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# AL-TAFSIR AL-JAMI'

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## Juz 7

Surah Al-Maida (verses: 82-120)

Surah Al-An'am (verse: 1-110)



**AL-Sheikh Dr. Muhammad Abdul Sattar Assayed**

## PREFACE

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

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

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

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

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

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

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

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

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

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

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

And Allah is the Possessor of Guidance.

**AL-Sheikh Dr. Muhammad Abdul Sattar Assayed**

## Verse: 82

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۗ 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.)

**(Animosity):** Means strong enmity filled with hatred which leads to killing and all types of harm.

In this verse, the Jews are mentioned first followed by the idolaters. Is it not wondrous that when the Noble Quran was sent down, it stated first the enmity of the Jews, who are the People of the Book, and then the enmity of the Polytheists, who are worshippers of idols? More than 1400 years have passed since the revelation of the Noble Quran, and it is clear that it is true, as Allah (swt) says:

﴿قُلْ صَدَقَ اللَّهُ﴾

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

When Allah (swt) sent down the Quran unto the heart of the Prophet (saws), He (swt) knew what the Jews were doing and what they would do. They have persisted in their enmity since that time till this instance. They are behind every hatred, accusing of disbelief, terrorism and aggression in the name of Islam, that are happening in the Arabian lands and the rest of the world. Every time they kindled the fire of war, Allah (swt) extinguished it. Due to this, Allah (swt) says: **(You will surely find the most intense of the people in animosity toward the**

**believers [to be] the Jews).** Allah's saying is the truth since they are more intense in animosity towards the believers than the idolaters.

﴿ ... وَتَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةَ الَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ... ﴾ (**...and you will find the nearest of them in affection to the believers those who say, "We are Christians." ...**): This bond expressed by the Holy Quran is the bond of affection, which is greater than any other humanly bond. This is the bond that connects the Muslims to the Christians.

﴿ ... ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيِينَ وَرُهْبَانًا ... ﴾ (**...That is because among them are priests and monks ...**): The priests are those who have dedicated themselves to divine knowledge; the knowledge of the Injil (The bible). The monks are those who have dedicated themselves to worship.

﴿ ... وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴾ (**...because they are not arrogant**): Among the teachings found in The Bible is: 'If someone slaps you on your right cheek, turn and give him the left.' The rulings brought by the Prophet 'Isa (PBUH) are based on love, mercy and peace. They also contain a big amount of humility. This is proven by the reality today and what we observe throughout history. When the Christian Delegation of Najran came to meet the Prophet (saws), they entered the Prophetic Mosque with their crosses. He took off his scarf, asked them to sit on it and honoured them. When the Muslims were besieged in the glen of Abu Talib and were tortured and oppressed, the Prophet (saws) told them to migrate to Abyssinia, saying:

"If you were to depart to the land of Abyssinia, you would find in it  
a king under whose rule no one is oppressed."<sup>1</sup>

So, they sought refuge in the Christian Negus, who protected them

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<sup>1</sup> Ar-Raudh al-Anef : Volume 2, Page : 90.

from the oppression of the polytheists then. Later, when ‘Amr bin al-‘Ass- who was a close friend of Negus- and some men of Quraysh pursued the Muslims to Abyssinia, ‘Amr informed the Negus that these Muslims had made fun of their Gods and said bad things about them and that the Holy Quran calls refers to the Christians as disbelievers and he presented other things regarding them. Accordingly, the Negus ordered that one of the Muslims come forward to speak. Ja’far bin Abi Talib (may Allah be pleased with him), the brother of Ali (may Allah honour his face) came forward and said: “O King, we were ignorant people; we worshipped idols, ate carrion, buried the girls alive, committed iniquities, broke the ties of kinship, abused our neighbours, and the strong amongst us devoured the weak, in such a state were we, until Allah (swt) sent to us a Messenger from amongst us; we knew of his lineage, his veracity, his trustworthiness, his virtuousness.” The Negus asked, “What did he command you to do?” Ja’far (may Allah be pleased with him) answered: “He ordered us to speak truthfully, to fulfill the trust, to secure the ties of kinship, to be good to our neighbours, to cease the senseless shedding of blood, to refrain from iniquity, perjury, pilfering the money of orphans, and slandering honorable women. He ordered us to pray and give charity.” The Negus then said: “By God, you will not be oppressed as long as you are with me.”

When Ja’far (may Allah be pleased with him) spoke of what the Prophet (saws) had ordered them to do, he did not mention the differences in creed. Instead, he informed them of the issues connected to manners, such as being good to one’s neighbours, not pilfering the money of orphans, not slandering honourable women, not lying and fabricating lies, not killing, not committing unlawful acts, not burying infant girls and to be trustworthy and truthful in speech.

These etiquettes and values are what unite the religions. As for a person's creed, Allah (swt) is the One who will judge them for it.

### Verse: 83

﴿ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴾

**(And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.)**

(And) connects this verse with the previous one, meaning it is related to the priests and monks. As has been mentioned before; Allah (swt) has outlined for the nation the line of enmity; that the most intense in enmity are mainly the Jews. This is proven by what we see today. Ever since the revelation of the message unto the heart of the Prophet Muhammad (saws), the conspiracy of the Jewish Zionists has been on-going, albeit in different ways and with Arabian and Western collusions. Due to this, Allah (swt) put them together with the Jews in this verse, and He mentioned the Jews before the polytheists. However, He (swt) willed to differentiate between the People of the Book with regards to their relationship with the Muslims. So, He (swt) placed the relationship between the Muslims and Christians within the framework of cordiality, which is the greatest framework that exists between people.

﴿ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ... ﴾ **(And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears ...):** The Holy Quran has preceded modern-

day knowledge in matters connected to psychology and its effect on the functionality of the organs. Among the issues connected to psychology are perception, conscience and impulse. Allah (swt) explains all of these in this verse by saying: (**And when they hear**), indicating that they are perceiving through the sense of hearing, which is one of the tools of perception. The other tool is the sight (**their eyes overflowing with tears**), this points to the effect this thing which they had heard on the conscience, represented by the tears.

﴿ ... يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴾ (... **They say, "Our Lord, we have believed, so register us among the witnesses.**) Meaning, make us among those who bear witness on the Day of Judgement of this faith and this Noble Prophet (saws).

#### Verse: 84

﴿ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴾

(**And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."**)

﴿ ... وَمَا جَاءَنَا مِنَ الْحَقِّ... ﴾ (... **and what has come to us of the truth**): Referring to that which has reached them through the Prophet 'Isa (Jesus) (PBUH) in the Injil (Gospel).

﴿ ... وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴾ (... **And we aspire that our Lord will admit us [to Paradise] with the righteous people."**): The word (aspire) is used to indicate the rightful desire of goodness and pious acts and the desire of entering Paradise with those whom Allah (swt) has granted blessings; the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as



companions!

### Verse: 85

﴿ فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴾

**(So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.)**

In this verse, it is stated that they will be rewarded for what they said. The question is, are human beings rewarded and admitted into Paradise due to their sayings, or their actions? Here, their saying is a word which is of great importance; the Word of Faith. It means that they believed in the true faith and in all the obligations of faith. Thus, Allah (swt) rewarded them for what they said, for they had acted upon it. As such, this word has great significance, as it comes complete with the actions which prove it. The reward they have been promised is:

﴿ ... جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ... ﴾ (**...with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally**): The Arabic word of (gardens) comes from the root word which means 'to be hidden'. So, it refers to gardens densely packed with trees. When Allah (swt) talks about the Paradise, He (swt) says:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ﴾

**(The example of Paradise, which the righteous have been promised,)** (Ar-Ra'd: 35)

This shows that the characteristics that Allah has described the Paradise with which we read in the Holy Quran, are very detailed with

respect to us. However, the Paradise is not at all how we perceive it to be in this world, as the Prophet (saws) has said:

Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being."<sup>1</sup>

A person is unable to imagine what he has never seen or been acquainted with before, thus Allah (swt) says: *(The example of Paradise,)*. So when He (swt) says: *(with gardens [in Paradise] beneath which rivers flow,)*, definitely, they are not as the gardens and as the rivers of this world.

﴿ ... خَالِدِينَ فِيهَا ... ﴾ (... *wherein they abide eternally* ...): This means that the life there will be eternal and there will be no death thereafter.

﴿ ... وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴾ (... *And that is the reward of doers of good*): The (doers of good) are those as defined by the Prophet (saws):

"It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you."<sup>2</sup>

From here, we can know that worship is connected to the awareness that Allah (swt) is constantly aware of His servants' actions. Worship is thus obedience based on the intellect. The intellect leads to having faith in Allah (swt), obeying Him and obeying His Messenger Muhammad (saws).

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<sup>1</sup> Sahih al-Bukhari: Book of Beginning of Creation, Chapter: The characteristics of Paradise, and the fact that it has already been created, Hadith No. 3072.

<sup>2</sup> Sahih al-Bukhari: Book of Faith, Chapter: The Questions of Jibril about Islam, Iman, Ihsan and the date of the Last day, Hadith No. 50.

## Verse: 86

﴿ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴾

**(But those who disbelieved and denied Our signs - they are the companions of Hellfire.)**

When Allah (swt) speaks about the Paradise, the believers, the doers of good and the pious, He (swt) also speaks about the opposite:

﴿ وَالَّذِينَ كَفَرُوا... ﴾ (***But those who disbelieved ...***): The Arabic word of (disbelieve) means to cover and conceal. Therefore, the disbelievers are those who conceal the existence of Allah (swt).

﴿ وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ... ﴾ (***and denied Our signs - they are the companions of Hellfire ...***): Here, they are described as being companions of Hellfire because the companion is the one who chooses his companion, so they have chosen the Hellfire as a companion.

## Verse: 87

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

**(O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.)**

The (lawful) and the (unlawful) are for Allah to decide. He has also authorized his Messenger (saws) to announce them. The human being who makes a craft is the one who will specify its purpose and what can and cannot be done with it, in order to ensure its preservation. Here, we will give an example - for to Allah (swt) belongs the loftiest similitude - just to bring this point closer to the mind: When a person

makes a computer, car, refrigerator or any other product, he will also write a manual for it to show how it is to be used. A user should not operate the product except according to the manual, in order to ensure it is properly used. This is because, the one who made it knows it best and is aware of what it needs. What more Allah (swt), Who had created the human being, defined his role in this life and informed him of all that is good for him here and all that is unlawful? A question arises here: Why would Allah (swt) create the unlawful? The answer to this question is that the unlawful exists for its own purpose. For example, the pig exists not for us to eat it, but for other tasks connected to the picking up of microbes and worms and other tasks like those. Thus, it is incorrect for us to question why Allah (swt) has created the unlawful if He does not want us to commit it, because the unlawful does not exist to be an alternative to the lawful for human beings, but for its own purpose. An Islamic legal maxim states: (The original ruling for something is Ibahah (permissible) as long as there is no decisive evidence of its prohibition). Thus, the lawful is vast and many, while the unlawful is few and limited. We are not allowed to make permissible that which is forbidden by Allah (swt), nor are we allowed to make forbidden that which is made permissible by Allah (swt). For example, we cannot make usury lawful, whereas the Prophet (saws) has said:

“What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Every king has a

preserve, and God's preserve is the things He has declared unlawful."<sup>1</sup>

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَ... ﴾ (***O you who have believed, do not prohibit the good things which Allah has made lawful to you ...***): A group of three men came to the houses of the wives of the Prophet (saws) asking how the Prophet (saws) was worshipping (Allah). When they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet (saws), as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger (saws) came to them and said:

By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).<sup>2</sup>

Therefore, we follow the noble Prophet (saws) with regards to what Allah (swt) permits and forbids.

﴿ ... وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾ (***...and do not transgress. Indeed, Allah does not like transgressors***): Transgression means the overstepping of the limits and excessiveness. When a person makes forbidden that which is made permissible by Allah (swt), it is as if he has transgressed over the limits laid down by Him (swt). Allah (swt) has said:

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<sup>1</sup> Sahih al-Bukhari: Book of Faith, Chapter of the one who guards against doubtful things, Hadith No. 52.

<sup>2</sup> Sahih al-Bukhari: Book of Marriage, Chapter: Awakening the desire for marriage, Hadith No. 4776

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ﴾

**(These are the limits [set by] Allah, so do not approach them)** (Al-

Baqara: 187)

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ﴾

**(These are the limits of Allah, so do not transgress them.)** (Al-

Baqara: 299)

Therefore, Allah (swt) does not like those who violate rights, transgress upon others and overstep the limits set by Allah (swt), such that they make permissible that which Allah (swt) has forbidden.

### Verse: 88

﴿ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴾

**(And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.)**

﴿ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ... ﴾ **(And eat of what Allah has provided for you...)**: Everything from which benefit is derived from is considered provision; knowledge, health, water and food are all examples. However, in this verse, the provision referred to is food.

﴿ ... وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴾ **(...And fear Allah, in whom you are believers)**: Allah (swt) begins the previous verse with: **(O you who have believed)** and ends with: **(in whom you are believers.)**. It is like ring-fencing obedience in between two angles of Faith; the first being the angle of being addressed as believers, and the second being the angle of carrying out deeds as believers.

Fearing Allah (swt) is the characteristic which will protect a person from the wrath of Allah (swt), and in turn, from the Hellfire.

## Verse: 89

﴿ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴾

(Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.)

This verse is brought forth for everything connected to the oaths which a person meaninglessly swears.

﴿ لَا يُؤَاخِذُكُمُ اللَّهُ ... ﴾ (*Allah will not impose blame upon you ...*): It means that Allah (swt) will not punish those who do this. Thus, there is no punishment for meaningless oaths.

What does the meaningless oaths in the verse mean? It is something which runs on the tongue without any intention in the heart. For example, a person says, "By Allah, I do not want to go to that place...". This is considered an oath, but a meaningless one, as it runs on the tongue but there is no intention nor establishment in the heart.

﴿ ... وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ... ﴾ (*...but He will impose blame upon you for [breaking] what you intended of oaths....*): The intended oaths for matter that had been fully decided on by the heart and you

are certain of it. It does not mean that this person will be punished. Rather, it means that he will have to expiate his oath. This is of the mercy of Allah (swt). Thus, when a person swears intentionally and the meaning of the oath runs through the heart, and subsequently, he wants to withdraw it, on him is an expiation.

﴿... فَكَفَّارَتُهُ...﴾ (... **So its expiation** ...): The Arabic word of (expiation) linguistically means veiling or covering. So, the punishment is covered through this expiation. This expiation is a form of restraining others from the sin, restraining the self and as a compensation for the sin. The expiation is one of three things: First one is:

﴿... إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ...﴾ (... **the feeding of ten needy people from the average of that which you feed your [own] families or clothing them** ...): It is to feed ten needy people from the average of that which a person feeds his family members. Thus, he is not supposed to choose the lowest quality of food. The word average here refers to both the quantity and quality of that which the person will use to feed the needy and the food itself. The same applies for the clothing given. The second one:

﴿... أَوْ تَحْرِيرُ رَقَبَةٍ...﴾ (... **or the freeing of a slave.** ...): This was the starting point for Islam's declaration of the cancellation of slavery. Every time a person swore (and broke it), he would have to free a slave. This would gradually end the whole issue of slavery, whose prevailing rules in the communities of that time could not be cancelled instantly through a legal document. But it was gradually put away through these expiations laid out by Islam. The third one:

﴿... فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ...﴾ (... **But whoever cannot find [or afford it] - then a fast of three days** ...): Once, one of the Caliphs in



Andalusia said to the judgement that he had made an oath and asked him what the expiation was. The judge answered that he had to fast three days. One of the scholars who was present looked at the judge and signaled to him, but he did not respond to him. After they left the place, the scholar asked the judge: “Why did you tell him to fast three days, whereas the verse clearly states: **“So its expiation the feeding of ten needy people”**”. The judge looked at him and answered, “I considered his situation, and saw that he is the Caliph of Andalusia. And since the human self needs something that can restrain it from swearing, I chose the expiation which would be heaviest on him, which is the fasting for three days. It would be heavier on him than feeding ten of the needy.

﴿ ... وَاحْفَظُوا أَيْمَانَكُمْ ... ﴾ (... **But guard your oaths** ...): This means that a person should not frequently swear oaths.

﴿ ... كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴾ (... **Thus does Allah make clear to you His verses that you may be grateful**): Among the reasons for us to be thankful to Allah (swt) is that He has made veils and expiations for our oaths; the feeding of ten of the needy, or clothing them, or the freeing of slaves or fasting for three days.

### Verse: 90

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴾

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

The verse is addressing the believers, who have believed in Allah (swt). When a verse starts with: **O you have believed**, then it contains duties which prove the belief. There will be do's and don'ts and the lawful and unlawful. The believers realize that they have to obey Allah (swt) totally to seek His pleasure, not for any other reason. After having total obedience, if the wisdom for the command is made apparent for them, this will show them its greatness and beauty. However, if the wisdom is unclear, they will still carry it out as a form of worship and obedience to Allah (swt).

﴿ ... إِنَّمَا ... ﴾ (... **indeed** ...): Indicating that evil is confined to these acts stated in the verse.

﴿ ... الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ ... ﴾ (... **intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, ...**): In this verse, there are tangible things such as intoxicants, and intangible things, such as gambling, sacrificing on stone altars and divining arrows.

**Intoxicants:** Consists of everything which engrosses and covers the mind. The Prophet (saws) has said:

"All intoxicants (i.e. all alcoholic drinks) are prohibited."<sup>1</sup>

This verse needs precise, clear and scholarly explanation for all of mankind. The Quran, Sunnah of the Prophet (saws) and Islam have come to ensure the preservation of the religion, self, mind, honour and wealth. In order to preserve the self, transgression upon anyone else

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<sup>1</sup> Sahih al-Bukhari: Book of Good Manners, Chapter: "Make things easy for the people and do not make things difficult for them.", Hadith No. 5773.

by killing, or other than it, is disallowed. In order to preserve the mind, transgression upon it through any means which will block its mechanism to choose between alternatives is disallowed. In order to preserve honour, transgression upon another person's honour is disallowed, to preserve the lineage. In order to preserve wealth, transgression upon a person's efforts and life activities is disallowed. Thus, this forms the main principles when discussing the topic of intoxicants.

Intoxicants block the mind, which is used to differentiate between the choices presented to a person. This mind is the very thing which differentiates human beings from animals. Animals move and defend themselves instinctively, whereas human beings can choose. To illustrate this point, if a human being comes to transgress upon another person or to attack him, the latter has a variety of alternatives to choose from; he can either repel the attack, or he can say a few words to defend himself, or he can just walk away. On the contrary, an animal must succumb to its instincts and does not have the liberty to make choices. So, the human being is protected through his mind while the animal is protected through its instincts, and what a great difference there is between these two means of protection! In summary, it is not allowed to block the mind through intoxicants and is considered as a transgression upon the mind.

**Gambling:** The Arabic word used for gambling comes from the root-word which means ease. Gambling is the desire to take wealth from the pockets of others and it is an act of transgression upon the wealth and efforts of others. It is named so by Allah (swt), as the one who gambles believes that wealth is easily attained through taking from the pockets of others, without having to put in the effort to work.

**[Sacrificing on] stone alters [to other than Allah]:** The Arabic word used here is taken from the root-word which means to erect or set up. So, it refers to things which are set up and used by the polytheists to sacrifice on, as a form of worship to their Gods.

**Divining arrows:** The Arabic word used here refers to things which they used to swear by and write on them. One arrow would have (to do) written on it, the second would have (not to do), and the third would have nothing written on it. If they wanted to do something which they were unsure of, they would pull out one of the three arrows. If the arrow with (to do) on it was pulled out, they would carry out the intended act. On the contrary, if the arrow with (not to do) was pulled out, they would not carry it out. However, if the arrow without anything written on it was pulled out, they would put it back in and then pick again.

These above-mentioned acts are named **defilement** by Allah (swt), which means harmful and dirty things. They are also:

**from the work of Satan:** This is because, Satan had said the following when he was sent down to the earth:

﴿ قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢) إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴾

**(Satan said, “By Your Glory! I will certainly mislead them all, (82) except Your chosen servants among them.”)** (Saad: 82-83)

And said:

﴿ قَالَ فَبِمَا أَغْوَيْتَنِي لأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ (١٦) ثُمَّ لآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ ﴾

﴿ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴾

**(He said, “For leaving me to stray I will lie in ambush for them on Your Straight Path. (16) I will approach them from their front,**

***their back, their right, their left, and then You will find most of them ungrateful)*** (Al-A'raf: 16-17)

The Satan will lie in ambush on the straight path and not the crooked one, for he wants to lead people astray. He is our enemy, as Allah (swt) informs us:

﴿ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴾

***(Surely Satan is an enemy to you, so take him as an enemy. He only invites his followers to become inmates of the Hellfire)*** (Fatir:

6)

﴿ ... فَاجْتَنِبُوهُ ... ﴾ (***...so avoid it ...***): Here, Allah (swt) commands us through this imperative verb to avoid it. There are some people who argue regarding the prohibition of intoxicants. They are not people who have knowledge of the Arabic Language nor of the Holy Quran and of Islam, as these people would not have any arguments whatsoever regarding this issue. This group of people who do not know, question why the verse which contains the prohibition did not come as: (intoxicants is forbidden upon you) but instead, Allah says: ***so avoid it?*** In answer to this, we say: The Prohibition is a direct stipulation that drinking alcohol is prohibited, thus if Allah (swt) says: (Alcohol is prohibited), it refers to the fact that it cannot be drunk. However, when the stipulation is that it must be avoided, it refers to the fact that you should not even exist at its place. Hence, the difference between these two clauses is great. Of course, not having its existence by one's side is stronger in prohibition! Due to this, the prohibition of intoxicants came step-by-step, as opposed to matters of the creed, which were implemented all at once. For example, we are to be taught all at once that 'There is no God but Allah' and that in our creed, Paradise is Paradise, Hellfire is Hellfire, the Day of Judgement is the Day of

Judgement, the Angels are the Angels, the Divine Scriptures are the Divine Scriptures, the Quran is the Quran. We are not to be taught these matters step-by-step. However, in matters which had become the prevailing norms, the rulings for them came gradually so that people's minds and hearts could get used to them and could subsequently leave them. Accordingly, the Holy Quran speaks of alcohol in various ways, among them:

﴿ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ﴾

***(And from the fruits of palm trees and grapevines you derive intoxicants as well as wholesome provision.)*** (An-Nahl: 67)

This is the first verse sent down concerning alcohol. A point to note from this verse is that Allah (swt) describes the provision as wholesome which means good whereas the intoxicant is not described so. Therefore, it is clear that intoxicants are not good and wholesome. After that, the second verse regarding alcohol was revealed:

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۚ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ ﴾

***(They ask you (O Prophet) about intoxicants and gambling. Say, "There is great evil in both, as well as some benefit for people)***  
(Al-Baqara: 219)

In this verse, Allah (swt) informs us that there is great evil in both, as well as some benefit. After a while, the third verse was sent down:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ﴾

***(O believers! Do not approach prayer while intoxicated until you are aware of what you say)*** (An-Nissa: 43)

Since there are five prayers, the time for the consumption of alcohol and intoxicants became very limited and constricted. So, when this

verse in Surah Al-Maidah was revealed, all the Prophet's Companions and believers who came after them understood that the avoidance mentioned in the verse indicates that it is harsher than prohibition itself, as they are to avoid all places in which alcohol is found.

﴿ ... لَعَلَّكُمْ تَفْلِحُونَ ﴾ (... *that you may be successful*): Success and safety in the hereafter are not achieved except by submitting to the commands of Allah (swt).

### Verse: 91

﴿ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾

**(Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?)**

In this verse, Allah (swt) repeats the mention of intoxicants and gambling but not sacrificing on stone altars and divining arrows. This proves to human beings the greatness of the Quran and that:

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

**(Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies)** (An-Nisa: 82)

If it had been written by a human being, he would have added in sacrificing on stone altars and divining arrows, as this verse is a continuation of the previous verse. However, these activities are not mentioned, as Allah (swt), from His Infinite Knowledge, knows that they will soon cease, as opposed to intoxicants and gambling.

﴿ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ... ﴾ (*Satan only*)

**wants to cause between you animosity and hatred through intoxicants and gambling ...):** This will of the Satan is not one of coercion or persuasion, but rather, one of adornment. He will adorn evil to seem good, and he is our enemy, as Allah (swt) informs us:

﴿ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴾

**(Surely Satan is an enemy to you, so take him as an enemy. He only invites his followers to become inmates of the Hellfire)** (Fatir:

6)

What then is the difference between the (animosity) and (hatred) mentioned in the verse? Animosity happens between two parties when both are not united, but hatred comes from only one side and does not have to be due to a clash with another party. Hatred leads to animosity and vice versa.

However, why are (animosity) and (hatred) caused by intoxicants and gambling? The answer is that since intoxicants will veil a person's mind, his actions will go beyond the capacity of the mind to choose between alternatives. Thus, he might commit all types of indecent acts and might even commit acts that Allah (swt) has forbidden. Therefore, there is no shadow of a doubt that animosity and hatred will arise as a result of intoxicants and gambling. Ever since the revelation of the Holy Quran till today, we have found that both of these cause animosity and hatred between human beings.

﴿ ... وَيَصُدُّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ... ﴾ **(...and to avert you from the remembrance of Allah and from prayer)** Since intoxicants leads to the absence of the mind, it is thus a direct aversion from the remembrance of Allah (swt), a transgression upon that which He has prohibited and also a rejection of His laws. Similarly, prayer is a form of remembrance and is the human being's relationship to his Creator.



Since the basis of accountability of a human being is his mind, he is not tasked with prayer if he does not have a sound mind. In this way, the absence of the mind due to intoxicants is a direct aversion from prayer.

﴿ ... فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾ (... **So will you not desist?**): The questioning style found in the Holy Quran is one of the most eloquent ways of affirming the Islamic legal rulings.

### Verse: 92

﴿ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَي رِسُولِنَا الْبَلَاغُ الْمُبِينُ ﴾

(And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification.)

There is an important point here, which is that obedience to the Messenger (saws) is a part of being obedient to Allah (swt). There are various ways that Allah (swt) addresses the believers in the Holy Quran regarding this topic of being obedient to the noble Prophet (saws). Examples are:

﴿ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ﴾

(**And obey Allah and His Messenger**) (Al-Anfal: 1)

﴿ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ﴾

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

In rulings as a whole, obedience is to be to Allah (swt). In details, obedience is to be to His Messenger Muhammad (swt). For example, Allah (swt) says:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

***(Pilgrimage to this House is an obligation by Allah upon whoever is able among the people)*** (Ali-Imran: 97)

Then comes the obedience to the Prophet (saws) with regards to the details, as he (saws) said:

“Take from me your rituals (of pilgrimage)”<sup>1</sup>

The Prophet (saws) has told us to perform seven rounds of Tawaf, the Sa'i between Safa and Marwa and to do the standing in 'Arafah. Likewise, for prayer, Allah (swt) says:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

***(Establish prayer, pay zakah, and bow down with those who bow down)*** (Al-Baqara: 43)

Who tells us that the Zuhr, 'Asr and 'Isha prayers consist of four rakaah (cycles) while the Maghrib prayer consists of three and the Subuh prayer only two? Who informs us of the prayer timings? Who teaches us the way to perform them? Who tells us of the Ruku' and Sujood, the Fatihah recitation, the Surah recitation and the recitations in every other movement in them? Those who claim that the Quran suffices for us actually wish to empty the religion of the commands of the Quran, as the Quran itself says: **(And obey Allah and obey the Messenger and beware.)** Beware of anyone saying, 'I do not want to abide by the Hadiths (Prophetic Traditions and sayings), as this means that he does not want to pray nor perform pilgrimage. As a result, he in reality does not want the Quran, as it was revealed upon the Prophet

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<sup>1</sup> Sunan al-Bayhaqi al-Kubra: Book of Pilgrimage, Hadith No. 9307.

(saws). Thus, all the details of the Islamic rulings require obedience to the Prophet (saws), as in another verse Allah (swt) says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

***(Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it)*** (Al-Hashr: 7)

Many of the rulings and details which explain what is lawful and what is unlawful are not found in the Holy Quran, such as:

“Whatever a lot of it intoxicates, a little of it is unlawful” <sup>1</sup>

And:

“Allah curses the briber and the bribe”<sup>2</sup>

Who informs us of these rulings? He is The Prophet (saws) is the one who informs us of them, whereas they cannot be found in the Holy Quran. This discussion is very lengthy, but we suffice with what has been said. However, due to this important point, directly after mentioning the issue of intoxicants and gambling, Allah (swt) says: **(And obey Allah and obey the Messenger)**, so that someone does not come claiming that a bit of alcohol has no effect, and is thus permissible, whereas the Prophet (saws) has told us: “**Whatever a lot of it intoxicates, a little of it is unlawful.**” So, everything which occupies the mind such that it covers and veils it is considered unlawful and falls under the category of intoxicants.

When Allah (swt) says: **(And obey Allah and obey the Messenger and beware)**, a question arises: Why does Allah (swt) tell us to

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<sup>1</sup> Sunan at-Tirmidhi: Book of Drinks, Chapter of Whatever a lot of it intoxicates, a little of it is unlawful, Hadith No. 1865.

<sup>2</sup> Sahih ibn Hayan: Book of Judgement, Chapter of the Bribery, hadith No. 5077.

beware? It serves as a reminder to beware of separating the commands of Allah (swt) from the commands of the Prophet (saws), so that the religion is not emptied of its contents. Otherwise, every person will then interpret the Holy Quran based on his own whims and say regarding the Quran other than what Allah (swt) has commanded. To avoid this, there are criterions that have been set by the Prophet (saws). His life, traditions, sayings, commands, actions, things that he left doing, and prohibitions, make up the religion. His actions are like the detailed notes for the Holy Quran. Therefore, in matters connected to rulings, such as inheritance and divorce, the rulings will only be clear if we look too at the commands of the Prophet (saws).

I can give many examples of studies which are put forward to prove that this verse means so-and-so and that verse means so-and-so. We are not here to leave it up to every individual to say whatever he wishes regarding the Holy Quran, whereas the Prophet (saws) has demarcated the boundaries of matters in the Quran, thus no one can claim anything else which is not in line with them.

There are also some people who say: "This saying is Sahih, this Hadith is Sahih, that one is not....". They are in fact delving into that which is not their forte. This concerns a knowledge which is precise, existent and known. There are discussions regarding the Hadiths which are Sahih, Hadiths which can be used as legal proofs, Hadiths which are Mutawatir, Masyhur and Ahad, the autobiographies of the narrators and the Science of Mustalah Hadith. So, we leave these discussions up to scholars specialized in them, for the Science of Hadith has ripened till it has reached wonders!

## Verse: 93

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

(There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.)

The reason for the revelation of this verse: Some of the Prophet's Companions had passed away before alcohol was prohibited. So, a group of Companions asked the Prophet (saws): "O Messenger of Allah, what about those of us who had passed away but used to drink alcohol and partake in gambling?" So they felt pity for them and assumed that they were deficient due to having committed these acts. Thus, this verse was revealed.

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ... ﴾ (*There is not upon those who believe and do righteousness ...*): i.e., at the time when the prohibition had not been revealed yet. Look at the precision of the Holy Quran. Belief is not mentioned except that doing righteous deeds are mentioned with it, as the latter is an expression of the former.

﴿ ... جُنَاحٌ فِيمَا طَعَمُوا ... ﴾ (*...blame concerning what they have eaten*): Here, the drinking of alcohol is expressed as eating. Another example of this type of usage can be observed in the following verse, where drinking water is expressed as eating:

﴿ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ

﴿ فَإِنَّهُ مِنِّي ﴾

***(When Thalut marched forth with his army, he said “Verily, Allah will test you with a river. So whoever drinks (his fill) from it is not with me, and whoever does not eat (taste) it, is definitely with me) (Al-Baqara: 249)***

﴿ ... إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ... ﴾ (***...if they [now] fear Allah and believe and do righteous deeds ...***): The requirements for a person to enter Paradise are having Taqwa (Fear of Allah), Iman (Faith) and doing righteous deeds.

﴿ ... ثُمَّ اتَّقَوْا وَآمَنُوا... ﴾ (***...and then fear Allah and believe ...***): This is the second time having Taqwa and Iman is mentioned in this verse. This time, it refers to the period after the revelation of this verse containing the harsh prohibition of alcohol and gambling. Every time a verse is revealed, their faith increases. An increase in faith is demonstrated when a person carries out every command which contains a legal ruling from Allah (swt). When a person refrains from everything prohibited, it shows that there is a renewal of the faith, because the Prophet (saws) had 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 lowest of which is the removal of what is harmful from the path”<sup>1</sup>

As we can see, removing something that is harmful from the path where people pass-by is one of the branches of Faith.

﴿ ... ثُمَّ اتَّقَوْا وَأَحْسِنُوا... ﴾ (***...and then fear Allah and do good; ...***): This is the third time that Fearing Allah is mentioned here, but this time,

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<sup>1</sup> Sahih Muslim: Book of Faith, Chapter of The Branches of Faith, Hadith No. 35.

followed by Ihsan (doing good). There are two meanings of Ihsan. The first is to do more in addition to what Allah (swt) has made obligatory on us. For example, Allah (swt) has made it obligatory on us to pray four raka'ah (cycles), so if we do extra supererogatory prayers other than them, then this is Ihsan. Allah (swt) has made it obligatory on us to pay the Zakah (Obligatory alms), so when pay more than what we are supposed to give, this is Ihsan. Allah (swt) has made it obligatory on us to fast in the month of Ramadan, also adding on by fasting on Mondays and Thursdays is Ihsan. As Allah (swt) says in the Quran:

﴿ 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 amid Gardens and springs, (15) Receiving what their Lord will grant them. Before this (reward) they were truly Muhsinin (good-doers): (16) they used to sleep only little in the night, (17) and pray for forgiveness before dawn. (18) And in their wealth there was a rightful share for the beggar and the poor.) (Adh-Dhariyat: 15-19)***

The deeds mentioned in these verses are not obligatory, but rather, extras in addition to them. They are considered part of Ihsan, as the ones who practice them are describes as good doers. The second meaning of Ihsan (doing good) as defined by the Prophet (saws) is:

“That you worship Allah as if you see Him. And if you are unable to (feel that you) see Him, know that He sees you”<sup>1</sup>

Divine observance is on-going all the time, on every single movement and action which is carried out and on those who perform them too. We have to pay attention to ‘that He sees you’, so do not make Allah (swt) the least important of those who look at what you are doing. Thus, you should not commit acts of disobedience. Since you know Allah (swt) watches everything you do, you should not, for example, be fasting but at the same time hurt others with your tongue. You should also not be someone who performs his prayers but at the same time backbites others, and not one who constantly fasts but at the same time likes to sow dissension between people.

﴿ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ... ﴾ (*...and Allah loves the doers of good*): Allah (swt) loves Ihsan in all acts and He loves the good doers, those who are aware of Allah’s observance of them and do more than what is obligatory upon them, due to their passion for carrying out duties. In this verse, Taqwa (fearing Allah ) is mentioned three times, twice with Faith and once with Ihsan, indicating that there are different levels of Taqwa. When Ali (may Allah honour his face) was asked to describe Taqwa (fearing Allah), he said:

“Fearing The Magnificent, carrying out (the commands found in) the revelation, being contented with the little and preparation for the day of departure”

If we were to look at these four descriptions, we will realize that they

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<sup>1</sup> Sahih al-Bukhari: Book of faith, Chapter of Jibril’s questions to the Prophet (saws) about Iman, Islam and Ihsan, Hadith No. 50.



embody everything connected to Islam. 'Carrying out the revelation' means carrying out the commands found in the Holy Quran, and the Quran tells us to follow all that the Messenger (saws) brought, as seen in this verse:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

***(Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it)*** (Al-Hashr: 7)

'Fearing The Magnificent' means fearing Allah (swt). When a person fears Allah (swt) he will not fear anyone other than Him, as he knows that no others can benefit, harm, give, stop, lower, raise, honour or debase, except Him (swt); in His Hands are the reigns of everything, and He is All-Powerful over everything, without any exceptions. Therefore, the Quran emphasizes the importance of Faith, Taqwa and Ihsan, as the meanings in them will encircle a human being and give him security. When a person seeks Allah to love him, he must look at what Allah (swt) loves, so that he will be loved. Allah (swt) says:

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴾

***(Verily, Allah loves the Muttaqin (the pious))*** (At-Tawba: 4)

﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾

***(Verily, Allah love the Tawwabin (those who repent) and He loves the Mutathohhirin (those who purify themselves))*** (Al-

Baqara: 222)

### Verse: 94

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ  
بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴾

**(O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that - for him is a painful punishment.)**

As mentioned before, after addressing those who believe, duties which prove the belief will be brought forth. This characteristic of faith, which Allah (swt) addresses the believers with, is a contract that is renewed with every duty that Allah (swt) enjoins or with any act that is prohibited.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ... ﴾ (***O you who have believed, Allah will surely test you ...***): This means that He will examine and try human beings through the thing which will be mentioned, as a test for them.

﴿ ... بِشَيْءٍ ... ﴾ (***...through something ...***): meaning something small.

﴿ ... مِنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ... ﴾ (***...of the game that your hands and spears [can] reach, ...***): This happened during the Umra (Lesser pilgrimage) of Hudaibiyya. An Umra needs Ihram, and Ihram has its own Miqat (stated places and timing). So, when the believers were behind the Prophet (saws) to perform their Umra, Allah (swt) willed to test them at Hudaibiyya through some game, because hunting is prohibited during Ihram.

﴿ ... لَيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ... ﴾ (***...that Allah may make evident those who fear Him unseen ...***): This knowledge of those who fear Him (swt) unseen is the one which will be used as an argument for or against a person. For Allah The All-Knowing certainly knows, but this test will be proof against the believer that he did not abide by Allah's Commands.

﴿ ... فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴾ (*.... And whoever transgresses after that - for him is a painful punishment*): The word **transgresses** used here to mean to overstep the boundaries and the truth. Thus, a person cannot hunt while he is in Ihram. This same test had been given to the Israelites when hunting was prohibited on them on Saturdays, whereas the fish came to them near the surface on Saturdays. As a result, they went against the divine command and prohibition.

Back to the topic of Ihram, there are fiducial rules which need to be abided by when performing it. Among these rules is the prohibition of hunting in the (Sacred Months) and when a person is in Ihram to perform the Umra or Hajj.

### Verse: 95

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدِيًّا بَالِغَ الْكُعْبَةِ أَوْ كَفَّارَةً طَعَامًا مِّسَاكِينَ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لَّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴾

(O you who have believed, do not kill game while you are in the state of Ihram. And whoever kills it intentionally shall make compensation with an animal which is the equivalent of what he has killed, as judged by two just men among you as an offering (to Allah) brought to the Ka'ba, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his matter (i.e., deed). Allah has pardoned what is past; but whosoever returns (to violation), then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ... ﴾ (*O you who have believed, do not kill game while you are in the state of Ihram ...*): This is something Allah (swt) has forbidden. So, as long as a person is in the state of Ihram, he is not allowed to kill game.

﴿ ... وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا... ﴾ (*...And whoever kills it intentionally ...*): There are various opinions of the Scholars (Islamic jurists) in interpreting this verse regarding the issue of the ruling on a person who mistakenly kills game. He will need to pay a ransom, which is a compensation which is the equivalent of what he has killed, i.e., of the same size, or the same type of animal or bird that he had killed.

﴿ ... فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ... ﴾ (*...shall make compensation with an animal which is the equivalent of what he has killed, ...*): The word (*animal*) used here means cattle. So, he would have to compensate with cattle if the animal killed was of the cattle.

﴿ ... يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ... ﴾ (*...as judged by two just men among you...*): It is obligatory that two men give their judgements in this matter, that the person must compensate with an animal equivalent to the game he killed, which is to be distributed among the poor and needy.

﴿ ... هَدْيًا بَالِغَ الْكَعْبَةِ... ﴾ (*...as an offering (to Allah) brought to the Ka'ba, ...*): This offering is to be distributed for the poor and needy in the sacred house.

﴿ ... أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ... ﴾ (*...as an offering (to Allah) brought to the Ka'ba, ...*): The Arabic word used here for offering is linguistically means the erasing and covering of a wrong deed which one has committed while he is in the state of Ihram. The required expiation here is to feed the needy this same amount.

﴿... أَوْ عَدْلُ ذَلِكَ صِيَامًا...﴾ (...**Or the equivalent of that in fasting ...**): If the person is not able to feed the poor, he must fast the number of days which is equivalent to the amount fed to the needy, be it a day or two or three days.

﴿... لِيَذُوقَ وَبَالَ أَمْرِهِ...﴾ (...**That he may taste the consequence of his matter (deed)...**): The person who has killed game or went hunting while in the state of Ihram will have to compensate for his act. This compensation must be distributed and given (**as an offering (to Allah) brought to the Ka'ba**), i.e., for the needy around the area of the Ka'ba, (**or an expiation: the feeding of needy people**), (**or the equivalent of that in fasting**), i.e., he must fast according to the amount of the feeding. All of this is so (**that he may taste the consequence of his matter**), i.e., the weight or the effect of the act he had committed.

﴿... عَفَا اللَّهُ عَمَّا سَلَفَ ۗ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ...﴾ (...**Allah has pardoned what is past; and whoever returns (to violation), then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution ...**): The one who returns to violation and continues to carry out acts of disobedience will be retributed, as Allah (swt) wills His Servants to be obedient to His Commands and not to be rebellious. Here, the issue is not regarding the permissibility of hunting, but rather, it is pertaining to the test for human beings. So when Allah (swt) starts the verse by saying: (**O you who have believed, do not kill game**), the test comes when a game presents itself in front of a person and he is capable of shooting it, but Allah (swt) does not allow it, specifically for this period of time or specifically when he has entered the state of Ihram and is on his way to the sacred house of Allah (i.e. the Ka'ba).

## Verse: 96

﴿ أَجَلٌ لَّكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ ۚ وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴾

(Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered.)

This verse is not regarding the practice of the prohibition of hunting, but rather, the practice of obeying the commands of Allah (swt). Here, game from the land is forbidden while game from the sea is made lawful, as explained by the Prophet (saws) when asked regarding it:

“Its water is pure, and its dead animals are permissible”<sup>1</sup>

﴿ أَجَلٌ لَّكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ... ﴾ (*Lawful to you is game from the sea and its food ...*): The game from the sea is its food, so why does Allah (swt) mention it by means of a conjunction? The answer: Game from the sea refers to what has been fished from it directly, while its food refers to what has been flavoured of the catch and left for a certain period.

﴿ ... وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ... ﴾ (*...but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered....*): Allah (swt) explains to us that the reason for all of this is to gain Taqwa (fearing Allah). The issue of halal (lawful) and haram (forbidden) is in essence a test, and it also proves the Taqwa. Some people say that there must be a wisdom in the prohibition of every haram, such as the

<sup>1</sup> Sunan an-Nasai: Book of water, Chapter of performing Ablution with sea water, Hadith No. 332.

prohibition of intoxicants, gambling, sacrificing on stone altars and divining arrows. The prohibition for these is permanent and not connected to time and place, whereas the prohibition for hunting is only during the period of Ihram or in the stated places of Ihram, i.e., it is only prohibited when a person enters the area for Ihram and then starts his Ihram. Therefore, this indicates that the reason for the commands and prohibitions from Allah (swt) is obedience to the One Who Commands, and not to say, for example, “Pork meat has worms, so we do not eat it, as it leads to diseases”, or “We do not drink alcohol because it clouds over the mind.” These statements may be true, but we do not eat pork nor drink alcohol and we avoid gambling, divining arrows and sacrificing on stone altars in obedience to Allah’s Commands, whether or not we know the wisdom He wills behind the commands or prohibitions. If we do not avoid prohibitions in obedience to Allah, but instead, due to the reasons behind the prohibitions, we are actually worshipping the reasons and wisdoms instead of worshipping Allah (swt). When a person is asked why he does not drink alcohol and he replies that it is because it will lead to inflammation of the liver, this answer is true medically. However, the main reason he does not drink alcohol should be because Allah (swt) has prohibited it. After this, he can then learn about the dangers of drinking alcohol and all the other prohibitions of Allah (swt). The main point here is that all the halal and haram and do’s and don’ts are tests to prove one’s faith. Therefore, the rulings connected to Ihram and the sacred months lead to the reason for these rulings, which is: **{And fear Allah}**. Likewise, the reason for the legislation of fasting is also Taqwa, as Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

***(O believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful of Allah)*** (Al-

Baqara: 183)

In the case of fasting, it is true that Allah (swt) stops human beings from eating and drinking and intercourse, whereas these are forms of nutrition for the body. However, through this, He wills to give nutrition for the soul, as the soul is not nourished except through moral values. Therefore, food and drinks become nourishment for the body while the Quran and fasting become nourishment for the moral values and thus, for the soul. Due to all this, the Prophet (saws) has said:

“Fasting and the Quran intercede for a man. Fasting says, ‘O my Lord, I have kept him away from his food and his passions by day, so accept my intercession for him.’ The Qur’an says, ‘I have kept him away from sleep by night, so accept my intercession for him.’ Then their intercession is accepted.”<sup>1</sup>

The main purpose and reason that Allah (swt) gives commands linked to the lawful and unlawful and also to perform acts of worship is to attain Taqwa (fearing Allah), which is the accumulator of all good. Thus, all matters connected to goodness are part of Taqwa.

﴿ ... وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴾ (...***And fear Allah to whom you will be gathered***): This means that you should make a barrier between yourselves and the wrath of Allah (swt), as you will all be returned and gathered in front of Him, and He (swt) shall inform you of what you used to do.

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<sup>1</sup> Musnad al-Imam Ahmad: Musnad of the Companions, Musnad of Abdullah ibn Omar, Hadith No. 6626.



**Verse: 97**

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

**(Allah has made the Ka'ba, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.)**

In the previous verses, the issue spoken about concerned the Ihram, and Ihram is part and parcel of performing the Hajj and Umrah. It is obligatory for a person to be in Ihram when he enters the sacred house to perform the Hajj or Umrah. This ruling is connected to the principles of faith and that this noble house was the first house built for mankind, as Allah (swt) has said:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴾

**(Surely the first House (of worship) established for humanity is the one at Bakkah—a blessed sanctuary and a guide for (all) people) (Ali-Imran: 96)**

After which, Allah (swt) explained what was allowed and what was prohibited during Ihram, including what was prohibited concerning hunting and the matters connected to it.

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ... ﴾ **(Allah has made the Ka'ba, the Sacred House, standing for the people and [has sanctified] the sacred months ...):** The word used here is **(has made)** and not (created). Both words can mean 'to make', but there is a difference in usage between them. Creating means to make

something from non-existence, while (has made) means to steer creation towards the tasks that Allah (swt) has willed for them in this world.

﴿ ... الْبَيْتَ ... ﴾ (...**House** ...): The Arabic word comes from the word Albaitutah, which means 'lodging or putting up for the night'. As Allah (swt) uses the passive verb to describe the Sacred House in the following verse:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴾

***(Surely the first House (of worship) established for humanity is the one at Bakkah—a blessed sanctuary and a guide for (all) people)*** (Ali-Imran: 96)

It means that it was not established by human beings, as Adam (PBUH) was the first one who was called a human being. So, who then established the Ka'ba? The answer is the angels. However, some might say, didn't Prophet Abraham (PBUH) establish it, as Allah (swt) says:

﴿ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ﴾

***(And (remember) when Abraham raised the foundation of the House with Ishmael)*** (Al-Baqara: 127)

The answer is that since Prophet Abraham (PBUH) raised the foundation of the house, it means that the place for the house already existed. What he did was to take on the third dimension, which is the height, thus Allah (swt) did not say: And when Abraham built the house with Ishmael. So, since he is the one who raised its foundation, where was it located? Let's revisit the story. Prophet Abraham Al-Khaleel

(PBUH) had taken Hajar to a place that Allah (swt) had ordered him to go to, as mentioned in this verse:

﴿ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴾

***(Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of people incline towards them and provide them with fruits, so perhaps they will be thankful)*** (Ibrahim: 37)

It was a barren area which was void of plants, vegetation and water whatsoever. Together with Hajar was Ishmael, the first son of Prophet Abraham. Ishmael was still a suckling baby at that time. Then, Prophet Abraham (PBUH) said:

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

***(Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House)*** (Ibrahim: 37)

This indicates that the sacred house had been existent before its foundations were raised, and the Words of Allah:

﴿ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ﴾

***(And (remember) when Abraham raised the foundation of the House with Ishmael)*** (Al-Baqara: 127)

indicate that Ishmael had become a young man at that time. If he were still a nursing baby, he would not have been able to carry out the job. Thus, we know that the sacred house had existed before Adam (PBUH), it had been wiped out during the flood of Prophet Noah

(PBUH) and then had its foundations raised again by Prophet Abraham (PBUH).

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْيُبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ ... ﴾ (*Allah has made the Ka'ba, the Sacred House, a sanctuary of well-being for all people ...*): This means that in it is that which will straighten the lives of man, through values and physically too. Due to this, fruits of every kind were brought to it, as Imam Ali (may Allah ennoble his face) said: "Those who want to seek both the world and the hereafter should go to this Sacred House", in compliance to Allah's Words which mean, (*Allah has made the Ka'ba, the Sacred House, a sanctuary of well-being for all people.*) It establishes the lives of man in this world and the next; a good life in this world and its results reaped in the hereafter.

﴿ ... الْبَيْتِ الْحَرَامِ ... ﴾ (...*Sacred House ...*): The word used to describe the House is "Sacred" (Haram), which means prohibition. This is because, some things which are not prohibited elsewhere are prohibited there, such as hunting. Allah (swt) has says:

﴿ وَمَنْ دَخَلَهُ كَانَ آمِنًا ﴾

*(Anyone who enters it will be safe)* (Ali-Imran: 97)

However, one may ask, in history, it has been recorded that the Ka'ba was attacked using catapults. How is it that those who enter it will be safe? The answer is that this statement is a command from Allah (swt). It is like the verse:

﴿ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ﴾

*(Corrupt women are for corrupt men and corrupt men are for corrupt women; good women are for good men and good men are for good women)* (An-Noor: 26)

Is every good man in the world paired with a good woman? The answer is no, as it is possible that a good man is paired with a corrupt woman, or a corrupt man is paired with a good woman. However, the verse enjoins the good men to look for good women and for the good women to look for good men. Likewise, when Allah says:

﴿ وَمَنْ دَخَلَهُ كَانَ آمِنًا ﴾

**(Anyone who enters it will be safe)** (Ali-Imran: 97)

It is a command for the believers to grant security to anyone who enters the Sacred House, whether it is carried out or not. During Ihram in this Sacred House, people are prohibited from certain acts such as wearing sewn clothes, from getting together with their wives, from wearing perfume and musk and from cutting the fingernails.

﴿ ... وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ... ﴾ (**...Along with the sacred months, the sacrificial animals, and the (offerings decorated with) garlands...**): The sacred months are the months in which Allah (swt) has prohibited killing and hunting, namely: Rajab, DhulQaedah, DhulHijjah and Muharram.

**(The sacrificial animals)**: refer to the sheep which are brought to the Haram (sacred area) for sacrifice for the poor and needy there.

**The garlands** refer to the camels which have been adorned with garlands to indicate that they are specifically for the needy around the Sacred House.

﴿ ... دُلُّكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (**...That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things**): All of this Halal (lawful) and Haram (forbidden) concerning the Ka'ba is conveyed so that the human being knows that Allah (swt) is

All-Knowing. And since He is All-Knowing, He knows whether a person is obedient due to the faith in his heart or only externally. Therefore, Taqwa (fearing Allah) is required in believing and carrying out acts of worship for Allah (swt). For example, when a person goes for Hajj, why does he have to perform the Ihram? Why does he have to perform seven rounds of Tawaf (Circumambulation) and not eight? Why should he kiss the black stone? The answers to these questions are that these are yardsticks of one's faith. As Allah (swt) knows everything in the heavens and the earth, and He is Knowing of all things, one can never hide anything from His Knowledge.

### Verse: 98

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

**(Know that Allah is severe in punishment and that He is All-Forgiving, Most Merciful.)**

Here, Allah (swt) informs us of two of His Attributes; one from His Attributes of Majesty, namely being Severe in Punishment, and the other from His Attributes of Beauty, namely being All-Forgiving and Most Merciful. As we can see here, Allah (swt) brings forward two Attributes of Beauty as opposed to only one Attribute of Majesty. So, know that Allah (swt) has threatened those who go against His Orders on purpose and out of arrogance and haughtiness that He is Severe in His Punishment. However, for those who go against His Orders out of self-weakness, Allah is All-Forgiving and Most Merciful. An example is Iblis -on him be Allah's curse-, who rejected Allah's Order, and thus was cursed and casted away from His Mercy. On the other hand, Adam (PBUH) had disobeyed and then repented. In conclusion, Allah

(swt) is severe in His Punishment for those who are arrogant and deny and reject His Orders, while He is All-Forgiving and Most merciful upon those who sin or fall into error, and then repent.

### Verse: 99

﴿ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴾

**(Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal.)**

The previous verses have all been connected to the halal and haram and the Ihram and the sacred House (Ka'ba); in short, all the do's and don'ts. So, after all that, Allah (swt) wills to give solace to the heart of the chosen one, Prophet Muhammad (saws), and to explain the task of the Prophets among mankind.

When Allah had created creation and had brought them into existence, He (swt) did not leave them astray and unknowing of His existence. So, in addition to the innate disposition of having faith that He had granted to them, He also willed to reinforce this faith through the tongues of the Messengers (PBUT). Thus, the task of the Messengers is to convey the message from Allah (swt), as He says here:

﴿ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ﴾ **(Not upon the Messenger is [responsibility] except [for] notification ...)**: The “notification” word used here means to inform of something important. Since that, do not, O Muhammad, burden yourself more than your capability, as your task is only to deliver. Therefore, when Allah (swt) ordered the Prophet Abraham (PBUH) while he was in the barren valley which was void of people to:

﴿وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

***(Call mankind to the Pilgrimage. They will come to you, on foot and on every kind of lean camel, by every distant track)*** (Al-Hajj:

27)

He (PBUH) said, “O my Lord, how shall I call people, and who will hear me? There is no one here.” The answer was: “O Abraham, the Messenger’s duty is only to deliver. O Abraham, upon you is to call, and upon Us is the reaching of the call.” Thus, the call reached those after him, as well as the supplication that he made. So, a Messenger’s task is to deliver the message, and at the same time, he is a behavioural example, as Allah (swt) says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

***(Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often)*** (Al-Ahzab: 21)

And also says:

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (٢١) لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ﴾

***(So (O Prophet) remind them, your task is only to remind (21)***

***You are not their keeper)*** (Al-Ghashiyah: 21-22)

Thus, we are not judges, nor do we force people to accept the religion and the Islamic Jurisprudence and rulings. Our job is only to remind, as we are only callers. We are not tasked to label people as disbelievers as Allah (swt) continues:

﴿إِنَّ إِلَيْنَا إِيَابَهُمْ (٢٥) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾

***(Certainly, it is to Us that they will return. Then, surely, it is for Us to call them to account)*** (Al-Ghashiyah: 25-26)



So, Allah (swt) informs us that these are His Affairs and not ours.

﴿ ... وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴾ (*...And Allah knows whatever you reveal and whatever you conceal*): There is in the community a great hypocritical movement, in which people might reveal differently than what is concealed. So, Allah (swt) says:

﴿ وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴾

*(Whether you speak aloud (or in a low voice), He knows your secrets and what is even more hidden)* (Taha: 7)

Here, the secrets are what is kept between two people, whereas that which is more hidden is what goes on in a person's self.

### Verse: 100

﴿ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴾

*(Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful.)*

Observe the precision of the conveyance of the Prophet (saws)! Allah (swt) says to His Prophet: {**Say** (O Prophet) ...}, and the Prophet conveys to us: {**Say** (O Prophet) ...} without omitting the word {**Say**}. And this is of his trustworthiness in conveyance, as Allah has said to him: {**The Messenger's duty is only to deliver**}. So, he is to deliver every letter without any addition or diminution.

﴿ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ... ﴾ (*Say, "Not equal are the evil and the good, although the abundance of evil might impress you ...*): What a great verse this is! Of the nature of human

beings is that they will acknowledge goodness as goodness and evil as evil. So, when Allah (swt) says: **(Although the abundance of bad might impress you)**, we realize that there is a group of people who would be impressed by the abundance of badness. Among the things containing an abundance of badness which impresses people the most is the abundance of unlawful wealth, be it good or not.

During the time when the Abbasid Empire was under the rule of Abu Ja'far Al-Mansur, there was a Shyeikh who was a famous preacher, named Muqatil Bin Sulaiman. One day, Abu Ja'far Al-Mansur said to him while many people were gathered: "Advise me." So he said, "O Leader of the Believers, Umar Bin Abdul Aziz passed on and left behind eleven sons. He also left behind eighteen dinars; from which five were used for his shroud, four were used to purchase for him a grave, and the remaining nine were divided amongst his eleven sons." Then he continued, "O Leader of the Believers, when Hisham Bin Abdul Malik passed away, each of his four wives inherited eighty thousand dinars, in addition to property and palaces. So, the total amount inherited by his wives was three hundred and twenty thousand dinars. By Allah, The One Who there is no God but He, I saw one day with my very own eyes, one of the sons of Umar Bin Abdul Aziz prepare a hundred horses to fight for the cause of Allah, and on the contrary, one of Hisham Bin Abdul Malik's sons begging in the streets." Thus, this is an explanation of the words of Allah: **(Say (O Prophet), "Not equal are the bad and the good, although the abundance of bad might impress you.)**, which clearly demonstrates the difference between the bad and the good.

﴿ ... اتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (...**So fear Allah, O you of understanding, that you may be successful.**): The phrase used

here, “**fear Allah**”, means that a person should set up a barrier between himself and the wrath of Allah (swt). He should thus not eat the wealth of others wrongfully, not accept bribes, not steal, not monopolize nor transfer good wealth to become bad wealth. This is because, a small amount of the halal (lawful) is better than many vaults filled with the haram (forbidden).

The Arabic word used for successful is derived from the word Filahah, which means cultivation. The real cultivation is when a person plants and cultivates the earth by planting one seed and it produces seven hundred new seeds.

### Verse: 101

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تُبَدَّ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴾

**(O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.)**

The Prophet (saws) said:

“Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid

you and do what I command you to the best of your ability and capacity".<sup>1</sup>

The people tried asking the Prophet (saws) many questions in every issue. They should instead learn from the experiences of the Children of Israel, who persisted in asking, thus Allah (swt) became severe on them in terms of the prohibitions and requirements. For example, when they were told to slaughter a cow:

﴿ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ ۗ فَافْعَلُوا مَا تُؤْمَرُونَ (٦٨) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ (٦٩) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴾

*(They said, “Call upon your Lord to clarify for us what type of cow it should be!” He replied, “Allah says, ‘The cow should neither be old nor young but in between. So do as you are commanded!’” (68) They said, “Call upon your Lord to specify for us its colour.” He replied, “Allah says, ‘It should be a bright yellow cow—pleasant to see.’” (69) Again they said, “Call upon your Lord so that He may make clear to us which cow, for all cows look the same to us. Then, Allah willing, we will be guided to the right one.” (70)) (Al-Baqara: 69-70)*

They persisted in asking, thus things became difficult for them.

﴿ ... وَاللَّهُ غَفُورٌ حَلِيمٌ ﴾ (...and Allah is Forgiving and Forbearing):  
The endings of verses have meanings connected to the parts

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<sup>1</sup> Sahih al-Bukhari: Book of Holding Fast to the Qur'an and Sunnah, Chapter of Following the Sunan of the Prophet, Hadith No. 6858.

preceding it. Here, Allah (swt) says that He is Forgiving and forgives those who have asked many questions. For example, some people made the Prophet (saws) uncomfortable with their questions, such as: “Who is my mother? Who is my father?” Allah (swt) is Forgiving and will forgive them. He (swt) too is **Forbearing**, which means that He is loving and merciful towards His Servants. However, human beings must not be deluded by Allah’s Forbearance and feel that they will surely be safe from His Punishment. They must instead continue working hard to be of those who are granted the forgiveness and forbearance of Allah, Mighty and Majestic is He.

### Verse: 102

﴿ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴾

**(A people asked such [questions] before you; then they became thereby disbelievers.)**

This means that the people of the past, such as the Children of Israel, used to ask such questions. However, after asking, they disbelieved and failed to practice and carry out what they had asked Allah (swt) about. Here, it is important to clarify something: The religion of Islam, its Sharia and the other divine religions have not come to confine mankind. However, since The Creator is The One who created human beings, He knows what is best for their lives in this world and the hereafter. So, when Allah (swt) places laws for human beings, it is out of His Mercy and Compassion. It is for their good and welfare. For He (swt) wills ease for us and not difficulty. Never was Allah's Messenger (saws) given a choice between two things, but he adopted the easier one, as long as it did not involve any sin. However, the

human being has been created weak, and thus he constantly tries to escape from the rules which have been laid out. When he escapes, the effect is not only upon himself but also on the rest of humankind. For example, Allah (swt) has forbidden you from stealing. Likewise, others are also forbidden to steal from you. Allah (swt) has made fornication unlawful for you and has likewise made it unlawful for others to fornicate with your women (your Mahram). Allah (swt) has disallowed you to accept bribery and has likewise disallowed others to extort from you. He has made backbiting and talebearing unlawful for you and has likewise made it unlawful for others to carry around stories and backbite you. In summary, the unlawful is prohibited for the general well-being of everyone. These rules which have been laid out by Islam, are closely connected to faith. Every rule which has been ordained in the Islamic Law will lead to safety and goodness. For Allah (swt) knows, whereas you do not know.

### Verse: 103

﴿ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾

**(Allah has not appointed [such innovations as] bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason.)**

This verse speaks about four types of cattle, the bahirah, saibah, wasilah and ham. We have passed by the discussion about the types of cattle which are allowed and forbidden by Allah (swt). There is an Islamic legal maxim which states: (The original ruling for something is lbahah (permissible) as long as there is no decisive evidence of its

prohibition.) So, who has the authority to rule things as unlawful? The answer is Allah (swt), followed by the noble Prophet (saws). No human being can rule anything as lawful or unlawful from his own self. This is because, Allah (swt) is the One who created everything, and knows what is most suitable for them. Thus, it is only fitting that the Creator manages the matters of His Creation, and not they themselves manage their affairs.

The Bahirah is a type of cattle. It is she-camel whose ear has a long cleave on it to indicate that she is prohibited, and thus cannot be milked or disturbed by anyone.

The Saibah is a cattle or camel which is not tied due to a Nazar (vow). It is allowed to eat what it wishes, and people are prohibited to go near it.

The Wasilah is a sheep that has given birth seven times, each time delivering two females. If it delivers a male after that, it cannot be slaughtered for women. It is also said that she is a virgin she-camel who gives birth to two females consecutively without a male in between. They would designate her for their gods.

The Ham is the male horse whose back is protected from being ridden.

The polytheists of that time had prohibited these four types of cattle; thus, they were not to be touched. This was a norm inherited from their forefathers during Jahiliya. So, Allah (swt) says:

﴿ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ... ﴾ (**Allah has not appointed [such innovations as] bahirah or sa'ibah or wasilah or ham ...**): They have invented falsehood about Allah by prohibiting these things, since what is Halal and Haram are very clear, as

explained by Allah (swt) and His Messenger (saws).

﴿ ... وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾ (...*But those who disbelieve invent falsehood about Allah, and most of them do not reason*): As long as there is no text prohibiting these cattle, why are they prohibited by these polytheists? The answer is that it is because most of them do not reason and do not make use of their intellect.

### Verse: 104

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴾

(And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?)

﴿ ... وَإِذَا قِيلَ لَهُمْ... ﴾ (*And when it is said to them ...*): i.e., to the polytheists.

﴿ ... تَعَالَوْا ... ﴾ (...*Come ...*): Allah (swt) does not say: Follow what Allah has revealed, as in another verse, to which their answer was:

﴿ بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ﴾

(*"Rather, we will follow that which we found our fathers doing."*)

(Al-Baqara: 170)

So when the word {*Come*} is used here, it is an indication that they are to raise themselves up from what their thoughts and actions have sank down into, as the one who holds on the commands of Allah (swt) will rise. In other words, raise yourselves up from your deterioration.



﴿ ... إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ... ﴾ (... **Come to what Allah has revealed and to the Messenger** ...): Allah (swt) wills to continuously emphasize that what is enjoined by the Prophet (saws) is like that which is commanded by Allah (swt) and that what is forbidden by the Prophet (saws) is also like what is forbidden by Allah (swt), with due authorization. Allah (swt) has says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

**(Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it)** (Al-Hashr: 7)

﴿ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

**(Obey Allah and the Messenger, so you may be shown mercy)**  
(Ali-Imran: 132)

He (swt) could have sufficed by saying: (And obey Allah and listen to the conveyance of the Messenger), but He did not say that. Therefore, the Prophet (saws) is authorized to legislate, as this verse says. Their answer was:

﴿ ... حَسْبُنَا ... ﴾ (... **Sufficient for us** ...): Meaning, we do not take into consideration except that upon which we have found our forefathers, and we will not follow except their way. This is indeed stagnation, whereas Islam is far away from the stagnation that people accuse it of, as it brings development of the intellect.

﴿ ... أَوْلُو كَانِ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴾ (... **Even though their fathers knew nothing, nor were they guided?**): Even if their forefathers were upon misguidance, they would follow them blindly. The Holy Quran has cast away everything connected to blind following and teaches that the way forward is to choose a good example and to use the intellect to bring about benefit to human beings and the

community from all aspects.

### Verse: 105

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فِيمَا كُنْتُمْ تَعْمَلُونَ ﴾

**(O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is you return all together; then He will inform you of what you used to do.)**

There is an ongoing battle between two sides: the faction of guidance and the faction of misguidance. Thus, Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ... ﴾ **(O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided ...):** And Allah (swt) says as well:

﴿ وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

**(Let there be a group among you who call (others) to goodness, encourage what is good, and forbid what is evil—it is they who will be successful)** (Ali-Imran: 104)

﴿ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾

**(Except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance)** (Al-Asr: 3)

And the Prophet (saws) said:

"Religion is sincerity, (Al-Nasihah)." They said; "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the imams of the Muslims and to their common folk."<sup>1</sup>

A person might think that the meaning from the noble verse is that he is only responsible for his own affairs and not of his community's. However, this verse does not mean at all this, as explained by Sayyidina Abu Bakr As-Siddiq when he ascended the pulpit and said: "O people, verily, you recite this verse: (O you who have believed, upon you is (responsibility for) yourselves. Those who have gone astray will not harm you when you have been guided) and verily, I have heard the Messenger (saws) say:

"When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allah shall envelope them in a punishment."<sup>2</sup>

So here, we find ourselves amid an important issue. The Messenger (saws) has said:

"Comply with (and order) the good and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone is amazed with his view. Then you must mind your own business and leave the common folk to their own devices. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do"<sup>3</sup>

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<sup>1</sup> Sahih Muslim, The Book of Faith, Chapter of explaining that the Religion is Sincerity, Hadith No. 55.

<sup>2</sup> Sunan at-Tirmidhi: The Book of Quran Explanation, Chapter of Surah al-Maida, Hadith No. 3057.

<sup>3</sup> Sunan at-Tirmidhi: The Book of Quran Explanation, Chapter of Surah al-Maida, Hadith No. 3058.

We can see that enjoining good and prohibiting evil is something which is required for us to do. Likewise, we are to remind each other of the truth and patience. However, it is not upon us to be hard on ourselves when people are not guided by us, if we see that we are not harmed by it. This indicates to us that there is no compulsion in religion. On us is to convey and inform of goodness and truth.

Likewise, when we read this Prophetic hadith:

“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”<sup>1</sup>

We must understand that the part about changing it with the hands refers to the one who has control over the one he is advising, such as having state control or fatherly control. Thus, a person is able to change evil he sees in his house, even with his hands, such as prohibiting cigarettes in it, for example. However, a person on the road who sees another person committing acts of disobedience or smoking cigarettes cannot come up to him and punch him in the face! This understanding has been distorted by the Wahhabis. Therefore, a person without any authority over another person can only change evil he sees from him with his tongue, i.e., by advising nicely. If he is unable to do this, then, he must dislike it in his heart, as informed by the Prophet (saws).

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<sup>1</sup> Sahih Muslim, Book of Faith, Chapter 20, hadith No. 49.

## Verse: 106

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ  
آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنَ بَعْدِ الصَّلَاةِ  
فَيْقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ  
الْأَثْمِينَ ﴾

(O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful.")

This verse contains an important issue connected to the bequest or will-making. A human being must manage his affairs as he approaches his next life. The most important thing connected to the will is the settling of all debts. The person who makes a will before his death should do so for the part of his wealth not subject to inheritance laws, as demarcated by the Prophet (saws). He also should make his will with full conviction that he has to leave this world after doing all that he can do of goodness in it, and that this bequest is the last of what he is doing to earn the pleasure of Allah (swt).

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ ... ﴾ (*O you who have believed, testimony [should be taken] among you ...*): The Arabic word which means testimony, is taken from the word Mash-had, which means 'a scene'. Therefore, when a person gives testimony, it means he witnesses a scene and testifies to it. He testifies that the religion is true, that will-

making us a form of charity and that the person who is making the bequest makes it according to the limits set by the Prophet (saws), as he has said:

“Allah (SWT) has given each person who has rights his rights, but there is no bequest for an heir.”<sup>1</sup>

﴿ ... إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ ... ﴾ (*...when death approaches one of you*):

Here, it is as if death is the one which comes, as it will surely come, as Allah (swt) tells us:

﴿ أَيْنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ﴾

*(Wherever you may be, death will overcome you—even if you were in fortified towers)* (Al-Baqara: 285)

This overcoming of death is one of encirclement and encompassment.

﴿ ... حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ ... ﴾ (*...at the time of bequest - [that of] two just men from among you ...*): i.e., two just and trustworthy people among you in testifying.

﴿ ... أَوْ آخَرَانِ مِنْ غَيْرِكُمْ ... ﴾ (*...Or two others from outside ...*): i.e. be they Muslims or not.

﴿ ... فَأَصَابَكُمْ مُّصِيبَةُ الْمَوْتِ ... ﴾ (*...and the disaster of death should strike you ...*): Allah (swt) calls death a disaster, while it will truly happen, as Allah (swt) says in another verse too:

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالنَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ ﴾

(١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿

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<sup>1</sup> Sunan ibn Majah: Book of Bequest, Chapter of There is No Bequest for an Heir, Hadith No. 2714.

***(We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure— (155) who, when faced with a disaster, say, “Surely to Allah we belong and to Him we will (all) return) (Al-***

***Baqara: 156)***

Why is death considered a disaster, while we know that it, and what follows it of meeting Allah, Exalted is He, is the truth? The answer is: Due to the incidence of separation after there having been a closeness; in the family unit, with neighbours and relatives and with the people around. The human being has gotten used to life in this manner, thus the shift from one life to the other is seen as a disaster. Therefore, the Prophet (saws) has said:

“The eye weeps and the heart grieves, but we say only what our Lord is pleased with, and we are grieved over being separated from you, Ibrahim”<sup>1</sup>

In summary, it is considered a disaster due to the separation it causes.

﴿... تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ...﴾ (...***Detain them after the prayer...***): This means that they are to be detained after prayer until they give their testimony, as this will be where they will be most truthful, since they had just stood in front of Allah (swt). For prayer is a connection and meeting with Allah (swt).

﴿... فَيَقْسِمَانِ بِاللَّهِ إِنْ اَرْتَبْتُمْ...﴾ (...***and let them both swear by Allah if you doubt [their testimony, saying],...***): Until there is no doubt

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<sup>1</sup> Sahih al-Bukhari: Book of Funerals, Chapter of The Prophet's saying: “and we are grieved over being separated from you”, Hadith No. 1241.

whatsoever and what remains is the oath.

﴿ ... لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ ﴾ (*... We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful*): Meaning: "We will say the truth and will say honestly what he has bequeathed, even though he is a near relative or any such circumstance. We will say the truth so that we will not be among the sinful."

### Verse: 107

﴿ فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَانِ يَفُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴾

(But if it is found that those two were guilty of perjury, let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers.")

﴿ فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا ... ﴾ (*But if it is found that those two were guilty of perjury, ...*): That is, if there is uncertainty as to whether they have lied.

﴿ ... فَأَخْرَانِ يَفُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ ... ﴾ (*...let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, ...*):

This is a matter of ensuring uprightness and truth. Thus, if there is any doubt that the testimony regarding the bequest is not acceptable, then two others are to be brought. They are to swear that the initial two who gave the testimony are liars, and that the bequest was not as they had



claimed.

﴿ ... وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴾ (*...Indeed, we would then be of the wrongdoers*): Here, we observe the seeking of truth to defend justice. And this is what Islam is here to uphold.

### Verse: 108

﴿ ذَلِكْ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

(That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people.)

﴿ ذَلِكْ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا... ﴾ (*That is more likely that they will give testimony according to its [true] objective, ...*): Thus, this examination for justice will most likely ensure that the testimony regarding the will left behind by the one who bequests when death befalls him, is accurate and exact, through these affirmations.

﴿ ... أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ... ﴾ (*...or [at least] they would fear that [other] oaths might be taken after their oaths. ...*): That is, the fear that their false oath might be rejected by the people of truth, who too give their oaths. This would expose their perjury which would deem their oaths invalid in this world.

﴿ ... وَاتَّقُوا اللَّهَ ... ﴾ (*...And fear Allah ...*): This shows that this whole issue is one of having piety (fearing Allah). The testimony must be given accurately, and the bequest is a trust. Therefore, we remind those who are involved in providing testimonies and being witnesses, of an important phrase: Giving testimony is not a work of the mind but

is instead the responsibility of conveying (information).

﴿ ... وَاسْمَعُوا... ﴾ (...**and listen** ...): Meaning, obey and respond.

﴿ ... وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾ (...**and Allah does not guide the defiantly disobedient people**): So, since they have departed from being obedient, guidance will not be with them.

### Verse: 109

﴿ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴾

**([Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen".)**

Will this question be directed to the Messengers, or to those whom these Messengers had been sent to? The answer: It will be used as a proof against mankind and not against the Messengers (PBUT).

﴿ ... فَيَقُولُ مَاذَا أُجِبْتُمْ... ﴾ (...**and say, "What was the response you received?"** ...): That is: what did the people reply to you? The day on which this will happen is the Last Day; The Day of Judgement, the Day when all of mankind will stand in front of Allah (swt) Lord of the universe. On this day, Allah (swt) will gather all of creation, together with the Messengers. He will say: "**What was the response you received?**", i.e., "What was the response from mankind with regards to the messages you sent to them from Me?" In the answer given by the Messengers, observe their good manners towards Allah (swt), which was obtained from their faith, and also the precision of the answer:

﴿ ... قَالُوا لَا عَلِمَ لَنَا إِلَهٌ غَيْرُكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴾ (*... They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen".*): Why do they give this answer? It is because, that having faith in Allah (swt) and belief in the Messengers are dependent on the intentions, as the Prophet (saws) has said:

“Actions are but by intentions, and indeed each person will have that which he intended.”<sup>1</sup>

Therefore, there could be many hypocrites, or there could also be people who repented nearing death. Thus, they answered: “*We have no knowledge. Indeed, it is You who is Knower of the unseen*”. Only Allah (swt) knows the unseen, and the secrets and what is hidden. Even if they knew a part of it, He knows it fully. He knows the intentions of those of mankind who had obeyed His messages brought to them by the Messengers. The above demonstrates the accuracy of the answers given by the Messengers (PBUT), obtained from their deep faith.

## Verse: 110

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ نُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴾

<sup>1</sup> Sunan abi Dawood: Book of Divorce, Chapter of what the is intended by the Divorce and the intentions, Hadith No. 2201.

**([The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic.")**

Allah (swt) has distinguished the Prophet 'Isa (PBUH), son of Maryam, from among the Messengers, with this saying in refutation to the falsehood spread by the Jews and what they did to Prophet Jesus (PBUH). Allah (swt) wants to list down His Blessings upon him, as a sign of the noble Quran's great honouring of him. This is so that the Jews will be held accountable for what they had done to him, such as their attempts to kill and crucify him. However, Allah (swt) had raised him to Him and saved him from them.

﴿ ... إِذْ أَيْدَتُكَ بِرُوحِ الْقُدُسِ ... ﴾ (...when I supported you with the Pure Spirit ...): The Angel Gabriel (PBUH).

﴿ ... تَكَلَّمَ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ... ﴾ (...and you spoke to the people in the cradle and in maturity;...): This speaking in the cradle refutes the lies fabricated by the Jews concerning his mother Maryam the Chaste:

﴿ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأً

سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا (٢٨) فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿

*(Then she returned to her people, carrying him. They said 'in shock', "O Mary! You have certainly done a horrible thing! (27) O sister of Aaron!1 Your father was not an indecent man, nor was your mother unchaste." (28) So she pointed to the baby. They exclaimed, "How can we talk to someone who is an infant in the cradle?" (29))* (Maryam: 27-29)

﴿ ... وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ... ﴾ (*...and [remember] when I taught you writing and wisdom and the Torah and the Gospel;...*): Among the blessings of Allah (swt) to him, is that He taught him the Book, as the scholars have said, the Books of the past. He also taught him wisdom, which by definition is 'placing something in its order, time and place'. Thus, he did not speak except with wisdom. For the speech which is exact, correct and comes directly from divine revelation, is the wisdom which Allah (swt) taught the Messiah Prophet Jesus (PBUH).

As for the wisdom of the Prophet Muhammad (saws), it is found in his ways, sayings and actions.

The Torah: It is the Divine Book sent to the Jews through the Prophet Moses (PBUH). It contains issues connected to rulings and tangible affairs.

The Gospel (Injil): It is the Divine Book sent down the Messiah Prophet Jesus (PBUH). In it are issues connected to spiritual affairs.

After this, the verse continues with the listing down of the blessings that Allah (swt) has blessed the Messiah (PBUH) with:

﴿ ... وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي... ﴾ (...*And when you designed from clay [what was] like the form of a bird with My permission*): i.e., you formed the shape of a bird using clay.

﴿ ... فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي... ﴾ (...*then you breathed into it, and it became a bird with My permission;*, ...): With the command of Allah (swt). Albeit all this, they still disbelieved him.

﴿ ... وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي... ﴾ (...*and you healed the blind and the leper with My permission;* ...): The Prophet 'Isa (PBUH) did not have to perform a surgery on the cornea of the eye. Just by placing his hand on the eye of the blind person and wiping over it, it got cured, with the permission of Allah (swt). Leprosy: It is the whitening on parts of a person's skin. The Prophet 'Isa (PBUH) would wipe his hand on the leper, and he would be cured, with the permission of Allah (swt).

﴿ ... وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي... ﴾ (...*and when you brought forth the dead with My permission;* ...): Another of the blessings bestowed upon the Prophet Jesus (PBUH) is that he would place his hand on a dead person, and he would be restored to life, with the permission of Allah. This too, happened for the Prophet Abraham (PBUH):

﴿ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِنَّكَ تَمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ

سَعْيًا ﴿

*(Allah said, "Then bring four birds, train them to come to you, (then cut them into pieces), and scatter them on different hilltops. Then call them back, they will fly to you in haste)* (Al-

Baqara: 260)

All of these happened due to the commands of Allah (swt), to serve as Miracles bestowed upon the Prophets. So, we can observe that the

religion of Islam lists down for us in the Holy Quran, the great miracles granted to the Messiah (PBUH), all happening only with the permission of Allah (swt).

﴿... وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ ...﴾ (... **and when I restrained the Children of Israel from [killing] you** ...): i.e., as they tried to kill and crucify him. So, Allah (swt) restrained their hands from him, raised him to Him and thus saved him. Even though he had brought forth all these miracles which showed his truthfulness, they said that it was all: "Obvious magic", as they had said of the Prophet Muhammad (saws), whom they labelled as magician, liar, poet and many more. This is the custom of those who are not able to bear the truth and the fervor of faith.

### Verse: 111

﴿إِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾

(And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah].")

After Allah (swt) lists down His blessings upon the Messiah Jesus (PBUH), such as being supported by the Pure Spirit, the ability to speak to people in the cradle and in maturity and the various miracles he brought forth, He now mentions issues related to those who believed in Prophet Jesus. This is after He has mentioned those who disbelieved.

Linguistically, the Arabic word of the disciples means: The fine, pure and unmixed. Idiomatically, they are the ones who are sincere and

tender-hearted towards the path of Allah (swt). They are those who had believed the Messiah Jesus (PBUH) and were of his students.

﴿ إِذْ أُوحِيَتْ... ﴾ (*And [remember] when I inspired ...*): The word (inspire) indicates the conveyance of information in secret. Here, it means that He inspired them to have faith.

﴿ ... أَنْ آمَنُوا بِي وَبِرَسُولِي... ﴾ (... *"Believe in Me and in My messenger Jesus."* ...): When a person believes in Allah (swt), he must also believe in the Messenger sent by Him.

﴿ ... قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴾ (... *They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."*): Islam in its general meaning refers to the submission to the commands of Allah (swt), obedience to Him and compliance to all that He has ordered or forbidden.

### Verse: 112

﴿ إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

(*[And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven? [Jesus] said," Fear Allah, if you should be believers."*)

When these sincere, pure and pious believers who were devoted to the path of Allah (swt) saw that Prophet Jesus (PBUH) could perform all those miracles with the permission of Allah, they asked him – as if to confirm their faith – to see with their own eyes, another miracle.

This is like the request of Prophet Abraham (PBUH):



﴿ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ﴾

**“My Lord! Show me how you give life to the dead.”** (Al-Baqara:

260)

He believed that Allah (swt) is the Giver of life to the dead, but he wanted to see the way it was done.

So, it is in this same manner that the disciples, who were believers, said that. This is the reason this Surah is called Al-Maidah, which means ‘a table (spread with food)’.

﴿ ... هَلْ يَسْتَطِيعُ رَبُّكَ ... ﴾ (...**can your Lord** ...): A question arises here: How is it that the disciples, who were believers in Allah (swt), and in the Prophet Jesus (PBUH) too, question if Allah could do the thing they had requested?

The answer: Among the Attributes of Allah (swt) is that He is All-Powerful and capable of doing everything. So, the word {**can**} in the phrase actually means, “O Jesus, will your Lord accede to our request of sending down a table (of food) from the heaven?”

Therefore, Prophet Jesus (PBUH) replied:

﴿ ... قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾ (...**[Jesus] said, "Fear Allah, if you should be believers."**): He shifted their focus from requesting a tangible miracle to accomplishing values connected to faith. For it was not fitting for them to give Allah (swt) suggestions for miracles. Observe the precision of the positive answer given by Prophet Jesus (PBUH).

**Verse: 113**

﴿ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴾

(They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses.")

The disciples answered Prophet Jesus (PBUH) by saying:

“Firstly: It will be our provision which we want to eat from.

Secondly: We will get reassurance by looking at the way it was sent down.” Thus, it would strengthen their faith.

﴿ ... وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴾ (...and be among its witnesses.): i.e., it will serve as a miracle for everyone which we have become witnesses for.

#### Verse: 114

﴿ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۗ وَارزُقْنَا 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.")

The Messiah (PBUH) invoked Allah (swt) by saying: (“O Allah, our Lord...”). He used these two phrases; “O’ Allah” shows the Attribute of Godship while “our Lord” shows the Attribute of Lordship. The Attribute of Godship necessitates obedience, and this is achieved through the responsibilities which come with faith. As for the Attribute of Lordship, the (Lord) is the One in-charge of granting blessings and gifts.

﴿ ... أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ... ﴾ (...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.*): The Prophet Jesus (PBUH) changed the request of the disciples, who had made the request from a materialistic perspective: {*They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."*}, as miracles are not new inventions, but are in actual fact the breaking of the laws of the universe. However, Prophet 'Isa (PBUH) said: {*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*}, i.e., make it a miracle which will strengthen the faith. The word festival or celebration due to a great occurrence. So, this part touches the issue of principles and values. Then, he said:

﴿ ... وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴾ (...*And provide for us, and You are the best of providers.*): Provision does not necessarily mean food but can be in the form of anything else too. Therefore, Prophet Jesus (PBUH) did not say, 'Provide for us food that we can eat from", but rather, mentioned {a festival} first, as this is connected to principles and values. (*And a sign from You*) was also mentioned before it being a provision, as this table of food was a miracle which would become a festival and celebration for the first of us and the last of us throughout space and time.

### Verse: 115

﴿ قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴾

(Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you - then indeed will I

**punish him with a punishment by which I have not punished anyone among the worlds.")**

Here, Allah (swt) answered the supplication of Prophet Jesus (PBUH). Then, Allah (swt) said:

﴿ ... فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴾ (**...but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds.**): This is because, you, O human being, have seen with your own eyes the miracle which serves as a proof of the Prophet's truthfulness. So, if you still disbelieve after that, the torment will be harsh and severe.

The Disciples requested a table of food from the Messiah (PBUH). Instead, he replaced their request for it with the request for it to be a sign and celebration for people throughout the ages, which would be proof of the existence of Allah (swt). So, when Allah (swt) said to the Disciples: (**"Indeed, I will send it down to you**), He also told them after sending it down: (**But whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds.**"). This is why, we see the Prophet Jesus (PBUH) saying this at the end of the Surah:

﴿ إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

**(If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.) (Al-Maida: 118)**

**Verse: 116-117**

﴿ وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قُلْ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١١٦) مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾

(And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen (116) I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.)

This will be among the things that Allah (swt) will address His Messenger Jesus the son of Mary (PBUH) with on the Day of Judgement:

﴿ ... أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ ... ﴾ (...*did you say to the people, 'Take me and my mother as deities besides Allah?'*...): Prophet Jesus (PBUH) will say:

﴿ ... سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ... ﴾ (...*Exalted are You! It was not for me to say that to which I have no right...*): i.e., if this had come from me, You would have known it, O My Lord, as nothing is hidden from You. I did not say it or want it, nor did I keep it secret.

﴿ ... مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ... ﴾ (...I said not to them except what You commanded me ...): Meaning, I did not call them except to what You sent me with and told me to convey.

### Verse: 118

﴿ إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدَاكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

(If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.)

Observe the good manner of Prophet Jesus (PBUH) when requesting from Allah (swt):

﴿ إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدَاكَ... ﴾ (If You should punish them - indeed they are Your servants;...): O my Lord, You are the One who created them, and they are Your Servants. If You were to punish them, it is totally up to the sovereignty of Your Power and Will, which we can never interfere in.

﴿ ... وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾ (...but if You forgive them - indeed it is You who is the Exalted in Might, the Wise): says: {The Exalted in Might, the Wise} instead of (Most Merciful), this shows the accuracy of the Quranic phrasing. If it was written by a human being, he would have written: (If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is The All-Forgiving, Most Merciful.).

However, it is not acceptable if the Prophet Jesus (PBUH) had said 'The All-Forgiving, Most Merciful', as it will be as if he is relying on the forgiveness and mercy of Allah (swt) to forgive them. But here, he relies instead on the might and wisdom of Allah (swt), since (The

Exalted) is the One who is not in need of the worship of His Servants, and (The Wise) is the One who puts everything in its correct place. Thus, He knows whether they are worthy of forgiveness or not. This proves the accuracy of the Quran.

### Verse: 119

﴿ قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

(Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.)

This is because, truthfulness and sincerity in the world will lead to receiving benefit in the hereafter, for when a person is truthful to his Lord, he will attain His Pleasure.

﴿ ... رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ... ﴾ (...Allah being pleased with them, and they with Him. ...): That is, they will be pleased with Allah's gifts, for in Paradise are blessings which no eye has ever seen, no ear has ever heard of, and no human heart has ever thought of. And that is the ultimate triumph.

### Verse: 120

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

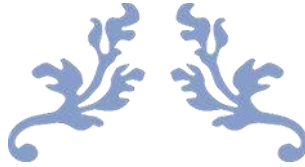
**(To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.)**

The One who owns the heavens and the earth owns the absolute power of disposal for everything in between them.

﴿... وَمَا فِيهِنَّ ...﴾ (...**and whatever is within them** ...): The literary scholars have said that the Arabic article used for (whatever) is used to refer to non-thinking beings, while (whoever) is used for rational and sensible beings. In this verse, the article for (whatever) is used. So, it shows that when Allah (swt) speaks of the Day of Judgement, every single creation, be it the thinking or non-thinking ones, will be on the same level.

﴿... وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (...**And He is over all things competent**): Whatever the thing may be, be it small or big, Allah Most Capable of it. To Him belong the dominion, absolute will and absolute power. He (swt) forgives whom He wills and punishes whom He wills. He wills that He will forgive the believers and punish the disbelievers and polytheists. Thus, no human being can elect himself as a judge and pass judgements upon people, i.e., by saying: 'This person is a believer and that person is not a believer, this person enters Paradise, and that person enters Hellfire.' These are only for Allah (swt) to decide.





# **Surah Al-An'aam**

**Verses: (1-110)**



This Surah is called Al-An'aam (The Cattle) because of two verses in it which mention the An'aam (Cattle). They are verses 136 and 138.

This Surah is a Meccan Surah. We have mentioned before that the Holy Quran has two ways of arrangement: The arrangement according to revelation and the arrangement of the Mushaf.

The arrangement of the Mushaf is what we see today in the copies of the Quran, starting from Surah Al-Fatihah to Surah An-Nas. This is according to the arrangement that the angel Gabriel (PBUH) had informed the Prophet (saws) of. No one can play around with this arrangement or change any part of it.

However, the arrangement according to the revelation is different from the arrangement in the Mushaf. This type of arrangement is based on the sequence of events. There is a Meccan period and a Medinan period. The Meccan period was the one where faith was established; faith in Allah (swt), faith in Resurrection and Recompense, faith in the Prophets and Messengers and other matters connected to faith. So, the Meccan Surahs contain these themes.

Surah Al-An'aam is a Meccan Surah by consensus, except for a few verses which were revealed in Medina. However, the Angel Gabriel (BPUH) had informed the Prophet (saws) that these verses are to be in Surah Al-An'aam, according to the arrangement of the Mushaf that Allah (swt) had willed. For the Noble Quran is the Word of Allah, which is miraculous in its structure, phrasing, style, letters, reasons for revelation, syntax and everything in it.

This Surah has a great distinction, for it has been narrated that it was revealed all at once upon the Prophet (saws), as narrated by Ibn Umar (may Allah be pleased with him) that the Prophet (saws) said:

“Surah Al-An’aam was revealed to me all at once, escorted by seventy thousand angels raising their voices in glorification and praise.”

### Verse: 1

﴿ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴾

**([All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.)**

This Surah begins with sending praises to Allah (swt). There are five Surahs in the Holy Quran which begin with praising Allah. They are: Surah Al-Fatihah, Surah Al-An’aam, Surah al-Kahf, Surah Sabaa, Surah Fatir.

To praise Allah (swt) is to thank Him for His Blessings and to be content with His Decree. We always say: Alhamdulillah for Alhamdulillah (All praises be to Allah for ‘All praises be to Allah’), for Allah (swt) has taught human beings that there is equalization among them, thus a person just has to say ‘Alhamdulillah’. Even if a person is afflicted with a calamity, he should say, ‘All praises be to Allah for His decree’ as Allah (swt) does not want anything but good for human beings.

The verses in Surah Al-An’aam are connected to matters of creation and the material world. Whereas the Alhamdulillah found in Surah Al-Kahf is connected to abstract matters, as Allah (swt) says:

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴾

***(All praise is for Allah Who has revealed the Book to His servant, allowing no crookedness in it)*** (Al-Kahf: 1)

As for the Alhamdulillah in Surah Al-Fatihah:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

***(All praise is for Allah—Lord of all worlds)*** (Al-Fatiha: 1)

It encompasses all kinds of praise; praise for the abstract things and the material things that Allah has created for us, such as the heavens, the earth, light, darkness, the air, water, food, the plants and the cattle. For the human being comes into this life and finds that everything has been prepared in the best way to welcome him. Thus, he must start by praising Allah (swt). When we say Rabbil ‘Alamin, we refer to the Lord, the One who educates and raises, the One who provides blessings for His Creations, including human beings.

﴿ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ... ﴾ ***[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light....***: The difference between (**created**) and (**made**) is that the first means to bring to existence from non-existence, whereas the second means to direct creation to a specific task. Allah (swt) created the heavens and earth from non-existence. Be, and it becomes. He (swt) says:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

***(All it takes, when He wills something (to be), is simply to say to it: “Be!” And it is!)*** (Yasin: 82)

When a human being wants to make something, he must have the resources first. For example, if he wants to make a drinking glass, he must have the necessary materials, and then he has to put them

together to get the desired outcome. This product is not called a creation, as it is something which comes from non-existence.

Allah (swt) created the heavens and the earth, which were there before human beings, so who told them about these creations? The answer is that Allah (swt) created these creations, and He (swt) said:

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴾

***(I did not call them to witness the creation of the heavens and the earth or (even) their own creation, nor would I take the misleaders as helpers)*** (Al-Kahf: 51)

This is because, the misleaders will continuously be misleading people all the time. From here, we can see that Allah (swt) says to us: 'I am the One who created the heavens and the earth. You, O human being, came into being and saw everything in them, such as the moon, the clouds, the rain and the plantations. You breathe in the air in order to remain alive.'

Thus, since He did not call us to witness the creation of the heavens and the earth and we did not see it, we should accept the statement of the One who tells us that He created them. This is until another claim comes to contend it, saying: 'I am the one who created the heavens and the earth.' However, as we know that Allah (swt) is the only One who says that He created the heavens and the earth, the matter is settled. This is a logical discussion and not a fiducial one. In a fiduciary discussion, it is enough to say that we believe in Allah (swt), and that He is the Creator of the heavens and earth from nothing at all.

To illustrate the point of creation from nothing, let's look at the following example: Edison invented the electric light, and so he was honoured and books were written about him. What then should be our stand regarding the Creator of the sun, which has given out light since

before humankind was created, and which has not had anything disrupting its light since then till today? Does its creator not deserve a saying of Alhamdulillah (All praises be to Allah) from us? This is a simple example for us to see how people honour those who invent inventions, whereas these inventors did not even create the materials they were made up of, but instead, used existing ones. All they did was to shed light on these existing things and invent things using them. Similarly, gravity was already existent before it was discovered, as Allah tells us in the Holy Quran:

﴿ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ

حَلِيمًا غَفُورًا ﴾

***(Indeed, Allah (alone) keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up. He is truly Most Forbearing, All-Forgiving.) (Fatir: 41)***

From all that has been mentioned, we know that Allah (swt) is the One who created the heavens and the earth.

As we have mentioned before: If a group of people were sitting in a room and they heard a knock on the door, all of them would agree that there had been a knock. However, one of them would say: 'It is Muhammad', while another would say: 'It is Ahmad', whereas a third person would say: 'It is the wind' and another might say: 'It's the cat'. So, to know the identity of the one who had knocked, they would have to wait until he introduces himself. Once he has done this, the dispute is settled.

Just like in the above analogy -and for Allah is the perfect example- after we were created, we find all the creations there before us. Who created them? In answer to this question, Allah (swt) sent Messengers

to convey to us from Him that He is the Creator of the heavens and the earth, Mighty and Majestic is He.

﴿ ... وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ... ﴾ (*...and made the darkness and the light...*): Observe the accuracy of the Quranic phrasing. The Arabic word of (darkness) is in the plural form, whereas the Arabic word of (light) is in the singular form. Why is this so? This is because, there are multiple darkness, such as the darkness of the night, the darkness of the ocean, the darkness of the caves and the darkness of the self. However, there is only one light, which is the light of Allah (swt), as He tells us:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ

تَتَّقُونَ

*(Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious (of Allah))* (Al-An'aam: 153)

The Prophet (swt) drew a straight line, and then drew lines to its right and left. He then recited this mentioned verse.

Therefore, there are multiple darkness but only one light, which is the light of guidance. Darkness precedes light, and it is something non-existent. On the other hand, light is something existent and it diffuses darkness. The universe was once in total darkness, as the scientists have discovered.

So, Allah (swt) wills for us to understand (from the plural of darkness) that the matter of darkness and light is not merely a materialistic matter, which we can perceive through the alternation of day and night as a result of the rotation of the earth. Rather, it can

bring abstract meanings, such as the light of values which will light up the darkness of the self and the darkness of ignorance and polytheism.

Allah (swt) explains to us in this verse that He is the Creator of the heavens and the earth and that He too made darkness and light. But still:

﴿ ... ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴾ (... **Then those who disbelieve equate [others] with their Lord.**): The article (Then) used here means that this happens slowly, i.e., over the periods and generations, there are those who equate other creations with Allah (swt).

﴿ ... يَعْدِلُونَ ﴾ (... **equate**): i.e., they deviate from worshipping Allah (swt) and equate His creations with Him, Glory be to Him, exalted above all that they say!

## Verse: 2

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴾

**(It is He who created you from clay and then decreed a term and a specified time [known] to Him; yet you continue to doubt.)**

Allah (swt) informs us that we were created from clay, and He says:

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُتَعَدِّينَ الْمُضِلِّينَ عَضُدًا ﴾

**(I never called them to witness the creation of the heavens and the earth or (even) their own creation, nor would I take the misleaders as helpers.)** (Al-Kahf: 51)

We do not know anything at all about our creation. All that we know is what we see in front of us, i.e., the marriage that happens between man and women which through it, children are born, and the future generations are produced. Since we did not see how the first creation



was made, the Creator, Most High, tells us about it. He also made for us intellect for us to think, conclude and analyze, so that we can learn more about all that Allah tells us about in the Quran. For as the human mind develops and knowledge advances, our faith that Allah (swt) has not said except the truth will also increase, as we did not know all this before.

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ... ﴾ (*It is He who created you from clay ...*): In this verse, Allah (swt) tells us that we were created from clay. However, in other verses, He tells us that we were created from water, such as:

﴿ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ﴾

*(And We created from water every living thing.)* (Al-Anbiyaa: 30)

In other verses, He also tells us that we were created from earth, and from dry ringing clay. These are not discrepancies, but rather, they complement each other. This is because, Allah (swt) created us from water, and water together with earth produces clay. If clay is left for a period, it becomes dry ringing clay. If left longer, it will become moulded mud. Then, He says:

﴿ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴾

*(So when I have fashioned him and had a spirit of My Own (creation) breathed into him, fall down in prostration to him)* (Al-

Hijr: 29)

So, the last part of creation was the inserting of the soul into this creation which was fashioned by Allah (swt). Thus, we were created from earth, clay, moulded mud and water, all perfecting each other and not inconsistent. Allah (swt) tells us:

﴿ هُوَ الَّذِي خَلَقَكُمْ مِّن طِينٍ... ﴾ (*It is He who created you from clay ...*):

If we were to analyze clay, we would discover that its composition is the same as the composition of human beings. From modern day science, we can find elements like oxygen, carbon, hydrogen, fluoride, chloride, sodium, magnesium, potassium, metal, cellulose and manganese in the composition of a human being, which are also found in the composition of clay.

We have not witnessed creation, but we have witnessed death, which is the unraveling of a creation. When something is unraveled, it will start from the opposite direction. So, when a human being dies, the truth of the Quranic description of the order of his creation will be manifested. The first thing which leaves the human body is the last thing which entered it, i.e., the soul. We do not know essence of the soul or anything about it, all that we know is that it was inserted into the body after the body was fashioned from clay and water. After it goes out, all that is left is a corpse, which will dry up and become dry ringing clay, like pottery, and then it becomes moulded mud. After that, it will start to have a stench and rot, and then become clay. Thereafter, water will come out of it and it will return to earth. We can thus observe the reverse order that Allah tells us of a human being's creation when he dies.

﴿ ... وَرَفَعَ ... ﴾ (*...then decreed a term and a specified time [known] to Him;...*): We understand from this noble verse that there are two (appointed times): the first term is the age of every human being in life, as Allah says:

﴿ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

***(For each community there is an appointed term. When their time arrives, they can neither delay it for a moment, nor could they advance it)*** (Al-A'raf: 34)

The second term is the time a person stays in the (Intermediate Realm) until the resurrection occurs. In summary, the first term is the period a person is alive in this world, and the second one is the period he stays in the grave till he is resurrected.

﴿ ... ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴾ (...***yet you continue to doubt***): i.e., you still question and are filled with suspicion. This situation is not one which is only seen during the time of the revelation of the Quran, but it exists in every period and era. Throughout the ages, there will always be those who raise doubts and say: 'This life is the end, and there is no creator.' So, Allah (swt) tells us that we must remove this type of doubt from our mind, not only by saying 'We believe', but through our intellect, proofs and evidence. Thus, He provides for us evidence through these verses (1-2).

### **Verse: 3**

﴿ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴾

**(And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.)**

﴿ وَهُوَ اللَّهُ... ﴾ (***And He is Allah ...***): Glory be to Him, Allah, the name for the One who necessarily Exists. It is the name He named Himself with, as He tells us:

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

***(Do you know any other who merits His name?)*** (Maryam: 65)

Can any human being dare to name himself or his son with this name, since the time Allah created Adam (PBUH), till today?

The answer is never! For this is the name that Allah (swt) chose for Himself, and it gathers all the Attributes of Perfection. As for the other Attributes, which we call (The Glorious Names), such as Al-Hayy, Al-Qayyum, Al-Haleem.... These are all His Attributes.

﴿ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ... ﴾ ***(And He is Allah, [the only deity] in the heavens and the earth...)***: A question might arise here: When Allah (swt) says that He is Allah, in the heavens and the earth, it seems that He has defined a space for Himself. Is this true?

The answer is that this is not true. The verse means: And He is Allah, i.e., The One obeyed, in the heavens and the earth. This is because, the attribute of Godship necessitates worship, and worship means obedience. Thus, He is the One obeyed in the heavens by the angels and on earth by mankind.

There is a difference between the existence of something and the perceiving of it, so beware of confusing these two things! Allah (swt) says:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾

***(No vision can encompass Him, but He encompasses all vision.***

***For He is the Most Subtle, All-Aware)*** (Al-An'aam: 103)

When a person does not perceive something, this does not mean that it is non-existent. There are many things which we believe are existent, but we are not able to grasp them through our senses. For example, if we were in a room and we do not see, smell or touch the bacteria around us, does this mean it is not there? The answer is that

of course it is there, although we do not perceive them with our senses! So, Allah (swt) exists, although we are not able to perceive Him, for with respect to us, He is of the unseen. There is another verse which says:

﴿ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُهُ وَفِي الْأَرْضِ إِلَهُهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴾

***(It is He Who is (the only) God in the heavens and (the only) God on the earth. For He is the All-Wise, All-Knowing)*** (Az-Zukhruf: 84)

Regarding it, those who are prejudiced and continually doubt say: The word (God) in the verse are both times in the form of indefinite nouns. Since they are in this stated form, it means that there are two Gods. In answer, one of the scholars, who was blind, said: The Arabic word (Who) in the verse is a relative pronoun, i.e., it is definite. So, the meaning of the verse is that He is the One obeyed in the heavens and the One obeyed on the earth. Thus, there is no (meaning of an) adverb here, for Allah (swt) is not subjected to any adverbial of time and place.

﴿ ... يَخْتُمُ سِرِّكُمْ وَجَهْرَكُمْ... ﴾ (***...He knows your secret and what you make public,...***): Allah (swt), knows the secrets, as deeds are according to their intentions. A question might arise here: Allah (swt) tells us that He knows the secrets, but why does He tell us that He knows what is made public? The answer is: This is so that human beings do not think that Allah (swt) knows the secrets but not what is in the open. Even if tens of thousands of people were in a single place talking openly all at once about a variety of things, Allah (swt) would know every single word said.

﴿ ... وَيَعْلَمُ مَا تَكْسِبُونَ ﴾ (***...and He knows that which you earn.***): i.e., what you do. Allah's (swt) Knowledge and Wisdom do not cancel out or negate efforts carried out. Rather, Allah (swt) has linked causes (i.e., effort) to effects (i.e., product). This is very important for us to

understand. Allah's decree does not mean compulsion, but it means that He has linked causes and effects. Since He is All-Wise and All-Knowing, there is no conflict whatsoever between His Will and what we do through our own freedom of choice.

A person might say: 'If Allah (swt) knows what we do, why does He count our deeds? Since all that I will do has been decreed, it means that I have been forced to do what I have done, and it is not my choice. So, if I commit any wrongdoings, it is according to Allah's Knowledge and Will, so I'm not at fault.' These words are uttered to sow doubts in our mind. In answer, we say: What this person is doing is that he is trying to apply and understand Allah's Attributes using his intellect, which is in fact limited. So, he applies what he is used to, or what his mind can grasp, on Allah (swt). This is a grave mistake.

Allah The Almighty has linked causes to effects, for example, He says: If a person drinks, his thirst will be quenched. If he eats, his hunger will be gone. However, he is free to eat or not to eat. If he chooses not to eat, he will die. But he cannot say, it is not my fault if I don't eat and drink and anything happens to me, because Allah knows of this and has it written.

This is because, Allah's Knowledge is one which reveals, and is not at all linked to the connection between cause and effect. Allah (swt) will not question us regarding His Knowledge, as we will never know its essence nor its workings. However, He has shown us the way and told us what is right and what is wrong. He has also connected between causes and their effects, which will lead to the outcomes. So, a human being is held responsible for the effort he puts in to reach the results. As for the fact that Allah Knows beforehand of what we will do, He will not hold us responsible for this Knowledge of His, but for our

actions. The workings of Allah's Knowledge, Decree and Wisdom are specifically for His Divine Essence, we will never be able to perceive and understand them. In summary, you choose the way to go, the means to utilize and efforts to put in. You have been entrusted the intellect to choose between the available alternatives. Allah (swt) has shown you which is the right way to go, and which is not. If you choose the wrong way, you will be responsible for your mistake, and it has nothing to do at all with what Allah (swt) Knows beforehand nor with what has been decreed.

#### Verse: 4

﴿ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴾

**(And no sign comes to them from the signs of their Lord except that they turn away therefrom.)**

Here, Allah (swt) tells us that He does not require creation to have faith except through evidence. Thus, He sent signs:

﴿ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ... ﴾ **(And no sign comes to them from the signs of their Lord ...)**: These many signs show the truth of those who convey the messages from Allah (swt). They are either in the form of the wonders of creation, such as the sun, moon, air, light, night and day and the human being and what happens to him in this life, or in the form of miracles which have been brought to support the Messengers in their conveyance of Allah's message, such as the miracle of Prophet Abraham (PBUH), who was saved by Allah (swt) from the fire, the miracle of Prophet Moses (PBUH), who split the sea, the miracle of Prophet Jesus (PBUH), who brought back the dead to life and the miracle of Prophet Muhammad (saws), who was given the

Holy Quran. The verses of the Holy Quran contain words which are miracles in themselves, as Allah (swt) has said:

﴿ فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴾

**(So do not yield to the disbelievers, but strive diligently against them)** (Al-Furqan: 52)

Meaning, strive against them with the words of the Quran.

Therefore, every single word in it contains miracles and proofs.

We have spoken about the creation of the heavens and the earth and regarding light and darkness and the origin of the creation of human beings too. All of these are signs found in the Book of Allah (swt) is He.

### Verse: 5

﴿ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾

**(For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.)**

This verse speaks of the three stages in their denial: Their turning away, their rejection and their mockery. These three things can be observed till today in every place and time. For when the doubters see these extremely clear signs and definite scientific proofs, they will firstly turn away from them and then reject them. Then, when they are still unable to argue or have dialogues, they will reach the stage of making fun of faith. This is what Allah (swt) tells us had happened to the Prophet (saws).

﴿ ... فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾ (... **but there is going to reach them the news of what they used to ridicule**): That is, the news of what they used to ridicule will come on the Day of Recompense, the



Day when the Books of Deeds will be given out, as Allah (swt) says:

﴿ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴾

***(The wrongdoers will come to know what (evil) end they will meet) (Ash-Shu'ara: 227)***

### Verse: 6

﴿ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّانَهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴾

***(Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.)***

Observe the excellent use of scientific evidence here when Allah (swt) says:

﴿ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ... ﴾ ***(Have they not seen how many generations We destroyed before them ...)***: For the sight is the master of all evidence. There is a difference between hearing and seeing. When something is heard, it could be incorrect, but when it is seen, no further evidence is required, as the eye does not deceive.

﴿ أَلَمْ يَرَوْا... ﴾ ***(Have they not seen...)***: This verse refers to the polytheists who went for the summer and winter travels and saw things with their own eyes. So, what is it they see? The answer is:

﴿ ... كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ... ﴾ ***(...how many generations We destroyed before them ...)***: The word used here is (generations),

which means a big number of years which consists of a whole generation of people. It is commonly taken to be a hundred years. Therefore, Allah (swt) tells them to look at the previous generations, which were present at certain periods of time.

﴿ ... مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ ... ﴾ (*...which We had established upon the earth as We have not established you?...*): In their travels, they might pass by the ruins of 'Aad, the people of Prophet Hud (PBUH), the ruins of Thamud, the people of Prophet Soleh (PBUH) and the ruins of the tribe of Seba. So, with their own eyes, they have seen these ruins, which serve as lasting witnesses of what happened to these groups of people. These people once had power, architecture and civilization on the earth more than what you have.

﴿ ... وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ... ﴾ (*...And We sent [rain from] the sky upon them in showers and made rivers flow beneath them;...*): We sent rain from the sky to bring about goodness and blessings for them. All the above-mentioned goodness and blessings are from Allah (swt).

﴿ ... فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ... ﴾ (*...then We destroyed them for their sins*): All of these were not of benefit to them, for they disbelieved and denied the blessings of Allah (swt). So, He made them taste the consequences of this denial.

﴿ ... وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴾ (*...and brought forth after them a generation of others.*): Other generations came after them and other civilizations succeeded them, after all they had established. Therefore, human beings need to learn lessons from the previous generations, namely: Did any of them live eternally? Did any of them stay on? Did any of them remain established?

## Verse: 7

﴿ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴾

(And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic.")

This is an answer to those who requested for a book in paper-form with written scripture to be sent down from the sky to the Prophet (saws).

﴿ ... لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴾ (... , *the disbelievers would say, "This is not but obvious magic."*): From this, we can see that they deny the truth, intellectual proofs, scientific proofs and even tangible proofs. For the miracles brought by the Messengers were tangible proofs which were witnessed by those around them. Some of these people who witnessed these miracles would believe, some would deny them, and some would say: 'This is obvious magic.'

## Verse: 8

﴿ وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴾

(And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved.)

If an angel had been sent down, then he would be in the form of a human being, as Allah (swt) says:

﴿ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَشْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴾

***(And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves.)*** (Al-An'aam: 9)

﴿... وَلَوْ أَنْزَلْنَا مَلَكَ لَفُضِيَ الْأَمْرُ...﴾ (...***But if We had sent down an angel, the matter would have been decided;*** ...): If Allah (swt) had willed that mankind would submit and believe, the matter would be settled, and He would destroy them when they saw they proofs and miracles but did not believe in them. Even if He sent down an angel, they would then have doubts about him.

﴿... ثُمَّ لَا يُنظَرُونَ﴾ (...***then they would not be reprieved***): They would not be given more time, but instead, punishment would come upon them.

### **Verse: 9**

﴿وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ﴾

***(And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves.)***

They believed in the creation called angels, which Allah (swt) has told us of. He has also informed us of another type of creation called the jinn. We cannot perceive these creations, but we believe in them, as the One who told us about them is the Almighty Creator. This information from Him (swt) suffices, because something we cannot perceive is not necessarily non-existent.

﴿... وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا...﴾ (***And if We had made him an angel, We would have made him [appear as] a man, ...***): The intellectual and physical capabilities found in the body of a human being cannot bear

the weight of looking at an angel in his angelic form. Therefore, if Allah (swt) had willed to send an angel as a Messenger, He would have sent him in the form of a human being, such as the coming of the angel Gabriel in the form of a man dressed in very white clothes and extremely black hair.

### Verse: 10

﴿ وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾

**(And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.)**

Allah (swt) gives an example of this mocking and ridicule which happened to the Prophet Noah (PBUH):

﴿ وَأَوْحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴾ (٣٦)  
 وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴾ (٣٧) وَيَصْنَعِ الْفُلَكَ وَكَلَّمَآ  
 مَرَّ عَلَيْهِ مَلَأُ مِن قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴾ (٣٨)  
 فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴾

***(And it was revealed to Noah, “None of your people will believe except those who already have. So do not be distressed by what they have been doing. (36) And build the Ark under Our (watchful) Eyes and directions, and do not plead with Me for those who have done wrong, for they will surely be drowned.” (37) So he began to build the Ark, and whenever some of the chiefs of his people passed by, they mocked him. He said, “If you laugh at us, we will (soon) laugh at you similarly. (38) You***

***will soon come to know who will be visited by a humiliating torment (in this life) and overwhelmed by an everlasting punishment 'in the next'.***”) (Hud: 36-39)

They would mock and laugh at him when he was building the ark. They had also made fun of the Prophets Soleh, Shu'aib, Hud, Abraham, Joseph and all the other Messengers. As such, Allah (swt) consoled the heart of His beloved Prophet (saws) in this verse.

### **Verse: 11**

﴿ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴾

**(Say, "Travel through the land; then observe how was the end of the deniers.")**

﴿ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا... ﴾ **(Say, "Travel through the land; then observe ...)**: Allah (swt) calls us to learn lessons through utilizing the intellect, proofs and evidence. The word **observe** here, means 'to think. We are told to look at what happened to the deniers over the course of history. We are to look, think and learn from them.

Ponder upon the precision of this verse in terms of science. Allah (swt) says: **"Travel through the land"**; instead of: on the land, whereas if the Quran had come from other than Allah (swt) the latter would have been used. The Arabic word of (Through) means 'in', while the normal usage for this sentence will be "on", as we walk on the earth. However, we are in fact walking in the earth, if we consider the layer of atmosphere found there, which is an inseparable part of it and which we need in order to breath. So, if we were to walk 'on' the earth, it would mean that we are walking above the layer of atmosphere.

From here, we can see that the Holy Quran is sent with precise knowledge, which the human mind can understand. As the human intellect develops, it will realize that the Words of Allah (swt) are Words sent down by the All-Knowing, All-Wise, All-Aware, All-Merciful, All-Compassionate and The Acceptor of Repentance. The One who does not say a word except that it is precise, according to knowledge that might not have reached us yet. And a time will come when the scholars and scientists will reach this knowledge that was unknown before and discover its truth.

### Verse: 12

﴿ قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ قُلْ لِلَّهِ ۗ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۗ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ لَا رَيْبَ فِيهِ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴾

(Say, "To whom belongs whatever is in the heavens and earth?"

Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.)

﴿ قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ... ﴾ (Say, "To whom belongs whatever is in the heavens and earth?"...): This is an objection against them, which means, 'Say to them, O Muhammad, to whom does everything in the heavens and the earth belong to?' In other words, since it is established that to Allah (swt) belongs the heavens and the earth, and that He is the Creator of everything - whether they acknowledge this fact or it will be used as a proof against them -, He is then All-Capable of punishing them instantly and then raising them after death. However:

﴿ ... كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ... ﴾ (...*He has decreed upon Himself mercy*):

He (swt) has promised to be merciful, out of His Goodness and Generosity. So, out of His Mercy, He does not instantly send down punishment to His servants but delays it and accepts their repentance.

﴿ ... لِيَجْمَعَنَّكُمْ ... ﴾ (...*He will surely assemble you...*): Here, Allah (swt)

swears and emphasize that He (swt) will surely grant respite to you and delay your gathering. There is another opinion regarding this verse, that it means: He will surely gather you in the graves till the day that you used to deny. Another opinion is that He will surely gather you in the Day of Standing.

﴿ ... الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴾ (...*Those who will lose*

*themselves [that Day] do not believe.*): This sentence contains a subject and predicate, i.e., the subject: 'Those who have ruined themselves', the predicate: 'will never believe'. It is like this sentence: 'The one who honours me will get a gold coin.'

### Verse: 13

﴿ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

(And to Him belongs that which reposes by night and by day,  
and He is the Hearing, the Knowing.)

﴿ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ... ﴾ (*And to Him belongs that which*

*reposes by night and by day ...*): To Him (swt) belongs all that is still and all that is moving in the universe, for every moving being will end up being still, as it cannot continue moving continuously. For example, a human being moves in the morning and rests at night, and he does not work while sleeping. Likewise, his mind does not work while sleeping except for about 7 seconds, but his body is at rest from



physical work. Thus, to Allah (swt) belongs all that rests in the night and day, and to Him too belongs all that moves about in the night and day. The word (**reposes**) here could also mean what is found in the night and day, like when Allah (swt) says:

﴿ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ ﴾

**(We said, “O Adam! Live with your wife in Paradise)** (Al-Baqara: 35)

In the Arabic Language, (**reposes**) can either refer to the things which stop moving or the things which occupy a place.

Thus, to Him (swt) belongs everything which is subjected to time and to space. The universe (i.e., space), is a constant state, while time is a non-constant state. Since Allah (swt) created these two states, it is not possible for us to place the calculations of time and space as derived by the human intellect and apply them onto Him.

Throughout life, a human being will be in three states: He will have things occurring around him, things occurring to him and things occurring from him. Regarding the things occurring around him, he has no say in them. As for the things which occur to him, for example, falling sick, he has no hand in them too. He only has a say in one state, which is concerning things which occur from him. This is the state which determines whether he enters Paradise or Hellfire, while he is subjected without choice to the two brackets: The bracket of being born and the bracket of death.

﴿ ... وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾ (...**and He is the Hearing, the Knowing.**): He hears everything said by human beings, and He is All-Knowing of everything in the chests and of the intentions of man.

## Verse: 14

﴿ قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ  
أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴾

(Say, "Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and is not fed?" Say, [O Muhammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists.' ")

﴿ قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا... ﴾ (Say, "Is it other than Allah I should take as a protector,...): This verse condemns, chides and reproaches those who take other than the Originator of the heavens and the earth as their guardian.

﴿ ... اتَّخَذُ وَلِيًّا... ﴾ (...I should take as a protector ...): When you say, 'My protector is Allah (swt) you are putting your matters in the hands of Allah (swt), Whom nothing can ever afflict. He is The Strong and will remain so. He is the All-Generous and will remain so. He is the All-Powerful and will remain so. If you were to take another guardian other than Him, it might be strong, but could become weak subsequently, as it is of the creation. It might be rich but could be afflicted with poverty subsequently. It could exist but might not be there all the time. So, it is of the mercy of Allah (swt) to His creation that He is their guardian, and that they are to submit their affairs to Him.

﴿ قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا... ﴾ (Say, "Is it other than Allah I should take as a protector,...): Why can't we take any other guardian besides Allah? The answer is: Because He is the Creator and Originator of the heavens and the earth, and He is the God Whose Perfection is mentioned in all verses, thus He is the only One worthy of being

worshipped. As for human beings, happenings tend to occur suddenly upon them time and again, emphasizing their weakness. Thus, they need to seek shelter in someone stronger than them, namely, The Strong and Almighty God.

﴿ ... فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ... ﴾ (... **Creator of the heavens and the earth,...**): The Arabic word of (**Creator**) has various meanings. It can mean the Creator of the heavens and the earth. It can also bring the meaning of splitting open the heavens and the earth, as Allah (swt) says in this verse:

﴿ أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ﴾

﴿ أَفَلَا يُؤْمِنُونَ ﴾

**(Do the disbelievers not realize that the heavens and earth were (once) one mass then We split them apart? And We created from water every living thing. Will they not then believe?)** (Al-

Anbiyaa: 30)

Some scholars have concluded that Allah (swt) the Creator of the heavens and the earth, used this word because the method of creation was through the method of splitting up which followed the Big Bang, that has been confirmed by science.

﴿ ... وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ... ﴾ (... **while it is He who feeds and is not fed?"** ...): Why is the word (**feed**) used here? The answer: There is provision which is derived directly and provision which is derived indirectly. Provision is also not necessarily in the form of food and drinks. However, Allah (swt) mentions food here as it is the fuel of a human being's life. It is also a type of direct provision which comes from the creation of Allah (swt), such as plants, cattle and water, as Allah says:

﴿ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴾

***(And We created from water every living thing. Will they not then believe?)*** (Al-Anbiyaa: 30)

He (swt) gives but is not in need of any gifts and He provides and is not in need of any provision. Through this statement, He explains that our worship of Him is a gift to us from Him, and not vice versa. As such, the greatest freedom for a human being is to be a servant of Allah (swt). All of those who call for freedom on the face of this earth can never reach the real meaning of freedom, in the form of servitude, because if you are a servant of Allah (swt), you are free from being a servant to any of Allah's creations and from being a servant to any of the superpowers on this earth. You will know that no one can harm or give benefit, grant or prevent, raise or debase and join ties or sever them, except Allah Most High. You will know that He is the One who gives life and causes death, the One who honours and humiliates. Therefore, the person who is an obedient servant of Allah is the freest person with regards to all the powers which exist on this earth. He will also be free from submitting to his desires.

﴿ ... قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ... ﴾ (... ***Say, [O Muhammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah] ...***): i.e., the first one to obey. This is because, the word Islam means 'full submission to the commands of Allah (swt)'. So, when the Prophet (saws) tells us to do or not to do something, or when he informs us that this thing is halal and that is haram, he is the first one who will carry it all out. We know this because Allah (swt) says: ***(Say} O Muhammad: {"I have been commanded to be the first to submit***), meaning, the first one who submits the reigns of his affairs to Allah (swt), and the first one who obeys the commands of Allah (swt).

﴿ ... وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴾ (...and [was commanded], 'Do not ever be of the polytheists.'): Polytheism does not only refer to worshipping idols, statues and the sun. There is also a hidden polytheism, and another one where a person takes his desire as god other than Allah (swt). This latter happens when he obeys his desires, as worshipping Allah (swt) means to obey Him.

### Verse: 15

﴿ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴾

(Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.")

No one other than Allah (swt) can change His Decree. The infallible Prophet Muhammad (saws) announced that He fears Allah (swt) and linked this fear to a condition, which is the disobedience of Allah. However, since he is a Messenger who is infallible, he will never disobey Allah (swt), and thus, he will not have to be fearful. As such, this verse contains an (if). This verse teaches the ummah of Prophet Muhammad (saws) that the reason to be afraid is disobedience and rebellion against Allah's Commands.

### Verse: 16

﴿ مَنْ يُصِرْفِ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۗ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴾

(He from whom it is averted that Day - [Allah] has granted him mercy. And that is the clear attainment.)

If a human being submits his affairs to Allah (swt), leaves Him to handle them, and ensures he obeys Him, He will have mercy upon

him. This is because, the mercy of Allah (swt), is near to those who act with excellence, as He (swt) tells us:

﴿ إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾

**(Indeed, Allah's mercy is always close to the Muhsinin)** (Al-A'raf:

56)

We human beings cannot help but be amazed at the beauty of the Quranic Literature. The phrase contains the Arabic word of (mercy) which is feminine, however Allah (swt) described it as (close), which comes in masculine form. This is to indicate that the One who is near is Allah (swt), and He is also the Most Merciful.

﴿ ... وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴾ (...**And that is the clear attainment**): The clear and distinct triumph is when a person is spared of the punishment, because the verse before it. Therefore, in summary, the one who is spared of the punishment has been granted mercy. And this is considered the ultimate triumph.

### **Verse: 17**

﴿ وَإِن يَمَسِّنْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسِّنْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

**(And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.)**

The word (adversity) refers to something which afflicts a living being and diverges him from the stability of his life. It may affect his health, wealth, provisions, condition, service or other than these. These painful situations are in fact reminders of blessings, for the human being who falls sick will be reminded of the blessing of health which he was unmindful and ungrateful of, as the Prophet (saws) said:

“There are two blessings in which many people incur loss: Health and free time.”

Afflictions and pain are reminders of blessings. As such, during times of distress, a human being will constantly say, “O My Lord”, and seek shelter in Allah (swt). He is aware that the doctor cannot cure him, as Allah (swt) says:

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾

***(And He (alone) heals me when I am sick)*** (Ash-Shu'ara: 80)

However, a human being is enjoined to find cure and go to a doctor, while keeping in mind that the one who cures is not the doctor but Allah (swt). Many doctors have believed in Allah, due to what they witness of the miracles in the creation and the realization that cure is not in their hands. The most they can do is to diagnose the illness and issue medicine. Other than that, they must leave the matter to Allah (swt), as a poet said:

Verily, the doctor has knowledge which he utilizes

If a person still possesses days which can be prolonged

Till the time when the days of his journey are up

The doctor will be confused, and the medication will deceive him.

This is true for all of mankind.

﴿... وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ ...﴾ ***(...And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good)***: Is the ending of the verse: (none can give it except him)? The answer is no.

This demonstrates the precision of the Holy Quran. According to the human mind, the verse should be ended with: (And if He touches you

with good, *none can give it except him*). But it ends with:

﴿ ... فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ (...then He is over all things

**competent**): This is because, He does not only provide this blessing but more than it many times over. Thus, the verse ends in this way.

### Verse: 18

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴾

**(And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].)**

The Acquainted is the One who places everything in its correct position.

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ... ﴾ **(And He is the subjugator over His servants...)**: Meaning, He (swt) does not leave matters up to cause and effect. However, He has arranged the universe and creation via causes and effects and made connections and mediums between one thing and another. For example, the earth is the connection or medium for the growing of plants and the human being is the connection or medium between his father and his son. He has put links between these causes and effects, but He is the Irresistibly Powerful over His slaves. Thus, He can break these causes and effects whenever and wherever He wills, to announce the liberty of His Divine Power, in situations which can be observed by human beings in the various parts of their lives. For example, a person might fall from a high place and not get injured, while another person might just trip over his prayer mat, fall and die. For another person, the doctors might say that there is no hope of him recovering, but he recovers. Therefore, the breaking of the laws of the universe happen time and again, so that human beings will know that Allah (swt) is the Irresistibly Powerful over His



slaves.

### Verse: 19

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَن بَلَغَ أَنتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴾

(Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him].")

The Prophet (saws) differed with the polytheists on a main creedal issue connected to having faith or being in disbelief, having faith or associating partners to Allah (swt) and having several gods or totally not believing in the existence of a god. When a person differs with others, who are against his stand, he will request evidence from them and a judge to conclude between these differences. The witnesses are considered one of the types of evidence. So, envisage how Allah (swt) Himself is the witness, the judge and the executor. This is the meaning of:

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً... ﴾ (Say, "What thing is greatest in testimony?")...): So, Allah (swt) will bear witness of the truth of (There is no God but Allah). The Prophet Muhammad (saws) wanted to convey this deep faith in his heart to mankind through his message, the message of goodness and mercy, as Allah (swt) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

***(We have sent you (O Prophet) only as a deliverer of good news and a warner to all of humanity, but most people do not know)***

(Saba: 28)

For he had been sent to all of humanity. Allah (swt) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

***(We have sent you (O Prophet) only as a mercy for the whole world)*** (Al-Anbiya: 107)

Thus, it is impossible that mercy from the sky would be a reason for people's wretchedness.

﴿ ... وَأَوْحِيَ إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ... ﴾ (***...And this Qur'an was revealed to me that I may warn you thereby ...***): Therefore, the establishment of the existence of Allah (swt) is found both in the verses of the Quran and in the universal and scientific signs around us. Allah (swt) says regarding the Quran:

﴿ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴾

***(These are the verses of the clear Book)*** (Ash-Shu'ara: 2)

And regarding the universal and scientific signs:

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴾

***(Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason)*** (Ali-Imran: 190)

﴿ ... وَمَنْ بَلَغَ... ﴾ (***...and whomever it reaches....***): Every single person whom the Holy Quran reaches is included in the warning brought by the Prophet (saws) for all of humanity, because He says: ***(So that, with it, I may warn you and whoever it reaches.)*** This is because, the Quran is the Speech of Allah (swt), and the proof for the

Prophet (saws) over Allah's creations regarding the existence of Allah The Creator. The Quran is an everlasting miracle that differs from all the miracles given to the previous Messengers. For their miracles were tangible ones which were believed in by those who saw them. Those who did not see them but only heard of them might believe in them. If not for the Quran informing us of them, we might also not believe in them. For example, if the Quran had not told us about the staff of Prophet Moses (PBUH), which he had used to strike the sea such that it broke into two, or which he had used to strike the rock such that water gushed out, we would never have known about it. Similarly, if the Quran had not informed us of the ark of Prophet Noah (PBUH), the camel of Prophet Soleh (PBUH), the fire of Prophet Abraham (PBUH) and the ability of Prophet Jesus (PBUH) to give life to the dead and to cure the leper and the blind, we would not know of them. We believe in all these miracles through the Book of Allah (swt). Therefore, the ones who are to receive this warning are every person who the Holy Quran has reached, during the time of revelation and up till the time when Allah (swt) will inherit the earth and everyone on it.

﴿ ... أَنْتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى ... ﴾ (... ***Do you [truly] testify that with Allah there are other deities?***...): This question comes from the Prophet (saws), i.e., "Do you testify and confirm that there is another god besides Allah?", "Where is this god?", "What did this other god enjoin or forbid?". "What did it say?", "What did it do?"

Observe the intellectual debate here. This is like the way Prophet Abraham (PBUH) had debated with his father and his people regarding the idols and worshipping them, after he had destroyed them, as Allah (swt) tells us:

﴿ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ (٥٧) فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ  
يَرْجِعُونَ (٥٨) قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ (٥٩) قَالُوا سَمِعْنَا فَتَىٰ يَدُكُرُّهُ يُقَالُ لَهُ  
إِبْرَاهِيمُ (٦٠) قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (٦١) قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا  
يَا إِبْرَاهِيمُ (٦٢) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴾

*(Then he said to himself), “By Allah! I will surely plot against your idols after you have turned your backs and gone away.”*  
*(57) So he smashed them into pieces, except the biggest of them, so they might turn to it (for answers). (58) They protested, “Who dared do this to our gods? It must be an evildoer!” (59) Some said, “We heard a young man, called Abraham, speaking (ill) of them.” (60) They demanded, “Bring him before the eyes of the people, so that they may witness (his trial).” (61) They asked, “Was it you who did this to our gods, O Abraham?” (62) He replied (sarcastically), “No, this one—the biggest of them—did it! So ask them, if they can talk!) (Al-Anbiya: 57-63)*

How can they get testification from this god which cannot speak, nor can it issue commands or prohibitions?

﴿ ... قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ ... ﴾ (... Say, "Indeed, He is but one God, ...):  
Meaning, say, O Muhammad, to every person who believes in this message, that Allah (swt) is the One and Only God. He is the Creator and the Manager of this universe. He creates the causes and effects, and He is the One who gives life and death. He will recompense mankind for their deeds on the Day of Standing. If there were any other god besides Him, as they claim, the heavens and the earth would be destroyed. If there were any other god besides Him, it would have expressed itself clearly by informing of its existence.

﴿ ... وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴾ (...**and indeed, I am free of what you associate [with Him].**): Here, the Prophet (saws) is addressing the polytheists and the Jews who were present in the Arabian Peninsula and in Medina. These Jews were against him and had stood together with the polytheists and had become allies with them during the battles and in all occurrences. Whereas they were supposed to be the people of a divine message and the Torah had brought glad tidings of the coming of Prophet Muhammad (saws).

### Verse: 20

﴿ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴾  
(Those to whom We have given the Scripture recognize him as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.)

The Scripture mentioned here is the Torah.

﴿ ... يَعْرِفُونَهُ ... ﴾ (...**recognize him** ...): They recognize the Prophet (saws), and the truth of what he conveys.

﴿ ... كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ... ﴾ (...**as they recognize their [own] sons**...): Abdullah Bin Salam (may Allah be pleased with him) said: "By Allah, I really recognize Muhammad, and my recognition of him is more than my recognition of my son." And this recognition is due to the descriptions of the Prophet (saws) which are found in the Torah.

﴿ ... الَّذِينَ خَسِرُوا أَنفُسَهُمْ ... ﴾ (...**Those who will lose themselves** ...): The word (lose) means to lose one's monetary deposit. But in this verse, the (lose) is on the self, and this cannot be compensated. So here, they have ruined themselves because they have put forward their desires of this life in front of the everlasting and eternal bliss of

the hereafter. These people have ruined themselves through their disbelief and their hindering of others from the way of Allah (swt). This is because, Directional Guidance did come to them, as Allah (swt) says:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

**(Surely this Quran guides to what is most upright)** (Al-Issra: 9)

Since the Holy Quran guides all of mankind to that which is most upright, the person who accepts this Directional Guidance and follows it has believed, whereas the one who does not accept it will be led further away.

﴿ ... فَهُمْ لَا يُؤْمِنُونَ ﴾ (... **do not believe**): lit is not that they do not believe due to the decree of Allah (swt) upon them, but due to their ruining of themselves.

### **Verse: 21**

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴾

**(And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed.)**

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا... ﴾ (**And who is more unjust than one who invents about Allah a lie ...**): Oppression is darkness, as the Prophet (saws) has said in a Hadith Qudsi that he relays from his Lord (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.”<sup>1</sup>

The worst type of oppression is a person’s oppression of himself. This is when he offers himself the fleeting desires and denies it of the permanent blessings, by committing atrocities. It is true that he believes that he has gotten what he wants; but with this obtaining of this transient thing which will cease together with the ceasing of the world, comes loss in the hereafter. Thus, he is truly oppressing himself, so Allah Most High tells us: **(And who is more unjust than one who invents about Allah a lie or denies His verses?)** This person fabricates lies against Allah (swt), forbids what He permits, allows what He forbids, denies all the signs He has sent and also rejects and casts doubts regarding the truthfulness of the Prophet’s conveyance, all that the Quran brings and all the commands in it.

﴿ ... إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴾ (...**Indeed, the wrongdoers will not succeed**): This is a divine pronouncement, that the oppressors will never succeed, i.e., the oppressor who wrongs himself and oppresses others. The Prophet (saws) has said:

“There are three whose supplication is not rejected: The just leader, the fasting person when he breaks his fast, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: ‘By My might, I shall surely aid you, even if it should be after a while.’”<sup>2</sup>

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<sup>1</sup> Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter of Prohibition of Oppression, Hadith No. 2577.

<sup>2</sup> Sunan at-Tirmidhi: Book of Paradise Description, Chapter of Description and blessings of the Paradise, Hadith No. 2526.

So, be wary of the supplication of the oppressed, as there is no veil between it and Allah (swt).

### Verse: 22

﴿ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴾

(And [mention, O Muhammad], the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?")

From this verse, we know that there will be a day in which there will be a gathering for everyone. And from the Arabic word (**all together**), it means that this gathering will be for every single person, without exceptions.

﴿ ... ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴾ (...then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"): Meaning, since you used to associate others in worship besides Allah (swt), where are these partners? They should stand and defend you, or at least bear the weight of your associating them with Allah (swt).

### Verse: 23

﴿ ثُمَّ لَمْ يَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴾

(There will then be (left) no Fitnah for them except they will say, "By Allah, our Lord, we were not those who associated.")

The word Fitnah means a trial or test. A Fitnah itself is not something evil. However, the results of a Fitnah could be evil or good. This word could also mean to follow a deviated opinion. Thus, a Fitnah



is a test which may take on various forms. It is also used for something which overwhelms people with falsehood. So, when used in this way- in the verse- it means ‘this causes disturbances among people.’

﴿ ... إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴾ (...**except they will say, "By Allah, our Lord, we were not those who associated."**): The results of the test were such that they said on the Day of Judgment: “Verily, we were never polytheists.” They lie, and will try, up till these moments, to swear “By Allah”. They are in fact trying to free themselves, like Allah (swt) says:

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

**(Consider the Day) when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off) (Al-Baqara: 166)**

## Verse: 24

﴿ انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴾

**(See how they will lie about themselves. And lost from them will be what they used to invent.)**

﴿ انظُرْ كَيْفَ ... ﴾ (**See how ...**): Here, Allah (swt) tells us to (**See how**), whereas this situation has not yet happened. This is because, Allah (swt) is not subject to time. So, when He informs of a happening that will happen, verily it has happened, when outside the boundaries of time. This is like in this verse:

﴿ أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ﴾

**(The judgement of your Lord has arrived; so let none of you hasten it on) (An-Nahl: 1)**

How can it have arrived, when you are hastening it?

The answer is that, when Allah (swt) says: {**Be**}, it is outside the boundaries of time, as time is one of the creations of Allah (swt). Thus, when He says:

﴿ انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ... ﴾ (**See how they will lie about themselves....**): It means: Know, O Muhammad, how they will lie about themselves on the Day of Judgment. It will be as if the Prophet (saws) is looking at it happen. Likewise, when Allah (swt) says to the Prophet (saws):

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴾

**(Did you not see how your Lord dealt with 'Ad)** (Al-Fajr: 6)

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴾

**(Did you not see how your Lord dealt with the Army of the Elephant?)** (Al-Feel: 1)

He was not present during the time of the people of 'Ad nor the time of the people of the elephant, as he was in his mother's tummy during the Year of the Elephant. However, since the sight is the sense which gives the most confirmation -even more than the hearing-, Allah (swt) says: **{Did you not see how your Lord dealt with...}**, because the Lord of the senses, the One who created them, will surely be more truthful than them. Therefore, when Allah (swt) informs us of something, it is more truthful than what our eyes show us. If the Quran had been from other than Allah (swt), the phrase would have been: (Did you not hear how your Lord dealt with 'Ad?) and (Did you not hear how your Lord dealt with the Army of the Elephant?) Therefore, since Allah's informing us of something is more truthful than our own sight,

this verse comes with: **(See)**, so it is as if the Prophet (saws) is looking on at what happened.

﴿ ... وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴾ (*...And lost from them will be what they used to invent*): Meaning, verily, their partners and those they worshipped other than Allah (swt) and even the rocks, would say, 'they worshipped us, whereas we are slaves of Allah'. This is because, even the rocks glorify and worship Allah (swt), as He tells us:

﴿ تَسْبِيحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ

تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾

*(The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises—but you cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving)* (Al-Isra: 44)

### Verse: 25

﴿ وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴾

(And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples.")

﴿ وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ... ﴾ (*And among them are those who listen to you,...*): The Arabic word used in this verse meaning (listen) refers to when a person intentionally listens so that he can understand what is being said. For human beings, the sense of hearing is the first tool of

perception. It is a tool which will never be absent, such that even when he is sleeping, he can hear but not see. Allah (swt) has said of the People of the Cave:

﴿ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴾

***(So We pitched a drowsy dead silence over their years in the great cave for a multitude of years)*** (Al-Kahf:11)

They slept for this very long time, as Allah (swt) had prevented the hearing mechanism from working. Thus, they did not hear the sounds of the atmosphere, the winds and the barking of the dogs around the cave. Therefore, in this verse, they intentionally listen to you in order to hear what you have to say of the Quranic verses. As Allah (swt) says in another verse:

﴿ وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنِفًا أُولَئِكَ

الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴾

***(There are some of them who listen to you (O Prophet), but when they depart from you, they say (mockingly) to those (believers) gifted with knowledge, “What did he just say?” These are the ones whose hearts Allah has sealed and who (only) follow their desires)*** (Muhammad: 16)

﴿ ... وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ ... ﴾ ***(...but We have placed over their hearts coverings, lest they understand it ...)***: What is the connection between the hearing and the heart? We mentioned before that the heart is the control center for the human body and it is connected to the brain and all other parts of the body. It is also the center for sensations, feelings and emotions; thus, it can think and consider. So, when these people, as a result of their disbelief, wanted

to listen carefully to the Quran in order to find anything at all they could use to cause confusion regarding it and to deny it, what did Allah (swt) do to them? The answer is here:

«... وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ ...» (...*but We have placed over their hearts coverings, lest they understand it ...*): Here, it is as if the heart is the one which understands the Quran. And true enough, it has been proven scientifically today, that the heart is the container which contains understanding, as the Prophet (saws) has said:

“Beware! 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”

It is also the main body part, as mentioned in this verse:

« أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا »

*(Do they not then reflect on the Quran? Or are there locks upon their hearts?)* (Muhammad: 24)

He (swt) did not say, Locks upon their minds, but instead, upon their hearts. Therefore, this confirms what is found in this verse. Thus Allah (swt) casts veils over their hearts, leaving them unable to comprehend it.

«... وَفِي آذَانِهِمْ وَقْفًا ...» (...*and in their ears deafness. ...*): Meaning, so it is as if they did not hear it.

«... حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ » (...*Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples."*): They are enveloped; deafness in their ears and veils over their hearts, thus even if they saw the signs, there would be no depth in their understanding of the Quran, nor would the light of the Words of Allah (swt) be able to

penetrate their hearts through these veils that have been placed by Allah (swt). So, they come and argue:

﴿ ... إِنَّ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴾ (... **"This is not but legends of the former peoples."**): The **legends** means 'something which tells of wonders and strange things that are known to human beings.' They had concealed in themselves beforehand that whatever it was that the Prophet (saws) said, he was a magician and liar. Thus, they fabricated many lies, as they did not want to believe and be burdened with responsibilities, nor did they want to discuss through proofs and evidence, as Allah (swt) says in the following verse:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ ﴾

**(The disbelievers advised (one another), "Do not listen to this Quran but drown it out so that you may prevail.")** (Fussilat: 26)

In every time and period, there are those who want to create confusion regarding the Quran, whereas it has come with the truth, evidence and clear proofs.

### **Verse: 26**

﴿ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴾

**(And they prevent [others] from it and are [themselves] remote from it. And they do not destroy except themselves, but they perceive [it] not.)**

They had committed two great crimes: They forbade others from the Quran, and they wholly shunned it, in order to stop anyone from listening to it, in fear that the light of the Quran would slip into the listeners' hearts.

﴿ ... وَإِنْ يَهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴾ (...*And they do not destroy except themselves, but they perceive [it] not*): All their disturbances are of no benefit. They believe they have harmed the Quran and caused confusion regarding it, whereas it will remain till the Hour happens.

### Verse: 27

﴿ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴾

(If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers.")

Here, Allah (swt) moves on to tell us of the contrary picture. This is because, however long life is, it is in fact short. However long a person's life stretches, he will surely stand in this Place of Standing.

After they had turned people away from listening to the Holy Quran, distanced themselves from it, caused confusion regarding it and stopped everything to do with it:

﴿ ... فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴾ (...*and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."*): They will say that, as Allah (swt) says:

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ

هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمٍ يُبْعَثُونَ (١٠٠) فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ

وَلَا يَتَسَاءَلُونَ (١٠١) فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠٢) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدِينَ (١٠٣) تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿

*(When death approaches any of them, they cry, “My Lord! Let me go back, (99) so I may do good in what I left behind.” Never! It is only a (useless) appeal they make. And there is a barrier behind them until the Day they are resurrected. (100) Then, when the Trumpet will be blown, there will be no kinship between them on that Day, nor will they ask about one another. (101) As for those whose scale is heavy (with good deeds), it is they who will be successful. (102) But those whose scale is light, they will have doomed themselves, staying in Hell forever. (103) The Fire will burn their faces, leaving them deformed)* (Al-

Muminoon: 99-104)

## Verse: 28

﴿ بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴾

*(But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.)*

Their disbelief, their polytheism and their stopping of others from the way of Allah (swt) will become all too clear to them, because the deeds will be laid out on that day. Then Allah Most High says:

﴿ ... وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴾ *(...And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars)*: This is because, lying and denying is a perpetual characteristic of theirs.



## Verse: 29

﴿ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴾

(And they say, "There is none but our worldly life, and we will not be resurrected.")

This phrase is a dilemma found throughout the world till today, and it will be present in every moment till Allah (swt) inherits the earth and everyone on it. Therefore, we will discuss this issue here.

﴿ ... حَيَاتُنَا الدُّنْيَا ... ﴾ (... **worldly life** ...): This Arabic phrase literally means: (our lower life). Since this life is the lower life, there must be a higher life which is its opposite.

﴿ ... وَمَا نَحْنُ بِمَبْعُوثِينَ ﴾ (... **and we will not be resurrected.**): The question here is: What is the proof for what you say, which is that you will not be resurrected on the Day of Standing, and that you will not be recompensed or punished?

Our proof, that all of these will happen, is that Allah (swt) exists. Thus, our discussion will concern the main point of it all; Allah's existence. Since Allah's existence has been proven scientifically, logically and fiducially, and the Prophets have truthfully conveyed the message from their God, then we must totally believe in it.

This is because, we have verified through the intellect, evidence and proofs that this existence has a Creator, that Allah (swt) is the One who brought it into existence, that the occurrence of effects points to the one who caused them, and that it is impossible that this universe, in its vastness and order, came about without any maker.

We have also believed that this truthful and trustworthy Prophet has conveyed the Holy Quran and has challenged mankind with its truthfulness, rhetoric and knowledge that can be found in it. Up till this

day, no one has been able to deny any verse in the Holy Quran, nor has anyone been able to claim that any verse conflicts with an established and tested piece of knowledge. However, what happened was that:

﴿ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴾ (*And they say, "There is none but our worldly life, and we will not be resurrected."*): They wished that they would not be resurrected, so that they could commit atrocities, follow their desires and escape from following rules. Thus, they also wished that there would not be a day of reckoning, which is a main part of belief. For if we believe in Allah (swt), we must also accordingly believe that there is a hereafter, as Allah (swt) surely did not create us without purpose. Furthermore, there are the oppressors and the oppressed, the killers and those killed, the thieves and those who were robbed, and the poor who remained patient and the rich who wasted what they had. So, all of this will be settled in the hereafter, as Allah (swt) says:

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

﴿ وَكَفَىٰ بِنَا حَاسِبِينَ ﴾

*(We will set up the scales of justice on the Day of Judgment, so no soul will be wronged in the least. And (even) if a deed is the weight of a mustard seed, We will bring it forth. And sufficient are We as a (vigilant) Reckoner)* (Al-Anbiya: 47)

This is the Day that they want to run away from.

### Verse: 30

﴿ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ ۖ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ ۗ وَرَبِّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴾

**(If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve.")**

﴿ وَلَوْ تَرَىٰ... ﴾ (***If you could but see ...***): Allah (swt) is addressing the Prophet (saws).

﴿ ... إِذْ يُقْفَوْنَ عَلَىٰ رَبِّهِمْ ۗ ﴾ (***... when they will be made to stand before their Lord...***): When they will stand in this Place of Standing.

﴿ ... قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ۗ ﴾ (***... He will say, "Is this not the truth?" ...***): This was what you used to deny when you were in the world. You believed that you would not be resurrected, nor stand in this place. They will all attain certain knowledge and see the reality of the heaven and hell, like the saying of Ali (may Allah be pleased with him): "By Allah, if the veil were to be lifted from me and I could see the real Paradise and Hellfire, this would not increase my faith, even a bit." This is because, he had fully believed in Allah (swt) and the Prophet (saws). So, since the claim that this worldly life is the end of it all does not intellectually stand, it is only fitting that we believe that there is a Day of Recompense which will keep the human being's movements in life in check. It will also ensure that he does not stray from the moral and ethical rules and remind him that there will be a day when his actions will be laid out and that every big, small or even the minutest deed will be counted. On this day too, he will be subject to the mercy of Allah (swt) and to His punishment, because of the sins he had committed.

## Verse: 31

﴿ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتْنَا عَلَىٰ مَا فَرَقْنَا  
فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزُرُونَ ﴾

(Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear.)

Why is this a loss? It is because, the human being is at work and is all the time increasing the capital he initially put in. If the capital itself decreases, the profit will also decrease, and he will lose the whole thing and the profit too. Likewise, the deeds of those who deny the meeting with Allah (swt) will go away like scattered dust, as Allah says:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴾

*(Then We will turn to whatever (good) deeds they did, reducing them to scattered dust)* (Al-Furqan: 23)

﴿ ... حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً ... ﴾ (...until when the Hour [of resurrection] comes upon them unexpectedly, ...): (Until) is used as a bridge between two things. Here, it is used to mean 'between this world and the hereafter. Surely, the Hour will come by surprise, and every person's Hour will be his Day of Standing. During his death, his Hour will be even nearer to him than himself, whereas he does not know when it will happen. So, when it does come, his Day of Standing has occurred. Of course, the great Day of Standing will be when mankind will stand in front of the Lord of the universe. However, the end of the worldly term for a human being will be when he dies in this world, as a poet says:

We are moving towards the appointed term in every moment,  
 And our lives are brought to an end, which had consisted of stages,  
 I have never seen a reality like death, as if,  
 Whatever went beyond it of aspirations proved false,  
 How difficult is negligence during the early years,  
 How could it happen, when the head was full of white hair,  
 Leave the world with piety as your supply,  
 For your life is made up of days, which are but a few.

﴿... قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا...﴾ (... **they will say, "Oh, [how great is] our regret over what we neglected concerning it,"**...): On that day, they will regret, but this regret will not be of any benefit to them.

﴿... وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزُرُونَ﴾ (... **while they bear their burdens on their backs. Unquestionably, evil is that which they bear**): These sins will transform to weights and burdens on their backs. They do not only carry their sins, but the sins of those whom they were examples for in these acts, and who took them as examples in distancing from Allah (swt), His path, His blessings and His mercy.

### Verse: 32

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلْآخِرَةُ خَيْرٌ لِّالَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ﴾

(And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?)

﴿... وََمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ...﴾ (**And the worldly life is not but amusement and diversion;**...): In the Arabic Language, the

difference between (amusement) and (diversion) is that amusement does not distract a person from the necessary, whereas diversion does. For example, playing football is a type of amusement. However, there are rules for the game, such as there being an arrival time of two hours before the game for spectators so that they can sit in an orderly manner in the stands, there being a referee to judge between the two teams and there being penalty kicks. So, the amusement here will be played according to the rules which have been laid down for it. In addition, amusement does not distract a person from his responsibilities or tasks. Diversion, on the other hand, is not subjected to anything, and it will not gain a person anything from Allah (swt). Furthermore, it distracts him from the responsibilities he has been tasked with. So, we can clearly see that the life of this world is amusement and diversion, as the Messenger of Allah (saws) said:

“What have I to do with the world! I am not in the world but as a rider seeking shade under a tree, then he departs and leaves it.”<sup>1</sup>

This Prophetic Hadith accurately depicts the meaning of the verse. We human beings are passing by a land of tests. It is not a land to permanently stay in, but one which we will just pass by. So, it is either we obtain from it what would be of benefit for our hereafter, or we could build our graves and what would come after it, or it could bring bad consequences for us.

﴿ ... وَلِلدَّارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴾ (*...but the home of the Hereafter is best for those who fear Allah, so will you not reason?*): Here, Allah (swt) says, ‘will you not think with your minds, O people?’ This is because, however long a person’s life might be in

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<sup>1</sup> Sunan at-Tirmidhi: Book of asceticism, Chapter of from it, Hadith No. 2377.

this world, it will end. Since you were once born, you will also one day die. ‘Ali (may Allah ennoble his face) used to say:

‘Wretched is the son of Adam. His time of death is concealed, his flaws are hidden, his actions are recorded, he is hurt by bugs, he is killed by a single choke, and he becomes malodorous from sweat. I wonder at how the one whose days eat up a month, whose months eat up a year and whose years eat up his age, can be pleased with this worldly life. And I wonder at how the one whose life leads him to his death and his age leads him to his time of death, can be pleased with his worldly life.’

This matter can be understood through deep thinking and contemplation through the mind. For we can see for ourselves how this worldly life is transient, and that it passes by like the passing of the clouds. And that we will indeed reach that day in which we will face death and subsequently meet Allah (swt) and face the reckoning and punishment.

### Verse: 33

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴾

(We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.)

This verse is a form of solace for the Prophet’s (saws) heart.

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ... ﴾ (We know that you, [O Muhammad], are saddened by what they say ...): The Prophet (saws) used to grieve when he saw that he was calling people to goodness, but they responded him with evil. They called him ‘magician’, ‘madman’, ‘liar’,

'fabricator' and described his message as 'confused visions', until there was not a single of the despised characteristics except that they described him with it. Whereas he is the truthful and trustworthy one. Therefore, Allah (swt) willed to lift the grief from this great self, the self of Prophet Muhammad (saws) by this verse. This was certainly a solace for the heart of the Prophet (saws). When he went to Taif and its people urged the young lads to throw rocks at him and call him names, all he could do was to say:

“O Allah, to You I complain of my weakness, my lack of ability and the disdain of people. You are the most Merciful of all the merciful ones. To whom do you leave me? To an enemy oppressing me? Or to a close person who controls my affairs? If You have no displeasure towards me, then I care not, but Your protection would be more expansive for me.”<sup>1</sup>

﴿ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ... ﴾ (***And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject ...***): They deny all the verses of the Holy Quran and all the signs that appear in the creation, such as the sun, moon, stars, rivers, water, oceans, air, clouds, plants and animals. They deny and disbelieve in all these creations, thus they do not question your honesty, O Muhammad, but they are in fact denying the signs of Allah (swt). This is a consolation from Allah to His noble messenger, so that he will not be sad. Albeit the grief felt by the Messenger (saws), he was full of mercy towards his nation. It was narrated by 'Urwa that 'Aishah, the wife of the Prophet (saws), told him that she asked the Prophet (saws): “Have you encountered a day harder than the day of

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<sup>1</sup> Majma' az-Zawaid wa Manba' al-Fawaid, The Book of Battles and Missions, Hadith No.9851.



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 request. So, I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn ath-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-AkhShabain (i.e. two mountains) fall on them." The Prophet (pbuh) said, "No but I hope that Allah will let them beget children who will worship Allah Alone and will worship None besides Him."<sup>1</sup>

He (saws) also said:

"Verily, I am a gifted mercy."<sup>2</sup>

And when the people said to him, "Will you not pray against your people?" His answer would be:

"O Allah, guide my people, for they know not."<sup>3</sup>

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<sup>1</sup> Majma' az-Zawaid wa Manba' al-Fawaid, The Book of Battles and Missions, Hadith No.9851.

<sup>2</sup> Sunan Ad-Darimi, The Introduction, Chapter of the early signs of the Prophet (saws), Hadith No. 15.

<sup>3</sup> Shu'ab al-Iman of Bayhaqi: 164/2, Hadith No. 1447.

## Verse: 34

﴿ وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ أَنَاهُمْ نَصْرُنَا ۗ وَلَا مُبَدِّلَ لِكَلِمَاتِ  
اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَّبِإِ الْمُرْسَلِينَ ﴾

(And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah. And there has certainly come to you some information about the [previous] messengers.)

This is the law of creation, with regards to the truth and falsehood. Throughout the eras, the various Messengers who had been sent to their own people, such as the Prophets Noah, Hud, Abraham, Moses, Jesus, David and Solomon (PBUT), had been rejected. However, they remained patient, for patience is the weapon of the believer, Allah (swt) explains to His Messenger (saws):

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴾

*(We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure)* (Al-Baqara: 155) And:

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

*(O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient)* (Al-Baqara: 153)

At the end of this verse, Allah (swt) did not say that He is with those who pray, but with those who are patient. This is because, the prayer could just be made up of cycles and prostrations and movements, whereas the real expression of the true prayer is when a person is patient while going through what has been decreed by Allah (swt). It is

also when he is patient while going through any painful situation, because he knows that Allah’s decree is the best for him, and that this test will one day become a blessing, because behind every test lies the blessings of Allah.

We can see an example of this rejection in what happened to the great grandfather of the Prophet (saws), Prophet Abraham (PBUH):

﴿ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ (٥٢) قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ (٥٣) قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ (٥٤) قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ (٥٥) قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ (٥٦) وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ (٥٧) فَجَعَلَهُمْ جُدَادًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (٥٨) قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ (٥٩) قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ (٦٠) قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (٦١) قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ (٦٢) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (٦٣) فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ (٦٤) ثُمَّ نُكِسُوا عَلَىٰ رُؤُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ (٦٥) قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (٦٦) أَفَ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴾

*(Remember) when he questioned his father and his people,*

*“What are these statues to which you are so devoted?” (52)*

*They replied, “We found our forefathers worshipping them.” (53)*

*He responded, “Indeed, you and your forefathers have been clearly astray.” (54) They asked, “Have you come to us with the truth, or is this a joke?” (55) He replied, “In fact, your Lord is the*

*Lord of the heavens and the earth, Who created them (both).*

*And to that I bear witness.” (56) (Then he said to himself), “By Allah! I will surely plot against your idols after you have turned your backs and gone away.” (57) So he smashed them into*

*pieces, except the biggest of them, so they might turn to it (for answers). (58) They protested, “Who dared do this to our gods? It must be an evildoer!” (59) Some said, “We heard a young man, called Abraham, speaking (ill) of them.” (60) They demanded, “Bring him before the eyes of the people, so that they may witness (his trial).” (61) They asked, “Was it you who did this to our gods, O Abraham?” (62) He replied (sarcastically), “No, this one—the biggest of them—did it! So ask them, if they can talk!” (63) So they came back to their senses, saying (to one another), “You yourselves are truly the wrongdoers!” (64) Then they (quickly) regressed to their (original) mind-set, (arguing), “You already know that those (idols) cannot talk.” (65) He rebuked (them), “Do you then worship—instead of Allah—what can neither benefit nor harm you in any way? (66) Shame on you and whatever you worship instead of Allah! Do you not have any sense?”) (Al-Anbiya: 52-67)*

What was the response after all these dialogues and discussions which happened between Prophet Abraham and his people who worshipped the idols as godlings? It was:

﴿ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴾

*(They concluded, “Burn him up to avenge your gods, if you must act.”) (Al-Anbiya: 68)*

They could not find any evidence to prove their stand, thus they resorted to cancelling off the opposition via their power.

﴿ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ (٦٩) وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴾

***(We ordered, “O fire! Be cool and safe for Abraham!” (69) They had sought to harm him, but We made them the worst losers.)***

(Al-Anbiya: 69-70)

Many verses which speak of the Messengers and their peoples' rejection, harming, abusiveness and spite towards them have passed. These people did not have any evidence or proofs to support their rejection. Thus, Allah (swt) tells us:

﴿ ... وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴾ (***...And there has certainly come to you some information about the [previous] messengers).***

### **Verse: 35**

﴿ وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴾

***(And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.)***

The verse does not at all mean there is a possibility that the Prophet (saws) will do the things mentioned, or that he will be among the ignorant, as he is infallible. Rather, it purifies him from being in the ranks of the ignorant. However, some people bring this verse to mean what it does not mean. They are those who interpret the verses of the Holy Quran according to their whims and desires and stray from the rules of the Arabic Language and the principles of exegesis and religion while interpreting.

## Verse: 36

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾

(Only those who hear will respond. But the dead - Allah will resurrect them; then to Him they will be returned.)

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ... ﴾ (Only those who hear will respond ...):

Of course, only the one who hears a call will respond to it. If the verse had been 'Only those who hear will reply, the meaning would totally change. This is due to the difference between the word reply and respond. When a person is told something and he reply, it means he answers with a 'Yes' or 'No' or any other phrase. However, the word respond means that he will obey the command or prohibition. Thus, respond in this verse means that he will execute what he has been ordered to do. Thus, the ones who hear the Words of Allah (swt) understand them and respond to them, by obeying His commands and refraining from His prohibitions. Then, immediately after that, Allah (swt) brings the opposite:

﴿ ... وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ... ﴾ (... But the dead - Allah will resurrect them;):

This is because, those who do not respond nor hear are akin to the dead. Whereas even the dead will be brought back to life and questioned regarding their lack of response to the commands of the Messengers (PBUT).

﴿ ... ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾ (... then to Him they will be returned): Beware of believing that the dead have died and the curtains over their lives have been drawn, thus ending their affairs. Allah (swt) will resurrect them and question them regarding their lack of responses to the call brought to them by their Prophets and Messengers.

### Verse: 37

﴿ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۗ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾

(And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know.")

All the people whom the Prophets and Messengers had been sent to had said this very same thing.

﴿ ... قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً... ﴾ (...*Say, "Indeed, Allah is Able to send down a sign ...*): Here, they are addressing the Prophet (saws), for they want him to produce a tangible miracle like those given to the previous Messengers. These miracles were miracles which were temporal and witnessed, thus those who witnessed them believed in them. Furthermore, they were for specific periods of time which have passed and ended.

For example, Prophet Moses (PBUH) brought the miracle of the staff. Whoever had seen this staff splitting open the sea and striking the stone to make water come out of it, would believe in it as a miracle. Prophet Noah (PBUH) had his ark as his miracle. Prophet Soleh (PBUH) could give life to the dead, cure the blind and the leper and cure the sick, with Allah's permission. All of these were miracles which could be witnessed. So, with the intention of misleading people, they also wanted the Prophet Muhammad (saws) to come with miracles such as these. However, since the Prophet (saws) was the seal of the Prophets, his miracle was the Words of Allah (swt), as this was a miracle which would be everlasting till Allah (swt) inherited the earth and everyone on it.

But in addition to this, the Prophet (saws) also had many tangible

miracles which could be witnessed, such as the Isra' and Mi'raj (Night Journey and Ascension), water gushing out of his noble fingers, making food increase and the prostration of the tree in front of him. But albeit all these miracles, they do not know and are ignorant of the fact that Allah is All-Capable of sending down miracles, and that there is no miracle greater and more eloquent than the Holy Quran.

**Verse: 38**

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ  
ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

**(And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.)**

All of the beasts roaming the earth are guided by Allah (swt) to their provision through their natural instincts, and their faith is by natural disposition, as Allah (swt) says:

﴿ تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾

***(The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises—but you (simply) cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving)*** (Al-Isra: 44)

As for human beings, Allah (swt) has guided them through their intellects, for the intellect is the focal point for being tasked with responsibilities. So, not a beast which roams the earth nor a winged



bird which soars in the sky, except that they make up communities which are in constant worship and glorification of Allah (swt) is He. However, we do not comprehend this glorification.

﴿ ... مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ... ﴾ (...**We have not neglected in the Register a thing...**): The Holy Quran contains everything connected to the matters of mankind and this world. However, we do not classify it as a book of Chemistry, Physics, Medicine or of scientific miracles, but rather, it is the Book of Guidance for all worlds. Regarding the word Register in this verse, some scholars say that it refers to the (The Preserved Tablet), and some say that it refers to the Holy Quran.

﴿ ... ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾ (...**Then unto their Lord they will be gathered**): The article (Then) denotes a lag in time. So, in the previous verses, Allah (swt) tells us of the road to guidance and the road to the Hellfire, and of what will bring benefit to mankind. He informs us of what is permissible and what is forbidden, the commands and the prohibitions. After all of this, we are then told of the consequences: **Then to their Lord they will be gathered altogether.**

### Verse: 39

﴿ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلُهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴾

(But those who deny Our verses are deaf and dumb within darkneses. Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path.)

﴿ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا... ﴾ (**But those who deny Our verses ...**): Meaning, those who deny everything that the Holy Quran has brought of clear signs which prove the existence of Allah (swt) and the call of the

Prophet (saws). They are:

﴿..صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ...﴾ (*...are deaf and dumb within darknesses....*): Deafness is an ailment which afflicts the ears, while dumbness is an ailment which afflicts the tongue.

In this verse, Allah (swt) mentions deafness, before dumbness, as the tongue will say out what it hears, for language is the child of its place. For instance, if an Arab is born in Britain, he will speak the language he hears from the people around him. So, each language is not subject to a particular nationality, blood-type or colour, but rather, it follows the place a person is found in, and is obtained through his hearing. Thus, the precedence given to hearing over speech. Even when a child is born, he first hears with his ears, and then learns how to speak from his parents, so he utters what he hears. Therefore, we find that the first time the Angel Gabriel came to the Prophet (saws), while he was in the cave at the beginning of the revelation, he said to him: (Read!). So, he (saws) answered: (I am not one who reads). Gabriel repeated the same phrase thrice, and the Prophet (saws) repeated the same answer each time. This was because, he had not heard it such that he could read it. For a person to read something out, the text must either be written down in front of him, or he has heard it before. All of what has been mentioned proves that hearing comes before speaking with the tongue.

Those people who had denied the signs of Allah (swt) had an ailment which stopped them from listening. This inability to listen in turn stopped them from speaking the truth, for they were **deaf and dumb within darknesses**.

﴿... مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ (*... Whomever Allah*

**wills - He leaves astray; and whomever He wills - He puts him on a straight path):** Here, we return to the topic of general Will and say: Allah (swt) has said:

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

**(For Allah does not guide the rebellious people)** (Al-Maida: 108) And:

﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

**(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)

Because they transgressed, Allah (swt) did not will to put them on the straight path. This is because, if a human being does not disbelieve, transgress, rebel or deny the truth, the road for guidance will be wide open in front of him. Thus, a person should not use the will of Allah (swt) as a reason for his misguidance, for it is in fact up to the choice that Allah (swt) leaves for a person. This choice is to be made from all the alternatives laid out, based on the intellect that has been given to him.

### Verse: 40

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴾

**(Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - is it other than Allah you would invoke, if you should be truthful?")**

﴿ قُلْ... ﴾ (**Say** ...): The presence of this word here is evidence of the truthful conveyance of the Prophet (saws). The Angel Gabriel came to him and said (**Say!**), thus he also said the same, without deleting even

a word or letter from the book of Allah (swt) is He.

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ ... ﴾ (*Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - ...*): The phrase used here is made up of an interrogative article, a verb and a pronoun, the whole phrase means: Tell me, if you were in a situation of difficulty, or the torment of Allah (swt) afflicted you, or the Hour came upon you suddenly, who would you call upon?

Instinctively, when a human being loses all forms of lifelines, he will seek refuge in Allah (swt) and say: 'O my Lord.' Therefore, the phrase here means: 'Show me what you will do.'

﴿ ... أَعْيَزَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴾ (*...is it other than Allah you would invoke, if you should be truthful?*): In these specific dire instances, the human being has no choice but to be truthful, for he knows that none except Allah (swt) can give benefit or prevent harm. So, in these instances, he will not try to do put in any effort, nor will he call upon his idols such as Al-Lat and Al-'Uzza. He will also not call upon the sun, the ocean, or his own intellect. He will not call upon anyone but Allah (swt).

### Verse: 41

﴿ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴾

(No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].)

During these difficult moments, the human being will forget all that he used to call upon other than Allah (swt). This is because, these are moments in which he is forced to be truthful to himself. He will forget

everything else and only say: 'O my Lord', as he knows that no one, besides Him, is able to do anything.

### Verse: 42

﴿ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴾

(And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].)

Allah (swt) had sent messages to all nations.

### Verse: 43

﴿ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴾

(Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.)

Satan does not have any authority over human beings, his job is only to make misdeeds appealing to them. Rather, the onus is upon the one who follows Satan.

### Verse: 44

﴿ فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴾

(So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they

rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.)

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ... ﴾ (*So when they forgot that by which they had been reminded, ...*): The Messengers had come to them with reminders, giving them the good tidings of Paradise and warning them of the punishment of the Hellfire. These Messengers reminded them of the innate disposition of faith that they had forgotten from the previous messages.

﴿ ... فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ... ﴾ (*... We opened to them the doors of every [good] thing ...*): Why is this so? This is because, the human being - as the saying goes – will not fall from a straw mat. So, the doors of everything were opened for them, such that they were deluded by their wealth, status and health. Here, the prepositional phrase (opened to them) indicates that the doors of wrath and afflictions were opened for them, and not the doors of blessings. However, they did not realize this. In this verse, Allah (swt) reminds creation regarding blessings and afflictions. He might grant blessings as warnings, but He might also give afflictions so that the human being returns to the correct path.

﴿ ... حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴾ (*...until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair*): They become hopeless and desperate. So, when the doors of everything had been opened to them, and they had forgotten the reminders they had received, had been deluded by the worldly life, and Satan had adorned falsehood for them, they become prideful of what they have been given. Allah (swt) then seized them by surprise, thus they fell into despair and hopelessness.

### Verse: 45

﴿ فَفُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۗ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

(So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.)

It means that Allah (swt) destroyed these people, up till the very last of them, due to their transgression and evil doing. And all praise is for Allah, Lord of all worlds, Who gives victory to His Messengers and saints, over their enemies.

### Verse: 46

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴾

(Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to you?" Look how we diversify the verses; then they [still] turn away.)

The senses receive information, the most important of which is information connected to guidance. Thus, if Allah (swt) takes away the efficacy of the hearing and sight, and places a cover over the hearts, none other than Allah (swt) can bring to human beings this guidance.

﴿ ... انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ... ﴾ (...*Look how we diversify the verses*): We make them clear and vary them from one type to another, so that the matter becomes crystal clear.

﴿ ... ثُمَّ هُمْ يَصْدِفُونَ ﴾ (...*then they [still] turn away*): Meaning, they still deviate from having faith in Allah (swt). From here, we know that it is required that the faith in Allah (swt) must be proven by acts carried

out by the limbs, as this is the essence of faith. As such, the Prophet (saws) has said:

“Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: ‘Laa ilaha illallah’ (None has the right to be worshipped but Allah); and the least of which is the removal of harmful object from the road.”<sup>1</sup>

This is something that we must be aware of.

### Verse: 47

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴾

(Say, "Have you considered: if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?")

﴿ ... بَغْتَةً أَوْ جَهْرَةً ... ﴾ (...*unexpectedly or manifestly* ...): The punishment may surprise a people without any prior signs or it could come in a clear form, and without any prior indications or signs sent to the human being.

﴿ ... هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴾ (...*will any be destroyed but the wrongdoing people?*): Why is this so? It is because, they had oppressed themselves and also others, so Allah (swt) destroyed them. For the human being is in fact oppressing himself when he presents it with its immediate desires instead of the everlasting blessings.

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<sup>1</sup> Sahih Muslim: The Book of Faith, Chapter of The Branches of Faith, Hadith No. 35.



## Verse: 48

﴿ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

**(And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve.)**

The task of the Messengers is to give glad tidings and to warn; they give glad tidings of Paradise to those who take the straight path and warn people of the Hellfire and of the consequences of criminality and deviating from the path of Allah Most High. Thus, their task is not to insert guidance into the hearts of people, but to guide them to the correct path, as Allah (swt) says:

﴿ وَأَنْتَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

**(And you are truly leading to the Straight Path)** (Ash-Shura: 52)

However, He also said to the Prophet (saws):

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾

**(You surely cannot guide whoever you like (O Prophet), but it is Allah Who guides whoever He wills, and He knows best who are (fit to be) guided)** (Al-Qassass: 56)

Meaning, you will never be able to insert faith into the hearts of man, but your task is to warn them of the punishment and to give them the glad tidings of Paradise. After that, it is up to their deeds and actions. If they follow the Directional Guidance, Supportive Guidance will come to them.

So, the general guidance is the Directional Guidance. Through it, Allah (swt) directs all of humanity and explains to them the correct

path. However, Supportive Guidance will not come except to the one who has chosen to follow this correct path.

﴿ ... فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ (*... So whoever believes and reforms - there will be no fear concerning them, nor will they grieve*): It is not enough for a person to say that he has believed, but rather, he is required to carry out the tasks which prove the faith. What then, are these tasks? They are as the Prophet (saws) has said:

“Not a believer in Me is the one who sleeps with a full stomach while his neighbour next to him is hungry, whereas he knows about it.”<sup>1</sup> And:

“You can only be a true believer when you wish your brother what you wish for yourself”<sup>2</sup> And:

“A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth.”<sup>3</sup>

So, among the components of faith are not to lie, tattle, backbite, steal, bribe or commit atrocities or obscenities. Since these are the tasks which proof the faith, it follows that ‘to do good’ is a must when a person ‘believes’. This is because, doing good is part of a person’s actions, thus being counted among the actions of the limbs and not the action of the heart. So, when a person says that faith is an act of the heart, this is true. However, when a person has believed in Allah (swt)

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<sup>1</sup> Al-Mu’jam Al-Kabir of at-Thabarani: Chapter Alif, Anas Bin Malik Al-Ansari, Hadith No. 751.

<sup>2</sup> Sahih al-Bukhari: The Book of Faith, Chapter of: It is of Faith to wish for a brother what is wished for oneself, Hadith No. 13.

<sup>3</sup> Sahih al-Bukhari: Book of The Beginning of Creation, Chapter: Five kinds of animals are harmful and allowed to be killed in Haram, Hadith No.3140.

with his heart, where is the genuineness of this faith? Is he the source of goodness for others? Is he a source of goodness for his neighbours? Is he a source of goodness for his country? Is he a source of goodness for his family? Hence:

﴿ ... فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ (*...So whoever believes and reforms - there will be no fear concerning them, nor will they grieve*): The fear of something which is expected, while the grief due to something which has happened.

### Verse: 49

﴿ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴾

**(But those who deny Our verses - the punishment will touch them for their defiant disobedience.)**

These people rebelled and drew away from obeying Allah (swt), by not following His commands, whereas His commands bring goodness for all of mankind. Allah (swt) has said:

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

﴿ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

**(Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful)**

(An-Nahl: 90)

Islam is the path of goodness and reformation, for both the self and for one's moral values. This is because, the human being is made up of an oppressive component and a guiding soul. This guiding soul goes into the oppressive component, and it is the one which learns from the

Quran and takes in knowledge from the Prophet (saws). It is also the one which has the capacity to be good, as Allah (swt) says:

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

﴿ وَتَوَّصُوا بِالصَّبْرِ ﴾

*(By the (passage of) time! (1) Surely humanity is in loss, (2) except those who have faith, do good, and urge each other to the truth, and urge each other to be patient.)* (Al-'Assr: 1-3)

Therefore, let it not be just words, i.e. 'I am a believer'. For faith must be translated, and good deeds are its translator.

### Verse: 50

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَنبِئُكُمْ إِلَّا مَا يُوْحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَفَلَا تَتَفَكَّرُونَ ﴾

*(Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?")*

The Prophet Muhammad (saws) did not claim that he knew the unseen, nor did he claim that he possessed Allah's treasures.

The **(depositories)** are used to store money or some other things to be used in times of need. So, the **(depositories)** of Allah (swt) refer to everything in Allah's treasures of provision, gifts, mercy and goodness. The keys of this treasury are with Allah (swt), and not owned by the Messenger of Allah (saws).

﴿ ... وَلَا أَعْلَمُ الْغَيْبِ ... ﴾ (...or that I know the unseen, ...): The Prophet

(saws) is not the knower of the unseen, but he is the teller of the unseen which he has been taught by Allah (swt). The word unseen here refers to the things that are hidden from a person and does not have premises through which conclusions can be known. However, it does not include things which are hidden from a person but witnessed by others. For example, if you were told that it is raining right now in Aleppo, while you are in Damascus, this is an information which is hidden from you, but not from those living there. So, it is not classified as the unseen.

﴿ ... وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ... ﴾ (*...nor do I tell you that I am an angel...*): Meaning, I have not abandoned my humanly characteristics, as in another verse:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ ﴾

**(Say, (O Prophet), "I am only a man like you, (but) it has been revealed to me that your God is only One God) (Al-Kahf: 110)**

﴿ ... إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ... ﴾ (*...I only follow what is revealed to me...*): The Prophet (saws) did not claim that he was of the angels of the sky. Rather, he is only following what has been revealed to him. As such, Allah (swt) says:

﴿ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴾

**(It is only a revelation sent down (to him). (4) He has been taught by one (angel) of mighty power) (An-Najm:4-5)**

i.e., the Angel Gabriel (PBUH).

﴿ ... قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴾ (*...Say, "Is the blind equivalent to the seeing? Then will you not give thought?"*): Allah (swt) gives a tangible example here: What is the difference between

the blind person and the one who can see? The answer is that there is a great difference, for the blind person cannot see, while the other can. Ibn al-Haytham -an Arabian scientist- discovered that the mechanism of sight does not work by light rays coming out of the eye to the thing, so that it can be seen. It in fact works the other way round, the evidence being that if the light is extinguished, the eye cannot see. Therefore, it is the light rays from the thing which goes into the eye, so the eye can see it. Therefore, the blind person is in total darkness, whereas the one who can see is able to see due to the light.

Similarly, there is the light of values and the darkness of ignorance. The darkness of ignorance causes blackness in the thoughts, self, intellect and heart of a human being. However, the one who can see looks through the light of faith. There are some values which, if not known by man, will make things hard for him, cause him unrest and make him stumble, like the blind man. So, the sight is a protection for the human being to avoid obstacles, just like the Holy Quran is a protection for him to steer clear of obstacles. Therefore, the blind and the one who can see cannot be made similar in any way whatsoever.

### Verse: 51

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ﴾

**(And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.)**

﴿وَأَنْذِرْ بِهِ...﴾ (**And warn by...**): Meaning, warn with the Quran. Here, we should take a moment to ponder upon the word 'warn'. The Prophet

(saws) did not give warnings through the sword, nor did he send warnings through killing or by force. This is because, this religion is a religion of choice and not one of compulsion, as Allah (swt) has said:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

***(There is no compulsion in religion)*** (Al-Baqara: 256)

﴿ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ﴾

***(Whoever wills let them believe, and whoever wills let them disbelieve)*** (Al-Kahf: 29)

Allah (swt) has left the choice up to us. If He had willed there to be moulds, He would have created them and made everyone be moulded according to them in obedience and humility. However, he wanted the hearts to submit willingly. He has said:

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

***(Had your Lord so willed (O Prophet), all (people) on earth would have certainly believed, every single one of them! Would you then force people to become believers?)*** (Yunus: 99)

Therefore, faith is not propagated through compulsion, and warnings are sent through the Holy Quran, through the dialogues and discussion found in it and through the proofs and clear signs it contains.

﴿ ... الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴾

***(...those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous):*** These people who are described fear the prospect of being gathered on the Day of Standing, on the Day that they will have no protectors nor intercessors other than Allah (swt).

From this description, they are called the righteous (Those who possess taqwa), as Righteousness means: 'Fearing The Magnificent, carrying out (the commands found in) the revelation, being contented with a little, and preparation for the day of departure'.

### Verse: 52

﴿ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَصَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴾

(And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.)

Some of the poor would come to the Prophet (saws) to learn the religion. At the same time, he (saws) was also exerting his utmost efforts to call the insolent polytheists to the religion, as he really hoped that they would become believers. Therefore, this verse does not mean that he was looking at these poor people in disdain, nor does it mean that one should think that it is a form of admonishment for him. Rather, it is revealed out of compassion towards him, as those polytheists would never believe, however much he tried. So, the Prophet (saws) did not turn away from the poor due to their poverty, but because of his great desire to guide these insolent polytheists, who were continuously harming the poor and needy.

﴿ ... مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ ... ﴾ (... **Not upon you is anything of their account and not upon them is anything of your account.** ...): We are not to judge people due to their religion,



but verily, it is up to Allah (swt) to judge them. This is thus an appeal, not only to the Prophet (saws), but to all of mankind.

### Verse: 53

﴿ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴾

**(And thus We have tried some of them through others that the disbelievers might say, "Is it these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?)**

There are two groups: Those who disbelieved in Islam and opposed the messenger of Allah (saws), and those who had believed and were being persecuted and still stood up in the face the leaders of Quraisy during that time. Allah (swt) explains that all the battles between truth and falsehood which happened are trials.

﴿ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ... ﴾ **(And thus We have tried some of them through others ...)**: Meaning, the group who believed and the group who had not believed.

﴿ ... لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا... ﴾ **(...that the disbelievers might say, "Is it these whom Allah has favored among us?"...)**: They deem weak the poor and needy who have believed in the Prophet (saws), and say: "Has Allah favoured these (poor believers) among all of us?" So, Allah (swt) answers:

﴿ ... أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴾ **(...Is not Allah most knowing of those who are grateful?)**: So, Allah (swt) knows the ones who are grateful. They are those who are patient during times of trial, and grateful in times of blessing. The grateful person is the true believer whom, if afflicted with a misfortune, says: Inna lillah wa inna ilaihi raji'un (Verily,

we belong to Allah, and verily, to Him we return), and then leaves the issue to Allah (swt).

### Verse: 54

﴿ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴾

(And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful.")

﴿ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ... ﴾ (And when those come to you who believe in Our verses, say, "Peace be upon you. ...): Meaning, it is upon you to grant security, protection and reassurance on the Day of Resurrection, O you who have believed in Our verses and signs; the verses of the Holy Quran and the universal signs which prove the existence of Allah (swt).

﴿ .. كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ... ﴾ (...Your Lord has decreed upon Himself mercy:...): Nothing at all is like Allah (swt). The word **Himself**, in regards to the human being, refers to his soul and body. However, this meaning cannot be used for Allah (swt), as He does not have a self nor is He made up of parts. Also, as human beings, we may take agreements, deeds or vows upon ourselves, and then we sign a document with witnesses present. However, Allah (swt) can never have witnesses upon Himself, nor can anyone force him to bear witness over anything.

But in this verse, when He says that He has decreed Mercy upon

Himself, it means that, out of His Mercy, He has allotted mercy for human beings and opened its door expansively for them.

Allah (swt) has opened the doors of mercy and forgiveness for the one who commits evil ignorantly, it is because, a person might commit evil due to a weakness in himself and not due to his persistence in committing the sin. Repentance is an act of the heart, while amendment is an act of the limbs. Therefore, repentance alone does not suffice, but amendment of the corruption one has carried out is also necessary. Thus, the legislation of repentance in Islam is a great act of reformation to the benefit of the individual and the community. As such, we find that the Prophet (saws) used to encourage people to repent and to ask for forgiveness in all their matters, and to then return to uprightness, as he (saws) said:

“All the sons of Adam are sinners, but the best of sinners are those who repent often.”<sup>1</sup>

Therefore, Islam does not disapprove of people committing mistakes or doing evil deeds, but instead, disapproves of people persisting in them. And here is where Allah (swt) opens the door of His mercy. It was narrated by ‘Aishah (may Allah be pleased with her) that:

“Habib Ibn Harith came to the Messenger of Allah (saws) and said: O Messenger of Allah, I am a man who commits a lot of evil. He (saws) replied: “So repent to Allah, O Habib.” He said: O Messenger of Allah, I repent, and then I go back to committing the evil. He (saws) said: “Every time you commit the sin, repent.” He said, In that

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<sup>1</sup> Al-Mustadrak ‘ala as-Sahihain, Volume 4, page 272, Hadith No. 7617.

way, my sins will be a big number! He (saws) said: “Allah’s forgiveness is greater than your sins, O Habib Ibn Harith!”<sup>1</sup>

This is a show of the endless mercy of Allah (swt). He (swt) says in another verse:

﴿ وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

***(We send down the Quran as a healing and mercy for the believers)*** (Al-Issraa: 82)

The Quran is a cure from physical diseases as well as communal diseases, i.e., diseases of moral values. As such, the Holy Quran is a cure and a mercy which prevents you from becoming ill, providing you hold fast to the commands of Allah (swt). This is what the verse means.

### **Verse: 55**

﴿ وَكَذَٰلِكَ نَفَصَّلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴾

***(And thus do We detail the verses, and [thus] the way of the criminals will become evident.)***

Allah (swt) has made clear a lot of matters, for example, He has explained to us matters of the creed and the matters connected to the actions in life and worship through which the human being carries out the responsibilities of faith.

﴿ ... وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴾ ***(...and [thus] the way of the criminals will become evident)***: The Arabic word of (the way) here can be recited in two ways, either (Sabilu), according to the dialect of Hijaz or with (Sabila) according to the dialect of Tamim. The Canonical

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<sup>1</sup> Majma' az-Zawaid wa Manba' al-Fawaid, Volume 10, Hadith No. 17531.

Recitations of the Book of Allah (swt) bring meanings that no other language on the face of this earth can contain by just changing the ending vowel of a word. When the word recited as (Sabila), it means: 'This is how We make Our signs clear, so that it will be clear to you, O Muhammad, the way that the wicked follow.' Whereas if it is recited as (Sabilu), it means: 'so that the way of the wicked will be made clear.' As we can observe, the meaning changes with just a change in the last vowel of the word.

So, when we know the way of the wicked, we will also certainly know the opposite, which is the way of the believers.

The Holy Quran has various Canonical Recitations, and it came in a language which was honoured by Allah (swt) to be the language it was revealed in. This language contains some aspects which no other language can contain. For example, a single word could bring a variety of meanings, for example, the word 'Ain. Among the meanings it could bring are 'the eye that we see with', 'a water spring' and also 'a spy'.

Therefore, the Holy Quran needs to be pondered upon and interpreted. However, this can only be done according to certain guidelines, which some groups of people try to escape from adhering to. Among the guidelines are to look at the Prophetic Traditions and the Prophet's commands, prohibitions, everything he carried out, his actions and his words, as they are all practical interpretations of the Holy Quran. Some people claim: 'We are in need of a new interpretation. We answer them by saying: 'We are not in need of a new interpretation, but a contemporary one. One which gives deep understanding suitable to the depth of the Holy Quran, for as the human mind develops, it becomes more and more able of deriving gems from the Book of Allah (swt).

## Verse: 56

﴿ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۖ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴾

(Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided.")

﴿ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ... ﴾ (Say, "Indeed, I have been forbidden to worship those you invoke besides Allah..."): i.e., the idols that they used to worship.

The Prophet (saws) had never worshipped any idol, stone or image, even before receiving the message. And this was the faith through innate disposition that he possessed, which then became his custom. So, Allah (swt) willed that this custom be shifted to become a form of worship.

﴿ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۖ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ... ﴾ (Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."...): The wicked and the polytheists follow their desires, so the Prophet (saws) conveyed to the people: (Say, "I will not follow your desires), i.e., the ones who follow your desires will be led astray and will never be of the guided. This is because, since desires are passing thoughts in the self which procure and satisfy the lust, the one who follows them will deviate from the truth and not be of the guided.

**Verse: 57**

﴿ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ  
وَهُوَ خَيْرُ الْفَاصِلِينَ ﴾

(Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders.")

﴿ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي ... ﴾ (Say, "Indeed, I am on clear evidence from my Lord,...): The (clear evidence) here, means the way to follow; to do or not to do, the halal (permissible) and the haram (unlawful), this is acceptable and that is not. The one who does not want to follow the way does not want to be bounded by rules and wishes to escape from having to abide by them.

﴿ ... وَكَذَّبْتُمْ بِهِ ... ﴾ (... , and you have denied it. ...): And you have denied this way. And in order to deny it, they had said: 'It is not from Allah' (swt) and 'We will never follow this way that you have brought, O Muhammad!' They also said: 'If what is with your Lord of punishment is true, then bring us the punishment!' As they hastened the punishment, Allah (swt) says:

﴿ ... مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ... ﴾ (...I do not have that for which you are impatient....): Observe the truthfulness of the Prophet (saws) when he said to them: 'I do not have that for which you are impatient.' Why is this so? Because Allah (swt) has said:

﴿ ... إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ... ﴾ (... The decision is only for Allah....): The only One who will decide in this matter is Allah (swt), as He says in another verse:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (٢١) لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ (٢٢) إِلَّا مَنْ تَوَلَّى وَكَفَرَ (٢٣) فَيُعَذِّبُهُ اللَّهُ

الْعَذَابِ الْأَكْبَرَ (٢٤) إِنَّ إِلَيْنَا إِيَابَهُمْ (٢٥) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴾

*(So, (continue to) remind, (O Prophet), for your duty is only to remind. (21) You are not (there) to compel them (to believe). (22) But whoever turns away, persisting in disbelief, (23) then Allah will inflict upon them the major punishment. (24) Surely to Us is their return, (25) then surely with Us is their reckoning.) (Al-*

*Ghashiyah: 21-26)*

Then, they persisted in disbelief. They were asking for something to happen before its appointed time with extreme haste. When the Prophet (saws) informed them that there would be punishment in the hereafter for those who disbelieved in Allah (swt), they said, 'Bring us the punishment now!'. So, he (saws) answered:

﴿ ... مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴾ *(.../ do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders.):* He is the One who judge between mankind on the Day of Standing, and between the truth and falsehood.

### **Verse: 58**

﴿ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴾

*(Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allah is most knowing of the wrongdoers.")*

This is a conveyance from the Prophet (saws) to all of creation, that the happenings in the universe are carried out by Allah (swt) according



to His Divine Will and at the times not known except by Him. From here, the truthfulness of the Prophet (saws) is manifested, as he does not claim that these matters are in his hands, nor does he claim that he judges what is the truth, punishes people and knows the knowledge of the unseen. He tells us that all these matters are indeed up to Allah.

Allah's (swt) wisdom in delaying the punishment till an appointed time is for several reasons, among them:

Firstly: So that the doors of repentance can remain open.

Secondly: Due to this delaying, some of the polytheists become emboldened to speak out against Allah (swt) and the believers and go deeper and deeper into disbelief, such that they say: 'What is it that is stopping this punishment from afflicting us? Therefore, it does not exist!' This is a form of challenge posed by the disbelievers to the Prophet (saws), but it in fact gives faith its splendor, for the more they continue challenging him, the stronger the faith in the hearts of the Prophet (saws) and the believers, until Allah (swt) inherits the earth and everyone on it.

« ... وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ » (*...but Allah is most knowing of the wrongdoers.*): There is truth and falsehood, night and day and good and evil. The existence of these opposites reinforces the values found in faith. If Allah (swt) had willed, all of creation would have believed. However, it is the battle of truth throughout the ages, throughout history and throughout the procession of the Divine Messages.

### Verse: 59

« وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ »

(And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record.)

﴿ ... مَفَاتِحُ ... ﴾ (...*the keys* ...): Let us pause and ponder upon the word Mafatih (the keys). Observe the precision of the Holy Quran and its greatness, for:

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

*(Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies)* (An-Nissa: 82)

If a human being had authored the Quran, it would never have occurred to him to use the word this way, i.e., Mafatih, but would have instead said: Mafateeh. However, since it is the Speech of the Divine, He uses a word which contains many meanings, which will never have crossed a human being's mind.

What then, is the difference between Mafatih and Mafateeh?

The word Mafateeh is the plural for Miftaah, which means 'keys'.

Whereas the word Mafatih can be the plural for two words, Miftah and Maftah, that is He (swt) owns both the keys and the treasures, and not only the keys.

﴿ ... الْغَيْبِ ... ﴾ (...*the unseen* ...): The unseen is what is hidden from you and no one else knows of it. Whereas the (treasuries) refer to the place which is used for storing something – such as money- for safe-keeping, for it to be brought out when the time comes. The unseen can be of three types:

1) Something that hidden from you but is known to others. This is not part of the unseen at all. For example: Someone stole your bag of money, so you do not know where the bag is located, but he knows. So, this is of the unseen with respect to you only.

2) Premises that from them, conclusions are drawn. Before obtaining these conclusions, they are of the unseen. For example, gravity exists, but it was of the unseen before it was discovered. However, it is not completely of the unseen, as there are premises which point to it, such as what Newton witnessed of the piece of paper falling to the ground. Based on these premises, he arrived at conclusions and formed his theory.

3) The completely unseen, which is not known except by Allah (swt). This type of unseen does not have premises which point to it, nor can they be known in any way by other than Him. This is the type of unseen that Allah (swt) refers to in this verse.

In conclusion, the treasuries of the unseen matters and their keys are with Allah (swt).

﴿ ... وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ... ﴾ (**...And He knows what is on the land and in the sea...**): Why is the land mentioned before the sea?

The answer: This is because, there are some countries which do not have seas, nor do they border any seas. Additionally, the sea kingdom is more hidden than the land kingdom, while the land kingdom consists of the non-living things, the plants, the trees, the animals, the human beings, the countries and the roads.

﴿ ... وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا... ﴾ (**...Not a leaf falls but that He knows it. ...**): We should pause to ponder upon this great Quranic expression. Allah (swt) knows everything, up to the falling of the leaves from the trees. After the leaves play their part in chlorophyllin representation,

nourish the tree and ripen the fruits, they will fall from the tree due to gravity. And Allah (swt) fully knows the environment circling these leaves, their falling and the movement of the winds which move them. It is not possible for any other power, except Allah (swt), to have full encompassing knowledge of every single leaf which falls, and the data surrounding it.

﴿ ... وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ ... ﴾ (*...And no grain is there within the darkneses of the earth ...*): Allah (swt) is He, knows of every single seed that is planted in the earth and hidden in its darkness. He knows how it grows and the stages it goes through. No one can know of this except Allah (swt).

﴿ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ... ﴾ (*and no moist or dry [thing] but that it is [written] in a clear record ...*): The plants which are described as (*moist*) are those which contain water, whereas the (*dry*) are those which do not.

In summary, Allah (swt) has the keys to the unseen dominion. He knows every single movement, does not get confused between all the sounds, and knows everything - be it small or big – in this universe, which all happen at the exact same time and moment.

### Verse: 60

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴾

(And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.)

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ... ﴾ (*And it is He who takes your souls by night ...*): The Arabic word used in this verse for (*takes your souls*) is derived from the word which means death. Why did Allah (swt) name sleep as death? Are the laws of sleep the same as the laws of death? What is the connection between sleep and death?

The answer: Firstly, we must understand what sleep consists of. Sleep is not an act of choice by the human being. This is proven by the fact that if Allah (swt) overcomes a person with worries, he might not be able to sleep. Therefore, sleep is a restrictive operation that Allah (swt) has created in human beings to stop them from movement. However, death is the departing of the soul from the body. So here in this verse, it is as if Allah is saying to us: 'Beware of thinking that the existence of the soul in the body is the one which gives life, movement and authority to the human being. For verily, I will keep the soul in the body during sleep, but the body is unable to act by choice'. This is because, during sleep, a person is unable to dispose of his power according to his choice, as he cannot move his hand or leg or do anything out of his own choice. Thus, sleep is one of the blessings of Allah (swt). So, when a person wants to sleep, it is not within his power to do so, but within the power of Allah (swt).

The scholars have said: 'Sleep is a guest; if you search for it, it will cause you to get tired, but if it searches for you, it gives you rest.' As such, sleep itself is a great sign. Sleep too does not necessarily have to be only at night, but could also be during the daytime, as there are people who work during the night.

Additionally, during sleep, we see dreams and colours. But how do we see them, whereas the eye is closed? From here, we realize that the laws of sleep differ from the laws of wakefulness. For example,

when we are awake, we need time to carry out movements or actions. Whereas during sleep, we can travel to the end of the earth and back, and we can do many things, whereas they do not take more than seven seconds! So, during sleep, we also depart from the laws of time too.

All the above shows us that Allah (swt) wants to explain to us that sleep has laws specific to it, and He wills to bring this idea closer to us. So, He (swt) leaves the soul in the body, but at the same time, stalls the voluntary movements we have during wakefulness, such as moving our hands, while leaving the involuntary movements, such as the beating of the heart, to go on. So, Allah (swt) names sleep as death, and waking up from sleep as resurrection, as the Prophet (saws) said:

“By Allah, you will die as how you sleep, you will be resurrected as how you wake up, you will be recompensed for what you have done, and it is indeed either Paradise or Hellfire eternally.”<sup>1</sup>

﴿ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ... ﴾ (*Then to Him will be your return; then He will inform you about what you used to do ...*):

There is life, death and an appointed term, as Allah (swt) says:

﴿ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

*(If Allah were to punish people (immediately) for their wrongdoing, He would not have left a single living being on earth. But He delays them for an appointed term. And when their*

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<sup>1</sup> Ar-Raheeq al-Makhtum, The Second Stage, Declaration of the Da'wa, Volume 1, page 59.

***time arrives, they cannot delay it for a moment, nor could they advance it*** (An-Nahl: 61)

When death comes, they cannot delay it a moment, nor can they advance it. They will also not be able to decline the Angel of Death when their appointed time is over. Due to this, Umar Bin Abdul Aziz (may Allah be pleased with him) used to say:

'O dweller of the grave tomorrow, what deludes you of the world, whereas do you know whether you will remain there, or whether it will remain for you? The command from the sky has come, the predominant decree has come, the mighty command which is refused has come. How impossible it would seem, O the one who will shut the eyes of his father, son or brother and shroud him, O the one who bathes the dead and leaves him, O the one who abandons him and departs from him, what will you say to the Angel of Death?'

Among the sayings regarding preparing for death is:

Your mother gave birth to you,  
O son of Adam, while you were crying,  
While everyone around you was laughing in joy,  
So, carry out deeds for yourself, lest they cry,  
On the day of your death, you will be laughing in joy.

A person cannot be laughing in happiness on the day of his death except if he has beneficial deeds to present. So, this is the meaning of this verse.

﴿ تُمْ إِلَيْهِ مَرْجِعُكُمْ ... ﴾ (***Then to Him will be your return; ...***): i.e., you will go back to Allah (swt). As such, we that in the following verse:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

***(From the earth We created you, and into it We will return you, and from it We will bring you back again)*** (Taha: 55)

Allah (swt) explains that the human being is in between two brackets: 'From Allah' and 'To Allah'. For Allah (swt) created us and will raise us on the Day of Standing. Then, He (swt) will count our deeds and inform us of what we used to do.

### Verse: 61

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفِظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴾

(And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].)

﴿ وَهُوَ الْقَاهِرُ... ﴾ (*And He is the subjugator ...*): He is the One who rules with superior power.

﴿ ...فَوْقَ عِبَادِهِ... ﴾ (*...over His servants ...*): The word '*over*' does not mean being above in terms of location. However, it means superiority of power and highness. All praise be to Allah Who reigns supreme over His creation. As such, when a human being subdues another human being, the latter can seek refuge in The God who subdues His servants. Since Allah is The Subjugator, everything other than Him is subdued and forced. How is this so?

The answer: Allah (swt) created all creation and made them subjugated to Him. For example, He subdued wealth and it changed to poverty, He subdued poverty and it changed to wealth, he subdued health and it changed to illness, and He subdued illness and it changed to health. Everything which exists is subjugated to Allah (swt). Even the soul is subdued, and it will leave the body, thus the person dies.

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ... ﴾ (*until, when death*



**comes to one of you, Our messengers take him, and they do not fail [in their duties]...):** In this verse, it is described as if death is the one which comes on its own to a person. As such, Allah (swt) says in another verse:

﴿ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ﴾

**(Say, “The death you are running away from will inevitably come to you.”)** (Al-Jum’a: 8)

If you try to escape from it to the front, it will come to meet you from the front. Allah (swt) has made the time and place of a person’s death unclear, as these lines state:

Suppose you have owned the whole world without exception,  
And the countries have all submitted to you, so then what?!  
Isn’t your place of return tomorrow the pit of the grave,  
And dust overtakes you, from this side and then that!

This is a reality that no one can deny, nor is anyone able to say to Angel of Death: ‘Delay me for a short while, so that I can give in charity...’, as Allah (swt) has said:

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ

هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ (١٠٠) فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ

وَلَا يَتَسَاءَلُونَ (١٠١) فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (١٠٢) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ

الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ (١٠٣) تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴾

**(When death approaches any of them, they cry, “My Lord! Let me go back, (99) so I may do good in what I left behind.” Never! It is only a (useless) appeal they make. And there is a barrier behind them until the Day they are resurrected. (100) Then,**

***when the Trumpet will be blown, there will be no kinship between them on that Day, nor will they (even care to) ask about one another. (101) As for those whose scale is heavy (with good deeds), it is they who will be successful. (102) But those whose scale is light, they will have doomed themselves, staying in Hell forever. (103) The Fire will burn their faces, leaving them deformed.*** (Al-Muminun: 99-104)

So, death is an arrow which was shot when you were born, and your life is as long as the time the arrow takes to reach you. However, Allah (swt) has made the time and place of death obscure. This obscurity is in fact the greatest manifestation of it, as it will make a person wait for it at every moment and thus, carry out good deeds to protect himself in the hereafter.

﴿ ... وَهُمْ لَا يَفْرَطُونَ ﴾ (...***and they do not fail [in their duties]***): They do not abandon nor overlook anything. They are the Angels who have been tasked with the matters of death.

### **Verse: 62**

﴿ تُمْ رُدُّوْا اِلَى اللّٰهِ مَوْلَاَهُمْ الْحَقَّ ۗ اَلَا لَهٗ الْحُكْمُ وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ﴾

**(Then they His servants are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.)**

﴿ تُمْ رُدُّوْا اِلَى اللّٰهِ مَوْلَاَهُمْ الْحَقَّ... ﴾ (***Then they His servants are returned to Allah, their true Lord...***): They were from Allah (swt) when they were created, and they will return to Him to be reckoned, either getting rewards or punishments.

﴿ ... وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ﴾ (...***and He is the swiftest of accountants***):

He will reckon every single person for his deeds, as the Messenger of Allah (saws) has said:

“When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jariyah), beneficial knowledge and a righteous son who prays for him.”<sup>1</sup>

According to what can be understood from the outward purport of the Hadith, deeds will continue being written after a person passes away. Whereas in another verse, Allah (swt) says:

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾

***(And that each person will only have what they endeavoured towards)*** (An-Najm: 39)

Since the human being will be reckoned, as Allah (swt) says of Himself:

﴿ ... وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴾ ***(...and He is the swiftest of accountants):***

He will reckon every single person for his deeds, as the Messenger of will they be reckoned based on their deeds? And after a person passes away, will his deeds not be cut off and continue being written for him? Is there a discrepancy between the text of the Hadith and the Quranic verse?

The answer: Those who do not know the Principles of Quranic Exegesis, the Sciences of the Prophetic Traditions and the Sciences of the Arabic Language will not be able to embark upon the interpretation of the Book of Allah (swt), nor will they be able to understand the knowledge of the meanings derived from Tafsir. Allah (swt) has told us that:

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<sup>1</sup> Sunan At-Tirmidzi: The Book of Judgments, Chapter: al-Waqf, Hadith No. 1376.

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

***(And that each person will only have what they endeavoured towards)*** (An-Najm: 39)

The above-mentioned Hadith does not go against the Quranic verse. This is because, the charity whose benefit is continuous was of the deeds of the human being before he died. Likewise, for the knowledge that continues to be benefitted from, did he not obtain it during his lifetime? Also, is the piety of his son but a result of his upbringing? Thus, these three things are still considered his own deeds, as Allah (swt) says:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

***(And that each person will only have what they endeavoured towards)*** (An-Najm: 39)

Therefore, there is no conflict between the Prophetic Tradition and the outward purport of the Quranic verse whatsoever.

### Verse: 63

﴿قُلْ مَنْ يُنَجِّبِكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنُكُونَنَّ مِنَ الشَّاكِرِينَ﴾

***(Say, "Who rescues you from the darkneses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.' ")***

﴿قُلْ مَنْ يُنَجِّبِكُمْ ...﴾ (Say, "Who rescues you ..."): I have mentioned previously that when the human being loses all means, and is in a tight spot, he will seek refuge -by means of instinct, not by means of belief- via the phrase: 'O my Lord'. This is due to the innate disposition found

in human beings, as Allah (swt) says:

﴿وَأِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

***(And (remember) when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. (Allah asked,) “Am I not your Lord?” They replied, “Yes, You are! We testify.” (He cautioned), “Now you have no right to say on Judgment Day, ‘We were not aware of this.’) (Al-A'raf: 172)***

Thus, faith is in fact affixed in the human self.

﴿... مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ...﴾ (... ***from the darkneses of the land and sea*** ...): There are various types of darkness, for example, the darkness of the murky night, the darkness of ignorance and the darkness of oppression.

﴿... تَدْعُونَهُ...﴾ (... ***you call upon Him***...): This Arabic word is derived from the word which means a request from someone in the lower level to someone above. Allah (swt) says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

***(Your Lord has proclaimed, “Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.”) (Ghafer: 60)***

Allah (swt) has requested from us to call upon Him, and He Himself has guaranteed the response.

## Verse: 64

﴿ قُلِ اللَّهُ يُنَجِّيكَ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴾

(Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him.")

﴿ قُلِ اللَّهُ يُنَجِّيكَ... ﴾ (Say, "It is Allah who saves you ..."): This is an affirmation that Allah (swt) is the only One who saves human beings from every difficulty, worry and hardship that they might face. However, after being saved, they return to polytheism.

﴿ ... ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴾ (...then you [still] associate others with Him.): After a human being manages to pull through a crisis, hardship or trial, he will attribute it to the efforts he has put in and forget the One who lifted this difficulty off him. The word (Associate) used in this verse means that a person ascribes to Allah (swt) a partner whom he believes can harm, benefit, give and prevent. It was narrated by Shaddad Bin Aus (may Allah be pleased with him) that he said:

(I was with the Prophet (saws) one day when I saw an expression on his face which worried me, so I said: "May my father and mother be sacrificed for you, O Messenger of Allah! What is this I see on your face?" He answered:

"A matter I fear for my ummah who come after me."

I asked, "What is it?" He said:

"Polytheism and hidden desires".

I said: "O Messenger of Allah, will your ummah associate others in worship besides Allah after you?" He said:

“O Shaddad, they will not worship the sun or the moon or idols or stone, but they will show off the deeds to others.”<sup>1</sup>

This is due to their belief that human beings can give benefit, thus this is a type of associating others with Allah (swt).

In short, when the human being is saved from the difficulty he had fallen into, he will return to the state he had been in in the past. He will attribute everything to himself instead of being grateful to The Protector who had saved him from it.

### Verse: 65

﴿ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِّن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُدْخِقَ بَعْضَكُمْ بِأَسْبَاطِ بَعْضٍ ۗ إِنَّظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴾

(Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand.)

﴿ قُلْ هُوَ الْقَادِرُ... ﴾ (Say, "He is the [one] Able...): The supremacy of Allah's (swt) power is not limited by anything at all. This is because, if Allah (swt) wills for something to happen, He says: 'Be', and it will be.

﴿ ... عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ... ﴾ (...to send upon you affliction from above you ...): Examples are the punishment which descended upon Abraha Al-Habsyi, or the loud cry or mighty blast from above which came upon the past nations.

﴿ ... أَوْ مِّن تَحْتِ أَرْجُلِكُمْ... ﴾ (...or from beneath your feet...): Examples

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<sup>1</sup> Al-Mustadrak 'ala as-Sahihain by Al-Hakim: Volume 4, page 366, Hadith No. 7940.

are the punishment of drowning which befell the Pharaoh, or the earthquakes that afflicted some of the nations of the past. So, Allah (swt) unleashes punishments either from above people or from below them.

﴿ ... أَوْ يَلْبِسْكُمْ شَيْعًا ... ﴾ (... **or to confuse you [so you become] sects**): The Arabic term used (Confuse you) means 'the mixing up of something' as used in this following verse:

﴿ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴾

**(Do not mix truth with falsehood or hide the truth, while you know)** (Al-Baqara: 42)

Meaning, do not falsify matters by mixing truth with falsehood.

﴿ ... شَيْعًا ... ﴾ (... **sects..**): It means that they were split up into various groups.

﴿ ... وَيَذِيقَ بَعْضُكُمْ بَأْسَ بَعْضٍ ... ﴾ (... **and make you taste the violence of one another.**...): He makes some groups rule over others; some oppress others, while some wage war against others. Therefore, the punishments or tests which human beings are afflicted with might not only be in the form of punishments that come from above or from below them but could also take the form of conflicts that happen between them, which come upon them as a result of their refrainment from the path laid out by Allah (swt).

﴿ ... انظُرْ كَيْفَ نَصَرَفَ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴾ (... **Look how We diversify the signs that they might understand.**): Meaning, O' Muhammad, look how we change or transform the sign; at times it comes in the form of punishments such as the mighty blast, at times it comes in the form of universal signs such as the sun and the moon, and at times it comes



in the form of conflicts and strife among man. All of these are signs which happen to man, and all of them are from Allah's (swt) divine power, for no one can escape from the scope of the Divine Power. Thus, Allah (swt) explains which is the truth and which is falsehood, while there had been continuous struggles between truth and falsehood throughout history.

**Verse: 66**

﴿ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴾

**(But your people have denied it while it is the truth. Say, "I am not over you a manager.")**

They have rejected the Holy Quran although it is the truth. The rejection of it had begun since the era of revelation and will remain till the time when Allah (swt) inherits the earth and everyone on it. However, this rejection has taken on a variety of forms. For example, when the Quran was revealed, they used to say:

﴿ أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴾

***(These revelations are only) ancient fables which he has had written down, and they are rehearsed to him morning and evening.***) (Al-Furqan: 5)

They also used to claim that the Prophet (saws) was a magician or a madman, as the following verses tell us:

﴿ كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴾

***(Similarly, no messenger came to those before them without being told: "A magician or a madman!")*** (Adh-Dhaaryat: 52)

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴾

*(The disbelievers advised (one another), “Do not listen to this Quran but drown it out so that you may prevail.”)* (Fussilat: 26)

They rejected the Holy Quran, because it brought the divine path which stopped mankind from following their desires. Human beings are forever in conflict, but they do not disagree upon matters which yield to experience or experiments. For example, there is no such thing as Russian electric or American electric, everyone uses the same electricity. Likewise, all human beings benefit from the theory of gravity, the theories connected to space and modern technology. Moreover, countries might even work together to develop these things. This is because, these things are connected to experiment and are not subject to desires or morals values. However, in issues connected to moral values, we can see conflicting opinions, for example, there is Capitalism, Socialism, Communism, different Schools of thought and diverse opinions. Thus, human beings differ, and these differences could lead to battles. As such, the teachings, i.e., the path to follow, comes from Allah (swt), whereas the first people to oppose these teachings are those who cause corruption on the earth. So, as they oppose these teachings, they also go against the Prophet (saws), as Allah (swt) tells us: **(Still your people (O Prophet) have rejected it.)**

The Holy Quran has been continuously subject to systematic attacks. When people were not able to distort its words, they distorted its interpretation. The opposing Zionist and Western groups work tirelessly to issue statements which cast doubts on the Book of Allah (swt); at times arguing that it goes against science, and at times employing other arguments. However, all these scientific realities have proven that conflict between science and the Holy Quran is not

possible, because a scientific reality is of the creation of Allah (swt), and the Holy Quran is the Speech of Allah. Furthermore, the scientific realities are not created but discovered, and everything that is created is built upon that which has been discovered. Thus, all of it goes back to the Creator, the One who has sent the Speech. Since the Creator and the One who sent the Speech is none other than Allah (swt), science can never conflict with the faith in Allah (swt).

If there happen to be discrepancies, it must be that either the meaning found in the verse is suppositional, or the scientific theory is incorrect, such as the Theory of Evolution.

Allah (swt) has described the Holy Quran as **(the truth)** meaning, 'something which is established and confirmed'. Therefore, it is not possible that any verse in the Book of Allah (swt) is not true. There are more than a thousand verses which give scientific explanations clearly. So, science can never clash with the Holy Quran, as the latter is the truth.

Also, any thinking person will not at all allow a person who does not understand the Holy Quran, is not specialized in the Science of Exegesis, or is not specialized in all of the Islamic Sciences, to embark upon interpreting the Book of Allah (swt), or to claim that Allah (swt) means this word to mean so-and-so.

In summary, all the things mentioned above are conflicts which will never abate between truth and falsehood and show extremely obvious attempts to cast doubts upon the Holy Quran.

### Verse: 67

﴿لِكُلِّ نَبِيٍّ مُّسْتَفَرِّغٌ وَسَوْفَ تَعْلَمُونَ﴾

(For every happening is a finality; and you are going to know.)

For every news has a time when it will come out. So, the verse means, ‘do not hasten happenings, for they will come in due time, as they have their appointed times to occur.’ For example, when Allah (swt) sent down this verse:

﴿ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴾

***((Soon) their united front will be defeated and (forced to) flee.)***

(Al-Qamar: 45)

Umar bin al-Khattab (may Allah be pleased with him) found it strange, as the Muslims were of those deemed weak in Mecca. But subsequently, he saw this occur before his eyes in the Battle of Badr.

Likewise, they saw the news in these following verses happening with their own eyes:

﴿ غَلَبَتِ الرُّومُ (۲) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴾

***(The Romans have been defeated (2) in a nearby land. Yet following their defeat, they will triumph.)*** (Ar-Room: 1-2)

These examples show the meaning of: **(For every happening is a finality;)** So, do not hasten occurrences.

### **Verse: 68**

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

***(And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.)***

Why does Allah (swt) tell the Prophet (saws) that when he comes across those who ridicule His revelations, he should turn away from them, whereas he has been tasked with conveyance?

The answer: Allah (swt) says in the verse that they **(engage)**, this Arabic word means to dive, so it is as if they are diving in water. They are not speaking but diving, so the Prophet (saws) is to turn away from them until:

« ... حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ... » (...*until they enter into another conversation. ...*): Why is this so? This is because, when a person enters into something which is outside of the limits of his knowledge and without competence, you will not benefit from discussing with him. Thus, you should turn away from him and leave him. And this is what exactly happened to the Prophet (saws).

« ... وَإِمَّا يَنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ » (...*And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people*): This part of the verse addresses the followers of the Prophet (saws), but they are addressed through him.

Why is the forgetting attributed to Satan? The answer: This is because, the Holy Quran is the truth, and it is not possible for a person to forget the truth. However, the Satan is the one who makes people forget the truth.

### Verse: 69

﴿ وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَعَلَّهُمْ يَتَّقُونَ ﴾

(And those who fear Allah are not held accountable for the disbelievers at all, but [only for] a reminder - that perhaps they will fear Him.)

If you leave their assembly, O Muhammad, then that is more important than you staying there, as your leaving it and turning away from them is a form of reminder for them and you will not be taken to task, O Muhammad, for they carry their own burdens due to what they have presented and committed and for their diving into the verses of Allah (swt) without guidance.

### Verse: 70

﴿ وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبْسَلَ نَفْسٍ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴾

(And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with the Qur'an, lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.)

﴿ وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا... ﴾ (And leave those who take their religion as amusement and diversion ...): The Arabic word of (*amusement*) means 'being occupied with that which does not bring any benefit or gain'. If this amusement busies a person from his responsibilities, it becomes a (*diversion*). Therefore, the main difference between amusement and diversion is that the former is just a type of play, but the latter is the type of play that distracts one from

his responsibilities and tasks. In this verse, it is mentioned that these people take the religion as mere these two.

﴿ ... وَعَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا ... ﴾ (*...and whom the worldly life has deluded...*): This verse contains a great and clear explanation for every human being that this worldly life is a delusion of enjoyment.

The problem with mankind is that they have changed the goals to become means and the means to become goals. To further explain this point, we can look at the life of this world, which is in reality a means and not a goal. We know this because of the existence of death. If death did not exist, we would say that the world is in itself a goal. This is because, if a person, for example, has studied and obtained a high school certificate and then graduates from university, and he subsequently works and gets married, what comes after all of this? Since something which does not have anything which comes after it is 'the goal', all these things in life will be the person's goals.

Whereas in fact, the worldly life is a means to reach what will come after death, such as the Reckoning, the punishment and the rewards.

Supposing a person could stop the dispatch of death, reject the coming of the Angel of Death and invent something which would allow him to remain alive, it would be another discussion altogether. However, the reality is that no human being, ever since Allah (swt) created Prophet Adam (PBUH) to this very moment, has fallen back from this law called the Law of Death. Allah (swt) says:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ ﴾

*(You (O Prophet) will certainly die, and they will die too)* (Az-

Zumar: 20)

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ

فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾

***(Every soul will taste death. And you will only receive your full reward on the Day of Judgment. Whoever is spared from the Fire and is admitted into Paradise will (indeed) triumph, whereas the life of this world is no more than the delusion of enjoyment)***

(Ali-Imran: 185)

This worldly life is something which is changing all the time. Can we see anything constant in it? Will your age today be the same as your age tomorrow? A person goes through changes all the time, from being a toddler, then an adolescent, then a youth, then a man and then an elderly man. He alternates between a variety of situations, such as being healthy, being sick, being strong, being weak, being rich and being poor. This is indeed a world which is ever-changing.

It was narrated by Abdullah Bin Umar (may Allah be pleased with them) said: Rasulullah (saws) took hold of my shoulders and said:

“Be in this world like a stranger, or one who is passing through a path.”<sup>1</sup>

However, beware of thinking that we belittle the significance of this world, whereas the Prophet (saws) has said:

“f the Final Hour comes while you have a shoot of a plant in your hands and it is possible to plant it before the Hour comes, you should plant it.”<sup>2</sup>

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<sup>1</sup> Sahih al-Bukhari: Book of: Tendering the hearts, Chapter of the Prophet's saying: Be in the world as a stranger or one who is passing through a path, Hadith No. 6035.

<sup>2</sup> Al-Musnad Al-Jami', Volume 6, page 60, Hadith No. 1624.



So, it is incorrect to say that Islam is against development of the earth, whereas Allah (swt) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴾

*(O believers! When the call to prayer is made on Friday, then proceed (diligently) to the remembrance of Allah and leave off (your) business. That is best for you, if only you knew. (9) Once the prayer is over, disperse throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful.) (Al-Jum'a: 9-10)*

However, a human being must believe that there is an end to this worldly life, for every day or other, he sees with his own eyes how he bids farewell to his loved ones, his friends, his relatives, his siblings or his neighbours, and buries them under the earth. As such, the life of this world is not a place of continual stay.

### Verse: 71

﴿ قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ انْتِنَا قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَىٰ وَأَمْرًا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴾

*(Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to*

**us.' " Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.)**

﴿ قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا... ﴾ (Say, "*Shall we invoke instead of Allah that which neither benefits us nor harms us...*):

This is a call which appeals to the human intellect: 'If you worship idols or statues or the sun or the moon or even a human being, use your intellect to judge upon this matter. Can any of them benefit or harm? Can any of them provide you with any gain or prevent from you any difficulty?'

﴿ ... وَنُرَدُّ عَلَىٰ أَعْقَابِنَا... ﴾ (...*and be turned back on our heels...*): The phrase used here means 'to go a step backwards.'

﴿ ... كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ خَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ انْتِنَا... ﴾ (...*like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.'*...): It is as if this person is in between two parties: The Satan calling him to fall, and his pious friends calling him to guidance.

When the Quran speaks of the Satan, who is of the unseen realm, it refers to every wicked and corruptive individual of the Jinn. Allah (swt) informs us of the existence of a type of creation named the Jinn.

The issue with us human beings is that we want to try and perceive every creation through our senses, even though this is impossible. Thus, not everything we cannot perceive is non-existent, for it exists, although we cannot perceive it. It suffices that Allah (swt) tells us that a creation called Jinn exist, as we believe in what is found in the Holy Quran.

﴿ ... وَأَمْرُنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴾ (...*and we have been commanded to submit to the Lord of the worlds*): Meaning, we hand over the leadership of our matters to Allah (swt), for the Creator of creation is the One who should specify the function of His creation. Why are human beings created? Why do they exist? There is an American Scholar named Jeffrey Lang who embraced Islam. He wrote a book entitled: 'Even Angels Ask'. Allah (swt) tells us:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

*(Remember) when your Lord said to the angels, “I am going to place a successive (human) authority on earth.” They asked, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know.”*

(Al-Baqara: 30)

Since even the Angels ask this question, is it not more fitting for the human being to question from where was he created, what is his task and function in this worldly life and where is his place of return? Should he not ask questions such as: 'Was our creation a coincidence?', 'Were the moon, sun, air, water, clouds, trees, earth, soil and human beings created by chance?', or 'Were we created for any specific purpose?'

These questions are questions which must be thought about by human beings. Allah (swt) has sent Messengers who came with Scriptures to answer these questions that plague the human mind in every time and era. And each of these Messengers had said: "We have

submitted to the Lord of the worlds”, i.e., we obey the commands of Allah (swt).

### Verse: 72

﴿ وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۗ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴾

**(And to establish prayer and fear Him." And it is He to whom you will be gathered.)**

Why does Allah (swt) say: **(And to establish prayer)**, instead of ‘And to pay the Zakah’ or ‘And to go on the pilgrimage to the sacred house’ or ‘And to fast in Ramadhan’?

The answer: This is because, prayer is the pillar of faith, and whosoever straightens it has straightened the religion, whereas whosoever destroys it has destroyed the religion. Prayer too, is not only one of the five pillars of Islam, but in fact gathers all the other pillars in its midst. It is the continuance of one’s allegiance to Allah (swt) five times in the day and night. So, when a person hears the Mu’athen gives the call: Hayya ‘alas solah (Come to prayer), he should establish it, not just perform it. The difference between the two is that the former entails the person who is carrying it out to do it complete with all its conditions and with presence of heart, as Allah (swt) says in these verses:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾

**(Successful indeed are the believers. (1) Those who humble themselves in prayer;)** (Al-Mu’minoon: 1-2)

The prayer is the only pillar of Islam which does not cease to be obligatory in any situation a person is in. If he is not able to carry it out standing, he carries it out while sitting. If he is not able to do it sitting

down, he does it while lying down. If he is not able to perform it with his tongue, he performs it with his two eyes. If he is not able to take ablution with water, he performs the Tayammum. Whereas fasting is postponed (i.e., to be carried out later) for the sick and those travelling, and pilgrimage is obligatory on those who are capable and have the means of carrying it out, and Zakah is not obligatory on those whose wealth has not reached the Nisab (minimum amount). Therefore, there are exceptions to all of the other pillars of Islam, except prayer.

Moreover, as mentioned, prayer contains the other pillars of Islam in its folds. It has a portion of pilgrimage, as you will face the Ka'ba wherever you may be when praying. It contains a portion of fasting, as you cannot eat and drink while carrying it out. It contains a portion of Zakah, as Zakah consists of taking out a little of one's wealth, while wealth is derived through working. And working is essence taking out a little of one's time, while in prayer, one is using up a part of his time.

So, we can see that prayer gathers the other pillars of Islam in its folds and it shows our continuous allegiance to Allah (swt). This is also why, when the Prophet (saws) was alarmed, or afflicted with something, or grieved or worried, he would say:

“O Bilal, declare that the time for prayer has come, and give us rest by it.”<sup>1</sup>

As in prayer, a person is standing in front of Allah (swt).

Another specialty of prayer is that all the other pillars of Islam and acts of worship were enjoined upon mankind through the Angel Gabriel (PBUH), except prayer. Allah (swt) raised the Prophet (saws) to *Sidratul Muntaha*, to a place where no close angel nor dispatched

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<sup>1</sup> Sunan Abi Dawud, The Book of Manners, Chapter: The prayers at night, Hadith No. 4985.

Prophet had reached, and then enjoined upon him the prayer directly. Thus, prayer is the ascension of the hearts to the presence of the Knower of the unseen. Prayer is a special gift to the believers, as they can meet their Lord at any time, moment or even second, even when it is not time for prayer. To be standing in front of Allah (swt), they can just take ablution, face the *Qibla* and pray two cycles of prayer. However, presence of the heart is also required during prayer.

﴿ ... وَاتَّقَوْهُ ... ﴾ (...**and fear Him**...): Fearing Allah (swt) means that a person refrains from everything that Allah (swt) forbids him from.

﴿ ... وَهُوَ الَّذِي إِلَيْهِ نُحْشَرُونَ ﴾ (...**And it is He to whom you will be gathered**): On the Day of Gathering, all of us will be gathered together in front of our Lord, Most High, and we will be questioned. The first thing a person will be asked about on the Day of Standing is his prayer, as the Messenger of Allah (saws) said:

“The first of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (glorified and exalted be He) will say: See if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion.”<sup>1</sup>

In another verse, Allah (swt) says:

﴿ مَا سَأَلَكُمْ فِي سَفَرٍ ﴾

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<sup>1</sup> Sunan At-Tirmidzi: The Book of the Chapters on Prayer, Chapter: The first of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers, Hadith No. 413.

**(What has landed you in Hell?)** (Al-Mud'dather: 42)

The first answer will be:

﴿ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴾

**(They will reply, "We were not of those who prayed)** (Al-Mud'dather:

43)

### Verse: 73

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴾

**(And it is He who created the heavens and earth in truth. And the day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted.)**

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ... ﴾ **(And it is He who created the heavens and earth in truth. ...)**: The creation of the heavens and the earth is greater than the creation of man; in the inability for anyone to create something like it, in its completely precise order, in its movement and rotation and in all that is in it of creation. This part of the universe, consisting of everything between the heavens and the earth, is created by Allah (swt) in truth. And truth is something which is established and does not change.

﴿ ... قَوْلُهُ الْحَقُّ... ﴾ **(...His word is the truth ...)**: Meaning, do not think that only creation is the truth, but its destruction too is the truth, as Allah (swt) says:

﴿ إِذَا الشَّمْسُ كُوِّرَتْ (١) وَإِذَا النُّجُومُ انْكَدَرَتْ (٢) وَإِذَا الْجِبَالُ سُيِّرَتْ (٣) وَإِذَا الْعِشَارُ عُطِّلَتْ (٤) ﴾

﴿ وَإِذَا الْوُحُوشُ حُشِرَتْ (٥) وَإِذَا الْبِحَارُ سُجِّرَتْ ﴾

*(When the sun is put out, (1) and when the stars fall down, (2) and when the mountains are blown away, (3) and when pregnant camels are left untended, (4) and when wild beasts are gathered together, (5) and when the seas are set on fire,)* (At-Takweer: 1-6)

﴿ ... وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ... ﴾ (...*And His is the dominion [on] the Day the Horn is blown...*): Will Sovereignty be for Him only on the Day of Standing? Doesn't the Sovereignty also belong to Him now?

The answer: The blow on the trumpet will signal the beginning of the gathering. This is the time when Sovereignty will be limited to Allah (swt) alone. This is because, in this worldly life, He has given human beings possessions. For example, 'I am the owner of this shirt and the owner of this pair of spectacles.' Another person might say: 'I am the king ruling over you'. However, on that day, there will be no possessions, no owners and no kings. There will be no Sovereignty except for Allah (swt).

﴿ ... عَالِمِ الْغَيْبِ وَالشَّهَادَةِ... ﴾ (...*He is Knower of the unseen and the witnessed;*...): Everything connected to faith is of the unseen. Allah (swt) from our perspective, is of the unseen. The Day of Judgment is of the unseen, and so are the Paradise, Hellfire, Angels and Books. Although the Book is with you, it was of the unseen when it was revealed to the Prophet (saws). The Prophets are also of the unseen, because even though their people saw them at some specific point in time, they did not witness them being tasked with Prophethood or with the Divine Scripture.

Therefore, having faith is to believe in Allah (swt), His Angels, His



Books, His Messengers, the Day of Judgment and the Decree, both the good and bad of it. Since He is the Knower of the unseen, He will obviously also be Knower of the seen, so He knows both the unseen and the seen.

﴿ ... وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴾ (...and He is the Wise, the Acquainted): Wisdom means ‘everything which is placed in its correct amount and at the correct period and time’. Allah (swt) is the All-Wise in all affairs, and He is All-Aware of His creations, their actions and what will happen to them. As such, He (swt) says:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨) وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ (١٩) وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ (٢٠) وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ (٢١) لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ

﴿ حَدِيدٌ ﴾

*(Indeed, (it is) We (Who) created humankind and (fully) know what their souls whisper to them, and We are closer to them than (their) jugular vein. (16) As the two recording-angels—one sitting to the right, and (the other to) the left—note (everything), (17) not a word does a person utter without having a (vigilant) observer ready (to write it down). (18) (Ultimately), with the throes of death will come the truth. This is what you were trying to escape! (19) And the Trumpet will be blown. This is the Day (you were) warned of. (20) Each soul will come forth with an angel to drive it and another to testify. (21) (It will be said to the denier), “You were totally heedless of this. Now We have lifted this veil of yours, so Today your sight is sharp!”)* (Qaff: 16-22)

It is as if the human being has a cover over his eyes in this worldly life, so he does not really see except after death comes. This is because, he will then be living in a different order altogether and can see all the realities.

In this verse, Allah (swt) speaks of the creations of the heavens and earth; that they were created in truth, that the end of the universe will happen in truth, that He is the knower of both the unseen and the seen, and that with His wisdom and knowledge, He will reckon creation for what they had done. Each good deed will be rewarded ten times its worth, and multiple times more. Whereas for the evil deed, the evildoers will not be rewarded except for what they had done.

#### **Verse: 74**

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴾

(And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error.")

Allah (swt) willed to debate with this group of people who thought highly of themselves because they were linked to Prophet Abraham (PBUH). He also willed to give solace to the heart of the Prophet (saws) by giving arguments against these same people who were worshipping Lat, 'Uzza and the other idols found then. So, Allah (swt) says:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ... ﴾ (And [mention, O Muhammad], when Abraham said ...): The verse means: 'Remember, O Muhammad, the time in which Abraham was in'.

﴿ ... لِأَبِيهِ آزَرَ... ﴾ (... to his father Azar,...): Why does the Holy Quran

mention the name of the father? Whereas normally, names are normally not mentioned in the verses except if there are specific indications to be derived from these names, for example, Allah (swt) says:

﴿ إِذْ قَالَتْ امْرَأَةُ عِمْرَانَ ﴾

***(Remember) when the wife of 'Imran said*** (Ali-Imran: 35)

﴿ قَالَتْ امْرَأَةُ الْعَزِيزِ ﴾

***(Then the 'Azeez (Chief Minister)'s wife said*** (Yusuf: 51)

﴿ وَقَالَتْ امْرَأَتُ فِرْعَوْنَ ﴾

***(And Pharaoh's wife said*** (Al-Qassqass: 9)

However, in this verse, the name of the father is mentioned. We find that the Prophet (saws) mentioned in a Hadith:

“I was continuously transferred from the ribs of pure men to the wombs of pure women.”<sup>1</sup>

Therefore, how could the father of Prophet Abraham (PBUH) be of the idol-worshippers, while the Holy Quran says:

﴿ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ ﴾

***(Indeed, the polytheists are impure)*** (At-Tawbah: 28)

Thus, his father must be a monotheist.

The scholars have stopped to discuss regarding this verse, and found that in the Holy Quran, the term ‘father’, other than referring to the father, is also used to refer to the grandfather, great-grandfather

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<sup>1</sup> Subul al-Huda wa ar-Rasyad Fi Sirah Khair al-'Ibad, Volume 1, page 256.

and the paternal uncle. This is proven by the usage in the following verse:

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

آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

*(Or did you witness when death came to Jacob? He asked his children, “Who will you worship after my passing?” They replied, “We will (continue to) worship your God, the God of your forefathers—Abraham, Ishmael, and Isaac—the One God. And to Him we (all) submit.”)* (Al-Baqara: 133)

Jacob is the son of Isaac who is the son of Abraham. Therefore, Prophet Abraham is the great-grandfather of the children of the Prophet Jacob. Prophet Isaac is their grandfather, while Prophet Jacob is their father. However, also mentioned in the verse is Prophet Ismael, who is the brother of Prophet Isaac and thus, the paternal uncle of Prophet Jacob. So, we can observe that the uncle is also called a ‘father’ in this verse.

In view of all this, the scholars have said that when the Quran explicitly mentions the name Azar, it refers to the uncle of Prophet Abraham (PBUH), who had raised him. As for the father of Prophet Abraham, his name was Tarikh and not Azar. Prophet Abraham was in the care of his uncle who had raised him, as his father had already passed away.

To illustrate this point further, in the Arabic Language for example, when a person knocks on the door and a young child opens it, this person will say to the child, “Call your father”, instead of saying, “Call your father Ahmad”. This is because, the child already knows his father’s name and it does not have to be mentioned. So, when the

name is explicitly mentioned, it will be because he is referring to someone other than his real father.

﴿ ... أَتَّخِذُ أَصْنَامًا آلِهَةً ... ﴾ (...*Do you take idols as deities? ...*): We know about the debates and dialogues that have been carried out, which indicate that Islam relies upon dialogues, arguments, proofs and the intellect to establish the Islamic creed, instead of force.

What is the different between the two Arabic words *Asnam* and *Awthan*? Both are normally translated as idols, but the difference is that *Asnam* are stones which are shaped according to a living example, for example, *Asnam* which are formed in the shape of a person or in the shape of the moon. However, *Awthan* are stones which have not been changed and remain in their original form.

Since Prophet Abraham (PBUH) uses the word *Asnam* here, it means that during that time, they used to make the stones in the form of the stars, sun and moon, to suggest that they were gods.

﴿ ... إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴾ (...*Indeed, I see you and your people to be in manifest error.*): The Arabic word of (*error*) used here means 'losing the way and losing the target'. When a person loses the target he was headed for, then that is the manifest misguidance.

### Verse: 75

﴿ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴾

(And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith])

The Arabic word of (*realm*) is often used for things which are apparent and are not hidden from a person. As for this word it refers

to the unseen realm. So, when the Prophet Abraham (PBUH) said to his people and his father, Azar: “Verily, all of you have strayed along the way towards the goal that you are heading towards”, Allah (swt) had shown and made apparent to him the Malakuut (realm) of the heavens and the earth, i.e., things which were connected to the realm which was beyond the perception of the senses.

Although Prophet Abraham (PBUH) was faced with many trials, he had complete faith in the realm which was beyond the perception of his senses. When he was thrown into the fire of Namrud, the Angel Gabriel intercepted him and asked: “Do you have any requests, O Abraham?” He said, “From you, no. As for from my Lord, His Knowledge of my situation suffices from my asking.” So, Allah (swt) made the fire be cold and safe for him.

As we have mentioned, the Malakuut (realm) refers to the realm which is hidden from us. Allah (swt) points to something hidden through something which is apparent. For example, when He speaks about death, –which is something hidden- He gives sleep as an example of it:

﴿ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ

الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴾

***((It is) Allah (Who) calls back the souls (of people) upon their death as well as (the souls) of the living during their sleep. Then He keeps those for whom He has ordained death and releases the others until (their) appointed time. Surely in this are signs for people who reflect)*** (Az-Zumar: 42)

The Messenger of Allah (saws) also said:

“By Allah, you will die as how you sleep, you will be resurrected as how you wake up, you will be recompensed for what you have done, and it is indeed either Paradise or Hellfire eternally.”<sup>1</sup>

Therefore, the realm of the Malakuut, i.e., unseen realm, is brought closer to our minds by having things in the realm of Mulk, i.e., worldly possessions, as examples.

### Verse: 76

﴿ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلِينَ ﴾

(So when the night covered him [with darkness], he saw a planet. He said, "This is my lord." But when it set, he said, "I like not those that disappear.")

﴿ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا... ﴾ (So when the night covered him [with darkness], he saw a star...): When the night veiled him with its darkness, He saw a great shining planet.

The word used here is *Kaukab* (planet). The planet is a celestial body which gets its light from another body, whereas the *Najm* (star) shines by itself. Therefore, the moon is a *Kaukab* whereas the sun is a *Najm*. Light comes from the sun and the moon reflects this light.

The orientalist have said: ‘You claim that Abraham used to disapprove of their idol-worshipping, while he said regarding the *Kaukab*, this is my Lord, with this verse as the evidence. What is this inconsistency?’ The answer is that there is of course no inconsistency here, it is them who do not know the way phrases are used in the Arabic Language. To illustrate this, look at the expression in the

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<sup>1</sup> Ar-Raheeq Al-Makhtum, The Second Stage, The Declaration of the Da'wa, Volume 1, page 59.

following verse:

﴿ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴾

***((The wicked will be told,) "Taste this. You mighty, noble one!")***

(Ad-Dukhan: 49)

He is punishing this wicked person while saying to him: 'You mighty, noble one'. Is this person who is being punished mighty and noble? The answer is, of course not. Likewise, Prophet Abraham (PBUH) is logically denouncing their saying: 'This is our Lord', as they were worshippers of the planets, sun and moon. So, when it set, he said, 'I do not like things that set', i.e., Is it logical that this is my Lord? This is what his statement means, according to the Arabic expression. For Prophet Abraham surely knew that the planet would set. Thus, his statement is in the form of logical discussion and is used as a proof against his people. It does not at all imply that he was doubtful concerning the issue.

### **Verse: 77**

﴿ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴾

***(And when he saw the moon rising, he said, "This is my lord."***

***But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray.")***

Practically, Prophet Abraham (PBUH) was bringing the point gradually in a logical manner to his people. When he saw the moon, he said, 'This is my Lord', because his people made idols resembling the sun, moon and planets, specifically because these bodies would set.

﴿ ... قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴾ (... ***he said, "Unless my***



***Lord guides me, I will surely be among the people gone astray.***"):

This part of the verse proves my previous explanation. Look at the precision of the expressions in the Holy Quran. Prophet Abraham believed in Allah (swt) and was unwavering. But as he was amid discussing out the issue and disapproved that his people were saying that the moon was their god, he said these phrases; at times mentioning the moon, at times mentioning the planets, and at some other times mentioning the sun. So, he then said that if his Lord does not guide him, he will certainly be one of the misguided people.

It is as if he is saying to them that they need assistance from Allah (swt) because if they do not receive it, they will stray from the straight path and will not reach knowledge of the Creator (swt).

### **Verse: 78**

﴿ فَلَمَّا رَأَى الشَّمْسُ بَارِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴾

(And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah.)

﴿ ... فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴾ (... ***But when it set, he said, "O my people, indeed I am free from what you associate with Allah.***): When the sun, planets and moon set, Prophet Abraham (PBUH) said: I am totally free from whatever you associate with Allah in worship), meaning the sun, moon, planets and idols that you make for the people do not have any value, as they will set and are not able to give any benefit nor prevent any harm, nor are they to be worshipped. Since these people had inherited the worship of these objects from their forefathers, it was not possible to bring them out of

what they were used to doing except through logical evidence and arguments and unmistakable proofs. Because of this, Prophet Abraham (PBUH) had made use of this method of dialogue and discussion. Then, now that he had established the falsehood of their claims through evidence, he announced his freedom from all that they associated in worship with Allah (swt).

### Verse: 79

﴿ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

(Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.)

﴿ إِنِّي وَجَّهْتُ وَجْهِيَ... ﴾ (*Indeed, I have turned my face ...*): Meaning, I have faced my whole self.

﴿ ... لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ... ﴾ (*...toward He who created the heavens and the earth, ...*): He concluded with mentioning the heavens and the earth, as the creation of the heavens and the earth is greater than the creation of man.

﴿ ... حَنِيفًا... ﴾ (*...inclining toward truth,...*): This Arabic word means 'the one who turns away from polytheism'. So, since the one who shuns polytheism will be constantly on the straight path, he is called the Haneef, as polytheism was a norm for the people then.

﴿ ... وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾ (*...and I am not of those who associate others with Allah.*): Here, Abraham (PBUH) announced that he was free from the worship of idols, statues and what his people held on to. He also warned his people through evidence and clear proofs and made them feel disconcerted through these dialogues that took place.

**Verse: 80**

﴿ وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴾

(And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?)

﴿ وَحَاجَّهُ قَوْمُهُ... ﴾ (*And his people argued with him....*): Argument which is meant to falsify the other person's opinion.

﴿ ... قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ... ﴾ (*...He said, "Do you argue with me concerning Allah while He has guided me? ...*): He responded to his people who tried to discuss and argue with him regarding falsehood after he has spoken regarding the planets, moon and sun, and how all of them cannot harm nor give benefit, and he has explained to them that he is a believer in Allah (swt), the One who created the heavens and the earth, and he has presented the proofs and evidence to support his statements.

﴿ ... وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ... ﴾ (*...And I fear not what you associate with Him ...*): This shows that they tried to frighten him.

﴿ ... إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا... ﴾ (*...unless my Lord should will something....*): Why did he put an exception here?

The answer: It is as if, he is saying: 'You try to scare me through things and means, and some people believe that these mediums can produce their own effects, whereas in real fact, these mediums only achieve their effects with the will of the Creator, Most High.

As such, our honourable scholars would say:

(Do not worry about the planning done by man, for the most they will be able to achieve towards you is the execution of Allah's Will for you). This means that you should not worry about what man has planned against you, for it will not happen except if Allah (swt) wills it.

﴿ ... أَفَلَا تَتَذَكَّرُونَ ﴾ (... *then will you not remember?*): Meaning, will you not learn lessons?

### Verse: 81

﴿ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَآيُ  
الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

(And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?)

﴿ ... وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ... ﴾ (And how should I fear what you *associate*...): The question word used here shows amazement.

﴿ ... وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا... ﴾ (... *while you do not fear that you have associated with Allah that for which He has not sent down to you any authority?*...): Here, the point of conflict is specified. What is the actual purpose of an argument or debate? Is it so that one person will win over another via his arguments? Of course, it is not! It is when a person will present his idea or opinion, and the next person will give an opposing opinion, with the goal of arriving at the truth. So, what matters is arriving at the truth in the matter being debated about, not who wins over who. As such, Prophet Abraham (PBUH) says: { *while you do not fear that you have associated with Allah that for which He has not sent down to you*

*any authority??*). It is the sovereign proof of knowledge, since knowledge is an actual matter which through it, an issue can be verified logically. Therefore, we realize the sovereignty of knowledge, proofs and evidence.

﴿ ... فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۗ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ (...*So which of the two parties has more right to security, if you should know?*): Here is the equal opportunity that the Prophet Abraham (PBUH) placed between him and those who were arguing with him.

The word (*security*) here, means everything connected to a person's safety, be it internally, socially, or with regards to his life in the hereafter. As such, the Messenger (saws) said:

“Whoever among you wakes up feeling safe and secure within himself, is physically healthy, with food for the day, it is as if he acquired the whole world.”<sup>1</sup>

## Verse: 82

﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴾

(They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.)

Abdullah (may Allah be pleased with him) said: When this verse was revealed the people felt it hard on them, so they said: “Who amongst us does not wrong himself?” So, the Prophet (saws) said:

“It does not mean this! Have you not heard what the pious servant (of Allah) said: *{O my son! Join not others in worship with Allah.*

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<sup>1</sup> Sunan at-Tirmidhi: Book of Asceticism, Hadith No. 2346.

***Verily joining others in worship with Allah is a great wrong indeed.***"}. Verily, it refers to associating others in worship with Allah."<sup>1</sup>

Therefore, what is meant is associating others in worship with Allah (swt). Association is not only worshipping idols or the moon, but it also includes believing that someone other than Allah (swt) can harm or give benefit, can give or reject, can join ties and cut them off, and can humiliate some people and raise the ranks of some others. The human being might even at times associate his desire with Allah (swt) as He says:

﴿ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ﴾

***(Have you seen (O Prophet) the one who has taken their own desires as their god?)*** (Al-Furqan: 43)

﴿ ... أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴾ (***...those will have security, and they are [rightly] guided***): This is because, they do not mix their faith with wrongdoing, and thus, have pure genuine faith. They genuinely believe that Allah (swt) owns the proportions of life and death, and that no one can overcome His affairs and His Sovereignty.

**Verse: 83**

﴿ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴾

<sup>1</sup> Musnad Imam Ahmad Bin Hanbal: Musnad al-Mukthireen min as-Sahabah, Musnad Abdullah Bin Mas'ud, Hadith No. 3589.

(And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.)

﴿ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ... ﴾ (And that was Our [conclusive] argument which We gave Abraham against his people. ...): Even the Messengers came with proofs, in order to convince minds. This is because, Allah (swt) is the Creator of the human mind, which is the focal point for being tasked with responsibilities (in religion). Due to this great honour given to the human mind, we witness what Allah (swt) says when He created Adam (PBUH):

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ

الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

(Remember) when your Lord said to the angels, “I am going to place a successive (human) authority on earth.” They asked, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know.”)

(Al-Baqara: 30)

Here, Allah (swt) used knowledge as a reason, and the mind is the center for knowledge and the reason for being tasked with responsibilities. This is Islam, which speaks of knowledge. So let no one outbid us in the topic of knowledge, faith and the human mind, for these are clearly among the main things which have been given importance in the Islamic Law.

In summary, when Allah (swt) says: {This was Our own decisive proof}, it shows that He willed that people believe through the mind,

knowledge, arguments and proofs. As such, He gave evidence and proofs to the Prophets (PBUT).

﴿ ... إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴾ (...*Indeed, your Lord is Wise and Knowing.*):

Here, Allah (swt) uses the Attributes of Knowledge and Wisdom, as the topic of the verse is connected to proofs, the mind and evidence. For wisdom is placing something in the proper order at its correct place.

### Verse: 84

﴿ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۗ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۗ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ  
وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴾

(And We gave to Abraham, Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.)

Allah (swt) continues the topic of His honouring of Prophet Abraham Al-Khalil (PBUH):

﴿ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ... ﴾ (*And We gave to Abraham, Isaac and Jacob ...*): Allah (swt) blessed him with his sons Isaac and Ishmael. However, why does He say in this verse: (*And We gave to Abraham, Isaac and Jacob*)?

The answer: This is because, Jacob is the son of Isaac, i.e., Prophet Abraham's grandson, who from him came the Prophets of the Children of Israel. Most of the Prophets who came after Prophet Abraham were from the lineage of Isaac and not Ishmael. Whereas the Prophet Ishmael was favoured with one Prophet from his lineage, Prophet Muhammad (saws). However, the Prophets who will be mentioned



here are all from the lineage of Prophet Jacob the son of Prophet Isaaq.

﴿ ... كَلَّا هَدَيْنَا ... ﴾ (...**all [of them] We guided...**): Isaaq (PBUH) was a Prophet, and so was Jacob (PBUH). However, so that no one would think that guidance was limited only to them and that it began from Prophet Abraham and his sons Isaaq and then Jacob, Allah (swt) says:

﴿ ... وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ... ﴾ (...**And Noah, We guided before;**...): Meaning, from before too, We have sent other Prophets with Our guidance and Our messages, who had in their forefront Prophet Noah (PBUH).

Why did Allah (swt) begin from Prophet Noah (PBUH)?

This is because, all of humanity had almost been destroyed in the flood, save for Prophet Noah (PBUH) and those who had been saved with him. So, they are the ones the Quran speaks of with regards to guidance.

﴿ ... وَمِنْ ذُرِّيَّتِهِ ... ﴾ (...**and among his descendants,**...): Are Prophets Dawud (David), Sulaiman (Solomon), Ayyub (Job) , Yusuf (Joseph), Musa (Moses) and Harun (Aaron), of the descendants of Prophet Abraham or of Prophet Noah?

The answer: In practice, all of them are of the same lineage, as Prophet Abraham (PBUH) was of the descendants of Prophet Noah (PBUH). However, since linguistically, the pronoun refers to the noun most recently mentioned, it means that in this verse, they are described to be of the descendants of Prophet Noah.

﴿ ... دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ... ﴾ (...**David and Solomon and Job and Joseph and Moses and Aaron...**): What convenes all these Prophets?

Prophet Dawud and Sulaiman were kings and in addition to Prophethood, they also had authority and power. Prophet Ayyub went through a great trial and had the utmost patience. Prophet Yusuf had both descriptions; he was trialed but subsequently gained authority, as Allah (swt) tells us regarding his saying:

﴿ قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴾

*(Joseph proposed, "Put me in charge of the store-houses of the land, for I am truly reliable and adept) (Yusuf: 55)*

Prophet Musa and Harun came with the messages, and Prophet Musa (PBUH) had the Torah with him. These Prophets where from the lineage of Prophet Ya'qub (Jacob) (PBUH).

﴿ ... وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴾ (... *Thus do We reward the doers of good*):

These Prophets were among the Prophets, who are all among the doers of good who are those who have *Ihsan*, which is 'to worship Allah as if you see Him, and if you do not see Him, know that He is looking at you'. They have fulfilled the peak of guidance and consistence that Islam enjoins.

### Verse: 85

﴿ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴾

**(And Zechariah and John and Jesus and Elias - and all were of the righteous.)**

All of them were of the same lineage. These four Prophets are gathered upon one attribute, which is ascetiscim. As such, Allah (swt) said: **(and all were of the righteous.)**

**Verse: 86**

﴿ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴾

(And Ishmael and Elisha and Jonah and Lot - and all [of them]  
We preferred over the worlds.)

﴿ ... وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴾ (... - and all [of them] We preferred over the worlds): Since *the worlds* also comprises of the angels, the Prophets are also given superiority over the angels. The characteristic that gathers these four Prophets, Ismail (Ishmael), Ilyasa' (Elisha), Yunus (Jonah) and Lut (Lot) (PBUH), is that all of them have no more followers. Allah (swt) mentions these 18 Prophets here, and some others in other parts of the Quran. These others are: The Prophets Adam, Idris, Hud, Zulkifli, Saleh, Shu'aib and our Prophet Muhammad (saws) upon all of them be peace. So, in all, there 25 Prophets mentioned in the Holy Quran.

**Verse: 87**

﴿ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

(And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.)

Allah (swt) granted this righteousness to some of their forefathers, their descendants and their brothers and brought them close.

﴿ ... وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ (...and We guided them to a straight path): This straight path of Allah (swt) is Islam. Islam, as we have mentioned, is the submission to the commands of Allah (swt). Each of the Prophets brought with him Islam, not in its laws but in its general meaning. As for the laws of Islam, they were brought by the Prophet

Muhammad (saws).

Allah (swt) blessed these Prophets with being the guides who guided humankind to this path. This straight path is the shortest route to reach the aim, which is to obtain Allah's Pleasure and to reach the eternal gardens. As we repeat in every prayer:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

**(Guide us to the correct path)** (Al-Fatiha: 6)

The path of those blessed by Allah; the Prophets, the people of truth, the martyrs, and the righteous.

### Verse: 88

﴿ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾

**(That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing.)**

﴿ ذَٰلِكَ هُدَىٰ اللَّهِ... ﴾ **(That is the guidance of Allah ...)**: All that has been mentioned is the guidance of Allah (swt). We have explained that guidance is of two types, Directional Guidance and Supportive Guidance. All the Prophets were tasked with the former, i.e., Directional Guidance. Therefore, the guidance of Allah comprises of the Divine Messages and the conveyance that the Prophets have been tasked to carry out.

﴿ ... يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ... ﴾ **(...by which He guides whomever He wills of His servants...)**: Someone might come claiming: 'Allah did not will to guide me.' In answer, we say: 'He did not will guidance for

you when you did not choose it. He has left the choice up to you and has given you free-will. If He had not willed it, you would not possess your own free-will, and He would force the choice upon you, as He says:

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

***(Had your Lord so willed (O Prophet), all (people) on earth would have certainly believed, every single one of them! Would you then force people to become believers?) (Yunus: 99)***

Therefore, a human being will be reckoned based on his choices and not based on Allah's Knowledge of his choices. This is the focal point for being tasked with responsibilities, and the focal point for rewards or punishments. This matter is clear to all human beings. Allah (swt) has commanded us to follow this path, but we are the ones who have chosen other than it, so: ***(by which He guides whomever He wills of His servants.)*** It is of Allah's will that He has made for human beings free-will. If He had willed otherwise, He would not have given it to them.

﴿ ... وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ ﴾ ***(...But if they had associated others with Allah, then worthless for them would be whatever they were doing):*** Therefore, any deed which comes together with associating others with Allah in worship will not be of any use.

### **Verse: 89**

﴿ أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ۖ فَإِنْ يُكْفَرْ بِهَا هُوَ لِأَنَّهَا فَكَّرَ وَقَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا  
بِكَافِرِينَ ﴾

(Those are the ones to whom We gave the Scripture and authority and prophethood. But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.)

﴿ أُولَٰئِكَ ... ﴾ (*Those are the ones ...*): Meaning, the Prophets (PBUT) who were previously mentioned.

﴿ ... الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ ... ﴾ (*...to whom We gave the Scripture ...*): Some of them were given a Book, like Prophet Moses (PBUH), who was given the Torah, Prophet Jesus (PBUH), who was given the Gospel, Prophet David (PBUH), who was given the Zabur, and Prophet Abraham (PBUH), who was given the Suhuf.

﴿ ... وَالْحُكْمَ ... ﴾ (*...and authority ...*): They are the Prophets Suleiman and David (PBUT).

﴿ ... وَالنُّبُوَّةَ ... ﴾ (*...and prophethood....*): They are the rest of the Prophets (PBUT).

﴿ ... فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ ... ﴾ (*...But if the disbelievers deny it, ...*): The disbelievers refer to the polytheists in the Arabian Peninsula, and the Jews who declared their enmity towards the Prophet (saws) and fought him. If they disbelieve in the Divine Scriptures and in your message, O' Muhammad, then:

﴿ ... فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴾ (*...then We have entrusted it to a people who are not therein disbelievers*): The scholars have said that the people referred to here are the Ansar, the people of Medina, and the Muhajirun, those who had migrated together with the Prophet (saws) to Medina. Both groups of people did not disbelieve or deny any of the Divine Scriptures, as they were believers in Prophet Muhammad (saws) and his Scripture; this Scripture which has united

all the Divine Scriptures.

### Verse: 90

﴿ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدِهٖ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۗ إِن هُوَ إِلَّا نَذْرٌ لِّلْعَالَمِينَ ﴾

(Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no payment. It is not but a reminder for the worlds.")

Those were the Prophets (PBUT) whom Allah (swt) had granted guidance to, for them to guide humanity.

﴿ ... فَبِهِدَاهُمُ افْتَدِهٖ ... ﴾ (... **so from their guidance take an example** ...):

Among the previous Prophets were those who had possessed kingship, authority and power, and there were also those who had been inflicted with great trials. So, O Muhammad, take examples from those Prophets. For all the righteous and great characteristics that Allah (swt) has sent down for his Prophets and Messengers are gathered in the person of Prophet Muhammad (saws), the seal of the Prophets and the leader of the Messengers. Allah (swt) has said:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

(Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often) (Al-Ahzab: 21)

﴿ ... قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۗ ﴾ (... **Say, "I ask of you for this message no payment...."**): Guidance does not require any payment in return. The Prophet (saws) and all the Prophets before him (PBUT) did not request for rewards in return for their reformation of humanity. Instead, they were authorized by Allah (swt) to reform and guide humanity, and

this was their message, upon them be peace.

﴿ ... إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴾ (*...It is not but a reminder for the worlds.*): Both this straight path and the guidance which the Prophet (saws) was authorized with are reminders to the whole world. As such, the Holy Quran is called Zikr, which means 'reminder', as Allah (swt) has said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

*(It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it)* (Al-Hijr: 9)

It is called *Zikr* (reminder) which is the opposite of 'forgetting'. So, since the Holy Quran is with you all the time, it is called so.

### Verse: 91

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَن أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ ۖ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۗ قُلِ اللَّهُ ۖ تَمَّ ذُرُّهُم فِي خَوْضِهِمْ يَلْعَبُونَ ﴾

(And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, "Allah [revealed it]." Then leave them in their [empty] discourse, amusing themselves.)

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ... ﴾ (*And they did not appraise Allah with true appraisal ...*): The Arabic word of (appraise) used here means the



measure that a person considers when looking at something. So, they did not know Allah, nor did they regard Him with His rightful esteem. The Prophet (saws) has expressed this rightful esteem in the most beautiful and lofty of expressions when he says:

“I cannot count Your praises. You are as You have praised Yourself.”<sup>1</sup>

This is the expression that the Prophet (saws) taught us with regards to the matter of Allah’s gifts, mercy and goodness. Allah (swt) does not want poetry in His praise nor in gratitude to Him. Instead, He has made everyone; be it the learned or the ignorant, or be it the illiterate or the educated, praise Him with one unified phrase: Alhamdulillah (All praise be to Allah). This phrase gathers all the meanings of gratitude to Allah (swt) for His gifts and blessings upon human beings.

﴿... إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشَرٍ مِّنْ شَيْءٍ...﴾ (... **when they said, "Allah did not reveal to a human being anything."**...): It has been narrated that the reason for the revelation of this verse was that a Jewish man named Malik Bin as-Saif came to the Prophet (saws) to start a dispute with him. He (saws) said the man: “I implore you by the One who sent down the Torah to Moses, do you not find in the Torah that Allah hates the fat bishop?” and Malik was a fat bishop. He became angry and said: ‘By Allah, Allah has revealed nothing to any human being.’ His friends who were with him said: ‘Woe upon you! Not even Moses?!’ He replied, ‘By Allah, Allah has revealed nothing to any human being!’ So,

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<sup>1</sup> Sahih Muslim, The Book of Prayer, Chapter of: What to Say in Kneeling and Prostrating, Hadith No. 486.

Allah (swt) sent down this verse.

﴿ ... فُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ ... ﴾ (*... Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? ...*): The Divine Scriptures are a light and guidance. Guidance is the thing which allows people to reach Paradise, through good moral values. Whereas light is the thing which lifts darkness. So, the Divine Scriptures lift the darkness of ignorance and the darkness of the human self. The sentence here 'who has revealed?' is in the form of a rhetorical question. The answer to the question is: Certainly, Allah (swt).

﴿ ... تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ... ﴾ (*... disclosing [some of] it and concealing much....*): They took out the sheets they wanted and hid the parts that did not suit them; especially the parts which corresponded to what the Prophet (saws) brought, and the parts which mentioned his attributes, as found in the Torah.

﴿ ... وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ... ﴾ (*... And you were taught that which you knew not - neither you nor your fathers....*): That is, through this Torah which was revealed to your Prophet Moses, you have been taught what you did not know. And through this knowledge, Allah (swt) has given you and your forefathers abundant goodness.

## Verse: 92

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴾

(And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of

**Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.)**

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ... ﴾ (*And this is a Book which We have sent down,...*): Here, the Arabic verb used for (sent down) is a transitive verb. In this form, it brings the meaning that the Holy Quran was sent down from the (The Preserved Tablet) to the sky of the earth (i.e., the first heaven), as Allah (swt) says:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾

*(Indeed, We sent this (Quran) down on the Night of Power)* (Al-Qadr: 1)

﴿ ...مُبَارَكٌ ... ﴾ (*...blessed ...*): There are many characteristics which have been mentioned to describe the Book of Allah (swt). However, the characteristic which is mentioned the greatest number of times is (Blessed). For example, Allah (swt) says:

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴾

*((This is) a blessed Book which We have revealed to you (O Prophet) so that they may contemplate its verses, and people of reason may be mindful)* (Saad: 29)

In order to explain the word (Blessed), we will give this example: Say you brought some food which would be enough for two people, but instead, five people came to eat it. You would of course be amazed that this small amount of food which could only suffice two people had fed five people! Therefore, the size of the gift is bigger than the size of the structure, which is basically what blessed means.

So, the meaning of the Quran being Blessed is that, although it is only a book, its gifts will never deplete. Rather, these gifts will be

extended over the eras and throughout the centuries. If the gifts of the Holy Quran had been exhausted during the period of its revelation, the function of the Quran would have stalled after one century and it would be like reading a book from the past. However, the Quran is blessed, thus its gifts will be on-going, via the treasures amassed in it, till the Day of Standing. This is because, as the human mind develops, it will extract from the Book of Allah that which corresponds to this development in every place and time. As such, the Prophet (saws) has said regarding the Holy Quran:

“It is the one that the desires cannot distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish.”<sup>1</sup>

### Verse: 93

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوْحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمْ ۗ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴾

(And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme]

<sup>1</sup> Sunan at-Tirmidhi, The Book of Virtues of the Quran, Chapter of the blessings of the Quran, Hadith No. 2906.

humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant.")

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا... ﴾ (*And who is more unjust than one who invents a lie about Allah ...*): There is no one who transgresses more than the one who fabricates lies against Allah (swt).

How does a person invent lies against Allah (swt)?

The answer: There are two ways for this to happen. The first is when a person claims that he is a prophet and that he has received revelation. In this way, he has fabricated lies against Allah (swt). The second way is when a person creates lies regarding the Quran.

﴿ ... وَلَوْ تَرَىٰ... ﴾ (*...And if you could but see ...*): The article (if) used here is conditional. However, its (Consequence Clause), is not mentioned, thus leaving it up to the listener to comprehend. This is because, there is no limit to the consequences which are possible during the throes of death, for it is a time of difficulty that a human being will never be able to escape from. The Prophet (saws) said:

“None has the right to be worshipped except Allah. Indeed, death has its agonies.”<sup>1</sup>

﴿ ... وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ... ﴾ (*...while the angels extend their hands,...*): This phrase is a representation to demonstrate how the soul leaves the body. Allah (swt) explains that the Angels have their hands outstretched when they are taking out the soul.

﴿ ... أَخْرِجُوا أَنْفُسَكُمْ... ﴾ (*...[saying], "Discharge your souls! ...*):

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<sup>1</sup> Sahih al-Bukhari: The Book of Battles, Chapter of sickness of the Prophet and His Death, Hadith No. 4184.

Meaning, remove yourselves from the punishment, if you have any way of doing it. Some of the exegetes have said: When the Angels of Death come to the transgressor, the soul is distributed to all the parts of the body. But when it is leaving the body, it will try not to leave. Thus, it will be a lot harder than the leaving of the soul of a believer.

﴿ ... بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ... ﴾ (*...for what you used to say against Allah other than the truth ...*): Among them are the people who claimed that the Quran was also revealed to them, such as Musaylamah al-Kazzab, Sajah and Thulaihah. Among them too are those who make forbidden what is permissible and make permissible what is forbidden, invent laws according to their own desires, and interpret the Quran according to what is pleasing to them, as the terrorists, extremists, murderers and criminals have done. They had taken the verses and severed them from their context, said what they had no knowledge of, and then ascribed all of this to Allah (swt).

Whereas Allah (swt) has given commands, forbade prohibitions, set limits in His noble Book and authorized the Prophet (saws) with legislation, as He says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

*(Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it)* (Al-Hashr: 7)

Thus, the Muslim is bound to all the commands, and everything connected to creed, rulings and manners that are mentioned in the Book of Allah, as well as the Quranic Stories found in it. He cannot break up the ordinance and take what pleases him of it and leave what displeases him.

﴿ ... وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴾ (*...and [that] you were, toward His*

*verses, being arrogant.*") : i.e., by saying things like: 'I do not want religion', or 'I do not want Islam', and rejecting the Divine Commands.

### Verse: 94

﴿ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ ۚ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴾

([It will be said to them], "And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim.")

﴿ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ... ﴾ (*It will be said to them*), "And you have certainly come to Us alone as We created you the first time,...): Meaning, every individual will come by himself. This is because, when the human being was first created, he was created alone. This verse could also mean, 'you have come back to us as We created you the first time; without anything at all, be it wealth, followers, good lineage, or status.'

﴿ ... وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ... ﴾ (...and you have left whatever We bestowed upon you behind you ...): i.e., what We have provided you of children, wealth or followers:

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴾

(*The Day when neither wealth nor children will be of any benefit.*) (Ash-Shu'ara: 88)

In these moments, the human being will come to stand alone in front of Allah (swt) without any intercessors whatsoever. As such, Allah (swt) says:

﴿ ... وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ... ﴾ (*...And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]...*): Where are those whom you used to seek help from? Where are those whom you used to pride yourself about? Where is the wealth that you spent in order to oppress others, steal from them, transgress upon them or violate their dignity? None of this will be able to help you. The only thing which can is your good deeds.

﴿ ... لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴾ (*...It has [all] been severed between you, and lost from you is what you used to claim.*): The ties that had connected you to your wealth, status, lineage and ancestry have been severed, lost and went to waste.

### Verse: 95

﴿ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَٰلِكُمْ اللَّهُ فَالِقَ الْوُجُوهِ ۗ يُؤَفِّكُونَ ﴾

( Indeed, Allah is the cleaver of grain and date seeds. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?)

﴿ إِنَّ اللَّهَ... ﴾ (*Indeed, Allah ...*): When you hear the word (Allah), know that He is the One whose existence is necessary. This name gathers all the Attributes of Majesty and the Attributes of Beauty. Allah (swt) has (The 99 Magnificent Names of Allah), and these names are expressions of His Attributes.



﴿ ... فَالِقُ الْحَبِّ وَالنَّوَىٰ ... ﴾ (...*the cleaver of grain and date seeds...*):

Allah (swt) is the One who splits open the grains and the kernels. The word (**grain**) refers to the grains which do not have seeds, such as barley, wheat and rice. Whereas the word (**seeds**) refers to those which have seeds, such as unripe dates, apricots, peaches and plums.

So, the life cycle starts from the splitting of the grain or kernel, such that small soft roots descend into the ground; this ground which would need an axe to split it open. Then, a stem will shoot out above the ground.

﴿ ... يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ ... ﴾ (...*He brings the living out of the dead...*):

Allah (swt) brings forth the living from the dead with the word: (Be). However, He will make this happen from the earth, as He says:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴾

*(From the earth We created you, and into it We will return you, and from it We will bring you back again.)* (Taha: 55)

﴿ ... وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ... ﴾ (...*and is the Bringer of the dead out of the living...*): Allah (swt) says in this part of the verse: **Bringer** (noun, form) and not **Brings** (verb in present tense). There is a difference between these two words, and since there is a difference, there surely is a reason or secret here that is unknown to those who interpret the Holy Quran without knowledge. Allah (swt) says: (*He brings forth the living from the dead and alone is the Bringer of the dead from the living.*)

When He (swt) wants to portray the bringing forth of the living from the dead, He uses the word in the form of the present tense verb, but when He wants to portray the bringing forth of the dead from the living, He (swt) uses the noun form of the word. This is because, firstly, the

word (**Bringer**) corresponds to **cleaver**, as both are (The Doer Noun). Secondly, we can see with our own eyes how the energetic and determined human being who is full of movement and life will die after a certain period lapses and will change to a lump of earth. So, since the bringing forth of the dead from the living is something observed and established, the noun is used. On the contrary, since the bringing forth of the living from the dead cannot be observed, the present tense verb is used, as the verb form of a word points to something which is omitted.

﴿ ... تَلِكُمُ اللّٰهُ ... ﴾ (...**That is Allah...**): When you see the greatness of the creation of Allah (swt), such as the sun, moon, night, day and the clouds meekly humbled in the skies, and you see the miracles in creation and the signs of Allah (swt) which indicate His existence, you will reach certainty about Him (swt) is He.

﴿ ... فَأَنَّى تُؤْفَكُونَ ﴾ (...**so how are you deluded?**): The Arabic article (**so how**) is a question which denotes wonderment, i.e., how can you fabricate lies, raise doubts and do all of what you have been doing, while you witness for yourself the impact of the greatness of Allah (swt) through His creation and everything He has made to exist in this universe? No doubt, when this verse was revealed in the past, it did not collide with the human mind. However, when it was recited in the past, the field of Botany did not yet exist. As for today, as the human mind continues its advancement and the field of Botany has been established, it is known that the splitting that Allah (swt) speaks of in this verse is the reason for life. This is because, the stalk and the small roots, which are like raised threads, crack up the earth and come out of it. All of this was not known in the past.

## Verse: 96

﴿ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾

( [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.)

﴿ فَالِقُ الْإِصْبَاحِ ... ﴾ (*[He is] the cleaver of daybreak ...*): He is the One who splits open the dawn. Does this happen while the sun is rising, or before it? The answer: It happens during the period that things start becoming clear to the eyesight. We find that it is of the grace and mercy of Allah (swt) upon His creation that He makes this 'entering upon morning' happen before the rays of the sun reach the eyes. Thus, the brightness comes gradually and becomes a tranquil light that diffuses the darkness, until the sun has fully risen.

So it means that He is the One who causes the separation from the darkness for the dawn to begin coming in, for darkness is something which is piled up.

﴿ ... وَجَعَلَ اللَّيْلَ سَكَنًا ... ﴾ (*...and has made the night for rest ...*): These are two blessings which are mentioned in succession. The first is the breaking of the dawn and the gradual entering of daytime, and the second is the night and rest.

Of the favours of Allah (swt) upon us is that He created for us everything which would allow us to build our lives. For example, He has withheld from us the rays of the sun during the night. After the advancement of knowledge, it has been discovered that constant exposure to X-rays could cause harm, thus a person is advised against having prolonged exposure to them. So, what more the sun rays? Allah (swt) did not expose human beings to the sun rays for twenty-four

hours, but only half of that time. As for the other half, it is night-time, which provides rest for the human being, so that he will be able to carry out his daytime activities with energy and great zeal.

﴿ ... وَالشَّمْسِ وَالْقَمَرَ حُسْبَانًا ... ﴾ (...**and the sun and moon for calculation...**): To illustrate this point, we will use the clock as an example. The clock is used for counting, thus it can be described as (**calculator**), as it counts the hours, minutes and seconds too.

Another example is the wheel. It was created, together with its parts, with precision, in order to function well. The earth goes through two rotations, a daily one, which is completed in twenty-four hours, and a yearly one, which comprises of the four seasons. Therefore, the sun is used to count the years and days, while the moon is used to count a month. The moon itself will be changing in shape, from crescent to full moon to crescent again. Thus, Allah (swt) makes the night and day and the movement of the earth an indication of the greatness of His creation. They also point to the truthful conveyance of the Prophet (saws) from His Lord (swt) is He.

﴿ ... ذَلِكَ تَفْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾ (...**That is the determination of the Exalted in Might, the Knowing**): Allah's name (**the Exalted in Might**) means 'The One who will not be overcome, and no one is able to make any decisions over His Will'. The name (**The Knowing**) means 'The One who knows everything'.

He is the One who laid out everything connected to the means of living and the institution of life in this world. For example, since before man was created, He had prepared for them the air, water, sun, moon and stars; all made subservient to serve the life of man.

## Verse: 97

﴿ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴾

**(And it is He who placed for you the stars that you may be guided by them through the darkneses of the land and sea. We have detailed the signs for a people who know.)**

A star is a shining celestial body which illuminates from within itself. We are not able to imagine a sky without stars. In the past, people used them for guidance in the darkness of the land and sea. It did not only stop at that, for they also used the stars for counting. Allah (swt) has explained and given full details about these signs for those who know. Allah (swt) has said in another verse:

﴿ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴾

**(So I do swear by the positions of the stars)** (Al-Waqi'a: 75)

Why did Allah (swt) not say: I do swear by the stars?

This is because, science has discovered that you do not see the stars themselves, but in fact, you see their positions. Due to the speed of light, by the time it reaches your eyes, the star has moved from its place, thus, you see its previous position instead of it. However, you will think that you saw the star.

The Holy Quran did not clash against the human intellect during the time of revelation, and its gifts have not been exhausted. Thus, it will remain relevant for every time and place. In every era, the human intellect will extract the Quranic gifts which are most suitable for the intellect of those in that period and era.

## Verse: 98

﴿ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴾

(And it is He who produced you from one soul and [gave you] a place of dwelling and of storage. We have detailed the signs for a people who comprehend.)

﴿ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ... ﴾ (And it is He who produced you from one soul ...): However, Allah (swt) says in another verse:

﴿ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

(And of all things We created two mates; perhaps you will remember.) (Adh-Dhariyat: 49)

So, why does He say: (*from one soul*)?

The answer: We will find from Historical Deductive Estimation that creation had come from a single soul. Today, in the 21st century, the population of the earth is about 6 million. If we go back to the 20th century, it was lesser than this. In the 18th century, it was even lesser, and so on and so forth, each century to the back having a lesser population than the one following it. This will be true, until we reach a single soul, the Prophet Adam (PBUH).

﴿ ... فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ... ﴾ (...and [gave you] a place of dwelling and of storage. ...): We were previously settled down in the backbones, and then Allah (swt) subsequently deposited us into the wombs. We were previously settled down in this world, and then Allah (swt) deposited us in the graves. This is till we will finally settle down in the hereafter, which is the final dwelling for the human beings.

﴿ ... قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴾ (... We have detailed the signs for a people who comprehend): In the verse preceding this, Allah (swt) says: (*We have detailed the signs for a people who know.*) What is

the difference between these two verses?

In the second verse, Allah (swt) uses the word (**comprehend**), whereas in the first verse, He uses the word (**know**). The word (**comprehend**) means to understand the Knowledge. For example, someone might say to you: 'This (Knowledge) is so-and-so', and he explains it to you, but you do not understand it. Whereas (**comprehension**) means 'an addition to the understanding'. This is the main difference between these two words. So why does Allah (swt) use the word (**know**) in the first verse and (**comprehend**) in the second one?

The answer: The first verse speaks about Astrology, whereas they did not know anything about it in the past. Subsequently, science would advance, and people would then know about the movement of the earth, the stars, the sun, and the planets. So, it was not a necessity to understand these sciences, as opposed to knowledge regarding the creation of the human self, which needs to be understood. A person must understand that he was settled down in the backbones, and then deposited into the wombs, and will similarly be dwelling in the world before being deposited into the grave. And then finally, he will be transferred back to the Knower of the unseen. This latter topic needs knowledge together with understanding, thus the usage of the word (comprehend).

### Verse: 99

﴿ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۗ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۗ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴾

(And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.)

﴿ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً... ﴾ (*And it is He who sends down rain from the sky,...*): Upon the advancement of science, we learnt that the water which descends from the sky originates from the earth. The seas and aquatic oceans make up three-thirds of the earth and covers an area which is wider than the area of the dry parts. The sun causes the evaporation of water, and when this water vapour reaches a specific level in the atmosphere, it will form clouds. Subsequently, rain will fall, via a delicate and precise mechanism which no one except Allah (swt) knows its true nature.

﴿ ... فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ... ﴾ (*...and We produce thereby the growth of all things...*): What does this phrase really mean? It means, ‘the plants of every living being you see’, or ‘the plants of everything, even the stones.’ This is because, everything has life.

Why did Allah (swt) say in this verse, (*and we produce*), instead of (it produces)? The answer: It is due to our belief that when the plants come out, we are the ones who had planted and cultivated them, so we think we are the ones who cause the plants to come out. Thus, Allah (swt) says: (*We produce*) to indicate that We (i.e., Allah Most High) is the One who created the means in the earth, and so, We caused the plants to come out.



﴿ ... فَأَخْرَجْنَا مِنْهُ خَضِرًا ... ﴾ (... **We produce from it greenery** ...): Does the word (**greenery**) in the verse mean the colour green?

The answer: It is the colour green which comes with tenderness. So, to the eyes, it is green in colour, while to the touch, it is tender, due to its freshness. This is what is described as greenery.

﴿ ... وَمِنَ النَّخْلِ مِن طَلْعِهَا ... ﴾ (... **And from the palm trees - of its emerging fruit** ...): The green casing splits open and from it, the palm shoot comes out. This is the part on which the stalks can be found, upon which the unripe dates will be attached to. Therefore, the (**emerging fruit**) is the palm's green casing before it splits open and from which the clusters of dates appear from. It, at times used to refer to the date stalks (which contain the fiber threads, and at times to refer to the fruits themselves, as Allah (swt) says in another verse:

﴿ وَالنَّخْلَ بِاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴾

(**And lofty palm trees having fruit arranged in layers -**) (Qaaf: 10)

﴿ ... فَنَوَانٍ دَانِيَةً ... ﴾ (... **are clusters hanging low** ...): Who made them close in this manner? Whereas we find some of them not hanging close. Thus, these are for us to realize that it is Allah (swt) who subjugated these creations.

﴿ ... وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ ... ﴾ (... **And [We produce] gardens of grapevines and olives and pomegranates,...**): The word (**gardens**) means 'gardens with dense trees which cover whatever is beneath them'. The four types of blessed trees mentioned in this verse are the date palms, the grapevines, the olives and the pomegranates. We can witness how every stalk on the date palm tree has bunches of unripe dates hanging down from them in a wondrous architectural fashion. We see how the grapes are of different colours and type;

some sour and some sweet, and some growing in-season and some off-season, whereas the water and soil are of the exact same kind.

﴿ ... مُشْتَبِهًا وَعَيْرَ مُتَشَابِهٍ ... ﴾ (... **similar yet varied**...): They are similar but also dissimilar. You will find some in one colour while others in another colour, and their tastes will also differ; some sour and some sweet. This is the reality, whereas all of them are irrigated with the same water.

﴿ ... انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ... ﴾ (... **Look at [each of] its fruit when it yields and [at] its ripening**. ...): You will wait for it to ripen in order to pluck it, as its taste differs when its ripe. In addition to this, it is also a beautiful sight to behold. For Allah (swt) has made for you these trees and plants not only for nutrition, but also for you to feast your eyes upon them.

﴿ ... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴾ (... **Indeed in that are signs for a people who believe**): In everything that has been mentioned (i.e., the signs), there are wondrous proofs for the people who believe in Allah (swt). So, if you wish to believe in Allah (swt), take a look at the effects of His creation. Through these signs that we have passed by in these verses, you will see the amazingness of the design of Allah (swt).

### Verse: 100

﴿ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَفُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴾

(But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters. Exalted is He and high above what they describe.)

﴿ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ ... ﴾ (**But they have attributed to Allah partners**

- **the jinn, ...**): The word Jinn comes from the Arabic root-word Janna, which means 'to conceal'. They are called this because they are concealed from the human eye. Not everything that we cannot perceive is non-existent. The Jinn are among the creation of Allah (swt), and they are also tasked with worship, like us human beings. Allah (swt) says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**(I did not create jinn and humans except to worship Me)** (Adh-

Dhariyat: 56)

In this verse, Allah (swt) wills to explain to people that the main issue here is not the thing which is worshipped, be it the jinn, angels, idols, sun or moon, but associating others with Allah in worship. As such, He says here: **But they have attributed to Allah partners - the jinn**, instead of saying: And they have made the jinn partners in worship with Allah.

﴿ ... وَخَرَفُوا لَهُ ... ﴾ (**...and have fabricated for Him ...**): The Arabic word of (fabricated) means 'making a gap in something'. That is they fabricated lies on purpose.

﴿ ... بَيْنَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ ﴾ (**... sons and daughters. Exalted is He and high above what they describe**): They have no knowledge whatsoever about the Attributes of Allah (swt), nor do they know about His Actions or His Essence, Glory be to Him. Thus, they invented sons and daughters for Him, Glorified and Exalted is He above what they claim.

## Verse: 101

﴿ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ۗ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ ۗ وَخَلَقَ كُلَّ شَيْءٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

**([He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing.)**

﴿ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ... ﴾ **(He is] Originator of the heavens and the earth. ...)**: He is the Originator of creation without any prior examples.

To illustrate this point: When we want to make something, we will have a mental image in our mind which we will copy. For example, when we want to make a cup, we will bring to our minds the shape of the cup we wish to make and then begin making and designing it.

﴿ ... أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ... ﴾ **(...How could He have a son when He does not have a companion ...)**: Since Allah is The Originator who created the heavens and earth without any prior example, it is not possible that that a son, daughter or wife comes upon Him, as this will reduce the excellence of His Attributes of Perfection. Furthermore, any child or wife which they claim Allah has, Glorified and Highly Exalted is He of it, is something which newly (i.e., non-eternally) occurs, whereas nothing comes upon Allah (swt).

﴿ ... وَخَلَقَ كُلَّ شَيْءٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ **(...and He created all things? And He is, of all things, Knowing)**: Not only did Allah (swt) create everything, but He also has complete knowledge of every single being in this existence, for example: the skies, the earth, the Angels, the jinn, the human beings, the trees, the plants and the animals. Glory be to Him, the Originator of the heavens and the earth. He is the Creator, Mighty and Majestic, from Whose perfect Knowledge nothing is

absent.

## Verse: 102

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

**(That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.)**

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ...﴾ **(That is Allah, your Lord; there is no deity except Him, ...):** Allah (swt) is the One whose existence is necessary. This necessitates obedience to Him, as He is our God and Lord. The (Lord) is the nurturer, the giver and the bestower of blessings. The (Deity) is the One who is worshipped and obeyed.

This verse is the testimony by the Divine Essence of the Divine Essence. This is the greatest testimony ever, as Allah (swt) says in another verse:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِنَافْسِهِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

**(Allah (Himself) is a Witness that there is no god (worthy of worship) except Him—and so are the angels and people of knowledge. He is the Maintainer of justice. There is no god (worthy of worship) except Him—the Almighty, All-Wise)** (Ali-

Imran: 18)

Here, Allah (swt) witnessed first of all that there is no god worthy of worship except Him. This is a testimony by the Divine Essence of the Divine Essence, which is greater than any other testimony. As such, after explaining all the signs, evidence and proofs, such as Him being the One who causes the seeds and fruit stones to sprout and the One

who causes the dawn to break, He says: ***That is Allah—your Lord! There is no god (worthy of worship) except Him.***

So here, we are getting to know Allah (swt) through His creation.

﴿ ... خَالِقُ كُلِّ شَيْءٍ ... ﴾ (...***the Creator of all things***,...): He created all things, thus none of the creation is able to challenge Him in His supreme reign and authority.

﴿ ... فَأَعْبُدُوهُ ... ﴾ (...***so worship Him***...): Meaning, ‘so obey Him’. Obedience to Allah (swt) is necessary for every single action a person does, as every goodness carried out in this life is an act of worship. For example, a smile you flash to your brother is an act of worship and charity and removing something harmful from the path is an act of worship and charity. Additionally, doing one’s best in his work is also a form of worship. A farmer who cultivates, harvests and plants well is in the midst of an act of worship. A worker in the factory who does his job well is in the midst of an act of worship. A soldier in the battlefield who fights and defends to the best of his ability is in the midst of an act of worship. Therefore, worship covers all the aspects of one’s life. As such, we say that worship is a pathway of having obedience to Allah (swt). It is not as some people perceive it to be, consisting only of carrying out the five pillars of Islam. This is known through this Hadith, in which the Messenger of Allah (saws) said:

“Islam is built upon 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.”<sup>1</sup>

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<sup>1</sup> Sahih al-Bukhari: The Book of Faith, Chapter of Faith and the Prophet’s saying “Islam is built upon five things”, Hadith No. 8.

He (saw) did not say that Islam is only limited to these five things; but instead, he said that it is built upon these five pillars.

﴿... وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ (...**And He is Disposer of all things**): The Arabic word of (**Disposal**) means the one who manages your affairs. However, Allah (swt) is the Disposal (over) a person, which means that He manages every single affair, He is elevated above everything, and He handles the affairs of every single creation in this life.

### Verse: 103

﴿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.**)

﴿... لَا تُدْرِكُهُ الْأَبْصَارُ...﴾ (**Vision perceives Him not, ...**): The vision is a tool for perception which is subjected to laws. The Arabic word of (Perception) brings the meaning of being encircled. Thus, it means that you will not be able to see Allah (swt) in this worldly life, because even if you could perceive Him, you would put limits to Him, whereas the All-Powerful will never be overpowered.

﴿... وَهُوَ يُدْرِكُ الْأَبْصَارَ...﴾ (...**but He perceives [all] vision;...**): For He is the Creator of all vision. Allah (swt) encompasses all things. He encompasses all people and all vision. Since sight is basically a tool which is subjected to laws, you can only see up to a specific distance. However, if the thing in front of you were to be separated by a great distance from you, you would not be able to see it, although it exists. Also, sight consists of light rays which are reflected from the object which you are looking at, thus you can see it, as long as it is within the boundaries of its laws. Accordingly, no vision can encompass Allah

(swt).

﴿ ... وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾ (...and He is the Subtle, the Acquainted):

Allah (swt) is Gentle upon His servants. When you call upon Him, He responds to you. When you go to Him, He shelters you. When You love Him, He brings you close. When you obey Him, He suffices you. When you turn away from Him, He calls you. When you lend Him of His Wealth, He grants you health. All that has been described here is just a part of His Divine Gentleness which can be found in both His giving and His preventing.

O Allah, we do not ask of You to stop what has been decreed, but we ask of you to be gentle upon us in it.

This is the meaning of: **He is the Subtle, the Acquainted.**

The first part of the verse, (**Vision perceives Him not,**) is linked to the first part of the ending, i.e., no vision can encompass Him, because He is (The Most Subtle). Whereas the second part of the verse, (**but He perceives [all] vision;**) is linked to the second part of the ending, i.e., He encompasses all vision, because He is (The All-Aware).

### Verse: 104

﴿ فَذُجَاءَكُمْ بِصَائِرٍ مِّن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴾

(There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you.")

Allah (swt) previously told us about the (vision). Now, He is speaking about the (enlightenment).



﴿ قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ... ﴾ (*There has come to you enlightenment from your Lord...*): What is the difference between (enlightenment) and (vision)?

Enlightenment is specifically for the believer. This is because, it is connected to the heart, and it concerns the granting of illuminations and spiritual morale, and the light of morals values do not come except from the heart. As for vision, it is only for the eyes. It is granted to the believer and disbeliever alike, i.e., to all of mankind.

﴿ ... فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا ... ﴾ (*... So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. ...*): This is because, the human being will not receive except the recompense for his deeds, as Allah (swt) says:

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

*(And that each person will only have what they endeavored towards, (39) and that (the outcome of) their endeavors will be seen (in their record) (An-Najm: 39-41)*

﴿ ... وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴾ (*...And [say], "I am not a guardian over you."*): The word (*a guardian*) is one of the beautiful names of Allah (swt). It means here that He will protect you from associating others in worship with Allah (swt). So, say O Muhammad: I am not a keeper over you, nor am I one to compel you:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (٢١) لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ (٢٢) إِلَّا مَنْ تَوَلَّى وَكَفَرَ (٢٣) فَيَعَذِّبُهُ اللَّهُ

الْعَذَابَ الْأَكْبَرَ (٢٤) إِنَّ إِلَيْنَا إِيَابَهُمْ (٢٥) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴾

*(So, (continue to) remind (O Prophet), for your duty is only to remind. (21) You are not (there) to compel them (to believe). (22) But whoever turns away, persisting in disbelief, (23) then Allah*

*will inflict upon them the major punishment. (24) Surely to Us is their return, (25) then surely with Us is their reckoning.)* (Al-

Ghashiya: 21-26)

**Verse: 105**

﴿ وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴾

**(And thus do We diversify the verses so the disbelievers will say, "You have studied," and so We may make the Qur'an clear for a people who know.)**

﴿ وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ ... ﴾ **(And thus do We diversify the verses ...):**

Meaning, we flip the signs, explain them and make them clear. This verse refers to all the universal signs and the Quranic verses which exist and are dispersed throughout this universe.

﴿ ... وَلِيَقُولُوا دَرَسْتَ ... ﴾ **(...so the disbelievers will say, "You have studied,"...):** They also said:

﴿ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ

﴿ مُبِينٌ ﴾

**(And We surely know that they say, "No one is teaching him except a human." But the man they refer to speaks a foreign tongue, whereas this (Quran) is (in) eloquent Arabic)** (An-Nahl: 103)

So, they accused the Prophet (saws) of learning the Quran, not from His Lord (swt), but from someone else.

﴿ ... وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴾ **(...and so We may make the Qur'an clear for a people who know):** The Prophet (saws) is tasked to legislate the Islamic rules, and to explain all that has been revealed, as Allah (swt) says:

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

*(And We have sent down to you (O Prophet) the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect) (An-Nahl: 44)*

Therefore, any explanation from other than the Prophet (saws) cannot be accepted and should be thrown down the rubbish chute.

### Verse: 106

﴿ اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾

*(Follow, [O Muhammad], what has been revealed to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allah.)*

﴿ اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ... ﴾ *(Follow, [O Muhammad], what has been revealed to you from your Lord -...):* Meaning, be consistent, persevere in following it and pursue it steadily.

The word (*revealed*) means conveyance of information in secret.

Here, Allah (swt) is telling the Prophet (saws): ‘O Muhammad, continue following the revelation and do not turn towards the disbelievers. Do not grieve for them, nor be distressed by their schemes’.

﴿ ... وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾ *(...and turn away from those who associate others with Allah.):* Meaning, turn away from them and do not sit with them. You are to convey to them and then turn away from them, for you were not commanded to fight them so that they will believe.

## Verse: 107

﴿ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴾

**(But if Allah had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them.)**

﴿ ... وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا... ﴾ (***But if Allah had willed, they would not have associated...***): This is an issue which must be understood clearly. A disbeliever does not disbelieve because he is forced by Allah (swt) to do so. Instead, it is because Allah (swt) has handed him the reins of choice. Therefore, it is not our job to force others, nor do we burden ourselves with more than what our Protector has tasked upon us. We do not want to cut off necks, nor do we work to produce moulds (that everyone is forced to follow exactly). What we really strive for is to capture hearts. And this is the main point in this verse that we are discussing.

﴿ ... وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴾ (***...And We have not appointed you over them as a guardian, nor are you a manager over them***): Allah (swt) is The Guardian, and He is The Protector. However, you, O Muhammad are not any of these, but you are the one who sends reminders them. These points are the principles in calling others towards Allah (swt). The connection between this verse and the one which follows it is that both are concerning the methodology of calling people to Allah (swt), which has had its features specified in the Holy Quran.

## Verse: 108

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴾

(And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.)

This verse is evidence which demonstrates the calling of others to Allah (swt) and to the fundamentals of the Islamic Law. In it, Allah (swt) explains that while calling people to Allah (swt), there must be no quarrelling, arguing, forcing, using of obscene words and insulting. As such, He says:

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ... ﴾ (*And do not insult those they invoke other than Allah,...*): Why? It is so that they do not go too far and insult Allah (swt):

﴿ ... فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ... ﴾ (*...lest they insult Allah in enmity without knowledge...*): This is because, since they have associated others with Allah in worship, you must present advice in an acceptable manner for them, in order to change the norms that they are used to. Therefore, dialogue is necessary. As for insulting, forcing, using power, violence and enmity; these are not the correct way. Therefore, we say that Islam is not a religion of violence, but a religion of gentleness. All the accusations that have been hurled at our religion, Islam, are false. Allah (swt) has explained clearly that the way of calling others to the religion is:

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

***(Invite to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner)*** (An-Nahl: 125)

We are to debate with them in the best manner, and not in the worst manner, even if they were to curse and insult.

﴿ ... كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ... ﴾ (***...Thus We have made pleasing to every community their deeds...***): “Made pleasing” means ‘presenting something beautifully in order to attract and captivate’. Allah (swt) has said:

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾

***(We have indeed made whatever is on earth as an adornment for it, in order to test which of them is best in deeds)*** (Al-Kahf: 7)

With respect to the ummah of Prophet Muhammad Bin Abdullah (saws), the way of gaining appeal for the religion and making good deeds appealing, is through factual and scientific discussions. It should not be through engaging in disputes or insulting people, even if we know that we are the ones who are upon the truth, so that they do not exceed their limits in their discussion with us, as Allah (swt) has explained.

﴿ ... ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴾ (***...Then to their Lord is their return, and He will inform them about what they used to do.***): They will be going back to Allah (swt) and He will inform them of this when the Books of Deeds are distributed, and He will reckon people based on their beliefs. Therefore, according to this verse, all claims that Islam cancels and disregards others are false.

**Verse: 109**

﴿ وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنِئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴾

(And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with Allah." And what will make you perceive that even if a sign came, they would not believe.)

﴿ وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنِئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا... ﴾ (And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say,...): They took pains to swear that if a sign were to come to them, they would believe in Allah (swt). For example, they said: ‘Send down to us a sign from the sky so that we can see it!’, and ‘Speak to the dead!’, and ‘Do anything that is miraculous, so that we will believe’.

Here, you find yourself looking at a scene portraying those who had associated others in worship with Allah (swt), and those whose eyes and hearts had been shut off from believing in Allah (swt). It is as if Allah (swt) is saying to them here, we do not want necks which surrender, but we want hearts which submit.

﴿ ... وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴾ (...And what will make you perceive that even if a sign came, they would not believe): Observe the precision of Allah’s Words here, and the difference between them and the words of human beings. Allah (swt) said: **they would not believe**, instead of saying: they would believe?

This is because, since the Quran is the Word of Allah (swt), and He is not subjected to time, He willed firstly to provide answers to both the groups; the disbelievers who would not believe, and the believers who

said: 'Maybe Allah Most High will send down verses and miracles so that these people would believe'. So, Allah (swt) answered them: These people will not believe from the very start, as He says in this verse at the beginning of Surah Al-Baqarah:

﴿ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴾

***(As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe)*** (Al-Baqara: 6)

Why is this so? The answer:

﴿ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾

***(Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment)*** (Al-Baqara:

7)

Therefore, there are seals which are stamped on their hearts. So, Allah (swt) gives the believers the result – that these disbelievers would not believe. So, they should beware of saying: 'If a sign was sent down, some of them would believe'. This is because, they will not believe, even if a miracle from the sky came down upon them. Allah (swt) knows what goes on in their hearts; that they will not believe.

Therefore, this phrasing: ***(they will never believe)*** is an answer to both the disbelievers and believers alike.

Allah (swt) knows that from the very beginning, they had shut off their hearts from believing in Allah (swt). So, He gave a decisive, factual and permanent answer.

**Verse: 110**

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾



**(And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.)**

The Prophet (saws) said:

“The hearts of all men are between two of the Compassionate’s fingers as if they were one heart which He turns about as He wills.” Then God’s messenger said, “O God, who turns the hearts, turn our hearts to Your obedience!”<sup>1</sup>

So, Allah (swt) turned their hearts.

﴿ ... كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةٍ ... ﴾ (...**as they refused to believe in it the first time** ...): Even if all the signs were brought to them, they would not believe, just as there had been interference between themselves and belief the first time. This is because, belief stems from both intellectual conviction and guidance of the heart. Therefore, intellectual conviction does not suffice without the acceptance of the heart.

﴿ ... وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾ (...**And We will leave them in their transgression, wandering blindly**): The Arabic verb used for (**wandering blindly**) in the verse has the Arabic word ‘Amah as its verbal noun which means ‘hesitation’. Therefore, they are undecided due to their confusion about faith, and are constantly in doubt. This word is used for the blindness of the heart, while the Arabic word ‘Amaa (blindness) is used for the blindness of the sight that is not able to see light.



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<sup>1</sup> Sahih Muslim, The Book of Decree, Chapter: Allah’s turning the Hearts as He wills, Hadith No. 2654.

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