he is brought up and not in the Sharia of the Creator of humans. Islam is all about the acceptable manners, and everything other than that is a deviation. Islam is about the all good. It’s prohibited to hold a cat in Islam. All such instructions, verses, the instructions of the Prophet Muhammad (peace be upon him) have been misinterpreted; and some criminal may claim: ‘this is Islam’ in justification of his crimes.

﴿ ... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (**...And Allah is [fully] Acquainted with what you do**): Why it’s not ‘Seeing’ here as in the previous verse? The ‘Acquainted’ is ‘Seeing’ with awareness. This is among the attributes of Allah (swt) used to conclude this verse. So, why {Acquainted}? Because the issue here is about something private to women; and a woman is the only one to disclose or not to disclose it, be it about menstruation, purity, decoration etc. Thus, the meaning of this verse requires: (Acquainted with what you do.). Keep in mind that the conclusions of verses have their own implications as such.

Verse: 235

﴿ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْتَمْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۖ وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴾

(There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind.

But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.)

Engagement is based on this verse. Here we come to the rules of engagement in Islam. Some may claim that Islam prevents the man from seeing the girl he wants to get engaged to and only allows him to see her at the first night of marriage. Is it so? Is it that the man never sees or know the girl? Are those the rules of Islam? Never. Those are never the rules of Islam. The rules of Islam are taken from the Holy Qur'an and the Sunnah of Prophet Muhammad (saws).

Engagement is a period of time paving the way to marriage under the Sharia rules. The man gets acquainted with his future wife with the parents informed. In addition, it's a period for a thorough consideration before signing the life-time partnership contract. Such period is rightful to both the man and the woman. Some people say: 'her father made her to marry.' What does it mean? Why the engagement period is legislated, then? Should not she approve such marriage? Should not the woman see the man who is going to marry her and vice versa? Should not the man well know the woman he is going to marry? Yes,

under the Sharia regulations that are well-known to us all. The rules for engagement are in the context of the talk about the woman whose husband passed away. Why so? Because you cannot get engaged or plan to get married until the waiting period for the divorced woman or the woman whose husband passed away is over.

﴿ ... وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ ۗ ... ﴾

(..There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves....): This is about proposing to a woman whose husband passed away and is still in the waiting period. So, someone may want to get engaged to her and have contact with her father or brother or any other family member. Then, he may hint to any of them that it is possible to get engaged to her after her waiting period is over. Nonetheless, there is one condition stipulated by the verse: it should only be a hint not a determination. Allah (swt) holds you accountable for what you do. You may intend but not have determined. So, there a condition here:

﴿ ... عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا ۗ ... ﴾

(..Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying....): These are the legitimate conditions: you may hint but not make a secret promise. A proper saying is the good one prevailing in the society. People and families treat each other in good manners with respect to engagement and marriage so that the structure is solid. However, Allah (swt) says: (And do not determine to undertake a marriage contract until the decreed period reaches its end.) You're not allowed to determine to get married to the woman till the waiting period is over.

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ﴾ (And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing...): Notice how the verse is concluded differently. Each and every word in the Book of Allah (swt) has a meaning and an implication, and we should get that implication. Why? Why the previous one is concluded with: (And Allah is [fully] Acquainted with what you do.) and the former is concluded with: (and know that Allah is Seeing of what you do.) and this one is concluded with: (And know that Allah is Forgiving and Forbearing.) We have the attributes of 'Seeing,' 'Acquainted,' 'Forgiving,' and 'Forbearing.' And it is 'Forgiving and Forbearing' not 'Seeing' despite having (And know that Allah knows what is within yourselves, so beware of Him.) in the same verse. Keep in mind that Allah (swt) knows what is within yourself when you act in malicious and desirous way and show that you are pious or so before people. Allah (swt) knows the secret and what is beyond it. Thus, there is a warning here (so beware of Him.). We have two wings carrying us to Allah (swt); the first is of mercy and forgiving; and the second is of fearing the punishment.

despite saying that Allah (swt) knows what's within you and what you keep as a secret, so beware of Him, it's about the mercy and kindness of Allah (swt) to mankind. He does not say 'Merciful' but 'Forbearing' because of the fact that Allah (swt) knows that the issue here is about the tension for humans, the tension for the woman to keep in the waiting period for four months and ten days while there might be an intention for engagement and marriage. There may be some arguments within one's self about that; and Allah (swt) says:

beware and do not do that. Yet, Allah (swt) states that He is Forgiving and Forbearing. He forgives sins and is forbearing at the same time.

What is the meaning of 'forbearing'? we may say that someone is 'forbearing.' Of course, we keep saying that Allah (swt):

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

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

but we give examples to make it easier to understand rather than making a comparison. So, when we say someone is 'forbearing' it means that they are patient and tolerant. However, when it comes to Allah (swt), the attributes of Allah (swt) are about perfection, and such attributes are never restricted by words, so where do we find their meaning?:

﴿ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ

أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴾

(And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].) (An-

Nahl: 61)

Allah (swt) is Forbearing because if He were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature.

Verse: 236

﴿ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى
الْمُوسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴾

(There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.)

The verse is about divorce between a man and a woman after the contract is concluded and before having a sexual intercourse.

﴿ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ... ﴾ (There is no blame upon you if you divorce women...): We mentioned earlier that there is a difference between (if) and (when). For example:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴾

(When the victory of Allah has come and the conquest.) (An-Nasr: 1)

Meaning that it is either over or yet to happen. However, saying (if the victory of Allah has come) means that there is a possibility for defeat, a possibility to have victory or not to have it. On the other hand, Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبُكُمْ عَلَىٰ مَا فَعَلْتُمْ

﴿ نَادِمِينَ ﴾

(O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.) (Al-Hujurat: 6)

Had the verse read (O you who have believed, if there comes to you a disobedient one with information,) it would have meant that a

disobedient will come to you with information, whereas that won't happen necessarily.

﴿ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ... ﴾ (There is no blame upon you if you divorce women...): Divorce here isn't inevitable.

﴿ ... مَا لَمْ تَمْسُوهُنَّ ... ﴾ (..you have not touched....): There is no sexual intercourse between the man and the woman.

﴿ ... أَوْ تَفَرَّضُوا لَهُنَّ فَرِيضَةً... ﴾ (..nor specified for them an obligation....): There is no dowry agreed upon in this case. Anyhow, the following verse complements the meaning as well:

﴿ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَيَصْفُ مَا فَرَضْتُمْ ﴾

(And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified-.) (Al-Baqara: 237)

So, the woman gets half the dowry agreed upon, if any, when there is no sexual intercourse between the man and the woman. The verses of Qur'an are meant to preserve the rights of women. There might be no dowry agreed upon at the time of marriage. Some people, on the other hand agree on a Pound as an advance dowry and a Pound as a delayed dowry. What would be the rule when there is no dowry agreed upon and divorce takes place after the contract is concluded but before the sexual intercourse between the man and the woman? Is it half the dowry? No, since no dowry is agreed upon in this case. The rule is stated in the verse:

﴿ ... عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ .. ﴾ (..the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good...): Everything comes in good and

acceptable manner. There is no harm when a wealthy man, in this case, gifts an amount, not considered as a dowry, to her. The element of good-doing should be considered in such cases. Moreover, whatever is stated in the verse is about good-doing and giving. So, what would be the impediment for a wealthy man not to give? (There is no blame upon you) means that it's not obligatory since what's obligated is half of the dowry.

Verse: 237

﴿ إِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَن يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

(And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.)

The rule of Sharia is that the man has to pay half of the dowry in case divorce happens after the marriage contract is concluded and before the sexual intercourse between the man and the woman.

﴿ ... إِلَّا أَن يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ .. ﴾ (..unless they forego the right or the one in whose hand is the marriage contract foregoes it..): That's unless it's forgiven and foregone by mutual consent of the man and the woman or the one in whose hand is the marriage contract.

﴿ ... وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ .. ﴾ (..And to forego it is nearer to righteousness..): So, to forego is nearer to righteousness:

﴿ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

(and who pardon the people - and Allah loves the doers of good.)

(Ali-Imran: 134)

Righteousness encompasses all the good. that's why we say that Muslim families are established on the basis of righteousness (the fear of Allah (swt)).

﴿ .. وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۗ ﴾ **(..And do not forget graciousness between you..)**: Graciousness is above justice. It is a surplus. We enter paradise by the graciousness of Allah (swt) rather than our good deeds. Whatever good deeds we have does not equal one grace of Allah to us. Thus, Allah (swt) says:

﴿ قُلْ يَفْضَلِ اللَّهُ 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)

So, it's graciousness that's above justice. Allah (swt) reminds the man and the woman along with the family not to forget graciousness in case of rift and divorce, as the matter is not merely about being just with respect to the rights of the man and the woman. It is rather greater and more sublime in terms of establishing humane relationships and marriage relationships between men and women as well as preserving the rights of infants, children and women. Therefore, Allah (swt) reminds people to spread graciousness among them, and this is what is required to be accomplished.

Verse: 238

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

(Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.)

The previous verses are about divorce. Then comes a verse that is not about the rules for family and divorce but about prayers:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ.. ﴾ **(Maintain with care the [obligatory] prayers and [in particular] the middle prayer...):** There should have been a sequence of themes had the Qur'an been authored by humans. However, the Qur'an is miraculous and set by the Lord of Humans. Thus, the context is different as there is a unity of the obligations under faith. On the other hand, the family, man and woman need tranquility after the talk about divorce which is the most detestable lawful act to Allah and which causes disagreement and rift. The question here is what would the thing that brings tranquility over upon the society and makes humans assured, satisfied and content? They are the prayers. That's why Prophet Muhammad (saws) used to said:

“O Bilal, call iqamah for prayer: give us comfort by it¹.”

Whenever something wrong happens with him he resorts to prayer. Give us comfort from all the burdens of life through the prayer. So, when the burdens are those of the problems between the man and the woman within the family which is being deconstructed, we should resort to Allah (swt) who legitimizes and sets the rules for divorce to

¹ Sunan Abi Dawud, General Behavior Vol, Chapter: Salat al atamah ("darkness prayer"), Hadith no. 4985.

bring back the balance to one's self and, and thus, the man and the woman are assured.

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ.. ﴾ (Maintain with care the [obligatory] prayers and [in particular] the middle prayer...): Maintain and never miss. We have a general thing and a special one mentioned here. 'prayers' is the general thing, and 'the middle prayer' is the special one that is part of the general thing. What is the point when a general thing is mentioned and a special thing that is part of the general thing is mentioned? An example of the same is the Sura of (Nooh):

﴿ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴾

(My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.) (Nooh: 28)

The special thing here is praying for the father and the mother which is repeated thrice (in person, when they enter the house and as believers): {My Lord, forgive me and my parents and whoever enters my house a believer} This also goes for the father and the mother when they enter the house as believers: {and the believing men and believing women.} In such case the special thing is mentioned as part of the general one. The same goes for the 'middle prayer.' What is the middle prayer? Allah (swt) mentions it without naming. We all know that there are five prayer times: Fajr (dawn), Dhuhr (noon), Asr (afternoon), Maghreb (sunset), and Isha (night); and this means that the middle prayer is the afternoon one (Asr). Yet, the sunset prayer (Maghreb) is considered the middle prayer in term of the number of Raka's since it's made up of three Raka's which is the middle between two and four Raka's. All prayers are either of two Raka's like Fajr

(dawn) prayer or four like the Dhuhr, Asr, and Isha (noon, afternoon, and night respectively) except for the Maghreb (sunset) prayer, which may be the middle prayer.

The middle prayer may also be the Dhuhr (noon) prayer if we consider the revelation of the Quran and the time by which prayers were enjoined, i.e. the first prayer started with.

In all, Allah (swt) has made it undisclosed so that you expect the middle prayer to be all the prayers, and thus, it's as if you maintain all the prayer times. You do that while you expect all the prayers to be the middle prayer. However, the middle prayer is most likely to be the Asr (afternoon) prayer as it's the middle of the five prayer times.

﴿ ... وَقَوْمُوا لِلَّهِ قَانِتِينَ ﴾ **(....and stand before Allah, devoutly obedient):** Devotion means to continue the thing. Prayer is not merely a set of moves but rather a matter of solemnity, submission and devotion to Allah (swt). Furthermore, it has to be maintained and established:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

(Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.) (Al-Issra: 78)

The verse reads {Establish prayer} and not preform it. Prayer, then, should be as stated by Allah (swt):

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾

(Certainly will the believers have succeeded: ﴿١﴾ They who are during their prayer humbly submissive.) (Al-Muminoon: 1-2)

So, submission is part of devotion.

Verse: 239

﴿ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴾

(And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know.)

﴿ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا.. ﴾ (And if you fear [an enemy, then pray] on foot or riding...): This is an indication to “Fear” prayer in case of wars and its rules are well-known.

﴿ فَإِذَا أَمِنْتُمْ.. ﴾ (But when you are secure...): when safety is restored. We'll state the rules of the fear prayer while interpreting its rules among the verse of the Sura of (An-Nisaa).

﴿ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ.. ﴾ (then remember Allah [in prayer], as He has taught you that which you did not [previously] know...): To remember Allah (swt) is the pillar of all of the worships. You pray in order not to forget Allah (swt), as remembrance is the antonym of oblivion. To remember Allah (swt) is the end, the ultimate goal, and the base for establishing all the worships legislated by Allah (swt); and the aim is to be with Allah (swt) and spend your life near Him. This is part of Allah's favors to us and His orders and teachings.

After all the verses with the rules related to marriage, divorce, spending, the waiting period, and enjoyment, Allah (swt) returns to the talk about the divorced women or the woman of a demised husband. Allah (swt) has divided the matter here into two parts, the first is about the unity of the obligations of faith, and the second is the fact that humans lead a life of pleasure only with the remembrance of Allah (swt):

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

(Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.) (Al-Raed: 28)

The sustainability of the loyalty to Allah (swt) is the main end of the prayers. Thus, Allah (swt) reminds us -amid the talk about the rift and disagreement that may happen between a man and a woman that tranquility and serenity are back to one's self by performing the prayers. This is the reason here.

Verse: 240

﴿ وَالَّذِينَ يَتُوفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾

(And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise.)

The waiting period for the woman of a deceased husband was four months and ten days. Otherwise, she may stay for a whole year in the husband's house according to his bequest.

﴿ ... مَتَاعًا إِلَى الْحَوْلِ .. ﴾ **(..maintenance for one year..)**: Whenever we have 'enjoyment' or 'maintenance' we know that they are related to expenditure, i.e. spending on the wife.

﴿ ... غَيْرَ إِخْرَاجٍ .. ﴾ **(..without turning [them] out..)**: No one is allowed to turn the woman out of her husband's house by force.

﴿ ... فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ ﴾ (..But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way..): There is no problem if she leaves on her own. Why? Because of the bequest; the bequest that she stays for one year.

﴿ ... مِنْ مَّعْرُوفٍ ۗ ﴾ (..in an acceptable way..): This is what Islam and the Holy Qur'an wants to spread in the society, the acceptable way and the good and not compulsion and enforcement upon the woman. The point behind that is preserve the rights of the woman.

﴿ ... وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾ (..And Allah is Exalted in Might and Wise.): Why is the verse concluded with: (Exalted in Might and Wise.) There is a heavenly wisdom in the conclusion of each verse. We have here a legislation by Allah (swt) that the woman mustn't be turned out of her deceased husband's house when the man bequests that she stays there for a year. The rule of divorce, the waiting period ... etc. are a matter of religion. Thus, Allah (swt) concludes the verse with (And Allah is Exalted in Might and Wise) which means that Allah (swt) is the Mighty who can do without the worship of His creatures. Allah (swt) is the Mighty who's never defeated; He is the Mighty who is never in need of you whereas you need Him. Thus, Allah (swt) can do without the worship of His creatures; and He is Exalted in Might and Wise with the rules He set out to regulate divorce in the society.

Verse: 241

﴿وَلِلْمُطَلَّقاتِ مَتاعٌ بِالمَعروفِ حَقًّا عَلى المُنَقِّينَ﴾

(And for divorced women is a provision according to what is acceptable - a duty upon the righteous.)

The former verse reads:

﴿...حَقًّا عَلى المَحْسِنِينَ﴾

(...a duty upon the doers of good.) (Al-Baqara: 236)

Thus, due to all divorced women under the different types of divorce -with or without sexual intercourse or whether the divorced woman is pregnant or not- is a provision according to what is acceptable. And Allah (swt) concludes the verses related to divorce by this verse and orders spending on the woman under all types of divorce. It is really awkward that the advocates of the rights of woman do not read the Book of Allah (the Holy Qur'an) or they have the Qur'an interpreted from unreliable sources contrary to what Allah (swt) intends. There is such an inherited cumulation with respect to confiscating the rights of women; and this has nothing to do with the Islamic Sharia as it is related to the customs and norms of societies after the golden era during which the companions of Prophet Muhammad (saws) had a sound understanding of the rights of women as set out by the Qur'an and the Prophet (saws). The rights of women have been confiscated by people but not the Lord of all people. Such mindset of the society should be rectified.

Verse: 242

﴿ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾

(Thus does Allah make clear to you His verses that you might use reason.)

We make this issue clear for whoever thinks that Islam is behind the confiscation of the rights of women in all societies.

﴿ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ.. ﴾ (Thus does Allah make clear to you His verses...): This is a reference to all the rules for family, marriage, and divorce stated in the previous verses so:

﴿ ... لَعَلَّكُمْ تَعْقِلُونَ ﴾ (...that you might use reason): Our religion is a mind of reason not killing; and this is what all people have to realize. We can conclude that the Sharia set out by Allah (swt) is in favor of humans if we consider it with reason. Enjoinment is made by reason not by sword nor killing. The obligations address the mind, reason and wisdom.

Verse: 243

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾

(Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude.)

After we have a partition either by mutual consent (divorce) or by an act of God (death), the Holy Qur'an touches upon the most important

and sensitive issue with respect to humans, i.e. death. The purpose here is to state the natural faith within whoever clings to the religion.

﴿ أَلَمْ تَرَ ﴾ **(Have you not considered...)**: Prophet Muhammad (saws) is the one addressed here. On the other hand, Allah (swt) is the one who runs the Decree and cannot leave it without rules. Besides, so He (swt) stated the nature of such Decree; and the very first thing here is death. The Prophet (saws) has never seen for sure; yet, Allah (swt) does not say ‘haven’t you seen’ as hearing is the means for information on a historical piece of information. The case here is of people from the Children of Israel, that the Prophet (saws) had not seen it; neither had he seen the companions of the elephant when he was still in his mother Aminah’s womb, yet Allah (swt) says:

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴾

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

The Prophet (saws) had not seen but rather had heard of what happened. You use your senses to know what is happening, don’t you? You may hear or see; Nonetheless, seeing is more credible than hearing. It is the most credible sense. Yet, Allah (swt) is the most credible when He talks. Prophet Muhammad (saws) said:

“hearing of something is not like seeing it¹.”

Thus, the thing you see is more credible; and what you see is not like what you hear of. The sense of seeing is more believable. But Allah, the creator of all senses, is more credible than the senses; and when He (swt) tells you something you believe Him more than when

¹ Sahih Ibn Habban, History Vol, Chapter: the Beginning of the Creation Hadith no. 6213.

you see with your eyes. You hear but it is as credible as when you see because Allah (swt) is the teller. He, the creator of the senses, is more credible than the senses.

There is a group of people here, a large number, and an incident that took place. It is very wrong to dismiss the moral of the incident and check the time when it happened? In the time of whom, Moses David, Yusha, Zacharia, or whom? This is needless as long as the Almighty does not mention it, and you do not need to know such details as the purpose is to get a message related to the faith. It is a general theme. That is why Allah (swt) does not state the place and time of the incident nor the people involved in it. A general theme may happen everywhere at any time. This is a feature of the Quranic stories when you read them. So, here we have a story of undisclosed elements like the story of the companions of the cave:

﴿ سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۗ وَيَقُولُونَ سَبْعَةً وَتَأْمِنُهُمْ

كَلْبُهُمْ ۗ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَنِقِ فِيهِمْ مِّنْهُمْ

﴿ أَحَدًا ۗ

(They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone.) (Al-Kahf:

22)

Allah (swt) does not mention who those youngsters were as the end is to generalize such an ambiguous story, we do not know to which

cave they went. We do not know who they were nor how old they were. We only know that they were youngsters. Allah (swt) wants to generalize the story for every time; thus, He (swt) neither names people nor states the place and time of the story.

﴿ **أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ ..** ﴾ **(Have you not considered those who left their homes in many thousands, fearing death?..)**: Haven't you considered those people of the Children of Israel who left their homes in many thousands? Why had they done that? It could be due to a plague, fighting, an earthquake, or anything else. Allah (swt) does not mention why since the most important thing is the end: they left their homes in fear of death; this is the reason behind that. The story tackles the very sensitive issue of humans' worrisome lives. You are born and to die. It is a divine decree:

﴿ **كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾** ﴾

(Everyone upon the earth will perish, ﴿٢٦﴾ And there will remain the Face of your Lord, Owner of Majesty and Honor.) (Al-Rahman: 26-27)

There is a divine destiny:

﴿ **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴿٢٦﴾ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ﴿٢٧﴾** ﴾

(Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection..) (Al-Rahman: 26-27)

Therefore, we cannot be careful of death; we should be prepared for it. This is the mistake they made; and Allah (swt) wants to teach humans that:

﴿ **قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ﴿٢٦﴾ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ** ﴾

﴿ **تَعْمَلُونَ ﴿٢٧﴾** ﴾

(Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do.) (Al-Jumu'a: 8)

Death will come to you wherever you flee: north, south, east, or west. It is a way with one end, death which no one can repel nor know its place and timing.

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

(And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].) (Al- A'raaf: 34)

Death is a divine destiny on which mankind has no choice. You can never have a choice with respect to death. Can any person make his own choice when he commits suicide? Committing suicide is a matter of killing rather than death, and we have stated earlier the difference between death and killing as in:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى 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]?) (Al-Imran: 144)

Death is different from killing, then. What is the difference between them? In death, the soul leaves the body causing it to decay. On the other hand, killing happens by destroying the body and making the soul leave it. Yet, death by killing is a matter of destiny and not an act of the sword:

If the sword causes no death, other reason do;

They are many but death remains so.

There is a difference between death and committing suicide. The one who commits suicide -and you all know the rule with respect to committing suicide- has transgressed on what Allah (swt) has created, be it to himself or to others by killing them. It is also a matter of death when someone gets a gun, kills someone else and says 'I caused him to die.' This is killing, a transgression on what Allah (swt) has created. Allah is the only One Who causes life and death. If killed, a person dies at the due time but by means of killing. The killer can never claim that he has caused the person he kills to die, and can never do that in reality as the lifetime of the killed person is over. Death due to an illness is another example of the same. You may say that an illness has caused someone to die. Lifetime is over but the illness is the reason of death. Killing, which is forbidden, is a reason of death by destroying the structure that contains the soul:

﴿ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴾

(And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.) (Al-Hijr: 29)

Thus, the residence of the soul into the body is a dignity for humans, and this dignity is damaged when someone kills another one. We keep saying that Islam is the religion for life not killing. Allah (swt) says:

﴿ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا

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

﴿ ... فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ .. ﴾ **(..Allah said to them, "Die"; then He restored them to life..):** Allah (swt) said to them: 'die' when they left

their homes in thousands in fear of death. What does it mean? Is it in their hands to live or die? Never. Allah (swt) caused them to die. They died by the word {be}. And Allah (swt) said to them, 'die' and then brought them back to life. He also ordered with the same word {be}. The question here is: why did Allah (swt) brought them back to life and didn't keep them till the resurrection day?

Prophets before Islam used to have miracles to teach their people lessons so that they believe. However, the Holy Qur'an has been the miracle ever since the final message (Islam) was revealed. You learn lessons from what happened in the past, and such stories of the past history provide lessons for people at all times. Allah (swt) here wants to show the people who had fear of death that such fear never changes anything so he caused them to die and brought them back to life. Then? Allah (swt) did so to make it clear for humans that the issue of life and death is solely in His hands:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا صَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غَزَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

(O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do.) (Ali-Imran: 156)

A believer fears everything but death because they believe that death is in Allah's hands and, thus, never fear meeting their Creator

but like it. so, Allah (swt) wants to deliver such a message that is related to destiny: 'I have death in my hands, I cause death and life, and nobody else can.' You remember the story of the cow when Allah (swt) told them:

﴿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)

Thus, people in thousands witnessed the signs. They were dead and brought back to life by Allah (swt) so to show this fact about destiny to the people after them.

﴿... إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ ..﴾ **(..And Allah is full of bounty to the people..)**: The question here is: does Allah (swt) treat us with justice or bounty? With bounty; and bounty is always above justice. You can't show gratitude for any of the blessings Allah bestows to you whatever you do in order to enter paradise by justice. Justice means deeds, but bounty means mercy.

﴿... وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾ **(....but most of the people do not show gratitude)**: How do you show gratitude to Allah (swt)? By remembering Him and abiding by His orders.

Verse: 244

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

(And fight in the cause of Allah and know that Allah is Hearing and Knowing.)

We have a series of orders and duties related to faith.

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ .. ﴾ **(And fight in the cause of Allah...)**: Fighting in the cause of Allah (swt) doesn't mean to fight for calling for Allah (swt). Fighting in the cause of Allah (swt), or the Conquests of Islam, at the time of the Companions of the Prophet (saws) were mean to protect people's freedom of choice. As for our time, it means to repel any aggression as stated by (swt):

﴿ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴾

(Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.) (Al-Hajj: 39)

In this context, Takfiris, terrorists and murderers can't say that they are fighting in the cause of Allah (swt) under the flag of calling for Allah (swt). On the other hand, Allah (swt) is the only Ruler, so who can claim that fighting is mean for that? How is it lawful? We have clear rules. The verses related to divorce are concluded with: (that you might use reason.) So, do we take swords up and threaten the woman: 'observe the waiting period or you'll be killed'? never. This is not Islam. This is defamation of true Islam, Islam is a religion of mercy, affection, and giving; Islam can't be but a religion for the good to others. Here we have:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ .. ﴾ **(And fight in the cause of Allah...)**: So that people protect their homeland, honor, and fortune as stated by Prophet Muhammad (saws):

“Whoever is killed over his wealth then he is a martyr, and whoever is killed over his religion, then he is a martyr, and whoever

is killed over his blood, then he is martyr, and whoever is killed over his family, then he is martyr¹.”

So, you protect all that but never fear death because life and death are in Allah’s hands. That’s why we have this verse from which the issue of spending stems: spend as long as you don’t fear death, keep the afterlife in mind, and realize that death is in Allah’s hands. Moreover, spending is one of the duties under faith and a pillar of Islam. You sacrifice yourself when you fight in the cause of Allah (swt). Likewise, you give money away when you spend in the cause of Allah (swt); and money is as dear as one’s self.

Verse: 245

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

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

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ ..﴾ (Who is it that would loan Allah...): Have you ever expected that you would loan Allah (swt) when you give away to the poor or the needy, or when you lend money without usury to a person in need? Allah (swt) has caused this person to lead life and granted you your fortune. Thus, whoever is granted fortune by Allah (swt) has a duty of giving away to the people caused to lead such a

¹ Sunan At-Tirmidhi, Blood Money Vol. Chapter: What Has Been Related About Imprisoning For An Accusation, Hadith no. 1421.

life by Allah (swt). This way you would loan the Almighty not humans. What gift for people of charity who spend on the poor, the needy, the helpless, is greater than dealing with Allah (swt)!

﴿ ... قَرْضًا حَسَنًا .. ﴾ **(..a goodly loan..)**: Why it is 'goodly' while the verse can be 'who would loan Allah so He would multiply it ...' to match our minds. Yet, Allah (swt) describe it as {goodly} because you never do any unlawful act when you deal with Allah (swt). For example, you do not steal, get bribed, or gamble and claim that you loan Allah (swt). You never do it, and such loan is never 'goodly.' A goodly loan should be from a lawful money. Prophet Muhammad (saws) said:

“O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (verse 51, Al-Muminoon)¹”

﴿ ... فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً .. ﴾ **(..so He may multiply it for him many times over..)**: Allah (swt) has never stated how many times:

﴿ 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.) (Al-Baqara: 261)

¹ Sahih Muslim, Zakat Vol, Chapter: Acceptance of charity that comes from good (Tayyib) earnings, Hadith no. 1015.

So, you're dealing with the Rich whose treasuries are never depleted.

﴿ ... وَاللَّهُ يَقْبِضُ وَيَبْسُطُ .. ﴾ (**..And it is Allah who withholds and grants abundance..**): Loan and you get many folds in return because Allah (swt) is the one Who withholds and grants abundance of money, provision, and everything.

﴿ ... وَإِلَيْهِ تُرْجَعُونَ ﴾ (**....and to Him you will be returned**): Here is a reminder of the issue of death because when you're returned to Allah (swt), you'll find such loan before you. So, you'll be rewarded in the afterlife if you don't get rewarded in this life.

Verse: 246

﴿ أَلَمْ تَرَ إِلَى الْمَلَا مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُنْتُمْ عَلَيْهِمُ الْقِتَالُ أَلا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَانِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴾

(Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah "? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers..)

﴿ أَلَمْ تَرَ .. ﴾ (**Have you not considered...**): The Lord of all senses is more credible than them when He tells something. It is as if you saw as what Allah (swt) tells is even more credible than what you witness.

﴿ ... إِلَى الْمَلَأِ .. ﴾ (**..the assembly..**): Refers to the elitists and dignitaries who have the front seats in different meetings.

﴿ أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى .. ﴾ (**Have you not considered the assembly of the Children of Israel after [the time of] Moses...**): At which time? The Almighty does not define that; it's only after the time of Moses, and there were many prophets after Moses (PBUH).

﴿ ... إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ .. ﴾ (**..when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah..**): What do we understand here? There used to be prophets of the Children of Israel after the time of Moses, and such prophet weren't kings. There used to be kings to rule while the prophets used to take care of religion and its matters. Thus, they told the prophet to send them a king, and they will fight in the way of Allah.

﴿ ... قَالَ هَلْ عَسَيْتُمْ إِنْ كَتَبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا .. ﴾ (**..He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?..**): This is what he thought of them because he knew the Children of Israel well. They used to have pretexts not to abide whenever something was enjoined upon them. This is based on the prophet's knowledge of the history of the Children of Israel who are behind all the darkness in the world.

﴿ ... قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانَا .. ﴾ (**..They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?"...**): Let's all pay attention here, the Holy Qur'an states that the reason for fighting in the cause of Allah (swt) is the driven out from home. Thus, it has to do with homeland and aggression on homeland. They wanted to fight because they have been driven out from their home. Therefore,

the issue of fighting in the cause of Allah (swt) is not meant for calling for Allah (swt) nor for making people perform prayers or pay Zakat and say ‘there’s no God but Allah’ to become Muslims. Do we fight non-Muslims in this case? We have been ordered to fight the aggressors olytheists not because they are polytheists but because they aggressors. The proof of the same is that Prophet Muhammad (saws) told the polytheists in the year of the conquest of Mecca:

“Go, you’re free¹”

and never fought them despite the fact that they all were polytheists.

The Quranic story is all about the theme, and the Almighty doesn’t state who the prophet was, who the people were, or at which time the story took place. They are only (of the Children of Israel after [the time of] Moses).

﴿ ... فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ ﴾ **(..But when fighting was prescribed for them, they turned away, except for a few of them ...)**: As usual, most of them refrained and turned away. They never fulfilled the promise they made to their prophet and turned away when fighting was prescribed to them. In this respect, Allah (swt) says:

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴾

(And few of My servants are grateful.) (Saba: 13)

¹ Sunan Al Bayhaqi Al-Kubra, Siyar Vol. Chapter: Conquest of Mecca, Hadith no. 18055.

Verse: 247

﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

(And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing.")

This is the nature of the Children of Israel. They objected despite the fact that Allah (swt) had told the prophet who would be their king. He told them that Saul would be their king; yet, their response was:

﴿ ... قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ .. ﴾
(..How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?"...): Saul was never a descendant of Benjamin nor a descendant of Levi as was claimed about him. Therefore, they rejected him because he is not of a certain descendance and said.

Just compare the divine standards to those of humans. They wanted him to be of a certain descendance and have wealth. The nature of humans is still unchanged even today. They are after the people of wealth rather than the people who enjoy ethics and values. Their standards are material, and so are the Children of Israel. This is a lesson for humans so that the one who has wealth is not the one

who reign over people. This must be the one who has values to reign over people rather than the one who has the wealth. Then, their prophet said:

﴿ ... قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۗ .. ﴾ **(..He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature...):** A strength of knowledge and a material strength of stature; so what was the justification of the prophet? It is that Allah (swt) had chosen, and such choice had been based on knowledge and the beneficial strength controlled by the knowledge. This is the reality of our religion.

﴿ ... وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ **(...And Allah is all-Encompassing and Knowing.)**: All-Encompassing means that everything in this earthly life is under His control, and He (swt) is Knowing of what is beneficial for mankind.

Verse: 248

﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴾

(And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers.")

﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ.. ﴾ **(And their prophet said to them, "Indeed, a sign of his kingship is...):** Allah (swt) wanted to support this chosen king by a miracle to prove that he is the chosen king, not a prophet but

one among them who had been chosen by the Almighty. The miracle of the king was:

﴿أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ﴾

(..that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels...): What is that chest? Have we heard of it? When Moses' mother was concerned about him, Allah (swt) revealed to her:

﴿أَنْ أَذْفِيهِ فِي التَّابُوتِ فَأَذْفِيهِ فِي النِّمِّ فَلْيُلْقِهِ النِّمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ﴾

([Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him..) (Taa-Haa: 39)

So, the chest mentioned in the Holy Qur'an is the one inside which Moses (PBUH) was put and casted into the river by Moses' mother. It is one of the remnants of Moses (PBUH), and the king would bring it. The question here is who has brought the remnants of prophets and saints which have been destroyed by the Takfiris, who have also destroyed the tombs and all Islamic ruins there!!!!

When the chest in which Moses (PBUH) was put and casted into the river is seen, belief and tranquility must fill up the human entity. Likewise, your heart is filled up with tranquility when you see the Holy Quran, one of the hairs of Prophet Muhammad (saws), the ring of him (saws), or when you see the Qur'an (book) on which the blood of Othman (may Allah be pleased with him) spilled. Just imagine that once you open it, you are told that this is the book of Qur'an which Othman was reading when he was killed. How would be the belief and tranquility within you? Therefore, the remnants of prophets, saints and

heavenly people bring tranquility to one's heart. Allah (swt) is the One Who says so, not us. Wahhabism, however, has fought against this concept. Yet, this is the strongest response to them.

Hence, the sign of the kingship of that king was that he would bring the chest, and the question here is where is that chest? What happened to it? The companions of Moses and his brother, Aaron, used to keep the remnants of Moses and Aaron, which were preserved generation after generation till they went out in thousands fearing death. So, they looked forward to see those remnants after that. After that, they were told that the sign of Saul's kingship was:

﴿أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ﴾

(..that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels...): The rest of the remnants of the families of Moses and Aaron is the staff of Moses (PBUH) which he had thrown and turned into a serpent, manifest; with which he had struck the sea and the latter parted; and with which he had struck a stone and water gushed forth from it. So, is it reasonable that they did not take it since it's part of the remnants of Moses? It must have been in the chest. Let's notice here:

﴿... آيَةٌ مِّنْهُ أَنْ يَأْتِيَكُمُ التَّابُوتُ ۗ ..﴾ **(..a sign of his kingship is that the chest will come to you...):** The chest would not come on its own, and Saul was not carrying it. So, does it walk on its own? The answer is:

﴿... تَحْمِلُهُ الْمَلَائِكَةُ ..﴾ **(..carried by the angels...):** In fact, it walks before you while you do not see the angles, and Saul did not carry it. So, the sign of Saul's kingship is that the chest would come.

﴿... إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ﴾ **(... Indeed in that is a sign for you, if you are believers.".)**: It is a miracle if you are believers.

Verse: 249

﴿ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةٌ كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴾

(And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient.")

Each story has timing, plot, and characters. However, the Almighty has never stated who the prophet was or at which time it was. Still, the verses reveal some names to us; the first name is Saul who was given the kingship by Allah (swt) because the Children of Israel requested to have a king so that they would fight. This shows us that there used to be a prophet and a king taking care of the earthly issues at that time. On the other hand, the Holy Qur'an has not identified the time for the sake of the moral of the story. The Quranic story, on the other hand, does not focus on a certain person, and the purpose is that it informs the believers on the aspects Allah (swt) wants to highlight and not what humans are accustomed to highlight. Humans pay attention to the hero, characters, time, numbers, places ... etc. whereas the Almighty ambiguates time, place, and characters -with the exception of few

ones only when the story is not repeated. For example, when Allah (swt) mentions the Pharo, He never mentions if the Pharo was Thutmose, Ramesses I, or Ramesses II. It's only that the Pharo is a king of Egypt. Likewise, He never mentions the number of the Companions of the Cave but has left people wondering about their number. This is because the goal is not the number, time, characters, nor place but the moral related to the belief. Anyway, Allah here had chosen Saul; increased him abundantly in knowledge and stature; and supported him with a sign –the chest in which the staff of Moses was placed.

﴿ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ.. ﴾ (And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river...): This means that the soldiers were arranged and moved forward. Same Arabic word of “went forth” is used in:

﴿ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُغْنِدُونِ ﴾

(And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind.") (Yusuf: 94)

It means at the time when it left its position and was out sight. Then, what did Saul tell the soldiers when they were arranged?:

﴿ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ.. ﴾ ("Indeed, Allah will be testing you with a river...): Is it that Allah (swt) wanted to test the soldiers with a river? In fact, he wanted to test the few soldiers who would fight with him against the polytheists; he wanted to test the soldiers under him; they were thirsty passing through a desert with no water, and there was a river a head of them. Such test an exercise of faith which is the most important one because the divine support comes only to the ones who

deserve it and who are ready in terms of their firm faith. So, how would such test be? They would be tested by a river ahead of you.

﴿ ... فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۗ ﴾

(... So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand...): They were very thirsty, and he wanted to test their patience. On the other hand, patience is the key and the major weapon for claiming victory. How do we know that? Let's just recall the verses on the Battle of Badr:

﴿ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلاَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾ بَلَىٰ ۗ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمِدَّكُمْ رَبُّكُمْ بِخَمْسَةِ آلاَفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

(And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful. ﴿١٢٣﴾ [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? ﴿١٢٤﴾ Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction].) (Ali-Imran: 123-125)

Then, the condition for getting the support of the angles is patience at the first place. It is the major weapon for victory:

“And know that victory comes with patience¹.”

¹ Almu'jam Alkabeer, Atabarani, Hadiths by Abdullah Bin Abbas, Hadith no. 11265.

So, he wanted to test the most important tool of faith: patience.

﴿ ... فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي .. ﴾ (... So whoever drinks from it is not of me, and whoever does not taste it is indeed of me,...): Whoever fails the test would not be of Saul's soldiers.

﴿ ... إِلَّا مَنْ اعْتَرَفَ غُرْفَةً بِيَدِهِ ۗ ﴾ (...excepting one who takes [from it] in the hollow of his hand...): 'excepting' is an article of exclusion which means except for the ones who would drink a handful of water, which could not quench the thirst but only waters the mouth. Notice how the Holy Qur'an has depicted the picture in a very detailed manner.

﴿ ... وَمَنْ لَمْ يَطْعَمْهُ ۗ ﴾ (...and whoever does not taste it...): Allah (swt) did not say 'whoever drinks from it' because He (swt) did not allow drinking but only tasting it. What happened then?

﴿ ... فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ.. ﴾ (...But they drank from it, except a [very] few of them...): They did not care and failed the test when they passed by the river and drank from it. They claimed to be the believers who requested to have a king to fight in the way of Allah (swt); then, Allah (swt) sent them a king whom He had increased him abundantly in knowledge and stature; and that king came up with the first exercise meant for moral preparation of the soldiers i.e. patience. Yet, they failed the test. This is the nature of the Children of Israel. They, except for a very few of them, failed the test not by tasting the water or taking it in the hollow of their hands but by drinking from it.

﴿ ... فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ ... ﴾ (...Then when he had crossed it along with those who believed with him...): The test was over, and Saul crossed the river along with the believers who remained with him since they had not drunk from the river.

﴿ ... قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ... ﴾ (...they said, "There is no power for us today against Goliath and his soldiers."...): The ones who believed, had not drunk from the river and remained with Saul were in sight of the enemy led by Goliath, as the text reads, said that they had no power when they saw the big number and power of the soldiers of Goliath. They thought they had no power and that victory was not possible. So, some of the ones who had passed the test of the river failed the immediate test at the beginning of the battle.

﴿ ... قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِّنَ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ .. ﴾ (...But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah...): Here we have a group that was really prepared in terms of faith. If we recall the previous verse:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ﴾

(ave you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life.) (Al-Baqara: 243)

The lesson related to fate was that death is in the hands of the One who grants life and death, Allah (swt). Furthermore, humans shouldn't fear death, and Allah (swt) loves to meet the ones who love to meet Him. Thus, here comes the actual part related to faith; those who were certain that they would meet Allah (swt). Do they think of or are they sure about meeting Allah (swt)? By way of interpreting: (who were certain that they would meet Allah there are two arguments. In the first one the interpreters said that you become a believer, patient and strong once you think that you would meet Allah (swt). However, the

second argument states that the ones who think that will meet Allah (swt) are certain about it. So, here they are certain.

﴿ ... كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ .. ﴾ **(... "How many a small company has overcome a large company by permission of Allah...):** The balance of number and armament can never equal the divine and fiducial one. This how to weigh it here, so, they said that. The large company in terms of number and armament is that of Goliath and his soldiers who are more and stronger. Anyhow, the wrong is always more indicative and the right is less, and in case of a struggle between them, the right is victorious:

﴿ وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ 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)

Yet, when the struggle is between the wrong and the wrong victory is due to the number and the power of the arms; the strength of faith and the divine delicacy has nothing to do in this case. Divine delicacy is there only when the struggle is between the right and the wrong.

﴿ ... وَاللَّهُ مَعَ الصَّابِرِينَ ﴾ **(...And Allah is with the patient.):** You are under Allah's (swt) care when you are patient. So, you get Allah's care when you are patient on the test:

﴿ 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)

Verse: 250

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

(And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.")

When Saul and the believers of the Children of Israel approached and were on the brink of battling against Goliath and the polytheists of the Children of Israel, they (Saul and the believers) wondered about what would keep faith and patience to have firm feet in the battle, so they asked Allah (swt) to fill their souls, hearts and bodies with patience and plant their feet firmly in the battle.

Verse: 251

﴿فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾

(So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.)

The Qur'an sums up the scene of the fight between Saul and Goliath and their soldiers in these words: (So they defeated them by permission of Allah,) i.e. by the order of Allah (swt) because they were patient, they were tested and passed. Thus, Allah (swt) filled their hearts with patience, planted their feet firmly, and made them victorious over Goliath and his soldiers.

﴿ ... وَقَتَلَ دَاوُودُ جَالُوتَ .. ﴾ (**...and David killed Goliath...**): Was Goliath killed by Saul or David? The Holy Qur'an says Goliath was killed by David. Here is the first time David (PBUH) is mentioned in the Qur'an and in the history of the Children of Israel. Yet, the Qur'an does not clarify where David was. It can be concluded that he was a soldier in the army of Goliath among the believers of the Children of Israel. David was younger to Goliath, but he's the one who killed the strong and great Goliath. So, this marks the beginning of the era of David who subsequently became a prophet and a king with whom mountains and birds used to repeat Allah's praises, and Allah (swt) made iron pliable for him:

﴿ وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أُوْبِي مَعَهُ وَالطَّيْرُ بِوَعْدِنَا لَهُ الْحَدِيدَ ﴾

(And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]."

And We made pliable for him iron,..) (Saba: 10)

After David comes Solomon, his son. Anyway, here we have the name of young David who was in the army of Saul and killed Goliath:

﴿ ... وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ.. ﴾ (**...and Allah gave him the kingship and prophethood and taught him from that which He willed....**): Allah (swt) gave him the kingship after he was raised up on faith, was patient, fought, and killed Goliath so David became the prophet king:

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

(And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of

His believing servants..") (An-Naml: 10)

Allah did not only give David the kingship but also wisdom (knowledge). Whenever we hear wisdom, we immediately remember the Sunnah of Prophet Muhammad (saws) as well as the supplication of Abraham (PBUH), the grandfather of all prophets, including David and Prophet Muhammad (saws), along with his son Ismael (PBUH) when they were raising the foundation of the House:

﴿ إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾ رَبَّنَا وَاجْعَلْنَا

مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ

الْحَكِيمُ ﴿

(And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. ﴿ 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: 127-129) And

﴿ وَادْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴾

(And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].) (Al-Ahzab: 34)

In sum, Allah (swt) gave David the kingship and wisdom, taught him whatever He wants; made the jinn and birds under his control, and made iron pliable for him.

﴿ ... وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ.. ﴾ (...And if it were not for Allah checking [some] people by means of others, the earth

would have been corrupted....): There is a verse similar to this one in the Sura of (Al-Hajj) which reads:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِمَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ

كَثِيرًا ۗ﴾

(And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned..) (Al-Hajj: 40)

What is the meaning of ‘checking?’ it means hindering. People are different but have the freedom of choice between belief or disbelief; justice or oppression; good doing or killing; the good or the bad; the right or the wrong. However, Allah (swt) checks (repels) these by means of those: repels injustice by means of justice and the wrong by means of the right, or else earth would have been corrupted. This is rule of repelling that is due to differences and freedom of choice. Had not the freedom of choice been there wrong doing would not have there on earth, and people would have been doing what Allah (swt) orders and as obeying as the angles. Therefore checking (repelling) is a universal rule:

﴿ ... وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ... ﴾ (...And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted....): By means of what is in the hands of people rather than what is not in their hands. Why? Because no corrupt person can prevent the sun from rising, for example. It is not in their hands. Corruption is through what is in the hands of people:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

(Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].) (Ar-Room: 41)

Uprightness is created by Allah (swt) while corruption is human-made. Moreover, every kind of corruption in the creation of Allah (swt) is created by Allah (swt) but not made by Him. In short, we have to consider one thing: Allah (swt) has granted many favors like the sun, the moon, fresh air, plants, safety, food ... etc. to all people. Yet, corruption happens when favors is met with disobedience; whereas uprightness takes place when favors are met with gratitude.

﴿... وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾ (...but Allah is full of bounty to the worlds.): Allah (swt), then, is full of bounty, and bounty is above justice. He is full of bounty to people.

Verse: 252

﴿تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

(These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.)

﴿تِلْكَ..﴾ (These...): It is demonstrative pronoun for the far.

So, all the stories of the people who fled in thousand fearing death, Saul, Goliath, David ... and so on...

﴿... آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ..﴾ (...the verses of Allah which We recite to you...): To recite means to read word by word. This is the manner in which we recite the Holy Qur'an, word by word. And Allah (swt) does

not say: 'the stories of Allah we recite to you' but rather (...the verses of Allah which We recite to you....) because the word of the Holy Qur'an are verses, and verse, in turn are defined as miracles in Arabic. Thus, each word of the Holy Quran is miraculous. And you do not read the Quranic stories as normal stories but as verses. This is the difference between the Quranic stories and human stories which normally have elements such as the characters, date, time among others. The Quranic stories, on the other hand, are verses, miraculous, and the Holy Quran is miraculous in its wording, discourse, letters ... in everything. Allah (swt) addresses Prophet Muhammad (saws) here, truth, for its part, refers to a perfect thing that has no deficiency and cannot be changed or altered, and that's why (swt) says:

﴿وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ﴾

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

﴿... وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾ **(....And indeed, you are from among the messengers.)**: Allah (swt) here addresses Prophet Muhammad (saws) telling him -after informing him on the clear miraculous verses, the signs, the chest which came with the staff of Moses in it among other miracles that happened: (...And indeed, you are from among the messengers.), that is; we would not have told you all of these verse if you would not have been among the messengers, and a carrier of a message. Which message is that? It's the final and the most inclusive message to humanity in all. Former messages were revealed to certain people at certain times, except the message of Muhammad which is meant for all people at all times, so it's a mercy:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

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



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