



AL-TAFSIR AL-JAMI'

Juz 6

Surah An-Nisaa (verses : 148-176)
Surah Al-Maida (1-81)



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PREFACE

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

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

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

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

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

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

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

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

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

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

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

And Allah is the Possessor of Guidance.

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Verse: 148

﴿ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴾

(Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.)

Here it is very clear that Islam forbids everything that harms or offends a person, whether it is material by deed or even by words. All these are forbidden by Islam and is not acceptable to its followers.

Allah (swt) wants to protect ears from bad words in general, thus, the child grows up in his family, and he always listens to the best words, and accordingly, only the best actions come from him. A person does not speak except according to what he hears, so if he hears bad and bad words, he must utter them. And if we go back to our father Adam (PBUH), the father of humans - the first creature on the face of the earth - and ask how he used to speak? He must have heard from Allah (swt):

﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

﴿ صَادِقِينَ ﴾

(And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful.") (Al-Baqara: 31)

The first thing that is learned is nouns. When we want to teach a child to speak, we first teach him the names of things and then we proceed the nouns to verbs. Allah (swt) taught Adam (PBUH) the names first.

In this verse, Allah (swt) commands us not to speak evil words in order to protect society. The Prophet (saws) said:

“He who believes in Allah and the Last Day let him speak good or remain silent”¹

So let those who claim that Islam is a religion of terrorism or a religion of violence or a religion of extremism hear these words. Islam does not only forbid the killing of mankind:

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

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

rather it also forbids public mention of evil so that a person does not become accustomed to bad words or do any evil action against anyone, even if he is the closest to him, because this will then be reflected in the rest of society. There is an important note, which is that when Allah (swt) commands children to be kind to their parents, He (swt) prohibited them from saying even the word “uff” (The smallest word to indicated boring):

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفًّا ﴾

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

For that, Imam Ali (May Allah honor his face) said:

¹ Sahih al-Bukhari, Book of Virtue, Hadith No. 5672.

“If Allah had known in disobedience a word lower than “uff”, He would have forbidden it, so let the disobedient do whatever he wants to do, he will not enter Paradise, and let the obedient does whatever he wants to do, he will not enter Hell.”

Hence, Allah (swt) in general does not like the public mention of evil and asks us to mention the kindness of all the mankind, but there is an exception in this verse:

﴿... إِلَّا مَنْ ظَلَمَ ...﴾ (...**except by one who has been wronged...**): We have to understand an important point that this exception is just allowed to prevent spreading the aggression. The Prophet (saws) narrated from Allah (swt) saying:

“O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.”¹

Verse: 149

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا﴾

(If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent.)

Immediately, Allah (swt) clarifies the matter of forgiving.

﴿وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

(**who restrain anger and who pardon the people - and Allah loves the doers of good;**) (Ali-Imran: 134)

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ ...﴾ (If [instead] you show [some] good or

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

Forbidding of Oppression, Hadith No. 2577.

conceal it ...): This applies to mankind, because they are changeable in their conditions, but Allah (swt) is All-Knowing of what is apparent and what is hidden and what is in the hearts.

﴿ ... أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴾ (**or pardon an offense - indeed, Allah is ever Pardoning and Competent ...**): Allah (swt) has made pardoning pleasing in our hearts and made it a request, but just at the ability, not at the humiliation. When a person is able to forgive, then it is closer to piety. Islam is a religion of kindness, not violence. The issue of forgiveness did not exist in human history before the Prophet's (saws) mission. Disputes and wars between humans, such as those between the Persians, the Romans, and the Arab tribes, would remain until the extermination and the taking of captivity and slaves, but when Islam came, the Prophet (saws) said on the Day of Conquest:

“Go, for you are free”¹

And he (saws) forgave them all.

Verse: 150

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴾

(Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between.)

¹ Sunan al-Bayhaqi: Hadith No. 18055.

Faith is one unity which cannot be divided; you have to believe in Allah (swt) and in all His Prophets whom Allah (swt) has chosen among all the humans to carry His messages and religion, so there is a unity in religion:

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

وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

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

The doctrine is one, and the different legislations, over the time, are according to the changing conditions of people. Hence, the issue of faith is a comprehensive and indivisible issue, you cannot claim that you believe in Allah (swt) and do not believe in the Messenger, however, there are some calls now to believe in Allah (swt) regardless believe in the Messengers, and that is only because belief in the Messengers requires commitment.

Allah (swt) states that:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

(And I did not create the jinn and mankind except to worship Me.) (Ath-: Thariyat: 56)

No one should think that worship means just prayer, fasting, zakat and Hajj. These are the pillars of Islam. As for worship, it is every good deed that brings benefit to society and to people. The farmer in his field if he does good cultivates and harvests then he is in worship, and the worker in his factory if he masters his work then he is in worship. And the employee is in his job, if he maintains his work time and his

work, then he is in worship. So with *Ihsan* and good deeds, everything that a person does becomes worship of Allah (swt). Whereas the pillars of Islam are stated in this Hadith of the Prophet (saws):

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

These are essential because they are the foundations of Islam. Accordingly, believing in Allah (swt) is connected with believing in His messengers all, not as the Jews did in Medina where they used to argue and say that they believe in Moses and do not believe in Muhammad (saws).

Verse: 151

﴿ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴾

(Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.)

Always the result of polytheism and disbelief in Allah (swt) and denial of His commands and His messengers will be humiliating punishment.

Verse: 152

﴿ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُم مَّرَّةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾

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

(But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful.)

This is the other side image of those who denied Allah's (swt) verses. Allah (swt) says:

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ ﴾

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

Whereas the Jews said: "We hear and disobey" and discriminate between the Messengers (PBUT).

Verse: 153

﴿ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۚ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَن ذَلِكَ ۚ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ۝ ﴾

(The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that 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, and We pardoned that. And We gave Moses a clear authority.)

Reason of revelation:

Muhammad Ibn Ka'b al-Qurazi narrated: Some Jewish people came to the Prophet (saws) and said: "Moses has received the tablets from Allah, so bring us with such tables to believe you". Accordingly, the verses were revealed (from 153-156). They wanted Allah (swt) to bring down a written command directly by which He (swt) ask them to believe in Muhammad (saws).

The Holy Quran is a heavenly Book, which was revealed to the Prophet Muhammad (saws) whereas they want a special book for them, but Allah (swt) mocks them and said to His Prophet (saws):

﴿... فَذُ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً...﴾ (**...But they had asked of Moses [even] greater than that and said, "Show us Allah outright," ...**): Whereas Allah (swt):

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

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

Because perceiving requires a comprehensive vision, what can no body have it in regard of Allah's power and virtues.

﴿... فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ...﴾ (**...so the thunderbolt struck them for their wrongdoing ...**): They wronged themselves and have become arrogant and insolent by asking to see Allah (swt) outright so they deserved this punishment. After a period of time, they worshiped the calf even though clear evidences had come to them, such as saving them from Pharaoh by sea:

﴿ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (٦٣) وَأَزَلَّفْنَا

نَمَّ الْأَخْرَيْنَ (٦٤) وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴾

(Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain. (64) And We advanced thereto the pursuers. (65) And We saved Moses and those with him, all together.) (Ash-Shu'ara: 63-65)

So Pharaoh and those with him drowned in the sea, which was a great evidence for all. Indeed, Allah (swt) drowned and saved by the same way. He drowned Pharaoh in the sea and saved Moses and those with him in the sea as well, and later they worshiped the calf, but in spite of that Allah (swt) pardoned them and gave Moses a clear authority with signs and tablets.

Verse: 154

﴿ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴾

(And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly", and We said to them, "Do not transgress on the sabbath", and We took from them a solemn covenant.)

﴿... بِمِيثَاقِهِمْ ...﴾ (... *their covenant* ...): Their promises to Allah (swt) to do, Allah (swt) had raised the mountain over them until it was about to fall on them and took their covenant to take what He (swt) has given to them with determination and:

﴿... ادْخُلُوا الْبَابَ سُجَّدًا ...﴾ (... *"Enter the gate bowing humbly"* ...) and:

﴿... لَا تَعْدُوا فِي السَّبْتِ ...﴾ (... **"Do not transgress on the sabbath"** ...):

The Arabic word of (sabbath) refers to the day of (Saturday) and in Arabic it is derived from the word (Subat), meaning (taking rest). However, their story of fishing on the day of Sabbath is well known. They thought they can deceive Allah (swt) by their doings.

It is worth noting that some verses and some events related to the Jews, Allah (swt) mentions them briefly to relieve the heart of the Prophet (saws) of what he suffers from them such as their violation of covenants and their conspiracy with the polytheists of Quraish and the polytheists of the Arabs at that time. These verses come in other verses in detail.

Verse: 155

﴿فَبِمَا نَفَضِهِمْ مِيثَاقَهُمْ وَكَفَرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

(And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped". Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.)

Allah (swt) talks about the Jews, the people of the Children of Israel, and about their violation of the covenants and promises they made in Medina. This is a reminder of their ancestors and their shameful past with the Prophet Moses (PBUH), and of their many requests and denial despite all that Allah (swt) revealed to Moses (PBUH).

﴿فَبِمَا نَفَضِهِمْ مِيثَاقَهُمْ ...﴾ (And [We cursed them] for their breaking of **the covenant** ...): The Arabic linguistic context refers that they used

to break their covenants times and times, not one time. This is one of the very precise expressions in the Holy Quran.

﴿... وَكُفِرَ لَهُمْ بِآيَاتِ اللَّهِ ...﴾ (*...and their disbelief in the signs of Allah*):

They disbelieved in the evidences that were given to them such as splitting the sea and the drown of Pharaoh, sending down the manna and quails,... Despite all these gifts from Allah (swt) they disbelieved in His existence and asked for proofs, moreover, they killed the Prophets as Yahya and Zechariah (PBUT):

﴿ كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴾

(Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.) (Al-Maida: 70)

﴿... وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ...﴾ (*...and their saying, "Our hearts are wrapped" ...*): They said that their hearts are covered with disbelief in it so faith cannot enter them, rather Allah sealed them because of their disbelief after He has showed them the right path but they chose the way of disobedience.

Verse: 156

﴿ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴾

(And [We cursed them] for their disbelief and their saying against Mary a great slander,)

The great slander is the great lie they invented about Mary the chaste when they accused her in her chastity and said about her what cannot be repeated or accepted. Mary the chaste had a very

pure life, she has grown up in the prayer chamber before she conceived the Prophet Issa (PBUH):

﴿ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ

حِسَابٍ ﴿

(So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account.") (Ali-Imran: 37)

Since she was a child, this great honoured child used to remember Allah (swt) in the prayer chamber, where she inspired the Prophet Zakaria (PBUH) a very important matter that Allah (swt) gives provision to whom He wills without account and without reasons:

﴿ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (٤) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥) يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۗ

وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿

(He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. (5) And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir (6) Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].")

(Maryam: 4-6)

﴿... وَبُخِّرَهُمْ ﴾ (And [We cursed them] for their disbelief ...):

Because who says such things about Mary is indeed a disbeliever.

Verse: 157

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴾

(And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.)

﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ... ﴾ (And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah."...): And because of their disbelief and their saying that they have killed Jesus Christ (PBUH) the messenger of Allah (swt). Allah (swt) responds to the Jews with what they said and what they claimed of their killing and the crucifixion of Jesus Christ (PBUH). It is not our place here to argue with anyone or to transgress anyone's beliefs, but we want to clarify the logic of faith. What we believe in is honoring and glorifying the Jesus Christ (PBUH); he was not crucified, and our belief says that another was made to resemble him to them, so they thought that he was killed or crucified, whereas Allah (swt) has raised him to heaven, Allah (swt) says:

﴿ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا (٢٢) فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ

هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا (٢٣) فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤) وَهَرِي

إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا (٢٥) فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرِينَّ مِنَ النَّبَشْرِ

أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا (٢٦) فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا

مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْيًّا (٢٨)

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ

وَجَعَلَنِي نَبِيًّا (٣٠) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١) وَبَرًّا

بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۖ ﴿

(So she conceived him, and she withdrew with him to a remote place. (23) And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." (24) But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. (25) And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' " (27) Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. (28) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." (29) So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" (30) [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. (31) And He has made me blessed wherever I am and has

enjoined upon me prayer and zakah as long as I remain alive (32) And [made me] dutiful to my mother, and He has not made me a wretched tyrant. (33) And peace is on me the day I was born and the day I will die and the day I am raised alive."

(Maryam: 22-33)

She conceived without a husband, for Allah (swt), who created Adam (PBUH) from dust without a father and a mother, is not difficult for Him to create a human being from a mother without a father:

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾

(Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.)

(Ali-Imran: 59)

We must make it clear to all people that what we have said is not a cause for disagreement and dispute. Disagreement does not spoil a friendly case. Allah (swt) says:

﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾

(For you is your religion, and for me is my religion.) (Al-Kafroon: 6)

We, at first, believe in Allah (swt) and after that we believe what He (swt) says, the basis for religiosity is the belief in Allah (swt).

﴿ ... مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۗ وَمَا قَتَلُوهُ يَقِينًا ﴾ ***(They have no knowledge of it except the following of assumption. And they did not kill him, for certain ...)***: Doubt turned into assumption but actually they have not killed him (PBUH). We as Muslims are required to honour him (PBUH), believe in him is inseparable from believing in Allah (swt), His angels, His Books and His Messengers:

﴿ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ﴾

("We make no distinction between any of His messengers.") (Al-

Baqara: 285)

Verse: 158

﴿ بَل رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾

**(Rather, Allah raised him to Himself. And ever is Allah Exalted in
Might and Wise.)**

The Holy Quran does not indicate that the Prophet Issa (PBUH) (Jesus Christ) has died, there is a miracle in his birth, so it is natural for there to be a miracle about his death; as his birth was a miracle, and he was raised by a miracle, he was raised by the word: "Be" as he was born with: "Be." For Muslims, this is part of our doctrine. However, Jesus Christ (PBUH) was raised to heaven, and this is an honor for him. Nonetheless, we live with our Christian brothers as equal citizens in rights and duties, but the important thing is that there is not any detraction from the state of Jesus Christ (PBUH), rather it is glorification, great honor for him that Allah (swt) has proven other than what the Jews have claimed about Mary the Chaste and said great slander. It has been proven that since Mary (PBUH) was a child she was a saint in the mihrab, and that she gave a birth without a husband, that is the angel Jibril (PBUH), breathed into her from the spirit of Allah (swt) so that was the great miraculous birth of Jesus (PBUH). We believe in Allah (swt) and the Holy Quran and everything that Allah (swt) states:

﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴾

(and who is more truthful than Allah in statement.) (An-Nisaa: 122)

The Muslim's belief in regard of Jesus Christ (PBUH) is clear and we do not hide it from anyone, as well as it is mentioned in the Holy Qur'an, and everyone appreciates and respects what was revealed in the Book of Allah (swt).

Verse: 159

﴿ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴾

(And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness.)

Hence, there is no one from the People of the Scripture but that will believe in him (PBUH) before his death and will be a witness against them on the Day of Resurrection; for he will return and will descend, and this is what the Prophet (saws) stated in many Qudsi Hadiths, and that he (PBUH) will fill the earth with justice after it was filled with oppression. The Prophet (saws) said:

“The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler”¹

And there are many narrations that mention that Jesus (PBUH) will descend next to the minaret of Christ in the Great Umayyad Mosque in Damascus. The Prophet (saws) said:

“..at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus

¹ Sahih al-Bukhari: Book of Oppressions, Chapter 32, Hadith No. 2344.

wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels....”¹

Verse: 160

﴿ 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],)

This verse refers to that the Jews are the ones who slandered, lied and disbelieved in Jesus (PBUH), and those who harmed the Virgin Mary with their words and actions are the Jews. They up to this moment are the source of evil in the world with what they are doing in the Al-Aqsa Mosque and the Church of the Holy Sepulcher and by killing the Palestinian Muslim and Christian, and targeting Islam and Christianity; because they believe that they are the chosen people of Allah, and any others whoever are not in their rank according to Allah (swt). This superstructure racist, Zionist and Jewish, which made them through their ages and history in every place and nation and in every land, they are like the germs, infiltrating the bodies of these peoples. Allah (swt) says about them:

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

¹ Sahih Muslim, The Book of Tribulations and Portents of the Last Hour, Chapter 20, hadith No. 2937

(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-

Maida: 78)

Surah "Maryam" mentions how Jesus (PBUH) relieved his mother's heart and had spoken to them while he was in the cradle:

﴿ فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤) وَهَيَّيْ إِلَيْكَ بِجُدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا (٢٥) فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا (٢٦) فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا ۖ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأُمْتِدِ صَبِيًّا (٢٩) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (٣٣) ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۗ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴾

(But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. (25) And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

(26) So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' "

(27) Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.

(28) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." (29) So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" (30)

[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. (31) And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive (32) And [made me] dutiful to my mother, and He has not made me a wretched tyrant. (33) And peace is on me the day I was born and the day I will die and the day I am raised alive." (34) That is Jesus, the son of Mary - the word of truth about which they are in dispute.) (Maryam: 24-34)

What honor in our Quran and Islam?! Then comes those who say: Islam rejects the others and spreads hatred towards them, and by these they cause problems in the Islamic-Christian relationship, this relation which the Holy Quran says about:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ آمَنُوا﴾

﴿الَّذِينَ قَالُوا إِنَّا نَصَارَى ۗ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾

(You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.) (Al-Maida: 82)

﴿...الَّذِينَ هَادُوا...﴾ (...*the Jews* ...): They were called so because they said:

﴿إِنَّا هُدْنَا إِلَيْكَ﴾

(indeed, we have turned back to You.) (Al-A'raf: 156)

That is their title is derived from the Arabic verb of (turned back: Hudna).

﴿ فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ ... ﴾ (*For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, ...*): In the rules of jurisprudence, the origin in things is permissible except for what is mentioned in a text, and the forbidden is always few and the permissible is very much, for example, all food is permissible except for dead meat and pork, all drinks are permissible such as water and juice and ... except for alcohol of all kinds, what is forbidden is one part and the rest is permissible, to get married is lawful whereas it is forbidden to fornicate, so the lawful deeds are very many, and when Allah (swt) forbids it is for reasons. As for the Jews specifically, Allah (swt) made unlawful for them certain good food as a punishment for their wrongdoing, so they wronged themselves by their unbelief and by killing the Prophets (PBUH).

﴿ ... وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا ﴾ (*and for their averting from the way of Allah many [people],...*): At all times since the time of Jesus Christ (PBUH), as well as during the reign of Zakaria (PBUH), and our Prophet Muhammad (saws), they have not just averted people from the way of Allah (swt) but rather they committed prohibitions and sins.

Verse: 161

﴿ وَأَخَذَهُمُ الرَّبُّ وَقَدْ نُهِوا عَنْهُ وَأَكَلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴾

(And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly.

And we have prepared for the disbelievers among them a painful punishment.)

Taking usury is forbidden because it is what a person obtains by exploiting the needs of others.

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ ﴾

(But Allah has permitted trade and has forbidden interest.) (Al-Baqara: 275)

Albeit of that, the Jews deal with interest.

﴿ ... وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ... ﴾ (**..., and their consuming of the people's wealth unjustly ...**): Either through theft or through bribery and fraud, all these methods of fraud to consume money were used by the Jews, so they were forbidden from good things that used to be permissible for them.

So that, Allah (swt) has made good things lawful for them, but by their wrong doings and consuming usury and people's wealth unjustly, He (swt) forbade them from good things that were made lawful for them.

﴿ ... وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴾ (**And we have prepared for the disbelievers among them a painful punishment ...**): In addition to making unlawful for them certain good foods, Allah (swt) prepared for them a severe punishment.

Verse: 162

﴿ لَكِنَّ الرَّاٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ ۗ وَالْمُقِيمِيْنَ الصَّلَاةَ ۗ وَالْمُؤْتُوْنَ الزَّكَاةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ سَنُوْتِيْهِمْ اَجْرًا عَظِيْمًا ﴾

(But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and

what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward.)

Here, the law of preserving possibilities is clear; not all of the Jews, since there are some who believed in the Prophet Muhammad (saws) as Abdullah ibn Salam and others.

But let us note an important matter that in this verse the syntax has been broken in the Arabic word of (establishers). As it is well known that the Holy Qur'an contains a rhetorical challenge to the polytheists of the Arabs at that time who were masters of the language and masters of poetry, so any break in the syntax immediately attract the attention, nonetheless none of them, the masters of the Arabic language, said: Why was the syntax broken?! Because they understood the meaning behind this break as follows:

- a- To pay the attention to a specific important issue which is the prayer.
- b- This is called in Arabic (Changing the syntax according to specialty); meaning, to specify the prayer because it is the pillar of religion, who performs it establishes the religion, because it includes all the pillars of Islam; in it there is the pilgrimage by directing to the Kaaba, and in it there is fasting from speech other than speaking by the Book of Allah (swt), and from food and drink, and in it is there is the zakat (alms) because zakat depends on the work, and the work requires time, and in the prayer a part of the time is deducted, and in it there are two testimonies.

Verse: 163

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۗ
وَأَتَيْنَا دَاوُدَ زَبُورًا ۗ ﴾

(Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].)

In the Quran, “We”, “I am”, “It is We who” ...are used but “I am” is used specifically when there is a reference to Allah’s oneness.

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ ... ﴾ (*We have revealed to you ...*): The linguistic meaning of the Arabic word of “revelation” is to command secretly. As for the idiomatic meaning: To command secretly by the angels. Allah (swt) reveals to whomever He wills, He (swt) reveals to the Messengers through Jibril (PBUH), and reveals to inanimate objects and to the earth as well through the angels:

﴿ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴾

(*Because your Lord has commanded it.*) (Az-Zalzalah: 5)

As well as concerning the bees, Allah (swt) says:

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴾

(*And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.*) (An-Nahl: 68)

So we have to differentiate between the linguistic and the Islamic meanings, for example when we say “prayer”, linguistically it means the supplication whereas as an Islamic meaning it indicates the act of praying with its conditions and actions which have been described by the Prophet (saws).

On an occasion, Hudhaifah (may Allah be pleased with him), entered upon Omar (may Allah be pleased with him), then Omar asked him: “O Hudhaifah, how are you this morning?” Hudhaifah said: “I love trial, and I hate the truth, and I pray without ablution, and I have on earth what is not for Allah In the sky.” Omar was astonished at this saying, then Imam Ali (May Allah honor his face) entered, and Omar said to him: “Oh, Abu Al-Hasan, listen to what Hudhayfah is saying.” And he was angry. Imam Ali said: “What do you say, Hudhaifah, to Umar?” He said: “He asked me: How are you this morning, Hudhaifah? I said: “I love trial. And I hate the truth and I pray without the ablution and I have on earth what does not belong to Allah in the heavens.” Then Ali laughed and said: “Take it easy, O Abu Hafs, take it easy, Omar.” Omar said to him: “What is this saying?” Ali said to him.: “He says that he loves trial, and Allah (swt) says:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴾

(Your wealth and your children are but a trial, and Allah has with Him a great reward.) (At-Taghabun: 15)

And his saying: “I hate the truth” , death is truth and who is among us that does not hate death! And his saying “I pray without the ablution”, this is saying prayers for the Prophet (saws), and that “He has on earth what Allah does not have in heavens” , meaning he has a wife and children whereas Allah (swt) has none of them. So Omar (may Allah be pleased with him) laughed and said: “You are right abu

al-Hassan, you rested my heart towards Hudhayfah". This story is an example about the difference between the linguistic and the Islamic idiomatic meanings.

﴿... كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ...﴾ (*...as We revealed to Noah and the prophets after him ...*): There was a revelation to Adam (PBUH), yet Allah (swt) began with Noah (PBUH), and does not begin with Adam (PBUH) here because Adam (PBUH) existed before his nation, and Noah came to his nation when they were in a state of idolatry, polytheism and corruption, like all the other Prophets (PBUT), except Adam for his nation appeared after him; because he was the first person went down to earth, and after him the children came. Hence, look at the accuracy of the Holy Quran:

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

(Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.) (An-Nisaa: 82)

If it has been written by a human, he would have started with Adam (PBUH), and not with Noah (PBUH).

﴿... وَالنَّبِيِّينَ مِنْ بَعْدِهِ ...﴾ (*...and the prophets after him ...*): They are not identified; because there are many.

﴿... وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ ...﴾ (*...And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, ...*): Ishmael and Isshaq are the sons of Ibrahim, then Ya'qub (Israel) came, the son of Isshaq and the father of Yusuf, then from the children of Ya'qub (al-Assbat) came Issa (Jesus), Yunus and Haroon (PBUT). Mosa (PBUH) is not mentioned here, some Prophets

are mentioned who are the descendents of the Prophet Ibrahim (PBUH).

﴿ ... وَأَتَيْنَا دَاوُدَ زَبُورًا ﴾ (*and to David We gave the book [of Psalms]...*): Why the Book of Dawood (PBUH) is mentioned rather than the Bible or the Torah ? Because it is the only one in which all the Prophets share, and there was no legislation for people in it, just a mention of Allah (swt), that is shared with all the heavenly messages without exception, as noted in this verse:

﴿ وَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴾

(And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.) (Al-Anbiyaa: 107)

When Dawood (PBUH) is mentioned, Allah (swt) mentions Muhammad (saws), that is why the Psalms came here at the end of the verse.

Verse: 164

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾

(And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.)

Look at the greatness of the Holy Qur'an. Most of the descendants of the Prophet Ibrahim (PBUH) are mentioned, but not Zacharia,

Haroon as well is mentioned but not Mosa, and this may raise a question, as the message was for the Prophet Mosa (PBUH):

﴿ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) وَاخْلَعْ عُنُقَهُ مِن لِّسَانِي (٢٧) يَفْقَهُوا قَوْلِي (٢٨) وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي (٢٩) هَارُونَ أَخِي (٣٠) اشْدُدْ بِهِ أَزْرِي (٣١) وَأَشْرِكْهُ فِي أَمْرِي (٣٢) كَيْ نُسَبِّحَكَ كَثِيرًا (٣٣) وَنَذْكُرَكَ كَثِيرًا (٣٤) إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴾

([Moses] said, "My Lord, expand for me my breast [with assurance] (26) And ease for me my task (27) And untie the knot from my tongue (28) That they may understand my speech. (29) And appoint for me a minister from my family - (30) Aaron, my brother. (31) Increase through him my strength (32) And let him share my task (33) That we may exalt You much (34) And remember You much. (35) Indeed, You are of us ever Seeing.")

(Taha: 25-35)

But this verse gives us the answer:

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ ... ﴾ (*And [We sent] messengers about whom We have related [their stories] to you before ...*): That is, Prophets we have mentioned before as Zacharia, not mentioned their names now.

﴿ ... وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ... ﴾ (*...and messengers about whom We have not related to you...*): Means, there are many Prophets whom Allah (swt) has not mentioned in the Holy Qur'an.

﴿ ... وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾ (*And Allah spoke to Moses with [direct] speech ...*): Mosa (PBUH) received the revelation in two ways:

- Privately by angels.
- Directly from Allah (swt) and this was special for him among the rest of the other Prophets:

﴿ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا تَلْعَلِي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى
(١٠) فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (١١) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى وَأَنَا
اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى (١٣) إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤) إِنَّ
السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى (١٥) فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا
وَاتَّبَعَ هَوَاهُ فَتَرْدَى (١٦) وَمَا تَلَكَ بِيَمِينِكَ يَا مُوسَى (١٧) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا
عَلَى غَمِّي وَلِيَ فِيهَا مَآرِبُ أُخْرَى (١٨) قَالَ أَلْقِهَا يَا مُوسَى (١٩) فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى
(٢٠) قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى (٢١) وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْنَاءَ
مِنْ غَيْرِ سُوءٍ آيَةٌ أُخْرَى (٢٢) لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى (٢٣) أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿

(When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance." (11) And when he came to it, he was called, "O Moses, (12) Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. (13) And I have chosen you, so listen to what is revealed [to you]. (14) Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. (15) Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives. (16) So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish. (17) And what is that in your right hand, O Moses?" (18) He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses." (19) [Allah] said, "Throw it down, O Moses." (20) So he threw it down, and thereupon it was a snake, moving swiftly. (21) [Allah] said, "Seize it and fear not; We will return it

to its former condition. (22) And draw in your hand to your side; it will come out white without disease - another sign, (23) That We may show you [some] of Our greater signs. (24) Go to Pharaoh. Indeed, he has transgressed." (Taha: 10-24)

Revealing here refers to speech. And when we talk about Allah's (swt) attributes, they do not share with humans, for example: Allah (swt) is Strong and you are strong but you do not say that your strength is like that of Allah (swt), you are alive and Allah (swt) is alive and does not die, but you will die, so do not say: I am alive like Allah (swt). So analogy is never permissible, we have always to say:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

(There is nothing like unto Him, and He is the Hearing, the Seeing.) (Ash-Shura: 11)

Glory be to Allah (swt) that He has a partner or an equal or any similar in His words, Attributes and Actions. For example: if the mayor of the village prepares a table for the people, or the governor of the city or the minister prepares it, then the table will be attributed to the person who prepared it, then this is a governor and this is a minister... and it will differ according to the one who prepares it, so how about if you are talking about Allah (swt), Who combines the attributes of perfection and beauty that have no limits! Allah (swt) has always exonerated Him from analogy, so when He spoke, how did He speak? Did you speak the language? We speak through the tongue and through the voice, so does He speak through the voice! So that, we have to say: Glory be to Allah.

Verse: 165

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

([We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.)

The mission of the messengers is to announce the good tidings to the people, warn them of punishment, and explain the way path to them. This is their duty and is the basis for the Messages of all the Messengers and Prophets.

﴿... لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ...﴾ (*...so that mankind will have no argument against Allah after the messengers ...*): No indictment except according to a Shar'i text.

Verse: 166

﴿لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۚ أَنْزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ ۗ وَكَفَى بِاللَّهِ شَهِيدًا﴾

(But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.)

Because the Jews used to argue the Prophet (saws), Allah (swt) does not only say:

(Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him.

rather, says also: **(And sufficient is Allah as Witness).**

Allah (swt) witnesses that He (swt) revealed the Holy Quran to the Prophet (saws) via Jibril (PBUH).

﴿... وَالْمَلَائِكَةُ يَشْهَدُونَ ...﴾ (*...and the angels bear witness ...*): That is, if you do not believe that Allah (swt) bears witness, then the angels bear witness. This is not the same as humans.

Verse: 167

﴿ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴾

(Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray.)

﴿ إِنَّ الَّذِينَ كَفَرُوا ... ﴾ (*Indeed, those who disbelieve ...*): Those who conceal the existence of Allah (swt). According to the linguistic definition and the Shar'i terminology of the Arabic word of (disbeliever): He is the person who has concealed the existence of Allah (swt), Who is the creator of humans and the universe.

﴿ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ... ﴾ (*Indeed, those who disbelieve and avert [people] from the way of Allah ...*): They fell in two big sins:

First: They concealed the fact of existence of Allah (swt).

Second: They misled others because they averted the path of Allah (swt).

﴿ ... قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴾ (*have certainly gone far astray ...*): Misguidance reaches children, grandchildren, and future generations, so they have gone far astray, for they have not just disbelieved and concealed the existence of Allah (swt), but also misled others and prevented people from following the path of Allah (swt).

Verse: 168

﴿ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَعْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴾

(Indeed, those who disbelieve and commit wrong [or injustice] - never will Allāh forgive them, nor will He guide them to a path.)

Do not say that Allah (swt) has not guided me nor Has He shown me the right path so He (swt) will not forgive me, for those who have gone astray and committed wrong to themselves and to others because they disbelieved, Allah (swt) prevented His guidance from them but has not pushed them to misguidance.

Verse: 169

﴿ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴾

(Except the path of Hell; they will abide therein forever. And that, for Allāh, is [always] easy.)

Except for one path, they are the ones who chose, and it is not Allah (swt) who took them to it. They have chosen it by their disbelief and oppression. The Prophet (saws) narrated from Allah (swt):

“O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.”¹

The Prophet said as well:

“..and one who has been wronged whose supplication is raised by God above the clouds and for which the gates of heaven are opened.

¹ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter of Forbidding the Oppression, Hadith No. 2577.

The Lord says, 'I swear by my might that I will certainly help you, though it be after some time'.¹

Hence, the issue of oppression is very crucial because it is the extracting of a person's rights.

Verse: 170

﴿ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾

(O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allāh belongs whatever is in the heavens and earth. And ever is Allāh Knowing and Wise.)

Meaning, Muhammad (saws) has come to you with Islam, the religion which Allah (swt) decreed for His servants. Therefore, believe in what he has brought you and follow him, for this is better for you.

Otherwise, if you deny his Message and what he brought to you from your Lord, then your denial of that will not harm others but you. That is because Allah (swt), has all that is in the heavens and the earth, the possession and creating are for Him (swt), and your disbelief in what you disbelieved in His commands does not diminish in anything, and your disobedience would cause no diminution in His dominion and authority.

¹ Sunan at-Tirmidhi: The Book of the Description of Paradise, Chapter of the Paradise Description and its pleasures, Hadith No. 2526.

Verse: 171

﴿ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ^ص وَلَا تَقُولُوا ثَلَاثَةً ^ع أَنْتَهُمْ خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدٌ ^ص سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ^ص وَكَفَى بِاللَّهِ وَكِيلًا ﴿

(O People of the Scripture, do not commit excess in your religion or say about Allāh except the truth. The Messiah, Jesus the son of Mary, was but a messenger of Allāh and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allāh and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allāh is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs.)

The religion of Islam is a religion of moderation that rejects exaggeration and extremism in rulings, and moderation does mean to stand in the middle between truth and falsehood, moderation is ease in rulings so that the Prophet (saws) said:

"Beware! The extremists perished," saying it three times.¹

This verse is honoring the Prophet Issa (Jesus) PBUH. Islam states that he is a messenger of Allah (swt) and His word which He directed to Mary and a soul created at a command from Him. The Holy Quran as well states that his birth was by a miracle; that is without a father:

﴿ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿

¹ Sahih Muslim: The Book of Knowledge, Hadith No. 2670.

(Indeed, the example of Jesus to Allāh is like that of Adam. He created him from dust; then He said to him, "Be," and he was.)

(Ali-Imran: 59)

Allah (swt) has created Adam (PBUH) from none:

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ 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)

We did not witness the first creation, the creation of Adam (PBUH), who was created without a father and a mother, Allah (swt) created him from dust as stated in many verses in the Holy Qur'an, so when Allah (swt) speaks about the Prophet Jesus (PBUH), He gives an example of Adam (PBUH) whom we have not witnessed his creation, but when science developed, we recognized the reversal of the process of life, that is the death. When a person dies, the end is the opposite of the beginning; first, the soul comes out of him, and then his body hardens and becomes clay, and then dissolves into dust, Allah (swt) says:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

(From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time.) (Ta-ha: 55)

Allah (swt) says, as well:

﴿ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴾

(and made from water every living thing? Then will they not believe?) (Al-Anbiya: 30)

With the progress of science, they found that sixty percent of the human body is water. Eighty percent of it is water in the blood, as well as in the muscles. As for the bones, it is twenty percent, and the brain is eighty-five percent. It has also been scientifically proven that the components of the earth from which we were created are the same as those of humans; oxygen, carbon, hydrogen, chlorine, sulfur, calcium, phosphorous, potassium, sodium, iron, iodine and manganese...

However as mentioned, Allah (swt) says about Jesus (PBUH):

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾

(Indeed, the example of Jesus to Allāh is like that of Adam. He created him from dust; then He said to him, "Be," and he was.)

(Ali-Imran: 59)

﴿... إِنَّمَا الْمَسِيحُ عِيسَىٰ ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ... ﴾ (... *The Messiah, Jesus the son of Mary, was but a messenger of Allāh and His word which He directed to Mary and a soul [created at a command] from Him...*): So there was the blow into Maryam's garment through the angel Gabriel, and by the word (Be).

Verse: 172

﴿ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴾

(Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.)

The talk here is about servitude to Allah (swt), that the Christ, the angels, the Messengers and all creation are proud of being servants

to Allah (swt)

Being slaves to Allah (swt), unlike slavery to humans, which is reprehensible to us. When Allah (swt) wants to honor His creation, He attributes slavery to him; because servitude to Allah (swt) is a gift, for Allah (swt) is Mighty and dispenses with the worship of His creation. Among the sayings that the Prophet (saws) relates from his Lord (saws) is that He said:

O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself.”¹

The servitude to Allah (swt) is honour, when Allah (swt) wanted to honor the Prophet Muhammad (saws) He perfected the description of

¹ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter of Forbidding the Oppression, Hadith No. 2577.

servitude to him:

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

مِنَ ءَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

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

Does not say (who took His messenger), or (His Prophet), nor does He say (who took Muhammad), rather says (who took His servant), because slavery to him (saws) is a great gift.

﴿ ... وَمَن يَسْتَكْفِرْ عَن عِبَادَتِهِ ۖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴾ ***(And whoever disdains His worship and is arrogant - He will gather them to Himself all together....)***: No one can refuse to be gathered on that promised day:

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنَ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴾

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

When Allah (swt) speaks about one of his prophets, or one of His messengers, He describes him as a servant, so complete servitude to Allah (swt) is the highest and noblest rank of Him (swt). And the most ever blessed of people are the ones who complete perfected the attribute of slavery to Allah (swt), and as we said: the action is always attributed to the doer, so it is not possible for me to attribute any action to Allah (swt) then to measure it against the actions of human beings.

Verse: 173

﴿ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ وَأَمَّا
الَّذِينَ اسْتَكْبَرُوا فَسَيُعَذِّبُهُم عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا
نَصِيرًا ﴾

(And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allāh any protector or helper.)

Two images against each other: Those who believed and did righteous deeds, and those who disdained and were arrogant.

﴿ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ ... ﴾ (*And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. ...*): The reward is according to the work, but Allah (swt) will increase them His grace, which is above justice. The Prophet (saws) said:

“None of you will enter the Paradise by his deeds,” the companions said: “Even you, O’ the Messenger of Allah?” He said:

“Not even I, except that Allah wraps me in Mercy”¹

Allah’s bounty is a favour beyond justice. For justice is exactly according to deeds, the bounty is a mercy from Allah (swt). However, faith needs an evidence, which is a righteous deed, that is because no belief without righteous deeds. The Prophet (saws) said:

¹ Musnad Ahmad: Musnad Abo Hurairah, Hadith No. 7473.

“Faith has over seventy branches, the most excellent of which is the declaration that there is no god but God, and the humblest of which is the removal of what is injurious from the road. And modesty is a branch of faith.”¹

Even the removal of what injures people from the road is a branch of faith. The Prophet (saws) said:

“Your smiling in the face of your brother is charity”²

And said, as well:

“None amongst you believes (truly) until he loves for his brother” - or he said “for his neighbour” - “that which he loves for himself.”³

Also he (saws) said:

“He does not believe in me, whosoever sleep full at the night, while his neighbor is hungry, and he knows about that.”⁴

Hence, there are a lot of elements of Faith as stated by the Prophet (saws) and all of them are achieved through the righteous deeds. Therefore, heart’s faith should be proved by the good deeds.

﴿ ... وَأَمَّا الَّذِينَ اسْتَنَكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ... ﴾ (*...But as for those who disdained and were arrogant,...*): That is because not worshipping Allah (swt) is a kind of arrogance.

﴿ ... فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴾ (*.. He will punish them with a painful punishment, and they will not find for*

¹ Sahih Muslim: The Book of Faith, Hadith No. 35.

² Sunan at-Tirmidhi: The Book of Righteousness And Maintaining Good Relations With Relatives, Chapter: What Has Been Related About Various Kinds Of Good Deeds, Hadith No. 1956.

³ Sahih al-Bukhari: The Book of Faith, Hadith No. 13.

⁴ Al-Mu’jam al-Kabeer of Tabarani: Chapter of the Letter (Alif), Anas ibn Malik al-Ansari, Hadith No. 751.

themselves besides Allāh any protector or helper ...): On that day, they will not find any protector or supporter, on that specific day:

﴿ يَوْمَ يَقْرَأُ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبَتِيهِ وَبَنِيهِ (٣٦) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ

شَأْنٌ يُغْنِيهِ ﴾

(On the Day a man will flee from his brother (35) And his mother and his father (36) And his wife and his children, (37) For every man, that Day, will be a matter adequate for him.) (Al-Issraa: 34-37)

Man in that horrible stand has neither a guardian nor a helper other than Allah (swt).

When Allah (swt) speaks about the Jews and what they did with the Prophet Muhammad (saws) and what they did with Jesus (PBUH) as well as with Mary the chaste, and through what they are doing today of desecrating Al-Quds, the Al-Aqsa Mosque and the Church of the Resurrection, it becomes clear that they are throughout their long history, like germs that are pathogenic to humanity:

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

يَعْتَدُونَ ﴾

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

Maida: 78)

They believe that they can falsify history, facts, and events and ignore the heavenly Messages by declaring Al-Quds as their capital, and we believe in the promise of Allah (swt):

﴿ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا

تَتَّبِيرًا

(Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction.) (Al-Israa: 7)

Verse: 174

﴿ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴾

(O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.)

The speech is now directed to all human beings, the previous heavenly messages have come to different separate regions and peoples, where there were no ways of communication or transportation, so no people know anything about another, one prophet descended here and another there, where the conditions are different and diseases are multiple, until the message of Islam has descended to the Prophet Muhammad (saws) to all people because humanity has come to its maturity and the scientific development has started, so the whole world has become as one spot, and the transportation routes are available between its parts, so the speech was directed to all people, as if Islam preceded the world.

﴿ ... قَدْ جَاءَكُمْ بُرْهَانٌ ... ﴾ (...*there has come to you a conclusive proof.*): The conclusive proof is the miraculous indicative of the truthfulness of the one who has a Message from Allah (swt), so every Prophet came with a miracle indicating the sincerity of his message from Allah (swt), for example: For Noah (PBUH) it was the ark which

was the miracle that saved those who got in it and drowned everyone who did not board it, Saleh's (PBUH) miracle was the she-camel, Abraham (PBUH) was not burned by fire when he was thrown into it because Allah (swt) made it lose its characteristic, this was a miracle. Moses (PBUH), one of his miracles was the stick where he used to hit the stone and it exploded, and he hit the sea and it split open. Hence, the Messengers always came with a miracle to support their messages. Jesus (PBUH) used to revive the dead with the permission of Allah (swt), heal the blind and the lepers, and heal the sick. They all came with the proof and with them came the method: The Bible, The Torah, The Scriptures, The Psalms. These miracles ended at the death of the Prophet who was present at that time. As for the Messenger Muhammad (saws), the last Prophet, who said:

“There is no Prophet after me.”¹

So that he comes with an everlasting miracle; the Holy Quran.

﴿ ... وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴾ (*and We have sent down to you a clear light ...*): It is the light that shows the way to those who walk in darkness, In the Holy Quran we find in the miracle, evidence and proof, and it is immortal till the last day. Allah (swt) says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

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

¹ Sahih al-Bukhari: The Book of Prophets, Chapter of: What is reported about the Children of Israel, Hadith No. 3268.

Verse: 175

﴿ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسُيَدْخِلُكُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ
إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴾

(So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.)

Meaning, those who believe and hold fast the Holy Quran, this light and guidance will be admitted to Allah's mercy , His blessing and favour and more:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾

(And those who are guided - He increases them in guidance and gives them their righteousness.) (Muhammad: 17)

Those will be guided to the straight path that leads to Paradise by Allah's (swt) will.

Verse: 176

﴿ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا
نِصْفُ مَا تَرَكَ ۚ وَهِيَ بَرِيئَةٌ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا التُّلُثَانِ مِمَّا
تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَصَلُّوا ۗ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

(They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or

more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.)

﴿ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ... ﴾ (*They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]."...*): The wording of the verse indicates that the question was about the Kalalah, that it means the crown that surrounds the head from all sides. This is why the Kalalah pertains to one who dies and leaves behind neither descendants, nor ascendants but has a sister, Allah (swt) states that she will have half of what he left and he inherits from her if she dies and has no child.

﴿ ... وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ... ﴾ (*.... If there are both brothers and sisters, the male will have the share of two females..*): if there are brothers and sisters, the male will have twice the share of the female. As mentioned at the beginning of this Surah that there are who claim that: Islam differentiated between male and female, and we say: There are more than thirty Islamic rulings regarding the distribution of shares for inheritances in which the woman takes the same amount as the man, even that the woman takes more than him, in this situation, the sister has the half and she is a woman. The issue must be looked at from all its aspects to realize that the woman has not been treated with justice in any Sharia or law in the world as has been in the Holy Qur'an and by Allah (swt), here is the plurality of inheritance in the plurality of inherited issues. In this case of this verse, when a man dies and leaves brothers and sisters, if the sisters are two, then they get the two thirds, and if she is one,

then she gets half.

﴿... يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا ...﴾ (*...Allah makes clear to you [His law], lest you go astray...*): Going astray means not to follow the right path, so Allah (swt) clarifies His Law and set limits to avoid falling in wrong decisions about inheritance.

﴿... وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (*And Allah is Knowing of all things ...*): Realizing that Allah (swt) is All-Knowing and The Wise, so the humans shall follow His (swt) orders.



Surah Al-Maida

Verses: (1-81)



The arrangement of the Holy Qur'an is not according to chronological order. i.e. (Al-Fatihah), then (Al-Baqara), then (Ali-Imran), then (An-Nisa), then (Al-Ma'ida). This is called a Mushaf arrangement, which the angel Jibril (pbuh) arranged for the Prophet (saws). So the arrangement of the surahs were not according to the revelation sequence, for the first revealed verse was: "Read in the name of your Lord who created" [Al-Alaq]. If we ask why does the revelation order differ from the arrangement? Why was the Holy Qur'an not arranged as it was revealed from the first verse revealed to the last verse revealed before the death of the Prophet (saws)? The answer is: Because the Holy Qur'an is a method and a miracle, if it was only a method, it would have been arranged as it was revealed, but it is an eternal miracle. Among the requirements of the miraculous is its arrangement in this well-known form, and there is a miracle in the letters of the Qur'an, a miracle in every verse when it was located in its place, a numerical and linguistic and historical miracle.

This arrangement of the surahs was arranged by Jibril (pbuh) and it is (Tawqifiy), that is, according to what Jibril states according to Allah's command. For the Holy Qur'an was presented to the Prophet (saws) by Jibril (pbuh) and he reviewed it with him (saws) twice in Ramadan in the last year before his death (saws).

When we look into the arrangement of the Qur'an in the way that Jibril states, we see the miraculousness and the solution for every disease, as well as the cosmic facts, the Qur'anic stories, the universal rulings, the precise and unspecific verses. Miracles that last until the last day.

This Surah was called Surat Al-Maida because it includes the story of the supplication that Issa (Jesus) (PBUH) made, when the disciples

asked him to send down a table from heaven. He said:

﴿ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً

مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴾

(Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers.") (Al-Maida:

114)

Verse: 1

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ

مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴾

(O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.)

As mentioned before: When Allah (swt) begins the verse with the commitment order, He (swt) addresses the believers by saying: "O you who believed." So Allah (swt) addresses the believers with the relative pronoun: "who". He (swt) does not say: "O the believers" There is a big difference, if he said: "O believers", this means that faith has been completed and ended, but when He (swt) says: "O you who have believed", this gives the meaning that faith is a continuous action, and it cannot be ended, as it is not a transient matter, but it is renewed until what is required is carried out. Allah (swt) says:

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

وَيُسَلِّمُوا تَسْلِيمًا ﴾

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

And the Prophet (swt) said:

“Faith has over seventy branches, the most excellent of which is the declaration that there is no god but God, and the humblest of which is the removal of what is injurious from the road.”¹

And said as well:

"No one of you shall become a true believer until he desires for his brother what he desires for himself".²

And said too:

“He does not believe in me, whosoever sleep full at the night, while his neighbor is hungry, and he knows about that.”³

So the elements of faith are dynamic, the circle of faith is not a circle of belief without action. Rather, faith must have an act that certifies it, so faith is not a transient matter, but it is renewed until all the divine duties are implemented. Allah (swt) says:

¹ Sahih Muslim, Book of Faith, Chapter of Number of Faith Branches, Hadith No. 35.

² Sahih al-Bukhari: Book of Faith, Hadith No. 13

³ Al-Mu'jam al-Kabeer of Tabarani: Chapter of the Letter (Alif), Anas ibn Malik al-Ansari, Hadith No. 751.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ ﴾

(O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger) (An-Nisaa:

136)

Meaning, keep on doing the deeds of faith and translate your doctrine which is a belief to deeds that reflect your heart's faith.

﴿ ... أَوْفُوا بِالْعُقُودِ ... ﴾ (... ***fulfill [all] contracts*** ...): Surah an-Nisa has mentioned the provisions of marriage contracts, wills, debit and inheritance. Here comes the general command, which is the fulfillment of contracts. The contract is a documented agreement between two parties, reflect rights and obligations. The fulfillment of contracts means the completion of this contract, it either relates to individuals, i.e.: all individuals must complete the contracts, or it relates to methods, i.e. how to complete the contract. This reflects the greatness of this religion and this faith, for in order to prove your faith, the contracts must be completed and fulfilled, and the believer must have credibility with his rights and duties, and the other party with whom he trusts the contract must trust that he will fulfill his obligations in this contract.

﴿ ... أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ ... ﴾ (... ***Lawful for you are the animals of grazing livestock*** ...): The universe has been prepared for the human being, Allah (swt) has prepared for him the requirements of life; He (swt) subjugated to him all the universe and what it contains from inanimate objects, plants, animals, hence, man is in the highest rank among the creatures, and in the second place comes the animal. As such Allah (swt) says:

﴿ أَوْلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ (٧١) وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا

رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (٧٢) وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴾

(Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners? (71) And We have tamed them for them, so some of them they ride, and some of them they eat. (72) And for them therein are [other] benefits and drinks, so will they not be grateful?) (Yassin: 73)

So Allah (swt) subjected the cattle for the man, but He (swt) did not subject to him other animals such as mosquitoes, snakes and scorpions, so you see a person getting tired of a small mosquito in front of him; because it is not tamed for him, so subjecting is a gift from Allah (swt) to man. The first of the gifts that sustain life is that Allah (swt) has made it lawful for us the animals, so what is the meaning of: “grazing livestock” The livestock is ambiguous to us in its affairs, for the animal moves by instinct and the human being moves by the mind, but what conceals the mind in man is desire, so it is said: He became like an animal, when his mind is concealed by misguidance, alcohol, drugs, etc. The livestock are the animals mentioned in the Holy Qur’an, in the words of Allah (swt):

﴿ ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۗ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا اشْتَمَلَتْ

عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۗ يُنبئونی بعلمٍ إن كنتم صَادِقِينَ (١٤٣) وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ

الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۗ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا ۗ

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا يُضِلُّ النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

([They are] eight mates - of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or

that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful." (144) And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people." (Al-An'am: 143-144)

These are the livestock that Allah (swt) has made lawful for humans to eat, and they are permitted, however, the Messenger of Allah (saws), who is a legislator by the permission of Allah (swt):

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

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

He made lawful: antelopes and zebras, and he only forbade every animal with fangs such as carnivores and every bird have a claw. Allah (swt) made this lawful for the sake of man, from these He (swt) prohibited the dead one and that is killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, that is for the sake of human health and for the sake of his purity.

﴿ ... إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرَ مُجَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ... ﴾ (***...except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram....***): Allah (swt) has forbidden hunting during *Ihram*, which has a time and place. The time is the four sacred months, three of them are sequent: Dhul-Qa'dah, Dhul-Hijjah and Muharram, and one separate: Rajab. So Hunting while you are in

the state of Ihram is forbidden. The rulings are issued by the Creator Allah (swt) and the reason and wisdom belong to Allah (swt). Someone may say: What is the reason and the wisdom in that? We say: It is the faith discipline with regard of the rituals of Hajj in relation to the temporal and spatial Ihram. This discipline relates to what Allah (swt) has prohibited in these months of fighting, hunting and some other matters during Ihram, just as when He (swt) stated that the number of circumambulation around the Kaaba are seven not eight which in the human view is better than seven, similarly, throwing the stones, kissing the black stone.... Hence, there is a discipline of faith in the rituals of Hajj that has a certain wisdom, and we have to perform the rituals of worship as the Prophet (saws) said:

“Learn the rituals from me”¹

Verse: 2

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۙ ﴾

(O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a

¹ Sunan al-Bayhaqi al-Kubra: The Book of Hajj, Hadith No. 9307.

people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.)

﴿... لَا تُحِلُّوا شَعَائِرَ اللَّهِ ...﴾ (...do not violate the rites of Allah...):

Meaning, do not abandon the rites of Allah (swt). And when the word “rites” is used, it means the rituals of Hajj, and the ritual is the devotional command that Allah (swt) commanded His servants to do.

﴿... وَلَا الشَّهْرَ الْحَرَامَ ...﴾ (...or [the sanctity of] the sacred month...):

That is the sacred months, so do not refrain from what Allah forbade during them, such as fighting, hunting.... When you obey Allah’s (swt) command then this an act of worship, whether you know the wisdom behind them or not.

﴿... وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ ...﴾ (...or [neglect the marking of] the

sacrificial animals and garlanding [them] ...): Means, do not abandon the practice of bringing the sacrificial animals to the Sacred House, as they used to do, and do not abandon the practice of garlanding these animals on their necks, so that they are distinguished from other cattle. This way, it will be known that these animals are intended to be offered as Hady at the Ka`bah.

﴿... وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ...﴾ (...or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. ...): Some Muslims, who were prevented from circumambulating the Ka'bah and performing Umrah by the polytheists of Mecca at the Treaty of Al-Hudaybiyyah, believed that it is possible for them to prevent others from Ihram and from circumambulating the Sacred House of Allah if they could do so. Allah

(swt) has made it clear that it is not permissible for us to violate the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. As for those who come to it to practice the Atheism and infidelity in it, about those Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنِ شَاءَ ۗ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴾

(O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.) (At-

Tawba: 28)

﴿... ***And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress....***...): Meaning: Do not let the hatred of a people who prevented you from reaching the Sacred Mosque - and that was the year of al-Hudaybiyah - cause you to prevent them and prevent them from the Sacred Mosque as they prevented you. This is the greatness of this religion, to repel evil by that which is better, and it is the standard of goodness, giving, mercy and love. Any kind of aggression against people, money, blood, or honor is strictly prohibited by the text of the Holy Qur'an.

﴿... ***And cooperate in righteousness and piety, but do not cooperate in sin and aggression....***...): This noble verse contains the building of the universe and the prevention of corruption. In it there is cooperation between all the components of society on two matters: cooperation in righteousness and piety, and in preventing cooperation in sin and

aggression. Righteousness refers to that wavers in your soul and you accept that people find out about it. And the sin is what waves in your soul and hate anyone seeing it. Hence, the criterion of cooperation is cooperation in goodness, giving and generosity, and giving each person his due right, and cooperation in order to spread the development of the universe and build the real renaissance that takes place through this great principle, cooperation between all parties and all people to do good and prevent evil, standing in the face of harm and evil. Piety refers to all kinds of goodness for Islam only enjoins piety and doing good, such as with regard to parents, children, relatives, neighbors, the people of the neighborhood, the community and the homeland. People are on righteousness and piety, and not cooperating in sin and aggression, for transgression against lives, honor and money, all of these are signs of sin and transgression that the Holy Qur'an has prohibited.

﴿ ... وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ (***And fear Allah; indeed, Allah is severe in penalty ...***): Allah (swt) ends this verse with the order of piety, that is fearing Him (swt). When Imam Ali (May Allah honour his face) was asked what is Piety, he said: "Piety is to act according to what Allah has commanded, to be contentment with little, and to be ready for the day of passing away." Here Allah (swt) asks His servants to fear Him while in other verses, such as:

﴿ وَأَتَّقُوا النَّارَ ﴾

(And fear the Fire) (Ali-Imran: 131)

Meaning, make a barrier between you and the Fire. Hence, when Allah says: (***And fear Allah***), it means put a barrier between you and the wrath of Allah (swt). For the necessity of the Man's well education

and the uprightness of the approach in this worldly life, it is necessary for the punishment to be according to a divine text, that is, He (swt) shows that a certain action has a punishment, and another has a specific reward. However, Islam is an invitation to good, it is an invitation to mercy, giving, love, peace and security, accordingly, it is called the religion of Islam, which is derived from peace, security and reassurance for all people, moreover, the greeting in Islam is: (Peace be upon you and the mercy of Allah and His blessings), and when the Prophet (saws) said:

‘By him in whose hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you.’¹

Meaning, to spread the safety among you. So it is not just a word spoken by the tongue, but peace is for others to feel safe towards this person; because it is a source of goodness, giving and mercy, so we find that Islam forbids aggression, murder, lying, bribery, theft, treachery, betrayal, slander, fraud and deception.

Verse: 3

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَالْحَمُّ الْخَنِزِيرُ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّبْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ
وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَبْسُ الدِّينَ الْكَافِرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ
وَاحْشَوْنَ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ
فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمَانِهِ ۖ فِإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

¹ Sahih Muslim, The Book of Faith, Hadith No. 54.

(Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.)

Allah (swt) is talking here about the forbidden foods, and as we said earlier, what is permissible for humans is a lot, and what is forbidden is a small part of what Allah (swt) has permitted to man, and the principle of things is their permissibility unless there is a definitive text regarding the prohibition, and this is a text that prohibits several things:

﴿... الْمَيْتَةَ ...﴾ (...**dead animals** ...): Which is the animal that dies before being properly slaughtered or hunted. Allah (swt) forbids this type of food due to the harm it causes because the hidden disease in it is unknown to man, and we show here that the wisdom and the reason for the prohibition came from the Creator (swt) and He is All-knowing of what is appropriate for man; so that if we know the reason and the wisdom, then it is good, and if we do not know, we comply with the command of Allah (swt). Here the wisdom is clear from the prohibition of consuming the dead animals; that is to avoid eating it

with its disease.

﴿... وَالذَّمُّ ...﴾ (...**blood** ...): The blood that flows in the arteries and veins, and in the body is either good blood or bad blood. The blood that comes out of the lungs and kidneys is bad one because it carries the waste from them and mixes with good blood, so it is not permissible to eat blood that has poured forth. The Prophet (saws) has said:

(We were allowed two dead animals and two (kinds of) blood. As for the two dead animals, they are fish and locust. As for the two bloods, they are liver and spleen.)¹

Therefore, Allah (swt) has made it lawful for us two dead animals, namely fish and locusts, because there is no blood in them, and He (swt) has made lawful for us the blood of the liver and spleen because they are one mass and there is no spoiled blood in them, so that the matter is not arbitrary.

﴿... وَلَحْمُ الْخَنزِيرِ ...﴾ (...**the flesh of swine** ...): Many people do not know the reason behind the prohibition of the swine flesh. It has recently been proven that it carries tapeworms and has many diseases that are transmitted to humans when eating it, but we do not eat pork for this reason; rather, because (Allah (swt) has forbidden it, so we do not eat flesh of swine, dead animal, or blood because of illness or worms... No, but rather in compliance and devotion to the command of Allah (swt).

﴿... وَمَا أَهْلٌ لِنَعِيرِ اللَّهِ بِهِ ...﴾ (...**and that which has been dedicated to other than Allah,**...): The polytheists used to mention the name of an idol, a false deity or a monument, when slaughtering animals. Allah

¹ Sunan Ibn Majah: The Book of Food, Chapter of liver and spleen, Hadith No. 3314.

(swt) is the One Who created these animals, so how it comes to slaughter them without mentioning His name (swt). Accordingly, you have to say: (In the name of Allah, Allah is the greatest) when slaughtering to make this meat lawful.

﴿... وَالْمُنْحِقَةَ ...﴾ (...**and [those animals] killed by strangling...**): That is, the animal which died by cutting her breath, it died by strangling, someone will claim that it is the same as the animal which naturally died, we say that since Allah (swt) made it clear that it is not permissible to eat unless it is slaughtered, then if it is dies by suffocating it cannot be eaten either, moreover, from a scientific point of view it is proved that the breath enters the oxygen and brings out the Carbone, and there is a reaction happens, so that these livestock, by strangling them, become corrupt, and Allah (swt) is Most Knowing.

﴿... وَالْمَوْفُودَةَ وَالْمُتْرَدِيَةَ وَالنَّطِيحَةَ ...﴾ (...**or by a violent blow or by a head-long fall or by the goring of horns, ...**): These are all unlawful to eat.

﴿... وَمَا أَكَلَ السَّبْعُ ...﴾ (...**and those from which a wild animal has eaten,...**): Refers to the animal that was attacked by a wild animal then the wild beast eats a part of it and it dies because of that. This type is also prohibited.

﴿... إِلَّا مَا ذَكَّيْتُمْ ...﴾ (...**except what you [are able to] slaughter [before its death], ...**): Unless you are able to slaughter the animal in the cases mentioned in the Ayah (animals] killed by strangling, or by a violent blow or by a head-long fall or by the goring of horns and those from which a wild animal has eaten) while it is still alive, then eat it, for it was properly slaughtered.

﴿... وَمَا ذُبِحَ عَلَى النُّصَبِ ...﴾ (...**and those which are sacrificed on**

stone altars,...): “Nusub” were stone altars that were erected around the Ka`bah that the Arabs used to slaughter the animals in front of. Allah (swt) also forbade from eating the meat of these animals because they are slaughtered for other than Allah (swt).

﴿... وَأَنْ تَسْتَفْشِمُوا بِالْأَزْلَامِ ...﴾ (...**and that you seek decision through divining arrows....**): The verse indicates that it is also forbidden to use Al-Azlam (arrows) for decision making, which was a practice of the Arabs before Islam. They would use three arrows, on the first arrow it is written, “My Lord commanded me,” and, “My Lord forbade me,” on the second arrow and they would not write anything on the third arrow. If the blank arrow was picked, the person would keep trying until the arrow that says do or do not was picked, and the person would implement the command that he picked. All these practices are forbidden because they refer to seek decisions from other than Allah (swt).

﴿... ذَلِكُمْ فَسُقٌ ...﴾ (...**That is grave disobedience ...**): These practices are away from the divine instructions. The Arabic word of (grave disobedience) is used to describe a date when comes out of its shell easily, so whoever comes up with these things has sinned, i.e. departed from the divine approach.

﴿... الْيَوْمَ يَنَسُّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ ...﴾ (...**This day those who disbelieve have despaired of [defeating] your religion; ...**): The day refers to the era.

The verses relate to the organization of the movement of society, from contracts, trusts, marriages, regulations, permissible and forbidden, and what is right and what is not. As such, when you refrain or comply, you should have in your mind the fear of Allah (swt) and not

fear of people:

﴿... فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ...﴾ (...**so fear them not, but fear Me...**):

Meaning, do not be afraid of those who mock the rulings of your religion and the law of your Lord; because the One in whose hand is the keys to matters, and in Whose hand is the kingdom, sustenance, life and death, and in Whose hand is the resurrection, punishment and reward, is Allah (swt).

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ ...﴾ (...**This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion ...**): This, indeed, is the biggest favor from Allah (swt), for He has completed this religion, Therefore, the permissible is what he allows, the impermissible is what he prohibits over all times, thus do not accept to yourself other what Allah (swt) has commanded, otherwise you will deserve His (swt) anger.

﴿... فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۗ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ...﴾ (...**But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful ...**): Therefore, when one is forced to take any of the impermissible things that Allah (swt) mentioned to meet a necessity, that is to keep himself alive, then he is allowed to eat them, that is the “Necessities permit prohibitions” and Allah is Oft-Forgiving, Most Merciful, has not created the humans to make them suffer:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ ﴾

(Allah does not charge a soul except [with that within] its capacity.) (Al-Baqara: 286)

Verse: 4

﴿ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ ۖ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴾

(They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.)

﴿ يَسْأَلُونَكَ ... ﴾ (*They ask you ...*): The y may ask about a religious or a general matters, whereas when the word: ﴿ يَسْتَفْتُونَكَ ﴾ (*They request from you*) is mentioned, it refers only to a religious ruling.

﴿ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ... ﴾ (*They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods ...*): Here they ask the Prophet (saws) about the lawful for them, the answer indicates that the lawful is very wide, everything that Allah (swt) has permitted is good, that is, everything that is not prohibited is good, and as for the evil, it is what Allah (swt) has prohibited.

﴿ ... وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ... ﴾ (*...and [game caught by] what you have trained of hunting animals which you train as Allah has taught you...*): Refers to trained hunting dogs, falcons and all types of birds and beasts that are trained to hunt, because when they catch the hunted animal, it keeps it until its owner arrives and does not catch it to eat it itself, so it is lawful to eat.

﴿ ... فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ... ﴾ (*...So eat of what they*

catch for you, and mention the name of Allah upon it ...): The name of Allah (swt) has to be mentioned either when releasing a hunting dog, falcon, or predator for hunting, or when it comes with the hunted and a person wants to eat from it, according to the scholars' consensus.

﴿... وَاتَّقُوا اللَّهَ ...﴾ (**... and fear Allah...**): This is the most important point about the lawful and unlawful, that is to fear Allah (swt) and obey His commands, avoid the forbidden and follow His method.

﴿... إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ...﴾ (**Indeed, Allah is swift in account...**): So, do not think that the reckoning is deferred, rather it is faster than we expect:

﴿ قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ ﴾

([Allah] will say, "How long did you remain on earth in number of years?" (113) They will say, "We remained a day or part of a day; ask those who enumerate.") (Al-Muminoon: 112-113)

Verse: 5

﴿ الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۖ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

(This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when

you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.)

After Allah (swt) mentioned the things that He prohibited for His believing servants and the good things that He allowed for them, He said next:

﴿...الْيَوْمَ أَجِلُّ لَكُمْ الطَّيِّبَاتُ...﴾ (*This day [all] good foods have been made lawful, ...*): That is, from this day, Allah (swt) has allowed the good food, as the general principle says that all things are lawful unless being stated as prohibited.

﴿...وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ...﴾ (*...and the food of those who were given the Scripture is lawful for you and your food is lawful for them....*): We may eat the food of the people of Scripture and they may eat our food unless there is a prohibition about them, such as the ham or any other as equal compensation and fair treatment. This reflects the significant relationship between the Muslims and the people of other religions in general, because they are all from one source and One Lord:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾

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

those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]. (Ash-Shura: 13)

It is impossible in any case for religion to be a cause of hatred, animosity, division and rupture. The people of the heavenly messages are the first people to maintain relationships that build the sound foundations of brotherhood of faith, including national work and citizenship in which the duties of Christians are equal with the rights of a Muslim.

«... وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ ...» (***...And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you,...***): This moving from the speech about what is lawful of food and what is lawful in marriage indicates that as there is preservation of life through food, there is as well preservation of the species through marriage. So the verse states that you are allowed to marry chaste women from the believers and chaste free women from those who were given the Scripture before your time.

«... إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ...» (***...when you have given them their due compensation,...***): Meaning, you must give the dowry. Some talk about women's rights in Islam; is the dowry a price for women? The enemies of Islam and the enemies of the nation want to distort the true and high features of Islam, so they made a special Islam for them in the West on the ruins of the Wahhabi and the Khawariji thought, and made women a commodity for pleasure, and the dowry as a price for her, and spread this concept in societies, whereas Islam is one unity and it is the religion of moderation, and the Holy Quran describes the dowry in a great manner in Surah An-Nisa:

﴿ وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ 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.) (An-Nisaa: 4)

So that, it is a gift and not a price. The greatest woman is Sayyidah Fatimah (may Allah be pleased with her), the daughter of the Messenger Muhammad (saws), she had the least dowry of any women. Marriage's conditions are acceptance, witnesses, publicity, and the dowry which can be even a date grain or anything that expresses this gift. The Prophet (saws) said:

“The woman who produces most blessing is that who involves least dowry”.¹

The least dowry is the best because Islam does not value a woman with the dowry, but rather honors her, and there is a difference between being valued and honored. This gift is an honor and an expression of affection, Allah (swt) says:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴾

(And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.) (Ar-Room: 21)

It has been lawful for us to eat the food of the People of the Scripture, as well as to marry them with conditions:

¹ Sunan al-Bayhaqi: The Book of Dowry, Hadith No. 14134.

﴿... مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ...﴾ (*...desiring chastity, not unlawful sexual intercourse or taking [secret] lovers ...*).

﴿... وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (*And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers ...*): Faith has to be proved by deeds, so it is not enough for you to say: I believe in Allah (swt), the requirements of faith are to know what is permissible and what is forbidden, so you stay away from dead meat, blood, pork, and what is dedicated to other than Allah (swt), etc... Therefore, Allah (swt) has ended the verse related to the prohibitions of food and the prohibitions of sexual relations, by mentioning those who disbelieve in faith to clarify that faith as a doctrine must be translated into actions and every deed those disbelievers do will never be rewarded in the hereafter because they disobey the commands of Allah (swt).

Verse: 6

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

(O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek

clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.)

In the Book of Allah (swt) there is only one verse related to ablution. One of the scholars entered a mosque and found the *Sheikh* who was teaching in this mosque explaining the chapters on purity and the chapters on ablution on the first day, then on the second day, then on the third, and a month passed and every time the scholar passed by the mosque he heard the *Sheikh* talking about the topic of purity and ablution, which are imperative issues in Islam, so this scholar was astonished and asked him: In the whole Qur'an there are six thousand two hundred and thirty-six verses, and only one verse is related to ablution, so is it reasonable to restrict the religious thought only to one verse and leave six thousand two hundred and thirty-six verses? So it is one verse, and the believer must abide by it, but someone will say: Why does the Holy Qur'an move to talk about ablution after the previous verses? The answer: This is the miracle:

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

(Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.) (An-Nisa: 82)

We think of the Quran as we think of a book written by a human being, but Allah (swt) wants us to think well if it was from other than Him (swt), how would it be? The answer: There will be unity in the subject, and you are surprised that Allah (swt) talks about food, then He (swt) talks about marriage, and then he moved to the preparations

before prayer, which is ablution. This is not a distraction but a lack of understanding from our side; because the Holy Qur'an is the Book of Allah (swt) and it is an integrated unit, you cannot classify or differentiate between issues of faith. The general issues of religion, matters of worship, matters of transactions and matters of morals, are classified by scholars and jurists, but in the Holy Quran they are all focusing on one issue, which is the religion. You cannot separate religion by saying: I pray and I do not give zakat, or I believe that cattle are permissible and dead animals are forbidden, but I do not perform ablution or do not pray.. So the Holy Qur'an is an integrated unit of faith; accordingly, the requirements of faith, which you see as separated, are complementary to the religious faith functions that are mentioned in the Book of Allah (swt), here lies the harmony, and not as some people believe that the Holy Qur'an talks about a topic and then moves to another one which is not related to it, the Holy Quran does not move from one issue to another topic, rather they are all within the one circle of faith which regulates the movement of society therefore it moves from (do) to (don't do), and from a Qur'anic story to a moral lesson expressed in the stories to the scientific signs that proves Allah's (swt) existence. The cause of abstaining from doing anything is to obey the commander and not for a reason, moreover, Islam is not a culture, as some believe, but rather an integrated and interconnected method of life, that is why we find the topics in the verses moving from marriage to purity to ablution to lawful to forbidden to morals to stories within the focus on the faith. As such, you do not worship is not restricted to prayer, fasting, zakat and pilgrimage only, but every work you do, you are in an act of worship.

Now we return to the preparations of prayer mentioned in this verse. What is prayer? Prayer is a supplication and a link and communication

with the Creator, you live in this life with the Donator (swt). The previous verses are related to the lawful and lawful of the worldly matters, the blessings of Allah (swt), and now you are prepared to meet the Donator directly, so there must be a triple preparation in time, place and condition. The temporal preparation is the times of prayer:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾

(Indeed, prayer has been decreed upon the believers a decree of specified times.) (An-Nisa: 103)

The spatial preparation is to direct to Ka'ba in a purified place. The physical preparation is to be pure and to make ablution, here we begin with the physical preparation:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ... ﴾ (***O you who have believed,...***): Does not say: "O people", because those who do not believe will not perform ablution.

﴿ إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ ... ﴾ (***...when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. ...***): These are the mandatory acts of performing ablution, some of the organs should be washed, others to be wiped. The other acts of ablution not mentioned in the verse, are Sunnah, such as washing the hands three times when starting the ablution and rinsing the mouth and nose. Hence, the obligatory acts of ablution are: Washing the face and the arms to the elbows, wipe a part of the head and washing the feet to the ankles in the sequence mentioned in the verse.

﴿ ... وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ... ﴾ (***...And if you are in a state of janabah, then purify yourselves ...***): Meaning, after sexual intercourse, there

has to be purification, not just an ablution.

﴿وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا ...﴾
... ماءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا (But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. ...): The whole issue is related to the physical preparation before moving on to the temporal and spatial preparation for the prayer, which is a connection with Allah (swt) . When you want to meet a great or a dignitary or a rich man, you prepare with the best clothes and the best words and other things. Hence, is it reasonable to meet Allah (swt) without physical, spatial and temporal preparation!! Therefore, when you want to meet Allah (swt), you must perform ablution, and be pure from the major impurity before ablution.

﴿... فَتَيَمَّمُوا صَعِيدًا طَيِّبًا ...﴾ (...then seek clean earth ...): Then perform Tayammum with clean earth in this way:

﴿... فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ...﴾ (...and wipe over your faces and hands with it...): This is the virtual purification for the sick or when you do not find water to make easy for you.

﴿... مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ ...﴾ (...Allah does not intend to make difficulty for you, ...): This is why He allowed you to use Tayammum when you are ill and when you do not find water, to make things comfortable for you and as mercy for you. Same as in fasting:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣) أَيَّامًا مَعْدُودَاتٍ ۗ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٍ

مَسْكِينٍ ۗ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۗ إِنْ كُنْتُمْ 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)

Whoever is unable to fast due to a disease, then he is to feed for every day during which he broke his fast, and this is to facilitate and relieve embarrassment. Likewise, *tayammum* here is to facilitate if there is no water for ablution or to remove the major impurity.

﴿ ... وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾ *(but He intends to purify you and complete His favor upon you that you may be grateful)*: Physical purity and moral purity, to complete His favour means to connect with the Giver, Allah (swt). Since you rose from your bed to your return to it, you live in the blessings of Allah (swt), Who controls your health and your illness, your life, your death, your livelihood, your poverty, your happiness and your misery, so how do you meet Him? This is by performing the prayers, and this is the completion of His favour.

Verse: 7

﴿ وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّقُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

(And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts.)

Remembering is the opposite of forgetting. Allah (swt) has created the human being with a memory (The Arabic noun is derived from the verb remember) contained in his brain, this memory picks up the feelings and stores the matters:

﴿وَأذْكُر رَبَّكَ إِذَا نَسِيتَ﴾

(And remember your Lord when you forget) (Al-Kahf: 24)

Hence, Remembrance (*Dhikr*) is the top of worshipping acts. Even that Allah (swt) called the Quran (*Dhikr*):

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

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

It is called (*dhikr*); because its reader lives with the words of Allah (swt). Remembrance (*dhikr*) is recalling Allah's blessings upon His servants. When a person lives in the blessing of health and in the blessing of sustenance and security, it is as if he were given the keys to the whole world. Blessing lasts by thanksgiving, and thanksgiving is the Remembrance, that is, when a person mentions his Lord, then, he complies with the commands of Allah (swt).

﴿... وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ ...﴾ (...and His covenant with which He bound you ...): The covenant may refer to two matters:

- 1- The covenant of Faith: Because it is a covenant between the servant and his Lord. This is the covenant by which we will enter

the Paradise.

2- The covenant of (*Adh-Dhar*) which is indicated in the following verse:

﴿ 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'raf: 172)

Therefore, in every human being there is instinct of faith, the Prophet (saws) said:

“Every child is born with a true faith”¹

In this instinct there is faith, but it is necessary to send Messengers to learn about Allah (swt), His attributes, majesty and about what is permissible and what is forbidden.

﴿ ... وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾ *(and fear Allah. Indeed, Allah is Knowing of that within the breasts)*: Allah (swt) is All-Knowing of what is in our hearts, and our actions are according to our intentions. The Prophet (saws) said:

“Actions are only done with intentions, and every man shall have what he intended. Thus he whose emigration was for Allah and His Messenger, his emigration was for Allah and His Messenger, and he

¹ Sahih al-Bukhari: Book of Funerals, Chapter: If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islam be explained to a boy? Hadith No. 1292.

whose emigration was to achieve some worldly benefit or to take some woman in marriage, his emigration was for that which he intended."¹

Verse: 8

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝﴾

(O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.)

The divine commands and the duties of faith come based on a faith covenant, for Allah (swt) when He says: "O you who have believed" Then a faith mission will come; Because as long as you believe that He is the Creator and that the return to Him means Heaven or Hell, then you have to comply with the divine duties, but when Allah (swt) says: "O people," after it, general issues for all human beings are mentioned.

In this verse there are two commands: To be persistently standing firm for Allah and witnesses in justice. Allah (swt) has demanded that man should work according to his ability and not according to his need, however, there is a difference between them; if he works according to his ability, he serves others, while if he works according to his need, he works just for himself. So working according to one's ability makes

¹ Sahih al-Bukhari: Book of Revelation, Hadith No. 1.

room for others, there would be money to be paid as alms and expenditures that benefit people, and this confirms the meaning of the concept of divinely supportive movements.

﴿... كُونُوا قَوَّامِينَ لِلَّهِ ...﴾ (...**be persistently standing firm for Allah ...**): Just as when He (swt) prevents you from stealing from someone else's money, He prevents others from stealing from you, and just as He (swt) prevents you from committing adultery, He prevents others from committing fornication with your relatives. Thus, it is a mutually supportive movement in society; when you comply with the commands of Allah (swt), when you give the poor, the needy and the orphans their rights. Hence, you are dealing with Allah (swt) and not with His creation, and that is like His saying (swt):

﴿مَنْ ذَا الَّذِي يقرضُ اللهَ قرضًا حسنًا فيضاعفه له أَضعافًا كثيرةً ۗ وَاللهُ يقبضُ وَينبسطُ وإليه

تُرجعون﴾

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

Actually, you do not loan Allah (swt), but when you give His creation, it is as if you loan Him, so you imagine that you loan a rich man equal to you in wealth, so how about Allah (swt) the Rich, whose treasuries are full and never run out? Dealing rises in society when people apply firmly Allah's commands, same as all the good deeds that Islam commanded. From this point of view, we ask the following question: Does the benefit of these obligations of faith return to Allah (swt) or to His creation? Definitely to Allah's creation; because He (swt) does not benefit from our prayers, our zakat, and our alms, so whoever removes

harm from the road, it is written to him as charity, whoever smiles in the face of his brother is given charity, this is Islam, so how do they describe it as terrorism and violence?! We refute their lies by asking the following questions: Is Islam a religion of kindness or is it a religion of violence? Is it a religion of giving or a religion of coercion? Is it a religion of compulsion or a religion of choice? Is it a religion of love or is it a religion of hate? Is it a religion of mercy or is it a religion of misery? Clearly, heaven's mercy could never be a means to people's misery. Those who accuse Islam did not understand it because they did not read the Holy Qur'an, so how can they know the words of Allah (swt) and its interpretation? And if they had understood His words as they were revealed, they would not have accused Islam of extremism and violence.

﴿... شُهَدَاءَ بِالْقِسْطِ ...﴾ (... **witnesses in justice** ...): What is the connection between being persistently standing firm for Allah, and witnesses in justice? Indeed, you are in front of two matters: The first is to focus on reforming yourself, to be in line with the command of Allah (swt), and the second is to work on reforming others by your witnesses in justice, that is, by removing injustice. As such, when a Muslim is commanded to bear witness to justice on any matter in this worldly life and does not let the hatred of a people prevent him from being just, this reflect goodness on the whole society:

﴿... وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ...﴾ (... **and do not let the hatred of a people prevent you from being just** ...): We remember the story of the Jew who was accused of stealing the shield of one of the Muslims in the Medina, so Allah (swt) revealed to the Prophet (saws):

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ ۗ اللَّهُ ۗ وَلَا تَكُن لِّلْخَائِنِينَ خَصِيمًا ۝ ﴾

(Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.)

(An-Nisa: 105)

For this reason, justice was the master of the rulings and their foundation that the Prophet (saws) issued during his lifetime, and the caliphs (May Allah be pleased with them) after him, followed his method and his Sunnah. A good example of this is the story of a Coptic Christian who was in Egypt during the reign of Amr Ibn Al-Aas (May Allah be pleased with him) where the son of Amr Ibn Al-Aas competed with the Coptic man who won, but the son of Amr ibn Al-Aas started striking him with a whip saying: "I am the son of the dignified!" This man grieved and suffered greatly, and went out of Egypt to Medina to complain to Omar Ibn Al-Khattab what the governor's son, Amr Ibn Al-'As had done, overconfident his justice. Upon this, Omar Ibn al-Khatab wrote to Amr ordering him to travel to him with his son. He came with his son, after Omar investigated the matter, he gave the Egyptian the whip and told him to strike the son of Amr. The man started striking him while Omar was saying, "Strike the son of the illiterates!". The man struck him, then Omar said to the Egyptian, "Direct it to Amr." The Egyptian said, "O leader of the believers, it was only his son who struck me and I have settled the score." Omar said: "He stroke you because of the authority of his father".

﴿... اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَى ...﴾ (***...Be just; that is nearer to righteousness ...***): The phrase of the Holy Qur'an here includes the two sides, for example, you had an opponent who did not believe in Allah (swt), while you believe in Him, and you witnessed the truth, accordingly his rights returned to him. As a result of your testimony,

you became closer to piety, and he as well became closer to piety; Because he will say: How great is this Lord who reprimands His loved ones for His enemies, so that both sides got nearer to righteousness. This is the religion of Islam that achieves righteousness with justice and not by force and oppression, and people enter it by justice, mercy and giving. The examples in our Islamic history are very clear, yet some people return every crime on the surface of the earth to Islam, saying: The Muslim scholars, in their books, teach people how to hate, and teach them to ignore the others... Here is the Holy Qur'an, the book of Muslims, which is a source of legislation, telling them:

«... وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا ۗ اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوٰى ...» (***...and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. ...***): Allah (swt) says to His Prophet (saws) as well:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (٢١) لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ (٢٢) إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ (٢٣) فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ (٢٤) إِنَّ إِلَيْنَا إِيَابَهُمْ (٢٥) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴾

(So remind, [O Muhammad]; you are only a reminder. (22) You are not over them a controller. (23) However, he who turns away and disbelieves - (24) Then Allah will punish him with the greatest punishment. (25) Indeed, to Us is their return. (26) Then indeed, upon Us is their account.) (Al-Ghashiah: 21-26)

So who gave these people the right to speak in the name of Islam while they are its enemies and enemies of the nation!! They colluded with the outside world and are trying to distort the image of Islam. Therefore, in our interpretation, in addition to all the rules of jurisprudence and the rules of the sciences of the Holy Qur'an, we set out to analyze instead of just indoctrination, following Allah's saying:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾

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

Definitely, the Islam spread over a lot of the countries in the world through justice and morals, hence the Islamic call concentrates on the behaviors, the Prophet (saws) said:

“I was sent to perfect good behaviors”¹

Additionally, Allah (swt) describes His Prophet with the best virtue:

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾

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

﴿ ... وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ ***(And fear Allah; indeed, Allah is Acquainted with what you do...)***: The general command to the believers is to fear Allah, that is the piety, because it is the path to Paradise and it is the goods in all the aspects and Allah (swt) is Acquainted with what you do, whether in public or in secret.

Verse: 9

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴾

(Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.)

People are subject to changes, today anyone may promise you with something but tomorrow he may die or becomes unable to fulfil his

¹ Sunan al-Bayhaqi al-Kubra: Book of Testimonies, Chapter of Good and Noble Behaviors, Hadith No. 20571.

promise, but when Allah (swt), The Living, The The Ever-Sustaining, The Able ... His promise certainly will be fulfilled.

﴿... الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...﴾ (...*promised those who believe and do righteous deeds* ...): Allah (swt) does not refer just to faith, rather it is followed by doing righteousness, that is the practical application of faith reflected by doing what is allowed and avoid what is forbidden.

﴿... لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾ (*for them there is forgiveness and great reward* ...): Allah (swt) has prepared forgiveness for the repentant servant, followed by the great reward, which is the meeting with Allah (swt) in the gardens of bliss.

Verse: 10

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ﴾

(But those who disbelieve and deny Our signs - those are the companions of Hellfire.)

This is Allah's justice, and His wisdom and fair judgment, for He is The Judge, The Just and the Wise.

Verse: 11

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

(O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely.)

Definitely, when Allah (swt) addresses the believers, He talks about obligations of faith; because of the covenant between the believers and their Lord is the covenant of faith, that is they believed in Allah (swt) being The Creator, The life-giving and the Life-Taker; So they have to abide by this covenant.

«... اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ...» (...*remember the favor of Allah upon you*): Here Allah (swt) talks about a certain favour, as explained before, the Muslim should always remember The Giver with every favour:

«... إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ...» (...*you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; ...*): That was when the Jews of Banu an-Nadir wanted to throw a big stone on the Prophet (saws) but the angel Gabriel (PBUH) informed him (saws) of that and warned him of this plot of the Jews and Allah (swt) withheld their aggression.

«... وَاتَّقُوا اللَّهَ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ» (*and fear Allah. And upon Allah let the believers rely.*): With these blessings, piety is required, that is fearing Allah (swt); doing all the goods, complying with the commands of Allah (swt) and refraining from what He forbade. The human being has organs and each was created for a purpose, for example, the heart is the place of reliance on Allah (swt), and the hand is created for work and the feet for striving, so do not be lazy about striving on the pretext that you rely on Allah (swt), but you have to work and take the reasons for progress and strength, in addition to rely on Him (swt), Allah (swt) says:

﴿وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ

لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تظَلَمُونَ﴾

(And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.) (Al-Anfal: 60)

Hence, you have to follow the reasons and the ways that Allah (swt) has specified for you in in this life, after that you rely upon Him in your hearts.

Verse: 12

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ إِن لَّمْ يَأْمُرُوا بِالصَّلَاةِ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

(And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way.")

Who are the "children of Israel"? They are the sons of Jacob (Ya'qub) (PBUH) and Jacob is the father of Joseph (Yusuf) (PBUH), who had twelve Descendants (Assbat) - the grandsons- and Jacob is a descendant of Isaac (Isshaq) (PBUH), whose father is Abraham

(Ibrahim) (PBUH). The Descendants are twelve, and each of them formed an offspring as a specific tribe, so when Allah (swt) says:

«... وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ...» (...**and We delegated from among them twelve leaders....**): That is, for every Descendant (Subt) there is a leader, who leads the believe and religious work, not only concern with the material matters.

«... وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ...» (...**And Allah said, "I am with you. ...**): I am with you, I support you, I have mercy on you, I forgive you, and I admit you to Paradise, in case:

«... لَئِن أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا ...» (. **If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan,..**): Establishing prayer is not the same as performing prayer. Establishing prayer with its conditions and pillars, with the presence of the heart and reverence when standing before the Creator (swt). Prayer is a relation with the Creator and a connection with the creation as well, that is, you must adhere to all moral values with the creation of Allah (swt) that all the heavenly messages brought.

«... وَآتَيْتُمُ الزَّكَاةَ ...» (...**and give zakah ...**): Allah (swt) regulates the economic movement of people, and giving zakat is the second pillar of Islam. He (swt) wants zakat to be a deed, not just a payment, Allah (swt) says:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ (۱) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (۲) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (۳) ﴾

﴿ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴾

(Certainly will the believers have succeeded: (2) They who are during their prayer humbly submissive (3) And they who turn

away from ill speech (4) And they who are observant of zakah)

(Al-Muminoon: 1-4)

The act of zakat means that you work according to your ability and not according to your needs. If you work as much as you can, you serve people by your zakat.

«... وَأَمِنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ ...» (...**and believe in My messengers and support them ...**): No faith without Believing in the Messengers of Allah (swt). The Children of Israel killed a lot of Prophets.

«... وَأَقْرَضْتُمُ اللَّهَ قَرْضًا ...» (...**and loan Allah a goodly loan,...**): A good loan is a loan which is not followed up with reminders of it or by an injury, for with this loan you are aiming to please of Allah (swt), The rich, whose properties are endless, rather than His creation. What is meant here by a loan are alms and gifts that a person must make towards widows, the needy, orphans, the poor, the needy and those with needs in societies.

«... لَا أَكْفِرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا أَدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ...» (...**I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow....**): When you do what was mentioned above, the reward will be by two things: Erase the sins and cover them, second, admit you to Gardens under which rivers flow in Paradise.

«... فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ...» (**But whoever of you disbelieves after that has certainly strayed from the soundness of the way."**...): That is, after all the clear signs come, and after the Messengers come, whoever disbelieves after that among you has strayed from the path that leads to the gardens of eternity.

Verse: 13

﴿ فِيمَا نَفَضْتُمْ مِيثَاقَهُمْ لَعَانَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ۖ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ تَطَّلُعُ عَلَىٰ خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۗ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾

(So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds].
Indeed, Allah loves the doers of good.)

The Arabic expression in this verse (adding the first word- instead of just add a preposition of (Be) to the second word) reflects the meaning that this act of breaking the covenant is not just one time, rather it is frequently done. So that every letter in the Holly Quran has a meaning and a purpose. Allah in another verse says:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٧٨) كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴾

(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. (79) They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.) (Al-

Maaida: 78-79)

So because of their breach of their covenant, Allah (swt) cursed them. As pre-mentioned, the covenant is either the one that was taken from every soul of the children of Adam (PBUH):

﴿ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن 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-Baqara:

285)

The way of taking this covenant is unknown, but we believe in it because Allah (swt) has informed us about. Another possible covenant is the faith, which the children of Israel broke by killing and denying the Prophets, as well as causing corruption in the earth and many more of their bad acts which the Zionists do.

﴿... وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ...﴾ (**...and made their hearts hard...**): Heart is an organ that pumps blood in the form of impulses, but we are surprised that the Holy Qur'an talks about the heart in a different way:

﴿ إِنَّ فِي ذَٰلِكَ لَذِكْرٍ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۙ

(Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].) (Qaaf: 37)

And does not say: (whoever has a mind). Allah (swt) as well says:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ۙ

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

The Prophet (saws) said:

“There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.”¹

Hence, the mind is the heart is not just a pump of blood, rather it thinks and comprehends.

It was said that the heart is a muscle that pumps blood for two decades, and the world was surprised by one of the great Western scientists when he said: The heart is a center in which there are more than forty thousand nerve centers, and these centers and nerve cells are called the brain of the heart, and it is that which emits emotions, feelings and sensations, and everything that is attached to the body its center is in the brain of the heart. This meaning surprised the world, even the hard-liners in non-religious extremism and those who do not believe in Allah (swt). It surprised them that the heart is what makes sense and not the mind, and it is the heart that transmits the required information, and when they transferred the heart of one person to another, the person changed as if he was the owner of the heart from which he was transferred. The heart, these forty thousand neurons located in the heart are responsible for feelings, emotions and You reason with the heart, and love with the heart, and the heart becomes hard and soft, and the heart feels and becomes blind, as mentioned in the Holy Qur'an, and as it mentioned in the Hadith of the Prophet (saws). This was one of the latest miracles that happened to tell people: It is not the mind that is responsible, but the heart.

¹ Sahih al-Bukhari: Book of Belief, Chapter of Chapter: The superiority of that person who leaves all doubtful things for the sake of his religion, Hadith No. 52.

﴿... وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ...﴾ (...and made their hearts hard...): Allah (swt) made their hearts grow hard and the stain has covered their hearts of that which they were earning. The Prophet (saws) said:

“When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the Ran that Allah mentions in His Book: “Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.”¹

The “Ran” is on their hearts not in their minds.

﴿... يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ...﴾ (...**They distort words from their [proper] usages** ...): Among the most things that the Jews did is distorting words from their proper usages, and this is very serious in the heavenly laws. Distortion is either distorting the words of Allah (swt), or distorting their interpretation as the extremist enemies of Islam did when they killed in the name of the Qur’anic verses, whereas the Holy Qur’an has forbidden killing, and we cannot refer to a verse out of its context from the Holy Qur’an and say: This verse is a ruling. Rather, we must refer to everything related to the Holy Qur’an starting from the reasons for its revelation, the rulings of the Arabic language, the rules of interpretation, the actions of the Prophet (saws), and his biography, and the way his companions understood the verse.

﴿... وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ ...﴾ (...**and have forgotten a portion of that of which they were reminded.** ...): That is, what was revealed to them from the Torah, and forgetting is due to the inability to

¹ Sunan ibn Majah: Book of Zuhd, Chapter: Sins, Hadith No. 4244.

comprehend, or lack of interest, and this forgetting leads to concealment, and this concealment leads to distortion as the Jews did with the Torah. Hence, forgetting here is not in the form that we think, but rather it indicates lack of interest.

«... وَلَا تَرَأَنَّ تَطَّلُعَ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ...» (**...And you will still observe deceit among them, except a few of them....**): When the Prophet (saws) went to Banu al-Nadir and they brought a rock to throw it at him, Allah (swt) told him about their betrayals by Gabriel (PBUH). But there are many betrayals other than that, that is why Allah (swt) says: (**except a few of them**). Although the talk about the attempt to kill the Prophet(saws), Allah (swt) says:

«... فَأَعْفُ عَنْهُمْ وَاصْفَحْ ...» (**...But pardon them and overlook [their misdeeds]...**): There is a difference between forgiving and overlooking the misdeeds; forgiveness is to pardon someone when he commits a crime or assault, that is, you nullify the punishment he deserves for his crime. As for overlooking the misdeeds, meaning that you erase this act from your heart, this is the meaning of Allah's (swt) saying:

﴿ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

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

«... إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ...» (**Indeed, Allah loves the doers of good....**): So the doers of good are the ones who know the meaning of forgiveness, a person may pardon, but he does not forgive, but the benefactor is the one whose heart knows forgiveness, and he can erase this trace from himself as Allah (swt) says:

﴿ اذْفَعْ بِأَلْتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾

(Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.) (Fussilat: 34)

Verse: 14

﴿ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۗ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴾

(And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do.)

Some of them said by their tongues that they are Christians but actually their saying did not comply with their acts for they did not stand by Jesus (PBUH) side and did not support him, so they forgot what has revealed to them.

﴿ ... فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ... ﴾ (*... So We caused among them animosity and hatred until the Day of Resurrection...*):

There is difference between animosity and hatred; animosity is interchanging enmity between two parties or persons while hatred may be from one side, that is you may hate a person while he does not know that, or does not feel same towards you. When they forgot a portion of that of which they were reminded, that is they disobey what Jesus (PBUH) has come with, Allah (swt) caused among them animosity and hatred so they divided.

﴿ ... وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴾ (*And Allah is going to inform*

them about what they used to do...): That will be on the Day of Resurrection, the day when the scales will be placed and the and the pages are made public.

Verse: 15

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴾

(O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.)

﴿ قَدْ جَاءَكُمْ رَسُولُنَا ... ﴾ (*there has come to you Our Messenger ...*): The Messenger is the Prophet Muhammad (saws).

﴿ ... يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ ... ﴾ (*... making clear to you much of what you used to conceal of the Scripture ...*): The Prophet (saws) explained what the Jews used to alter and hide about the rulings.

﴿ ... قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴾ (*There has come to you from Allah a light and a clear Book...*): The Book is the Holy Qur'an, and it is very clear. If there is darkness and you want to make things clear, you bring a light. It is not a material light like electricity, rather it is the light of values that the Holy Qur'an came with. Allah (swt) called the Holy Qur'an a light; Because it is a book that clarifies and illuminates the darkness of the soul, the darkness of morals and the darkness of values, and this light cannot be material, but rather is a spiritual light.

Verse: 16

﴿ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

(By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.)

Allah (swt) guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light. The light of values is related to inner peace, and inner peace is not experienced by man while he is surrounded by grief, calamities and trials:

﴿ 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)

A person lives in an inner concern when he thinks about those persons surround him as his father, mother, brother, neighbours and when the disease strikes him, he thinks that he will die and be thrown under the dirt, so he feels distress. He always lives in the concern of disease and in the concern of sustenance, and if he has authority, he lives in the concern of how to keep his authority. So his whole life revolves within the circle of trials, and no one can say: I will not die, or I will not get sick. Allah (swt) says:

﴿ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴾

(We have certainly created man into hardship.) (Al-Balad: 4)

Hence, how will a person live at peace with himself? How will he live in the light of knowledge and in the light of values? The answer:

He must deal with the issue of anxiety through values, for the Holy Qur'an has eliminated worry and distress, so whoever says that he is a believer in Allah (swt), he must follow the teachings of Allah (swt) to reach true faith in Him (swt); to be certain that nothing harms nor benefits, lower nor raise, connect nor cut, and nothing gives life or death except Allah (swt), and knows that what befell him was not to miss him, and what missed him was not to befall him, and to remember that if all the people gather to benefit him, they will not be able to benefit him except that which Allah had foreordained for him; and if all of them gather to do harm to him, they will not be able to afflict him with anything other than that which Allah (swt) had pre-destined against him. Accordingly, Allah (swt) has given us light and guidance through the Holy Book, and if a person cannot overcome anxiety, he will not be able to live in peace with himself, and therefore he will not live in peace with others, and his evil will be greater than his good, and we repeat the saying that the call of Islam is a call of good, and faith overcomes anxiety and it makes your certainty in Allah (swt) alone.

There is a Surah in the Holy Qur'an known as the Surah of optimism, it is Surah at-Talaq; because it has eight verses talks about the peacefulness of the humans with himself that dismiss any state of gloomy even if this condition relates to health or death, the eight sentences are:

﴿ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴾

(You know not; perhaps Allah will bring about after that a [different] matter.) (at-Talaq: 1)

Whatever happens to you, make this sentence a symbol in your life.

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴾

(And whoever fears Allah - He will make for him a way out) (At-Talaq: 2)

Fearing Allah (swt) makes you a way out of troubles and misfortunes.

﴿ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾

(And will provide for him from where he does not expect.) (At-Talaq: 3)

Providence is not just in money rather it is in health, knowledge and others.

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

(And whoever relies upon Allah - then He is sufficient for him.) (At-Talaq: 3)

﴿ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴾

(Allah has already set for everything a [decreed] extent.) (At-Talaq: 3)

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴾

(And whoever fears Allah - He will make for him of his matter ease.) (At-Talaq: 4)

This light makes you live in inner peace.

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ سُبُلَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴾

(and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.) (At-Talaq: 5)

Your grief and hardships will remove your sins and increase your reward.

﴿ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴾

(Allah will bring about, after hardship, ease.) (At-Talaq: 7)

Do these sentences not make the light enter the hearts! Do they not bring man into the peace ways! When man fear Allah (swt) and trust His words, definitely he will live in peace in his inner self and his soul.

﴿ ... وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ **(and guides them to a straight path...):**

This is the shortest path to gain Allah's (swt) pleasure with us which leads to Paradise. The Prophet (saws) said:

“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.”¹

Man goes through patience and gratefulness; indeed faith is two halves, patience and thanking.

Verse: 17

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ ﴾

(They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or

¹ Sahih Muslim: The Book of Zuhd and Softening of Hearts, Chapter: The Believer's Affair Is All Good, hadith No: 2999.

everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent.)

Certainly, The Christ, son of Mary, (PBUH) is one of the servants of Allah (swt), and one of His creation, and if Allah (swt) has willed to destroy Christ, the son of Mary, or his mother or everyone on the earth, then who could prevent Him? All creatures belong to Him and He is able to do what He wills, He is not asked about what He does by His power, authority, justice and greatness.

Verse: 18

﴿ وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَإِلَيْهِ الْمَصِيرُ ﴾

(But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.)

This does not mean that all the Jews and the Christians said that, rather some of them, the evidence of this is what the believing man from the family of Pharaoh said as the Holy Quran mentions:

﴿ يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ ﴾

(O my people, sovereignty is yours today, [your being] dominant in the land.) (Ghafer: 29)

It is well known that it is not possible for sovereignty to be for all people, but for some people, so some Jews and Christians said:

«... نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ...» (... ***"We are the children of Allah and His beloved...."***): Allah (swt) replied to their claim:

«... بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ...» (... ***Rather, you are human beings from among those He has created. ...***): The humans are subjected to either forgiveness or to punishment and no one whoever can flee from the destiny that Allah (swt) wills.

«... وَ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ» (... ***And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination***): Here, the verse indicates the illimitation of His (swt) will, because as long as He (swt) possesses what is between the heavens and the earth and He (swt) owns the destiny, then He (swt) has the complete dominion and free will to torture or forgive all human beings without exception, so we cannot say: We are Allah's beloved (swt) and we are such and such, as the Jews said and made themselves the distinguished nation among the rest of the peoples. All human beings are subject to His will (swt) and are subject to torment and forgiveness from Him, The Owner and Controller of the heavens and the earth and all that is in them, and to Him is the destiny and fate.

Verse: 19

« يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَنْرَةٍ مِّنَ الرَّسُولِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝»

(O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent.)

The Messenger is Muhammad (saws) and the speech is directed to the people of Scripture.

﴿... عَلَى فِتْرَةٍ مِّنَ الرُّسُلِ ...﴾ (...*after a period [of suspension] of messengers,*...): The period of suspension is about 600 years.

﴿... مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ...﴾ (...*"There came not to us any bringer of good tidings or a warner."*...): The good tiding about the Paradise and the warning about the Hellfire.

﴿... وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (*And Allah is over all things competent*): Everything is under Allah's absolute ability since He (swt) is the Creator and the decreed matters by His word (Be):

﴿فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ﴾

(*and when He decrees a matter, He but says to it, "Be," and it is.*) (Ghafer: 68)

Verse: 20

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ﴾

(*And [mention, O Muhammad], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and*

gave you that which He had not given anyone among the worlds.)

The gratitude of the favour is by mentioning it and complying with the order of the Giver and not using his grace in His disobedience. Whereas, taking the favour and disobeying the One who gives it to you, then this is denial on your part. Allah (swt) expresses the many blessings with the word favour.

﴿ ... إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴾ (*when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds*):

That is, whenever they got astray, He (swt) sent them a prophet to bring them back to straight path. Hence, among the favours is the abundance of prophets and messengers that were sent to the people of the Children of Israel since Jacob (Ya'qob) (PBUH) and his sons, until Jesus ('Issa) (PBUH).

Verse: 21

﴿ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴾

(O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah 's cause] and [thus] become losers.)

﴿ ... الَّتِي كَتَبَ اللَّهُ لَكُمْ ... ﴾ (... *which Allah has assigned to you* ...): That is, it is obligatory for you to enter this Holy Land. Here the promise to enter is legislative and not a definite fact. And we can clarify the legislative will by Allah's saying:

﴿ وَمَنْ دَخَلَهُ كَانَ آمِنًا ﴾

(And whoever enters it shall be safe.) (Ali-Imran: 97)

This is legislative, for many incidents occur inside the Haram, such as cases of theft, and what is meant here: You must secure those who enter the Haram.

﴿ ... وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴾ *(and do not turn back [from fighting in Allah 's cause] and [thus] become losers ...)*: Had it been a certain fact, they would not have turned back because nothing can act against Allah's will.

Verse: 22

﴿ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴾

(They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter.")

They refused to enter the Holy Land because of the strong people within it, they wanted to get the gains without any efforts.

Verse: 23

﴿ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُم غَالِبُونَ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾

(Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate,

for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers.")

Two men who feared Allah (swt) advised their people that if they entered through the gate, they will overcome the strong people if they rely on Allah (swt). Definitely, no one rely on Allah (swt) unless he is faithfully believing in Him (swt) and that:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى

اللَّهِ يَسِيرٌ ﴿

(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 -) (Al-Hadeed: 22)

And you have to take the reasons then to rely on Allah (swt). The Prophet (saws) said:

"Tie it and rely (upon Allah)¹."

Verse: 24

﴿ قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا ۗ فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا

هَاهُنَا قَاعِدُونَ ﴿

(They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here.")

This is an impolite reaction towards Allah (swt) to say to Moses (PBUH): Go and fight with your Lord, then when you win we will enter

¹ Sahih Muslim, Book of Zuhd, Chapter of: The Believer is All good, Hadith No. 2999.

with you.

Verse: 25

﴿ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴾

([Moses] said, "My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people.")

When the Children of Israel refused to fight, Musa (PBUH) became very angry with them and supplicated to Allah (swt) against them.

Verse: 26

﴿ قَالَ فَإِنَّهَا مُحْرَمَةٌ عَلَيْهِمْ ۖ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴾

([Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people.")

This is an evidence that it is forbidden to them forever, the scholars said: It is forbidden to them permanently and not only for forty years because they did not walk on the path of guidance, although they were with Moses and Aaron (PBUT), who died in the distraction land.

Verse: 27

﴿ وَاتُّلِّ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ ۚ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾

(And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him].)

These verses talk about a Quranic story that tells a general fact, and definitely it is identical to the truth, this story is not like the human stories that depend on characters, events, time and place. The Quranic stories describe events and personalities in the correct form that came in history, and all revolve around the belief, the faith functions and the peoples that were stubborn to extract the everlasting lessons that Allah (swt) wants:

﴿ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ﴾

(Indeed, this is the true narration.) (Ali-Imran: 62)

The true narration that are in complete conformity with reality. Indeed, all the archaeological discoveries so far have come and proved the accuracy and correctness of everything that was mentioned in the Book of Allah (swt) about the precedents. Here we deal with the story of the first creation, the two sons of Adam (PBUH):

﴿ وَائْتَلُ عَلَيْهِمْ ... ﴾ **(And recite to them ...)**: The word recitation refers to read slowly and clearly to comprehend the facts within. This is the difference between reciting and reading.

﴿ ... نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ... ﴾ **(...the news of Adam's two sons, in truth,...)**: The news refer to a very important event, as Allah (swt) says:

﴿ عَمَّ يَتَسَاءَلُونَ (١) عَنِ النَّبِيِّ الْعَظِيمِ (٢) الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴾

(About what are they asking one another? (2) About the great news - (3) That over which they are in disagreement.)

(An-Naba: 1-3)

This speech is directed to the Prophet (saws), to tell the absolute truth about the two sons of Adam (PBUH):

« ... إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ ... » (... **when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other...**): The two sons were Cain and Abel. One day, Cain brought some of the bad crops which he had grown, and presented them to Allah (swt) as an offering. Abel also brought an offering: the best of his sheep. But whilst Allah (swt) was pleased with Abel's gift, he is less than pleased with Cain's. Cain grows angry and said to Abel:

« ... قَالَ لِأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَنْتَقِبُ اللَّهُ مِنَ الْمُتَّقِينَ » (... **Said, "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]...**): This was the first crime in history, where Cain killed his brother Abel, and the cause of it was envy, hatred and grudges which are the basic reasons of all hostilities and the killings. The Prophet (saws) said:

'Whoever introduces a good practice that is followed after him, will have a reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. Whoever introduces an evil practice that is followed after him, will bear the burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest.'¹

¹ Sunan ad-Darmi: Chapter of: The One Who introduces a good practice, Hadith No. 512.

And said as well:

“No soul is wrongfully taken except that some of the burden of its blood is upon the son of Adam, because he was the first to institute murder.”¹

The reason is the envy and the evil eye, but does the evil eye really exist? The answer is: Yes, the Prophet (saws) said:

" "The effect of an evil eye is a fact."²

However, there is a difference between the envy and the evil eye. A person may envy another one whom Allah (swt) has given a blessing even if he is not present in front of him, whereas in case of the evil eye the envied person is present in front of the envier. The matter is mentally reasonable, and also scientifically, as it is definitively fixed, and most people believe that the evil eye does exist. Verify, the Holy Quran states that there is a harm caused by the envier, Allah (swt) says:

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

(And from the evil of an envier when he envies.) (Al-Falaq: 5)

On the other hand, Envy is a deadly disease, and it is a wish for the blessing to pass away from others even if this blessing will not pass to you. For example: You envy a rich person so that he becomes poor even if you do not become rich by that. There are people who envy people for their health, for their authority...etc. And envy may occur between the members of the family, among neighbors and even

¹ Sunan at-Tirmidhi: Book of Knowledge, Chapter of: The One Who Leads To Good Is Like The One Who Does It, Hadith No. 2673.

² Sahih al-Bukhari: Book of Medicine, Chapter of: The Effect of the Envy Eye is a fact, Hadith No. 5408.

among brothers, and between countries. Its treatment is by reading the two Surahs (Al-Falaq) and (An-Naas). And by thanking Allah (swt) for his favours, as for the evil eye, the envied must be in front of the envier so his eye affects him. From a scientific point of view, there may be a certain magnetic field, electrons, or radiation coming out of the eye, which leads to harming the envied, and it is said: There is a type of snake that should not be looked at because if you look at it, your eyesight is gone. The eye that is hit by radiation is harmed, and this is not scientifically or mentally impossible, like a knife if a person hits another person with it. Likewise, envy and the evil eye are means, and they cause harm, but nothing can harm or benefit except by the will of Allah (swt).

Back to the story of the verse, it is the first case on earth that led to bloodshed and was caused by envy. Allah (swt) accepted from Abel and did not accept from Cain; because Abel was a pious man, he offered the best ram he had as an offering to satisfy Allah (swt). As for Cain, he offered the worst of what he had, and Allah (swt) did not accept it, so he became angry at his brother and threatened him with death but his brother Abel told him:

﴿ ... إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ (**"Indeed, Allah only accepts from the righteous [who fear Him]":** Indeed, if man does not fear Allah (swt), Allah (swt) will not accept his deeds. The Prophet (saws) said:

"The reward of deeds depends upon the intentions..."¹

¹ Sahih al-Bukhari: Book of Revelation, Chapter: How the Divine Revelation started being revealed to Allah's Messenger, Hadith No. 1.

Verse: 28

﴿ لَنْ بَسَطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴾

(If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.)

﴿... مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ...﴾ (*... - I shall not raise my hand against you to kill you ...*): This reaction of Abel is not out of weakness, rather of the fearing of Allah (swt).

Verse: 29

﴿ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴾
(Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers.)

﴿... بِإِثْمِي وَإِثْمِكَ ...﴾ (*... my sin and your sin ...*): The sin of murdering me, in addition to your previous sin of presenting the worst ram.

﴿... فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴾ (*... so you will be among the companions of the Fire. And that is the recompense of wrongdoers.*): How did Abel know that Cain will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers? Because he wronged himself and his brother.

Verse: 30

﴿ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴾

(And his soul permitted to him the murder of his brother, so he killed him and became among the losers.)

Despite this rebuke from Abel to Cain, his soul permitted him to kill his brother, and it is not said: "permitted" unless he was reluctant to do so because the human's nature refuses to do so, so that as soon as he killed him, he became among the losers; he lost the worldly life and the hereafter after that.

Verse: 31

﴿ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۗ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ ﴾

(Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.)

When he saw how the crow buried the dead crow in the ground, he felt regret. The scholars said: He did not repent, but rather regretted because he could not hide the disgrace of his brother until he saw what the crow had done. This case is the first murder case on the earth and is caused by envy.

Verse: 32

﴿ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴾

(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. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.)

﴿ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ ... ﴾ (*Because of that, We decreed upon the Children of Israel ...*): There are ages between Cain and Abel and the Children of Israel, during which there are a lot of Prophets, It is as if Allah (swt) says that the children of Israel are the killers of the Prophets, and they are the most people who kill humans, so He specifies them, and this does not mean that killing is found only among the people of the Children of Israel, but the case is for all human beings, the Prophet (saws) stood in the Farewell Pilgrimage and said to the people all:

'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet (saws) repeated his statement again and again. After that he raised his head and said, 'O Allah! Haven't conveyed (Your Message) to them'.¹

Definitely, all heavenly Messages do not accept attacks on the human soul; because it is an attack on the creation of Allah (swt), Who gives life and death, so when you kill, you are transgressing the

¹ Sahih al-Bukhari: Book of: Hajj (Pilgrimage), Chapter: Al-Khutba during the Days of Mina, Hadith No. 1654.

sanctity of one of the sanctities which is blood.

﴿... أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ ...﴾ (...*that whoever kills a soul unless for a soul ...*): This is explained by Allah's saying:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾

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

Baqara: 179)

The killer has to be killed, if this punishment is not applied, crimes will spread in societies.

﴿... أَوْ فَسَادٍ فِي الْأَرْضِ ...﴾ (...*or for corruption [done] in the land ...*): Because corruption is also the killing of innocent souls.

﴿... فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ...﴾ (...*it is as if he had slain mankind entirely...*): Because when he kills, he encourages people to transgress blood and attack humanity, for that Allah (swt) decreed retribution by killing.

﴿... وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ...﴾ (...*And whoever saves one - it is as if he had saved mankind entirely...*): If you help a sick person or save a person just because he is a human being, it is as if you saved all people, not just this person.

This is our great religion Islam, that gives good to others, spreads tranquility, security and peace in societies, forbids aggression against the human soul and urges us to revive it, and motivates us to do good and support the desperate and the needy.

﴿... وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ...﴾ (...*And our messengers had certainly come to them with clear proofs...*): Proofs are the signs that support the argument of a Messenger against those to whom he was sent. The

messengers came to all of humanity and to the people of the Children of Israel as well, as they are the most people that received Messengers and Prophets, and that is because of the many diseases they have.

﴿ ... ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴾ (*... Then indeed many of them, [even] after that, throughout the land, were transgressors.*): (many of them) not (few of them). The transgressor is the one who exceeds his limit.

Verse: 33

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

(Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment,)

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ ... ﴾ (*Indeed, the penalty for those who wage war against Allah and His Messenger...*): War against Allah (swt) is an assault on His authority in legislation, and on His creation, the human being. The law of craftsmanship belongs to the maker, the maker is the Creator, and the Creator is Allah (swt). As for the war against the Messenger of Allah (swt), there are two descriptions:

1- In his life: When his enemies fought him.

2- After his death (saws): The war against his legislation. It is well-known that Allah (swt) granted the Noble Messenger (saws), the authority to legislate with regard to rulings and the clarification of the Holy Qur'an, and the Prophet, may God bless him and grant him peace, fortified this legislation by saying:

"Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire."¹

Because the words of the Prophet (saws) are legislation, and they are revelation, so we cannot separate the Sunnah of the Prophet (saws) from the Message. This is a very important matter, as the Holy Qur'an gives the overall rulings as:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾

(And establish prayer and give zakah and bow with those who bow [in worship and obedience].) (Al-Baqara: 43)

But it did not clarify how to establish it, its obligations and its Sunnahs..., and this what the Prophet (saws) has specified.

So in every affairs in our life we have to refer to the sayings and the acts of the Prophet (saws), Allah (swt) says:

﴿ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ﴾

(And obey Allah and obey the Messenger) (Al-Maida: 92)

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

¹ Sahih al-Bukhari: Book of Funerals, Chapter: What (sort of) wailing over a deceased is disliked, hadith

No. 1229.

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

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

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

﴿ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنْتُمْ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ جَاءُوكَ فَاستَغْفَرُوا اللَّهَ ۗ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴾

(And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.)

(An-Nisaa: 64)

Hence, you cannot worship Allah (swt) correctly without referring to the Prophet's (saws) sayings, approvals, acts and behaviour with his family, neighbours, companions and all the people around.

﴿ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ ... ﴾ ***(...and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land...)***: Allah (swt) mentions corruption on earth in addition to waging war against Allah (swt) and His Messenger, that is because corruption may includes killing, stealing or violation. Therefore, Allah (swt) states a severe punishment for corruption and all what connected to it because Allah (swt) likes the reformers and every act of corruption is really a corruption of Allah's creation and Allah (swt) accepts the deeds

of the pious, not the doings of corruptors. Allah (swt) says:

﴿ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴾

(Indeed, Allah does not amend the work of corruptors.) (Yunus: 81)

﴿ ... ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ ﴾ (... **That is for them a disgrace in this world; and for them in the Hereafter is a great punishment**): This harshness of punishment for those who wage war against Allah (swt) and His Messenger (saws) and who strive to spread corruption on earth, that they will have disgrace in this world and in the hereafter will get a great torment. “Disgrace” in the Arabic language, either refers to shame or disclose, and it comes with both meanings, for a person is ashamed when his bad acts being disclosed. As well as the disgrace in this world they will have a great torment in the hereafter, which is the punishment of Hell. Albeit, the door of repentance is always open, and this is Allah’s (swt) mercy to his creation.

Verse: 34

﴿ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(Except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.)

﴿ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ... ﴾ (**Except for those who return [repenting] before you apprehend them...**): Before they fall into your power, if they repent, then Allah (swt) is the Most Forgiving, the Most Merciful. 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

Verse: 35

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴾

(O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.)

Allah (swt) commands His faithful servants to fear Him in “Taqwa”, which refers to acts of obedience and all the goods and refrain from the prohibitions and the prohibited matters:

﴿ 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)

As such, Islamic religion is a call to goodness and giving.

﴿ ... وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ ... ﴾ (...**and seek the means [of nearness] to Him ...**): Meaning, seek the means of approach to Him (swt) by obeying Him and performing the acts that please Him. The Prophet (saws) said:

“When you hear the Mu'adhdhin, repeat what he says, and then ask for Salah (blessing, mercy from Allah) for me. Verily, whoever asks for Salah for me, then Allah will grant ten Salah to him. Then, ask for the Wasilah for me, for it is a grade in Paradise that only one servant of Allah deserves, and I hope that I am that servant. Verily,

¹ al-Mu'jam al-Kabeer of Tabarani: Chapter of the letter (sheen)<Hadith No. 7221.

whoever asks (Allah) for Wasilah for me, he will earn the right of my intercession.”¹

And here it becomes clear that *the means* also comes with the meaning of high position in Heaven, and it is specific to the Prophet (saws), hence, when we hear the Adhan, we pray for our master, the Messenger of Allah (swt) saying:

“O Allah! Lord of this perfect call and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)”.²

“*the means*” may mean “begging” as well, that is to ask Allah (swt) a need for the honor of the Prophet (saws), or a righteous, or a good deed that he presented, and this is proven by evidences.

﴿ ... وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (...*and strive in His cause that you may succeed*): Striving is to make effort , Allah (swt) says:

﴿ فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴾

(o do not obey the disbelievers, and strive against them with the Qur'an a great striving.) (Al-Furqan: 52)

Here, to strive with the Holy Quran. However, (striving) is to make an effort, whether it is through education, or digging the ground, or other things, and there is a combative strive: It is to defend against those who attack us, and it is permitted under the authority of the ruler to prevent aggression.

¹ Sahih Muslim: Book of Establishing Prayers, Chapter of: It Is Recommended For The One Who Hears The Mu'adhhdhin To Repeat His Words, Hadith No. 384.

² Sahih al-Bukhari: Book of Adhan, Chapter: Invocation at the time of Adhan, Hadith No. 589.

The (striving) mentioned here is in its general sense, which is related to learning and defending the homeland. Allah (swt) wants us to approach to Him with what He (swt) has enjoined upon us, and not with random acts of worship as we wish. Allah's Messenger (saws) said, Allah (swt) says:

" I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."¹

Verse: 36

﴿ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

(Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.)

¹ Sahih al-Bukhari: Book of : To make the Heart Tender, chapter of: The modesty, Hadith No. 6137.

A person in this life is just hours, no matter what he collects and does, his journey will end with death, he builds palaces but has to look at the graves, and remember that he will leave everything he builds in this world when he dies, and the place where he will stay long is the grave, so let him work for this stage, those who disbelieve Allah (swt) and disobey Him, if they had all that is on the earth to ransom with, it will not be accepted from them, and the divine decree is that they will have a painful punishment.

Verse: 37

﴿ يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴾

(They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.)

They wish to exit the Fire, but their punishment is everlasting, no way whatsoever to leave it.

Verse: 38

﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ

﴿ حَكِيمٌ

([As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.)

The Holy Quran was revealed in Arabic language, Allah (swt) says:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

(Indeed, We have sent it down as an Arabic Qur'an that you might understand.) (Yusuf: 2)

Upon contemplating this Qur'anic text, we find that the Qur'an here addresses all humanity, not just the Arabs. Arabism is not a racist case, as the Children of Israel say: They are Allah's chosen people. Because it is the vessel for the words of Allah (swt). Indeed, the Arabic language has a religious significance as being the language of the Holy Qur'an, hence it is sacred as this Book. Here Allah (swt) says:

﴿ ***وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا ...*** ﴾ ***(As for] the thief, the male and the female, amputate their hands ...)***: The male thief is mentioned before the female one because most of the thieves are males. Whereas when Allah (swt) talks about adultery, He mentions the female before the male because this act begins with seduction from the woman:

﴿ ***الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ*** ﴾

(The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes,) (An-Noor: 2)

The retribution for theft had to be sever; Because the thief steals the efforts and works of others, and we must not separate between crime and its punishment, nor obedience and its reward, because Who prevented you from stealing has prevented others from stealing you, and it is a protection for society.

﴿ ***... وَاللَّهُ عَزِيزٌ حَكِيمٌ*** ﴾ (... ***And Allah is Exalted in Might and Wise)***: Al-Asma'i said: "I once read this verse of Surah an-Noor and beside me was a Bedouin, so I said: "And Allah is Forgiving, Most Merciful." By mistake, then the Bedouin said: Whose speech is this? I said: The words of Allah (swt). He said: This is not the words of Allah (swt),

repeat what you said, so I repeated and correct myself and said: “And Allah is Exalted in Might and Wise.” He said: Yes, now this is Allah’s words. I asked him: Do you read the Qur’an? He said: No, I said: How did you know that I made a mistake? He said: If He (swt) had forgiven and had mercy, he would not have cut off.

Verse: 39

﴿ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.)

This verse comes after the verse related to the punishment for theft, as it is necessary to repent, and a person cannot say: I repent to Allah (swt) after I have stolen or committed adultery. True and sincere repentance is not accepted from a person unless he remits what he has corrupted, with remorse, and resolve not to commit this sin again. Hence, this verse is a repeated call to fix what has been corrupted and stop doing wrong, the Prophet (saws) said:

"All the sons of Adam are sinners, but the best of sinners are those who are given to repentance."¹

It is of the nature of the humans to commit sins.

Habib bin Al-Harith came to the Prophet (saws) and said: O Messenger of Allah! I am a very sinner man. He (saws) said: “So repent to Allah, O Habib.” He said: “O Messenger of Allah, I repent and then return to sins.” He (saws) said: “The more you sin, the more

¹ Al-Mustadrak ala al-Sahihayn: Juz': 4, Page: 272, Hadith No. 7617.

you repent.” He said: “O Messenger of Allah, then my sins will multiply.” He (saw) said: “Allah’s forgiveness is greater than your sins, O Habib bin Al-Harith.”¹

The most important element the actions depend on according to Islamic rulings is the intention. When committing a sin, punishment must be fulfilled in addition to repentance and reforming. If the repentance is sincere and the person recommit a sin again, then the door of repentance is constantly open. As for repentance with the intention to return to the sin, this is not true repentance; Because no one can deceive the knowledge or ability of Allah (swt).

﴿... وَأَصْلَحَ ...﴾ (...*and reforms* ...): The stolen thing must be returned to its owner, and if he is unable to do so, he must pay its price to him, or consider it as a debt which must be documented, documenting rights is a necessary matter in Islam so that they are not lost. And whoever commits a crime that cannot be remedied, then he must sincerely repent and intend not to do it again.

Verse: 40

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

(Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent.)

This is a confirmatory interrogative, the answer is to say “Yes”, I

¹ Majma' al-Zawaed: Juz: 10, Hadith No. 1731.

know.

﴿... يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ...﴾ (... *He punishes whom He wills and forgives whom He wills, ...*): Allah (swt) has prioritized punishment over forgiveness, whereas Allah's mercy and forgiveness always comes before His punishment, but here it comes first because the talk is about the crime of theft. When a crime is committed, punishment comes first and then forgiveness, however, the purpose here is not to cut off, but to deter from committing the crime.

Verse: 41

﴿ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ
وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ
يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ
فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ
يُطَهِّر قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

(O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.)

Allah (swt) addresses all the Prophets by their names:

﴿ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ ﴾

(And We said, "O Adam, dwell, you and your wife, in Paradise)

(Al-Baqara: 35)

﴿ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ﴾

(He said, "O Noah, indeed he is not of your family;) (Hud: 46)

﴿ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ﴾

("O Abraham, give up this [plea]) (Hud: 76)

﴿ قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي ﴾

([Allah] said, "O Moses, I have chosen you over the people with My messages and My words) (Al-Baqara: 285)

But Allah (swt) does not address the Prophet (saws) by his name directly, rather He says: "O' Prophet" or "O' Messenger" because the Prophet Muhammad (saws) is the final Messenger; and because his message is the eternal message until Allah (swt) inherits the earth and those on it, and this is a great honour for the Messenger of Allah (swt) that He (swt) does not address him by his name.

﴿ ... لَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ... ﴾ (...**let them not grieve you who hasten into disbelief ...**): Allah (swt) wants to relieve the heart of the Prophet (saws), which was filled with sorrow for the lack of faith of any of the infidels who were turning into disbelief and delusion, for when he (saws) went to Taif, and Thaqeef induced the youth to throw him (saws) with stones, he (saws) supplicates to Allah (swt) saying:

To You, my Lord, I complain of my weakness, lack of support and the humiliation I am made to receive. Most Compassionate and Merciful!

You are the Lord of the weak, and you are my Lord. To whom do You leave me? To a distant person who receives me with hostility? Or to an enemy You have given power over me? As long as you are not displeased with me, I do not care what I face. I would, however, be much happier with Your mercy.¹

“Once Aisha (May Allah be pleased with her) asked the Prophet (saws), 'Have you encountered a day harder than the day of the battle of Uhud?' The Prophet (saws) replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn `Abd-Yalail bin `Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet (saws) said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."²

The Prophet (saws) used to be overwhelmed with sorrows when the people committed sins.

¹ Majma' al-Zawaed: Book of raids, Hadith No. 9851.

² Majma' al-Zawaed: Book of raids, Hadith No. 35.

«... لَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ...» (...**let them not grieve you who hasten into disbelief ...**): The word (*into*) is used instead of (toward) for a purpose. In Arabic language there is a difference in meaning; if (toward) is used then it indicates that they were believers, but (into) means they are getting deeper in disbelief.

«... مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا ...» (...**of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. ...**): There are two parties: The first is the hypocrites and the second is of the Jews; because those who said (We believe) while they hide disbelief and show faith, indeed they are more dangerous on the Prophet (saws) and on the Islamic nation.

You may say "I am Muslim" by your tongue, but for saying "I am a believer", this has obligations and duties. The duty of faith is the complete obedience to Allah's method, which starts from the top, which is to say: There is no god but Allah, and ends with removing harm from the road; as the Prophet (saws) said:

“Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith.”¹

Thereof, every good deed keeps firm the trust in Allah (swt), so you cannot say that you are a true believer while you lie or steal or do any act that is in contrary to your faith.

«... وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ...» (... **and from among the Jews. [They are] avid listeners to falsehood, listening**

¹ Sahih Muslim, Book of faith, Chapter: Clarifying the number of branches of faith, Hadith No. 35.

to another people who have not come to you. ...): The another people are the leaders of the Jews, they used to refuse to meet the Prophet (saws), so they would send people from among the Jews who were in less position than them, so that their duty would be to listen to the Prophet (saws), then cite his hadith to them in order to change the words from their places.

﴿... يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ...﴾ (... **saying "If you are given this, take it; but if you are not given it, then beware."**...): They say: Whatever you find of words that can be changed, take them, as for other words, leave them.

﴿... وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا ۗ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ...﴾ (... **But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts...**): *Fitnah* is the trial, Allah (swt) wants to test people in this life, and *fitnah* also comes with the meaning of “misleading” them. Allah (swt) wants to test them, and He (swt) wants not to purify their hearts, so what is their sin? The answer: When a human chooses a bad way, it is by his freedom, and he has not gone out of Allah’s will. With His (swt) revealing knowledge, He (swt) knows what a person will choose, and He (swt) will ask him about His actions; hence, A person has the choice of everything related to his will, and this does not absolve him of responsibility because Allah (swt) has showed him the way of bad and the way of good.

Verse: 42

﴿ سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ ۖ فَإِن جَاءُوك فَاحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ ۗ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئًا ۗ وَإِن حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

([They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.)

That is, they have become accustomed to consume forbidden things, and hearing lies, espionage, and distortion of speech, so if they come to you, O Messenger of Allah, you have the choice: either you judge between them or turn away from them, and if you refuse, they will not harm you; because Allah (swt) protects you from people, and if you judge, judge between them with justice, even if they are your enemies, and justice in relation to Islam is the foundation, and Allah (swt) loves the repentant, the just and the doers of good, and he does not love the unjust.

Verse: 43

﴿ وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِن بَعْدِ ذَلِكَ ۗ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴾

(But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.)

﴿ ... وَكَيْفَ يُحْكِمُونَكَ ... ﴾ (...But how is it that they come to you for

judgement ...): How would they accept you as judgement while they do not believe in you.

﴿... وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ...﴾ (**...while they have the Torah, in which is the judgement of Allah? ...**): The true Torah in which the descriptions of the Prophet (saws) are mentioned.

﴿... ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ...﴾ (**...Then they turn away, [even] after that;...**): After that, they turn away and they are not the believers, for they used to come to the Prophet (saws) to take some of his words and then change them from their places as comes in the previous verses, or they wanted a lenient judgement for adultery or some of the legal rulings that came in the Torah, and they tried to extract from the speech of the Prophet (saws) what they could deceive with, so Allah (swt) says:

﴿... وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ﴾ (**...; but those are not [in fact] believers**): They are liars, not believers; Because the believer is the one who accepts what Allah (swt) has revealed and follows what the judgements of the Prophet (saws).

Verse: 44

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا
النَّاسَ وَاحْشَوْا اللَّهَ ۚ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ ﴾

(Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they

were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.)

The guidance refers to the path which leads to right purpose. Hence, the Torah is one of the heavenly books that were revealed to Moses (PBUH). The light is that which reveals the darkness of ignorance and it lights the values. Indeed, the heavenly books brought the light that controls values of human movement in society.

﴿... يَحْكُم بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا ...﴾ (... **The prophets who submitted [to Allah] judged by it ...**): Allah (swt) has given the description of Muslim to all the prophets; Because they all came with Islam, and Islam in the general sense is the submission to the commands of Allah (swt).

﴿... بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ ...﴾ (... **by that with which they were entrusted of the Scripture of Allah,...**): They were commanded to adhere to it and not hide any part of, but they neglected, distorted and altered, whereas Allah (swt) has not asked the nation of Muhammad (saws) to conserve the Holy Qur'an, but rather ensured He (swt) is its guardian:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

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

There are two paths; The path of conserving the Holy Qur'an, and the path of adhering and following it. The more people get far from the approach of Allah (swt), the more the Holy Quran is conserved throughout the world, moreover, Allah (swt) has subjugated non-

Muslims to print the Holy Qur'an, and we see many of those who do not follow any of the verses of the Holy Qur'an, hanging these Quranic verses in their homes, cars, offices and everywhere. The Holy Qur'an is preserved by the command of Allah (swt). This is the difference, because the Holy Qur'an is the last of the heavenly books that the Lord (swt) has revealed to His servants and Messenger Muhammad (saws), while for the Torah the Jews were asked to conserve it, but they have not.

﴿... فَلَا تَخْشَوْا النَّاسَ وَآخِشُوا...﴾ (**... So do not fear the people but fear Me ...**): It is an illusory fear. Therefore, Allah (swt) says: Do not be afraid of people; because a human in this world believes that people do harm and benefit, and that So-and-so gives and withholds, and that So-and-so honours and humiliates, and that if he takes a measure for something, he gets a specific result, and this is true, for creation is attached to the causes that Allah (swt) wanted, but the hearts must be attached to the Creator, and fear only Allah (swt), then must consider these reasons as necessities should be taken in compliance with the commands of Allah (swt), but they are not actually the real causes the matter, but they are by the will of The True Doer.

﴿... وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ (**... And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers**): We have to explain this verse thoroughly because of the amputated and erroneous interpretation of the verses carried out by the Takfiri terrorist gangs, and by everyone who wants to invest the verses of the Holy Qur'an in this life to achieve political ends, but the Holy Quran is nobler and greater than to be used for personal purposes. The Holy Qur'an came with fixed instructions and did not come with changeable ones, however, the political aims are

changeable according to time, place, circumstances, customs, economic and social situation and the environment, but for the Holy Qur'an, it came with fixed rules and values that control the movement of society, leaving the freedom of choice for other things. The next verse ends with :

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

(And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.) (Al-Maida: 45)

And in the verse No. 47, Allah (swt) says:

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الفَاسِقُونَ ﴾

(And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.) (Al-Maida: 47)

So, “***And whoever does not judge by what Allah has revealed***” has been repeated three consecutive times according to their subjects. Here, this verse of study relates to changing of the Torah so it ends with:

﴿ ... وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الكَافِرُونَ ﴾ ***(... And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers)***: The one who rejects what Allah has revealed is considered a disbeliever, same as Iblis (The Satan) who refused to apply Allah's command so he was dismissed from Allah's (swt) mercy:

﴿ إِلَّا إبليسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الكَافِرِينَ ﴾

(except for Iblees. He refused and was arrogant and became of the disbelievers.) (Al-Baqara: 34)

Therefore, this verse has absolutely nothing to do with political purposes and the gangs and what they say, but rather it talks about a person when he rejects a judgment of Allah (swt).

Verse: 45

﴿ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذْنَ بِالْأُذْنِ
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا
أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

(And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.)

﴿ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ ... ﴾ (*And We ordained for them therein a life for a life ...*): Meaning, anyone kills another, he should be killed in regard.

﴿ ... وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾ (*...And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.*): If a problem arises between two people and an unfair judgment is made, or if a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth is not applied, then this is considered unjust. For the coming verse (No. 47), Allah (says):

﴿ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴾

(*And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient*)

If a person does not pray, or commits a sinful act as lying, while admitting that they are sins, but he dares to do, so this is disobedience. Hence, according to the beginning of the verse, its end differs.

Verse: 46

﴿ وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۗ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴾

(And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.)

﴿ ... مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ... ﴾ (...confirming that which came before him): Every message confirms that message came before it, certainly because they are from One Lord:

﴿ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ

وَعِيسَىٰ ۚ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۗ ﴾

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

﴿ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴾ (...and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous): Why does Allah (swt) repeat the description of the Bible as guidance? First of all, the Bible contains

guidance and light, and all messages contain guidance, and it is the right path that leads to the path of Allah (swt) and the Light is the light of the values that control human movement in society, and it is the light that illuminates the darkness of society and the darkness of the soul..etc.

﴿ ... وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴾ (...and instruction for the righteous): Allah (swt) describes the Gospel as instructions because it came with Spiritualities, whereas the rulings are taken from the Torah.

Verse: 47

﴿ وَلِيَحْكُمَ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴾

(And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.)

As mentioned before, there is difference between this verse and the verses: 44 and 45. They are not as the terrorists claim.

Verse: 48

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۗ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۗ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ فَاسْتَبِقُوا
الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴾

(And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as

a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.)

The addressee is the Prophet (saws)

﴿... بِالْحَقِّ ...﴾ (...*in truth* ...): The truth is the fixed thing that does not change, and as long as it is from the Truth (swt), it is true, and the Prophet (saws) is true and the Holy Qur'an that revealed to him is true as well.

﴿... مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ ...﴾ (...*confirming that which preceded it of the Scripture* ...): So it is confirming what preceded it of the previous heavenly Scriptures and is in control of them. The Holy Qur'an is the last of the heavenly Books, and as it is the last of the Books, it must be dominant over all that preceded it in order to treat all the Social pathologies that have been through the ages.

﴿... لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ...﴾ (...*To each of you We prescribed a law and a method.* ...): With this verse we will respond to those who say: We are not in need of religion, nor of men of religion or the scholars, taking the actions of some of those who departed from the path of Allah (swt) or committed crimes as an argument, even though the Quranic verses are clear. So that we will talk about the issue of the values that are regulated by religion in society, and the question we pose is: What is the most important relationship in society at all? What

is the most important thing in your life? The answer will be: The family and the children. A father gets tired and work hard in order to fulfill the needs of his children, and the mother also gets tired, bears, gives birth, and stays awake for her children. Hence, the most important relationship in society is the relationship of children with parents, but without religion, what would society look like in relation to these values? Justice, love and kindness to parents and neighbors are Islamic values and building generations and civilization always comes through the relationship of the parents with the children, so what kind of relationship the Holy Qur'an states in regard of the parents? Let's start with the father. The Holy Qur'an gives examples of the relationship between fathers and sons. In the story of the flood of Noah (PBUH) which overthrew the whole world, he (PBUH) addressed his son saying:

﴿ يَا بُنَيَّ اذْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴾

("O my son, come aboard with us and be not with the disbelievers.") (Hud: 42)

But his son disbelieved and has not listened to his father (PBUH):

﴿ قَالَ سَأُوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۚ وَحَالَ

بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُهْرَقِينَ ﴾

([But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned.)

(Hud: 44)

Then the first invocation of Noah (PBUH) was:

﴿ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴾

(And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!") (Hud: 45)

Also the story of the Prophet Ya'qub (Jacob) (PBUH) with his son, the Prophet Yusuf (Joseph) (PBUH), he was not just sad about his son rather:

﴿ وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى يُوسُفَ وَإِبيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴾

(And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.) (Yusuf: 84)

Even though the Prophet Yusuf (PBUH) was many miles from his father, Ya'qub (PBUH) said:

﴿ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفِيدُونَ ﴾

(And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind.") (Yusuf: 94)

Luqman's story, as well, with his son:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِنٍ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ

إِلَيَّ الْمَصِيرُ (١٤) وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا

فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥) يَا

بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْتَقَالِ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا

اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا

أَصَابَكَ ۚ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ

لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ

﴿ الْحَمِيرِ ﴾

(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.

(15) But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

(16) [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. (17) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. (18) And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. (19) And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." (Luqman: 14-19)

Additionally, the story of Ibrahim (Abraham) (PBUH) with his son Ismail (Ishmael) (PBUH):

﴿ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ۗ قَالَ يَا أَبَتِ
 أَفْعَلْ مَا تُؤْمِرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (١٠٣) وَتَادِيئَاهُ أَنْ يَا
 إِبْرَاهِيمُ (١٠٤) قَدْ صَدَّقْتَ الرُّؤْيَا ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴾

(And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." And when they had both submitted and he put him down upon his forehead, (104) We called to him, "O Abraham, (105) You have fulfilled the vision." Indeed, We thus reward the doers of good.) (As-Saffat: 103-105)

And it was narrated that a man came to the Prophet (saws) and said:

"O Messenger of Allah, I have wealth and a son, and my father wants to take all my wealth." He said: "You and your wealth belong to your father."¹

Where else can we find such values? Do we look for them in the West or in America where people abandon their fathers and mothers and put them in nursing homes?! Or do we find them in the verses mentioned in our Sharia about the mother and the father! Let us see what our religion says about the mother:

It was narrated that a man came to the Prophet (saws) and said:

O' Messenger of Allah, I want to fight with you and I came to ask your permission, the Prophet (saws) said: "Is your mother alive?", he

¹ Sunan Ibn Majah: Book of on Business Transactions, Chapter: What A Man Is Entitled To Of His Son's Property, Hadith No. 155.

said: “Yes” then the Prophet (saws) said: “Then go and stay with her, indeed, the Paradise is at her feet”.¹

Verify, a lot of verses commands us to treat the parents in a good manner and obey them:

﴿ وَقَصَىٰ رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ اِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ اِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَا اَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا اُفٍّ وَّلا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيْمًا ۝﴾

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

Allah (swt) combined righteousness with the parents with His worship, and it is not enough just to not to say to them: “af” (A oword of expressing dissatisfaction), rather Ali bin Abi Talib (may Allah honor his face) said: “If Allah knows a word in disobedience less than (af), He would have forbidden it, so let the disobedient do what he wants to do, he will not enter heaven, and let the righteous do what he wants to do, he will not enter Hell”. That is because he pleased his father and mother and because the Prophet (saws) said:

“Allah’s pleasure results from the parent’s pleasure, and Allah’s displeasure results from the parent’s displeasure.”²

Without the religion, where else can we get these values from? As for the one who misrepresents, alters and exploits religion incorrectly, let him return to the true religion as revealed by Allah (swt) and as

¹ Musnad al-Jami': Hadith No. 11588.

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

stated in the verses of the Holy Qur'an. This is the true religion, this is the Islamic religion, and these are the values that it publishes in society which lead to its advance and civilization.

Verse: 49

﴿ وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴾

(And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.)

﴿ وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ... ﴾ (*And judge, [O Muhammad], between them by what Allah has revealed ...*): Here is a confirmation of the afore-mentioned. The Jews used to ask the Prophet (saws) to lighten the rules for them, and they were trying to distort and change the meanings of what was mentioned in the Torah.

﴿ ... وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ... ﴾ (*...and beware of them, lest they tempt you away from some of what Allah has revealed to you...*): That is, beware the Jewish enemies lest they mislead you away from the truth, so do not be deceived by them, for they are liars, infidels, and traitors.

﴿ ... فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ... ﴾ (*...And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins...*): Meaning, if they turn away from what you judge

between them and disobey the commands of Allah (swt), indeed that happens by the will of Allah (swt) and His wisdom to distract them from guidance because of their previous sins which lead them to misguidance and abuse.

﴿ ... وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴾ (**...And indeed, many among the people are defiantly disobedient**): Most of the people show bold disobedience, Allah (swt) says:

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾

(And most of the people, although you strive [for it], are not believers.) (Yusuf: 103)

Reason of Revelation:

It was narrated by Ibn Abbas (may Allah be pleased with them) he said: Ka'b bin Asad, Ibn Sluba, Abdullah bin Soraya, and Shas bin Qais said to each other: Let's go to Muhammad, maybe we can convert him from his religion! So they came to him (saws) and said: O Muhammad, you have known that we are rabbis of the Jews and their nobles and masters, and that if we follow you, the Jews will follow us and they will not disagree with us, but there is disagreement between us and our people, so if we ask you to judge between us and accept to judge against them, in this condition we will follow you, and believe in you! The Prophet (saws) refused to do that, so this verse was revealed about them.

Verse: 50

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴾

**(Then is it the judgement of [the time of] ignorance they desire?
But who is better than Allah in judgement for a people who are
certain [in faith].)**

There is a difference between the ignorant and the illiterate, for you can teach the illiterate so that matters will be straightened. As for the ignorant, he knows a case that is contrary to reality and against the truth, in spite of that, he clings to it, and does not want to abandon it, no matter how much the truth is shown to him. This is much more difficult than the illiterate; that is why Allah (swt) says:

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ... ﴾ **(Then is it the judgement of [the time of] ignorance they desire?...):** They left behind the Torah's commands and abided by the law of ignorance.

Verse: 51

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ
وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

(O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.)

Reason of revelation:

It was said that this verse was revealed because of Obada bin Assamed (may Allah be pleased with him) and Abdullah bin Obay bin Salool, for Obada stopped his allegiances with the Jews, but Abdullah kept his allegiances claiming the he feared that the disbelievers might defeat the Muslims. This divine warning was directed to the hypocrites in Medina whose faithfulness was for the Jews against the Prophet

(saws), so their loyalty was to the Jews rather than to Muslims.

﴿ ... إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ (...*Indeed, Allah guides not the wrongdoing people*): Because they were wrongdoers, they were deprived from divine support, whereas the guidance is for all humans.

Verse: 52

﴿ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنفُسِهِمْ نَادِمِينَ ﴾

(So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.)

Allah (swt) continues talking about the Jews and the polytheists who tried by various ways and methods to confront the Islamic call that called for good and for the unity of society, so the Jews were always the basis of the affliction, and the dangerous hypocrisy movement in society led by Abdullah bin Abi Ibn Salul emerged in the city of Al-Medina Al-Munawara, this movement that was more dangerous to the Muslims than the polytheists of Mecca due to its existence within the Muslim body in the society of Al-Medina.

﴿...فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ...﴾ (...*So you see those in whose hearts is disease ...*): They are the hypocrites.

﴿...يُسَارِعُونَ فِيهِمْ...﴾ (...*hastening into [association with] them ...*): To hasten is to move quickly to reach the aim, there is a difference in

Arabic between (hasten into) and (hasten to). The meaning here is: They are getting deeper in their hypocrisy, disbelief and misguidance, whereas when Allah (swt) says:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ ﴾

(And hasten to forgiveness from your Lord) (Ali-Imran: 133)

That is, they have not yet gotten the forgiveness, but they are commanded to turn with all their senses towards this forgiveness.

﴿... يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ...﴾ (...**saying, "We are afraid a misfortune may strike us ...**): This is the saying of Abdullah bin Obay bin Salul, the header of hypocrites,

﴿... فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّن عِنْدِهِ...﴾ (...**But perhaps Allah will bring conquest or a decision from Him, ...**): When (perhaps) is followed by (Allah), definitely the matter will happen, because it is from the Creator. Whereas, when any human says this word (perhaps) then the matter may or may not happen. So this sentence means that the conquest will certainly take place.

﴿... فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ نَادِمِينَ﴾ (...**, and they will become, over what they have been concealing within themselves, regretful**): When the decision of Allah (swt) is brought, which reveals their hypocrisy, and brings them down, on the other hand supports the Prophet (saws) and the believers, then they become regretful over what they had concealed, not out of fear of Allah (swt); but because they want their personal benefit, they are afraid that the matters will come against them. So if the interests are with the Prophet (saws) and with the Muslims, then they regret for their standing against them, consequently they disclose themselves.

Verse: 53

﴿ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ ۗ حَبِطَتْ
أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴾

(And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?"
Their deeds have become worthless, and they have become losers.)

The hypocrite, because of his severe hypocrisy, wants to obfuscate and cover up his double standards, so he swears by Allah that he is with the believers, so those who believe will say: Are these those who swore to Allah (swt) with their strongest oaths? So they became losers when they were revealed.

Verse: 54

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ
أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ
لَأَنِمٍ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

(O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.)

Allah (swt) tells the Messenger (saws) and the believers that there would be those who would retreat from Islam, and in fact that

happened in the era of the Prophet (saws), such as Al-Aswad Al-Ansi in Yemen who converted from Islam at that time and was killed, and Musaylimah the liar who apostatized and claimed prophethood, and was killed in the days of Abu Bakr as-Siddiq (may Allah be pleased with him) as well as Taliha and Sajah at that time, so Allah (swt) gave an immune precaution and said in advance in the Holy Qur'an:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ... ﴾ (***O you who have believed, whoever of you should revert from his religion ...***): They will not decrease the believers; Because Allah (swt) will:

﴿ ... يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ... ﴾ (***...bring forth [in place of them] a people He will love and who will love Him ...***): As long as Allah (swt) will love them, it is natural that they will love Him. He (swt) loves those who are constantly repentant and those who purify themselves, if the action by you and the love of Allah (swt) will be for your work. According to the human thinking, the sentence could have been (Allah will love them), but He (swt) says: "He will love and who will love Him". This proves that the Holy Qur'an is miraculous, for with His revealing knowledge, Allah (swt) knows that they will be pious and righteous, and that they will love Him (swt), so Allah will love them.

﴿ ...أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ ... ﴾ (***...humble toward the believers, powerful against the disbelievers ...***): How can they be humble and powerful at the same time? The answer: This is when the emotional reaction is according to events and according to people, when Allah (swt), for example says:

﴿ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ﴾

(And lower to them the wing of humility out of mercy) (Al-Israa: 24)

Do you think that when you are humiliated to your mother and father, you have lost your pride, or has your pride been honored? The answer: This humiliation is honor for you, for the believer is humiliated with those who deserve it, and this achieves honor for him and not the opposite, but the hypocrites do not know.

﴿... يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ...﴾ (**...they strive in the cause of Allah and do not fear the blame of a critic....**): This is a response to the hypocrites, for the true believers are not afraid to openly declare their support for the Prophet (saws). However, the polytheists and the Jewish rabbis in Al-Medina blamed those who stood beside the Prophet (saws).

﴿... ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ (**...That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing**): To be loving and obedient to Allah (swt), and to do good to people, that is a favour from Allah (swt). He bestows upon whomever He (swt) wills. Allah (swt) says:

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

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

264)

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

(and Allah does not guide the wrongdoing people.) (Al-Baqara: 258)

Hence, if you choose disbelieving, wrongdoing or disobeying, Allah (swt) will not guide you, as a result of your choice.

Verse: 55

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴾

(Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].)

It suffices you that Allah (swt) is the One Who takes care of you and support you in times of hardship and distress.

﴿... وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ ...﴾ (...**and those who have believed - those who establish prayer** ...): Prayer is the pillar of religion, whoever establishes it has established the religion, and whoever abandons it has destroyed the religion. That is because prayer is a relation with the Creator, and behaviour with creation, and prayer is obligatory whatever the circumstances, meaning; if you cannot pray standing, pray sitting, if you cannot pray sitting, pray lying down, if you cannot pray lying down then pray by your eyes. The Prophet (saws) said:

‘The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed Kufr.’¹

﴿... وَيُؤْتُونَ الزَّكَاةَ ...﴾ (...**and give zakah,** ...): Giving zakat is the result of movement in life, as much as you increase your efforts to increase your income, your share of zakat to those in need increases.

﴿... وَهُمْ رَاكِعُونَ ﴾ (...**, and they bow**): Bowing refers to submission to Allah (swt).

¹ Sunan at-Turmidhi: Book of Faith, Chapter: Not Establishing the Prayer, Hadith No. 2621.

Verse: 56

﴿ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴾

(And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.)

Whoever is an ally of Allah (swt) and His Messenger (saws) is definitely the one who will prevail. Because this ally is the One Who overcomes and is not defeated. But the important thing is that you have to take the initiative, for the first step is your choice. Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

(O you who have believed, if you support Allah, He will support you and plant firmly your feet.) (Muhammad: 7)

﴿ ... فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴾ (... - **indeed, the party of Allah - they will be the predominant**): They are the people who follow the approach of Allah (swt), the believing people will be the predominant, but this is not a rule. In the battle of Uhud, although the Noble Prophet (saws) shared in this battle, the Muslim army did not achieve victory; Because they violated the command of the Messenger (saws), so the meaning of his saying (swt): “**if you support Allah, He will support you**” is not that the believer will not be exposed to trials and ordeals, rather they always are followed by the victory that Allah (swt) promised the believers. Allah (swt) says:

﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴾

(and incumbent upon Us was support of the believers.) (Ar-Room:

47)

Verse: 57

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ ﴾

(O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies.

And fear Allah, if you should [truly] be believers.)

Allah (swt) forbade allegiance to the Jews and the polytheists of Quraish, meaning that the relationship with them should not be at the expense of the values and morals that Islam brought.

﴿ ... وَاتَّقُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ ﴾ (...**And fear Allah, if you should [truly] be believers.**): True faith requires fearing, fearing of Allah (swt) is clarified in the following verse:

﴿ 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 ﴿

(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. (16) They used to sleep but little of the night, (17) And in the hours before dawn they would ask forgiveness, (18) And from their properties was [given] the right of the [needy] petitioner and the deprived.) (Adh-Dharyat: 15-19)

And as Imam Ali (may Allah honour his face) defined it: "It is fearing of His Majesty, following the revelation and preparation for the day of departure". Therefore, just in case you apply all the moral values and faith controls, you become a pious.

Verse: 58

﴿ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴾

(And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.)

The Adhan (calling for prayer) is Sunnah of the Prophet (saws), but it is mentioned in the Holy Quran, as the Adhan is the proclaiming the call for the prayer.

﴿... اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ...﴾ (...*they take it in ridicule and amusement...*): They say: What are these words? Although the call to prayer when it sounds, it rests the heart of the believer and the non-believer as well, of course the voice of the caller to prayer must be soft and beautiful to have an affect of the listeners, indeed the Prophet (saws) when Abdullah bin Zaid told him about his dream of Adhan, the Prophet (saws) said to him:

“It is a genuine vision, if God will; so get up along with Bilal, and when you have taught him what you have seen let him use it in making the call to prayer, for he has a nicer voice than you have.”¹

Hence, the voice of the one who calls for prayer should be nice in parallel with the words of Adhan, moreover the Prophet (saws) said about them:

The Mu'adhdhins will have the longest necks on the Day of Resurrection.²

¹ Sunan Abi-Dawood: Book of Prayer, Chapter: How the Adhan is Performed, Hadith No. 499.

² Sahih Muslim: Book of Prayer, Chapter: The Virtue Of the Adhan, And The Shaitan Flees When He Hears It, Hadith No. 387.

Because the words of Adhan are great, that is, to say (Allahu Akbar) means that Allah (swt) is greater than all your worries, troubles and affairs in this world.

﴿ ... ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴾ (... ***That is because they are a people who do not use reason.***): The source of the Arabic word of (use reason) (Ya'qel) is to tie the camel's foot with a rope to restrain it. Some people want to release freedom of thought as they wanted without controls according to their whims and this is in contrary to using the reason, the mind prevents thought from being a justification for passion, which is deviation from the right path, and the mind tells you that you should not harm your neighbors, steal from others' money, kill or transgress, so Allah (swt) addresses them by reason; because they are a people who do not comprehend, that is, their mind does not prevent their desires, for reason makes a person not commit evil; Because he thinks of the punishment and the good reward, and a sane person does not glorify his desires instead of Allah (swt).

Verse: 59

﴿ قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَقَمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ
وَأَنْ أَكْثَرَكُمْ فَاسِقُونَ ﴾

(Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?")

Allah (swt) is addressing the Prophet (saws) by saying (Say), as if He is addressing all the nation through him (saws).

﴿ قُلْ يَا أَهْلَ الْكِتَابِ ... ﴾ ("O People of the Scripture, ...): Meaning, The

Jews.

﴿...do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before ...﴾: The Prophet (saws) said to Jews of Khaybar, Banu Qaynuqa', Banu An-Nadir and the Jews who were present at that time: Do you resent us because we believed in the Messengers and the Books, the Torah, the Bible and the Psalms, and yet you hate this matter?

﴿...and because most of you are defiantly disobedient?﴾: This is the law of probability maintenance; that is, not all of them, rather most of them. Verify, we are not against Judaism because of the Jews.

Verse: 60

﴿قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۗ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ

الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ ۗ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ﴾

(Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut. Those are worse in position and further astray from the sound way.")

﴿...[It is that of] those whom Allah has cursed and with whom He became angry ...﴾: The Jews are cursed, meaning Allah (swt) expelled them from His mercy, and was angry with them after He expelled them. And anger means that the curse never removes from them, and it pursues them, for they are either those who transgressed on the Sabbath, or those who worshiped the calf, or

those who denied and disbelieved in the Prophet Issa (Christ) (PBUH) after the table was sent down.

﴿... وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ...﴾ (*...and made of them apes and pigs and slaves of Taghut ...*): There are many opinions of the scholars about this verse: Some scholars said: Allah (swt) has transformed this group that truly worshipped the calf with their bodies, and other scholars said: They were transformed by their morals, and these morals are inherited; so because monkeys and pigs have no morals, they have the evil of beasts. And there is an opinion that: This group that worshiped the Taghut were actually transformed.

Verse: 61

﴿وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۗ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ﴾

(And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And Allah is most knowing of what they were concealing.)

They used to come to the Prophet (saws) and the believers while their hearts were full of denial to the Prophet (saws) but Allah (swt) is the Most knowing of what they concealed of their hatred of Islam and the Prophet (saws).

Verse: 62

﴿وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

(And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.)

﴿... وَأَكَلِهِمُ السُّحْتِ ...﴾ (...and the devouring of [what is] unlawful ...):

Meaning, any money that is taken unlawfully, such as bribery, theft, and by fraud.

Verse: 63

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنِ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتِ لَإِنْسَ مَا كَانُوا يَصْنَعُونَ﴾

(Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.)

The rabbis and the religious scholars should have forbidden them from saying what is sinful and doing what is unlawful. Indeed, you can take the sayings and the opinions of any person who works in any field, such as a physicist, chemist, doctor, craftsman, merchant, farmer, and politician without taking into consideration his behavior, except for someone who has religious knowledge, it is not permissible for him to say to you:

Take my knowledge and do not be indifferent to my work,

reap the fruits and pick the aloes for the fire.

This is not acceptable; because the Prophet (saws) would not command anything unless he was the first to comply with it, so the issue is of behavior for those who carry the mission, if they are rabbis or scholars, so the one who calls to Allah (swt) should not say what he

does not do. Hence, the rabis has not forbade the Jews from committing sins.

﴿ ... لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴾ (*...How wretched is what they have been practicing*): Allah (swt) uses the word (*practicing*), not (doing) or saying) although when He (swt) addresses the believers He says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴾

(O you who have believed, why do you say what you do not do?)

(As-Saff: 2)

Because they did not only commit evil and devoured what is unlawful, rather they uttered sinful words so their act combines doing and saying.

Verse: 64

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۖ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ ۖ يُنفِقُ كَيْفَ يَشَاءُ ۖ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۖ وَاللَّيْقِنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۖ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۖ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۖ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

(And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.)

When we say: The hand of Allah (swt), we know that any attribute that Allah (swt) mentions to us in the Holy Qur'an does not resemble any attribute in people, and we have to remember the saying of Allah (swt):

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

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

He is alive (swt) and you are alive, but there is nothing like unto Him, He is strong and you are strong, but there is nothing like unto Him, He has a hand and you have a hand, but there is nothing like unto Him, so never think that the hand known to us is what the verse is talking about, here it refers to the meaning of grace. So:

﴿ وَقَالَتِ الْيَهُودُ يُدُّ اللَّهُ مَغْلُولَةً ... ﴾ **(And the Jews say, "The hand of Allah is chained."...)**: Meaning Allah's blessings are forbidden, and in His (swt) saying:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ﴾

(Blessed is He in whose hand is dominion,) (Al-Mulk: 1)

Meaning, His (swt) power and strength, and it does not indicate the hand literally.

﴿ ... غُلَّتْ أَيْدِيهِمْ ... ﴾ (...**Chained are their hands** ...): That is, their hands are paralyzed. As known, supplication is a request, so does Allah (swt) ask Himself while He is the One Who answers the supplication? Definitely not, this sentence means that whoever says: **"The hand of Allah is chained."...**) you have to say: **Chained are their hands.**

﴿ ... وَلَعْنُوا بِمَا قَالُوا ... ﴾ (...**and cursed are they for what they say** ...): They are fired from Allah's mercy.

«... وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ...» (...*And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief ...*): So, every time the Holy Qur'an was revealed to the Prophet (saws), they increased in disbelief, tyranny, hatred and envy for the Arab nation from which the Prophet (saws) came out.

«... وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ» (...*And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it.*): Enmity and hatred will remain between them until the Day of Resurrection. As if Allah (swt) says that every war that takes place in the earth, they are the ones who start it and create it.

Verse: 65

﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَاهُمْ جَنَّاتِ النَّعِيمِ﴾

(And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.)

In general, faith and piety are two things that go hand in hand, so it is not enough to say: I believe in Allah, His angels, His books, and His Messengers, and you do not perform the demands of faith, so it is as Allah (swt) says:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا ۚ قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۚ وَإِنْ تُطِيعُوا

اللَّهِ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

(The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.") (Al-Hujurat: 14)

Whenever faith is mentioned in the Holy Quran, it is accompanied with the righteous deed or the piety, otherwise the faith is not completely fulfilled, it is then just words by tongue.

Verse: 66

﴿ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۗ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴾

(And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.)

﴿ ... لَأَكَلُوا مِنْ فَوْقِهِمْ ... ﴾ (...**they would have consumed [provision] from above them** ...): This does not only refer to food, rather this is a general and comprehensive expression. Meaning, they would receive good things from above, as the rain which comes down from the sky and waters the plants and the humans.

﴿ ... وَمِنْ تَحْتِ أَرْجُلِهِمْ ... ﴾ (...**and from beneath their feet** ...): That is, from the earth and what comes out of such as minerals, gold, copper, petrol and plants. Hence, if man maintains the goodness and apply what Allah (swt) has sent, the provisions of life would come to him from what comes down from sky or comes up from earth. Allah (swt) made

man able to remain without food for thirty days, and without water for three days, and without air for one breath, so it is possible for humans to monopolize food or water but as for air, no one can monopolize it except Allah (swt), so no one can say: I will withhold air from you.

﴿... مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ﴾ (...**Among them are a moderate community**):

This is the law of probability maintenance, Allah (swt) says “Among them” not all them. Those are the ones who direct towards the right way which leads to the purpose.

Verse: 67

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

(O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.)

The Messenger’s mission is to announce what has revealed to him from Allah (swt), thus when Allah (swt) says:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ...﴾ (**O Messenger, announce that which has been revealed to you from your Lord ...**): That is, keep announcing no matter how much they hurt you, no matter how much they wronged you, and no matter how much they fought you.

﴿... وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ...﴾ (...**and if you do not, then you have not conveyed His message ...**): The message cannot be divided, so we take from it what we want and leave what we do not want. The fault for Muslims in the world is that they deal with the Holy Qur’an

according to their interests; they take the permissible and left what is obligatory; for example, it is permissible for a man to marry more than one woman, but the obligation is to be justice and not harm his first wife, likewise when someone inherits, he immediately asks for his share, while he forgets that he has orphaned siblings, and he has to spend on them.

﴿... وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ...﴾ (...**And Allah will protect you from the people ...**): 'Aishah narrated that:

"The Prophet (saws) was being guarded until this Ayah was revealed: 'Allah will protect you from the people.' So the Messenger of Allah (saws) stuck his head out from the room and said: 'O you people! Go away, for Allah shall protect me.'"¹

The Prophet (saws) used to bear the harm, but no one could kill him or prevent him from fulfilling the Message. And this verse is the greatest evidence that the Holy Qur'an is from Allah (swt) and not from human; for how can the Prophet (saws) while he was facing a lot of enemies from the Jews, the hypocrites and the infidels of Quraish, then remained without guards?

﴿... إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾ (...**Indeed, Allah does not guide the disbelieving people**): Because they are infidels, so Allah (swt) does not guide them. Allah (swt) has revealed the heavenly messages to you so that you may believe and not be an infidel. We have two types of guidance: the guidance of directing; it is for all people, and the guidance of support for the believers. Hence, if you disbelieve by your choice, so Allah (swt) does not support you.

¹ Sunan at-Tirmidhi: The Explanation of Quran, Surah al-Maida, Hadith No. 3046.

Verse: 68

﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ
مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى
الْقَوْمِ الْكَافِرِينَ ﴾

(Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.)

﴿...وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ...﴾

(...*And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people ...*): That is, everything that has been revealed to the Prophet (saws) from the Holy Qur'an increased the Jews but in disbelief, tyranny, anger, hatred, envy and conspiracy against the Prophet (saws). So Allah (swt) asks him (saws) not to be sad or taken aback by their disbelief, because they are the ones who chose the disbelief.

Verse: 69

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالنَّصَارَىٰ مِنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلُوا صَالِحًا فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

(Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and

did righteousness - no fear will there be concerning them, nor will they grieve.)

There are two other verses in the Holy Qur'an which are somehow similar to this one but there is a little difference:

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

(Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.) (Al-

Baqara: 62)

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾

(Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness.) (Al-Hajj:

17)

Let's put the three verses and analyze them in order to understand the Qur'anic meanings. Here is the verse of our study in Surat Al-Ma'idah: "**Sabeans**" came before "**Christians**", while in the verse of Surah (Al-Baqarah) "**Christians**" came before "**Sabeans**". The syntax rule is broken in the Arabic word of "**Sabeans**" in the verse of our study to pay the attention that they are not with those Jews, Christians and Muslims. "**Sabeans**" are a sect who were following the religion of

Noah (PBUH) then they deviated and worshiped the planets and angels. Hence the **Sabeans** have another subject. So Allah (swt) requires them to return to faith and do righteous deeds. Hence this verse is a purification of faith and the speech here is directed to those who believe just by their tongues and not in action. It is not enough to believe in Allah (swt) and the Last Day only; rather, I must not lie, nor cheat, nor bribe, nor kill or loot, and have to remove harm from the way and initiate with the salutation of peace, and possess all good morals, and do righteous deeds. As for the verse in Surat Al-Hajj, Allah (swt) adds the **Magians** (who worshipped the fire) **and those who associated with Allah**. For this, its end is not like the conclusions of the other two verses in Surat Al-Baqarah, and in Surah Al-Maida, for the sake of suiting the meaning. Thereof, syntax changes according to the meaning.

Verse: 70

﴿ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴾

(We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they kill.)

The covenant is the pledge that has to be fulfilled.

﴿... بَنِي إِسْرَائِيلَ ...﴾ (...**the Children of Israel** ...): Israel is Ya'qub (Jacob) (PBUH) whose children are Yusuf (Joseph) (PBUH) and his brothers and from his descendents came Musa (Moses) (PBUH) and the other Prophets.

﴿... *Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they kill*﴾: The Jews did not want Messengers from Allah (swt), nor did they want to know His (swt) method, for they only desire their interests, so whenever a Messenger brings them something that their souls do not desire, they deny him or kill him. It is remarkable that Allah (swt) in the verse once uses the past and once use the present tense; if the Holy Quran was from other than Allah (swt), the word (*kill*) would have been: (killed); because the verb (*denied*) occurred in the past. Thereof, the present tense is used to indicate that they are always killing so they are killers all over the time, for Islam prohibits killing and considers it an outrageous act. It is true that in a previous verse (No.65) Allah (swt) says: “*And if only the People of the Scripture had believed and feared Allah,*’ but Allah (swt) defines here the Children of Israel because of their many crimes, aggression and betrayal of the Messenger of Allah (saws) in al-Medina al-Munawarah.

Verse: 71

﴿وَحَسِبُوا أَلَّا تَكُونَ فِئْتَنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ﴾

(And they thought there would be no trial [punishment], so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do.)

The trial means a test and affliction from Allah (swt) to the people of the Children of Israel, as a result of their killing and denial of the

prophets (PBUT), so they became blind and deaf. You are responsible for the means of perception and Allah (swt) will ask you about them. Although hearing always takes precedence over sight, but here it comes after the sight to indicate the blindness of the heart; Because the experience that a person sees is truer than the experience that he hears. Therefore, the test will be first by what you saw, and then by what you heard, and what you reported. And as it is known, they committed all crimes; they worshiped the calf, and demanded to see Allah (swt) publicly, and they quarreled with the prophets and denied them, and even killed them. Moreover, every time Allah (swt) accepted their repentance and pardoned them, they returned to do the same of what they had done because of the blindness in their hearts.

Here come successive verses related to Christianity:

Verse: 72-73-74

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ (٧٢) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۗ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣) أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

(72) They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord."

Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

(73) They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

(74) So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.)

I have combined the three verses because we are in front of the issue of Christianity, and these verses highlight the belief of Muslims with regard to the Prophet Issa (Jesus) (PBUH). And in order to make the matter clear to all people, we must not separate the meaning of verses of the Holy Qur'an. Allah (swt) gives us the rule that should be behavioral with regard to Christian brothers. There is a difference in doctrine between Muslims and Christians, and this difference is mentioned in these three verses. We must first discuss the doctrinal issue with thought and reason, not with strife, enmities, or the negative impact on the difference between the Islamic religion and the Christian religion.

We begin with the issue of *Takfir*. It is the most dangerous issue that has plagued Muslims since the era of the Kharijites, when they stood in the face of the Companions and accused the greatest of the companions to be infidels, who is Imam Ali (may Allah honour his face). All takfiri movements relied on the principle that the word (Takfir) is equivalent to killing, and these we call them takfiris: That is, they transformed the ideological doctrinal issue into a behavioral issue by committing crimes, claiming that our religion is a religion of *Takfir* and they attribute to the religion what the enemies of the religion wanted, and they punish people for the doctrinal issue as if they were commissioners by Allah (swt), while ignoring the words of Allah (swt):

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

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

(Al-Baqara: 256)

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (٢١) لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ (٢٢) ﴾

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

Hence, we are not allowed to judge the non-Muslims which is the right of Allah (swt) only. So they change the Islamic rulings, for Allah (swt) has not allowed the Muslims to fight the unbelievers unless they are aggressors, Allah (swt) says:

﴿ أذن للذين يقاتلون بأنهم ظلموا ۗ وإن الله على نصرهم لقدير ﴾

(Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.) (Al-Hajj: 39)

All the noble verses make it clear that Allah (swt) does not love aggressors, and clarify the sanctity of the human soul. The People of the Scripture are divided into two parts: Jews and Christians, and the Holy Quran put the basis for dealing with both of them by saying:

﴿ لَتَجِدَنَّ أشدَّ الناسِ عداوةً للذين آمنوا اليهود والذين أشركوا ۗ ولتجدَنَّ أقربهم مودةً للذين آمنوا ﴾

﴿ الذين قالوا إنا نصارى ۗ ذلك بأن منهم قسيسين ورهبانا وأنهم لا يستكبرون ﴾

(You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant) (Al-Maida: 82)

The Jews are mentioned before those who associate others with Allah (swt) because they are more in animosity.

Verse: 75

﴿ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۗ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ نَمْ انظُرْ أَنَّى يُؤْفَكُونَ ﴾

(The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.)

Meaning, The Messiah (PNUH) is one of the human Messengers of Allah (swt), who acted according to the commands and the legislation, that Allah (swt) sent to them.

﴿ ... وَأُمُّهُ صِدِّيقَةٌ ... ﴾ (... *And his mother was a supporter of truth* ...):

Hence, Maryam the Chaste believed in Allah (swt) with complete trust in Him, so she was given the highest rank after the prophecy. This adjective is the best proof that she was not a woman Prophet, this rank gave her a great virtue and honour, moreover there is a whole Surah by her name (Surah Maryam).

﴿ ... كَانَا يَأْكُلَانِ الطَّعَامَ ... ﴾ (... *They both used to eat food* ...): The is a very clear evidence that they are humans since they need food same as all people.

Verse: 76

﴿ قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾

(Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?")

Allah (swt) states that worship is the creature's obedience towards the Creator, and that Allah (swt) is the All-Hearing, All-Knowing. He (swt) does not say: All-Hearing, All-Seeing; because the question: **"Do you worship"** requires knowledge.

Verse: 77

﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴾

(Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way.")

The speech still relates to the Jews who were trying in al-Medina to conspire with the polytheists against the Prophet (saws), and they were exceeding the limits in their religion; they wanted a prophet from the people of the Children of Israel, and they did not want the prophet to come from the Arabs. One of the rich and senior Jews – who is Ka'b bin al-Ashraf although he knew that in the Torah there are all the descriptions of the Prophet (saws) and he knew as well that there is only one God, and that the Torah is a heavenly book, and that Mossa (Moses) (PBUH) is one of the Prophets of Allah (swt), and that Issa (Jesus) (PBUH) is one of the Prophets of Allah (swt), in spite of all that when Muhammad (saws) was calling for the worship of Allha (swt) only, the One Who revealed the Torah, the Gospel and the Psalms.

Ka'b bin Al-Ashraf went to the polytheists of Mecca and said to them: You are more guided to the way than Muhammad. Thereof, the Jews are the ones who went astray.

«... وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا ...» (...**and do not follow the inclinations of a people who had gone astray before and misled many** ...): They went astray before when they worshiped the calf, this is the first misguidance, so they misled many of those behind them who followed their path.

«... وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ» (...**and have strayed from the soundness of the way.**"): They have strayed from the straight path that leads to the goal and the success of this world and the hereafter. Hence, the nation of the Children of Israel who stood in the face of Moses (PBUH) after they dared and asked to see Allah (swt) openly, although he (PBUH) split the sea with his staff, and manna and quails were sent to them, and after all The gifts and the signs that were revealed to them, they went astray, as a result misguidance was their profession everywhere.

Verse: 78

﴿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.)

Allah (swt) states that He has cursed just the disbelievers among the Children of Israel, this is the Law of Preserving the Possibility.

«... عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ...» (...*by the tongue of David and of Jesus, the son of Mary ...*): They were cursed in the Zabur (Psalms) because of their transgression on the day of Sabt (Saturday) and they were cursed in Injeel (the Bible) because they slandered Maryam the Chaste.

«... ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ» (...*That was because they disobeyed and [habitually] transgressed*): The difference between disobedience and transgression is that disobedience is a sin that you do against yourself whereas, transgression is a sin you do towards others. However, what we see now of their attacks on the Al-Aqsa Mosque, the Palestinian people, the Syrian people, and everywhere is evidence of the truthfulness of the Holy Qur'an.

Verse: 79

﴿ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴾

(They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.)

They did not forbid each other from committing sins and the prohibitions and did not advise to truth and to patience:

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

﴿ وَتَوَاصَوْا بِالصَّبْرِ ﴾

(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-'Assr)

«... عَنْ مُنْكَرٍ ...» (...*wrongdoing ...*): It is every act the common sense refuses such as killing, transgression, indecency..... Advising good

and forbidding evil is not the duty of a specific group of people, but all people can advise with good and can forbid of evil; today, I advise you to be patient, and tomorrow you may advise me to be patient, one day you advise and another day you are the advised. So, advising people is not a duty given to a certain group of people. It is worthy here to mention the Prophet (saws)'s hadith:

"Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith".¹

Does this Hadith mean that if you see a man smoking you have to hit him? Of course not, that is why in order to understand the religion correctly we have to know the correct interpretation of the Holy Quran and the Hadiths. You can apply this Hadith on whom you have authority on, for example, if you are a father and you see your son smoking cigarettes, then you can change the evil with your own hands, but if you do not have the authority, it is the duty of judiciary and the law to prevent the evils, rebuke and deter. Hence, no person can say: I will change the evil by my hands, and when he finds a shop selling alcohol he can destroy it, not at all, and the proof is the saying of the Prophet (saws): "if he is unable to do so, then with his tongue" meaning with a kind word, and if your word may harm a person: "then with his heart". Look at the gentle manner of Islam, You are held accountable for the word, and you cannot reform a mistake with a mistake. Allah (swt) says:

¹ Sahih Muslim: Book of Faith, Chapter: 20, Hadith No.49.

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالتِّي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾

(Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.) (An-Nahl: 25)

Verse: 80

﴿ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۗ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ
عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴾

(You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.)

As did the Jews during the Battle of the Trench, where the Banu al-Nadir conspired with the Arab tribes against the Prophet (saws) and his companions. The result was that they deserved the wrath of Allah (swt) and He expelled them from His mercy. Therefore, they will be in the punishment eternally.

Verse: 81

﴿ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ
فَاسِقُونَ ﴾

(And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.)

The Jews are rebellious and disobedient to Allah's method that revealed to the Prophet Mossa (Moses) (PBUH).



Index

Surah Al-Nisaa

Verse No.	Page No.
148	4
149	6
150	7
151	9
152	9
153	10
154	12
155	13
156	14
157	16
158	19
159	20
160	21
161	24
162	25
163	27
164	30
165	34
166	34
167	35
168	36
169	36
170	37
171	38
172	40

173	.....	43
174	.....	46
175	.....	48
176	.....	48

Surah Al-Maida

Vesre No.		Page No.
1	.....	53
2	.....	58
3	.....	62
4	.....	68
5	.....	69
6	.....	73
7	.....	78
8	.....	81
9	.....	86
10	.....	87
11	.....	87
12	.....	89
13	.....	92
14	.....	97
15	.....	98
16	.....	99
17	.....	102
18	.....	103
19	.....	104
20	.....	105
21	.....	106
22	.....	107
23	.....	107

24	.....	108
25	.....	109
26	.....	109
27	.....	109
28	.....	114
29	.....	114
30	.....	114
31	.....	115
32	.....	115
33	.....	118
34	.....	121
35	.....	122
36	.....	124
37	.....	125
38	.....	125
39	.....	127
40	.....	128
41	.....	129
42	.....	134
43	.....	134
44	.....	135
45	.....	139
46	.....	140
47	.....	141
48	.....	141
49	.....	148
50	.....	149
51	.....	150
52	.....	151

53	.....	153
54	.....	153
55	.....	156
56	.....	157
57	.....	158
58	.....	159
59	.....	160
60	.....	161
61	.....	162
62	.....	162
63	.....	163
64	.....	164
65	.....	166
66	.....	167
67	.....	168
68	.....	170
69	.....	170
70	.....	172
71	.....	173
72	.....	174
73	.....	174
74	.....	174
75	.....	177
76	.....	177
77	.....	178
78	.....	179
79	.....	180
80	.....	182
81	.....	182