



AL-TAFSIR AL-JAMI'

Juz'4

Surah Ali-Imran (verses : 93-200}

Surah An-Nisaa (verses : 1-23}



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Surah Al-Imran

Verses: (93-200)



Verse: 93

﴿ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ ﴾

(All food was lawful to the Children of Israel except what Israel had made unlawful to himself before the Torah was revealed. Say, [O Muhammad], "So bring the Torah and recite it, if you should be truthful.)

The talk in previous verses were about spending and money which was indicated as close to feeding, and here is a response to the Israelites who were trying to disrupt the Quran. Who is Israel?

Israel is the prophet (Jacob), is Isaac's son, and Isaac is the brother of Ishmael, and both of them are Ibrahim's (Abraham) sons (PBUH).

All prophets came from Isaac's offspring until Isa (Jesus), (PBUH), except the Prophet Muhammad (saws) came from Ismael's son, peace be upon him.

The Zionists called their supposedly insidious state (Israel), and the word of Israel means: Abdullah al-Mukhtar (the chosen one), or Abdullah al-Mustafa, and he is Jacob (PBUH), they used the religious name of a prophet to do all their crimes and disgraceful acts. Same as what the terrorists and extremists did when used the name of Islam and committed crimes under its guise, the racist state (Israel) used the name of Jacob in order to commit the most heinous crimes; it occupied the Arab territories, and the people of Palestine were displaced from their land. the Prophet Israel (Jacob) is innocent of these, and Islam is innocent of terrorists, extremists, killers and criminals.

The Prophet Muhammad, (saws), legislated eating camels' meat, and the Jews told him: No, they are unlawful to be eaten, so the answer was:

﴿ ... فُلْ فَاتُوا بِالْتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴾ (...*So bring the Torah and recite it, if you should be truthful*): and he (saw) approved to them by the Torah that camels' meat was lawful for Israelites but Jacob (PBUH) has made it unlawful for just himself:

﴿...إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ...﴾ (...*except what Israel made unlawful for himself ...*): Since he was not entitled to make anything lawful or not for the others because only Allah (swt) can do that.

﴿... مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ...﴾ (...*before the Torah was revealed ...*): The Torah was revealed after Jacob (Israel) for a long time, there were centuries-old, and the Torah was revealed to Moses (pbuh), not to Jacob (pbuh), and in the days of (Israel) there was neither a Torah nor the Judaism.

Our Qur'an is the source of truth:

﴿قُلْ صَدَقَ اللَّهُ﴾

(Say, "Allah has told the truth") (Ali-Imran: 95)

We are matching things with what came in the Holy Qur'an, because we believe that it is from Allah (swt), but when we discuss those who do not believe in the Qur'an, we cannot say to them: This is how we found it in the Qur'an, but it is also scientific and historical facts are necessary to prove the righteousness of what we say.

Hence, the Qur'an showed them that what Israel (PBUH) denied to himself had nothing to do with them; because it was before the Torah came down, so he (saw) asked them to bring the Torah, and read it to prove ~~that~~ their claim of what was forbidden to them, but they refused because they were liars and they didn't find that in their books.

Verse: 94

﴿ فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

(And whoever invents about Allah untruth after that - then those are [truly] the wrongdoers.)

The Jews invented a lie to Allah (swt) and said: Eating camel's meat is forbidden. So this verse applies to every human being forbids what Allah (swt) has made lawful, or permits what He has forbidden.

﴿...فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (...*they are wrong-doer*): First- because they have wronged themselves and deprived them of Al-birr (piety, righteousness, and each and every act of obedience to Allah) and paradise.

Second – because they have wronged others by leading them astray, by forbidding what Allah (swt) has permitted, and permitting what has been forbidden by Him (swt), so they have carried their burdens and the burdens of who made by what they have done, as the Prophet Mohammed (saws) said:

"Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden"¹

Verse: 95

﴿ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾

¹ Sunan Ad-Darmi, chapter of whoever introduces a good or bad practice, Hadith No. 512.

(Say, "Allah has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists.)

﴿قُلْ صَدَقَ اللَّهُ...﴾ (**Say, "Allah has told the truth....**): This command is directed to the Prophet Muhammad (saws), And Allah (swt) said:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

(and whose words can be truer than those of Allah? (Of course, none) (An-Nisaa': 122)

The Truth is the matching of words to reality, for Allah (swt) is the truest one ever; because He (swt) Who created the creation, and He (swt) knows all their affairs, and nothing is hidden from Him.

﴿...فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا...﴾ (**...So follow the religion of Abraham inclining toward truth ...**): This refers to the unity of the faiths in all the heavenly messages, for creed is one from Adam's religion (PBUH), to the last of the prophets, Muhammad (saws), as it includes all things related to Allah (swt), the reward, the punishment, the heaven, the fire, and the metaphysics.

Allah (swt) in this verse addresses the people of the scripture, and especially those who stood in the face of the Prophet (saws) in the Medina.

But what is the difference between the religion and the sect?

Sect: includes beliefs and legislation

Religion: includes beliefs

Legislation: includes rulings

﴿...حَنِيفًا...﴾ (**...inclining toward truth ...**): Ibrahim (PBUH) was

away from polytheism, there were many debates about the polytheism between him and his people, his father and Al-Namroud, since the idolatry was very widespread in his time, and Ibrahim (PBUH) was away from polytheism in his time.

﴿ ... وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾ (...and he was not of the polytheists): This specification is here because the call of Ibrahim (pbuh) was in this direction.

Verse: 96

﴿ 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.)

﴿ إِنَّ أَوَّلَ بَيْتٍ ... ﴾ (Indeed, the first House [of worship] ...): Home is the place of rest, dwelling and comfort.

This verse came here, because what is related to the Sacred House (Al-ka'ba) is related to all the rites that Ibrahim (PBUH) when he was fighting polytheism, Those who say: There is a sanctifying of the stone, and there are things we do not understand in the pilgrimage are mistaken, on the contrary, the rites of Hajj contradict the stone scarifying concept; because in the Hajj, you do not believe in a stone, As Umar ibn al-Khattab (may Allah be pleased with him), came to the Black Stone and kissed it, saying:

“Verily, I know you are only a stone with no power to harm or benefit me. Were it not that I saw the Prophet, peace and blessings be upon him, kiss you, I would not have kissed you.”

However, the pilgrim does not find the pleasure of the circumambulation without kissing the black stone, moreover, he goes

up to Mina to throw stones on the stone that represents the Apelles, so we do not find here any stone concept that we have mentioned, but quite the contrary, it is against the polytheism.

A man said to Ali (may Allah (swt) be pleased with him): O prince of the believers, tell me about this house, and he said to him:

“It is the first house established for the people.” The houses were before it, and Noah, peace be upon him, inhabited the houses, but this house was the first house set up for the people, it is a blessed place; a source of guidance for all people.”

It is a house of worship and obedience, for when a person is tired, he goes to his house in order to rest, and he reduces his worries and troubles that he finds abroad, as well, you go to the Holy House of Allah to put the heavy burdens and sins off you. The Messenger of Allah (saws) said:

"Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him."

A person may say: All mosques in the land are the houses of worshipping Allah (swt), what is the difference between them and the Ka'ba? The difference is that the Ka'ba is the House of worshipping Allah (swt) by His choice, and the mosques are the houses of worshipping Him (swt) from the choice of Allah's creation (people), such as the people of a neighborhood or those concerned agree to mark a piece of land in their neighborhood, and they say: we will build a mosque on it. Hence, the Ka'ba is the only house that was made without human being's choice, so that is the difference.

﴿وَضَعَ لِلنَّاسِ﴾ (**established or appointed for people**): This house is put to all Allah (swt)'s creation by Allah (swt)'s command and choice.

The word “people” indicates all human beings, and Adam peace be upon him is the origin of these people, and

﴿وَضَعَ﴾ (**put, established**) is a passive verb so the one who put this house is unknown, that is, angels are the ones who put this house, before Adam, and the evidence is this verse.

One of the proofs is that the Sacred House (Ka'ba) was settled for the people before their presence and was built before Ibrahim (PBUH):

1. The word (people) includes Adam (PBUH).

2- When Ibrahim (pbuh) took the and his son Ismail to this desolate valley, he said:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ﴾

(Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House,) (Ibrahim: 37)

This indicates that it was built before Ibrahim came to this area, and he is not the one who built it, and Allah said:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

(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)

He raised it with his son Ismail after he became young and not when he was an infant, this is not reasonably possible.

﴿الَّذِي بِبَكَّةَ﴾ (**was that at Bakkah**): Why did he say “Bakkh” instead of “Makkah”?

This is one of the miracles of the Holy Quran. If he had said: (was that at Makkah) the meaning wouldn't have been known, because the place where the Ka'ba was built it wasn't a country, but it was an uncultivated valley as described by our Ibrahim (pbuh), then Makkah, subsequently, was built as a result of the invocation of Ibrahim: (PBUH).

﴿فَجَعَلْ أَفْنِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارزُقُهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

{So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.} (Ibrahim:

37)

The evidence is words of our master Ibrahim (pbuh):

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارزُقْ 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-Baqara:

126)

So there was no country, the first house established for people was in Bakkah, not in Makkah.

Bakkah: It is the place where people are crowded at circumambulation (Tawaf), taken from congestion, and that is the miracle.

﴿مُبَارَكًا﴾ **(full of blessing)**: As Allah (swt) says about the Holy Quran:

﴿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)

The word “Mubarak” (blessed) means in Arabic: To stable firmly on his condition.

The general meaning of the word “Mubarak” (blessed): Money which produces more than its value, as we say in everyday language: this little food has Baraka (blessing), it is enough for me and ten people with me also.

As such, prayer in Mecca Haram equals a hundred thousand prayers as a result of the blessing, which was mentioned by Allah (swt) by saying:

﴿إِنَّ أَوْلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِنَكَّةٍ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ﴾

{The first House [of worship] to be established for people was the one at Mecca. It is a blessed place; a source of guidance for all people;}

The blessing comes from Allah (swt), The Sacred Mosque is blessed, meaning, the reward is doubled and can accommodate the largest number

If a human honor his guest with the best he has, how about the most generous one (Allah) when He says this is my home?!

So whoever enters it, and gets the honor of the circumambulation, he is in the blessing of Allah (swt).

﴿وَهُدًى لِّلْعَالَمِينَ﴾ **(source of guidance for all people);** It directs to the

correct path.

Verse: 97

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

(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)

{آيَاتٌ} {signs}: Miracles.

Allah (swt) has put in this house miracles that indicate the sincerity of the message and indicate that it is the house of Allah (swt), and they are: {the standing place of Abraham}. However, the word (signs) denotes the plural, so what are the other signs than the standing place of Abraham which is only mentioned?

For that, we must search in the standing place of Ibrahim Al-Khalil for the miracles.

{مَقَامُ إِبْرَاهِيمَ} {the standing place of Abraham}: It is the place where he stood while he was raising the foundations of the House, in which we find many miracles:

1. That the place of our master Ibrahim was carved on the stone. The one who wants to raise a large stone up the position of his feet must be fixed, so there was a divine fixation where his feet were gotten into the stone so that it would be fixed while raising the stones, and the trace of his feet remained in the stone to this day.

2- Although the stone was curved and the feet of Abraham (pbuh) got into it, he rose and raised the foundations. These are clear signs in the standing place (Maqam) of Ibrahim Al-Khalil (pbuh), and there may be other miracles that have not been revealed yet to us.

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾ {And whoever enters it shall be safe.}: About this, the orientalist said that *the Holy Quran has a wrong in it -- Allah forbid -- and they mentioned what happened in the days of Abdullah bin al-Zubair and the destruction of the Ka'ba with the catapult, and they said that there are people who die during the circumambulating the Ka'bah during Hajj, are stolen or even beaten, so where is the safety that the verse mentioned?*

Their question is as a result of their lack of knowledge of the Arabic language. When I say who entered my house is safe, or honored, does it mean that the person who enter my house is honored by himself? No of course, but it means that I ask the people of my house to honor every visitor, and when Allah (swt) says:

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾ {And whoever enters it shall be safe.}: It is a commitment order, as if saying: it is the duty of you who are responsible for the House to secure those who enter it. It is the duty of the people, not an act of the Lord of the mankind, and if there is an imbalance in safety within the sacred house, it is a failure of those who serve the sacred House, not in the words of Allah (swt).

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ﴾ {And [due] to Allah from the people is a pilgrimage to the House}: Because the pilgrimage is for all the people, and the pilgrimage was before Islam, Allah (swt), however, imposed pilgrimage on all of us. Abraham (pbuh), when he raised the foundations, said:

{وَأَرِنَا مَنَاسِكَنَا}

{*And show us our rites*} (Al-Baqara: 128)

He is Abraham (Pbuh) who placed it, and after him, a lot of prophets came, and the Torah, the Zabur and the Bible were sent down, so the pilgrimage is determined for all people, so we find the pillars of Islam begins with: {يَا أَيُّهَا الَّذِينَ آمَنُوا}, such as:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ }

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ

تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٢)﴾ أَلَسْتُمْ أَن تَقْدِمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ

عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

{*O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful (12) Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah (13)*} (Al-Mujadalah: 12-13)

Except for the Hajj, He (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.*}

The Arabic word of (Hajj) means: The intent to the highly honored

place.

﴿مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ **{for whoever is able to find thereto a way}:**

There is a way, and there is a possibility.

Way: The pilgrimage to all human beings, not just for the residents.

Ability: Road safety and food availability. If you do not achieve these conditions, then the pilgrimage Hajj is not obligatory for you until it is possible.

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ **{But whoever disbelieves - then indeed, Allah is free from need of the worlds.}:** So whosoever disbelieve in judgment of Allah (swt) and deny rituals of pilgrimage, then he has disbelieved in the Existence of Allah and Allah is free from need of the worlds including Human, Jinns, and angels, so you worship Allah (swt) for you and not for Him, and you are the beneficiary of your worship, Allah (swt) does not benefit from your obedience, nor does your disobedience harm him.

Verse: 98

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ

(Say, "O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?)

It is obvious from the word (say) in the Book of Allah, that the Prophet (saws) informs about Allah (swt) without any adding or subtracting.

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ﴾ **{Say, "O People of the Scripture, why do you disbelieve in the verses of Allah}:** People of the Scripture, the Jews, have a book with a clear reference to the coming of the

Prophet (saws). In the past, People of the Scripture pray for victory over those who believed because of this tiding. Then when the Prophet (saws), who was referred to in their book, came they disbelieved in him, because of the envy and aggression and fearing about losing their status.

The person who benefits from the falsehood is rarely guided, and the person who is convinced of the falsehood without the benefit of the falsehood is often guided since a person who is convinced of the falsehood got an evidence that he did not know so he subjected to the right, whereas the person who benefits from the falsehood does not defend any idea that he embraces, rather, he defends a benefit that he enjoys.

Verse: 99

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

(Say "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allah is not unaware of what you do.")

{تَصُدُّونَ} {avert}: You prevent, you make a barrier between people and faith.

{تَبْغُونَهَا عِوَجًا} {seeking to make it [seem] deviant}: You want it to be deviant, not on the creed of your father Ibrahim (pbuh). The word "deviant" here comes in contrast to Hanifa (true MUslim).

So Ibrahim (pbuh), wanted it to be a straightforward (hanifa), while the Jews denied everything that the Prophet (saws) has come with,

they wanted it crooked.

﴿وَأَنْتُمْ شُهَدَاء﴾ {while you are witnesses}: They are witnesses with their Torah, and what is meant is the part of it that remained undistorted, Allah (swt) told them:

﴿فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا﴾

}"So bring the Torah and recite it, if you should be truthful."} (Ali-Imran:

93)

The Torah contains things that are not distorted, but they refused to bring the Torah; Because they are liars.

﴿وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ {And Allah is not unaware of what you do.}:

Whatever you do in secret or openly, Allah (swt) is aware of it and is not unaware of you. He (swt) counts all your words and deeds, for everything that the Jews have distorted, changed and altered from the Torah, is not hidden from Allah (swt), and He will recompense them for it.

Verse: 100

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ

{O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers.}

Here the Qur'an mentions the controversy that took place with the Jews (People of the Book) in Medina, and reveals the beginning of their conspiracy against the Muslims after the emigration, The Jews were trying by various means, either through discussion or by presenting the alleged evidence from their distorted Torah, to cast

doubt on everything that the Prophet, (saws), brought.

So Allah (swt) has warned His faithful servants not to obey a group of those who were given the Scripture, who envy the believers for what Allah (swt) has given them of His bounty, and for what He has honored them with by sending His Messenger, as Allah (swt) said in Surah Al-Baqarah:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ

لَهُمُ الْحَقُّ﴾

{Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them.} (Al-Baqara: 109)

Reason of Revelation:

Zaid bin Aslam said: A Jew named Shas bin Qais - who was an old man of great infidelity and severe hostile to Muslims - passed by a group from Aws and Khazraj who gathered to talk, so he was angry about what he saw of their familiarity and the reconciliation between them in Islam after the enmity that existed between them before became Muslims, so he said: The people of Banu Qila (meaning the Aws and Khazraj) have gathered in this country?! No, by Allah, we have no decision with them if they meet with each other, so he ordered a young man from among the Jews who was with him, and said to him: go to them and sit with them, remind them of the day of (Boath) and what was before it, and narrate to them some of what they used to say of poetry. (Boath) was the day when the Aws fought Khazraj, where the Aws won over the Khazraj. So he did and spoke.

Then the people spoke at that, and they quarreled and bragged until

two men from the two groups, Aws bin Qibti, one of Children of Haritha from the Aws, and Jabbar bin Sakhr, one of children of Salamah from the Khazraj. They argued, then one of them said to his companion: If you wish, by Allah, I will put it back now as it was (in its youth). The two groups were all angry and said: We did, weapon, weapon, your appointment at Alzahira, so they went out to it, and the Aws and Khazraj agreed on their claim that they were upon in the pre-Islamic era. The Messenger of Allah (saws) was informed of that, and he went out to them among those who were with him of the Almuhajereen (immigrants), when arrived to them, he (saws) said:

{“Oh Muslims, are you imitating the behavior of the days of ignorance while I am among you after Allah (swt) honored you with Islam and cut off the pre-Islamic matter from you and brought you together? Are you going back to what you used to be as disbelievers?! Allah, Allah”}

So the people knew that it was an evil whisper (from Satan) and a plot from their enemy, so they threw the weapons from their hands, and cried and hugged each other, then they left with the Messenger of Allah (saws), obedient to him. Then Allah (swt) sent down to them this verse. Jaber said: *“I have never seen a day worse at the beginning, and better at the end than that day.”*

This is what the Jews did in the days of the Prophet Mohammed (saws), and every separation happen in the Arab and Islamic nation, the Jews are behind them, the grandchildren of those grandparents.

Verse: 101

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

{And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.}

﴿وَكَيْفَ تَكْفُرُونَ﴾ {And how could you disbelieve}: Disbelief has multiple meanings, and these meanings are not the meanings that the takfiris, terrorists, murderers and those who exploit the expressions of the holy Qur'an wanted to devote. The interpretation of the holy Qur'an can only be taken from the Qur'an itself, or from the Prophet (saws), as well as according to Arabic language, Allah (swt) said:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

{And We revealed to you the message that you may make clear to the people } (An-Nahl: 44)

Hence, if you are not familiar with the rules of the Arabic language, you cannot explain the Holy Qur'an.

As pre-mentioned, the word (kufr) (Disbelief) means covering in the Arabic language, and the (kafer) is the one who covers, so the farmer is called (kafer) because he hides the seeds in the dirt.

﴿وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ﴾ {while to you are being recited the verses of Allah and among you is His Messenger?}: That is, the recitation of the verses of Allah (swt) and the presence of the Messenger (saws) with them deters them from unbelief, and motivates them to cling to the faith.

Qatada said: As for the Messenger (saws), he has gone to Allah (swt)'s mercy, and as for the Book, it remains for eternity, the Messenger of Allah (saws), said:

{ "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet." }¹

﴿وَمَنْ يَعْصِمِ بِاللَّهِ فَقَدْ هُدِيَ﴾ **{And whoever holds firmly to Allah has [indeed] been guided.}**: Whoever clings to the commands of Allah, he is guided, otherwise, he is lost.

﴿إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ **{to a straight path.}**: The straight path: It is the path that leads to the end in the shortest way, and it is the path that the Holy Qur'an brought, which leads to the gardens of bliss.

103

Verse: 102

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

{O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].}

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾ **{O you who have believed, fear Allah as He should be feared}**: Abdullah bin Masoud (May Allah be pleased with him), said: "*fear Allah as He should be feared, and the right to fear Him is to be obeyed and not disobeyed, to be remembered and not to be forgotten, to be thanked and not to be denied.*"

To achieve piety, the believer's faith should be firm, strong, does not fluctuate, and that blessings should not distract him from

¹ Sahih Muslim: Book of Hajj, Chapter of Hajj of the Prophet (saws), Hadith No. 1218.

remembering and obeying Allah (swt).

{وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ} **{and do not die except as Muslims [in submission to Him]}**: That is, preserve Islam in all your states, of health and safety, so that you do not die except Muslims, for The Honorable One, Allah (swt), has decreed, from his generosity, that whoever lives for something dies for it, and whoever dies for something he will be resurrected for.

Death is not a choice for anyone, and none of us knows when it will come to him, and let us make sure that we are Muslims who adhere to the teachings of Islam, and if we encounter death at any moment, we will die Muslims.

Verse: 103

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

{And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.}

{وَأَعْتَصِمُوا} **{And hold firmly}**: The monotheism is done only by unification of the words of Muslims, and the Islamic schools are branches of the sub-matters, and they are scientific jurisprudence discretions in order to enrich thoughts, and makes things easy. But when the schools turn into sectarianism, then they become a call for

the pre-Islamic claim that Allah (swt) forbade by this verse.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ {And hold firmly to the rope of Allah all together and do not become divided.}: It is not possible for the word of Allah (swt) to prevail except with the unification of the word of Muslims, and they do not have the right to be divided on a sectarian basis; because Islam is the all-embracing one that unites who belong to this religion, regardless of their affiliation of their schools.

That is why we find in all the Arab and Islamic summit conferences and in the Organization of Islamic Cooperation and the Arab League we find this verse written on the walls, but they became divided and left the rope of Allah (swt), contrary to the verse they put as a slogan. This is our real problem, instead of uniting the word and standing by their Arab nation, they put their hands with the hands of Zionists, the Americans, and all the enemies of this nation.

﴿بِحَبْلِ اللَّهِ﴾ {the rope of Allah}: The rope of Allah (swt) is the Holy Qur'an, As the Prophet (saws) said:

“The Book of Allah is a rope extended from the sky to the earth,”¹

﴿وَلَا تَفَرَّقُوا﴾ {do not become divided}: That is why Allah (swt) says:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ﴾

{Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything.} (Al-

An'am: 159)

Islam joins and does not divide, so whoever says that Islam has divided people into schools, we say to him: Islam is not the one which divided people, but it is people's ignorance that led them to this

¹ Kanz Al-Ummal: Book of Faith, Chapter: 2, Hadith No. 923.

division. As for the schools, they are scientific, intellectual, and discretion schools, in order to unite people, to make a discretion in secondary matters, not in the originals which are constant.

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ﴾ {And remember the favor of Allah}: What is the main favor of Allah (swt) that He (swt) wanted us to constantly remember? It is:

﴿إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ﴾ {when you were enemies and He brought your hearts together and you became, by His favor, brothers.}:

This confirms the saying of the Prophet (saws):

“Is by the pre-Islamic claiming?

So what is the pre-Islamic claiming?”

It is the calling to strife, discord, disagreement, and fighting, while Islam came and harmonized the hearts:

﴿لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ﴾

{And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.} (Al-Anfal: 63)

Allah brought people together by Islam, so every call to divide is a call against Islam.

﴿فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾ {you became, by His favor, brothers.}: Allah says:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

{The believers are but brothers} (Al-Hujurat: 10)

This is the brotherhood of faith, the principle of brotherhood, the

principle of humanity, honoring the sons of Adam, and preserving human rights, all of which came under the concept of: Allah (swt) bringing hearts together, and His request (swt) not to separate and discord.

{وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ} **{And you were on the edge of a pit of the Fire}**: You were on the edge of a pit of the fire, when the Aws and the Khazraj differed and called for: “*The weapon the weapon,*” and were going to fight, which could have led them to the Fire.

{فَأَنْقَذَكُمْ مِنْهَا} **{and He saved you from it.}**: That you returned to your senses when the Prophet (saws) said:

“Oh Muslims, is by claiming the pre-Islamic era while I am among you after Allah (swt) honored you with Islam and cut off the pre-Islamic order from you and brought you together?”

{كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ} **{Thus does Allah make clear to you His verses}**: The verses of Allah (swt): They are the arguments and proofs of Allah (swt) and the verses also come with the meaning of miracles. When Saleh (pbuh) called his people Thamud to worship Allah (swt), they said to him:

﴿مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾

{You are but a man like ourselves, so bring a sign, if you should be of the truthful.} [Ash-Shu'araa:154]

Verse (sign): It means a miracle. The Holy Qur'an is miraculous in its words, in its structure, and in its meaning. Therefore, Allah (swt) says about the Holy Qur'an:

﴿تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ﴾

{These are the verses of the clear Book.} [Ash-Shu'araa]

Allah (swt) did not say: (These are the words of the Clear Book), meaning, we must know that every word in the Holy Qur'an contains a miracle and contains a sign.

So, if our understanding falls short of the miracle, then this is not a deficiency in the miraculous, but rather it is a lack of understanding.

{لَعَلَّكُمْ تَهْتَدُونَ} **{that you may be guided}**: So the holy Qur'an is a book of guidance, as Allah (swt) said:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

{Indeed, this Qur'an guides to that which is most suitable} [Al-Israa: 9]

It guides mankind, it brings people out of darkness into the light, it guides people to the straight path, and to the path of Paradise.

Verse: 104

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ 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.}

{وَلْتَكُنْ مِنْكُمْ أُمَّةٌ} **{And let there be [arising] from you a nation}**: The word Ummah (Nation) is mentioned in the Holy Qur'an with several meanings:

1- A group of people, which is the predominant usage, as Allah (swt) said:

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ﴾

{And for every Ummah (a community or a nation), there is a Messenger} [Yunus: 47]

2- A moment in time, as Allah (swt) said:

﴿وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ﴾

{But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth." } [yusuf: 45]

3- An individual to be followed, as Allah (swt) said:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا﴾

{Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah} [An-Nahl: 120].

4- Sharia and a way in religion as Allah (swt) said:

﴿بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ﴾

{Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."} [Az-Zukhruf: 22].

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾ **{And let there be [arising] from you a nation inviting to [all that is] good,}**: This nation is the nation of good, as our Prophet (saws) said:

"The best among you are those who learn the Qur'an and teach it"¹

Why? Because the Qur'an calls only for good, and enjoins only good, good for all mankind, for animals, for plants, for objects, and in all fields and locations. Allah (swt) said about His Messenger (saws):

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

¹ Sahih al-Bukhari, Book of The virtues of Quran, Hadith No. 4739.

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

If you see evil, you should know that it is a clear violation of the Book of Allah (swt). Do not think that the seeds of violence are found in the teachings of Islam, and the seeds of terrorism are found in the provisions of the Qur'an, the Qur'an is clear and when we do not understand the purposes of Islamic legislation, it is not permissible for us to oppose the Islamic call at all, nor to say that we call to Allah (swt), because who calls to Allah (swt) calls to good, Allah (swt) said in His Glorious Book:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا 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 the Prophet (saws) said:

"All creatures are the dependents of Allah. The most beloved of them to Allah is he who is most beneficial to his dependents "¹

He did not say: (Muslims are the dependents of Allah (swt)), rather he said: "Creation is the dependents of Allah (swt)." Allah (swt) does not want you to worship for his own benefit, and He is the one who says in the Holy Hadith (relates to 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 kingdom in anything. O My servants,

¹ Shuab Al-Iman, Chapter: Obedience of those in authority, Hadith No. 7445.

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.”

But He wants the effect of your worship on his creation, who called them into existence. So it is not correct for a Muslim to do evil towards these creatures; because Islam is a call to goodness to all people.

{وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ} **{enjoining what is right and forbidding what is wrong,}**: Allah (swt) wanted his servants to enjoin good and forbid evil, and this is the condition of goodness since it is not possible for the good and the evil to be in just a committee, but rather they are in the nation, so the nation is the one that calls for good, it is the one who enjoins good and forbids evil.

What is right (good)? And what is wrong (evil)?

-Ma'ruf (good): The Arabic word in one of its definitions: It is what you wanted people to know about you, so is there anyone who wants people to know about anything but good? Even if the thief is in a meeting and they talk about theft, he will attack the theft; Because souls innately deny evil, and desire good, so what is known is what you want people to know.

Munkar (evil): The Arabic word is what you want to conceal from people.

Enjoining what is good and forbidding what is wrong is not a task specific to a group, so every Muslim must enjoin what is right, that is, do good, and must forbid what is wrong, that is, keep away from what harms him, and the evidence is that Allah (swt) said:

﴿وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ﴾

{(1) By time (2) Indeed, mankind is in loss (3) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.} [Al-Asr: 1-3]

Allah (swt) did not say: (enjoin the truth and enjoin patience) because in this case there have to be two persons one of them who enjoin, and the other who receive this enjoining, rather he said:

{وَتَوَاصَوْا} {**advised each other**}: meaning I advise you and you advise me; I remind you and you remind me; I am patient with you and you are patient with me.

{وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ} {**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.**}: So Islam is a general call to goodness.

{وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} {**and those will be the successful.**}: Every word in the Qur'an attracts its meaning and here the word "Al-Muflifunh" (the successful) in the Arabic language is taken from Al-Felaha (agriculture), the seeds were placed in the ground, and the result of that was the emergence of fruits, and here also the "Muflifunh"(successful) are those who sow and reap.

Verse: 105

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.}

The talk is still to the community in Medina when the Aws and the Khazraj were about to quarrel as a result of the Jews' action to entrap them.

In the holy Qur'an, when we talk about the reasons for revelation, the moral lies in the general meaning, not in the specific reason and the Qur'an was revealed in portions to the Messenger of Allah (saws), over twenty-three years, and there are reasons for revelation, but the question here is: Does the words of Allah (swt) meet the same standards as human speech?

The problem is that most people do not differentiate between the words of Allah (swt) and the words of humans, the Messenger (saws) said:

"The superiority of Allah (swt)'s words over all other words is like Allah (swt)'s superiority over His creatures."

Allah (swt) is strong and you are strong, Allah (swt) is rich and you are rich, Allah (swt) is alive and you are alive, but you are alive and then you die, rich but poverty may occur to you, strong but weakness, sickness and old age may occur to you, you are in a world of change, but Allah (swt) does not change.

You have to attribute the action to the actor, for when the speaker is Allah (swt) the standards of speech are different from that of the worldly speech. Allah's words conclude all times, the holy Qur'an was revealed in portions, but before its revelation, wasn't it complete in the Preserved Tablet, as we read it now?! Its revelation was not in the

same order as it is now in the Qur'an, but in the Preserved Tablet, it is like this, starting from Surah Al-Fatihah and ending with Surah Al-Nass.

When Allah (swt) wanted to strengthen the heart of the Prophet (saws), and the human beings, He made accidents and temporal causes appropriate to what will send down; because He is the doer, and we absolutely believe in that:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نُنزِّلَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٢٢) 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 –(22) 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 (23)} -[Al-Hadid: 22-23].

The general meaning means that His words (swt), apply to all times, in all conditions and in all places, so a person may not pretend to be civilized and liberated so say: There are verses that are not suitable for our time, times have changed, and circumstances have changed!! This is not true. There is a specificity of reason, and a generality of the meaning. Hence, when Allah (swt) says:

{And do not be like the ones who became divided and differed after the clear proofs had come to them.} The speech is directed to certain people, at the same time, it is for us, so do not be like those who separated after knowledge as the Jews did, and as the previous nations did.

﴿الْبَيِّنَاتِ﴾ {the clear proofs}: The heavenly books that the messengers and prophets, peace be upon them, brought.

﴿وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ {And those will have a great punishment}: They will have a great punishment on the Day of Resurrection, the Day the people will be brought to account.

Verse: 106

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾ {On the Day [some] faces will turn white and [some] faces will turn black}: This is not a distinction in the Holy Qur'an between white and black, and it is not racism, for the white and black in the color of the skin in the world is not intended to be disparity between humans neither to prefer some over others, rather it is a matter related to glands present in the human being that suits the environment in which he lives, the blackness of black is for his sake, as for the blackness and whiteness in the hereafter, they are related to the faith, not the environmental blackness and whiteness that exists in the world.

﴿أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾ {"Did you disbelieve after your belief?}, This sentence has two meanings:

The first: Those whose faces were blackened were believers, then

turned to disbelief after their belief, as happened with the apostates (Almurtadin).

The second: The natural inborn inclination of faith, which Allah (swt) has created all people, in accordance with what Allah's sayig:

﴿وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن نَقُولُوا 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)

Then people turned away from it.

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ **{Then taste the punishment for what you used to reject}**: Because they have concealed the existence of Allah (swt), and disbelieve in His verses, and disobey His commands, then they will have a great punishment. It is said to them as a reprimanding, and how hard for the soul when it sees the torment, so it knows that the means of salvation were in its hands, but it neglected it, as Allah (swt) said:

﴿ذَلِكَ بِمَا قَدَّمْت يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ﴾

{That is for what your hands have put forth and because Allah is not ever unjust to [His] servants.} [Al-Hajj: 10]

Verse: 107

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

But as for those whose faces will turn white, [they will be] within the mercy of Allah. They will abide therein eternally.

Allah (swt) did not say (In Heaven), neither said (In bliss), rather He said:

﴿فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾ {they will be} within the mercy of Allah. They will abide therein eternally}: The Prophet (saws) explained it and said:

“There is none whose deeds alone would entitle him to get into Paradise. It was said to him: And, Allah's Messenger, not even you? Thereupon he said: Not even I, but that my Lord wraps me in Mercy.”¹

So we enter heaven by the mercy of our Lord or by our deeds? Answer: By the mercy of our Lord, but by our deeds; Because Allah (swt) said:

﴿وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (٣٩) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (٤٠) ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى (٤١)﴾

{(39) And that there is not for man except that [good] for which he strives. (40) And that his effort is going to be seen –(41) Then he will be recompensed for it with the fullest recompense}. (An-Najm: 39-41)

You are rewarded for the work, but what made the reward for the work is the Paradise entering? It is Allah (swt)'s mercy, so you will enter heaven by Allah (swt)'s mercy because He made it as a reward

¹ Musnad Ahmad Ibn Hanbal: Musnad Abo Horayra, Hadith No.7473.

for your work.

Verse: 108

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

{These are the verses of Allah. We recite them to you, [O Muhammad], in truth; and Allah wants no injustice to the worlds.}

﴿تِلْكَ آيَاتُ اللَّهِ﴾ **{These are the verses of Allah}**: Those are Allah (swt)'s arguments, those are Allah (swt)'s proofs, those are Allah (swt)'s commands, those are Allah (swt)'s miracles, all of these meanings are true.

﴿نَتْلُوهَا عَلَيْكَ بِالْحَقِّ﴾ **{We recite them to you, [O Muhammad], in truth;}**: The truth: It is the conformity of saying with action, Allah (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-Isra: 105)

﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ﴾ **{and Allah wants no injustice to the worlds.}**: If upon you the punishment has been justified, it is due to your deeds and your disbelief in Allah (swt) and not from Allah (swt) because His mercy encompasses everything, so Allah (swt) does not want people to go to Hell unjustly, rather Allah (swt) command them to do righteousness in order to enter Heaven, He did not order them to commit sin until they enter Hellfire? What did He (swt) order them is:

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

تَذَكَّرُونَ﴾

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

Hence, Allah (swt) commands us to do every good.

Verse: 109

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

{To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned.}

Allah (swt) clarifies the eternal truth, which is that everything in the heavens and on the earth is a property confined to Allah (swt), so whoever owns something, it is from the gift of Allah (swt) and whoever loses something, it is from Allah's gift as well; because it is not taken away or given except for wisdom, as Allah (swt) said:

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

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

{Say, "O Allah, Owner of Sovereignty, you give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, you are over all things competent.} (Ali-Imran: 26)

{In Your hand is all good}: Allah (swt) did not say: In Your hand is all evil, for whoever loves Allah, he loves good and calls to good.

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ {To Allah belongs whatever is in the heavens and whatever is on the earth.}: So everything in the heavens and on the earth belongs to Allah (swt), even if it seems to you otherwise, such as that you owns property, power, or health, but, in fact, its ownership is for Allah (swt), and He is the one who made reasons in this world, so note the accuracy of the end of the verse:

﴿وَالِىَ اللَّهُ تُرْجَعُ الْأُمُورُ﴾ {And to Allah will [all] matters be returned.}:

Were the matters before, in the hands of other than Allah, so they would return to Him in the end?! The answer is:

﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ﴾

{To Allah belongs the command before and after.} (Ar-Room: 4)

But Allah (swt) wanted to clarify this delicate issue so that the man would not be deceived.

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾

{And what is the life of this world except the enjoyment of delusion.}

(Ali-Imran: 185).

In this world, He connects the reasons with the causes, but people become attached to the reasons and forget the cause of them. However, on the Day of Resurrection there are no reasons, so things will return without reasons, but in this world, you work to eat, sow to reap, study to succeed, everything is connected to a reason. There are those who believe that the reason is the doer himself, but the truth is that Allah (swt) is the doer, and He described Himself as:

﴿فَعَالٌ لِّمَا يُرِيدُ﴾

{Effector of what He intends}. (Al-Burooj: 16).

While there is no human who is an effecter of what he wants, even if he thinks so, because he is in the world of changes that is subject to its laws, and cannot defend himself from sickness, old age, death and other matters that are not subject to the will of a human, so no one is effective in what he wants except Allah (swt), therefore:

﴿وَالَىٰ اللَّهُ تُرْجَعُ الْأُمُورُ﴾ {**And to Allah will [all] matters be returned.**}: Allah (swt) in the Hereafter cancels out the causes that exist in this world; in Heaven you do not have to work to eat, and you do not move by means.

Verse: 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

{You are the best nation produced [as an example] for mankind
You enjoin what is right and forbid what is wrong and believe in
Allah If only the People of the Scripture had believed, it would
have been better for them. Among them are believers, but most
of them are defiantly disobedient}

When are we the best nation as an example produced for mankind?

When we enjoin good, forbid evil, and believe in Allah (swt), then we are the best nation produced for mankind.

The Noble Qur'an was revealed to guide mankind. It requires belief in Allah (swt) for the attainment of goodness:

﴿وَتُؤْمِنُونَ بِاللَّهِ﴾ {**and believe in Allah**}: When Allah (swt) speaks, He speaks in past, present and future tenses, why? Because, He (swt) is not subjected to the standards of time, rather time is one of His

creatures, so we do not ask about Allah (swt) how and where, there is no how or where. When Allah (swt) said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ {You are the best nation produced [as an example] for mankind}: Every nation that existed from the time of Adam (pbuh), to the time of our Master Muhammad (saws) who believed in Allah and in the messengers, followed their paths, enjoined good and forbade evil, then it is the best nation.

The springhead of good is to do the deed for the pleasure of Allah (swt) and do not do it for yourself, for any blemish in a deed, that is to do it for your sake spoils it, as it came in the Sacred Hadith (narrated for Allah (swt)):

“I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.“

Verse: 111

لَنْ يَضُرُّوَكُمْ إِلَّا أَدَىٰ وَإِنْ يُفَاتِلُوكُمْ يُؤَلُّوْكُمْ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ

{They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs; then they will not be aided.}

The Jews always conspire against the Muslims and plot against them, as they tried to raise dispute between the Aws and the Khazraj, so Allah (swt) wanted to reassure the nation, and the companions of the Messenger of Allah (swt), at that time that the Jews:

﴿لَنْ يَضُرُّوَكُمْ إِلَّا أَدَىٰ﴾ {They will not harm you except for [some] annoyance}: What is the difference between harm and annoyance?

Harm: It has consequences, and it has an effect.

Annoyance: It goes in its time; it has no consequences.

Illustrative example: If someone hits someone with his hand, he will suffer at its time, then the trace will disappear, then this is annoyance.

But if he hits him with a stone and wounds him and his blood flows, and the trace remains, then this is harm.

So the meaning is: Whatever the Jews do, they will harm you except for annoyance, which means that the result of their plot is temporary harm that does not have a great effect.

﴿وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوكمُ الْأَدْبَارَ﴾ {**And if they fight you, they will show you their backs;**}: If they fight you, they will be defeated, and the cowardice of the Jews is well known, for they do not fight except from behind walls.

we have already said: There is specificity in the reason, but what is important is the generality of the meaning, and Allah (swt) does not date a specific event, but rather gives generality, in order to be valid for every time. For this it comes here:

﴿ثُمَّ لَا يُنصَرُونَ﴾ {**then they will not be aided.**}: Allah (swt) made it a general law at all times, so they will never be aided, and they will not harm you except for [some] annoyance, and they will not have a decisive victory over the nation of Muhammad (saws). Likewise, the use of the word “Then” to denote the extending of time; in every battle of confrontation they will not have a decisive victory.

Verse: 112

ضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ أَيْنَ مَا تُقْفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَآؤُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

{They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution, That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.}

{ضُرِبَتْ عَلَيْهِمُ} {They have been put under}: The Arabic word is also used for coinage of money which is done by making a mold for it to have copies exactly of the original.

{ضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ أَيْنَ مَا تُقْفُوا} {They have been put under humiliation [by Allah] wherever they are overtaken}: Why are they humiliated? Allah (swt), does not wrong people at all, but people do wrong themselves. And He said about the Jews:

﴿فَبِظُلْمٍ مِّنَ الَّذِينَ 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)

As a result of their killing the prophets, their denial of the signs of Allah (swt), and the many demands they asked Moses (pbuh), they were humiliated wherever they were overtaken, and wherever they were found, except in two cases:

First case:

﴿إِلَّا بِحَبْلِ مِّنَ اللَّهِ﴾ {**except for a covenant from Allah**}: This is the covenant that the Messenger of Allah (swt), made to the Jews, when the Prophet, (saws), and the Muslims came to Medina, they did not show them any enmity at all, but rather the Prophet (saws) held covenants with them, as what done with Banu An-Nadir, Banu Qaynuqa', Banu Qurayzah, and all the Jews who settled in Medina. As such, this humiliation was imposed on them, with the exception of the covenant that was made between the Prophet (saws) and them.

Second case:

﴿وَحَبْلِ مِّنَ النَّاسِ﴾ {**and a rope from the Muslims.**}: Meaning, the people of Israel will not be strong unless there are those who support them, as we see nowadays how the United States of America and the West support them.

Hence, they are humiliated, except that there is a covenant between them and the Muslims, as the Messenger (saws) did. But later, they broke the covenants and charters, for that they were fired from the land of the Arabs and from Medina. So, this verse shows us that they are humiliated, unless they have a covenant and they were faithful to it, or there are people who protect and support them, as we find these days.

﴿وَبَأَوْا بِغَضَبِ مِّنَ اللَّهِ﴾ {**And they have drawn upon themselves anger from Allah**}: They deserve it.

﴿وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ﴾ {**They have been put under destitution**}: The destitution that they have been put under is a result of what their origins and ancestors did. So that there is humiliation and there is destitution, as for humiliation, there may be an exception when the fulfil the covenant with Allah (swt) or with people. As for destitution, it is part

of the gene that they inherit as a result of:

﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ﴾ {That is because they disbelieved in the verses of Allah}: The signs of Allah (swt) are the miracles that were revealed to the nation of children of Israel, but they used to meet them with denial, as Allah (swt) says:

﴿فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ﴾

{and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them,} (An-Nisaa: 153)

﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا

كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾

{And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a ALLAH just as they have ALLAHs." He said, "Indeed, you are a people behaving ignorantly}. (Al-A'raaf: 138)

And whenever Moses (pbuh) brought them a sign, they denied it, even though they saw these signs with their own eyes; when Moses struck the sea with his stick and it parted, and when he struck the stone with his stick then gushed forth therefrom twelve springs, and when Allah (swt) saved them from Pharaoh and his people..... So Their disbelief in the miracles that came to them was a cause of the humiliation and destitution, in addition to the anger of Allah (swt) that befell them. So Allah (swt) does not wrong people anything.

﴿وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾ {and killed the prophets without right}: They killed many of the prophets that Allah (swt) sent to the people of Israel, such as Zechariah, Yahya and other prophets (pbut) whom the Jews

have confronted.

﴿ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾ {That is because they disobeyed and [habitually] transgressed.}

There is disobedience and there is transgression.

Disobedience: It is violating the orders of Allah (swt). They were not satisfied with disobedience, but they proved their disobedience with their transgression, and this point is very important, according to the Islamic concept, transgression must always be faced with a response, as transgression is the main cause of all the rulings of the Holy Qur'an regarding fight.

Indeed, Islam did not spread at all by the force of the sword, rather by the strength of argument, proof and evidence, but when does jihad (Islamic fighting) has to be taken place? And when will the sword be raised? The answer is: To respond to transgression. However, Allah (swt) did not censure them only because they disobeyed, but because they were transgressors, as the Allah (swt) said:

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

﴿يَعْتَدُونَ﴾

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

When disobedience is translated into aggression, the response is to fight. This is in relation to the religion of Islam, as for this confusion that took place as a result of many factors including the intrusion of the Jews into the ranks of Islam in the previous history, and the intrusion of the Western among the Muslims in order to create a terrorist, Takfiri

Islam, which they called Islam, whereas it is far away from Islam; because Islam has never ordered to fight in order to call to Allah (swt), and here when we ask what is the call to Allah? What is its origin and explanation? We must make this matter clear to people. The call to Allah (swt) is to call for good in the way that Allah (swt) has commanded, as Allah (swt) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَأَفْعَلُوا 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)

When I say: I am calling to Allah, what do I call to? I call for righteousness, for not lying, not bribery, not stealing, not assaulting, not hurting the neighbor, not disobeying parents, I call for all the good values that Allah (swt) wanted:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ 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.} [Aal-Imran: 104]

When we say someone is calling to Allah (swt), we must clarify that the call to Allah (swt) includes all the elements of goodness; because it is not possible for anyone to order people to pray while separating the purposes from the rituals. In other words, Prayer, fasting, zakat, and pilgrimage are worshipping rituals, but what are the purposes? The essences of rituals are the purposes. The prophet (saws) said:

"Whoever his prayer does not restrain him from shameful and unjust deeds, it is as if he had not prayed."¹

So prayer forbids immorality and evil, and if the prayer does not prevent the praying person from indecency and evil, so there is a separation between the purposes and the rituals, and the same is true about fasting, which the Prophet (saws) said about:

"If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink."²

So Preventing the elements of evil in the person's soul is through fasting, during which a person offers good and help to others, however, abstaining from eating and drinking is the essence of this good that the Muslim exports to society, the same apply to Hajj, as the Prophet (saws) said:

"If anyone performs the pilgrimage for ALLAH's sake without talking immodestly or acting wickedly, he will return [free from sin] as on the day his mother bore him."³

Allah (swt) says:

﴿حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

{Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them} (At-Tawba: 103)

Indeed, if this zakat (alms), does not purify yourself, then you have separated the rituals from the purposes. The problem of Muslims today

¹ Al-Mu'jam Al-Kabeer of Al-Tabarani, Chapter the letter of 'Ayn, Hadiths of Abdullah Ibn Masuod, Hadith No. 11047.

² Sahih Al-Bukhari, Book of behaviors, chapter of Allah's saying: (A void false statement), Hadith No. 5710.

³ Sahih Al-Bukhari, Book of Hajj (Pilgrimage, Chapter of The reward of the true Hajj, Hadith NO. 1449.

is that they separated between rituals and the basic purpose of Islam, which is to spread goodness to all people, not only to Muslims, and the evidence that Allah (swt) says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

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

Allah (swt) does not say (And We have not sent you, [O Muhammad], except as a mercy to the Muslims.)

And the prophet (saws) said:

“All creatures are the dependents of Allah. The most beloved of them to Allah is he who is most beneficial to his family or (to his dependents ”¹

He (saws) does not say (Muslims are the dependents of Allah). So separation between devotional rites and the purposes of religion is the deep cause of the problems, through it the Westerners, tendentious people and Jews got into Islam in order to produce, as they believe, a terrorist Islam to distort it as they desire, but actually, true Islam means peace, harmony and goodness to society, that is, the exact opposite of what they say about it.

Verse: 113

لِيُسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَانِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

¹ Shuab Al-Iman, Chapter of Obeying the ones who are in authority, Hadith No. 7445.

{They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer].}

The law of preserving the possibility; meaning that Allah (swt) does not generalize, however, most mistakes come from generalizations, He (swt) talks about the People of the Scripture among the Jews, but this does not mean that all the Jews who were present had these characteristics, for some of them had faith, truthfulness and sincerity in their hearts, as He (swt) states in this verse.

{وَهُمْ يَسْجُدُونَ} **{and prostrating [in prayer].}**: The Jews do not prostrate in their prayers, so what is meant by prostration here is the submission to Allah (swt), and there are a number of their rabbis who became Muslims truly. This is the law of preserve the possibility.

{أَنَاءَ اللَّيْلِ} **{during periods of the night}**: What is meant here is one of the hours of the night, and the night prayer is the most time when the servant is close to his Lord, at night when man is calm, and it is the time of rest so if a person specifies this time for worship, he will be in a closest state to his Lord. The Prophet (saws) told us:

"A slave becomes nearest to his lord (Allah) when he is in prostration. So increase supplications while prostrating."¹

So how if his prostration is during the night! However, here are many verses that mention the night prayer, such as:

{وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا}

¹ Sahih Muslim, Book of Prayer, Hadith No. 482.

{And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station} (Al-Israa: 79)

Verse: 114

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

{They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hurry to good deeds. And those are among the righteous.}

﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ {They believe in Allah and the Last Day,}: Allah (swt) does not say: They believe in Allah, His angels, His books, His messengers, and the Last Day. Always the faith ends with the Last Day, since if you believe in Allah (swt) and do not believe that there will be a day when Allah (swt) will judge people for what they have done in this world, then this is not considered a complete faith. Therefore, we find many Qur'anic verses connecting belief in Allah (swt) and its result which is the belief in the Last Day.

﴿وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ {and they enjoin what is right and forbid what is wrong}: Proof of faith is to enjoin what is good and to forbid what is wrong, as mentioned early, enjoining what is good and forbidding what is wrong is not performed by a committee, rather is done by spreading the good that people are familiar with. Therefore, the call to Allah (swt) is a call to the absolute good for all people, this is the meaning of enjoining what is good and forbidding what is wrong.

﴿وَيُسَارِعُونَ فِي الْخَيْرَاتِ﴾ {and hurry to good deeds.}: Good things for all human beings, this is the call of Islam, it is not a call to evil, sins,

murder, terrorism, extremism and hatred.

There is a difference between (hurry) and (haste), haste is blameworthy and patience is praiseworthy, but slowness is blameworthy and hurry is praiseworthy, so for the praiseworthy thing we use hurry, while for the blameworthy thing we use haste.

Once upon a time, Omar bin Abdul Aziz was sitting for a few minutes to rest as a result of his continuous work, so his son came and entered to him asking: "When will you go for work of so-and-so? He said: "Tomorrow, if Allah wills". He said: "Oh my father, does fate allow you until tomorrow?" So that he immediately got up with his son, this is a hurry to do good deeds.

﴿وَأُولَئِكَ مِنَ الصَّالِحِينَ﴾ **{And those are among the righteous.}**: The one who offers good to others, and the one who translates Islam into good deeds of honesty, trustworthiness, altruism, giving, love and avoiding angry... All of these things are a summary of the good deeds that a person does in order to be righteous.

Verse: 115

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

{And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous.}

The Holy Quran emphasizes on doing good; hence, the call of Islam is a call to good against evil, and good is for all people.

﴿فَلَنْ يُكْفَرُوهُ﴾ **{never will it be removed from them}**: Meaning, it will not be covered, so this good will be known, and will be spread among people, and it will not be hidden from our Lord. As such, the Arabic

word (kufr) may mean to cover, and the evidence here is that Allah (swt) followed it with His saying:

﴿وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾ {And Allah is Knowing of the righteous.}

Verse: 116

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ

Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein eternally.}

﴿إِنَّ الَّذِينَ كَفَرُوا﴾ {Indeed, those who disbelieve}: We previously talked about the meaning of takfir (An Arabic word used to means accusing others of disbelief) and kufr (disbelieve), and we said that Takfir, which the enemies made a title for Islam, is different from the Takfir that mentioned in the holy Qur'an.

They made the word kufr (disbelief) corresponding to killing, while the meaning of (kufr) in the Arabic language is (to cover), and the Holy Qur'an was revealed in Arabic language, Therefore, the meanings of the Book of Allah (swt), are not understood well to those who do not know the meanings of Arabic words, for knowing the grammars and conditions of the Arabic language is a prerequisite for those dealing with the sciences of Quran interpretation. However, the previous verses were talking about those who disbelieved among the People of the Scripture from among the Jews, the ones who disbelieved, that is, they hide what came in the Torah about the tiding concerning the Messenger of Allah (swt), and they disbelieved in what was revealed to him of the holy Qur'an.

﴿لَنْ نُغْنِيَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا﴾ {never will their wealth or their children avail them against Allah at all}: In other verse, Allah (swt) says:

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

{ And know that your properties and your children are but a trial and that Allah has with Him a great reward.} [Al-Anfaal: 28]

Money may lead a person to do good, if it is not used for monopoly, greed, and harming others, and the children may be righteous, it is what the Prophet (saws), mentioned by saying:

"When a man dies all his good deeds come to an end except three: Ongoing charity, beneficial knowledge and a righteous son who prays for him."¹

This righteous child leads to salvation from falling into this trail. Consequently, if the father and mother raise the children in a correct manner, this will be reflected on them, and the opposite is true because Allah (swt) says in Surat Al-Kahf:

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

{and their father had been righteous} (Al-Kahf: 82)

The righteousness of the fathers extends to the children, and the child may be bad if his parents didn't not take care of him, as such, the parents will fail this test. So, children and money are a trial (test), and here Allah (swt) says:

﴿لَنْ نُغْنِيَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا﴾ {never will their wealth or their children avail them against Allah at all}: That is, it will not be a

¹ Sunan at-Tirmidhi: Book of rulings, Hadith No. 1376.

reason for their salvation or their preference by Allah (swt), as some people think that these two basic elements in life, which are children and money, may benefit a person in his afterlife, for that Allah (swt) makes it clear that they have no value to Him unless they are as commanded by Him, meaning that; the child is righteous and the money is used in doing good.

﴿وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ {and those are the companions of the Fire; they will abide therein eternally.} Why did Allah (swt) called them companions whereas the companion is the one who chooses his companion?! Because they are the ones who chose the fire by their deeds.

Allah (swt) says:

﴿وَأَنْ لَّنِيسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (٣٩) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (٤٠) ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى﴾

{(39) And that there is not for man except that [good] for which he strives. (40) And that his effort is going to be seen (41) Then he will be recompensed for it with the fullest recompense} (An-Najm: 39-41).

And He (swt) also says:

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

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

Verse: 117

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ

{The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves and destroys it. And Allah has not wronged them, but they wrong themselves.}

This talking is about the Jews and everyone who does such as that, so the example of someone who spends in the cause of evil, monopoly, injustice and harm is like a wind containing frost strikes the harvest. Why does Allah (swt) mention the harvest instead of the plants? Because He wants to clarify that if you plow, you will get the result, for planting is the result of plowing the land and preparing it for harvesting, these works are done by a person. However, if the wind is so cold, what will happen? Definitely it will destroy the crops. Look at this great example that Allah (swt) has set about the one who spends his money for praising and in a way other than what Allah (swt) commanded.

{وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ} And Allah has not wronged them, but they wrong themselves.}: They are the ones who wronged themselves; because Allah (swt) gave them money and children, but they transgressed and violated his commands.

Verse: 118

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِن
أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ

{O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.}

Faith duties and divine commands usually come after saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ {O you who have believed,}: There is a covenant for all of us, which is the covenant of faith, If you do not know the wisdom of the divine command, then you are obligated to implement according to the covenant of faith.

For example, when a person falls ill with a stomach ailment, he searches for the most famous gastroenterologist and once he goes to a doctor he trusts, he will do what he tells him, even if he gives him a bitter medicine, or asks him to perform an operation for him. So when he trusted the doctor, he did not discuss him, nevertheless, that does not mean that we do not want to know the reason or the wisdom, but we adhere to the commands of Allah (swt) even if the wisdom behind them is absent from us. Therefore, all duties always begin with the phrase: **{O you who have believed,}** which is the covenant of faith, that you believe in Allah (swt), the Lord, the Wise.

﴿لَا تَتَّخِذُوا بَطَانَةً﴾ {do not take as intimates}: The Arabic word of (intimates) refers to the lining of the dress, which is close to the body, and the intimates are the special ones whom a person tells them all his affairs and conditions and everything related to him. Usually, they are either good or evil.

﴿مِن دُونِكُمْ﴾ {those other than yourselves,}: Of the Jews with whom

you have relations, or with their polytheistic intimates.

﴿لَا يَأْتُونَكُمْ خَبَالًا﴾ **{for they will not spare you [any] ruin.}**: The ruin meant here is what occupies the mind and causes confusion in it and in thought, so the role of this intimates is to cause confusion in your thoughts.

﴿وَدُّوا مَا عَنِتُّمْ﴾ **{They wish you would have hardship.}**: They want you to suffer, but Allah (swt) does not intend for you hardship, rather intends ease for the humans. He said:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

{Allah intends for you ease and does not intend for you hardship} (Al-Baqara: 185)

The prophet Mohammed (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

﴿قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾ **{Hatred has already appeared from their mouths, and what their breasts conceal is greater}**: Hatred for the believers at that time was apparent from the words that they uttered, and Allah (swt) does not just know their speech, but rather knows what the hearts conceal.

﴿وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾ **{and what their breasts conceal is greater}**: They conceal what is greater than hatred and malice against our master, the Messenger of Allah (saws), and his nation.

¹ Sahih al-Bukhari, Book of knowledge, Chapter of the Prophet's advices and knowledge, Hadith No. 69.

﴿قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ﴾ {We have certainly made clear to you the signs if you will use reason}: Since the speech was about the confusion that occupies (ruins) mind and thought, so the phrase came here: **{if you will use reason}**. Considering that Islam addresses the mind and does not address instinct only, but rather wants the mind to be a tool to reach faith, so Allah (swt) sent prophets and messengers (pbut), and books to establish the argument against those whom the prophets sent to. The evidence of this is the arguments of the prophets (pbut), with their people. Collectively, in all the Qur'anic stories, we find that the messages of all the prophets that mentioned in the Holy Qur'an highlight the role of dialogue and discussion with those who oppose them, and not the role of the sword and fighting.

Verse: 119

هَآأَنْتُمْ أَوْلَآءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَآبِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَئْمَآلَ مِنَ الْعَيْظِ قُلْ مُؤْتُوا بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

{Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the hearts."}

The Muslims, by their nature, just as they were brought up to adhere to Islam, they were brought up on love. Religion aims to spread love and mercy among all people, as the Allah said:

﴿هَآأَنْتُمْ أَوْلَآءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ﴾ {Here you are loving them but they are not loving you,}: The Jews harbored hostility towards the believers.

{وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ} **{while you believe in the Scripture - all of it}:**

You believe in everything that is mentioned in the Noble Qur'an, and in all the heavenly books that were revealed from Allah (swt).

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

مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا وَغُفِرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾

{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."} (Al-Baqara: 285)

We say: "we heard and we obey", while the Jews said: "We heard and we disobeyed."

{وَإِذَا لَقُواْ لَفُوكُمْ قَالُواْ آمَنَّا} **{And when they meet you, they say, "We believe."}**: This hypocrisy which was from the Jews; they used to sit with the believers saying: "We believe in what has come to you." At the same time:

{وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمْ الْأُتَامِلَ مِنَ الْغَيْظِ} **{But when they are alone, they bite their fingertips at you in rage}**: it is a psychological expression as a result of the intense anger, because they had to bear, during their time with the Muslims, the burden of changing their nature, so when they sit at night or sit with their friends they bite their fingers out of anger from Muslims and believers.

{قُلْ} **{Say}**: O Muhammad, and what is meant is: Say all of you.

{مُوتُواْ بِغَيْظِكُمْ} **{ "Die in your rage."}**: Die: An expression of the severity of anger and its affection in a person, for that, when a man asked the

Prophet (saws) for an advice, he (saws) said:

"Do not get angry". The man repeated that several times and every time the Prophet (saws) replied, "Do not get angry".¹

Allah (swt) said:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ﴾

{*who restrain anger and who pardon the people*} (Aal-Imran: 134)

So we are required to restrain anger and avoid getting angry. Indeed, Allah (swt) said to them: "Die by your anger"; Because there are no reformers among them.

﴿إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ {**Allah is Knowing of that within the hearts.**}:

Because it is the heart which indicates the truthfulness of the deeds, the Prophet (saws) said:

"The value of an action depends on the intention behind it. A man will be rewarded only for what he intended."²

It is said that this famous hadith is considered of half the religion because intention is the basis of sincerity.

Verse: 120

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

{**If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot**

¹ Sahih Al-Bukhari, Book of behavior, Chapter of Avoiding the anger, Hadith No. 5765.

² Sahih Al-Bukhari, Book of Revelation, Hadith No. 1

will not harm you at all. Indeed, Allah is encompassing of what they do.}

﴿إِن تَمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا﴾ **{If good touches you, it distresses them; but if harm strikes you, they rejoice at it}**: As soon as a simple blessing comes to you, they are angry with it, because they do not want you to be good at all, whereas if something bad befalls you, they do not just want it to harm you, but rather they want a direct hit by this evil; so that they rejoice at it, and they rejoice only when they are sure that the bad has befallen you to the core, look at the accuracy of the Qur’anic expression.

﴿وَإِن تَصْبِرُوا وَتَتَّقُوا﴾ **{And if you are patient and fear Allah}**: This is a divine law, and Allah (swt) has put patience before fear Allah, so no harm will occur if you protect yourself with those two weapons; because patience over what befalls you is part of your faith, so if you do not panic and are patient, then you win, the Prophet (saws) said:

“patience is half of faith”¹

So Allah (swt) says:

﴿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) (

Allah (swt) mentions (the patient), not (the righteous).

﴿لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا﴾ **{their plot will not harm you at all.}**: No matter how they endeavor you, and no matter how much they plot, they will not harm you, for they do not know that Allah (swt) brought the

¹ Musnad Ash-Shihab: The patience is half of the religion and Certainty is all the faith, Hadith No. 158.

believers into his protection, when the people of the Prophet Moses (pbuh) said to him:

﴿إِنَّا لَمُدْرِكُونَ﴾

{*"Indeed, we are to be overtaken!"*} (Ash-Shu'araa: 61)

His answer was:

﴿قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾

{*[Moses] said, "No! Indeed, with me is my Lord; He will guide me."*}

(Ash-Shu'araa: 62)

Verse: 121

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

{And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing -}

Allah (swt) in the previous verse spoke about the weapons - patience and fear Allah- by which the man faces life and its difficulties in addition to the machinations that were carried out by the Jews and other enemies of the nation and the enemies of religion, Allah (swt) wanted to chronicle in faith the Battle of Badr, which was a separation between truth and falsehood, which (swt) called the Battle of Al-Furqan, but He (swt) did not mention the victory directly, rather He mention before worth the setback that occurred in the Battle of Uhud. That is to see how the Noble Qur'an treats all aspects. Allah (swt) wanted to talk about the remarkable victory of Badr, which had its reasons, namely patience, piety and commitment. He (swt) as well wanted to show what was the reason for the setback of the Battle of

Uhud; for this world is based on causes, and any violation of the causal orders that the Prophet (saws) stated, will be a cause of setback (disobeying the causal commands, not the faith orders). So If we do not commit to the laws of Allah (swt) in the universe, we will not achieve victory; that is because the elements of victory have reasons, as the military orders that we also have to abide to.

﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ﴾ And [remember] when you, [O Muhammad], left your family in the morning to post the believers}: He (saws) was in the house of Aisha (may Allah be pleased with her).

Al bara' bin Azib (May allah be pleased with him) said:

“On the day of the battle of Uhud the Apostle of Allah (saws) appointed ‘Abd Allah bin Jubair commander of the archers who were fifty (in number). He (saws) said:

“If you see that the birds are snatching at us, do not move from this place of yours until I send for you and if you see that we defeated the people (the enemy) and trod them down, do not move until I send for you.”

Allah then defeated them. He (narrator) said: “I swear by Allaah, I saw women ascending the mountain. The companions of ‘Abd Allaah bin Jubair said: “Booty, O People, booty! Your companions vanquished, for what are you waiting?” ‘Abd Allaah bin Jubair said: “Have you forgotten what the Apostle of Allaah (saws) had told you?” They said: “We swear by Allah. We shall come to the people and get the booty. So they came to them. Their faces were turned and they

came defeated.”¹

So the Prophet (saws) put them in their places at the top of the mountain of Uhud in order to protect their backs, then violating this command led to the setback of Uhud, since when the archers saw victory and descended from the mountain, in this case they violated a causal order of the Prophet (saws) and this what led to the setback.

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ {and Allah is Hearing and Knowing}: Allah (swt) hears the commands of the Prophet (saws) to the believers not to leave their places, and He (swt) knows what they did.

Verse:122

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

{When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.}

﴿إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ﴾ {When two parties among you were about to}:

They are Banu Haritha from Aws, and Banu Salamah from Khazraj. When they were about to sustain from fighting, but they persisted and said: Praise be to Allah (swt) that we did not do it, for Allah (swt) is our ally; Because he said:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ {and upon Allah the believers should rely.}: After doing what is required, the rely comes, you have to adopt the means and then you rely; because rely is the work of the heart, not the work of the body, which must adopt the means.

¹ Sahih al-Bukhari, Book of Fighting for the cause of Allah, Chapter of the abominable dispute and difference in war and the punishment of whom disobey the authority, Hadith No. 2874.

Verse:123

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

{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.}

The previous verses talked about the Battle of Uhud. Verily, introducing two verses about the Battle of Uhud, followed by referring to Battle of Badr has deep meanings. The Holy Qur'an does not date the events, but rather gives the general benefit and lessons learned for every time and place. Allah (swt) combined two verses about the Battle of Uhud with the fines about the Battle of Badr, and victory in it. After that, more than sixty verses relating to the Battle of Uhud come. These battles in which the Prophet (saws), was the leader, contain many lessons and wisdoms.

Here Allah (swt) is explaining that the victory from Allah (swt) does not just lie in following the worldly reasons - although it must be taken into consideration when facing the enemy – rather, the victory is from Allah (swt), and here comes the role of the reinforcement of faith, and the strength of faith can overcome the force of arms, so the Battle of Badr was a pioneering battle in the history of the Arab and Islamic nation, in which a small number of believers could have a glorious victory, thanks to Allah (swt):

{وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ} **{And already had Allah given you victory at [the battle of] Badr while you were few in number.}**: It is known to everyone that the battle of Badr was in Ramadan in the second year of migration, when people were fasting, at that time there was a caravan of Abu Sufyan which included the money of Muslims and all what they left which the polytheists looted from them in Mecca. So the

Prophet (saws) blocked their way with a small group of the emigrant Muslims (al-Muhajirin) and the Muslims from Madinah (al-Ansar), their number did not exceed three hundred. As for Abu Sufyan, sent the news to Quraysh, then an army came under the leadership of Abu Jahl, included thousand fighters, that is, three times more than the Muslims number.

﴿فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ﴾ {Then fear Allah; perhaps you will be grateful}: The basis of thanks is the piety, when man is righteous, he thanks Allah (swt) for His favors, as such when Allah (swt) bestowed the believers with this great victory, Allah (swt) made the piety the tool of thanking, this is an important gesture, because if you want to be thankful, you must be pious in order to achieve the purpose of thanksgiving. However, when you want to thank Allah (swt) for His bestowments, this is not done just by words, for this happens with humans, in other words, if a person does you a favor, you offer him a beautiful poem, or express your gratefulness by sweet words and gentle phrases.

But Allah (swt) taught us that thank can be in one word, uttered by all categories of people, the knowledgeable and the ignorant, the educated and the uneducated, which is: "Praise be to Allah", But this is not the cornerstone of the matter, rather the cornerstone is to be pious. That is why Allah (swt) says: {Then fear Allah; perhaps you will be grateful.}: That is, gratitude is linked to piety, and piety is the collective goodness, which is required of you. As such, when you want to prove that you are committed to religion and faith, it is not sufficient to perform the rituals only, such as prayer, Hajj, zakat, and fasting during Ramadan because the prophet (saws) said:

"The structure of Islam is built on five pillars: Testification of 'La ilaha illallah' (none has the right to be worshipped but Allah), that

Muhammad (saws) is his slave and Messenger, the establishment of Salat, the payment of Zakat, the pilgrimage to the House of Allah (Ka'bah), and fasting during the month of Ramadan."¹

He (saws) did not say: Islam is these five, rather, Islam is built on the pillars of worship, and when these acts of worship lead you to the purposes of religion, then Islam is achieved, Islam is achieved with every good deed, by refraining from what Allah (swt) forbids, and applying what Allah (swt) has commanded you, such as, sympathize with the weak and the needy, and do not lie nor steal, gossip, backbite, and do not bribe. These prohibitions that Allah (swt) has forbidden are, in short, the piety, they are the collective goodness, they are adherence to the commands of Allah (swt) and avoiding of what He forbids, then you achieve giving thanks in full.

Verse: 124

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُنزَلِينَ

{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?}

The speech is directed to the Prophet (saws), for the Prophet (saws) was encouraging them at that time since the enemy was more armed than them, so it was necessary to strengthen the morals of his companions in that serious situation by these words.

¹ Sahih al-Bukhari, Book of Faith, Chapter of Faith, Hadith No. 8.

Verse: 125

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

{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]}

Allah (swt) confirms what the Prophet (saws) promised his companions, that Allah (swt) will send down the angels by saying:

{بَلَىٰ} {yes}. Hence, there are two conditions for winning the battle and for the descent of the angels, that are clarified in following:

{إِنْ تَصْبِرُوا وَتَتَّقُوا} {you remain patient and conscious of Allah}: He gave precedence to patience over piety, just as patience took precedence over prayer in other verses such as:

﴿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)

Accordingly, fighting needs patience, same as science needs patience, developing needs patience, striving oneself requires patience, and going through life requires patience. Patience is the essential weapon of the believer, but patience is mixed with piety and is mixed with prayer, and prayer is a sign of piety.

Now, what are the weapons that we should use after we consider the combative weapons in addition to any other worldly tools? There are two weapons: patience and piety.

Verse: 126

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

{And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise -}

{وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ} {And Allah made it not except as [a sign of] good tidings for you}: That is, Allah (swt) made the angels descend upon you to fight with you just as good news for you because victory is from Allah (swt) alone, so he followed it by saying:

{وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ} {And victory is not except from Allah, the Exalted in Might, the Wise}: Victory is not made by angels, so if Allah (swt) wants to help the believers, then He does not need to provide them with angels fighting on their side, Allah (swt) wanted to clarify this part. So sending down of angels is a tiding and reassurance for the companions that there are many to fight with them, whereas, the victory, was determined and it was from Allah (swt) and not from the angels and their fight with them.

That is why before the battle, when the Prophet (saws), spent the whole night of the seventeenth of Ramadan, the night of the Battle of Badr, supplicating to his Lord as 'Umar bin Al-Khattab said:

"The Prophet (saws) looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So the Prophet of Allah (saws) faced the Qiblah, stretched forth his hands and began beseeching his Lord: 'O Allah! Fulfill what You promised for me. [O Allah! Bring about what You promised for me] O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth,'

He kept beseeched his Lord with his hands stretched, facing the Qiblah until his robe fell from his shoulders. Abu Bakr, then, came to him, took his robe and placed it back upon his shoulders, then embraced him from behind and said:

'O Prophet of Allah! You have sufficiently beseeched your Lord,
indeed He shall fulfill what He promised you.

The Prophet (saws) used to supplicate to Allah (swt) while he was certain of the answer, and he was also certain of victory; because it was revealed to him before the Battle of Badr, Allah said:

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾

{Their} assembly will be defeated, and they will turn their backs [in retreat].} (Al-Qamar: 45)

Someone may say: As long as he (saws) is certain, why did he pray all night? He (saws) paid the price of victory in advance, so the supplication is either for a need or it is a worship. So that the angels descending was a reassurance for the Companions during the fighting but they are not the ones who achieved victory, the victory is from Allah (swt), The Mighty, The Wise, as He said: **{And victory is not except from Allah, the Exalted in Might, the Wise}.**

Why didn't Allah (swt) say: The Compeller and the Avenger? Why did he not say: The Strong, the All-Knowing?

In the Holy Qur'an, every word attracts its meaning, the attributes of Allah (swt) come in accordance to the events that mentioned in the verse. That is, Allah (swt), is Exalted in Might because He is invincible, and He is The Wise because He wills the victory at the suitable time that He knows.

Verse:127

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

{That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.}

﴿لِيَقْطَعَ طَرَفًا﴾: {That He might cut down a section}: There are rounds against falsehood in this life by which they are either defeated, or lose land or money, but they are not cut completely, rather a section of them. Many polytheists remained alive after the battle and became Muslims after that; such as Ikrimah bin Abi Jahl, Khalid bin Al-Walid and others who led the battle and then came out of their loins who worshiped Allah (swt) and didn't join anything with him. That is why, the verses come to express precisely the will of Allah (swt): {That He might cut down a section of the disbelievers}, He did not say: All the disbelieves.

﴿أَوْ يَكْبِتَهُمْ﴾ {or suppress them}: That is, He (swt) does not achieve victory for them, and they return with disappointment because they were not able to eliminate the call of the Prophet Muhammad (saws).

Verse:128

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ

{Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.}

Allah (swt) addresses the most honorable of His creation, who is our master, the Messenger (saws) saying to him that he has nothing to do with the matter, if Allah (swt) wills to forgive them or punish them, so He (swt) followed that by saying:

Verse:129

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

{And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful}

{وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ} {And to Allah belongs whatever is in the heavens and whatever is on the earth.}: Do not think that the ownership of this world is yours, even the will that Allah (swt) made for man, had he not wanted him to have it, man would not have it.

And here there is a doctrine issue; some may say: Since Allah's (swt) will is released as He willed, then why is there faith? Why is there polytheism? Why is there disbelieving? Why is there punishment and why...? Since that He (swt) punishes whomever he wills and forgives whomever he wills. The answer is: Allah (swt) granted the will for you to choose, and if He (swt) wanted you not to choose any of your affairs, would you have been able to choose? Allah (swt) says:

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾

(Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly.") (Fussilat: 11)

And says:

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

الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

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

Ahzaab:72)

This is the trust of choice, that is Allah (swt) gave you a free will, which you are responsible for, you are not responsible for His (swt) will. As for the issue that He (swt) had known from eternity what you will choose and what you will want, this has nothing to do with your reckoning, and it has nothing to do with His knowledge of your choice.

You will be responsible for your choice, and Allah (swt) has shown you the way:

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾

{Indeed, We guided him to the way, be he grateful or be he ungrateful.} (Al-Insaan: 3)

Accordingly, Allah (swt)'s knowledge is a revealing knowledge, so no one can argue that Allah (swt) by His will has created a person as a polytheist, a sinner, or an unbeliever...etc.

Allah (swt) created a brain for you and left you with free will, He (swt) guided you in matters and left others to your choice, and He only held you accountable for the choice; He (swt) sent you messengers, created for you a brain to ponder upon Allah (swt)'s gifts and miracles of Allah (swt) to guide you to Allah (swt) by the messengers and the heavenly books. However, then if you disobey after that, you have to blame just yourself.

So to Allah (swt) belongs what is in the heavens and what is in the earth, while your ownership to things is very limited:

﴿قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُنْزِلُ مَنْ تَشَاءُ﴾

﴿بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

{Say, "O Allah, Owner of Sovereignty, you give sovereignty to whom You will and You take sovereignty away from whom You will. You

honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, you are over all things competent. (Aal-Imran: 26)

You think that you are the owner, but the truth says: Sovereignty belongs to Allah (swt), and this is what will be decided on the Day of Resurrection. Allah (swt) says:

﴿يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

{The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing.} (Ghafir: 16)

Why is this question? Because on the Day of Resurrection, the reasons will end, only then it becomes very clear that the sovereignty belongs to Allah (swt), the One, the Supreme. Whereas in the world of reasons, some people may believe that a person is harmful and beneficial, and that water quenches thirst...etc.; Because the world is linked to the reasons, but we forget the Causer with the existence of the reasons, but on the Day of Resurrection the reason will not exist.

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾ **{He forgives whom He wills and punishes whom He wills.}**: Allah (swt) put forgiveness before the punishment, and then said:

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ **{And Allah is Forgiving and Merciful}**: By this, Allah (swt) sends messages of love to mankind. Because Allah (swt) is The Forgiving, He forgives sins, moreover, He is The Most Merciful, because mercy is more comprehensive than forgiveness. Forgiveness means to clean your sins, whereas the mercy indicates that He (swt) does not punish you for your sin and entitle you to get into Paradise, as the Prophet (saws) said:

“There is none whose deeds alone would entitle him to get into Paradise. It was said to him: And, Allah's Messenger, not even you? Thereupon he said: Not even I, but that my Lord wraps me in Mercy.¹”

As we know that the Qur'an began the verses of Surah Al-Fatihah by mentioning Allah's mercy:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ﴾

{[All] praise is [due] to Allah, Lord of the worlds – (2) The Entirely Merciful, the Especially Merciful,} (Al-Fatiha: 2-3)

And the mercy is the characteristic of the Prophet (saws) as well:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

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

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ 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)

Verily, Islam is not a religion of cruelty and violence. Rather, it is a religion of kindness and love. It is a building for person and life:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾

{And We have certainly honored the children of Adam} (Al-Israa: 70)

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا

النَّاسَ جَمِيعًا﴾

¹ Musnad Ahmad ibn Hanbal: Musnad abo Horayra, Hadith No. 7473.

{Because of that, we decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.} (Al-Maaida: 32)

This call of Islam, and it is clear in the holy Qur'an, and in the Sunnah, guidance, life, behavior, commands and prohibitions of our master and our beloved Messenger of Allah (saws), and in the actions of the noble Companions (may Allah be pleased with them.)

Verse: 130

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

{you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.}

We find that the orientalist and those who do not know the difference between the words of Allah (swt) and the words of humans wonder, because of their limited human mind, about this sudden moving from the previous verses that were talking about the Great Battle of Badr and the Battle of Uhud, to this verse which talks about the usury. We say, if the holy Qur'an had been from humans, then their wonder would be one hundred percent correct but as the Noble Qur'an being the words of the Lord of mankind, then there is a lack of understanding of this great, precise meaning. In the Battle of Uhud, the archers violated the command of the Prophet (saws) and left Mount Uhud for the spoils, which aims at increasing the money.

But what is the meaning of usury? Usury is the greed for an increase in money, Had Allah (swt) not included the verses of usury in this place, the talk about the battles of Uhud and Badr would be a talk of dating a battle, and Allah (swt) does not date events, the Qur'anic stories which found in the Book of Allah (swt) are not intended to

chronicle the event at all, but rather what is meant is the remaining lesson in the general meaning until the Day of Judgment. The event has a time, but this time ends with the end of the event. As for the deep meaning of this event, it extends through time. The depth of the event that led the archers to the violation in the battle of Uhud is the love for an increase in money (spoils), and usury is a greed for an increase in money. So whoever reads the Qur'an thoroughly will find that the depth of the event is related to the subject of usury; Therefore, Allah (swt) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا﴾ **{you who have believed, do not eat (consume) usury}**: He (swt) used the word (eat) when talking about usury, this is the usual case when talking about money because:

- 1- It has gluttony.
- 2- A large part of it spent for food.

﴿أَضْعَافًا مُّضَاعَفَةً﴾ **{doubled and multiplied}**: Usury is when the loan is one hundred pounds, then it becomes one hundred and twenty, and the one hundred and twenty becomes two hundred and forty, so this loan becomes doubled and multiplied, however, usury is forbidden in Islam in any way. As pre-mentioned during explaining the verses of usury, the solution of all the economic problems in the world is when the interest is zero, but how does the prohibition of usury is useful? Prohibition of usury is the prohibition of exploiting one's need. We must teach people the greatness of this Islamic legislation, for Allah (swt) has prohibited it excessively, He (swt) said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُّؤْمِنِينَ (٢٧٨) فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا

بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ﴾

{O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. (278) And if you do not,

then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.} (Al-Baqara: 278-279)

He (swt) declared a war against those who exploit the need of the poor and the people's need for money because of their greed to increase their money, this is something we need to remember all times, especially in crises when decreasing the values of goods is very needed, as happened in Japan during the World War and other crises that they experienced, when merchants lowered the prices instead of rising them, and instead of monopoly, usury and greed, they cooperated with each other to pass their crises.

These are the morals of Islam, and the Prophet (saws) in his last commandments during the Farewell Pilgrimage said:

“Behold! All Riba from Jahiliyyah is invalid, for you is the principle of your wealth, but you are not to wrong nor be wronged - except in the case of Riba of Al-'Abbas bin 'Abdul-Muttalib - otherwise it is all invalid.”¹

﴿وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ {but fear Allah that you may be successful}: The matter requires piety, and piety includes all the good things, that is adhering to what Allah (swt) has commanded and abstaining from what He has forbidden, Imam Ali (may Allah honour his face), was asked: What is piety, O Commander of the Faithful? So he said:

“Piety is the fear of The Sublime, working by what was revealed, preparation for the day of departure, and contentment with little.”

It is not greed, and monopoly... The success is not achieved in the afterlife except through piety, and the origin of the Arabic word of

¹ Majma' Az-Zawaid, Book of purchasing, Chapter of Usury, Hadith No. 6571.

success is taken from farming, which is to plow the land until the result is given.

Verse: 131

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

{And fear the Fire, which has been prepared for the disbelievers.}

Fear the Fire means to stay away from what Allah (swt) has forbidden.

Verse: 132

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

{And obey Allah and the Messenger that you may obtain mercy.}

So that you may receive His mercy and grace.

Verse: 133

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُنْتَفِعِينَ

{Hurry towards forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous}

Allah (swt) calls His servants to have the initiative to do good deeds in order to attain Allah's satisfaction. Indeed, seeking forgiveness is a proof of good deeds since no matter how the Muslim is pious and obedient to Allah (swt), he cannot be fully grateful for a single blessing that Allah (swt) has bestowed upon him, and he needs to seek forgiveness; for he may do things that he thinks are simple but to Allah (swt) they are great, as the Prophet Mohammed (saws) said:

“Slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire”.¹

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ﴾ {Hurry towards forgiveness from your Lord}: To hurry means to shorten the time. However, there is a difference between (hurry) and (haste), haste is blameworthy and patience is praiseworthy, but slowness is blameworthy and hurry is praiseworthy used for good things, and the opposite of speed is slowing, which is blameworthy.

The results of this forgiveness are gardens as wide as the heavens and the earth. Someone might say: Why did Allah (swt) not mention what its length is? We say to him: Do you think that the kingdom of Allah (swt) is only the heavens and the earth so you ask about the length? Allah (swt) mentions this as an example that the width of gardens is like the width of the heavens and the earth, and it is to bring people’s minds closer to denote the huge size of heaven, so it is better to ask: Who are these who were promised these gardens? Some people may think that religion is only to do a lot of rituals, this is a good thing, but religion is to apply the purposes of the Shariah, so that he said after that:

Verse: 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

{Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;}

¹ Sahih Al-Bukhari, Book of: To make the Heart Tender, Chapter of: To control the Tongue, Hadith No. 6113.

Allah (swt) did not say: They pray, rather He said:

﴿يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ﴾ {spend [in the cause of Allah] during ease and hardship}: When he is in a state of ease, the believer should give thanks, but how does he thank Allah? The Messenger (saws) said:

“prayer is a light, charity is proof”

Charity is proof of good faith, Allah (swt) says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

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

It is purification, increasing, and ascension of the soul, then, those who have been promised Paradise are those who spend their money in all circumstances, during ease and hardship, not only if a calamity befalls them, the Prophet (saws) said:

“Cure your patients with charity”¹

So in affliction and in adversity, treat your sick with charity, but also in times of prosperity you must spend, this is the order of the Qur’an, so those who are promised Paradise are the ones who spend, not only with money but with property and knowledge.

﴿وَالْكَاظِمِينَ الْغَيْظَ﴾ {and who restrain anger}: Here comes the psychological states. Abu Hurairah (May Allah be pleased with him) narrated: ‘A man said, “O Messenger of Allah, advise me.” The Messenger of Allah (saws) said:

“Do not get angry.”

The man repeated that several times and he replied,

“Do not get angry.”²

¹ Musnad Ash-Shamiyyen: Ibrahim bin Abi ‘Abla, hadith No. 18.

² Sahih Al-Bukhari, Book of Good Behaviour, Chapter of Avoiding the Anger, Hadith No.5765.

Anger takes the mind out of its control over the organs, that is why Islam enjoins man to control anger because when a person is angry his emotions are a result of his anger not from the inspiration of his mind, and Satan enters a person when he is angry. So if a person offends you, what is required from you? Will you hit him if he hits you? Or do you insult him if he insults you? Of course not, let's see what the Holy Quran mentions about this to know whether our religion is a religion of violence. Let's see if the seeds of violence, as others claim, are found in the teachings of the Qur'an. The Noble Qur'an says: Those who will enter Paradise are those who spend during ease and hardship and who not only restrain anger, rather follows it by saying:

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ **{and Allah loves the doers of good;}**: Meaning, to repel the evil by that which is better. as Allah (swt) says:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

(٣٤) وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا نُو حَظٍّ عَظِيمٍ﴾

{ 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. (34) But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].} (Fussilat: 34-35)

Allah (swt) asked you to restrain anger first, second, evil must be met with goodness, for a person forgives those who wronged him and gives those who deprived him, as the Prophet (saws) said. These are the morals of Islam, the morals of oppression, coercion, killing, cruelty and violence does not exist in Islam at all.

We do not come up with words from our own, but rather this is the approach of the Qur'an and not a curriculum written by humans.

They are words of Allah (swt) addressing all believers in all places and in all times:

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ (١٢٧) إِنَّ اللَّهَ مَعَ

الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

{And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire. (127) Indeed, Allah is with those who fear Him and those who are doers of good.} (An-Nah: 127-128)

Allah (swt) loves goodness in everything and in every matter, so how can we do evil while Allah (swt) loves goodness, and He asks us to restrain anger, to forgive people and give them, to preserve the rights of the neighbors, and He asks us as well to only say a good word and do not lie to anyone, to give people preference over ourselves, and He (swt) asks us not to kill anyone or steal. This is really the Islam, so where are the seeds of violence in it? Where are the seeds of cruelty? Where do the action of takfirist, terrorists, murderers and criminals who raise religious slogans come from? Islam is innocent of all these actions; they pretended to be Muslims in order to kill, explode, booby trap, to do all the abominations and prohibitions, and violate the sanctities in the name of Islam, whereas Islam is innocent of them.

Verse:135

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَعَسَىٰ أَلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

{And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek

forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know.}

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً﴾ {**And those who, when they commit an immorality**}: Immorality is the great sin and it was mentioned in the Qur'an when talking about adultery; because it leads to mixture of lineages and a violation of honor, but Islam wants perfection, honor and morals.

﴿أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾ {**or wrong themselves [by transgression]**}: They wronged themselves by committing minor sins, this is how the scholars explained it, and the Prophet (saws) said:

“There is no great sin with seeking forgiveness, nor minor with persistence”¹

If a person insists to commit a minor one, it becomes a great, and there is no great sin with seeking forgiveness; because Allah (swt) forgives all sins, so He said:

﴿ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ﴾ {**remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah?**}: This does not mean that a person commits all the sins and then says: Glory be to Allah. What is meant is that when these people commit an indecency and sins while they are heedless, but then they remember Allah (swt)'s commands and remember His power and His torment. Remembrance by the tongue stirs the conscience, meaning that all the organs are energized, the first of them is the heart. The Prophet (saws) said:

¹ Kanz al-Ummal: Juz' 4, Page 218, Hadith No. 10238.

“In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart.”¹

When you remember Allah (swt), you remember His commands and prevents from all his prohibitions. This is the meaning of remembrance of Allah (swt), so the main condition for the validity of any seeking of forgiveness, is not to persist in the sin.

Habib bin Al-Harith came to the Messenger of Allah (saws), and said: “O Messenger of Allah! I am a man who repeats the sin”. The Prophet (saws) said:

“So repent to Allah, O Habib”

He said: “O Messenger of Allah, I repent and then return.” He said:

“Whenever you sin, you must repent.”

He said: “O Messenger of Allah, then my sins will multiply.” He said:

“Allah’s forgiveness is greater than Your sins, O Habib bin Al-Harith”²

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

هُوَ الْعَفُورُ الرَّحِيمُ﴾

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

53)

Allah (swt) is the Most Beneficent, the Most Merciful, and all people rely on His mercy, but what is important is that they resolve not to persist in committing sins.

¹ Sahih Al-Bukahri, Book of Faith, Hadith No.52.

² Majma' Az-Zawaid and the Source of benefits, Juz' 10, Hadith No. 17531.

Verse: 136

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

{Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.}

Meaning, the way to enter Paradise, first, when Allah (swt) forgive your sins, then His mercy encompasses you.

Verse: 137

- قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

{Similar situations [as yours] have passed on before you, so proceed in the earth and observe how was the end of those who denied}

{قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ} {Similar situations [as yours] have passed on before you}: The similar situations such as what happened to the previous peoples, like as 'Ad, Thamud, the Companions of the Rass, and Pharaoh...

{فَسِيرُوا فِي الْأَرْضِ} {so proceed in the earth}: We say: proceed in the earth, or proceed on the earth? if the one who wrote the Qur'an was a human, then this verse would have been: proceed on the earth, and at the time of the revelation, no one asked the Prophet (saws) why it is (in the earth). had they asked him, he would not have answered them. Because it takes a thousand years for these meanings to be known, so the Prophet (saws) did not explain. However, the human mind now realizes that it is walking in the earth and not on the earth; because the atmosphere moves with the movement of the earth, and it is an integral part of it, so if you say: (walk on the earth), then it means you

walk above the atmosphere and not on this earth that we are walking on, so this verse contains a scientific miracle in one letter.

{and observe how was the end of those who denied}: Look at the previous nations:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرْمَ دَاتِ الْعِمَادِ (٧) الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ﴾

{Have you not considered how your Lord dealt with 'Aad (6) [With] Irma - who had lofty pillars (7) The likes of whom had never been created in the land?} (Al-Fajr: 6-8)

﴿وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ﴾

{And [with] Thamud, who carved out the rocks in the valley?} (Al-Fajr:9)

They dug rocks and built houses. A great scientific progress.

﴿وَفِرْعَوْنَ ذِي الْأَوْتَادِ (١٠) الَّذِينَ طَغَوْا فِي الْبِلَادِ (١١) فَأَكْثَرُوا فِيهَا الْفُسَادَ (١٢) فَصَبَّ عَلَيْهِمْ رَبُّكَ

سَوْطَ عَذَابٍ (١٣) إِنَّ رَبَّكَ لَبَالْمُرْصَادِ﴾

{And [with] Pharaoh, owner of the stakes? (10) [All of] whom oppressed within the lands (11) And increased therein the corruption. (12) So your Lord poured upon them a scourge of punishment. (13) Indeed, your Lord is in observation.} (Al-Fajr: 10-14)

Hence, do not be deceived with what you see, the (proceed) in this verse means to think, you can proceed by moving and see the effects, but when this word is used like this, then it means to wander with your thoughts and mind and realize the ends of everyone who rejects the verses and the signs that indicates His (swt) existence.

It is the laws of Allah (swt) in the universe that lead to the manifestations of civilization, in other words, the adoption of reasons, science, technology and morals, along with all divine commands lead

to the exploration of what is in the earth. Allah (swt) wants us to be workers and knowledgeable in all worldly conditions in addition to legal and religious issues. It is not enough to be qualified in religious sciences in order to be considered educated, rather you must learn the worldly sciences that are prevailed in your time so that you are not considered ignorant. When we see the attack against Islam and the dangerous misleading of all Western and non-Western societies in the world about the religion of Islam by indicating it a religion of backwardness that deprived women's rights, or as a religion which contains the seeds of violence, hatred against others. All these accuses have in fact reasons beside conspiracy against the Arab and Islamic nation, among these reasons is that people care about achievements and civilization and do not pay attention to religiosity, to clarify, a thousand years ago this nation has been described as:

﴿خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

{You are the best nation produced} (Ali-Imran: 110)

This nation was the one which export science, civilization, discipline, and all the foundations of a decent life, human rights, public freedoms, and the principles of democracy that they are talking about now, during a thousand years the Western world was living in darkness, without any knowledge, civilization, morals, progress or anything of importance, so the Islamic nation was the source of enlightenment to others. For example, the people of other countries used to send missions to Andalusia to learn medicine, chemistry, physics, astronomy, etc., and this nation gave a bright image about Islam, but when we stop behind, we gave a dark image of Islam; because we have abandoned the laws of Allah (swt) that He wanted, Allah (swt) says:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ﴾

{Say, [O Muhammad], "Travel through the land and observe how He began creation} (Al-Ankaboot: 20)

Why do others explore the space and reach the scientific sciences and scientific and medical theories, which we are required to do, but we do not do anything, hence when we see backwardness in one of the Islamic countries, the reason is not Islam, but rather it is the Muslims because Islam calls to gain knowledge:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

{and say, "My Lord, increase me in knowledge."} (Taa-Haa: 114)

Verily, if you want to give the true image of Islam, you do not have just to apply the devotional teachings of Islam, but rather to achieve the essence of Islam, which is civilization, science, progress, rights and justice... But if justice, rights, values, morals, and scientific progress are absent, it is normal for people to think that the reason is the religion. When Muhammad Abdo went to London and other Western countries, he found the discipline and people who are bound by laws and regulations, he said: "I found Islam without Muslims, and when I returned to Egypt, I found Muslims without Islam.". That is because he found civilization and found its people honest and organized, the obey the laws, study, work day and night for building their country, building their societies. This is what is meant by contemplating Allah's laws in the universe. The talk about the universe occupies more than 75% of the Qur'an, but unfortunately, we just take from the Qur'an the teachings of purity, prayer, zakat, Hajj and Ramadan fasting. Although, these are devotional matters and we must teach them to people, but the Holy Qur'an is not limited to them,

for ablution was mentioned in just one verse that can be explained in few words, but there are thousands of verses related to the sun, the moon, the wind, the stars, physics and sciences which we pass by unnoticed. The whole Qur'an is almost about cosmic laws; that is because they are the results of the previous nations which adopt the reasons. But now, unfortunately, we have confined Islam to a very narrow range, that is the issue of worship. If we look at the biography of the Prophet (saws) and his Sunnah, which is his every word, deed, command, prohibition and approval, do we find that his life, since Gabriel (pbuh) descended with: "Recite" until he (saws) rose to the side of his Lord (dies), from the age of forty to sixty-three, that is twenty-three years, do we find that he spent his life just in fighting and teaching people ablution?! Of course not, the Prophet (saws) used to sit with his neighbors, so he taught the rights of the neighborhood, he was with his wives, so he taught the rights of women and how to deal with the husband, he was with his children or grandchildren, so he taught people how to act within the family, how to maintain the connections of ties of kinship, how to build society, how to establish civilization, how to apply justice, how to be moral, how to create values. Sadly, we left all of these and we limited Islam to what the terrorists, Westerners, Zionists and enemies of religion wanted?

Verse: 138

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

{This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.}

We are with this verse in front of a strong statement, as we say: A statement was issued by the United Nations, or a statement was

issued by the Security Council, so the strength of the statement comes from the strength of its source, hence when Allah (swt)says:

﴿هَذَا بَيَانٌ﴾ **{This [Qur'an] is a clear statement}**: Definitely, it is a statement issued by Allah (swt) to all people, considering the fact that the Noble Qur'an was sent down to all mankind. Allah (swt) says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ﴾

{And We have not sent you except comprehensively to mankind.}

(Saba: 28)

The Noble Qur'an is for all mankind, and everything in the Qur'an and what the Prophet (saws) brought is a statement for all people, but the verse adds to that:

﴿وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾ **{and a guidance and instruction for those conscious of Allah.}**: It is a statement to all people; because regardless of their religion, they benefit from our religion, because the Qur'an commands the Muslim to be good in everything and prohibits him from bad deeds such as: adultery, stealing, lying, killing, or offending the neighbor... Thereof, the non-Muslim benefits from this Islam, so it is a statement to all people and a mercy to the mankind, without exception. It is a mercy to the mankind because the A Muslim is required of every moral value, and he is required to deal always in the best manner:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ 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)

The Muslim is required to put an end to the enmities:

﴿وَالكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

{and who restrain anger and who pardon the people - and Allah loves the doers of good;} (Aal-Imran: 134)

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

تَذَكَّرُونَ﴾

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

These commands benefit all humanity, so this Qur'an is for all people, additionally, it is a statement for people, which means it is an instruction and guidance.

(Guidance) refers to the path which leads to the end, so it is the one that guides you to what is the good in this world and in the Hereafter, and it leads you to Paradise.

(instruction) is to force the self to do something, either as an encouragement or as a sign of intimidation. Consequently, instruction and guidance are for the pious, whereas the clear statement is for all people because Islam is a source of good for all. Now the Holy Quran continues to talk about the Battle of Uhud because it contains many indications that caused a shake among Muslims.

Verse: 139

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

{So do not weaken and do not grieve, and you will be superior if you are [true] believers.}

{ So do not weaken } : It is related to the weakness of body.

﴿وَلَا تَحْزَنُوا﴾ {and do not grieve}: It is related to the sadness of the heart.

So, there was weakness, even that the Prophet (saws), got his incisors broken, and his honorable face bled, and the battle was fierce for the believers at that time. The speech was for the category of believers who attended the battle, but the Qur'anic speech always contains a specialty in reason and generality in the meaning.

Here we must go into the deep meaning in the Holy Qur'an, as it is very important, when we read the verse, we must bear in mind that Allah (swt) is the speaker, so all the problems that happen to us occur because when we read the Qur'an, sadly we read it as if it is a book written by humans, whereas, we must know that this speech is the word of Allah (swt) so it comprehends all times and places, so we have to look for the deep meanings. Now the talk is about Uhud, but it is related to all believers, at all times, for example when the Prophet (saws) says:

“He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship.”¹

Does the age expand by joining the tie of relationship? Do we not know that the death time is written? So how does the relationship with relatives extend his life? How does it expand his means of sustenance?

We notice the depth of the prophetic speech; because his words are from the divine:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (۳) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

¹ Sahih Al-Bukhari, Book of: Good Behaviour, Chapter of: Who is desirous that his means of substance should be expanded by joining his relatives, Hadith No. 5639.

{Nor does he speak from [his own] inclination. 4) It is not but a revelation revealed,} (An-Najm: 3)

When the Prophet (saws) says that joining the tie of relationship extends life, that means it extends it in depth, not in the duration of time because the length of life was already determined:

﴿لِكُلِّ أَجَلٍ كِتَابٌ﴾

{For every term is a decree.} (Ar-Ra'd: 38)

But it extends life with its effect, because when you join the tie of relationship, your remembrance will remain for a longer time. Hence, we must always look at the depth of the words and the meanings, not at the literal one only

﴿وَلَا تَهِنُوا﴾ **{So do not weaken}**: What is meant here is in any battle, and in any matter, do not be weak and do not grieve, if you are with Allah (swt) you are the superior.

Reason of revelation:

Abu Sufyan stood after the Battle of Uhud and said: "Glory to Hubal (their greatest idol), Glory to Hubal."

Allah's Messenger then said to his companions:

"Aren't you going to respond to him?"

The Companions said: "What should we say, O Messenger of Allah?" He said:

"Say: "Allah is Most High and Most Glorious."

Then Abu Sufyan said: "We have Al-`Uzza (their second idol), and you have no `Uzza. (Lord)."

Allah's Messenger said to his companions:

"Aren't you all going to respond to him?"

They said: "What should we say, O Messenger of Allah?"

He said:

“Say: "Allah is our Lord, and you have no Lord."”¹

﴿وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ **{you will be superior if you are [true] believers.}**: Even if you are defeated, this is a general and specific meaning at the same time then ALLAH (swt) continues to heal these wounds:

Verse: 140

إِنْ يَمَسُّنَّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

{If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers}

This is a relief for the believers, that is, if you are wounded, do not think that you were the only injured ones, they were injured too, so look at the rest of the verse:

﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾ **{And these days [of varying conditions] We alternate among the people}**: Allah (swt) did not say (among the believers), but he said: **{among people}**.

By **(days)** He does not mean the twenty-four hours, but rather the day on which an event took place and it is named by it, such as The day of Khandaq, the Day of Badr, and the Day of Uhud.

﴿نُدَاوِلُهَا بَيْنَ النَّاسِ﴾ **{We alternate among the people}**: So victories and defeats, giving and deprivation, health and sickness, poverty and wealth all alternate in a person's life. Is there anyone who can say that

¹ Sahih Al-Bukhari: Book of Jihad, Hadith No. 2874.

he is unchangeable in any condition? Of course, not because he is living in the world of changes. Today you are young, tomorrow you are old, you were healthy, you became sick, you were strong, you became weak, you were rich, you became poor, you were alive, you became dead, you are changeable, and glory be to Allah the only One Who does not change.

﴿وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا﴾ {so that Allah may make evident those who believe}: Does not Allah (swt) know everything? In the explanation of the Holy Qur'an, if you take the words literally, you will be greatly mistaken, and you may think that Allah (swt) is alternating among the people and trials come to them so he knows who among them is a believer. Definitely, this is not true, He knows with His eternal revealing knowledge everything, for example, and to Allah belongs the loftiest similitude, we say that the professor who teaches during the whole year and has students, he does not need the exam in order to know who will succeed among his students and who will fail. He (swt) knows each one of them throughout the days of the school year, and through his experience, but he establishes the exam as an argument against the students, Allah (swt) does not hold you accountable for his eternal revealing knowledge, but rather for your work in the exam, and the arena of your exam here is life.

﴿وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ﴾ {and [may] take to Himself from among you martyrs} It is well-known that Allah (swt) honored the martyrs in a way that no one of His creation has been honored after the Prophets, so He (swt) said:

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

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

(Ali-Imran: 169)

﴿وَيَتَّخِذُ مِنْكُمْ شُهَدَاءَ﴾ {and [may] take to Himself from among you martyrs}: They bear witness to the truth, for the martyr also bears witness to the truth for which he paid his blood, for Allah (swt) takes to Himself from among you as witnesses to these trials and these conditions, how a person passed them between thankful and patient.

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ {and Allah does not like the wrongdoers}: He (swt) likes the doers of good, those who are just, the righteous.

Verse: 141

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

{And that Allah may purify the believers [through trials] and destroy the disbelievers.}

The hypocrites withdrew from the battle, and they were saying: If Muhammad had been a prophet, we would not have been defeated in Uhud... So it was a process of purification.

﴿وَيَمْحَقَ الْكَافِرِينَ﴾ {and destroy the disbelievers.}: So things became clear and people were classified after the Battle of Uhud.

Verse: 142

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ

{Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?}

Because entering Paradise requires effort, and this purification and trial that afflicts a person is the way to enter Paradise, that is why Allah

(swt) said: **{and made evident those who are steadfast}** because patience is the basic tool for facing trials in life, so we said earlier that Allah (swt) said:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

{And seek help through patience and prayer} (Al-Baqara: 45)

He put patience before prayer; because patience is one of the effects of prayer and the connection with Allah (swt). You may be able to pray a thousand rak'ahs, but you cannot be patient for a minute on a hard matter, so struggling oneself with patience is the way to face the tests of life, for that Allah (swt) says:

﴿وَبَشِّرِ الصَّابِرِينَ﴾

{give good tidings to the patient}. (Al-Baqara: 155)

{while Allah has not yet made evident those of you who fight in His cause}: Of course Allah (swt) knows, but this test is for you not for Allah (swt) in order to know whether you are patient or not, He knows, but He (swt) holds a person accountable for his work not for His (swt) knowledge.

Verse: 143

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ

{And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on.}

Before the Battle of Uhud, you were ready to face death, and now you are facing it during the Battle of Uhud, in which more than seventy of the noble Companions were martyred, and you were in a real confrontation with death. This was the choice of dying in the cause of

Allah (swt), so a person would move directly to the pleasure of Allah (swt) and to His Gardens without going through the interval between the life of this world and the Resurrection, because the martyrs are alive with their Lord, receiving provision.

Verse: 144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ
عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

{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]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.}

Confusion occurred during the Battle of Uhud when it was rumored that the Prophet (saws) had been killed in the battle. However, this verse had a great influence at the death of the Prophet (saws), where the greatest event befell the believers, here we find the depth in words that express the event in which the rumor that the Prophet (saws) was killed in Uhud, we see that when in the story when the Prophet (saws) moved to the side of his Lord, when at that time Omar Ibn Al-Khattab (May Allah be pleased with him) did not believe this, so he went out and raised his sword saying:

"Whoever said: Muhammad has died, I will cut off his head with this sword, but he went to the side of his Lord as Musa bin Imran went,"

It was narrated by Abdullah bin Abbas (May Allah be pleased with them) that Abu Bakr (May Allah be pleased with him) came out while Omar Ibn Al-Khattab was talking to people and said: "Sit, Omar", but

Omar refused to sit down, so the people came to him and left Omar, Abu Bakr (may Allah be pleased with him) then said:

“As for what follows, whoever of you worshiped Muhammad, (saws), then Muhammad has died, and whoever of you worshiped Allah, Allah is alive and does not die, Allah said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ

عَلَى عَقْبِهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

{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]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.}

Abdullah bin Abbas said: By Allah, it would have been as if the people did not know that Allah had revealed this verse until Abu Bakr recited it, so all the people received it from him, I could hardly hear people not reciting it. Saeed bin Al-Musayyib said that Umar said:

“By Allah, when I heard Abu Bakr reciting it, I felt crippled until my feet couldn't pick me up, and I fell to the ground when I heard him recite it, because I knew the Prophet has died.”

Although this verse was revealed for the reason of the rumor that the Prophet was killed in the Battle of Uhud, but at all times we need every verse in the Holy Qur'an; because it is valid for every time and place, so no one comes and says: This verse was revealed in a specific incident, so it is not valid now, and this verse was revealed at that time, so it is not valid at this time. The Qur'an is the word of Allah, and Allah is the Creator, Allah is All-Knowing, and Allah is All-Wise, and if He is Creator, All-Knowing, and Wise, he will not say any word without encompassing all creation and time as in this verse.

In this verse, the name “Muhammad” is mentioned for the first time in the Holy Qur’an. However, this name is mentioned four times:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

{Muhammad is not but a messenger. [Other] messengers have passed on before him.} (Ali-Imran: 144)

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

{Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves.} (Al-Fath: 29)

﴿وَأْمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ﴾

{and believe in what has been sent down upon Muhammad - and it is the truth from their Lord} (Muhammad: 2)

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

{Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets} (Al-Ahzaab: 40)

Additionally, the name “Ahmad” is mentioned once in the Holy Qur’an:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ النُّورَةِ وَمُبَشِّرًا

بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

{And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."} (As-Saff: 6)

His name (saws) is Muhammad, and Ahmad, but what is the difference? The two names are of the same letters which means in Arabic (to praise). The wife of Abo Lahab when she wanted to insult the Prophet (saws) she called him (Muthammam) means (The blamed) instead of (Muhammad), for that the Prophet (saws) said:

"Doesn't it astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam)".¹

And the disbelievers of Quraysh, because of their great hatred of him (saws), they did not call him by his name which indicates praise, instead they would turn to his opposite, saying: "Mudhammam" this is not his name nor known by him. So What came out of them was intended for someone else, so it happens against their intentions, and Allah (swt) will take revenge on them.

Hence, the difference between the two names Muhammad and Ahmad is that Muhammad is a name on which praise fell from someone else, people praise him for his good manners and his greatness, so he became Muhammad because of the many praises that fell upon him. As for Ahmed, it is a name of preference, we may say this person thanks Allah and that praises Allah but who is the most thankful to Allah (swt), is our master, the Messenger of Allah, so his name is Ahmed because he is the most thankful to Allah.

Look at the greatness of the name, not to mention the greatness of Muhammadan (saws) himself, that if we want to talk about for ages they cannot be enough, nor can any human being talk about him, as Allah (swt) did saying:

¹ Sahih Al-Bukhari: Book of virtues, Hadith No. 3340.

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

{And indeed, you are of a great moral character.} (Al-Ahzab: 4)

So, the greatness is in his name, in his actions, in the values that he came up with.

﴿رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ﴾ **{[Other] messengers have passed on before him}**: The most beloved of creation to Allah (swt) is Muhammad, but Allah (swt) says: Since that Muhammad is a human being, the laws of humans apply to him, but he is distinguished from them because he is a messenger with a message. So everything related to human beings as: life, death, health and disease apply to the Prophet, so he has fallen ill and grieved for his children, for his mother, for his uncle Abu Talib, for Mrs. Khadija, and for Hamzah.

Therefore, when Allah (swt) chooses the Messengers, He chooses them from the human in order to be an example to people. If the Messenger is not an example of humans, then he is not qualified to hold the message of Allah (swt), but the messengers and prophets are all qualified and they are a behavioral example. The Prophet (saws) was the most perfect of people in morals and courage, the most perfect of speech, and the most perfect of people in everything because he is a messenger and a prophet:

﴿أَفَأَن مَّاتَ أَوْ قُتِلَ﴾ **{So if he was to die or be killed}**: There is a difference between death and killing. It is true that in both the soul leaves the body, but the difference is that in death the soul leaves and there is no destruction of the body, but killing destroys the body, and its destruction leads to death.

﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي﴾

{And when I have proportioned him and breathed into him of My
[created] soul,"} (Al-Hijr: 29)

The soul does not come into being until the body that will carry it has been proportioned, If this body was subjected to the destruction of its structure, the soul departed, but it came out in its time, someone might say: In this case it did not come out in its time, but came out due to the bullet fired by the killer. The answer is: No, it did not come out because of the bullet fired by the killer, for the bullet destroyed the structure, but the age was determined. It is said: "If the killer was patient with the murdered, he would die alone".

{انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ} {**would you turn back on your heels [to unbelief]?**}: Because some turned on their heels in the Battle of Uhud. Also this same verse refers to all times, as what happened the wars of Rida.

{وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا} {**And he who turns back on his heels will never harm Allah at all;**}: Neither faith nor disbelief, nor obedience nor disobedience, can harm nor benefit except you, not Allah (swt).

{وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ} {**but Allah will reward the grateful.**}: Allah (swt), asked man to be thankful and praised for the bestowments, and also thankful by His patience over trials, so the way to give thanks and praise in a trial is through patience.

Verse: 145

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ
الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

{And it is not [possible] for one to die except by permission of
Allah at a decree determined. And whoever desires the reward

of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful.}

{إِلَّا بِإِذْنِ اللَّهِ} {**except by permission of Allah**}: What is the permission of Allah? When the decreed time of death comes:

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا﴾

{Allah takes the souls at the time of their death} (Az-Zumar: 42)

Then the angels are charged for taking the souls:

{كِتَابًا مُّوَجَّهًا} {**at a decree determined**}:

﴿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)

Let not a person believe that the events of life which occurs to him are the ones that lead to the end of his life, of course we tell him not to throw himself into destruction, but when the soul ascends, this time is pre-determined, so death is an integral part of life, if we look at an old man or an old woman at the age of ninety, sometimes they do not think of death because Allah (swt) makes forgiveness in human's nature in order to be there a hope and optimism among people, but let us look at the truth a person can never lose sight of, which is that death is a stage and not the end, it is another part of life that we haven't seen yet, and we can't talk about because no one comes after his death to tell us what happened with him, but the One Who created death and life is the One who told us, he is more truthful than the one who died if he would return from his grave and tell us what happened to him, so we have to know that there is a period of transition, and this stage of transition is entered by death, and after that there is a permanent life

in the hereafter, either gardens of bliss or hell, this is what Allah (swt) has told us about:

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ (١٩) وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ (٢٠)
وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ (٢١) لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ
الْيَوْمَ حَدِيدٌ﴾

{(19) And the intoxication of death will bring the truth; that is what you were trying to avoid. (20) And the Horn will be blown. That is the Day of [carrying out] the threat. (21) And every soul will come, with it a driver and a witness. (22) [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp."} (Qaaf: 19-22)

There is a blur in the eyes, so they don't see the whole truth, but after death the truth is seen completely.

﴿وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا﴾ {**And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof**}: Allah (swt) gives the reward in the world to all people; because things are linked to causes, so whoever takes the means will get the result. If a person wants to be a believer, he works to gain the reward in this world and the hereafter because Allah (swt) says:

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا﴾

{*But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world.*} (Al-Qasas:

﴿وَسَنَجْزِي الشَّاكِرِينَ﴾ **{And we will reward the grateful.}**: Gratitude and praise sustains the continuity of grace, and patience leads to overcoming adversity, and this patience is gratitude.

Verse: 146

وَكَايُنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا
وَاللَّهُ يُحِبُّ الصَّابِرِينَ

{And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.}

﴿رَبِّيُونَ﴾ **{many religious scholars}**: They are the ones who follow the law of the Lord, like the Rabbi, and what is meant here is:

- 1- The community.
- 2- Or the followers of the Messengers.

﴿فَمَا وَهَنُوا﴾ **{nor did they weaken}**: They were not weakened by what befallen them in the cause of Allah (swt), There must be an injury or wound in the confrontation between the truth and the falsehood, and one must not be weak, for the confrontation between truth and falsehood is permanent, and this is a law of Allah (swt) in His creation, there are always prices.

﴿وَاللَّهُ يُحِبُّ﴾ **{And Allah loves}**: It is not the matter that you love Allah (swt), what is matter is that Allah (swt) loves you. If you want to gain Allah's (swt) love you have to seek what He (swt) loves, He (swt) does not like the unjust, rather He (swt) loves the doers of good, the patient, the righteous, and He loves the just.

Verse: 147

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ

{And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."}

All those who were with the prophets and messengers (pbut), used this supplication during every confrontation between truth and falsehood:

﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

{Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."}

Forgiveness of sins is a desire of every human being.

Sayida Aisha (May Allah be pleased with her) narrated that the Prophet (saws) used to pray at night for such a long time that his feet used to crack. So she asked him: "O Allah's Messenger, why do you do this since Allah has forgiven you of your faults of the past and those to follow?" He said:

"Shouldn't I love to be a thankful slave (of Allah)?"¹

The thank includes seeking forgiveness, why? Because no matter what you do, you will not be able to fulfill Allah (swt)'s right of thanksgiving for one blessing that He bestowed upon you, so how about you if you disobey Him?! So we always need forgiveness.

¹ Sahih Al-Bukhari: Book of Quran Interpretation, Chapter of Surah Al-Fatih, Hadith No. 4557.

﴿وَتَثْبِتْ أقدامَنَا﴾ {and plant firmly our feet}: Meaning, do not make us weaken so we retreat and flee the battle of truth in front of falsehood.
And:

﴿وانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ {give us victory over the disbelieving people."}.

Verse: 148

فَأَتَاهُمُ اللَّهُ نَوَابَ الدُّنْيَا وَحُسْنَ نَوَابِ الآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

{So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.}

Why did not He (swt) say: The good reward of this world and the good reward of the hereafter? Because there is nothing in the world that you evaluate as good, good is what remains, Allah (swt) gives you the reward of this world, but this reward does not remain, He (swt) gives you health and strength in this world... but it is not permanent, but when He talks about the hereafter, He (swt) says: The good reward of the hereafter, to pay your attention to the eternal immortal.

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ {And Allah loves the doers of good}: The doer of good is the benefactor to the poor and who gives the others, as Allah (swt) says:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥) آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ (١٦) كَانُوا

قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ (١٧) وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨) وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ

وَالْمَحْرُومِ﴾

{(15) Indeed, the righteous will be among gardens and springs, (16) Accepting what their Lord has given them. Indeed, they were before that doers of good. (17) They used to sleep but little of the night, (18) And in the hours before dawn they would ask forgiveness. (19) And

from their properties was [given] the right of the [needy] petitioner and the deprived.} (Adh-Dhaariyat: 15-19)

Verse: 149

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

{you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.}

That is because the polytheists at that time used to say to the Muslims: Have not you seen the defeat that occurred to you in Uhud?! So return to what you were upon as us, so that Allah (swt) replied them that if you respond to them, they will bring you back to the pre-Islamic era, so you will return with the loss of this world and the Hereafter.

Verse: 150

بَلِ اللّٰهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

{But Allah is your protector, and He is the best of helpers}

Abu Sufyan stood after the Battle of Uhud and said: "Glory to Hubal (their greatest idol), Glory to Hubal."

Allah's Messenger then said to his companions:

"Aren't you going to respond to him?"

The Companions said: "What should we say, O Messenger of Allah?" He said:

"Say: "Allah is Most High and Most Glorious."

Then Abu Sufyan said: "We have Al-`Uzza (their second idol), and you have no `Uzza. (Lord)."

Allah's Messenger said to his companions:

"Aren't you all going to respond to him?"

They said: "What should we say, O Messenger of Allah?"

He said:

"Say: "Allah is our Lord, and you have no Lord."¹

Thereof, Allah (swt) here says:

﴿بَلِ اللّٰهِ مَوْلَاكُمْ﴾ {But Allah is your protector}: That is, He is the One Who takes care of you.

﴿وَهُوَ خَيْرُ النَّاصِرِينَ﴾ {and He is the best of helpers}: A person can achieve victory by many ways, such as by the support of another person, but the best of the helpers is Allah (swt); because He is the only able One to turn the loss into success and victory, just as He did in the Battle of Uhud, in which the victory has been clarified to Muslims after a period of time.

Verse: 151

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ

{We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.}

The Arabic word which is used for (cast) is used for a material thing and not for a non-material as the terror. But Allah (swt), used this word to rest the Companions of the Prophet (saws) after the losses that occurred in the Battle of Uhud, as if to say to them: I will gather terror from all directions and cast it into the hearts of the polytheists.

﴿بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا﴾ {for what they have associated with Allah of which He had not sent down [any] authority.}: The

¹ Sahih Al-Bukhari: Book of Jihad, Hadith No. 2874.

authority is either the authority of power, or the authority of argument, evidence, and proof, so they do not have authority which is the evidence, to prove their association with Allah (swt), and they will remain in fear until Allah (swt) inherits the earth. Associating partners with Allah (swt) means to believe there are those who harm, benefit, give, prevent, connect, cut, lower, lift, dignify, humiliate, give life and death other than Allah (swt).

{وَيَسَّ مَثْوَى الظَّالِمِينَ} {and wretched is the residence of the wrongdoers.}:

They are the wrongdoers because they are severely unjust to themselves, that is because they present themselves a quick, temporary favour, as such when a person despises, lies, bribes, and does evil, then he is giving himself a quick favour that ends while he remains in the deprivation of disobedience until he reaches the Fire, so he is unjust to himself and to others at the same time.

Verse: 152

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَارَ عَنْكُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّن بَعْدَ مَا
 أَرَأَيْتُمْ مَا تَحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمَنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا
 عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

{And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.}

After Allah (swt) mentioned that He would cast terror into the hearts of the infidels, He now begins to talk about the Companions (may Allah be pleased with them), who lived this incident:

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِإِذْنِهِ﴾ {And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission}: There was a victory at the beginning of the battle because as we know that the archers left their positions to take the spoils and considered that the war had ended, so at the beginning of Allah (swt) fulfilled His promise and gave them victory because Allah (swt) says: {when you were killing the enemy}.

﴿حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ﴾ {until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love}: After you have seen the victory.

﴿مِّنكُمْ مَّن يُرِيدُ الدُّنْيَا﴾ {Among you are some who desire this world}: Those who disobeyed the commands of the Prophet (saws), and went to the booty.

﴿وَمِنكُمْ مَّن يُرِيدُ الْآخِرَةَ﴾ {and among you are some who desire the Hereafter.}: So there was a promise of victory, and they were victorious, but when they violated the Prophet (saws), they were defeated. Abdullah bin Masoud (May Allah be pleased with him) said: **If I swore on that day, I would hope that my oath was true that none of us wanted the world, until then Allah sent down: {Among you are some who desire this world, and among you are some who desire the Hereafter.}.**

﴿وَلَقَدْ عَفَا عَنْكُمْ﴾ {And He has already forgiven you,}: Look at the kindness and the mercy of Allah (swt), these are the believers who have weakened and committed disobedience, but they did not abandon the divine commands, so Allah (swt) pardoned them.

Verse: 153

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَائِكُمْ فَأَتَابَكُمْ عُمًا بَعِمَ لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

{ [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allah is [fully] Acquainted with what you do.}

The lesson that teaches victory in the big matter is not considered as a defeat in the small matter, what happened is a small matter, but this lesson teaches the permanent victory.

{وَلَا تَلْوُونَ عَلَى أَحَدٍ} {without looking aside at anyone}: Because you were afraid and hurry.

{وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَائِكُمْ} {while the Messenger was calling you from behind}: The Prophet (saws) calmed them down and called back those who fled during the Battle of Uhud.

{فَأَتَابَكُمْ عُمًا بَعِمَ} {So Allah repaid you with distress upon distress}: look at the mercy and kindness of Allah (swt) with the believers that He considers the distress as repay, They, in addition to the grief of defeat that occurred there, they were repaid with another grief that some of them were martyrs, and there was also grief that they had violated the orders of the Prophet (saws), Imam Ali (may Allah honor his face) was asked: "O Commander of the Faithful, what are the mightiest soldiers of Allah? He said:

"Ten, first of all the mountains, but the most powerful of them is iron. Because iron cuts mountains, and more intense than iron is fire.

Because fire melts iron, and water is more powerful than fire.
 Because water puts out fire, and more powerful than water is wind.
 Because the wind removes the water, and the one who is stronger
 than the wind is the son of Adam; Because he can hide from the
 wind, and worse than a person is drunkenness, which is the absence
 of the mind, and what is more severe than it is the worry that does
 not let the person sleep.”

So distress and worry are the strongest soldiers of Allah (swt) over man, so there are people who die from distress.

{فَاتَّابَكُمْ عَمَّا بَعِمَ} {So Allah repaid you with distress upon distress}:

This grief was like an atonement for what they had done, and this grief was severe for them, it is the grief that they had violated the command of the Prophet (saws).

{لِكَيْلًا تَحْرُتُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ} {so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]}: The man lives in a world of changes, and is subject to all kinds of trials; such as the loss of his loved ones, or is afflicted with disease, or suffers from poverty and so on. He always thinks that Allah (swt) has made his predestination with his kindness.

Verse: 154

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُبَاسًا يُعْشى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ
 غَيْرِ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ
 مَا لَا يَبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ
 كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ
 بِذَاتِ الصُّدُورِ

{Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another

faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allah." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.}

{**أنزل**} {**sent down**}: Means that it was descended from the sky, and it was not due to the usual cause of drowsiness. It was by a divine order that was revealed by Allah (swt), out of His kindness and compassion for them.

{**وَمَا تَنْفَعُ قَدِّ أَهْمَتُهُمْ أَنْفُسَهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ**} {**while another faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance,**}: Those who followed Abdullah bin Ubay bin Salul, who was the head of hypocrisy, consequently they became part of the group of hypocrites.

{**يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ**} {**thinking of Allah other than the truth - the thought of ignorance**}: Allah (swt) is the absolute Truth, and He revealed the Qur'an with the truth, however, the truth is the stable thing. Some said: Allah (swt) promised us victory and we were defeated, so they returned to the pre-Islamic way of thinking.

{**يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ**} {**saying, "Is there anything for us [to have done] in this matter?"**}: They said that the Prophet (saws) was the one who let made them leave their homes to fight, and that had

not they leave, this would not have happened... and that they had nothing to do with the matter.

Knowing that the Prophet (saws), in the Battle of Uhud, wanted to stay in Medina, but he acted according to the consultation with his companions. However, the hypocrites wanted to make a confusion in the ranks, so they said: We have nothing of the matter, the matter was not ours, and we did not take this decision.

﴿قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ﴾ {Say, "Indeed, the matter belongs completely to Allah.": As a result, everything that happens is from Allah (swt), but when you violate Allah's commands, evil will befall you.

﴿يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ﴾ {They conceal within themselves what they will not reveal to you.}: This is hypocrisy, to hide what is in yourself and show something else that contradicts it.

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا﴾ {They say, "If there was anything we could have done in the matter, some of us would not have been killed right here.": Meaning, we wanted to fight inside Al-Madinah, we didn't want to go out anywhere.

﴿قُلْ﴾ {Say,}: Allah (swt) gives the answer. Allah (swt) says to the Prophet (saws): "Say", and if the Qur'an was from other than Allah (swt), he would have removed the word "Say."

﴿لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ﴾ {"Even if you had been inside your houses, those decreed to be killed would have come out to their death beds.": You will meet Allah's written destination whether you are in your bed or anywhere, you will never escape your destiny. This is a settled matter, and in the verses that preceded, Allah (swt) said:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّجَلًّا﴾

{And it is not [possible] for one to die except by permission of Allah at a decree determined.} (Aal-Imran: 145)

﴿وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ﴾ {It was} so that Allah might test what is in your breasts and purify what is in your hearts}: It is a trial and accurate search, so that Allah (swt) may distinguish the bad from the good, and it is for what is in the heart, As the Prophet (saws) said:

“In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart.”¹

﴿وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ {And Allah is Knowing of that within the breasts.}: With everything that is hidden in the breasts; because you may say something other than what you hide in your heart, showing other than what is true to you, this is the definition of hypocrisy. Verily, there is hypocrisy of belief and hypocrisy of behavior, and the most dangerous disease that afflicts any society is the disease of hypocrisy; that is because you can see the real enemy in front of you and beware him, as for the one who is in your side and shows you one thing and hides another, and says other than what he believes, he is the hypocrite and he is more dangerous. The Holy Qur'an states two types of hypocrisy:

- Hypocrisy of belief: Of which its owner conceals disbelief and association with Allah (swt) but shows faith. This is what the Holy Qur'an said about:

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

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

¹ Sahih al-Bukahri, Book of Belief, Hadith No. 52.

- Behavioral hypocrisy: It is when one does some behaviors such as lying and slandering in order to obtain a gain, position, or anything worldly, in this case you will be hypocrite for the sake of reaching your goals. This is the most dangerous disease because it destroys societies, since you do not know the honest from the liar, you don't know the good from the bad, Indeed, the spread of hypocrisy leads to great corruption.

Verse: 155

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

{Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.}

{إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ} {Indeed, those of you who turned back}: Those are who fled from the battle and descended from the mountain, who wanted this world instead of the Hereafter.

{إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا} {it was Satan who caused them to slip because of some [blame] they had earned}: In fact, Satan has no authority over humans, but when a person falls into a misstep, Satan sees him weak, so take the chance to whisper to him if this person neglects the remembrance of Allah (swt). In another verse:

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقَّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ

سُلْطَانٍ إِلَّا أَنْ دَعَوْتَكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

{And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."} (Ibrahim: 22)

So no one should use Satan as an excuse for himself, rather he should use the excuse that he made a mistake.

{إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا} {it was Satan who caused them to slip because of some [blame] they had earned.}: Because of their behaviours, Satan came to them and led them to their doing.

{وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ} {But Allah has already forgiven them}: Allah (swt) has pardoned them, and repentance is hoped for the cessation of wrongdoing. The largest reform movement in society is called repentance, when a person repents, he decides not to go back to what he has done of everything bad. Islam always calls for all the elements of goodness, this is why the door of repentance is opened.

{إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ} {Allah is Forgiving and Forbearing.}: Allah (swt) forgives but here by his Forbearing; Allah (swt) is merciful to this person when he falls into a stumble. So that when the archers violated the commands and looked forward the spoils, Allah (swt) forgave them by his Forbearing.

Verse: 156

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ

{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.}

The hypocrites used to say to the believers that they had stayed with them, no harm would have touched them.

{لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا} {If they had been with us, they would not have died}: So they attribute death and life to causes, whereas death is related to the term, not to the causes, but you have to take the means and you are not allowed to throw yourself into death, in other words, you must not throw yourself in front of the train, and do not throw yourself off the roof of the building.

{لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ} {so Allah makes that [misconception] a regret within their hearts}: They do not believe that death and life are in the hands of Allah (swt) and not in the hands of the causes, so believing that reasons are the causes of death, makes mourning is severe for the dead's family. You must believe that the term is over, and have to accept the pain as possible as Allah (swt) wanted.

Verse: 157

وَلَيْنَ فُتِنْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ

{And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world].}

﴿وَلَيْنٍ فُتِنْتُمْ فِي سَبِيلِ اللَّهِ﴾ {And if you are killed in the cause of Allah or die}: This is a general law; whoever is killed defending his land, his home, his honor and his money, then he is a martyr.

﴿الْمَغْفِرَةَ مِنَ اللَّهِ وَرَحْمَةً﴾ {then forgiveness from Allah and mercy}: The forgiveness of Allah (swt) is more important and greater, and the mercy of Allah (swt) for the one who is martyred is represented by making him alive with his Lord, as He (swt) said, this is solace for the hearts of the martyr's families.

Verse: 158

وَلَيْنٍ مِّمَّنْ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ

{And whether you die or are killed, unto Allah you will be gathered.}

In the previous verse, being killed in the cause of Allah (swt) is mentioned before death, but here it is vice versa. In the Holy Qur'an every word has a wisdom, has meaning, and a purpose. In the previous verse, the talk was about the result, and here the talk is about the general rule for all people; whoever dies normally or as a martyr, his soul gets out of his body, but normal death is more likely to happen, for that Allah (swt) mentions it first.

﴿إِلَى اللَّهِ تُحْشَرُونَ﴾ {unto Allah you will be gathered.}: Here the end of the verse was changed from the previous verse. Allah (swt) does not say forgiveness and mercy, but rather mentions the final end. So you imagine Allah's mercy, Allah's giving, Allah's pleasure, Allah's forgiveness, and Allah's wrath and punishment when the humans will be gathered to Allah (swt).

Verse: 159

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

{So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].}

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾ {So by mercy from Allah, [O Muhammad], you were lenient with them}: This is a declarative sentence, which was revealed in Uhud, but the words of the Qur'an comprehend time and place. Sahl bin Saad said:

"I witnessed the Prophet (saws) when his canine tooth was broken, and his face was injured, and I know who washed the blood from his face, and who brought the water to him, and what did he put on his wound until the blood stopped, Fatima, the daughter of Muhammad (saws) washed the blood from his face, and Ali, (may Allah be pleased with him) brought the water to her when she was washing the blood off her father's face, she burned a mat, so when it became ashes, she took some of that ashes and placed it on his face until the blood stopped. Then he (saws) said on that day:

"Allah's Wrath has become severe on the people who harmed His Prophet"

Then he stayed an hour and then said:

"O Allah! Forgive my nation, for they have no knowledge."¹

¹ Al-Mu'jam Al-Kabeer: Chapter of the letter (S), sahl bin Sa'd As-Sa'idiy, Hadith No. 5872.

So by mercy from Allah (swt) he (saws) was lenient with them in this very hard situation of Uhud, where the archers have disobeyed his order, and a third of the army has defected, despite that, he was asking forgiveness for them. This indicates that the Prophet (saws) is the kindest of people in heart, the softest of people in speech, and the best in dealing with people, he used to sit where the meeting ends, and he did not use to pull his hand until the other person did, when he was shaking hands, and he did not accept anyone to kiss his hands. He (saws) said:

“Do not praise me as the Christians praised ‘Issa bin Maryam (pbuh).

I am no more than the slave of Allah and His Messenger.”¹

And when A man came to him (saws) and his voice trembled out of awe as he spoke to him (saws). The Prophet (saws) said to him:

“Be calm, for I am not a king. Verily, I am only the son of a woman who ate dried meat.”²

This is how the Prophet (saws) was. After all that, how does it come to describe Islam as a religion of terrorism, criminality, hatred, the abolition of the other, and murder, how can you be a Muslim when you are not following the guidance of the Messenger of Allah (swt) while He (swt) says to you:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

{There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.}? (Al-Ahzaab: 21)

So our Prophet (saws) is an excellent pattern in everything, hence whoever wants to follow Islam he should look at the Sunnah of the

¹ Sahih al-Bukhari: Chapter 16, Hadith No. 6442.

² Sunan Ibn Majah: Book of Food, Chapter of the Dried Meat, Hadith No. 3312.

Prophet (saws), his actions, sayings, guidance, behavior and biography.

﴿وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾ {And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you}: Allah (swt) says to all people that they should be kind-hearted, just like the Prophet (saws).

﴿فَاعْفُ عَنْهُمْ﴾ {So pardon them}: So pardon them for everything they did. To pardon, afore-mentioned, is to forget the matter completely, but it is not enough for you to pardon them, rather:

﴿وَاسْتَغْفِرْ لَهُمْ﴾ {and ask forgiveness for them}: And if you do not ask forgiveness for them, Allah (swt) will not forgive them.

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ {and consult them in the matter.}: The Prophet (saws) consulted them, but they were wrong, because they advised the Prophet (saws) to go out to Uhud, while the Prophet (saws) wanted to stay in Medina, but he acted according to the counselling. This is a response to those who tend to say that the religion of Islam is an old-fashioned religion that ended at a specific time and a specific place.

Although they took a wrong decision, but the principle of Shura (Consultation) is a correct, and if a mistake occurs in it once, that does not mean we abolish it, so what is this great democracy that this verse establishes!

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ {and consult them in the matter.}: This is a basic principle, and it is applied according to time prescription, so we say that Islam is not a consistent program, but rather it is fixed values, the values of justice, piety and consultation, the values of goodness and love, these constant values has been established by Islam, they are as pillars at the level of politics.

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ {And when you have decided, then rely upon Allah.}: If the matter was according to consultation, as

happened in Uhud, and you decided and took the decision; meaning you took the reasons, then after that you have to rely on Allah (swt). Hence, one of the conditions of reliance on Allah (swt) is to adopt worldly means, taking into consideration that Allah is the One Who linked these reasons to the results, so He said:

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ {And when you have decided, then rely upon Allah.}: Reliance is the work of the heart not the work of the body, so you cannot say: I have an exam, so I will rely on Allah (swt) to succeed without studying. This is not reliance on Allah (swt), the idea is to do your best, taking all the necessary precautions and rely on Allah (swt).

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ {Allah loves those who rely [upon Him].}: Because the one who trusts in Allah (swt) lives in spiritual comfort which no one can reach at all, since he has taken the means, and relied on Allah, realizing that matters are in the hands of Allah (swt) alone. Consequently, after working and taking the reasons when Allah's will is fulfilled, so he will be patient and satisfied with Allah's decree.

verse: 160

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ

**{If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him?
And upon Allah let the believers rely.}**

Whatever forces are fighting you, if Allah (swt) is with you, you will never lose. You do not triumph by means or numbers, but rather with

sincerity of faith after preparation and taking all available means and reliance on Allah (swt).

﴿وَإِنْ يَخِذْلُكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ﴾ **{but if He should forsake you, who is there that can aid you after Him?}**: This is an answer to Abdullah bin Ubayy bin Salul, the head of hypocrisy, and to all the hypocrites in the city who started spreading rumors at that time, and behind them were the Jews, so the movement of hypocrisy in the civil society emerged from the Jews, for Allah (swt) here says to the believers: **{but if He should forsake you, who is there that can aid you after Him?}** When does Allah (swt) forsake you? It is clear by His saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

{O you who have believed, if you support Allah, He will support you and plant firmly your feet.} (Muhammad: 7)

Accordingly, they lost in the Battle of Uhud because they have violated the orders of Allah (swt), so if we do not take the reasons such as learning, establishing factories, establishing civilization, then we will be defeated.

verse: 161

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلَّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

{It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.}

This is a lesson for those who left their places, in which the Prophet (saws) put them, when they saw their companions were taking the booty, although they knew that the Prophet (saws) was there at the head of the believers, so definitely there would be no unfaithfulness in regards of the booty. So there is not any reason for the archers to leave their places, while they fully knew that their share of the spoils was preserved. Consequently, they caused the defeat in that battle, and more than seventy of the Companions were martyred. Mentioning the Day of Resurrection is followed with His (swt) saying:

﴿ثُمَّ تُوفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ {Then will every soul be [fully] compensated for what it earned, and they will not be wronged.}:

So every person will be held accountable for what he has done:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (٣٩) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (٣٨) ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى﴾

{And that there is not for man except that [good] for which he strives-

✽ And that his effort is going to be seen ✽ Then he will be

recompensed for it with the fullest recompense} (An-Najm: 39-41)

Hence, every soul shall be compensated for what it earned, and the person shall not be wronged at all.

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

﴿وَكَفَىٰ بِنَا حَاسِبِينَ﴾

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

verse: 162

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

{So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah and whose refuge is Hell? And wretched is the destination.}

After reproaching those who left the mountain and disobeyed the command of the Prophet (saws) for the spoils, Allah (swt) states a comparison, for a person has to walk in the path that pleases Allah (swt), however, pleasing Allah (swt) is the closest thing to man for a simple reason that man, by his instinct which is created in him, tends to be religious, with evidence that Allah (swt) says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِن 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'raaf: 172)

This covenant of instinct is embedded in every human being, Allah's (swt) pleasure is to follow His commands, Allah (swt) has not assigned you what is difficult for you, even acts of worship such as prayer, fasting, Hajj and zakat are within your ability.

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

{Allah does not charge a soul except [with that within] its capacity.}

(Al-Baqara: 286)

But is Allah's pleasure connected with the worship? Or with the dealings? Or with ethics? The answer is with them all. For we cannot separate the purposes from the rituals, how to justify that you fast, pray, perform Hajj and give zakat, and yet you lie!! So, Allah's pleasure

with you depends upon your doing of good and applying your duties towards His creation.

So the answer to this verse is definitely not; because whoever pursues the pleasure of Allah (swt), Allah (swt) will grant him success in this world, and his end will be to the gardens of bliss, whereas the one who brings upon himself the anger of Allah, his refuge is Hell and the wretched destination.

verse: 163

هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ

{They are [varying] degrees in the sight of Allah, and Allah is Seeing of whatever they do.}

So there are degrees in Heaven and not just one.

verse: 164

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

{Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.}

Allah (swt) has conferred favor upon us with six matters; first:

{إِذْ بَعَثَ فِيهِمْ رَسُولًا} {He sent among them a Messenger}: Allah (swt) conferred great favor upon us when He sent us the Messenger Muhammad (saws). This leads us to speak about his (saws) great position for us and reply those who forbid calling him by (Our Master), and those who refuse to ask Allah to confer blessing upon him after the call to prayer (Athan), ignoring that we have to follow the Qur'an

and the Sunnah of the Prophet (saws). What is the definition of the call to prayer? It is a notification of the beginning of the prayer time, and it is a confirmed Sunnah of the Prophet (saws) and we adhere to it as was taught to our master Bilal. However, the Messenger (saws) was among the noble Companions and they used to ask Allah to confer blessing upon him whenever they saw him (saws), and Allah (swt) has commanded us as He commanded them:

﴿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)

Hence, Allah (swt) did confer great favor upon the believers by sending among them a Messenger from themselves. Someone might say: Why did he say: **(upon the believers)**, not upon humanity? Of course, the Prophet (saws) was sent to all the mankind, as Allah (swt) says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

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

But there is a part of them who do not believe in him (saws), so they do not take from him and did not benefit from his guidance. Second:

﴿مِنْ أَنفُسِهِمْ﴾ {from themselves}: He (saws) was a human being so that they could follow him and imitate him. Third:

﴿يَتْلُو عَلَيْهِمْ آيَاتِهِ﴾ {reciting to them His verses}: The Arabic word of (verses) may refer to two things: Either the universal signs, as Allah (swt) says:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

{Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.} (Aal-Imran: 190)

Or the read verses:

﴿تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾

{These are the verses of the clear Book.} (Yusuf: 1)

Every verse in the Holy Qur'an is miraculous, and the recitation in Arabic is something that follows or follows something because the Prophet (saws) used to read the Qur'an and recite it word after word as it was revealed. So teaching people how to recite the Qur'an in itself is a blessing until Allah (swt) inherits the earth and those on it, The Prophet (saws) said:

"Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter."¹

Consider how many good deeds are deposited in the scales who recite the Qur'an, therefore, we are interested in memorizing the Noble Qur'an and in its accurate reading as the Prophet (saws) recited it. The fourth:

﴿وَيُزَكِّهِمْ﴾ **{and purify them}**: So purify their souls with this Qur'an and his Sunnah as well, and raise their position. The fifth:

﴿وَيُعَلِّمُهُمُ الْكِتَابَ﴾ **{and teaching them the Book.}**: Teaching the Book means interpreting and clarifying the meanings of the Holy Qur'an, Because Allah (swt) says:

¹ Sunan at-Timidhi: Chapter: The virtues of the Qur'an, Hadith No. 2910.

﴿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)

The sixth:

﴿وَالْحِكْمَةَ﴾ **{the wisdom}**: 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. And fear Allah; indeed, Allah is severe in penalty} (Al-Hashr: 7)

and He says:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

{He who obeys the Messenger has obeyed Allah} (An-Nisaa:8)

And the only human being authorized to legislate after Allah (swt) is the Messenger of Allah (saws).

(The Wisdom) is the Sunnah of the Prophet (saws), his words, actions, approval and all what he brought, the evidence is Allah's (swt) saying:

﴿وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾

{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-Ahzaab: 34)

﴿وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ **{although they had been before in manifest error.}**: All mankind and the Arabs before the Qur'an was revealed were in the darkness and ignorance, they were tribes killing each other for the sake of a silly reason as horse race.

verse: 165

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

{Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.}

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾ {Say, "It is from yourselves.}: Islam linked the means with the causes, the archers violated the war plan and did not follow the means, so they, themselves, caused the loss.

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ {Indeed, Allah is over all things competent.}:

He (swt) is able to help you after that, and He is able to give you a setback after which you will be victorious.

Verse: 166

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

{And what struck you on the day the two armies met was by permission of Allah that He might make evident the [true] believers.}

What happened to you on the day of Uhud is by Allah's (swt) permission, so that no one would say that something under Allah's sovereignty is taking place outside of His (swt) will, the answer is in the previous verse. So Allah (swt) clarifies that because you violated the commands of the Messenger (saws), consequently what happened was from yourselves, and it is by the command of Allah (swt); because nothing happens outside His will.

Verse: 167

وَلْيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ
لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

{And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal}.

Definitely Allah (swt) knows.

﴿وَلْيَعْلَمَ الَّذِينَ نَافَقُوا﴾ {And that He might make evident those who are hypocrites.}: In the Battle of Uhud after the defeat and that some have let down with the hypocrites, and others did not respond to the Prophet (saws) while he was calling them, so Allah is making evident those who are hypocrites for He (swt) fully knows this matter beforehand, but He (swt) linked the results with the causes, and gave the orders while left the choice to man.

Allah (swt) knows beforehand what you will choose, for He is holding you accountable for your choice, not for His knowledge; because his knowledge is from his eternal existence and of His attributes that the human mind cannot encompass no matter how long the mind goes in discovering sciences, it will not be able to know the nature of Allah (swt)'s knowledge and His wisdom, except what Allah (swt) has told us about, remembering always the words of Allah (swt):

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

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

﴿وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا﴾ { For it was said to them, "Come, fight in the way of Allah or [at least] defend."}: In the beginning,

when Abdullah bin Ubayy bin Salul withdrew with a third of the army when it was said to them: Come, fight in the cause of Allah, or at least defend your homes in Medina, they said:

﴿لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ﴾ {If we had known [there would be] fighting, we would have followed you.}: But since Allah (swt) knows the secret and what is even more hidden, so He brought out what is in their souls and made it clear to us as if they had said it. That is why Allah (swt) says:

﴿يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهِ أَعْلَمُ بِمَا يَكْتُمُونَ﴾ {saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal}.

Verse: 168

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرُؤُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ

كُنْتُمْ صَادِقِينَ

{Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful."}

Here the Holy Qur'an deals with one of the most dangerous issues, which is the issue of hypocrisy within the society.

﴿الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا﴾ {Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed.}: The hypocrites incited the Muslims who returned from the Battle of Uhud and raised suspicions about the commands of Allah (swt) and His decree and everything that happened in the Battle of Uhud, saying, "If they had obeyed us, they

would not have been killed.” Whereas they sat down and left behind the Muslim army before they said that. Look at the divine response:

﴿قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾ **{Then prevent death from yourselves, if you should be truthful.}**: Meaning, The one who knows the way of safety from killing, let him show us the path of safety from death, for Allah (swt) challenges them that a person does not die except for his time, but the most honorable death is that when a person is killed as a martyr in the cause of Allah (swt).

Verse: 169

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ

{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,}

﴿وَلَا تَحْسَبَنَّ﴾ **{And never think of}**: What is meant here is that human thoughts are not correct with regard to the martyrs who sacrifice themselves for the sake of Allah, for the sake of the homeland, and for the sake of religion, honor and sanctities.

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ **{And never think of those who have been killed in the cause of Allah as dead.}**: Do not think that those who were killed in the cause of Allah (swt) are dead. Allah (swt) denied the status of death to the martyrs, while He said in many verses:

﴿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: 185)

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا﴾

{And it is not [possible] for one to die except by permission of Allah at a decree determined.} (Aal-Imran: 145)

﴿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)

If you look at the martyr and the wounds on his body, you will think he is dead, but Allah (swt) states that he is alive, not only this but:

{عِنْدَ رَبِّهِمْ} **{With their Lord,}**: Hence, there is a difference between what is with you and what is (with your Lord). When talking about a worldly issue, the point of view would be a human prescribe, (with you) in terms of human view would be incomplete because this life is changeable, so you are alive now, but you will die, but when you are martyred, but when Allah (swt) says:

{أَحْيَاءَ عِنْدَ رَبِّهِمْ} **{they are alive with their Lord,}**: That is, they will not die for they are in a unfinished life with their Lord.

{يُرْزَقُونَ} **{receiving provision}**: Provision is one of the means of life. Man needs sustenance during his life not after his death, but Allah (swt) wants to assure to all people and the families of the martyrs, for not to grieve, that the martyrs are in the highest stage; because they will not pass through the after-death life, rather they move directly to life with Allah (swt).

Verse: 170

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

{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.}

{فَرِحِينَ} {Rejoicing}: Why does Allah (swt) mention the state of joy that surrounds them? Because the atmosphere of sadness surrounds the families of the martyrs who scarify by themselves, their blood and their souls, so Allah (swt) wants to reassure the families and beloved of the martyrs that: Their martyrs are happy, so why do their families grieve?

{فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ} {Rejoicing in what Allah has bestowed upon them of His bounty}: He said: (of His bounty), not of his justice. Bounty is above justice; justice is to be awarded according to work, as Allah (swt) says:

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

وَكَفَىٰ بِنَا حَاسِبِينَ﴾

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

This is justice, as for bounty, is more than what a person deserves, so what honor is this for the one who offered himself, his soul, and his blood as a sacrifice for his country, his religion, his sanctities, his honor and his money. There is nothing other than this Qur'anic expression that comforts the hearts of the bereaved with their martyrs more than this saying:

﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ {Rejoicing in what Allah has bestowed upon them of His bounty}

Not only this but He (swt) says:

﴿وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ﴾ {and they receive good tidings about those [to be martyred] after them who have not yet joined them}: Receiving good tidings in Arabic refers to joy, and it is taken (in Arabic) from the complexion because when a person is happy, his complexion shines.

﴿أَلَا خَوْفٌ عَلَيْهِمْ﴾ {there will be no fear concerning them}: Grief is for what has happened, for those who are after them from among the believers, are either afraid of this fate of being killed, or they are grieve for the loss of loved ones.

Verse: 171

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

{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.}

They receive not only good tidings of favor from Allah (swt), but more than that which is the bounty.

﴿وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ﴾

{And if you should count the favor of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.} (An-Nahl: 18)

Although the word (favor) comes in singular form, it is mentioned as countable that is because one favor of Allah (swt) contains thousands of favors in it. For example, look at the favor of water, how many favors there are in it such as: watering plants and quenching thirst, as Allah (swt) says:

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾

{and made from water every living thing?} (Al-Anbiyaa: 30)

When Allah (swt) says:

﴿وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾ and [of the fact] that Allah does not allow the reward of believers to be lost.}: With Allah, no reward is lost, and the reward is according to deed, so when a one does a job, he gains a reward for it, so how if this deed is the sacrificing of oneself?!

Verse: 172

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ

{Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward}

The reason of revelation:

When Abu Sufyan and the polytheists left Uhud and reached Al-Ruha' place, they said: "You did not kill Muhammad, nor did you bring captured women, the evil of what you did." When the Prophet (saws) was informed of that, he called the people to pursuit the returning Quraysh army, when they reached Hamra al-Asad or the well of Abu 'aynah, this verse was revealed:

There are two issues here: Doing good and (Ihsan) and fearing Allah (swt) (righteousness). Ihsan as defined by the Prophet (saws):

"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

And the righteous are defined by the Holy Qur'an by saying:

¹ Sahih al-Bukhari: Chapter of Faith, Section: Question of Jibril about Iman, Islam, Ihsan and the the last day, Hadith No. 50.

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥) آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ﴾

*{Indeed, the righteous will be among gardens and springs. (15)
Accepting what their Lord has given them. Indeed, they were before
that doers of good.}* (Adh-Dhaariyat: 15-16)

This religion is great, and it is a religion of benevolence (Ihsan), as stated in these verses, which bear a response to everyone who accuses Islam of violence and terrorism.

Verse: 173

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ
الْوَكِيلُ

{Those to whom people said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."}

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ﴾ **{Those to whom hypocrites said}**: Those people from the Jews, the polytheists, and from some of the hypocrites, said: **﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ﴾** "Indeed, the people have gathered against you, so fear them.": They were trying to scare the Muslims by saying that Quraish gathered thousands to take revenge after the Battle of Uhud, but what was the reaction? The believer is not afraid of human machinations because humans can never do what is beyond Allah's will:

﴿فَزَادَهُمْ إِيمَانًا﴾ **{But it [merely] increased them in faith}**: The increase of faith here is that they did not take into their account the enemy's number and equipment, but rather made the Lord of people their protector by saying:

﴿وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ {and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs.": They entrusted Allah in defending them.

Verse: 174

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

{So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.}

Favor includes thousands of favors, and the bounty is more than what is deserved, and when we say during the mentioning of Allah (Adh- dhikr) (Allah is sufficient for us and He is the best Disposer of affairs) we must invoke its meaning so that remembrance is transmitted to our hearts to achieve the steadfast and certain of Allah's will, decree, victory and promise. The nicest of what has been reported of Imam Jaafar al-Sadiq (may Allah be pleased with him) is his saying:

"I wonder by one who is distressed does not remember the words of Allah (swt):

﴿فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{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)

for Allah (swt) says after it:

﴿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: 88)

And I wonder by one who is afraid and does not remember the words of Allah (swt):

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ

الْوَكِيلُ﴾

{*“Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them!" But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs.”*} (Ali-Imran: 173)

For Allah says right after that:

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسُّهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

{*So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.*} (Ali-Imran: 174)

And I wonder that the one who finds himself being cornered does not remember the words of Allah (swt):

﴿وَأُفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾

{*and I entrust my affair to Allah. Indeed, Allah is Seeing of [His] servants*} (Ghafer: 44)

For Allah (swt) says right after that:

﴿فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا﴾

{*So Allah protected him from the evils they plotted*} (Ghafer: 45)

And I wonder that the one who wants to protect his property does not remember the words of Allah (swt):

﴿مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

{What Allah willed [has occurred]; there is no power except in Allah?}

(Alkahf: 39)

For Allah (swt) says right after that:

﴿فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ﴾

{may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground,} (Alkahf: 40)

Indeed, the affliction increases on a person, the believer's faith in Allah (swt) increases, and not the other way.

﴿لَّمْ يَمَسَّهِمْ سُوءٌ﴾ **{no harm having touched them}**: They are unharmed; because they believed in Allah and His decree, and as long you make Allah (swt) your protector, no one can harm you.

﴿وَاتَّبَعُوا رِضْوَانَ اللَّهِ﴾ **{And they pursued the pleasure of Allah}**: There is a difference between just listening to and pursuing.

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

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

Sadly, we treat with the words of Allah (swt) and the sayings of the Prophet (saws) by just listening not by pursuing, while we have to follow the path that leads to Allah's pleasure.

One may ask why does Allah (swt) refers to His commands by His pleasure? Because if you want to please Allah (swt), you must follow His commands.

﴿وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾ **{and Allah is the possessor of great bounty.}**:

Allah's bounty over people is great, and his favors are countless. A person wakes up in the morning in good health, gets up, drinks,

performs ablution and walks. How many favors does a person overlook at the moment he wakes up and thinks only of what he has in one aspect, and this is because the monotony of makes a person forgets the great bounty of Allah (swt) upon him, but if he looks closely, he would find thousands of blessings and that the bounty of Allah (swt) upon him is great.

Verse: 175

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.}

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ﴾ {That is only Satan who frightens [you] of his supporters.}: Who is afraid? They are the supporters of Satan, and Satan cannot enter a person except through a loophole in him. Allah (swt) says:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾

{Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.} (Al-Hijr: 42)

But Satan (may Allah curse him), promised:

﴿قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٣﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

{[Iblees] said, "By you might, I will surely mislead them all ﴿٨٣﴾ Except, among them, Your chosen servants."} (Saad: 83)

If a person is sincere to Allah (swt), Satan will not be able to enter him through any loophole; Because the person is immune, but the devil can just frighten, so whoever is afraid, he is the supporter of Satan, and whoever is not afraid and has increased in faith and said:

“Sufficient for us is Allah and He is the best Disposer of affairs”, then Allah (swt) is his protector.

﴿فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ﴾ {So fear them not, but fear Me, if you are [indeed] believers.} Allah (swt) confirms it for all generations and through all times. Man does not fear anything but Allah (swt); Because all matters are in His hand alone. Ibn Abbas (may Allah be pleased with him) said: “One day I was riding behind the Prophet (saws), he said to me:

“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. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. 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. The pens have been lifted and the pages have dried.”¹

This is the faith, and who has faith, fears none but Allah swt.

Verse: 176

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئاً يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْباً فِي
الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

{And do not be grieved, [O Muhammad], by those who hasten into disbelief. Indeed, they will never harm Allah at all. Allah

¹ Jami' at-Tirmidhi: Chapter: the virtues of the last day, tendering of hearts and the fear of Allah, Hadith No. 2453.

intends that He should give them no share in the Hereafter, and for them is a great punishment.}

Look at the greatness of the Prophet (saws), and his mercy and compassion for his nation, for he was sad because they did not believe.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ (١٢٨) إِنَّ اللَّهَ مَعَ الَّذِينَ

اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿﴾

{And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire. Indeed, Allah is with those who fear Him and those who are doers of good} (An-Nahl: 127-128).

The Prophet (saws) used to grieve for those who hasten to disbelief, so Allah (swt) wants to relieve the Prophet (saws) so He (swt) moved the matter from the Prophet (saws) and his faithful followers to Him (swt), so says:

﴿إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا﴾ **{Indeed, they will never harm Allah at all.}:**

That is, their enmity is with Allah (swt), not with the Prophet of Allah, this is a great supportive power that Allah (swt) gives to His Prophet (saws). Here we will explain more the words of Allah (swt):

﴿وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ﴾ **{And do not be grieved, [O Muhammad], by those who hasten into disbelief.}:** The Prophet (saws), used to grieve when he saw a person whose heart was not open to religion; Because he settled himself in order to get the people out of polytheism and darkness, so his call (saws) was the call of truth, light and goodness, Abdullah bin Amr bin Al-'Aas, (may Allah be pleased with them) narrated that the Prophet (saws) recited the saying of Allah (swt) about Abraham (PBUH):

﴿رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

{My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.} (Ibrahim: 36)

And Issa (PBUH) saying:

﴿إِن تَعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

{If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.} (Al-Maaida: 118)

Then he (saws) raised up his hands and said:

"O Allah! My Ummah, my Ummah," and wept; Allah, the Exalted, said: "O Jibril (Gabriel)! Go to Muhammad (saws) and ask him: 'What makes you weep?'" So Jibril came to him and asked him (the reason of his weeping) and the Messenger of Allah informed him what he had said (though Allah knew it well). Upon this Allah said: "Jibril, go to Muhammad (saws) and say: 'Verily, We will please you with regard to your Ummah and will never displease you'.¹

Verse: 177

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

{Indeed, those who purchase disbelief [in exchange] for faith - never will they harm Allah at all, and for them is a painful punishment.}

Those who exchanged the faith with disbelief, will not harm Allah (swt) by their disbelief and their apostasy from their belief in anything,

¹ Sahih Muslim: Chapter of Faith, Hadith No. 202.

rather they will harm themselves by that, for they will bring to themselves, through their disbelief, a punishment from Allah (swt) that they cannot bear.

Verse: 178

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ

{And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.}

{وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ} {And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them.}: Those who were not killed, and those who believe that they won in the Battle of Uhud are mistaken. This is to give rest to the Prophet (saws), and to the believers:

{إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا} {We only extend it for them so that they may increase in sin}: meaning that Allah (swt) extend it for them to increase in sin, and the result is they will have a humiliating torment. Of course, when Allah (swt) uses a different description of the torment, He says once: It is a great punishment, and another: It is a painful torment, or: a humiliating torment, they are not just expressions, rather they differ in their connotations, and what is meant here is that a person is tormented while he is in a state of humiliation in front of his followers, so every word has its intended meaning.

Verse: 179

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

{Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills, so believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward.}

{Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good.}: Here is a purification for the believers, and here is a test for the hypocrites to uncover them. In Medina, a dangerous and incurable disease, which is the disease of hypocrisy, began to spread. Allah (swt) blessed the believers, for He would not have left the hypocrites hidden, so in the Battle of Uhud, they became clear.

{حتى يميز الخبيث من الطيب}: {until He separates the evil from the good.}: The good is the believer, and the evil is the unbeliever.

{وما كان الله ليطلعكم على الغيب}: {Nor would Allah reveal to you the unseen.}: Not knowing the unseen, is one of the established way of Allah (swt). Some people go to astrologers to tell them about the future, sometimes the astrologer and fortune teller may say something and it happens as he tells, in this case you think he is honest but indeed he is a liar. The Prophet (saws) said:

“Whoever goes to a fortune-teller or a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad”¹

The unseen has several types:

1- The absolute unseen: it is the one which is known by Allah (swt) alone; no one is informed of it. If Allah (swt) made people aware of this unseen, no one would have lived because of grief; for example: If Allah (swt) showed you that you will live for twenty years, but after ten years you will be affected by a serious illness but after that you would be blessed with many things beloved to you. When you hear about one sad event, all the joy will go away, and you will keep thinking about the sad one which may cause your death.

So, it is the kindness and mercy of Allah (swt) to his creation that He hide the knowledge of the unseen. Allah (swt) says:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

{And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record.} (Al-An'am: 59)

2- Allah (swt) may give you a key by which you know the unseen, for example: there was no electricity, but no one knows about it, because it was not discovered, so Allah (swt) gives you a key which is the science, by which you know, so it was unseen, then it is no longer so.

¹ Al-Mustadrak 'ala-Al-Sahihayn: Vol:1, Page: 49, Hadith No.15.

3- There is an unseen that is absent from you but it is seen by others, for example: we do not know what is happening in Aleppo, whether it is raining or not, but it is known by the people there, so this is not called unseen.

﴿وَلَكِنَّ اللَّهَ يُجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ﴾ {But [instead], Allah chooses of His messengers whom He wills}: Allah (swt) may inform some of the Messengers of the unseen as the Prophet (saws) informed of many things that will happen and it did happen as the Prophet (saws) told about, and the clearest example about this is the Battle of the Trench (al-Khandaq), when all the parties and the Jews had all joined forces against the Prophet (saws), the Muslims were in a situation of indescribable hardship and there was a rock that they could not break, so the Prophet (saws) took the pick and struck it then said:

“Allah Akbar (Allah is the Greatest) Persia was conquered.” Then he struck another and said: “Allah Akbar (Allah is the Greatest), the Romans were conquered”¹

Every word he (saws) said happened, and this is from Allah's informing His Messenger of his unseen, and it is the description of this verse.

﴿فَآمِنُوا بِاللَّهِ وَرُسُلِهِ﴾ {so believe in Allah and His messengers.}: Believe in Allah means believe in the details of faith. We believe in Allah (swt) but when something happens to us, this faith is somehow weakened if we think that the cause is the doer or the cause, while in the universe there is only one doer Who is Allah (swt):

﴿إِنَّ رَبَّكَ فَعَالٌ لِمَا يُرِيدُ﴾

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

¹ Musnad al-Harith-Zawaed al-Haithami: Book of battles, battle of Trench, Hadith No.692.

No one is effecter of what he wants except Allah, you may think for a while that you are effecter of any matter, but the truth is that the only effecter of what he wants is Allah (swt),

﴿فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ﴾ {so believe in Allah and His messengers.}: That is, believe in the requirements of faith, for it is not true to say: I believe in Allah (swt), but I do not believe in the Day of Judgement, neither I do believe that no one harms or benefits except Allah, we have to believe in **{His messengers.} as well because belief in Allah (swt) came through Allah's messengers, so in order for you to be a true believer you must believe in all of the messengers.**

﴿وَإِنْ تُوْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ﴾ {And if you believe and fear Him, then for you is a great reward.}: This is a general law, which is if you believe, you must fear Allah (swt).

Verse: 180

وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّفُونَ مَا
بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

{And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted.}

This verse is specifically about money. Money is just a tool, and charity is proof of faith, so you prove your faith through spending, which includes zakat and charity. In the Qur'anic expression, charity includes alms (zakat) as well, the evidence is His (swt) saying:

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

اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

{alms 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)

Alms here means the obligatory zakat.

﴿وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ﴾ {**And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them**}: We know that what is meant here is money because it is mentioned with greed.

Money is from the bounty of Allah (swt) and not from the bounty of the person who collects it. The stingy person thinks that it is good for him to collect and hoard money, but Allah (swt) says to him that it is evil; Because generosity, charitability, giving zakat and alms are among the signs of a believer.

﴿سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾ {**Their necks will be encircled by what they withheld on the Day of Resurrection.**}: This money that they collected as a result of their miserliness and their lack of awareness of the need of the poor and needy, they will be held accountable for it on the Day of Resurrection.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ {**And Allah, with what you do, is [fully] Acquainted.**}: This truth shakes us to the core, for Allah (swt) is not only All-Knowing, but fully Acquainted, so no one deceives Him (swt), no one lies to Allah, and no one tries to outsmart Allah (swt); Because He is the expert in what we do.

Verse: 181

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ
وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

{Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire}

The reason of revelation:

It is narrated by Ikrimah, that when the Prophet (saws) sent Abu Bakr (may Allah be pleased with him) to Finhas, the Jew, to seek help he (saws) wrote to him and said to Abu Bakr:

“Do not issue a ruling for me until you return to me.”

When Finhas read the book, he said: May your Lord need money now? Abu Bakr said: “I would arm him with the sword, then I remembered the saying of the Prophet (saws). Then this verse was revealed: **{Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich}**

{سنكُتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ} { We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.}: This is a response that gives good tidings to the Prophet (saws) and strengthens the believers, it is a threat to which the souls of man tremble.

This speech is directed to the Jews who were in Medina, who conspired, who deceived, and who tried to make people suspected the message of the Prophet Muhammad (saws) and the Holy Qur'an.

Verse: 182

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

{That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."}

{ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ} {That is for what your hands have put forth}:

The punishment of Burning Fire is not without a reason, but it is the result of what your hands have done of cunning, crimes, killing of the prophets, and denial of the message of the Prophet (saws).

{وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ} {and because Allah is not ever unjust to [His] servants.}: Allah (swt) is the absolute justice:

وَتَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ

بِنَا حَاسِبِينَ ﴿٤٧﴾

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

Allah (swt) does not wrong the people at all. In this verse the Arabic word of {ever unjust} comes in the intensive form of the adjective of unjust because after it comes:

{to his servants} and not for one servant, meaning the intensive expression came to include all the servants on the face of the earth. Hence, when you want to interpret the Holy Qur'an, you must be acknowledgeable with the secrets of the Arabic language in which Allah's words were revealed.

Verse: 183

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالذِّكْرِ فَلَمَّ قَتَلْتَهُمْ إِن كُنْتُمْ صَادِقِينَ

{They are} those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"}

All these verses address the Jews in Medina. Taking into consideration that when the Prophet (saws) expelled them, that was because of their aggression, cunning, oppression, and violation of covenants, while when he (saws) came to Madinah, he signed covenants with them and laid down a constitution for the city that stipulates that Muslims and the people of the Scripture are as one hand over those who oppose them. He (saws) wrote a constitution which humanity is proud of its respect for others, yet they broke the constitution and the covenants, so these successive verses about the Jews:

{They are} الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume.": These are false arguments and procrastination in believing, as they said: Allah promised us that we will not believe in any Messenger until he brings an offering that will be consumed by fire. The offering is what draws one closer to Allah (swt), and if the fire consumes the offering, then it is true that he is a messenger from Allah (swt).

{قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ} **{Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"}**: This answer is for the Prophet (saws) to tell to the Jews.

Many Prophets were sent to the nation of Children of Israel, among them: Moses, David, Solomon, Zakaria, Yahya and Issa (peace be upon them), but the people of Children of Israel used to kill the prophets and plot and invent lies against them. Allah (swt) says to the Prophet (saws) to tell them that All the Prophets who came before him (saws) brought the clear proofs and miracles that indicate the truthfulness of their messages from Allah (swt), in addition to:

{وَبِالَّذِي قُلْتُمْ} **{and [even] that of which you speak}**: The offering that will be consumed by fire, then why:

{فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ} **{So why did you kill them, if you should be truthful?"}**: So that, it is not a matter of proofs. As well-known every Messenger came with a tangible miracle, for instance, Moses (PBUH) used to hit the stone with his stick, and water would gush out from it, and he struck the sea with his stick, so it split, and he threw his stick, so it was a clear snake, and he pulled out his hand and it was white. As for Issa (Jesus) (PBUH) his miracles are that he used to heal who was born blind, and the leper, and used to bring the dead to life by Allah's will. Abraham (PBUH) entered Fire and it was cool and peaceful, Noah's (PBUH) miracle was the ark.

All of these miracles were according to the maturity of the human mind. But the Holy Qur'an is a miracle which will last forever, no matter how the human mind develops, and it is related to reason, thought, persuasion, and argument in all the verses.

After that Allah (swt) continues and comforts the heart of the Prophet (saws) with one of the greatest verses, saying:

Verse: 184

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

{Then if they deny you, [O Muhammad] - so were messengers denied before you, who brought clear proofs and books and the enlightening Scripture.}

Allah (swt) addresses the Prophet (saws) telling him that he will be exposed to denial by the skeptics, the hypocrites, the Jews and the polytheists, then:

{فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ} {so were messengers denied before you,}:

The path of calling to Allah (swt) is full of difficulties, so patience is required.

{بِالْبَيِّنَاتِ} {clear proofs}: Clear evidences and miracles that prove the sincerity of their statement about Allah (swt).

{وَالْكِتَابِ الْمُنِيرِ} {the enlightening Scripture.}: It means the Torah and the Gospel.

Verse: 185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

{Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.}

This great verse is a general divine law that no human being, neither the messengers, nor any of the creation. Allah (swt) addressed the most honorable of His creation by saying:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

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

And He (swt) says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦) وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

{Everyone upon the earth will perish, (26) And there will remain the Face of your Lord, Owner of Majesty and Honor. (27) So which of the favors of your Lord would you deny?} (Ar-Rahmaan: 26-28)

And He (swt) says:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّوجَّلًا﴾

{And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful.} (Aal-Imran: 145)

So this noble verse presents this general law that humanity has not been able until this moment and will not be able until Allah (swt) inherits the earth and those who are on it, to delay for a moment a person's death whose time has come:

﴿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)

So do not look at the worldly life with one eye, for many people think that Allah (swt) created creation for this world only, so they see part of this life not the whole, for that, Allah (swt) wanted to make it clear to His creation the law that no one can leave behind, which is death.

When Imam Ali (may Allah honor his face) used to come to people to offer them condolences on the death of a dear to their hearts he was saying:

“Poor son of Adam, his term is written, his faults are hidden, his work is preserved, the bug afflicts him, the sweat stinks him. I wonder how could he rejoice in this world while his day destroys his month, and his month destroys his year, and his year destroys his life, how can he rejoice in this world whose life leads him his death, and his age leads him to his term?”

﴿وَإِنَّمَا تُؤْتُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾ **{you will only be given your [full] compensation on the Day of Resurrection}**: You do not ask for a reward for your work in this worldly life, rather the reward that you will receive is on the Day of Resurrection, and this reward is endless, whereas the reward in this world is short; because the worldly life has an end, so when Allah (swt) says:

﴿وَإِنَّمَا تُؤْتُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾ **{you will only be given your [full] compensation on the Day of Resurrection}**: This is continuous without end, it is the eternal and infinite reward of Paradise.

﴿فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾ **{So he who is drawn away from the Fire and admitted to Paradise has attained [his desire].}**: As soon as you are drawn away from the Fire you won, so what if you entered Paradise! The law that people should not lose sight of:

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾ **{And what is the life of this world except the enjoyment of delusion.}**: In this regards, the Prophet (saws) said:

“What do I have to do with the world! I am not in the world but as a rider seeking shade under a tree, then he catches his breath and leaves it.”¹

A person in this world cannot maintain health, youth, money, or life because he is changeable. Today you are strong and tomorrow you are weak, today you are in a good health and tomorrow you are sick, today you are rich and tomorrow you are poor, today you are alive and tomorrow you are dead, so you are in a world of changes. Therefore, the world is the enjoyment of delusion, man is deceived by it, and Allah (swt) called it this life a lower life, meaning that there is a higher life and it is the Hereafter. The lower life will end, but the higher life is the enduring life.

﴿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)

Verse: 186

لَتُتَبَلَّوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَى كَثِيرًا وَإِنْ نَصَبَرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

{You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination}

¹ Sunan at-Tirmidhi: Chapter of asceticism, Hadith No. 2377.

{الْبَتْلُونَ فِي أَمْوَالِهِمْ وَأَنْفُسِهِمْ} **{You will surely be tested in your possessions and in yourselves}**: The test with money is in two cases; either you have money and it goes, and you become poor, or you are rich, but you consume money in a way that angers Allah (swt); you do not give it to the poor, orphans, or those in need, and spend it in disobedience, so it is a test. Allah (swt) says:

﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ﴾

{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.} (Al-Fajr: 15)

So he thinks that honoring will be by money:

﴿وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ﴾

{But when He tries him and restricts his provision, he says, "My Lord has humiliated me.} (Al-Fajr: 16)

He thinks having money is evidence of dignity and poverty is evidence of humiliation, so Allah (swt) says afterwards:

{كَلَّا}

{No}.

Neither money is a sign of dignity, nor poverty is a sign of humiliation, and listen to the test of money:

﴿كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ (١٧) وَلَا تَحَاضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ (١٨) وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا﴾

﴿(١٩) وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

{No! But you do not honor the orphan. (17) And you do not encourage one another to feed the poor. (18) And you consume inheritance, devouring [it] altogether. (19) And you love wealth with immense love.} (Al-Fajr: 17-20)

This test is in regard of money, but what about the test of souls! who cannot get sick, let him do so, who can prevent any disease or any germ or bacteria from infecting him?! No one at all.

﴿وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا﴾ {And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse.}:

Abuse here is different from harm; harm causes pain and wound on a person, but the abuse does not last, as Allah (swt) says:

﴿لَنْ يَضُرُّوكُمْ إِلَّا أَذًى﴾

{They will not harm you except for [some] abuse} (Aal-Imran: 111)

Abasement from polytheists and people of Scripture; the Jews who were trying to harm the believers at that time by words and deeds.

This is a common matter, as the call of the Prophets were always confronted by the enemies of values and morals and those who were whispered to by Satan, especially the Jews. The remedy for all these trials in money and lives is:

﴿وَإِن تَصْبِرُوا وَتَتَّقُوا﴾ But if you are patient and fear Allah}: You have to be patient first, fear of Allah (swt) second. There are two kinds of patience, patience for troubles, and patience for temptations, so patience is a translation of the true faith of the believers. When a person is patient, then he is a true believer; because he knows that nothing can harm or benefit, give or prevent, abuse or exalt, dignify or humiliate, except Allah (swt), so he is patient with Allah's decree, along with fearing Allah (swt) which is the combination of all good. So if a person apply what is in Allah's book, satisfied with what Allah (swt) has apportioned to him, and gets ready to meet His (swt) face, then he fulfills the elements of fearing Allah as Allah (swt) wanted.

{فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ} {that is of the matters [worthy] of determination}:

Determination is the combined forces of taking action. It is not easy to gather all your strength for the sake of patience; because patience is a very difficult matter, and there are many people who claim patience, but the truth is they are dismayed at the first shock. The Prophet (saws) said:

“Patience is only at the first shock”¹

Verse: 187

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ

{And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.}

This is a rebuke to the Jews in al-Medina at the time of the Prophet (saws) and in every time, for Allah (swt) took the covenant from those who were given the Scripture that they must make it clear to the people and do not conceal the truth but they threw it behind their backs.

{وَاشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا} {exchanged it for a small price}: The whole worldly life is a small price for this denial and renunciation of what came in the Book of Allah (swt).

Verse: 188

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

¹ Sahih Al-Bukhari: Chapter of Burials, Section of Visiting the Graveyards, Hadith No. 1223.

{And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment.}

As the Jews and the polytheists did in the Battle of Uhud, they demoralized the people and fled the battle while they were happy, and they like to be praised for doing so and so, but in reality, they did not do anything.

{فَلَا تَحْسَبْتَهُمْ بِمَقَارَةِ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ} **{never think them [to be] in safety from the punishment, and for them is a painful punishment.}**: Because Allah (swt) is All-Knowing of his servants, of their little things of deeds. There is a common thing that a person likes to be praised for what he does, and this encourages him to do good. But if he harbors evil and wants to be praised for what he has not done, and does not seek from his actions anything but praise and famous in society, then this matter is not approved by Islam at all.

Verse: 189

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

{And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent.}

After all that Allah (swt) mentioned about the Battle of Uhud, the disobeying of the archers, the martyrdom, the actions and plots of the Jews, their cunning, misguidance, and hatred, Allah (swt) wants to teach mankind that nothing happens in His kingdom except by His command, and it is a general law:

{وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ} **{And to Allah belongs the dominion of the heavens and the earth}**: He (swt) is the Owner of everything and able

to do all things. Therefore the believer is satisfied and the polytheist, the unbeliever and the ungrateful are warned that this is the property of Allah (swt) and His power, He owns everything, and nothing is beyond his power.

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ **{and Allah is over all things competent.}**: He owns and decrees, He is the only One Who does what He wills:

﴿قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

{Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.} (Aal-Imran: 26)

Allah (swt) owns who owns, for the kings of the earth think they have the absolute ownership, whereas Allah (swt) is the Owner of the Sovereignty, he owns the heavens and the earth, and whoever is in the heavens and whoever is on the earth.

Verse: 190

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ

{Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.}

‘Aisha (may Allah be pleased with her) was asked: Tell us the most amazing thing you saw from the Messenger of Allah (saws)! She remained silent and then said: “When it was one of the nights, he (saws) said:

“O Aisha, leave me to worship my Lord tonight.”

I said: By Allah, I love your closeness and what makes you happy. She said: "Then he purified himself (performed ablution) and went to pray, he wept and cried so much that his beard was wet. She said: Then he kept weeping until the ground became wet. When Bilal came to call to prayer and saw him crying, he said to him (saws):

"O Messenger of Allah, why are you crying, and Allah has forgiven you for what preceded and what is late? " He (saws) said:

“Should I not be a grateful slave, for a verse was revealed to me tonight, and woe to the one who recites it and does not think about it:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ

{Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.}”¹

So we have to calmly and deliberately reflect on it, and meditate on it as the Prophet (saws) did.

{وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ} {and the alternation of the night and the day}:

That is, between the succession of night and day, darkness in the night and light in the day. If a person looks at Allah’s (swt) creation and contemplates the movement of the sun and moon and the succession of night and day and looks at what is in the heavens and what is on the earth, then his mind must point to the Creator of this universe. A person cannot mentally believe that an event takes place in the universe without an actor. We are talking now not only from a religious point of view, but from a mental point of view as well. Suppose you were in the desert and you had no water or food, and while you were sitting, there was a table with delicious food and water in front of you, so the first thing you think of is who offered you this table! And where

¹ Sahih Ibn Hayaan: Chapter of Hearts soothing, Section of Repentance, Hadith No. 620.

did it come from? How about a person who sees in the morning and evening the sun, moon, air, water, clouds and galaxies and sees all these verses that indicate the existence of Allah (swt) and then says that they happened by chance!!!

Another example, if you are in a school where there is a group of students and the teacher found a wallet with money in it, he took it and asked the students who is this wallet for? So a student got up and said: "This is mine", then it has become his property until someone else claims that it is his. This is in the simple human affairs, while you see the heavens and the earth and you see what has been prepared for you of air, water, land, plants, animals and all the elements of life and you see the sun and the moon and the succession of night and day, then you say after that there is no one who created it!! This saying is not rationally correct, for the upright mind says: There must be a Creator for all of this, and as long as no one disputes with him over the kingship, then it is Allah's (swt) creation. So this is from a mental point of view, and every debate with atheists about the existence of Allah (swt) is based on mental aspect. However, when we say that there is no contradiction between reason and transmission, because transmission, which is the Holy Qur'an and what came from the Prophet (saws), only came with knowledge, so the first verses that were revealed:

﴿أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ (۳) الَّذِي عَلَّمَ بِالْقَلَمِ (۴) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

{Recite, and your Lord is the most Generous (3) Who taught by the pen (4) Taught man that which he knew not.} (Al-Qalam: 3-5)

And Allah (swt) did not command you to impose faith by force on people. Rather, He (swt) asked you to argue intellectually and scientifically. He (swt) said:

{Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding}: The more a person increases in knowledge, the more his faith increases, because he reaches the absolute truth, which is that Allah is the Creator. That is why the Prophet said:

“..woe to the one who recites it and does not think about it..”

Verse: 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

{Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.}

So the remembrance of Allah (swt) accompanies thought, and this indicates that the first person who must reach the sciences, and the first who must be an inventor, discoverer, civilized and scientific, is the believer; Because he is required to do so by the Holy Qur'an.

{Who remember Allah while standing or sitting or [lying] on their sides}: In explaining this verse, it was said that what is meant by (remember Allah) is the prayer, for no one can be exempted from it under any circumstances; if you cannot perform it standing, then pray while sitting, and if you cannot perform it sitting, then pray lying down. The prayer is the remembrance because you mention Allah (swt) in it, on the other hand, remembrance

is the opposite of forgetting, meaning that I always keep remembering Allah (swt) in my mind, as he (saws) said:

“To worship Allah as if you see Him, and if you do not see Him, then He sees you.”¹

Hence, Dhikr (Remembrance of Allah (swt)) may mean:

- The prayer.
- Remembering Allah through mentioning His glorification and praising Him.
- Reading the Holy Qur'an; Because it is a remembrance of Allah (swt):

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ﴾

{And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.} (Az-Zukhruf: 44)

﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾ **{and give thought to the creation of the heavens and the earth}**: Allah (swt) links the remembrance with giving thought, He (swt) wants you to use your mind and convince people with faith, so faith is not by force. Everything that terrorist and extremist takfirist movements do is outside all the provisions of religion; Because Islam is entered by a choice and a rational debate, and this is what these verses indicate, so we have to tell people about Islam, not to force them to convert to Islam, as the Holy Qur'an says and asks us to do.

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ﴾ **{Our Lord, You did not create this aimlessly; exalted are You}**: These believers use their minds and thoughts along with the remembrance, and they give thought to the creation of the heavens and the earth, so their reaction is:

¹ Sahih al-Bukhari: Chapter of faith, Section of the Question of Jibril about Islam, Iman and Ihsan, Hadith No. 50.

{Our Lord, You did not create this aimlessly}: رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

This harmony in the earth and the heavens were not created by Allah (swt) aimlessly.

{exalted are You}: {سُبْحَانَكَ} The first word to be used in the remembrance after giving thought is: (exalted are you). It means to exalt Allah (swt) from having anything similar to Him in His Essence, His Attributes, or His Actions. In every great matter, Allah (swt) begins with His saying: {Exalted is He}, as when He (swt) talks about the miracle of Israa Trip:

سُبْحَانَ الَّذِي أَسْرَىٰ 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)

(Exalted is He) here means there is nothing like Him, with His power and strength that took His servant this Trip. Likewise, He (swt) said about the issue of creation:

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

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

Additionally, the first word that the one who remembers and reflects on says is: {exalted are you}, meaning I purify You, O Lord, from having an equal or partner in this creation.

{then protect us from the punishment of the Fire.}: {فَقِنَا عَذَابَ النَّارِ}

The first thing that a person senses after recognizing the great blessings of Allah (swt) is his feeling of culpability, since no matter how

much he is thanks Allah (swt) and how much he does, he always feels culpability.

Verse: 192

رَبَّنَا إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

{Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.}

disgraced is the one who is destined for Hell because this disobedient person was a polytheist or atheist person so he is doomed to Hellfire.

{for the wrongdoers there are no helpers.}:

Those who wrong people and wrong themselves, will have no one to help them on the Day of Resurrection.

Verse: 193

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

{Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.}

Who is the caller for faith? He is the Messenger of Allah (saws), who came and guided us to our Lord and told us about Him, so the first word they said:

{Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,}: This call that the Prophet (saws) made since that time has reached us by the Qur'an and the Sunnah and the guidance of our Prophet (saws) to

us, and also the call of faith is embedded in our nature before the revelation of the Messengers as Allah (swt) says:

﴿وَإِذْ 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'raaf: 172)

﴿فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا﴾ {Our Lord, so forgive us our sins and remove from us our misdeeds}: So what the believer is waiting? The Prophet (saws) said:

“All the sons of Adam are sinners, but the best of sinners are those who are given to repentance.” ¹

Habib bin Al-Harith came to the Prophet (saws) and said:

“O Messenger of Allah! I am a man who repeats the sin. The Prophet (saws) said: “So repent to Allah, O Habib.” He said: “O Messenger of Allah, I repent and then return.” He said: “Whenever you sin, you must repent.” He said: “O Messenger of Allah, then my sins will multiply.” He said: “Allah’s forgiveness is greater than Your sins, O Habib bin Al-Harith” ²

Repentance is a call to reform, and a repeated call to stop making mistakes. When we say:

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا﴾ {Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,'

¹ Al-Mustadrak 'Ala As-Sahihayn: Vol.4, Page.4, Hadith No.7617.

² Majma' az-Zawaid wa Manba' al-Fawaid: Vol.10, Hadith No.17531.

and we have believed.}: The first thing comes to this person's mind after all this giving from Allah (swt) is to ask Allah (swt) for forgiveness. There is a difference between forgiveness of sins and removing the misdeeds, as there is a difference between sins and misdeeds. Sin is to be culpable towards your Lord and the misdeed is to offend others in a way that violates the law of Allah (swt). Forgiveness of sin requires seeking forgiveness from Allah (swt). As for expiation the evil deeds require returning rights to their owners with seeking forgiveness. So there are two main issues: forgiveness of sins, and atonement of misdeeds.

{وَتَوَفَّنَا مَعَ الْأَبْرَارِ} **{and cause us to die with the righteous.}**: The righteous are those who have fulfilled their covenant and are honest with their Lord, we ask Allah (swt) to gather us in their group.

Verse: 194

رَبَّنَا وَأَتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

{Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."}

O Lord, give us what you promised us of bliss and pleasure, and what the messengers brought and told us of good tidings after you forgive us our sins and atone for our misdeeds on the Day of Resurrection, and do not disgrace us on the Day of Resurrection because, O Lord, you are the doer of what you want, you are the only One Who does not break the promise. This supplication came after thought and remembrance of Allah (swt).

Verse: 195

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أَنْتَى بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

{And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."}

{**"Never will I allow to be lost the work of [any] worker among you**}: Allah (swt) says: "The work of a worker", not: The speech of a person. The issue needs actions, Allah (swt) answered this sincere supplication of the believers who asked Allah (swt) for forgiveness and atonement of bad deeds by:

{**أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أَنْتَى بَعْضُكُمْ مِّنْ بَعْضٍ**}: **Never will I allow to be lost the work of [any] worker among you, whether male or female**}: The answer was about an action not the speech, so there must be proof when you supplicate, action must be done, Islam does not accept speech from a person without a work, as the Prophet (saws) said:

"Faith is what settles in the heart and is confirmed by action"¹

There must be no separation between rituals and purposes, and if rituals do not lead to goals, they will only keep you distant from Allah (swt), as the Prophet (saws) said:

¹ Musanaf ibn Abi Shaybah: Chapter of Faith, Hadith No. 30351.

“Whoever his prayer does not forbid him from shameful and wrongdoing, he will only increase his distance from Allah”¹

“There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but a sleepless night.”²

{**مَنْ ذَكَرَ أَوْ أُنْثَى**}: There is equality; Because the female is not treated with injustice, women are honored and inviolable, and we are now at the conclusion of Surat (Al Imran) we will come directly to Surat (An-Nisa) and you will find in its verses the rights of women in Islam.

{**بَعْضُكُمْ مِنْ بَعْضٍ**}: There are rights, duties and responsibilities, and there is equality between men and women in regards of complementarity of the roles that Allah (swt) created both of them for.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

{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)

Let not someone say: The man is preferred over the woman, or the woman is preferred over man. The preference between man and woman and between all people is only by good deeds, and it is by piety.

¹ Al-Mu'jam al-Kabeer of Tabarani: Section of the Hadiths narrated by Abdullah ibn Abbas, Hadith No. 11047.

² Sunan ibn Majah: Chapter of Fasting, Hadith No.1690.

{فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ} **{So those who emigrated or were evicted from their homes}**: So there are those who are at the forefront. These are the first emigrants who were expelled from their homes and migrated from Mecca to Medina, and they were forcibly evicted from their homes.

{وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا} **{were harmed in My cause or fought or were killed}**: The matter was only because they said: Our Lord is Allah, for that Quraysh and the polytheists fought them at that time, and they were harmed, fought and killed in the Battle of Badr and in the Battle of Uhud, and these verses came after the Battle of Uhud.

{لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ} **{I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah,}**: The reward for this action is gardens beneath which rivers flow, and heaven (Jannah) in Arabic is derived from the word which means covered up by the abundance of trees.

When Allah (swt) describes the gardens, He brings to the human mind what is related to the world of the unseen. The human mind cannot comprehend what happens after death because it has been created and prepared to receive life, but after life, things will be different, and the human mind will be different from its recent condition. In other verses, Allah (swt) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا

وَعُقْبَى الْكَافِرِينَ النَّارُ﴾

{The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.} (Ar-Ra'd: 35)

Allah (swt) comes with a close example of what humans perceive in a sensual way in the life of this world. As for the essence, man cannot know it until after death, and after he reaches to the gardens of eternity through his work and Allah's mercies.

{and Allah has with Him the best reward.}: **﴿وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ﴾**

What is with Allah is different from what is with humans, you think of what is with humans according to human standards, but what is with Allah (swt) is according to His (swt) standards

Verse: 196

لَا يَغْرَنَّاكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

{Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.}

As the polytheists and enemies of the religion at that time used to do, this is a small enjoyment no matter how long it takes. Because the life of the world is short, you do not measure the life of the world except by your age. For you, this world is the period of time in which you live from birth to death, regardless of the millions of years for the rest of humanity, when you die, the world is over for you. A person should not be deceived when he sees the power of the infidels, and their movement in the countries from one place to another, as Allah (swt) tells us:

Verse: 197

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

{It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.}

Little enjoyment, then their final refuge is hell and a miserable resting place.

Verse: 198

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِمَّنْ عِنْدَ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

{But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous.}

{الَّذِينَ اتَّقَوْا} {But those who feared}: Allah (swt) speaks about the essence of religion; because fearing Allah (swt) is the all the goodness and obedience of Allah (swt). This verse comes after the verse related to fire which is the final refuge of those who fought the Messenger (saws) at that time.

{وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ} {And that which is with Allah is best for the righteous.}: The righteous are those who are truthful in their covenant with their Lord.

Verse: 199

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ تَمَنَّا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

{And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.}

Allah (swt) mentions the faith of the People of Scripture who were patient, and here is the law of reserving the possibility. That is, there are among the People of the Scripture who believe in Allah (swt) and in what was revealed to our prophet (saws).

﴿أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾ {Those will have their reward with their Lord}: Those of the People of the Scripture who believed in what was revealed to the Prophet (saws). Those who could not exchange the verses of Allah for a small price of this worldly life, will have a reward with unimaginable amount because it is from Allah (swt).

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ {Allah is swift in account}: So that a person is not deceived in this worldly life and thinks he will not be held accountable, let him know that Allah (swt) is swift in account because there are moments between your life and death, and he will be accounted for the good or bad deeds he did.

Then Allah (swt) concludes Surah (Al Imran) with this great verse:

Verse: 200

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

{you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.}

This is a law and a general divine rule; everyone who believes in Allah (swt) must apply it and prepare to be in compliance with the command of Allah (swt) as he entered into a contract of faith with Him (swt).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ {you who have believed}: This command is directed to those who believe in Allah (swt) and those who are certain that the matters are in the hands of Allah, Allah's decree is enforceable, and Allah (swt) is the One Who harms and benefits, gives

and withholds..... and what befalls you would not have missed you, and what missed you would not have befallen you. The believer was entrusted and commanded by Allah (swt) to be persevere and endure, remain stationed and fear Allah (swt).

To be persevere means to be patient with what is afflicted you in this worldly life, in fact, faith cannot be fulfilled without patience. That is why the Prophet (saws) said:

“Patience is half of faith”

A person is exposed to all kinds of trials in this world of the changes in which he lives, such as transition from health to disease, from strength to weakness, from youth to old age, from wealth to poverty, from life to death, from happiness to the annoyances, pains and sorrows, and everything that happens to the children of Adam, no one can evade the divine law of trial:

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ

عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

{Blessed is He in whose hand is dominion, and He is over all things competent. (1) [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving} (Al-Mulk:1-2)

In this life there has to be tests, and the reward will be after this death, and patience is necessary. If you are not patient, you will not be a true believer at all. As for enduring, it means that you have to be prepared more than your enemy. Remaining stationed is not only with horses, military operation and weapons, stationed is also with science, stationed is when the person is steadfast in front of attacks related to values, morals and religion, and the believers must be aware of this

divine lesson and do not make others alienate Islam because of your actions, but how could you make others alienate Islam?

1- When you do not take into account the purposes of Islamic law.

2- When you separate between rituals and purposes.

3- When you say what you don't do.

4- And when you do evil acts, yet you pray and do the other acts of worship, but they do not prevent you from indecency and evil and do not bring you closer to Allah (swt) and more than that you offend all the other worshipers. So remaining stationed would not be with just words, but rather by steadfastness on values. There are a lot of attacks against Islam these days as a result of what happened and what is happening around us in terms of committing heinous crimes under Islamic slogans and names. So some people began repeating what the enemies wanted saying: Wherever Islam is found, there is backwardness, terrorism, murder and darkness. This is not true. Backwardness and ignorance are not related and have never connected one day to religion, but on the contrary, during a thousand years the first civilization was the Arab and Islamic civilization, and spread sciences all over the countries, so what is the relationship between religion and backwardness!! Religion encourages science and encourages the establish of civilization.

It is necessary to be scientifically advanced in order to present the true image of Islam. When we are backward, we present a dark image of our Islamic religion. When they talk, for example, about human rights, they say: Human rights came with the French Revolution, and this is a mistake. It came much earlier than that One thousand four hundred years ago, Human rights came with Islam, and unfortunately we do not teach the generations this truth, and when they talk about

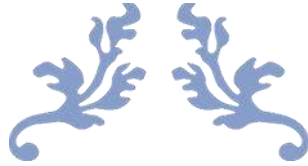
women's rights, women's rights came with Islam, and when they talk about the scientific renaissance, it came with Islam as well.

﴿وَاتَّقُوا اللَّهَ﴾ {and fear Allah}: So with patience, perseverance, stationed, and steadiness, you must achieve piety.

Piety (fearing Allah) is to make a barrier between you and the Fire, and there will be no barrier between us and the Fire except by one way, which is to obey Allah (swt).

﴿لَعَلَّكُمْ تَفْلِحُونَ﴾ {that you may be successful}: Successful here in Arabic comes from the plowing of the land to prepare it for seed, so that we can get the fruits.

The success (Falah) comes from this word, and a person will be successful if he uses perseverance, endure, remaining stationed and fear Allah (swt) as a weapon in this worldly life.



Surah An-Nisaa

Verses: (1-23)



This fourth Surah comes after (Al-Fatihah), (Al-Baqarah) and (Al-Imran) and it is called Surat Al-Nisa.

This Surah deals with the rulings about women, the family, the inheritance, and the rulings of orphans. Actually, establishing families is not based on form that the West wanted for us, rather we adhere to and cherish to our values, these constant values that came in the Book of Allah (swt) and in the Sunnah and guidance of our Master, the Prophet (saws).

There are attempts over time to mislead the public about the provisions of Islamic law relating to women. However, Surah (An-Nisa) is not the only Surah in the Holy Qur'an that talks about the rulings related to women. Certainly, whoever wants to talk about Islam must look at what Islam has done, and at the civilization that it produced by which it brought all humanity out of darkness into the light. Sadly, many people do not know the facts for several reasons:

- Among them is the conspiracy of the Zionists and Jews throughout history, consequently, the West conspired against this nation.
- The ignorance of Muslims about their religion and its rulings, and because of some foreign habits that entered our countries during periods of decline, which the people thought that they were parts of Islam, and which showed Islam as religion of extremism, whereas in fact, the Prophet (saws) was not given the choice between two matters except that he chose the easier of the two, as long as it was not a sin. Indeed, Islam always calls for moderation, tolerance and ease in rulings.

We must compare matters before and after Islam, and who gave women their rights throughout human history. We have to start from here, not from the era of decadence and its aftermath. Let us shed light on the condition of women before Islam, when all societies denied

women's rights, even in the West, they did not consider her as human; during her menstruation, she was prevented from eating with her husband, and she was prevented from inheriting, and this was generally in all societies.

Considering how Islam brought humanity out of the humiliation of women to raise their status, we know that the first who determined and gave women their rights actually is the Islam. Therefore, we find in the Holy Qur'an a Surah called (An-Nisa) (The Women).

The woman, this person whom Islam makes her equal to men in rights and duties and makes her a complement of man. Islam wanted to remove injustice and oppression from her, so she is indicated in Surah (An-Nisa), in Surah (Al-Ma'idah), in Surah (Al-Ahzab), in Surah (Al-Talaq), in Surah (Al-Tahrim), in Surah (Al-Mumtahinah), in Surah (Al-Mujadalah) and in Surah (Maryam). The Holy Qur'an tells about women as same as talking about men:

﴿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-

Hujurat: 13)

There are social habits which the rulings came to deal with to gradually take people out of them.

Verse: 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and (do not cut the relations of) the wombs (kinship).

Indeed, Allah is ever, over you, an Observer.}

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ﴾ {O mankind, fear your Lord}: This is a command to fear Allah (swt) and He gives evidence and proofs that He is the Creator:

﴿الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾ {Who created you from one soul}”: One soul is the soul of Adam (pbuh). Creation means to find from nothing, and gives provision from nothing. Verily, Allah (swt) created people and provided them with water, air, crops and everything we see. He (swt) says here:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ﴾ {O people, fear your Lord}: He (swt) did not say: O people, fear Allah. Because when He talks about divinity, He (swt) talks about obedience, but when He (swt) talks about lordship, He talks about giving, because Allah (swt) first of all created us from one soul. So, where can we find such equality in other than the Holy Qur’an! Allah (swt) created us all equal, old and young, white and black, rich and poor, weak and strong. They are all created from one soul. Allah said:

﴿مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا﴾

{I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.} (Al-Kahf: 51)

When Allah (swt) has created Adam (PBUH), He did not show people the way of creating, but He (swt) showed them the opposite of creating, which is death. Allah (swt) mentions the creation of man, saying:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ

عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ

اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤) ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (١٥) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿

{And certainly did We create man from an extract of clay. (12) Then We placed him as a sperm-drop in a firm lodging. (13) Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators. (14) Then indeed, after that you are to die. (15) Then indeed you, on the Day of Resurrection, will be resurrected.} (Al-Muminoon: 12-16)

These are the stages of the development of the fetus. The credibility of every letter in this noble verse has been scientifically proven. When talking about the creation of Adam, Allah (swt) says:

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ

﴿مَّهِينٍ﴾

{Who perfected everything which He created and began the creation of man from clay. (7) Then He made his posterity out of the extract of a liquid disdained.} (As-Sajda: 7-8)

Then:

﴿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)

We did not see how Allah (swt) created Adam (pbuh), rather we do see the death of the children of Adam. At death, the first thing that comes out of him is the last thing that entered him, so the soul comes out first which is the last to enter body after creation.

After the soul comes out of body, the corpse becomes stiff, then decomposes and becomes mud, then water evaporates from it and becomes dust, so we see the truthfulness of the words of Allah (swt) in the way Adam (pbuh) was created.

﴿الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾ {Who created you from one soul}: All people were created from one soul, all people are embedded in the soul of Adam (pbuh). Then from his sons all the people came to existence. Therefore, since all people are from one soul, no one should be arrogant over anyone, the Prophet (saws) said:

"Allah has removed the pride of Jahiliyyah from you and boasting about lineage. (A person is either) a pious believer or a miserable sinner, and the people are the children of Adam, and Adam is from dirt."¹

What equality in humanity is greater than this mentioned in the Qur'an and in the Sunnah of the Prophet Muhammad(saws)?!

﴿وَخَلَقَ مِنْهَا زَوْجَهَا﴾ {and created from it its mate}: its mate was created from it of the same kind, so do not think that honoring is for Adam only, but for his wife Eve as well.

﴿وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾ {and dispersed from both of them many men and women}: They did not gather in one place, but rather the

¹ Sunan at-Tirmidhi: Chapter of virtues, Section of the virtues of Bilad ash-Sham and Yemen, Hadith No.3955.

creation spread in the earth. “Many” here describes just the men, this is one of the miracles of the Holy Qur’an; throughout history, there are more women in societies than men.

﴿وَاتَّقُوا اللَّهَ﴾ **{And fear Allah}**: The verse began with: **{fear your Lord}**.

There is a difference between fear your Lord and fear Allah:

By **{fear your Lord}** Allah (swt) reminds man of the blessings that He (swt) bestowed upon him, and the Lord is the giver and the benefactor, and “Allah” is the One whose worship is required. So after they know that it was He Who created them and bestowed upon them, He (swt) commanded them to fear Him **{And fear Allah}**, that is, to abide by His commands.

﴿الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾ **{And fear Allah, through whom you ask one another, and (do not cut the relations of) the wombs (kinship).}**:

When a person asks another person for something, he says to him: “By Allah”, and “I ask you by the womb (kinship) that connects you and me”. After talking about the creation of Allah (swt), He (swt) mentions the wombs because of its value. The Prophet (saws) said:

“The wombs will have tongues in the Day of Resurrection, saying: O my Lord, join those who joined me and sever those who severed me!”¹

Therefore, when Allah (swt) speaks about His worship, He immediately followed it with kindness to parents:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

{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

¹ Shu’ab al-Iman: 56th Section , Hadith No. 7936.

[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)

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

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

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣) وَوَصَّيْنَا الْإِنْسَانَ

بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

{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." (13) 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.} (Luqman: 13-14)

The womb (kinship) includes the father, the mother, the brothers and the relatives. Verily, the one who is not good for his relatives will not be good for the rest of the people. Islam wants these relations to be integrated for how preserving the society is achieved if the family is separated and the relations of the wombs (kinship) is cut? Certainly, the ties of kinship must be joined, for that Allah (swt) does not accept charity if you have a relative in need and you give someone else; you must first support those around you, if every rich person spent on the poor from his relatives, we would not find needy people in society, and Allah (swt) when speaking about Ramadan says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣) أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٍ مَّسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -184} [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-Baqara: 183-184)

If you are unable to fast, feed the poor, feed the needy, and when Allah (swt) says:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ﴾

{Have you seen the one who denies the Recompense?} (Al-Maa'un: 1)

Who denies the Recompense? What is he doing? What are his characteristics? Allah (swt) says;

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

{For that is the one who drives away the orphan. (2) And does not encourage the feeding of the poor.} (Al-Maa'un: 2-3)

No sane person on the earth can say: Islam is a religion of terrorism, extremism, cruelty and violence. Rather, it is a religion of kindness and care.

Verse: 2

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا
كَبِيرًا

{And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.}

When Allah (swt) revealed the verses about the one soul and that He (swt) created its mate from it, it was prevalent in all societies on earth that the woman is the weakest element, so Allah (swt) wanted to change the convictions of human beings and show that the woman is has the same position as the man. After that He (swt) comes to the weakness that results from the loss of one of the parents, the weakness of the orphan, the one who lost his father and did not receive his tenderness and care.

{وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ}: **{And give to the orphans their properties}**: Because it is well known that there has to be a guidance for the orphan who lost his father, so the orphan's money remains under the guardian's care until he grows up and becomes at an age in which he is entitled to dispose of his money, which is the age of majority and puberty.

{وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ}: **{and do not substitute the defective [of your own] for the good [of theirs]}**: As long as you are the custodian of the orphan's money, you may add your money to his trying to manage and increase it, in this case, beware of substitute the defective of your own money for the good of his.

﴿وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ﴾ {**And do not consume their properties into your own**}: There must be complete preservation of the orphan's money.

﴿إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾ {**that is ever a great sin.**}: It is one of Allah's honoring of the orphan that He (swt) made our Prophet (saws) an orphan:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾

{Did He not find you an orphan and give [you] refuge?} (Ad-Dhuhaa: 6)

The Prophet (saws) 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," indicating his two fingers."¹

Verse: 3

﴿وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعْدِلُوا﴾

And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].

In the previous verse Allah (swt) speaks about the rights of orphans, likewise the person who wants to marry an orphan girl, may want to marry her for her money, or because she is a weak woman, Allah (swt)

¹ Kenz al-Ummal: Vol.3, hdith No. 5994.

addressing him saying that if you fear that you will not deal justly considering that she is an orphan, or that you may take from her money after you marry her, leave this matter, as you have Lots of options in the matter of marriage, so:

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ **{then marry those that please you of [other] women}**: Allah (swt) mentions the unlawful woman that cannot be married in other verse:

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾

{Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.} (An-Nisa: 23)

Hence, the talk is about the orphan girl, if you are afraid that you will not be one hundred percent fair with her, then marry any other woman that is lawful for you:

﴿ مَثْنَى وَثُلَاثَ وَرُبَاعَ ﴾ **{ two or three or four }**: Arguments were raised about the issue of polygamy, however talking about the polygamy in this verse:

1- It comes in the context of talking about orphans.

2- It is permissible and not obligatory, and this permissibility is limited by justice. You cannot take what is permissible and leave the obligation, which is (justice)

{فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً} **{But if you fear that you will not be just, then [marry only]}**: For a man to marry two, three or four, this is the issue. Before Islam and in Western societies, a man would marry an unlimited number of women, and he could have concubines, and the woman was contempt and was considered a tool for pleasure. Islam set controls for this matter. Islam did not impose on any Muslim to marry more than one woman, on the contrary, Islam controls the desires of the people and did not come to release the desires, but it codifying for all cases and for all societies and in all circumstances. Verily, Islam bound polygamy by conditions and reasons that are necessary, but justice must be achieved; Because Allah (swt) says:

{But if you fear that you will not be just, then [marry only]}.

The origin is to marry one woman and more than that is permissible in certain circumstances. Here we must stop at the issue of justice. There is a verse in this Surah that says:

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ﴾

{And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and

Merciful.} (An-Nisa: 129)

The non-equality in the verse refers to the equality in feelings.

'A'isha (PBUH) said that the Prophet (saws) used to divide his time among his wives equally saying:

“O Allah, this is my division concerning what I possess, so do not blame me concerning what you possess and I do not.”¹

Hence, Allah permitted polygamy in the conditions that are mentioned in the Holy Qur’an. There are cases in societies in which polygamy may be needed, Islam is for all times and all places, so do not say that this is a deficiency in Islam, but it is a deficiency in understanding the purposes of Islamic law, in applying the rulings of Islam, in adopting permissible things and leaving out the obligations.

﴿أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾ {then [marry only] one or those your right hand possesses}: When Islam came, there was a big social issue in all countries of the world that is slavery of the captives, at the same time when the issue of marriage had no limits in pluralism. As for the slavery, Allah (swt) expands the ways of freeing slaves; that is the slave woman becomes free if she gives birth to a boy, which is a condition that exists in societies, and Islam eliminates slavery by permitting marriage from the captive women. Now in societies there is no captive women, so no one is allowed to say about a servant in his house that he possesses her, this is a fraud against the law of Allah (swt). Captive women exist in a society in which there are slaves, and in a society in which there are wars and prisoners are taken as slaves and maidservants, but why this verse is for every time and place? Perhaps after a thousand years’ slavery will return, how do we know! Islam is not for a specific period of time, but for all times. Realizing these facts, when these issues are dealt with in Islamic law, they must be taken with their circumstances, provisions, obligation, permissibility and forbiddance. The matter is not that every time a person wants to

¹ Sunan abi Dawood: Chapter of marriage, Hadith No.2134.

unleash his desire, he takes a verse from the Book of Allah (swt) and relies on it.

﴿ذَلِكَ أَذْنَىٰ إِلَّا تَعْوَلُا﴾ {That is more suitable that you may not incline [to injustice]}: To be just in your doing this, the matter of polygamy has become clear, so no one should say: This is an imperative law in the Holy Qur'an, but it is a permissibility bounded with obligation of achieving the justice.

Verse: 4

وَأْتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

The dowry does not reflect the value of a woman, but rather an honoring to her. Islam has made this dowry a gift that is given to her as a way of expressing the feelings of love between a man and a woman.

﴿فَكُلُوهُ هَنِيئًا مَّرِيئًا﴾ {then take it in satisfaction and ease.}: if the woman gives up, willingly, to you anything of the dowry, then you may take it with satisfaction. You presented this dowry as a gift and honor to the woman and not as a price of her, the woman is priceless, for the human being is honored by Allah (swt):

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾

{And We have certainly honored the children of Adam} (Al-Isra: 70)

Verse: 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

{And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.}

A weak-minded person is the one who cannot manage his money in the affairs of this life, so his guardian is the one who manages the money for him.

{**وقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا**} {and speak to them words of appropriate kindness.}: In the religion of Islam, there is nothing but saying what is kindness and good.

Verse: 6

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعِفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

{And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.}

﴿وَابْتَلُوا الْيَتَامَى﴾ **{And test the orphans [in their abilities]}:** Do not wait the orphan to reach the age of maturity until you test him and train him to manage money.

﴿حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ﴾ **{until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them.}**: That is, give them the money that you were entrusted with to manage it before they reach the age of maturity.

﴿وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا﴾ **{And do not consume it excessively and quickly, [anticipating] that they will grow up.}**: Do not waste their money or take the initiative to spend it before they grow up and reach the age of maturity.

﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ **{And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable}**: The one who manages the money of the orphan is either rich, in this case it is better for him to abstain and not take from this money, or poor and in this case he can take his wages for managing this money according to what is customary in the society.

﴿فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ﴾ **{Then when you release their property to them, bring witnesses upon them.}**: Allah (swt) preserves the financial issue with the testimony of witnesses. When you pay the money that was under your guardianship to the orphan, you have to bring witnesses to bear witness that you have paid back the money, that is because when he grows up, someone may try to incline him against whoever was his guardian or custodian of his money, so preserving rights is essential.

﴿وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾ {And sufficient is Allah as Accountant}: It suffices that Allah (swt) is the All-Knowing and the Watcher of this matter. You cannot deceive in any way; because Allah (swt) knows the secret and what is even more hidden.

Verse: 7

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.

We need to contemplate the Holy Qur'an and see the realities of our great Islamic religion whose features have been distorted through the actions of terrorists and takfirist who wanted Islam to be a cover for their crimes and their hatred against humanity morals and values.

Verily, Islam came with stable values that are mentioned in the Book of Allah (swt), or derived from it and the Sunnah of the Messenger of Allah (saws) as well. We must understand it so we know that all this distortion and all these implicit Zionist hatreds over time were carried out through those conspirators against our nation, those who used Islam as a cover for crimes, so they transformed it from a religion of kindness to violence, from a religion of giving to prohibition, they transformed it from a religion of gathering to dividing countries and people, and they abstracted verses and hadiths out of their contexts to distort and change the features of religion. Hence, it was necessary for us to explain and reflect on the Holy Qur'an to show the reality of what Allah (swt) revealed, away from their deviant and misguided projections that we have seen.

For more than a thousand years, the world has been in complete darkness and blind misguidance and ignorance. When Islam came it brought them out of darkness into light, and gave women their rights, and transformed them from a tool for adornment, amusement and play into a partner in building society and the future, and this is what we see now through these great verses:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾

{For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave}: This division is imposed by Allah (swt); because women were prevented from inheriting.

Verse: 8

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

{And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness.}

When distributing money, if some of the relatives who do not inherit, or the orphans or the needy attend, then give them from it.

﴿وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا﴾ {and speak to them words of appropriate kindness.}: It is not enough to give from the money that Allah (swt) gave you, especially the money of the inheritance, but you must accompany this money that you give with the kind saying, the spender must not follow his charity with harm.

Verse: 9

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

{And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.}

It is as if Allah (swt) says that while you all alive, you can give strength to the weak by sticking to Allah 's approach, and man, by nature, fears for his offspring, hence, if he deals with orphans as Allah (swt) commands and spends on them, this is the fortress for him when he leaves behind weak offspring, as evidenced by Surah Al-Kahf about the story of the righteous man with Moses (PBUH):

﴿فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ

﴿فَأَقَامَهُ﴾

{So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidh restored it} (al-Kahf:77)

The righteous man built the wall and Moses (PBUH) was surprised:

﴿قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا﴾

{[Moses] said, "If you wished, you could have taken for it a payment."} (al-Kahf: 77)

The clarification came after that:

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ

صَبْرًا﴾

{And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.} (al-Kahf: 82)

The consequences of the righteousness of the father, returned to these orphaned children. However, here in our verse of study, Allah makes it clear that if you fear your for weak offspring, then you adhere to charity to the orphans, the poor, and the needy, and follow Allah's approach to guarantee the future for them. Therefore, the guarantee of the future is not achieved with money, but with values and morals, so if you adopt faith and moral values and give charity to the poor, the needy, orphans...etc., then Allah (swt) does not waste the reward of the doers of good.

﴿فَلْيَتَّقُوا اللَّهَ وَيْلِفُوا قَوْلًا سَدِيدًا﴾ **{So let them fear Allah and speak words of appropriate justice.}**: Do not think that money guarantees the weak of your offspring after you. Indeed, what guarantees them is taking care of orphans, which is one of the greatest deeds, taking into consideration that the Prophet (saws) was an orphan, he (saws) said:

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

Verse: 10

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.}

The orphan in society is protected by Allah 's (swt) approach. Those who devour the property of orphans unjustly are only consuming into their bellies fire and it may be fire in this world before the torment of the hereafter, and they will undoubtedly burn in a Blaze. This is a serious warning from Allah (swt) to those who devour orphans' money.

Verse: 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَتُهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينِ آبَائِكُمْ وَأَبْنَاؤِكُمْ لَا تَذَرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا .

{Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.}

The verses related to the provisions of inheritance started. These are very important verses that we will deal with some generality; because detailing the provisions of inheritance is a specialized field, and it is a special science called (The science of inheritance.).

{Allah instructs you concerning your children: for the male, what is equal to the share of two females.}: Skeptics of Islam believe that Islam gave the woman half of the man, and they use this verse as evidence. However, we tell them exactly the opposite; the greatest evidence for women's right is this verse, additionally, the biggest evidence that the woman took more than the man is this verse; the female's share is the biggest and is the basis, why? Because there are thirty-three cases in which the woman takes more than the man, whereas in one case she has half the share of the male, so whoever does not know this has no right to attack Islam.

{. But if there are [only] daughters, two or more, for them is two thirds of one's estate.}: That is, when there are no males. These are very important verses related to inheritance shares and family rules in society. There are people who believe that women's rights are deficient in Islam and they keep demanding equality. If we presented Islam with its truth, those people would be surprised that Islam gave women their full rights, and the evidence is these verses. If there is a shortcoming in human understanding, it must be corrected. But to say that the shortcoming is related to the Holy Qur'an or the Prophetic Sunnah, this is not true; Because the Holy Qur'an gave women full rights, so the problem lies in us because we did not understand and did not apply the matter as it came in Islam with the evidence of these verses. Islam honored women and gave them more than men, the evidence for that:

First: This verse.

Second: When A person came to Messenger of Allah (swt) and asked:

"Who among people is most deserving of my fine treatment?" He (saws) said: "Your mother". He again asked, "Who next?" "Your mother", the Prophet (saws) replied again. He asked, "Who next?" He (the Prophet (saws)) said again, "Your mother." He again asked, "Then who?" Thereupon he (saws) said, " Then your father."

He preferred the mother three times over the father. The best person that you should honor is the mother, who is a woman. Also the Holy Qur'an says in regard of the mother:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ

الْمَصِيرُ﴾

{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.} (Luqman: 14)

So we do not have the right to take one case and separate it from the rest?!

{من بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ} **{after any bequest he [may have] made or debt.}**: The will must be executed and the debt must be repaid on behalf of the deceased before the inheritance is divided.

{لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا} **{you know not which of them are nearest to you in benefit.}**: The benefit is determined by Allah (swt), you may think that one of them is closer and more beneficial to you, but you do not know who is more beneficial, fathers or sons.

Verse: 12

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وُلْدٌ فَإِنْ كَانَ لَهُنَّ وُلْدٌ فَلَكُمْ الرَّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرَّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وُلْدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ النُّصْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي التُّلْثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ.

{And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.}

We leave the details of the quarter and the eighth here to the specialists because it relates to the provisions of inheritance.

{مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ} {after any bequest they [may have] made or debt.}: Always after a will or debt, you cannot distribute the inheritance until the rights attached to this inheritance are taken out.

{وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً} {And if a man or woman leaves neither ascendants nor descendants}: That is, he has neither a father nor a son.

{وَلَهُ أَخٌ أَوْ أُخْتٌ} {but has a brother or a sister,}: Brother and sister here from his mother's side; because the provisions of full brotherhood come in another place.

{as long as there is no detriment [caused].}: {غَيْرِ مَضَارٍ}

Distributing the inheritance in this way cannot harm anyone; Because it is a divine distribution and it is an obligation from Allah (swt).

Verse: 13

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ
الْفَوْزُ الْعَظِيمُ.

{These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.}

{These are the limits [set by] Allah}: {تِلْكَ حُدُودُ اللَّهِ}

If they are commands, do not transgress them, and if they are prohibitions, do not come near them.

Verse: 14

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ.

{And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.}

Reward is heaven, and punishment is humiliating torment in Hellfire.

Verse: 15

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَأَسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةٌ مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي
الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

{Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if

they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.}

Allah (swt) says:

﴿وَلَا تَقْرَبُوا الزَّوْجَىٰ 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-Isra: 32)

﴿فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ﴾ {bring against them four [witnesses] from among you}: Look at the seriousness of saving lineages and honors, that is why accusing falsely chaste women is a big sin. There has to be four people who witnessed them, in this case, families are not subject to any troubles because of the haters and mischief-makers who try to denigrating people. In fact, Islam is very keen not only on building the family through the marriage contract and its conditions, the right choice of the wife and the husband, but then, on preservation and maintenance of the marital relationship from being overwhelmed by accusations, especially in what is related to women. Islam emphasizes on this issue, and the greatest emphasis in testimony contained in the Holy Qur'an is related to women.

Verse: 16

وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَدْوُهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا.

{And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful.}

The scholars said that this verse relates to the homosexuality, which is religiously prohibited as stated in this verse. Allah (swt) made the straight instinct in the human beings in a way that there is acceptance between a man and a woman according to the rules that control

desires through marriage and its conditions. As the previous verse talked about the women commit illegal sexual intercourse, and that the accusation should be according to four witnesses, aiming to preserve honor and lineage, Islam also, on the other hand, forbids homosexuality. Those who demand the legislating of homosexuality, which leads to destruction of values, are blind from the fact that it is the main reason for the disintegration of Western societies and the spread of AIDS and other diseases. There is no doubt that Moral turpitude is a social and health disease that reflects on all humanity because of abandoning the values brought by the heavenly religions. This is very clear in the teachings of the Holy Quran. The woman is not a tool for adornment, amusement and bodily pleasure, but rather she is a partner of man in all matters of life, and a person must not let his lust lead him to the bottom and destruction, but the wise man is the one who can control his desire according to the limits set by Allah (swt).

﴿إِن تَابَا وَأَصْلَحَا فَأَعْرَضُوا عَنْهُمَا﴾ {But if they repent and correct themselves, leave them alone.}: There is a repeated call for reform in society, which is repentance. so If a person repents and fixes what the wrongs that he has done, then Allah (swt) has been and is still merciful.

﴿إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا﴾ Indeed, Allah is ever Accepting of repentance and Merciful.}: Allah (swt) accepts sincere repentance from all creation. He (swt) is the Most Merciful; He shows mercy to a person by not making him fall into sin.

Verse: 17

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

{The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.}

Allah (swt) accepts the repentance of those who do wrong by ignorance or carelessness , that is when they did evils and committed taboos while they were ignorant of the punishment at and then repented.

{ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ} {and then repent soon after}: The Prophet, defined it by saying:

“Allah accepts a servant’s repentance till he gives up his spirit in death.”¹

A person does not know the time when the term will come, so he must hurry to repent.

{وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا} {and Allah is ever Knowing and Wise.}: Why did Allah (swt) not say here: And Allah is Forgiving, Most Merciful, since the speech here is related to repentance? Allah (swt) is All-Knowing of man’s sincerity and that he did not deliberately plan these sins. Allah (swt) says:

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

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

53)

¹ Sahih Ibn Hayyan: Chapter of Soothing the Hearts, Section of the repentance, Hadith NO.628.

But there are conditions of repentance, that are when the person did evil out of ignorance and repent before he gives up his spirit in death, and was sincere in his repentance, so Allah (swt) may pardon him.

Verse: 18

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

{But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.}

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ﴾ But repentance is not [accepted] of those who [continue to] do evil deeds}: That is, repentance is not accepted from those who indulges in bad deeds, persists on them, does not care about the repeated calls to stop making mistakes.

﴿حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ﴾ {until, when death comes to one of them, he says, "Indeed, I have repented now,"}: When a person faces death, in these moments he will not benefit from his repentance, and this repentance will not be a repetitive call for reform, because a person believes in these moments that he has lost everything he has in this world and he is leaving it, so he says: I repent now, but it will not be accepted from him.

Verse: 19

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا.

{O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.}

The Quranic text deals with everything related to women in terms of the of rights

{يَا أَيُّهَا الَّذِينَ آمَنُوا} **{O you who have believed,}**: It addresses those who enter into a contract of faith with Allah (swt).

{لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا} **{it is not lawful for you to inherit women by compulsion}**: It was accustomed that when a person dies, his guardian or his son inherits the money and inherits the wife of the deceased, so he takes her and makes her permissible for him or marries her and takes her dowry. Hence, the woman was as a good, for this Allah (swt) says in this verse:

{وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ} **{And do not make difficulties for them in order to take [back] part of what you gave them}**: Making difficulties refers to the prohibition of the woman's marriage. Verily, a woman in Islam, if her husband dies, she enters into the waiting period, and when this period ends, she has the right to marry. However, they were preventing her from getting married, so Allah (swt) forbade that except in one case, which is the clear immorality.

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ **{And live with them in kindness}**: What a great and wonderful words about the wife are these, for the relationship between a man and a woman is not built only on love.

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ **{And live with them in kindness}**: Not (in love), the love between a man and a woman may not remain years after marriage, when this woman gets tired, gets old, gives birth and breastfeeds, during the marital life there must happens some disagreements, so the relationship between them should be with kindness not with love only, affection is pleasing to yourself, as by kindness, you please others. The Prophet (saws) said:

"A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics, he will be pleased with another".¹

How great is this expression! A woman is not only a tool for physical pleasure, but she is a life partner. If she is not perfect in a side, there are many perfect sides in her character. However, the relationship between a man and a woman is not related to one side, which is the state of the sexual relationship. Rather, this relationship represents an integrated and continuous life with all its pains, hopes, dreams, children education, living and participation in everything related to the concerns, affairs and anxieties of life, children, family building and work. Hence, we cannot make a woman's share of life is the pleasure only, and the rights are not built on love, but rather are built on values.

The rights of a wife are among the most important duties of a man. A man said to al-Hasan (may Allah be pleased with him): Many men proposed to my daughter, so who would I marry her? He said:

"Whoever fears Allah, if he loves her, he will honor her, and if he hates her, he will not wrong her"

¹ Sahih Muslim, Chapter of Infants, Section of the instructions about women, Hadith No. 1469.

Because the Prophet (saws) said:

"A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another".

﴿فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ **{For if you dislike them - perhaps you dislike a thing and Allah makes therein much good}**: When hatred appears as a result of the monotony of life and disagreements, Allah (swt) does not ask the man to divorce her, but says:

﴿فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ **{For if you dislike them - perhaps you dislike a thing and Allah makes therein much good}**.

Verse: 20

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا

{But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?}

What is meant here is the dowry.

﴿فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾ **{do not take [back] from it anything}**: He (swt) emphasizes on the financial rights of women.

﴿أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا﴾ **{Would you take it in injustice and manifest sin?}**: When a man wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, so the verses came clear in controlling this issue in favor of women's rights. "Umar bin Al-Khattab (may allah be pleased with him) stood up on the Minbar and said:

“Do not go to exaggerate in the women’s dowry, for no one informs me of one who has brought more than something that the Messenger of Allah, brought or was driven to, so I will put the rest of that in the treasury.”

Then he descended and a woman from the Quraysh came to him and said: O Commander of the Faithful! Is the book of Allah (swt) more worthy to be followed or what you say? He said: “Rather, the Book of Allah (swt), so what is that?” She said: you previously forbade people to go to extremes in the dowry of women, and Allah (swt) says in his book: {and you have given one of them a great amount [in gifts]}.

Omar (may Allah be pleased with him) then said:

“Everyone is more knowledgeable than Omar”

two or three times, then returned to the pulpit and said to the people: “I used to forbid you to go to extremes in the women’s dowry, so let the man should do with his money what seemed to him”¹

Verse: 21

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?}

How great is this strong relationship with which Allah (swt) has linked a woman and a man in marriage {have gone in unto each other}: wide contact between you and your wife with breath, food and intercourse...

{وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا} {and they have taken from you a solemn covenant?}: The covenant is promise between two people, so Allah

¹ Sunan al-Bayhaqi: Chapter of the dowry, Section: 2, Hadith No. 14114.

(swt) made the marriage contract a solemn covenant, so we say to those who cheat marriage contracts and what is related to them: Allah (swt) has stated in the Holy Qur'an that the marriage contract is a covenant between two persons, so it is a solemn, strong, and solid covenant. However, the marriage contract has conditions as is well known, there must be an offer and acceptance between the two partners, a dowry is required, witnesses are required, and it is necessary to publicize the matter so to be clear. That is why we say: The marriage contract is a solemn contract that Allah (swt) has made so any moment of weakness does not affect it. Moreover, the Prophet (saws) explained the relationships that are linked with this heavy covenant in the Farewell Pilgrimage, saying:

“Show fear towards God regarding women, for you have got them under God's security, and have the right to intercourse with them by God's word. They must not bring into your houses anyone whom you dislike, but if they do that beat them, though not severely. You are responsible for providing them with their food and clothing in a fitting manner.”¹

Is there any law in the world that gives the wives these rights that the Prophet (saws) have explained? And you, O believer, must treat your wife as he (saws) used to treat his, the Prophet (saws) said:

“The best of you is he who is best to his family, and I am the best among you to my family”²

He (saws) used to help his wives in every matter, therefore, it is not fair for a man to deprive his wife's rights after that.

¹ Sahih Muslim, The Rites of Pilgrimage, Hadith No. 2555.

² Sunan at-Tirmidhi: Chapter of Virtues, Virtues of the Prophet Wives, Hadith NO. 3895.

Indeed, there is no law or legislation on the earth can give marital happiness and women's rights more than these expressed in the Holy Quran and the prophetic hadiths.

Verse: 22

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way.

Now we come to the taboos with regard to marriage, which reflect the sound nature, righteous morals, and straight behavior. In view of the fact that the Islamic ruling is legislated in favor of the human being and honoring him. The first forbidden marriage is to marry the woman women your fathers married except for what has already been done, that is what has gone previously before the revelation of these verses. For it was accustomed that if a man died and he was married, the son could marry his father's wife, however, when Islam came, it forbids this habit and considered the stepmother as a mother, it is not permissible for the son to marry her.

﴿إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا﴾ **{Indeed, it was an immorality and hateful [to Allah] :** They even call it a hateful marriage, and the child who comes from this marriage is called hatful, so even the instinct disgusts this matter, because it is obscene, immoral, abhorrent and rejected.

In the following verses, Allah (swt) states what is forbidden to a person through lineage and what is forbidden through nursing:

Verse: 23

- حَرَّمَ عَلَيْكُمْ أُمَّهَاتِكُمْ وَبَنَاتِكُمْ وَأَخَوَاتِكُمْ وَعَمَّاتِكُمْ وَخَالَاتِكُمْ وَبَنَاتِ الْأَخِ وَبَنَاتِ الْأُخْتِ وَأُمَّهَاتِكُمُ اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتِكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتِ نِسَائِكُمْ وَرَبَائِبِكُمُ اللَّائِي فِي حُجُورِكُمْ مِمَّنْ نَسَأْتِكُمُ اللَّائِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

{Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.}

All ascendants and descendants are prohibited, i.e. mothers and all the ascendants, the mother of the mother and the mother of the father, and your daughters, they are the descendants, In other words, it is not permissible for a person to marry his daughter, the daughter of his daughter, or the daughter of his son because these are descendants in sequence, just as it is forbidden for a person to marry his sisters, and aunts. The prophet (saw), as well, forbade marriage from the wife's paternal aunts and the daughters of the brothers and the sisters.

{وَأُمَّهَاتِكُمُ اللَّائِي أَرْضَعْنَكُمْ}: **{your [milk] mothers who nursed you, your sisters through nursing}**: The woman who nursing you has become like your mother, and everything that is forbidden through lineage is forbidden through nursing, that is, the mother and her mother, the

grandmother, the mother and her children, sisters through nursing are also prohibited.

﴿وَرَبَائِبُكُمُ اللَّائِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّائِي دَخَلْتُم بِهِنَّ﴾ {and your step-daughters under your guardianship [born] of your wives unto whom you have gone in}: The wife's daughter is not permissible for a man to marry.

﴿وَحَلَائِلُ أَبْنَانِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾ {And [also prohibited are] the wives of your sons who are from your [own] loins}: It is not permissible for him to marry his son's wife, if he divorces her or even after her death.

﴿وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾ {and that you take [in marriage] two sisters simultaneously}: It is not permissible for a man to marry two sisters; this is out of respect for the woman.

Everything that is mentioned in this verse is forbidden for a man, and Allah (swt) does not forbid or permit a matter that except for the sake of the human being, whether you know the benefits behind it or are absent from you. In general, if you are just concerned about the wisdom of the commands or the permissible or the forbidden in every matter, in this case you are glorifying the wisdom and not worshipping Allah (swt) The commander. As long as we have believed in Allah (swt), it is part of the requirements and necessities of faith that we believe in what Allah (swt) has revealed and that they are, with no doubt, for our interest, and we have to apply them whether we know the reason behind them or not.

Some of Allah's commands, whose reasons do not have to be known by a believer, for he would then glorify the reason instead. For example, if we say to anyone: Refrain from alcohol; Because wine leads to cirrhosis of the liver and disease. After that, if this person abstains from drinking the wine, then his commitment is not according

to his faith, but rather because he wants to avoid the disease, then it has nothing to do with the issue of faith.

Likewise, if you fast only to keep your perfect health and pray only for doing exercises, then this is not of the faith at all. True faith means to implement the commands of Allah (swt), whether we know the reason or not.

﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾

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

Allah (swt) gave the freedom of choice to human beings.

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

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

The religion is a belief, not culture, religion is doctrine, morals, values, legislation, rulings and controls, and it is based on choice and conviction. The Arabic word which refers to doctrine means to tie, so religion is a doctrine in a way that it is tied in the heart, so faith cannot leave it and polytheism cannot enter into it.

Verily, faith has requirements, as defined in the famous Hadith when Gabriel (Peace be upon him) asked the Prophet (saws) about faith and he answered 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

This is the definition of faith in general, the Prophet (saws) also said:

¹ Sahih Muslim: Chapter of Faith, Hadith No. 8.

“Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman.” ¹

Even if you remove the thorn from the road and prevent harm to a person or an animal, then this is one of the branches of faith in Allah (swt). Faith is a relationship between a servant and his Lord.



¹ Sahih Muslim: Chapter of Faith, Hadith No.35.

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