



University of Damascus
College of Sharia

Interpreting and Reflecting upon Surah An-Nisaa

Prof. Dr. Muhammad Abdul Sattar As-Sayyid
Professor of the Holy Quran Interpretation

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Surah An-Nisaa



This fourth Surah comes after (Al-Fatihah), (Al-Baqarah) and (Al-Imran) and it is called Surat Al-Nisa.

This Surah deals with the rulings about women, the family, the inheritance, and the rulings of orphans. Actually, establishing families is not based on form that the West wanted for us, rather we adhere to and cherish to our values, these constant values that came in the Book of Allah (swt) and in the Sunnah and guidance of our Master, the Prophet (saws).

There are attempts over time to mislead the public about the provisions of Islamic law relating to women. However, Surah (An-Nisa) is not the only Surah in the Holy Qur'an that talks about the rulings related to women. Certainly, whoever wants to talk about Islam must look at what Islam has done, and at the civilization that it produced by which it brought all humanity out of darkness into the light. Sadly, many people do not know the facts for several reasons:

- Among them is the conspiracy of the Zionists and Jews throughout history, consequently, the West conspired against this nation.

- The ignorance of Muslims about their religion and its rulings, and because of some foreign habits that entered our countries during periods of decline, which the people thought that they were parts of Islam, and which showed Islam as religion of extremism, whereas in fact, the Prophet (saws) was not given the choice between two matters except that he chose the easier of the two, as long as it was not a sin. Indeed, Islam always calls for moderation, tolerance and ease in rulings.

We must compare matters before and after Islam, and who gave women their rights throughout human history. We have to start from here, not from the era of decadence and its aftermath. Let us shed light on the condition of women before Islam, when all societies denied women's rights, even in the West, they did not consider her as human; during her menstruation, she was prevented from eating with her husband, and she was prevented from inheriting, and this was generally in all societies.

Considering how Islam brought humanity out of the humiliation of women to raise their status, we know that the first who determined and gave women their rights actually is the Islam. Therefore, we find in the Holy Qur'an a Surah called (An-Nisa) (The Women).

The woman, this person whom Islam makes her equal to men in rights and duties and makes her a complement of man. Islam wanted to remove injustice and oppression from her, so she is indicated in Surah (An-Nisa), in Surah (Al-Ma'idah), in Surah (Al-Ahzab), in Surah (Al-Talaq), in Surah (Al-Tahrim), in Surah (Al-Mumtahinah), in Surah (Al-Mujadalah) and in Surah (Maryam). The Holy Qur'an tells about women as same as talking about men:

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

﴿حَبِيرٌ﴾

{O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing

and Acquainted.} (Al-Hujurat: 13)

There are social habits which the rulings came to deal with to gradually take people out of them.

Verse: 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and (do not cut the relations of) the wombs (kinship). Indeed, Allah is ever, over you, an Observer.}

{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ} {O mankind, fear your Lord}: This is a command to fear Allah (swt) and He gives evidence and proofs that He is the Creator:

{الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ} {Who created you from one soul}”: One soul is the soul of Adam (pbuh). Creation means to find from nothing, and gives provision from nothing. Verily, Allah (swt) created people and provided them with water, air, crops and everything we see. He (swt) says here:

{يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ} {O people, fear your Lord}: He (swt) did not say: O people, fear Allah. Because when He talks about divinity, He (swt) talks about obedience, but when He (swt) talks about lordship, He talks about giving, because Allah (swt) first of all created us from one soul. So, where can we find such equality in other than the Holy Qur’an! Allah (swt) created us all equal, old and young, white and black, rich and poor, weak and strong. They are all created from one soul. Allah said:

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

{I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.} (Al-Kahf: 51)

When Allah (swt) has created Adam (PBUH), He did not show people the way of creating, but He (swt) showed them the opposite of creating, which is death. Allah (swt) mentions the creation of man, saying:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ (١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤) ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (١٥) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ﴾

{And certainly did We create man from an extract of clay. (12) Then We placed him as a sperm-drop in a firm lodging. (13) Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators. (14) Then indeed, after that you are to die. (15) Then indeed you, on the Day of Resurrection, will be resurrected.} (Al-Muminoon: 12-16)

These are the stages of the development of the fetus. The credibility of every letter in this noble verse has been scientifically proven. When talking about the creation of Adam, Allah (swt) says:

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ﴾
{Who perfected everything which He created and began the creation of man from clay. (7) Then He made his posterity out of the extract of a liquid disdained.} (As-Sajda: 7-8)

Then:

﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾
{And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.} (Al-Hijr: 29)

We did not see how Allah (swt) created Adam (pbuh), rather we do see the death of the children of Adam. At death, the first thing that comes out of him is the last thing that entered him, so the soul comes out first which is the last to enter body after creation.

After the soul comes out of body, the corpse becomes stiff, then decomposes and becomes mud, then water evaporates from it and becomes dust, so we see the truthfulness of the words of Allah (swt) in the way Adam (pbuh) was created.

﴿الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾ {Who created you from one soul}: All people were created from one soul, all people are embedded in the soul of Adam (pbuh). Then from his sons all the people came to existence. Therefore, since all people are from one soul, no one should be arrogant over anyone, the Prophet (saws) said:

"Allah has removed the pride of Jahiliyyah from you and boasting about lineage. (A person is either) a pious believer or a miserable sinner, and the people are the children of Adam, and Adam is from dirt."¹

What equality in humanity is greater than this mentioned in the Qur'an and in the Sunnah of the Prophet Muhammad(saws)?!

﴿وَخَلَقَ مِنْهَا زَوْجَهَا﴾ {and created from it its mate}: its mate was created from it of the same kind, so do not think that honoring is for Adam only, but for his wife Eve as well.

﴿وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾ {and dispersed from both of them many men and women}: They did not gather in one place, but rather the creation spread in the earth. "Many" here describes just the men, this is one of the miracles of the Holy Qur'an; throughout history, there are more women in societies than men.

﴿وَاتَّقُوا اللَّهَ﴾ {And fear Allah}: The verse began with: **{fear your Lord}**.

There is a difference between fear your Lord and fear Allah:

By **{fear your Lord}** Allah (swt) reminds man of the blessings that He (swt) bestowed upon him, and the Lord is the giver and the benefactor, and "Allah" is the One whose worship is required. So after they know that it was He Who created them and bestowed upon them, He (swt) commanded them to fear Him **{And fear Allah}**, that is, to abide by His commands.

﴿الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾ {And fear Allah, through whom you ask one another, and (do not cut the relations of) the wombs (kinship).}: When a person asks another person for something, he says to him: "By Allah", and "I ask you by the womb (kinship) that connects you and me". After talking about the creation of Allah

¹ Sunan at-Tirmidhi: Chapter of virtues, Section of the virtues of Bilad ash-Sham and Yemen, Hadith No.3955.

(swt), He (swt) mentions the wombs because of its value. The Prophet (saws) said:

“The wombs will have tongues in the Day of Resurrection, saying: O my Lord, join those who joined me and sever those who severed me!”²

Therefore, when Allah (swt) speaks about His worship, He immediately followed it with kindness to parents:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

{And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.} (Al-Israa: 23)

﴿قُلْ تَعَالَوْا أَنُؤْمِنُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

{Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment.} (Al-An'aam: 151)

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ

وَهُنَا عَلَيَّ وَهْنٌ وَفَصَالَهُ فِي غَامِنٍ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

{And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (13) And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.} (Luqman: 13-14)

The womb (kinship) includes the father, the mother, the brothers and the relatives. Verily, the one who is not good for his relatives will not be good for the rest of the people. Islam wants these relations to be integrated for how preserving the society is achieved if the family is separated and the relations of the wombs

² Shu'ab al-Iman: 56th Section , Hadith No. 7936.

(kinship) is cut? Certainly, the ties of kinship must be joined, for that Allah (swt) does not accept charity if you have a relative in need and you give someone else; you must first support those around you, if every rich person spent on the poor from his relatives, we would not find needy people in society, and Allah (swt) when speaking about Ramadan says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣) أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -184} [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.} (Al-Baqara: 183-184)

If you are unable to fast, feed the poor, feed the needy, and when Allah (swt) says:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ﴾

{Have you seen the one who denies the Recompense?} (Al-Maa'un: 1)

Who denies the Recompense? What is he doing? What are his characteristics? Allah (swt) says;

﴿فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ (٢) وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ﴾

{For that is the one who drives away the orphan. (2) And does not encourage the feeding of the poor.} (Al-Maa'un: 2-3)

No sane person on the earth can say: Islam is a religion of terrorism, extremism, cruelty and violence. Rather, it is a religion of kindness and care.

Verse: 2

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَيْبَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

{And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.}

When Allah (swt) revealed the verses about the one soul and that He (swt) created its mate from it, it was prevalent in all societies on earth that the woman is the weakest element, so Allah (swt) wanted to change the convictions of human beings and show that the woman is has the same position as the man. After that He (swt) comes to the weakness that results from the loss of one of the parents, the weakness of the orphan, the one who lost his father and did not receive his tenderness and care.

{وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ} **{And give to the orphans their properties}**: Because it is well known that there has to be a guidance for the orphan who lost his father, so the orphan's money remains under the guardian's care until he grows up and becomes at an age in which he is entitled to dispose of his money, which is the age of majority and puberty.

{وَلَا تَتَّبِعُوا الْخَيْبَ بِالطَّيِّبِ} **{and do not substitute the defective [of your own] for the good [of theirs]}**: As long as you are the custodian of the orphan's money, you may add your money to his trying to manage and increase it, in this case, beware of substitute the defective of your own money for the good of his.

{وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ} **{And do not consume their properties into your own}**: There must be complete preservation of the orphan's money.

{إِنَّهُ كَانَ حُوبًا كَبِيرًا} **{that is ever a great sin.}**: It is one of Allah's honoring of the orphan that He (swt) made our Prophet (saws) an orphan:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾

{Did He not find you an orphan and give [you] refuge?} (Ad-Dhuhaa: 6)

The Prophet (saws) said:

“The best house among the Muslims is the house in which orphans are well treated. The worst house among the Muslims is the house in which orphans are ill-treated. I and the guardian of the orphan will be in the Garden like that,” indicating his two fingers.”³

Verse: 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَعَىٰ ثَلَاثٍ وَرُبَاعٍ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أُذُنَىٰ أَلَّا تَعْوِلُوا

And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].

In the previous verse Allah (swt) speaks about the rights of orphans, likewise the person who wants to marry an orphan girl, may want to marry her for her money, or because she is a weak woman, Allah (swt) addressing him saying that if you fear that you will not deal justly considering that she is an orphan, or that you may take from her money after you marry her, leave this matter, as you have Lots of options in the matter of marriage, so:

{فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ} {then marry those that please you of [other] women}: Allah (swt) mentions the unlawful woman that cannot be married in other verse:

﴿حَرَّمَ عَلَيْنَا أُمَّهَاتِنَا وَأَخَوَاتِنَا وَعَمَّاتِنَا وَخَالَاتِنَا وَبَنَاتِ الْأَخِ وَبَنَاتِ الْأُخْتِ وَأُمَّهَاتِنَا اللَّائِي أَرْضَعْنَاهُنَّ وَأَخَوَاتِنَا مِنَ الرِّضَاعَةِ وَأُمَّهَاتِ نِسَائِنَا وَرَبَائِبُنَا اللَّائِي فِي حُجُورِكُمْ مِمَّنْ نَسَأْتِ اللَّائِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا

رَحِيمًا﴾

{Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's

³ Kenz al-Ummal: Vol.3, hdith No. 5994.

daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.} (An-Nisa: 23)

Hence, the talk is about the orphan girl, if you are afraid that you will not be one hundred percent fair with her, then marry any other woman that is lawful for you:

﴿ مَثْنَى وَثُلَاثَ وَرُبَاعَ ﴾ { **two or three or four** }: Arguments were raised about the issue of polygamy, however talking about the polygamy in this verse:

1- It comes in the context of talking about orphans.

2- It is permissible and not obligatory, and this permissibility is limited by justice.

You cannot take what is permissible and leave the obligation, which is (justice)

﴿فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً﴾ {**But if you fear that you will not be just, then [marry only]**}: For a man to marry two, three or four, this is the issue. Before Islam and in Western societies, a man would marry an unlimited number of women, and he could have concubines, and the woman was contempt and was considered a tool for pleasure. Islam set controls for this matter. Islam did not impose on any Muslim to marry more than one woman, on the contrary, Islam controls the desires of the people and did not come to release the desires, but it codifying for all cases and for all societies and in all circumstances. Verily, Islam bound polygamy by conditions and reasons that are necessary, but justice must be achieved; Because Allah (swt) says:

{**But if you fear that you will not be just, then [marry only]**}.

The origin is to marry one woman and more than that is permissible in certain circumstances. Here we must stop at the issue of justice. There is a verse in this Surah that says:

﴿وَلَنْ نَسْتَبِيْعُوا أَنْ نَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ﴾

{And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.} (An-Nisa: 129)

The non-equality in the verse refers to the equality in feelings.

'A'isha (PBUH) said that the Prophet (saws) used to divide his time among his wives equally saying:

“O Allah, this is my division concerning what I possess, so do not blame me concerning what you possess and I do not.”⁴

Hence, Allah permitted polygamy in the conditions that are mentioned in the Holy Qur'an. There are cases in societies in which polygamy may be needed, Islam is for all times and all places, so do not say that this is a deficiency in Islam, but it is a deficiency in understanding the purposes of Islamic law, in applying the rulings of Islam, in adopting permissible things and leaving out the obligations.

﴿أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾ {then [marry only] one or those your right hand possesses}:

When Islam came, there was a big social issue in all countries of the world that is slavery of the captives, at the same time when the issue of marriage had no limits in pluralism. As for the slavery, Allah (swt) expands the ways of freeing slaves; that is the slave woman becomes free if she gives birth to a boy, which is a condition that exists in societies, and Islam eliminates slavery by permitting marriage from the captive women. Now in societies there is no captive women, so no one is allowed to say about a servant in his house that he possesses her, this is a fraud against the law of Allah (swt). Captive women exist in a society in which there are slaves, and in a society in which there are wars and prisoners are taken as slaves and maidservants, but why this verse is for every time and place? Perhaps after a thousand years' slavery will return, how do we know! Islam is not for a specific period of time, but for all times. Realizing these facts, when these issues are dealt with in Islamic law, they must be taken with their circumstances, provisions, obligation, permissibility and forbiddance. The matter is not that every time a

⁴ Sunan abi Dawood: Chapter of marriage, Hadith No.2134.

person wants to unleash his desire, he takes a verse from the Book of Allah (swt) and relies on it.

﴿ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾ {That is more suitable that you may not incline [to injustice]}: To be just in your doing this, the matter of polygamy has become clear, so no one should say: This is an imperative law in the Holy Qur'an, but it is a permissibility bounded with obligation of achieving the justice.

Verse: 4

وَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

The dowry does not reflect the value of a woman, but rather an honoring to her. Islam has made this dowry a gift that is given to her as a way of expressing the feelings of love between a man and a woman.

﴿فَكُلُوهُ هَنِيئًا مَّرِيئًا﴾ {then take it in satisfaction and ease.}: if the woman gives up, willingly, to you anything of the dowry, then you may take it with satisfaction. You presented this dowry as a gift and honor to the woman and not as a price of her, the woman is priceless, for the human being is honored by Allah (swt):

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾

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

Verse: 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

{And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.}

A weak-minded person is the one who cannot manage his money in the affairs of this life, so his guardian is the one who manages the money for him.

{وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا} **{and speak to them words of appropriate kindness.}**: In the religion of Islam, there is nothing but saying what is kindness and good.

Verse: 6

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

{And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.}

{وَابْتَلُوا الْيَتَامَىٰ} **{And test the orphans [in their abilities]}**: Do not wait the orphan to reach the age of maturity until you test him and train him to manage money.

{حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ} **{until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them.}**: That is, give them the money that you were entrusted with to manage it before they reach the age of maturity.

{وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا} **{And do not consume it excessively and quickly, [anticipating] that they will grow up.}**: Do not waste their money or take the initiative to spend it before they grow up and reach the age of maturity.

{وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ} **{And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable}**: The one who manages the money of the orphan is either rich, in this case it is better for him to abstain and

not take from this money, or poor and in this case he can take his wages for managing this money according to what is customary in the society.

﴿فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ﴾ {Then when you release their property to them, bring witnesses upon them.}: Allah (swt) preserves the financial issue with the testimony of witnesses. When you pay the money that was under your guardianship to the orphan, you have to bring witnesses to bear witness that you have paid back the money, that is because when he grows up, someone may try to incline him against whoever was his guardian or custodian of his money, so preserving rights is essential.

﴿وَكَفَى بِاللَّهِ حَسِيبًا﴾ {And sufficient is Allah as Accountant}: It suffices that Allah (swt) is the All-Knowing and the Watcher of this matter. You cannot deceive in any way; because Allah (swt) knows the secret and what is even more hidden.

Verse: 7

لِلرِّجَالِ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.

We need to contemplate the Holy Qur'an and see the realities of our great Islamic religion whose features have been distorted through the actions of terrorists and takfirist who wanted Islam to be a cover for their crimes and their hatred against humanity morals and values.

Verily, Islam came with stable values that are mentioned in the Book of Allah (swt), or derived from it and the Sunnah of the Messenger of Allah (saws) as well. We must understand it so we know that all this distortion and all these implicit Zionist hatreds over time were carried out through those conspirators against our nation, those who used Islam as a cover for crimes, so they transformed it from a religion of kindness to violence, from a religion of giving to prohibition, they transformed it from a religion of gathering to dividing countries and people, and they abstracted verses and hadiths out of their contexts to distort and change the

features of religion. Hence, it was necessary for us to explain and reflect on the Holy Qur'an to show the reality of what Allah (swt) revealed, away from their deviant and misguided projections that we have seen.

For more than a thousand years, the world has been in complete darkness and blind misguidance and ignorance. When Islam came it brought them out of darkness into light, and gave women their rights, and transformed them from a tool for adornment, amusement and play into a partner in building society and the future, and this is what we see now through these great verses:

﴿الَّذِينَ جَاءَ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾

{For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave}: This division is imposed by Allah (swt); because women were prevented from inheriting.

Verse: 8

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

{And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness.}

When distributing money, if some of the relatives who do not inherit, or the orphans or the needy attend, then give them from it.

﴿وقولوا لهم قولاً معروفاً﴾ {and speak to them words of appropriate kindness.}: It is not enough to give from the money that Allah (swt) gave you, especially the money of the inheritance, but you must accompany this money that you give with the kind saying, the spender must not follow his charity with harm.

Verse: 9

وَلْيَخْشَ الَّذِينَ لَوْ بَرَكُوا مِنْ خَلْقِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

{And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.}

It is as if Allah (swt) says that while you all alive, you can give strength to the weak by sticking to Allah 's approach, and man, by nature, fears for his offspring, hence, if he deals with orphans as Allah (swt) commands and spends on them, this is the fortress for him when he leaves behind weak offspring, as evidenced by Surah Al-Kahf about the story of the righteous man with Moses (PBUH):

﴿فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ﴾

{So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidh restored it} (al-Kahf:77)

The righteous man built the wall and Moses (PBUH) was surprised:

﴿قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا﴾

{[Moses] said, "If you wished, you could have taken for it a payment."} (al-Kahf: 77)

The clarification came after that:

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

﴿وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾

{And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."} (al-Kahf: 82)

The consequences of the righteousness of the father, returned to these orphaned children. However, here in our verse of study, Allah makes it clear that if you fear your for weak offspring, then you adhere to charity to the orphans, the poor, and the needy, and follow Allah's approach to guarantee the future for them. Therefore, the guarantee of the future is not achieved with money, but with values and morals, so if you adopt faith and moral values and give charity to the poor, the needy, orphans...etc., then Allah (swt) does not waste the reward of the doers of good.

{فَلْيَتَّقُوا اللَّهَ وَيَقُولُوا قَوْلًا سَدِيدًا} **{So let them fear Allah and speak words of appropriate justice.}**: Do not think that money guarantees the weak of your offspring after you. Indeed, what guarantees them is taking care of orphans, which is one of the greatest deeds, taking into consideration that the Prophet (saws) was an orphan, he (saws) said:

"I will be like this in Jannah with the person who takes care of an orphan".

Messenger of Allah (swt) raised his forefinger and middle finger by way of illustration."

Verse: 10

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا

{Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.}

The orphan in society is protected by Allah 's (swt) approach. Those who devour the property of orphans unjustly are only consuming into their bellies fire and it may be fire in this world before the torment of the hereafter, and they will undoubtedly burn in a Blaze. This is a serious warning from Allah (swt) to those who devour orphans' money.

Verse: 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْإُنثَىٰ ۖ لِلذَّكَرِ الْغَنَّةُ مِثْلُ الْإُنثَىٰ ۖ فَإِن كُنَّ نِسَاءً فَوْقَ الْاِثْنَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ ۖ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأَبِيهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينِ ۚ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ شَعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا.

{Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in

benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.}

The verses related to the provisions of inheritance started. These are very important verses that we will deal with some generality; because detailing the provisions of inheritance is a specialized field, and it is a special science called (The science of inheritance.).

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾ {Allah instructs you concerning your children: for the male, what is equal to the share of two females.}: Skeptics of Islam believe that Islam gave the woman half of the man, and they use this verse as evidence. However, we tell them exactly the opposite; the greatest evidence for women's right is this verse, additionally, the biggest evidence that the woman took more than the man is this verse; the female's share is the biggest and is the basis, why? Because there are thirty-three cases in which the woman takes more than the man, whereas in one case she has half the share of the male, so whoever does not know this has no right to attack Islam.

﴿إِن كَانَ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ﴾ { But if there are [only] daughters, two or more, for them is two thirds of one's estate.}: That is, when there are no males. These are very important verses related to inheritance shares and family rules in society. There are people who believe that women's rights are deficient in Islam and they keep demanding equality. If we presented Islam with its truth, those people would be surprised that Islam gave women their full rights, and the evidence is these verses. If there is a shortcoming in human understanding, it must be corrected. But to say that the shortcoming is related to the Holy Qur'an or the Prophetic Sunnah, this is not true; Because the Holy Qur'an gave women full rights, so the problem lies in us because we did not understand and did not apply the matter as it came in Islam with the evidence of these verses. Islam honored women and gave them more than men, the evidence for that:

First: This verse.

Second: When A person came to Messenger of Allah (swt) and asked:

"Who among people is most deserving of my fine treatment?" He (saws) said: "Your mother". He again asked, "Who next?" "Your mother", the Prophet (saws)

replied again. He asked, "Who next?" He (the Prophet (saws)) said again, "Your mother." He again asked, "Then who?" Thereupon he (saws) said, " Then your father."

He preferred the mother three times over the father. The best person that you should honor is the mother, who is a woman. Also the Holy Qur'an says in regard of the mother:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

{And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.} (Luqman: 14)

So we do not have the right to take one case and separate it from the rest?!

{(مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ):} **{after any bequest he [may have] made or debt.}**:

The will must be executed and the debt must be repaid on behalf of the deceased before the inheritance is divided.

{(لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا):} **{you know not which of them are nearest to you in benefit.}**: The benefit is determined by Allah (swt), you may think that one of them is closer and more beneficial to you, but you do not know who is more beneficial, fathers or sons.

Verse: 12

وَلَكُمْ يَصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرِّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّتِهِنَّ يَوْصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرِّبْعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّتِهِنَّ يَوْصُونَ بِهَا أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَهِيَ أختٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُوسُ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِن بَعْدِ وَصِيَّتِهِ يَوْصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّتَهُ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ.

{And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a

brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.}

We leave the details of the quarter and the eighth here to the specialists because it relates to the provisions of inheritance.

﴿مِن بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ﴾ {after any bequest they [may have] made or debt.}: Always after a will or debt, you cannot distribute the inheritance until the rights attached to this inheritance are taken out.

﴿وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً﴾ {And if a man or woman leaves neither ascendants nor descendants}: That is, he has neither a father nor a son.

﴿وَلَهُ أَخٌ أَوْ أُخْتٌ﴾ {but has a brother or a sister,}: Brother and sister here from his mother's side; because the provisions of full brotherhood come in another place.

﴿غَيْرِ مُضَارٍّ﴾ {as long as there is no detriment [caused].}: Distributing the inheritance in this way cannot harm anyone; Because it is a divine distribution and it is an obligation from Allah (swt).

Verse: 13

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ.

{These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.}

﴿تِلْكَ حُدُودُ اللَّهِ﴾ {These are the limits [set by] Allah}:

If they are commands, do not transgress them, and if they are prohibitions, do not come near them.

Verse: 14

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ.

{And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.}

Reward is heaven, and punishment is humiliating torment in Hellfire.

Verse: 15

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَأَسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

{Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.}

Allah (swt) says:

﴿وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

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

{bring against them four [witnesses] from among you}: Look at the seriousness of saving lineages and honors, that is why accusing falsely chaste women is a big sin. There has to be four people who witnessed them, in this case, families are not subject to any troubles because of the haters and mischief-makers who try to denigrating people. In fact, Islam is very keen not only on building the family through the marriage contract and its conditions, the right choice of the wife and the husband, but then, on preservation and maintenance of the marital relationship from being overwhelmed by accusations, especially in what is related to women. Islam emphasizes on this issue, and the greatest emphasis in testimony contained in the Holy Qur'an is related to women.

Verse: 16

وَالَّذِينَ يَأْتِيَانَهَا مِنْكُمْ قَاتِلِينَ فَإِنَّ ثَابًا وَأَضْلَعًا فَأَعْرَضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا.

{And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful.}

The scholars said that this verse relates to the homosexuality, which is religiously prohibited as stated in this verse. Allah (swt) made the straight instinct in the human beings in a way that there is acceptance between a man and a woman according to the rules that control desires through marriage and its conditions. As the previous verse talked about the women commit illegal sexual intercourse, and that the accusation should be according to four witnesses, aiming to preserve honor and lineage, Islam also, on the other hand, forbids homosexuality. Those who demand the legislating of homosexuality, which leads to destruction of values, are blind from the fact that it is the main reason for the disintegration of Western societies and the spread of AIDS and other diseases. There is no doubt that Moral turpitude is a social and health disease that reflects on all humanity because of abandoning the values brought by the heavenly religions. This is very clear in the teachings of the Holy Quran. The woman is not a tool for adornment, amusement and bodily pleasure, but rather she is a partner of man in all matters of life, and a person must not let his lust lead him to the bottom and destruction, but the wise man is the one who can control his desire according to the limits set by Allah (swt).

{فَإِنْ تَابَا وَأُصْلَحَا فَأَعْرِضُوا عَنْهُمَا} **{But if they repent and correct themselves, leave them alone.}**: There is a repeated call for reform in society, which is repentance. so If a person repents and fixes what the wrongs that he has done, then Allah (swt) has been and is still merciful.

{إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا} **Indeed, Allah is ever Accepting of repentance and Merciful.}**: Allah (swt) accepts sincere repentance from all creation. He (swt) is the Most Merciful; He shows mercy to a person by not making him fall into sin.

Verse: 17

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا

{The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.}

Allah (swt) accepts the repentance of those who do wrong by ignorance or carelessness , that is when they did evils and committed taboos while they were ignorant of the punishment at and then repented.

{ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ} **{and then repent soon after}**: The Prophet, defined it by saying:

“Allah accepts a servant’s repentance till he gives up his spirit in death.”⁵

A person does not know the time when the term will come, so he must hurry to repent.

{وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا} **{and Allah is ever Knowing and Wise.}**: Why did Allah (swt) not say here: And Allah is Forgiving, Most Merciful, since the speech here is related to repentance? Allah (swt) is All-Knowing of man’s sincerity and that he did not deliberately plan these sins. Allah (swt) says:

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

[الزمر]،

{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."} (az-Zumar: 53)

But there are conditions of repentance, that are when the person did evil out of ignorance and repent before he gives up his spirit in death, and was sincere in his repentance, so Allah (swt) may pardon him.

Verse: 18

⁵ Sahih Ibn Hayyan: Chapter of Soothing the Hearts, Section of the repentance, Hadith NO.628.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

{But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.}

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ﴾ **But repentance is not [accepted] of those who [continue to] do evil deeds**: That is, repentance is not accepted from those who indulges in bad deeds, persists on them, does not care about the repeated calls to stop making mistakes.

﴿حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ﴾ **{until, when death comes to one of them, he says, "Indeed, I have repented now,"}**: When a person faces death, in these moments he will not benefit from his repentance, and this repentance will not be a repetitive call for reform, because a person believes in these moments that he has lost everything he has in this world and he is leaving it, so he says: I repent now, but it will not be accepted from him.

Verse: 19

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَفْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَمَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا.

{O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.}

The Quranic text deals with everything related to women in terms of the of rights
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ **{O you who have believed,}**: It addresses those who enter into a contract of faith with Allah (swt).

﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا﴾ **{it is not lawful for you to inherit women by compulsion}**: It was accustomed that when a person dies, his guardian or his son inherits the money and inherits the wife of the deceased, so he takes her and makes her permissible for him or marries her and takes her dowry. Hence, the woman was as a good, for this Allah (swt) says in this verse:

﴿وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ﴾ **{And do not make difficulties for them in order to take [back] part of what you gave them}**: Making difficulties refers to the prohibition of the woman's marriage. Verily, a woman in Islam, if her husband dies, she enters into the waiting period, and when this period ends, she has the right to marry. However, they were preventing her from getting married, so Allah (swt) forbade that except in one case, which is the clear immorality.

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ **{And live with them in kindness}**: What a great and wonderful words about the wife are these, for the relationship between a man and a woman is not built only on love.

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ **{And live with them in kindness}**: Not (in love), the love between a man and a woman may not remain years after marriage, when this woman gets tired, gets old, gives birth and breastfeeds, during the marital life there must happens some disagreements, so the relationship between them should be with kindness not with love only, affection is pleasing to yourself, as by kindness, you please others. The Prophet (saws) said:

"A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics, he will be pleased with another".⁶

How great is this expression! A woman is not only a tool for physical pleasure, but she is a life partner. If she is not perfect in a side, there are many perfect sides in her character. However, the relationship between a man and a woman is not related to one side, which is the state of the sexual relationship. Rather, this relationship represents an integrated and continuous life with all its pains, hopes, dreams, children education, living and participation in everything related to the concerns, affairs and anxieties of life, children, family building and work. Hence,

⁶ Sahih Muslim, Chapter of Infants, Section of the instructions about women, Hadith No. 1469.

we cannot make a woman's share of life is the pleasure only, and the rights are not built on love, but rather are built on values.

The rights of a wife are among the most important duties of a man. A man said to al-Hasan (may Allah be pleased with him): Many men proposed to my daughter, so who would I marry her? He said:

"Whoever fears Allah, if he loves her, he will honor her, and if he hates her, he will not wrong her"

Because the Prophet (saws) said:

"A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another".

﴿فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ {For if you dislike them - perhaps you dislike a thing and Allah makes therein much good}: When hatred appears as a result of the monotony of life and disagreements, Allah (swt) does not ask the man to divorce her, but says:

﴿فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ {For if you dislike them - perhaps you dislike a thing and Allah makes therein much good}.

Verse: 20

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا
{But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?}

What is meant here is the dowry.

﴿فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾ {do not take [back] from it anything}: He (swt) emphasizes on the financial rights of women.

﴿أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا﴾ {Would you take it in injustice and manifest sin?}: When a man wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, so the verses came clear in controlling this issue in favor of women's rights. "Umar bin Al-Khattab (may Allah be pleased with him) stood up on the Minbar and said:

“Do not go to exaggerate in the women’s dowry, for no one informs me of one who has brought more than something that the Messenger of Allah, brought or was driven to, so I will put the rest of that in the treasury.”

Then he descended and a woman from the Quraysh came to him and said: O Commander of the Faithful! Is the book of Allah (swt) more worthy to be followed or what you say? He said: “Rather, the Book of Allah (swt), so what is that?” She said: you previously forbade people to go to extremes in the dowry of women, and Allah (swt) says in his book: {and you have given one of them a great amount [in gifts]}.

Omar (may Allah be pleased with him) then said:

“Everyone is more knowledgeable than Omar”

two or three times, then returned to the pulpit and said to the people:

“I used to forbid you to go to extremes in the women’s dowry, so let the man should do with his money what seemed to him”⁷

Verse: 21

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

{And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?}

How great is this strong relationship with which Allah (swt) has linked a woman and a man in marriage {have gone in unto each other}: wide contact between you and your wife with breath, food and intercourse...

{وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا}: {and they have taken from you a solemn covenant?}:

The covenant is promise between two people, so Allah (swt) made the marriage contract a solemn covenant, so we say to those who cheat marriage contracts and what is related to them: Allah (swt) has stated in the Holy Qur’an that the marriage contract is a covenant between two persons, so it is a solemn, strong, and solid covenant. However, the marriage contract has conditions as is well known, there must be an offer and acceptance between the two partners, a dowry is required,

⁷ Sunan al-Bayhaqi: Chapter of the dowry, Section: 2, Hadith No. 14114.

witnesses are required, and it is necessary to publicize the matter so to be clear. That is why we say: The marriage contract is a solemn contract that Allah (swt) has made so any moment of weakness does not affect it. Moreover, the Prophet (saws) explained the relationships that are linked with this heavy covenant in the Farewell Pilgrimage, saying:

“Show fear towards God regarding women, for you have got them under God’s security, and have the right to intercourse with them by God’s word. They must not bring into your houses anyone whom you dislike, but if they do that beat them, though not severely. You are responsible for providing them with their food and clothing in a fitting manner.”⁸

Is there any law in the world that gives the wives these rights that the Prophet (saws) have explained? And you, O believer, must treat your wife as he (saws) used to treat his, the Prophet (saws) said:

“The best of you is he who is best to his family, and I am the best among you to my family”⁹

He (saws) used to help his wives in every matter, therefore, it is not fair for a man to deprive his wife’s rights after that.

Indeed, there is no law or legislation on the earth can give marital happiness and women’s rights more than these expressed in the Holy Quran and the prophetic hadiths.

Verse: 22

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way.

Now we come to the taboos with regard to marriage, which reflect the sound nature, righteous morals, and straight behavior. In view of the fact that the Islamic

⁸ Sahih Muslim, The Rites of Pilgrimage, Hadith No. 2555.

⁹ Sunan at-Tirmidhi: Chapter of Virtues, Virtues of the Prophet Wives, Hadith NO. 3895.

ruling is legislated in favor of the human being and honoring him. The first forbidden marriage is to marry the woman women your fathers married except for what has already been done, that is what has gone previously before the revelation of these verses. For it was accustomed that if a man died and he was married, the son could marry his father's wife, however, when Islam came, it forbids this habit and considered the stepmother as a mother, it is not permissible for the son to marry her.

﴿إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا﴾ **{Indeed, it was an immorality and hateful [to Allah] :** They even call it a hateful marriage, and the child who comes from this marriage is called hatful, so even the instinct disgusts this matter, because it is obscene, immoral, abhorrent and rejected.

In the following verses, Allah (swt) states what is forbidden to a person through lineage and what is forbidden through nursing:

Verse: 23

- حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخْوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ اللَّاتِي أَرْضَعْتُمْ وَأَخْوَاتُكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ يَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

{Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.}

All ascendants and descendants are prohibited, i.e. mothers and all the ascendants, the mother of the mother and the mother of the father, and your daughters, they are the descendants, In other words, it is not permissible for a person to marry his daughter, the daughter of his daughter, or the daughter of his son because these are descendants in sequence, just as it is forbidden for a person to marry his sisters, and aunts. The prophet (saws), as well, forbade marriage from the wife's paternal aunts and the daughters of the brothers and the sisters.

﴿وَأُمَّهَاتِكُمُ اللَّاتِي أَرْضَعْتِكُمْ﴾ {your [milk] mothers who nursed you, your sisters through nursing}: The woman who nursing you has become like your mother, and everything that is forbidden through lineage is forbidden through nursing, that is, the mother and her mother, the grandmother, the mother and her children, sisters through nursing are also prohibited.

﴿وَرَبَائِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ﴾ {and your step-daughters under your guardianship [born] of your wives unto whom you have gone in}: The wife's daughter is not permissible for a man to marry.

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾ {And [also prohibited are] the wives of your sons who are from your [own] loins}: It is not permissible for him to marry his son's wife, if he divorces her or even after her death.

﴿وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾ {and that you take [in marriage] two sisters simultaneously}: It is not permissible for a man to marry two sisters; this is out of respect for the woman.

Everything that is mentioned in this verse is forbidden for a man, and Allah (swt) does not forbid or permit a matter that except for the sake of the human being, whether you know the benefits behind it or are absent from you. In general, if you are just concerned about the wisdom of the commands or the permissible or the forbidden in every matter, in this case you are glorifying the wisdom and not worshipping Allah (swt) The commander. As long as we have believed in Allah (swt), it is part of the requirements and necessities of faith that we believe in what Allah (swt) has revealed and that they are, with no doubt, for our interest, and we have to apply them whether we know the reason behind them or not.

Some of Allah's commands, whose reasons do not have to be known by a believer, for he would then glorify the reason instead. For example, if we say to anyone: Refrain from alcohol; Because wine leads to cirrhosis of the liver and disease. After that, if this person abstains from drinking the wine, then his commitment is not according to his faith, but rather because he wants to avoid the disease, then it has nothing to do with the issue of faith.

Likewise, if you fast only to keep your perfect health and pray only for doing exercises, then this is not of the faith at all. True faith means to implement the commands of Allah (swt), whether we know the reason or not.

﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾

{so whoever wills - let him believe; and whoever wills - let him disbelieve.} (al-Kahf:

29)

Allah (swt) gave the freedom of choice to human beings.

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾

{And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?} (Yunus: 99)

The religion is a belief, not culture, religion is doctrine, morals, values, legislation, rulings and controls, and it is based on choice and conviction. The Arabic word which refers to doctrine means to tie, so religion is a doctrine in a way that it is tied in the heart, so faith cannot leave it and polytheism cannot enter into it.

Verily, faith has requirements, as defined in the famous Hadith when Gabriel (Peace be upon him) asked the Prophet (saws) about faith and he answered that faith is:

“To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad,”¹⁰

This is the definition of faith in general, the Prophet (saws) also said:

¹⁰ Sahih Muslim: Chapter of Faith, Hadith No. 8.

“Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman.” ¹¹

Even if you remove the thorn from the road and prevent harm to a person or an animal, then this is one of the branches of faith in Allah (swt). Faith is a relationship between a servant and his Lord.

Verse: 24

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُجْرٌ لَكُمْ مَّا وَرَاءَ ذَلِكَ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ }
{أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(And married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.)

(وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ ...) (And married women ...): You are prohibited from marrying women who are already married,

(...إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ...) (...except those your right hands possess...): They are the women who are acquired through legal war. Slavery was not only prevalent in the Arabian Peninsula, but in all societies. The whole world was suffering from this issue of slavery, so Islam came to finalize slavery by freeing slaves.

Anyway, (The right hand possesses) is a result of the battles or laws which were prevailed at that time, so that anyone today cannot consider a servant woman in his house as a right hand possess. We are not allowed to legislate according to our own opinions. The legislation is what Allah (swt) and his messenger

¹¹ Sahih Muslim: Chapter of Faith, Hadith No.35.

Muhammad (saws) stated. Therefore, we cannot apply a ruling related to a specific time or to something that no longer exists, because in this case the ruling is invalid.

Accordingly, one may ask: Why then this ruling does exist in the Holy Quran, whereas the Holy Quran is assigned to all times and places? Indeed, we do not know, may be the slavery will appear again in the world, has it ever occurred to anyone in the world that there would be crimes, terrorism, extremism, slaughter and killing, as that we see today, under Islamic or religious slogans? So the religious laws and rulings do not come according to anyone's desires, but rather as Allah (swt) wills, and He is the All-Wise, All-Knowing, All-Aware, Who created man and knows what is right for him at all times and the Holy Qur'an is:

{ كِتَابٌ أُحْكِمَتْ آيَاتُهُ }

(a Book whose verses are perfected) (Hud: 1)

The words of Allah (swt) , The All-Wise:

{ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ }

(Falsehood cannot approach it from before it or from behind it; [it is] a revelation from Wise and Praiseworthy.) (Fussilat: 42)

Whatever attempts are made to distort the principles, rulings and laws of Islam, they will be doomed to failure because Allah (swt) has ensured its preservation:

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ }

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

(...أَجَلَ لَكُمْ مَّا وَرَاءَ ذَلِكَ ...) (...And lawful to you are beyond these ...): **You are allowed to marry women other than the prohibited types mentioned before.**

(... أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ ...) (...[provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity,...): **The dowry must be paid, as it is a gift given to the wife and represents a kind of value and moral related to marriage. However, there is nothing wrong with you if the wife gives up part of the dowry of what you agreed upon.**

Verse: 25

{ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنَ فِتْيَانِكُمُ الْمُؤْمِنَاتِ ۗ وَاللَّهُ أَعْلَمُ
بِإِيمَانِكُمْ ۚ بَعْضُكُمْ مِنْ بَعْضٍ ۗ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا
مُتَّخِذَاتِ أَخْدَانٍ ۗ فَإِذَا أُحْصِنَ فَإِنَّهُنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۗ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
مِنْكُمْ ۗ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ }

(And whoever among you cannot find the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.)

And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess, and Allah (swt) has full knowledge about your faith.

(... بَعْضُكُمْ مِنْ بَعْضٍ ...) (... You are of one another...): **You are of one religion, so you are equal in this regard, hence, whenever you fell in an urge, you may marry a one whom your right hand possesses.**

(... فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ ...) (... So marry them with the permission of their people and give them their due compensation according to what is acceptable...): **Wed them with the permission of their own folk (guardians) and give them their due in a good manner.**

(... مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ...) (... ([They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret]

lovers....): They should be chaste, not fornicators, nor promiscuous. For the Arabs before Islam, it was allowed to take a secret lover but they forbid to have intercourse randomly with anyone whenever invited to.

(... *فَإِذَا أَحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ* ...) (*...But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free unmarried women...*): And after they have been taken in wedlock, if they commit adultery, their punishment is half that for free unmarried women.

(... *ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ* ...) (*...This is for him among you who fears sin...*): This is for the one who fears that he will commit fornication because of the predominance of lust so that he avoids the punishment in this world and in the Hereafter.

Therefore, Allah (swt) has legislated to marry a slave-girl in two conditions: has not the means wherewith to wed free believing women and afraid of being harmed in his religion.

(... *وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ* ...) (*...but to be patient is better for you...*): But it is better for you that you practice self-restraint than to marry a slave-girl because then you will have slave-children.

Verse: 26

{ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ وَيُخَبِّرَكُمْ بِرَبِّكُمْ وَأَنَّكُمْ عَلَىٰ رُشْدٍ وَنُورٍ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

(Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.)

(... *سُنَنَ* ...) (*...practices...*): Those lasting principles which have been controlling the life. Throughout all ages, there are universal norms that do not change, such as those rulings which Allah (swt) already stated about the lawful and unlawful matters of inheritance, marriage and family affairs. However, no punishments unless stated clearly by Quran or Sunnah, this is

out of Allah's mercy.

Verse: 27

{ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا }

(Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.)

There is no repetition in meaning, as some may think, because in the previous verse Allah (swt) says:

{ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

(.....and to accept your repentance.....)

The previous verse indicates that Allah (swt) has prescribed the repentance, otherwise a person will be held accountable for every sin he commits and he has no repentance. Then the second verse comes to say that Allah (swt) accepts your repentance, this is the distinguishing between the two verses.

(...but those who follow [their] passions want you to digress [into] a great deviation): **There are desires embedded naturally in the human soul, and Islam has controlled these desires and set limits and controls for them. Hence, it is not permissible for us to transgress them or transcend them. The man, while following the laws and ordinances of Allah (swt), his soul may be weakened so he commits a sin, and in this case, it is prescribed for him to repent so that Allah (swt) may repent for him. Whereas, those who follow their passions, that is, they made lust the main ruler of their movement and their conduct in this worldly life, as lust for money (stealing, bribery..). Lust for sex (committing adultery and committing forbidden things), lust for cruelty, etc... They do not want to see righteous persons and they do not want to see anyone repents and seeks forgiveness. And they will not be satisfied until they see others follow desires and be like them: The liar wishes that all people are liars, and the thief wishes that all people are thieves... because he wants to see the**

deficiency in others, and he grieves when he sees someone who is honest while he is a liar or when he sees an honest man while he is a thief, and when he sees a pure while he is an adulterer.

Verse: 28

{ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَخَلَقَ الْإِنْسَانَ ضَعِيفًا }

(And Allah wants to lighten for you [your difficulties]; and mankind was created weak.)

This verse reflects the greatness of this religion and it argues all the extremists and those who exaggerate in religion. Our religion is of ease and whenever the Prophet (saws) was given a choice between two things, he used to select the easier of the two. In all the aspects of life, the commands are made easy for the man, for an example, about the fasting Allah (swt) says:

{ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ }

(The month of Ramadhan in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it...)

Directly followed by:

{ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ }

(and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship) (Al-Baqara: 185)

Although you may not feel tired when traveling, Allah (swt) wants to lighten the difficulties for you because the mankind was created weak. He is weak in facing the attractions of life such as money...

So, consider the three consecutive verses:

{ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي بَدَأَ بِكُمُ الْبَشَرِ ۗ لَكُم مِّنْ دِينِكُمْ يُسْرَةٌ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

(Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise), then:

{ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا }

(Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation)

Then this verse of the study.

Hence, After Allah (swt) clarifies all about women, orphans and inheritance, and the rulings of marriage and what is related to it, He (swt) makes it clear to us that He (swt) wants to accept our repentance if we sinned to lighten the burden for us. For that, Abdullah Ibn Abbass (May Allah be pleased with him) says about this Surah that it contains eight verses which are better for the nation of Muhammad (saws) than anything over which the sun rises or sets, they are:

{ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي فِيكُمْ وَيُرِيدُ اللَّهُ لِيُطَهِّرَكُمْ تَطْهِيرًا وَاللَّهُ عَلِيمٌ حَكِيمٌ }

(Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise) (26)

{ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا }

(Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation) (27)

{ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا }

(And Allah wants to lighten for you [your difficulties]; and mankind was created weak) (28)

{ إِنَّ تَجْتَنَّبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا }

(If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].) (31)

{ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا }

(Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.) (48)

{ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا }

(And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.) (110)

{ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا }

(Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.) (40)

{ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا }

(hat would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.) (147)

All these verses are gifts, mercy, forgiveness, justice, relief and ease. Therefore, Surah An-Nisa and all the verses of the Qur'an are the greatest gift to humanity from the Lord of the worlds.

Verse: 29

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا }

(O you who believe! Eat not up your property among yourselves unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.)

After these verses which talk about the human nature, women's rights, rulings of inheritance, rights of orphans and the weakness of human beings, then come the verses that talk about the property and blood preserve.

(يَا أَيُّهَا الَّذِينَ آمَنُوا ...) (O you who have believed...): Whenever comes, it is followed by an order, as in:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ }

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

{ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ }

(Fighting has been enjoined upon you) (Al-Baqara: 216)

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ }

(O you who have believed, let not a people ridicule [another] people) (Al-Hujurat:

11)

These are orders to whom believe that Allah (swt) is The Wise, The All Knowing, The Able, The Creator of humans and very well knows what is suitable for him in this life and the hereafter as well.

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ ...) (O you who believe! Eat not (consume) up your property among yourselves unjustly...): **The word (eat) is mentioned with the money, because it is the most thing human beings think of, and to liken the money with food, because when the property is acquired by lawful ways (halal), then the grown flesh grown is halal, but hell is more fitting for all flesh which has grown out of what is unlawful.**

(... لَا تَأْكُلُوا أَمْوَالَكُم ...) (...Eat not up (consume) your property ...): **Does anyone consume his property? It indicates that all humans are as one soul and the believers are, as indicated by the Muhammad (saws):**

"The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".¹²

To consume your property unjustly means to spend it in unlawful ways in what angers Allah (swt) and offends others, such as taking a bribe, stealing, or..., other than spending it in building, giving, benevolence and blessings... Just in the case:

¹² Sahih al-Bukhari, Book of Good Manners, Chapter of Mercy on People and Animals, Hadith No. 5665.

(... إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ...) (*...but only [in lawful] business by mutual consent...*): Trade is made through from halal (lawful) money, and it is what people agree upon in financial dealings. It is not permissible for a person to spoil his money or to consume the money of others, because the money of the individual is the money of all the nation, and because the man is the brother of the man, whether he likes it or not.

(... وَلَا تَقْتُلُوا أَنْفُسَكُمْ ...) (*...And do not kill yourselves...*): **Who kills another as if he kills himself. Allah (swt) says:**

{ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا }

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

(*...And do not kill yourselves...*): **could refer to either forbidding suicide, or forbidding killing the others unjustly.**

(... إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ...) (*...Indeed, Allah is to you ever Merciful...*): **It is Allah's mercy and compassion towards us that He (swt) legislated these laws for us. These verses shows clearly that Islam has reserved the blood and properties. The Prophet (saws) said in the farewell sermon:**

"O People! Lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. O People! Your blood and your property are inviolable to you all like the inviolability of this day of yours, and in this month of yours. You will soon meet your God and He will ask you about your deeds, I conveyed the message to you. ¹³

The Blood is inviolable and the most inviolable ones is the aggression on human soul, as well as the assault on honor and money, hence, its preservation is one of the purposes of Islamic Sharia, which is measured by what is mentioned in the Holy Qur'an and Sunnah. Therefore, it is absolutely unaccepted for anyone to kill or assault in the name of the religion, as some did by what is called (Jihad an-Nikah). How it comes to steal and destroy the money of the country and the people

¹³ Sirat Ibn Hisham, Juz2, Page: 603-605

and destroy the infrastructure while saying Allah is the greatest? Saying “Allah is the greatest” and witnessing that “No God but Allah and that Mohammad is his messenger” require duties and obligations, they cannot be said while doing the opposite of what is mentioned in the religion of Islam. For example, with regard to this issue of preserving the human soul and not attacking others, whoever claims that we have to kill an infidel or a polytheist because he does not believe in Allah (swt) is mistaken; by referring to the interpretation of the Qur’an and the actions of the Prophet (saws), we fight the polytheists because they are aggressors and not because they are disbelievers:

{ لَا إِكْرَاهَ فِي الدِّينِ }

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

{ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ }

(And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve....) (Al-Kahf: 29)

When the Prophet (saws) conquest Mecca, he said:

“Go your way, for you are free”¹⁴

Hence, he (saws) did not punish any of them although there were all polytheists. Muslims have never ever fought the people of other religions or even the disbelievers in Allah (swt) unless to defend against any transgression:

{ أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۚ % الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا

اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ

اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ }

(Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. % [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches,

¹⁴ Sunan Al-Baihaqi , Book of Sirah, Chapter of Conquest of Mecca, Hadith No. 18055.

synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.) (Al-Hajj: 40)

Thereof, it is not the disbelieving rather the oppression is the only excuse to fight, otherwise, we have to fight every non-Muslim human and this is not logical:

{ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ }

(And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?) (Yunus: 99)

Allah (swt) as well addresses His Prophet (saws) by saying:

{ فَذَكِّرْ ۚ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۚ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ۚ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ }

(So remind, [O Muhammad]; you are only a reminder. % You are not over them a controller. % However, he who turns away and disbelieves - % Then Allah will punish him with the greatest punishment.) (Al-Ghashiyah: 21-24)

Allah (swt) is the One Who punishes them, not us:

{ إِنَّ إِلَيْنَا إِيَابُهُمْ ۚ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ }

(Indeed, to Us is their return. % Then indeed, upon Us is their account.) (Al-Ghashiyah: 25-26)

All what have been mentioned about the women's and orphans' rights, the inheritance and marriage rulings, the repentance and the forbidding of consuming the property of others, as well as prohibition of assault on human life, these are all the most important basics in Islamic Sharia, consequently, whoever commits an act that violates these basic principles and these Sharia purposes, he has departed from the teachings of Islam and Islam has nothing to do with his crimes. The Prophet (saws) said:

“The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe and a

Muhajir (Emigrant) is the one who refrains from sins and mistakes and the mujahid is he who strives with himself regarding obedience to God”¹⁵

We know well the Muslim is the one who testifies that none has the right to be worshipped but Allah, and that Muhammad (saws) is the Messenger of Allah; establish Salat (prayers), pay Zakat, observe fasting of Ramadan and perform Hajj (pilgrimage), these are the pillars of Islam , on the other hand, the pillars of Iman (faith in Allah) are: To believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences.

According to this definition of Muslim and the previous Hadith, we realize the connection between the rituals and the sharia purposes, that is, any Muslim is not considered a true Muslim unless people are safe from his tongue and hand, and he is not fully believer in Allah (swt) unless people's lives and wealth are safe from him (regardless their religion, thought directions and nationality). The following hadith proves this point:

Abu Hurayra (May Allah be pleased with him) has narrated:

"A man came to the Prophet (saws) and said: O, the messenger of Allah, a certain woman prays in the night, fasts in the day, acts and gives charity, but injures her neighbours with her tongue."

The Messenger of Allah (saws) said:

“She is one of the people of the Fire.”¹⁶

Notice the word (neighbours), which include Muslims and non-Muslims. This is the Islam religion.

Verse: 30

{ وَمَنْ يَفْعَلْ ذَلِكَ عَدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا }

(And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is easy.)

¹⁵ Musnad Al-Bazzaz: Vol.2, Hadith No.3752.

¹⁶ Musnad Imam Ahmad, Musnad the Companions, Musnad Abi Hurayra, Hadith No. 9673.

Aggression and injustice are absolutely forbidden, doing them put you out of Islam and your destination will be to the fire. No matter how long you live or how you live, at last you will die and your destination will be the fire as a retribution to your aggression and assault. This is an answer to what the extremists do all over the world.

Verse: 31

{ إِن تَجْتَنِبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُم مِّنْهَا كَرِيمًا }

(If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.)

Among the greatest sins is the murdering of someone unjustly, as mentioned in the previous verse. The Prophet (saws) said:

"Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers."¹⁷

These are the major sins which Allah (swt) prohibited, however, there is a chance for the sinner to repent and ask Allah (swt) for forgiveness:

{ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْعَفُورُ }

{ الرَّحِيمُ }

(Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.") (Al-Zumar: 53)

(... إِن تَجْتَنِبُوا ...) (If you avoid ...): Notice the preciseness, for some people argue

¹⁷ Sahih Al-Bukhari, Book of Prohibited Actions, Hadith No. 2615.

that the verses about the wine say that it has to be avoided but not forbidden:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ }

(O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.) (Al-Maida: 90)

Avoiding is more serious than forbidding since, forbidding means not to fall in doing this act whereas avoiding means not even to get close to this act, to stay completely far from it, the clearest example about this the greatest sins (Al-Kaba'ar).

(... نُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلًا كَرِيمًا) (... We will remove from you your lesser sins and admit you to a noble entrance.): The Prophet (saws) said:

"The five (daily) Salat (prayers), and from one Jumu'ah prayer to the (next) Jumu'ah prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals); when the major sins are not committed".¹⁸

The Noble entrance refers to the mercies of Allah (swt) in the hereafter.

Verse: 32

{ وَلَا تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۗ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا }

(And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.)

Allah (swt) in this verse teaches us how to remedy the hearts diseases, such as wishing what Allah (swt) has preferred some people over others by money, knowledge, or property.... However, wishing the discontinuation of the blessings from others is the envy whereas, wishing for what Allah (swt)

¹⁸ Sahih Muslim, Book of purification, Hadith No. 233

has made others exceed others without the desire of its discontinuation is an entrance to the envy, so Allah (swt) closes it in this verse.

(...وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ...) (...And ask Allah of his bounty...): The Prophet (saws) said:

“Ask God for some of His bounty, for God likes to be asked, and the most excellent worship is expectation of relief.”¹⁹

That is, when you see the bounty of Allah, directly ask for his bestowments which gives relief in life for you and your family, neighbours and your nation as well. Allah (swt) says is very close to us, as He (swt) states:

{ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ }

(And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.) (Al-Baqara: 186)

He (swt) with us everywhere, so you have to feel this closeness, but there are conditions:

{ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ }

(So let them respond to Me [by obedience] and believe in Me that they may be guided.) (Al-Baqara: 186)

So you have to obey Allah (swt) and believe in him, then Allah (swt) responds to you in return.

(...إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا) (...Indeed Allah is ever, of all things, Knowing.): Allah (swt) knows that which deceives the eyes and what the breasts conceal and He knows the secret and what is more hidden as well. So that, the soul diseases are treated, especially in the believers.

Verse: 33

{ وَكُلَّ جَمَلًا مَوَالِي مِمَّا تَرَكَ الْوَالَتَانِ وَالْأَقْرَبُونَ ۗ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَاتُومُوا نَجْسِهِمْ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا بِكُلِّ شَيْءٍ شَهِيدًا }

¹⁹ Sunan At-Tirmithi, Book of supplications, chapter of expecting the relief, Hadith No. 3571.

(And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed Allah is ever, over all things, a Witness.)

Some scholars said that this verse was descended before that of the inheritance rulings.

(... مَوَالِي ...) This word may carry many meanings, such as, the free slave, the cousin and the protector, such in this verse:

{ ... وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ }

(...the disbelievers have no protector.) (Muhammad: 11)

But in the verse of the study, it refers to (heirs).

(... وَالَّذِينَ عَقَدْتَ أَيْمَانَكُمْ ...) (...And to those whom your oaths have bound...): Those whom you have made a ratified pledges that you will give them.

(... إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا) (...Indeed Allah is ever, over all things, a Witness): For Allah (swt) is not just The Observer rather He is the Witness over what you fulfill of your duties.

Verse: 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ ۚ }
{ فَعِظُوهُنَّ وَاجْزُوهُنَّ فِي الْمَضَاجِعِ وَاطْرُقُوهُنَّ ۚ فَإِذَا أَطَعْتُمُ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

(Men are in charge of women by what Allah has given one over the other and what they spend from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you, seek no means against them. Indeed, Allah is ever Exalted and Grand.)

Some may use this verse as proofing the discrimination against women in Islam, well, let's argue with them using the evidences, the logic and the mentality.

(الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ ...) (*Men are in charge of women...*): Those who are not qualified in the Arabic language should not interpret the Quran for they will mis-explain the rulings.

(قَوَّامُونَ) (*in charge*): The Arabic word is an intensive form, meaning the protectors and maintainers. So, in this case who is the preferable over whom! This verse prefers women over men, because the man is charged with being responsible for serving his wife and for her affairs and is responsible for spending money for her and fulfilling all her needs. Hence, this is the opposite of what was rumored about Islam that it insulted women and did not give them their rights.

(...بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ ...) (*...by what Allah has given one over the other...*): Allah (swt) has made one of them to excel the other according to their deeds and behaviours. This This is not just about a man and his wife, rather it may indicate the man and his mother, the man and his sister or the man and his daughter, that is, he is in charge of supporting them. It is reported that the Prophet (saws) used to help his family in his house. He (saws) said:

“The best of you is he who is best to his family, and I am the best among you to my family.”²⁰

(...فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ...) (*...So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard...*): The Prophet (saws) said:

“The whole world is to be enjoyed, but the best thing in the world is a good woman.”²¹

A good woman is the one who is righteous, obedient, who protects her honor and her husband's property when he is absent and present.

(...وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ...) (*...But those from whom you fear arrogance - advise them; [then if they persist], forsake them in bed; and [finally], strike them...*): This is a case of a woman's ill conduct with her

²⁰ Sunan At-Tirmithi, Book of Virtues, Chapter of the Merits of the Messenger's wives, Hadith No. 3895.

²¹ Sahih Muslim, Book of Suching, Hadith No, 1467.

husband, the treatment of dissension between husband and wife and the problems that occur between them, that lead to divorce, which is the most hated lawful to Allah (swt), but it may sometimes be the last solution for this family in the end after Allah (swt) has opened all the doors to reconciliation, but there is no hope of that.

The solutions are stated gradually to solve the issue of arrogance and the ill relation between wives and husbands, first by (advise), then by (forsake them in bed), and at last (strike), which we have to stop at and clarify, who determines the strike? And how is it? And who legitimizes it?

We have to know that the sources of legislation in Islam are the Quran and the Prophet (saws) because Allah (swt) says:

{ .. وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .. }

(..And whatever the Messenger has given you - take; and what he has forbidden you - refrain from...) (Al-Hashr: 9)

{ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ }

(And obey Allah and the Messenger that you may obtain mercy.) (Ali-Imran: 132)

Besides, Allah (swt) has connected the true faith with accepting the judgments of the Prophet (saws):

{ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَزَجًا مِّمَّا قُضِيَتْ وَیُسَلِّمُوا تَسْلِيمًا }

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

The Prophet (saws) defined hitting the women with a toothpick, not with a stick, a ruler, or a hand, as if it were a warning sign.

Thereof, there are three consecutive actions, advice and ignoring her in the bed, then striking without severe beating according to instructions of the Prophet (saws). So that no one would argue that Islam oppresses the woman.

(...فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا ...) (...But if they obey you, seek no means against

them....): When the wife obeys her husband in all that Allah has allowed, then no means of annoyance from the husband are allowed against his wife.

Verse: 35

{ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْتَغُوا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا }

(And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].)

(dissension) is made between two connected things, it is used to mean the divorce:

{ ... هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ .. }

(They are clothing for you and you are clothing for them) (Al-Baqara: 187)

(... *If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]. ...*): Allah (swt) not just is ever Knowing but Acquainted with the intentions and deeds and accordingly, the reconciliation is made between the wife and her husband.

This verse reminds us of what the Kharijites did at the beginning of the Islamic era with Imam Ali bin Abi Talib (May Allah honour his face) when he accepted arbitration, they stood against him for accepting the arbitration referring to this verse:

{ إِنْ الْحُكْمُ إِلَّا لِلَّهِ }

(Legislation is not but for Allah) (Yusuf: 40)

So the Imam recited this verse, of our study, to them indicating that Allah (swt) commanded and accept it.

Verse: 36

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَالَّذِينَ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ يَدَاكُمْ }
{أَيْمَانِكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

(Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.)

After every ruling in the Quran, there comes a command related to worship. To be noted that worshipping is not, as people think, is just connected with the jurisprudent as the prayer, fasting, pilgrimage (Hajj) and zakat, rather, worship is in every beneficial action that brings good to human being, his society and his country. Whereas the prayer, fasting, Hajj and zakat are the pillars of Islam, as the Prophet (saws) has stated:

Islam is based on five things: The testimony that there is no God but Allah and that Muhammad is His servant and messenger, the observance of the prayer, the payment of zakat, the Pilgrimage, and the fast during Ramadan.”²²

Therefore, they do not represent all the Islam, rather they are parts of it; Islam is more comprehensive, it includes all the commands of Allah (swt). This is an example:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ % فَإِذَا فُضِّيتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ }

(O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade.

That is better for you, if you only knew. % And when the prayer has been

²² Sahih Al-Bukhari, Book of Faith, Chapter of Faith and the Prophet saying : “Islam is based on five”, Hadith No. 8.

concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.) (Al-Jumu'a': 9-10)

Here, Allah (swt) commands the believers to disperse in the land and seek His bounties, as an act of worshipping.

In the verse of our study, Allah (swt) states a very important issue that are mentioned in all the heavenly books, and they are among the decisive verses:

(... وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ...) (*Worship Allah and associate nothing with Him,...*): That is, to obey Him (swt). This obedience is achieved through applying the commands mentioned in the Noble Qur'an and the commands of the Prophet (swt), as we cannot understand the Noble Qur'an except through the Sunnah, behavior and commands of the Prophet (swt):

{ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ }

(And obey Allah and the Messenger that you may obtain mercy.) (Ali-Imran: 132)

{ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ }

(And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.) (An-Nahl: 44)

Making the message clear is achieved was achieved by his (saws) deeds, relationships with the community, his wives, neighbors and everyone.

{ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ }

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

(Al-Anbiyaa: 107)

(... وَاعْبُدُوا اللَّهَ ...) (*Worship Allah ...*): Worshipping Allah (swt) means obeying Him, doing what He (swt) commanded and refraining from what He (swt) prohibited. The basic principle is that things are permissible unless there is a text prohibiting them, for example, all the drinks such as water, juice ...are lawful (halal) except the wine because Allah (swt) has prevented it, as such the pork which is prohibited whereas all the other meats are permissible (unless the dead animals). As noted, the circle of halal is very wide to facilitate for people.

(...وَلَا تُشْرِكُوا بِهِ شَيْئًا ...) (...and associate nothing with Him,...): Associating anything in worshipping Allah (swt) does not mean only that you worship an idol or a stone, or that you believe that there is a Lord other than Allah (swt), or that you believe that there is no God, rather, it means that you believe that anything can benefit and harm, give and withhold, lower and raise, cherishes and humiliates.

It was narrated that Shaddad Ibn Awss was crying, so he was asked why he was crying, he said: because of the saying I heard from the Prophet (saws), which was:

“The thing I fear most for my nation is the shirk (polytheism) and the hidden desire”

I said: “Oh the messenger of Allah, will your nation associate with Allah after you? He (saws) said:

“Yes, they will worship the sun or the moon or idols, but showing their deeds to the people.”²³

They are hypocrite with showing their deeds to people, thinking they can benefit them, this is a kind of polytheism.

(...وَبِالْوَالِدَيْنِ إِحْسَانًا ...) (...and to parents do good ...): **(and) comes in more than one place in the Book of Allah (swt) and it draws attention and care. This verse is very great, it gives broad meanings of the common good and true family education in society. The basis of any society are the father and the mother, and they are the origin of building the family. Let's consider any other social relationship and compare it with the relationship of the fathers and mothers with the children, males and females, as long as this relation is clear and build on giving and mercy, it is reflected on all the other social relations on which any community wants to establish the good, morals and behaviours. Therefore, the apex of morals is the good treatment to the parents, for whoever does not do good to his parents, consequently, does not do any good to his county, neighbours and community or even to any person or group on the earth. That is why whenever Allah (swt) talks about**

²³ Majma' Az-Zawaed wa Manba' Al-Fawaed, Vol.3, page. 259, Hadith No. 5226.

worshipping Him, He (swt) shares this issue with a command concerns all the people that is the good treatment to parents.

{ قُلْ تَعَالَوْا أَنُلِّ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا }

(Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment,) (Al-An'aam: 151)

{ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا }

(And your Lord has decreed that you not worship except Him, and to parents, good treatment.) (Al-Issra: 23)

The very important point is that Allah (swt) begins this verse with a negative expression (associate nothing with Him), whereas the speech about parents begins positively, for example the following verse:

{ قُلْ تَعَالَوْا أَنُلِّ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ

وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ

{ تَعْقِلُونَ }

(Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right.

This has He instructed you that you may use reason.) (Al-An'am: 151)

It contains many (do not) but when the parents are mentioned, it does not come as (do not disobey your parents), because Allah (swt) does not want the idea of disobedience to parents to just cross the children's mind.

Ihsan (good treatment) is above what you are commanded to do, its definition in relation to Islam and Iman is: Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you.

When you seek the pleasure of Allah (swt) in treating your parents well, being obedient and servile to them, by this way you worship Allah (swt) and get close to Him by the best and most merciful deeds at all. Therefore, we find that Allah (swt) talks about benevolence to parents in more than one place in the Holy Quran. It is not just enough avoiding telling them (Uff) (an Arabic word indicates bored with ugh), Ali bin Abi Taleb (may Allah honour his face) said:

“Had Allah known any word expressing the disobedience of parents lesser than Uff, He would have forbidden it, so let the disobedient person do whatever he wants to do, he will not enter Paradise, and let the obedient do whatever he wills; he will not enter the fire.”

That is because the Prophet (saws) said:

"The pleasure of Allah lies in the pleasure of the parent. The anger of Allah lies in the anger of the parents."²⁴

Allah (swt), as well, made the Paradise at the feet of the mothers, no doubt that this is the greatest honour and right to woman. The women represent the wife, the mother, the sister, the daughter, the top of them is the mother. There is not any worldly law whatsoever gives the mother its rights as Islam does, taking into consideration that she is the one who sacrifices, raises, toiles, stays awake, exhausts herself, and spends her life giving to her children. This story proves how Islam honours the woman: At the time of the Prophet (saws) a man held his mother on his shoulders in the very hot days and made the tawaff (going around the Ka'ba) for seven cycles, then he asked the Prophet (saws): Had I fulfilled her right? The Prophet (saws) said:

“No, not even one pain of parturition.”²⁵

Additionally, when a young man came to the Prophet (saws) and asked him to go for fighting, the Prophet (saws) asked him:

“Is your mother alive?”

The young man said: Yes, then the Prophet (saws) said to him:

"Go and stay with her, since the Paradis is at her feet."²⁶

²⁴ Shu'ab Al-Iman, chapter 55, Hadith NO. 7830.

²⁵ Majma' Az-Zawaed wa Manba' Al-Fawaed. vol.8, page: 55, Hadith No. 13395.

²⁶ Shu'ab Al-Iman, Chapter: 55, Hadith No. 7830.

What great religion is Islam, and how do the enemies want to attribute to it extremism, terrorism, hatred and violence, while it is the religion of kindness, mercy, giving and goodness. The distorted version of Islam they wanted makes the sons kill the mothers and accusing them of disbelief, while Islam is what stated in the Qur'an and the Sunnah of the Prophet Muhammad (saws).

وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ ... (...and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess....): **Doing good to the relatives, who are the wombs, is a branch of doing well to parents:**

{ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ } {

(And fear Allah, through whom you ask one another, and the wombs.) (An-Nisaa: 1)

By the grace of Allah (swt) and by adhering to religious and faith values, the relationship between fathers and mothers with children in Arab societies is still within its limits and in accordance with the rules of faith, where any person is ashamed to be said that he disobeyed his parents. Whereas in the west, the children do not visit their parents except in the mother day or any social occasion, moreover, when they get old the children send them to hospice homes, on the contrary, the Quran teaches us that when the parents get old, the children must stay with them:

{ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِذَا بَلَغَتِ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا

تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا } {

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

Parents' place is not in the hospice homes, for when the son gets married and has children, he gets busy with them and no longer pays attention to that shriveled flowers (his parents), rather, he concentrates on the growing flowers (his children).

A man came to the Prophet (saws) complaining that his father had taken his money, so the Prophet (saws) said to him:

“You and your wealth belong to your father.”

So, note the greatness of this religion of Islam. Sometimes the person is doing well to his parents but he is not good with his relatives because he considers them as enemies, this is not of the Islam principles at all, accordingly, after taking care of the parents comes to deal the relatives excellently.

(... وَالْيَتَامَى ...) (...orphans ...): **Orphans come before the (the needy) because an orphan lost his father, the most important supporter, consequently, the society must be integrated and helpful, and avoid the orphans any sense of weakness.**

{ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ % فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ % وَلَا يَحُضُّ عَلَى طَعَامِ الْمَسْكِينِ }

(Have you seen the one who denies the Recompense? % For that is the one who drives away the orphan % And does not encourage the feeding of the poor.) (Al-

Maa'oon: 1-3)

The one who denies the Recompense is he who does not pray nor fast or pay the alms. Hence, as stated this religion is very noble, it is not the religion of killing, slaughtering and terrorism.

The issue of how to treat the orphans is very serious.:

{ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ % وَلَا تَخَاصُّونَ عَلَى طَعَامِ الْمَسْكِينِ }

(No! But you do not honor the orphan % And you do not encourage one another to feed the poor.) (Al-Fajr: 17-18)

So if you seek accompanying the Prophet Muhammad (saws) in the Paradise, take care of an orphan. The Prophet (saws) said:

"I will be like this in Jannah with the person who takes care of an orphan".

Messenger of Allah (saws) raised his forefinger and middle finger by way of illustration.²⁷

(... وَالْمَسْكِينِ ...) (...the needy ...): **The Islamic scholars differ in differentiating**

²⁷ Kanz Al-Ummal, Juz 3, Hadith No. 5994.

between the needy and the poor. It is said that the needy are those who own very insufficient of food and cloths. Thereof, we are recommended to treat the needy good after mentioning the parents, the relatives and the orphans.

(...وَالْجَارِ ذِي الْقُرْبَىٰ ...) (...*the near neighbor* ...): **The Prophet Muhammad (saws) said:**

"Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs."

If everyone in the community treat his neighbour in excellent manner, the whole society will be good and united, there will be no enmity, conflict, satanism or hatred. Here, the neighbor, in general, whether Muslim or not, he is described as close, may be his door is closest to yours or he may be a neighbor and a relative at the same time.

(... وَالصَّاحِبِ بِالْجَنبِ ...) (...*the companion at your side* ...): **Possibly he is your companion in traveling or in job.**

(... وَابْنِ السَّبِيلِ ...) (...*, the traveler*...): **Because he lacks relatives and family.**

(... وَمَا مَلَكَتْ أَيْمَانُكُمْ ...) (...*and those whom your right hands possess* ...): **This issue relates to slaves which is no longer exist , however, Allah (swt) mentions it because it was common at that time and the Holy Quran is for all times and places, who knows, may be it will reappear at a time in future. The slavery at that time was connected with the wars, so anyone today cannot consider a servant in his house as a hand-posed.**

(... إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا) (...*Indeed, Allah does not like those who are self-deluding and boastful*): **Allah (swt) does not like who enumerates his virtues and is arrogant over people, the human should be humble with others.**

Verse: 37

{ الَّذِينَ يَتَخَلَّفُونَ وَيَأْمُرُونَ النَّاسَ بِالْمُنْغَلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا }

(Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.)

The previous verses talk about establishing the community, movement of the humans in the society and the command to have a good relation with the parents, relatives, orphans, the needy the neighbours... There is an important matter that may affect such a relation, the money:

{ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ }

(And know that your properties and your children are but a trial and that Allah has with Him a great reward.) (Al-Anfal: 28)

{ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا % وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا }

(And you consume inheritance, devouring [it] altogether, % And you love wealth with immense love.) (Al-Fajr: 19-20)

This tendency in humans is addressed by Allah's commands.

(... الَّذِينَ يَخْتَلُونَ ...) *(Who are stingy...): Who is stingy finds it difficult to give, does not believe in Allah's promise:*

{ مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيضاعفه له أضعافًا كثيرة }

(Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?) (Al-Baqara: 285)

It is multiplied because you are dealing with Allah (swt) rather than the poor, for that the Prophet (saws) swore saying:

"The wealth of a slave (of Allah) shall not be decreased by charity"²⁸

How does it come that you take 2.5% off your money, yet it does not decrease! This is because you are dealing with Allah (swt) with this charity, so it is multiplied many times. The Prophet Muhammad (saws) said:

"No money is wasted in land or sea except by withholding zakat, so seize your money with zakat, treat your sick with charity, and repel from you the troubles of

²⁸ Musnad Al-Bazaz: Vol 1, Musnad Abdul-Rahman Bin Awf, Hadith No.1032.

affliction with supplication, for supplication is beneficial for what came down from heaven and what was not revealed what was revealed reveals it and what did not come down locks it up”²⁹

Meaning, whoever wants to protect his money, he has to pay the alms, a one may ask how it comes that the charity cures the sick whereas it is done by the medicines or a surgery, we say , yes we have to treat him by medicines, because Allah (swt) commands us to follow the reasons, but we have to keep in mind that Allah (swt) is the curative not the doctor:

{ وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ }

(And when I am ill, it is He who cures me) (Ash-Su'araa: 80)

So, we seek the recovery from Allah (swt) by paying the charity to the poor while the greedy does not deal with Allah (swt):

{ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ }

(And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.) (At-Tawba: 34)

Why? Because they hoard and keep what Allah (swt) has favoured them over others and do not give the needy and the poor as required:

{ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ }

(And from their properties was [given] the right of the [needy] petitioner and the deprived.) (Ath-Tharyat: 19)

Hence, zakat is taken not given:

{ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا }

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

(... وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ...) (...and enjoin upon [other] people stinginess ...): **They are not only satisfied with being stingy, but they also command people to be stingy and wish that they will not find in society any generous who gives the**

²⁹ Musnad Al-Shamiyeen: Ibrahim Ibn Abi 'abla, Hadith No.18.

needy, because the miser wants all people like him.

(... وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ...) (...and conceal what Allah has given them of His bounty - ...): **Miserliness is not only about money, it can be in prestige, knowledge or authority.**

Verse: 38

{ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

{

(And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.)

The talk is still about zakat and charity, Allah (swt) has imposed from the wealth of the rich what is sufficient for the poor, if all the rich in every city really took out their zakat, there would not have been any poor or needy in society. The Prophet (saws) said:

“Charity is proof”³⁰

It is a proof of the one's true faith, because it is easy for anyone to pray many times but it is not easy to pay even a little because the self is greedy, hence paying the charity proves one's faith. In this verse, the Holy Quran deals with another issue, that is about who gives charity just to be seen by the people, not in the way of Allah (swt).

(وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ ...) (And [also] those who spend of their wealth to be seen by the people ...): **There are people who spend money only for reputation, fame and bragging in front of others, whereas, the Prophet (saws) said in a Holy Hadith, that Allah (swt) says:**

³⁰ Sahih Muslim, Book on Virtue of Ablution, Hadith No.223.

'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism."³¹

Whoever spends money for the sake of reputation, and to be said about him that he is a good and generous person, as if he associates a partner with Allah (swt).

(... and believe not in Allah nor in the Last Day...):

Who believe in Allah (swt) does not care about people because he is dealing with Allah (swt), so when you spend money in order to spread the goodness in community, this is great, but if you do it for the sake of reputation, to be said that you are generous, then you do not believe in Allah (swt) and the Last day.

(... And he to whom Satan is a companion - then evil is he as a companion.): **Jinn are creatures that exist, among them are the believers and the infidels, however, Satan is among the infidels. Nevertheless, we believe in their existence, whether we see them or not, because Allah (swt) told us about them. It is well known that not everything that is not seen does not exist, we, for example, feel electricity but do not see it and we see the effect of germs but we do not see them either. Many things exist, but we do not perceive them with the senses, but we believe in their existence and in all the unseen that Allah (swt) has told about.**

(... And he to whom Satan is a companion - then evil is he as a companion): The evil companion is Satan, who whispers to man about evil, meanness, and spending out to be seen by people, not sincerity for the sake of Allah (swt).

Verse: 39

{ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا }

³¹ Sahih Muslim, The Book of Zuhd and Softening of hearts, Chapter of: Who does a thing for the sake of other than Allah, Hadith No. 2985.

(And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing.)

This verse negated the school of fatalism and destroyed it completely.

(... وَمَاذَا عَلَيْهِمْ ...) (*And what [harm would come] upon them ...*): This sentence does not come unless there is a choice between to believe or not to believe. Islam is religion, and a religion does not depend on compulsion, but on a choice, a religion of argument, reason and proof, not a religion of sword, murder and terrorism, because you are in front of a heart and a mould. The mold can be subdued by force and it may prostrate before you for fear of you and your weapon, but you cannot enter the heart and control it except with persuasion, argument and proof. This is the authority of religion.

(... لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ...) (*...if they believed in Allah and the Last Day and spent out of what Allah provided for them?...*): **So they were free of choice but they chose the contrary of that.**

Verse: 40

{ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يضاعِفْهَا وَيؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا }

(Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.)

We know that Allah (swt) is the absolute justice, and does not oppress people.

{ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ }

(*And your Lord is not ever unjust to [His] servants.*) (Fussilat: 46)

A person either wrongs himself by offering immediate pleasure to permanent bliss, or wrongs others. The Prophet (saws) said among what he narrated from Allah (swt) that He has said:

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

We know that the supplication of the one who has been wronged and who has just ended his fast have unrejected supplication, and as the Prophet (saws) said:

“..raised by God above the clouds and for which the gates of heaven are opened. The Lord says, ‘I swear by my might that I will certainly help you, though it be after some time.’³²

But Allah (swt) never wrongs anyone.

(*إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ* ...) (*Indeed, Allah does not do injustice, [even] as much as an atom's weight; ...*): **Some ignorant people who do not contemplate the Holy Quran said: The atom is not the smallest element in the universe. Years ago, the atom was smashed into neutrons and electrons, which are smaller than the atom, and Allah (swt) says:**

{ *فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ % وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ* }

(*So whoever does an atom's weight of good will see it, % And whoever does an atom's weight of evil will see it.*) (Az-Zalzala: 7-8)

Yes indeed, the atom was smashed into smaller elements, but they did not read this verse which refers to smaller parts of atom:

{ *وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ* }

(*And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater*) (Yunus: 61)

Additionally, when Allah (swt) talks about justice, says:

{ *وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا*

{ *حَاسِبِينَ* }

³² Sahih Muslim, Book of Righteousness, Relationship and Ethics, Chapter of Prohibiting the injustice, Hadith No. 2577.

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

Allah (swt) as well holds account the humans for every minute matters:

{ يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ }

(O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted) (Lugman: 16)

(...while if there is a good deed, He multiplies it ...):

Multiplies it not just once rather seven hundreds times and even more as He (swt) says:

{ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ }

(The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing) (Al-Baqara: 261)

(...and gives from Himself a great reward): One year, the rains did not come and there was a drought in Madina, during the rule of Omar Ibn Al-Khattab, a caravan laden down with food came, people of Madina were out of food due to the drought, so the merchants wanted to buy the food from this caravan so they could sell it with high prices to people. However, Uthman Ibn Affan (May Allah be pleased with him) bought the whole caravan, then the merchants went to him saying: "O' Uthman, we are ready to pay you multiple price of what you have paid. He said: "I have already received a better offer." They raised their offers, again and again, but each time Uthman declined, repeating, "I have already received a better offer." Finally, the merchants made their best offer: five times the

value of the cargo, but Uthman said: I have received a better offer from Allah, for Allah has said that anyone who gives away wealth in Allah's name will get back far more than he gave away."

Islam taught us how to fight monopoly, Uthman (may Allah be pleased with him) monopolized in favor of the poor, so he bought the whole caravan to prevent monopoly and give charity to the poor, here Allah (swt) multiplies the good deed:

{ مَنْ ذَا الَّذِي يُعْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً ۖ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ }

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

Do not ask how much this grant because Allah's bounties are not as ours the humans.

Verse: 41

{ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا }

(So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?)

This is a very great verse. Abdullah Ibn Massuud (may Allah be pleased with him) had a very tender voice, the Prophet (saws) used to say:

"Whoever would like to recite the Qur'an as fresh as when it was revealed, let him recite it like Ibn Umm 'Abd.'"³³

Abdullah Ibn Massuud narrated: Once a time the Prophet (saws) said to me:

"Recite me the Qur'an".

I said: "O' Messenger of Allah, (how) should I recite to you whereas it has been sent down to you?" The Prophet (saws) said:

"I desire to hear it from someone else."

³³ Sahih Ibn Hayyan, Book of History, Chapter of what the Prophet (saws) has said about the virtues of his companions, Hadith No. 7067.

So, I recited Surat al-Nisa' till reached the verse:

(So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?)

I lifted my head or a person touched me in my side, and so I lifted my head and saw his tears falling (from the Holy Prophet's eyes).³⁴

(... فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ ...) (So how [will it be] when We bring from every nation a witness ...): **The witness of a nation is its messenger, all the messengers in addition to their nations are brought in the day of judgment.**

(... وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا) (...and we bring you, [O Muhammad] against these [people] as a witness?): **The Prophet (saws), the witness, has cried when heard this verse, what about us, the witnessed upon?**

Verse: 42

{ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرُّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا }

(That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.)

This what will happen when the Prophet (saws) will witness against the nations. This verse is a complementary of the following verse:

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا }

(And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.) (Al-Baqara: 143)

Meaning, Allah (swt) will call all the Messengers and the Prophets to witness over all the nations in the Last day, and the Prophet (saws) will be the witness over all the Prophets and the nations, at that time, the disbelievers and those who disobeyed, fought, rejected, and harmed him the Prophet (saws) will wish that they

³⁴ Sahih Muslim, Book of Traveler's prayer, Chapter: The virtue of listening to the Qur'an, asking one who has memorized it to recite so that one may listen, weeping when reciting, and pondering the meanings, Hadith No. 800.

were buried in the earth, but they will never be able to hide a single fact, because Allah (swt) is the Witness of all the deeds and the secrets.

The followed verses talk about the sequence rulings of the wine:

Verse: 43

يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ
{الغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا

(O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.)

We have to pay attention that the doctrinal orders do not come in sequence, as in:

{ وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ }

(And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.) (Al-Baqara: 163)

{ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا }

(Worship Allah and associate nothing with Him) (An-Nisaa: 36)

{ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ }

(Say, "He is Allah, [who is] One, % Allah, the Eternal Refuge.) (Al-Samad: 1-2)

Whereas, as for the prohibition of what people are accustomed to, it comes gradually until people get out of what they are habituated to and, such as drinking wine which they used to as if water:

{ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ }
{

(They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.) (Al-Baqara: 219)

First of all, Allah (swt) drew the Muslim's attention that the wine is a great sin, then after the Salat (prayer) was obliged, the verse of our study was descended:

(O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying ...): Allah (swt) forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state. After that the is verse was abrogated by the following verse which forbade the intoxicants completely:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ }
{

(O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.) (Al-Maaida: 90)

Avoidance is more certain than prohibition, that is because when I say to you: Avoid this thing, differs from saying: I forbid this thing upon you. In the second statement, the thing may be in front of you, while the first statement means to avoid any means or way may lead you to this thing. So, Allah's saying:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ }
{

(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...) (Al-Maaida: 90)

Means you have to stay away from all ways that lead you to.

So, this verse of the study was the first step towards forbidding the wine completely.

(... *وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا* ...) (*...or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]...*): **You are not allowed to enter the mosque and approach the prayer while you are sexually impure, unless you are just passing by, until you bathe your entire body. This is an image of cleanliness and purity that Islam commands.**

(... *وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ*) (*...And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving*): **These are the rulings of performing Tayammum (To wash with clean sand where water is unavailable).**

Verse: 44

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ }

(Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?)

With this verse, the talk begins about the Jews in Medina who dealt with Islam and the Prophet (saws) with deception, conspiracy, dishonest and all kinds of abuse against Muslims.

Some may wonder about the move from forty-three verses that state the rulings to talk about the issue of the Jews! Well, it is an example, Allah (swt), when He spoke about the rulings and the laws, now presents an example of those who disobeyed after the Torah was revealed to them, the words of Allah (swt), but they plotted and deceived and did not carry out the orders.

(... *أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ* ...) (*Have you not seen those who were given a*

portion of the Scripture,...): Allah (swt) in this verse is addressing the Prophet (saws), (Have you not seen) is used for an eye-seen something:

{ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ }

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

Whereas, we know for certain that the Prophet (saws) had not been born yet when the (elephant event) took place, so he (saws) has not seen this incident, but Allah (swt) is the informer about this event, for that, it is more truthful than whatever seen by own eyes, which are Allah's creation. It is said, "No where with the eye." That is, when you say: I saw so-and-so while he was stealing, what is seen does not need evidence and witness, it is conclusive evidence, but if you say: I heard so and so saying...., Hearing needs confirmation and documentation. Therefore, by saying (*Have you not seen*), it is as if Allah (swt) is saying: It is as if you saw, O Muhammad, as if you had witnessed, because the saying is from the Creator, from whom nothing is hidden or absent in the heavens or on the earth.

(... بِشْتَرُوا الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ) (...*purchasing error [in exchange for it] and wishing you would lose the way?*): Why did they buy wrong path? Because they sold the faith and the Torah and the commands contained in it that Allah (swt) required they to follow, including believe in the Prophet Muhammad (saws). Hence, they sold the faith and bought misguidance instead. Misguidance means that a person deviates from the straight path, and they are not satisfied with that only, rather they want you to go astray, that is, they want others to have doubts about faith, Islam and what the Prophet (saws) has come with. This is what the Jews did.

{ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا }

(And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.)

The Jews used to show friendliness and alliance with Muslims through the constitution of Medina, which the Prophet (saws) composed when he entered Medina. This constitution respected the People of the Book and all other beliefs, but provided that they did not conspire with the polytheists, but they did so during the Battle of Al-Ahzaab (The trench).

(... وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ...) (And Allah is most knowing of your enemies;...): Allah (swt) knows who is friend and who is enemy.

(... وَاللَّهُ نَصِيرًا) (...and sufficient is Allah as a helper): The helper is the one who supports and defends you.

Verse: 46

{ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ بِنَا وَإِسْمِعْ بِنَا وَإِسْمِعْ بِنَا وَإِسْمِعْ بِنَا وَإِسْمِعْ بِنَا وَإِسْمِعْ بِنَا وَإِسْمِعْ بِنَا وَإِسْمِعْ بِنَا وَإِسْمِعْ بِنَا }
{ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا }

(Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.)

(... مِّنَ الَّذِينَ هَادُوا ...) (Among the Jews ...): They are the Jews.

(... يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ...) (...are those who distort words from their usages...): They used to alter the meanings of the words which the Prophet (saws) said or which were mentioned in the Torah, or they come up with ambiguous words that have more than one meaning.

(... وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا ...) (...and say, "We hear and disobey"...): Notice the

accuracy of the Holy Qur'an, of course, they did not say we heard and we disobeyed, they said we heard, but in their hearts they said we disobeyed. This verse is miraculous, because if the one who wrote the Qur'an was a human, he would not be able to come up with anything but the outward and audible saying, and as for the inner saying, no one can come with it except the knowledgeable of secrets and mysteries.

(... وَرَاعِنَا ...) (...and "Ra'ina",...): **An insult in Hebrew, but in Arabic it means 'Listen to us.'**

(... لَيَّا بِالسِّنْتِهِمْ وَطَعْنَا فِي الدِّينِ ...) (...twisting their tongues and defaming the religion...): **So they used words that carry more than one meaning.**

(... وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلٌ) (...But Allah has cursed them for their disbelief, so they believe not, except for a few): **Allah (swt) cursed them and dismissed them from His mercy because of their disbelief:**

{ لَعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ }

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

Except a few of them as Abdullah Ibn Salam and Kaab Al-Ahbar....

Verse: 47

{ يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا قَازِيَةً عَلَى أُنْبُوتِهَا أَوْ تَلْعَنَهُمْ كَمَا لَعْنَا أَسْحَابَ السَّبْتِ ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا }

(O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the decree of Allah accomplished.)

The Holy Quran confirmed that with them because the sender is One; Allah (swt):

{ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا

تَتَفَرَّقُوا فِيهِ }

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

Shura: 13)

(... believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs ...): **Addressing who were given the Scripture, ordering them to believe in the Quran, otherwise, their faces will be effaced and turned backwards. This is a threatening.**

(... or curse them as We cursed the sabbath-breakers ...): **Who are the people of the Sabbath? They are a group from the Jews, - Later verses will come related to the people of the Sabbath – Allah (swt) prevented them from working on this day (the Sabbath). Because of their many denial, Allah (swt) tested them by making the fish swim close to the surface of the water , on the day which they were prohibited to fish (Saturday), whereas the fish would be hidden from them on the day when they were allowed to fish. They wanted to circumvent the order of Allah (swt), so they put wires to seize the fish that come on Saturday, and on the next day they collected them. This is a fraud against Allah's law, and it would have been better for them if they had adhered to His commands and were patient and had not fished on Saturday.**

Verse: 48

{ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا }

(Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.)

This is one of the eight verses which Abdullah Ibn Abbass mentioned (indicated before). The Prophet (saws) said:

“Whoever says “There is no God but Allah” will enter the Paradise”³⁵

This is the greatness of this religion, no one can judge others and say this one is a believer and that one disbeliever, this one will enter the Paradise and that one will go to Hell.

(... إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ...) (*Indeed, Allah does not forgive association with Him,...*):

Because the top of faith is saying “No God but Allah”.

(... وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ...) (*..., but He forgives what is less than that for whom He wills ...*): **The human should not despair of the mercy of Allah (swt) whatever the sins he does:**

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

{ الرَّحِيمُ

(Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.") (Az-Zumar: 53)

Allah (swt) is near, responds to the invocation of the supplicant, in one condition that he intends not to recommit the sin. It is narrated that abul Asswad Ad-Delli said that Abo Thar (may Allah be pleased with him) said to him:

“I came to the Prophet and found him asleep under a white sheet. When I came back to him after he had awakened, he said:

“If anyone says there is no god but God and dies in that belief, he will enter paradise.”

I asked, “Even if he commits fornication and even if he steals?” He replied:

“Even if he commits fornication and even if he steals.”

I asked, “Even if he commits fornication and even if he steals?” He replied:

“Even if he commits fornication and even if he steals.”

³⁵ Sahih Ibn Hayyan: Book of Faith, Hadith No.169.

I asked, “Even if he commits fornication and even if he steals?” He replied: “Even if he commits fornication and even if he steals, in spite of Abu Dharr.” When Abu Dharr told this he said, “Even if Abu Dharr’s pride is humbled.”³⁶

Meaning, if anyone committed such sins then he repents, Allah (swt) accepts his repentance. The door of repentance is open, so no person becomes strict and makes himself a judge over people for their actions and deeds. Allah (swt) is The Lord of all people:

{ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ }

(*[All] praise is [due] to Allah, Lord of the worlds*) (Al-Fatiha: 2)

{ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ }

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

(Al-Anbiyaa: 107)

(... وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا) (...*And he who associates others with Allah has certainly fabricated a tremendous sin*): **Whoever sets up partners with Allah (swt) in worship, he has indeed invented a tremendous sin, with which there is no repentance unless he returns to faith.**

Verse: 49

{ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ طَاهِرُونَ بَلِ اللَّهُ يَرَىٰ مَا لَا يُلْقُونَ قَلِيلًا }

(*Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].*)

This is a call for all the humans, not just for the Jews who were in Medina; Allah (swt) is addressing His Prophet (saws) and the Muslims to avoid claim sanctity for themselves and their deeds, since any doing whatsoever

³⁶ Sahih Al-Bukhari, Book of Dress, Chapter of the white dress, Hadith No.5489.

whether praying, fasting or giving charity would not decrease or increase of Allah's kingdom in anything. The Prophet (saws) is that among the sayings he relates from his Lord (may He be glorified) is that He said:

“O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything.”³⁷

As such, we have to do a lot of the deeds that purify us in front of Allah (swt), and not purify ourselves in front of people so that it may be said about us that we did such and such.

(... بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا) (...Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed]): **Allah (swt) treats everyone in absolute justice, never treat unjustly:**

{ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ % وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ }

(So whoever does an atom's weight of good will see it, % And whoever does an atom's weight of evil will see it.) (Az-Zalzalah: 7-8)

Verse: 50

{ انظُرْ كَيْفَ يُهْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ إِثْمًا مُّبِينًا }

(Look how they invent about Allah untruth, and sufficient is that as a manifest sin.)

They are the Jews and the hypocrites who invent a lie against Allah (swt) and distort His words from their proper usages, by such they commit a manifest sin.

³⁷ Sahih Muslim, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: Prohibiting of injustice, Hadith No. 2577.

Verse: 51

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا }

(Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?)

(*أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ ...*) (Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship ...): **The Holy Qur'an talks about the Jews and what they did and what they conspired to do throughout their history and time, and tells us about their hatred for the call of the Messengers to prevent them from doing good to human beings. They showed antipathies against Jesus Christ and the Prophet Muhammad (saws) as well:**

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

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

The reason for cursing them is always their aggression and disobedience, and this has been the behavior of the Jews since the beginning of the Muhammadan mission. Most of the conspiracies that occurred throughout the history of this nation and that tore its body was the act of the Jews since the early periods, and the Holy Qur'an has clarified and monitored these matters. They are the ones who transgressed, and they are the ones who broke all covenants and promises with our master, the Prophet Muhammad (saws).

However, even though they believe in Allah (swt) because they are people of Scripture, they used to refer to idols for judgment, to gain Quraish's support in fighting the Prophet (saws).

(*... وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا*) (...and say about the disbelievers, "These are better guided than the believers as to the way"?): **This is the case of**

the hypocrites and the Jews who used to associate the idols and their desires in worshipping Allah (swt), thinking they may benefit them, The Prophet (saws) said:

“The thing I fear most for my nation is associating others and hidden desires with Allah.”

We said: O’ the Messenger of Allah!! Will your nation associate others with Allah after you? He (saws) said:

“Yes, they will not worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allah”³⁸

A person falls into this matter when he is hypocrite and does an action not for the sake of Allah (swt), but to be praised by people or because he believes that they can harm and benefit, give and withhold.... and forgets that all these are done with the will of Allah (swt). Thereby, we always mention this noble, beneficial and comprehensive Hadith that contains all the factors of faith and reassurance for the comfort and tranquility of the believer and all humans in general: One day Abdullah Ibn Abbas was behind the Prophet (saws), riding on the same mount, and He (saws) said to him:

“O young man! Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know

³⁸ Majmaa Az-Zawaid wa Manbaa Al-Fawaid, vol.3, Page: 259, Hadith No. 5226.

that victory comes with patience, relief with affliction, and hardship with ease.

The pens have been lifted and the pages have dried.”³⁹

How great are these words that bring reassurance, comfort, tranquility, calm, and psychological and inner peace to a person who lives in the shadows of the Qur’an and in the shadows of faith and eternal divine giving. We are very much in need of our book, our Qur’an, the guidance and the Sunnah of our Messenger (saws).

The Jews followed the path of the polytheists, they turned the polytheists against the Muslims, and they agreed with them in Mecca, and their main location was in Medina.

Verse: 52

{ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا }

(Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.)

Those are the polytheists from the Quraish of the Arabian Peninsula, and the Jews whom Allah (swt) has cursed. Allah’s curse means expulsion from His mercy and falling in disgrace and destruction.

(أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ...) (Those are the ones whom Allah has cursed;...): **Allah (swt) cursed and expelled them from His mercy because of their disobedience, their aggression against people, their lying to the Torah and their distortion of it, and igniting the fires of wars that Allah (swt), due to their hatred for the message of our Prophet (saws) and against all the Arabs.**

(... وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا) (...and he whom Allah curses - never will you find for him a helper.): **Because if Allah (swt) expels someone from his mercy and seizes him for his sin, no human power can stand in the face of Allah’s power and he will not have any helper.**

³⁹ Al-Mu’jam Al-Kabeer, Al-Tabarani, hadiths narrated by Abdullah Ibn Abbas, Hadith NO. 11265.

Verse: 53

{ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَالِ فَإِذَا لَا يُمُوتُونَ النَّاسَ نَحِيرًا }

(Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.)

Allah (swt) tells us about their miserliness and their abstention from any good deed, and if they had a share in the sovereignty and dominion, they would not give anyone anything, even if it was the speck on the back of a date-stone.

{ قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ قَنُورًا }

(Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.) (Al-Israa: 100)

Even if they owned the treasure of the mercy of Allah (swt), they would be stingy because they were made to love money, which is their habit, this is exactly what we see from the Jews, the people of the Children of Israel, throughout history. So Allah (swt) makes it clear to all people that the material side is not the criterion, but the criterion is what a person does of good or evil, as explained by Allah (swt) in the following verses:

{ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ % وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي

{ أَهَانَنِ }

(nd as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me." % But when He tries him and restricts his provision, he says, "My Lord has humiliated me.") (Al-Fajr: 15-16)

Then the answer to this comes:

{ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ % وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ % وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا % وَتُحِبُّونَ الْمَالَ حُبًّا

{ جَمًّا }

(No! But you do not honor the orphan % And you do not encourage one another to feed the poor. % And you consume inheritance, devouring [it] altogether, % And you love wealth with immense love.) (Al-Fajr: 17-20)

According to these verses, there are four things that are not the criteria. Note the accuracy of the Qur'anic expression, the giving is referred to as a trial, because Allah (swt) wants to see the effect of this blessing on his creation, so if He (swt) distinguishes and favors a person over another or gives him more, he should not think that this is an honor from Allah (swt) for him, on the other hand, if the person is poor, he should not think that Allah (swt) restricts His livelihood to insult him. Therefore, the answer comes as (No!), because the criteria by which humans measure are wrong and inaccurate, so Allah (swt) clarifies that the value of giving is to honor the orphan and encourage giving and feeding the needy, this shows the importance for the Man to be an active element, it is not enough to do good, but rather he must encourage others to give, to spread the justice that Allah (swt) wanted between human beings. Sadly, we find that most of the problems in the society are because of inheritance issues, because there are people who like to consume the money of their relatives. Therefore, we find that Allah (swt) specified inheritance at the beginning of the surah. Allah (swt) at the last-indicated verse, describes the love of money as immense love, because the human is stingy and Allah (swt) wants him to be good with the poor, the needy and the orphans. As such, there was a man who used to pray at nights and always supplicated to Allah (swt) to see the prophet (saws) in his dreams, indeed, he saw himself in a great place, and it is said to him that the Prophet (saws) was coming, but he did not come, instead he heard a sound saying to him, the Prophet (saws) said:

“He is not a believer whose stomach is filled while the neighbor to his side goes hungry.”⁴⁰

Just prayer is not enough, and love without action does not benefit, as they need to be reflected.

⁴⁰ Al-Mu'jam Al-Kabeer of At-Tabari, Chapter of the letter (A), Anas Ibn Malek, Hadith No. 751.

Verse: 54

{ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا }

(Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.)

They envy the believers and the Muslims for what Allah (swt) has given them of the bounty of the Message of Islam.

What is envy? All people whether Muslims or not believe in it, worry from it and afraid of being affected by it. Actually, it is a true fact not just religiously rather scientifically too.

The Prophet (saws) used to recite the Mu'auwidhat (Surat An-Nas and Surat Al-Falaq) and Surah Al-Ikhlās and then blow his breath over his body whenever went to sleep, as a protection of the envy. Indeed, envy is a desire for the blessing of others to be gone, however, this is a disease, because it is an objection to the Benefactor, Allah (swt).

Thereof, envy is the result of hatred, and its analysis from a scientific point of view is that when hatred rages in a person's chest because of what another has of blessing, whether it is money, prestige, position, success or distinction, thus chemical reactions occur in his body, just like what happens because of sadness which is a spiritual matter, so that blood pressure and sugar in the body rise, as a result of electrons, or the like, are ejected from the eye of the envier, affecting the envied.

However, raging the envy in the envier chest leads to his death due to his hatred and anger. For that, the religious cure to avoid this disease is to say: "Mashaallah, la Quwata illa billah", on the other hand, the cure of the envied is to recite the Mu'auwidhat (Surat An-Nas and Surat Al-Falaq) and Surah Al-Ikhlās.

As mentioned, the Jews envied the Muslims because the message of Islam came in the Arabs and revealed to Muhammad (saws) who is from the descendants of Ismaeel (PBUH).

(...فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ ...) (...But we had already given the family of Abraham...):

This is a reply to the Jews. Who are the family of Abraham?

Abraham (Ibrahim) had two sons, Isaac (Ishaq) and Ismail, (PBUT), Isaac had Jacob (Yaaqob), and from Jacob came Joseph (Yousuf) and the Tribes (Al-Asbat), and from them came Solomon (Sulayman), David (Dawood), Moses (Mosa) and Jesus (Isa), (PBUT). Accordingly, all the Prophets came from the family of Abraham, the branch of Isaac, and it is called the Abrahamic religions. When the Prophet Muhammad (saws) came from the Arabs, that distressed the Jews. Therefore, when talking about the Arab nationalism and its connection with Islam and that the Holy Qur'an preserved the Arabic language and Arab nationalism, this is very clear throughout the Holy Quran.

(... الْكِتَابِ وَالْحِكْمَةِ ...) (...the Scripture and wisdom ...): Allah (swt) gave the Psalms to David (Dawood), the Injeel to Jesus (Isa), and the Torah to Moses (Musa) (PBUT).

Wisdom is the words and deeds of the Prophets.

(... وَأَاتَيْنَاهُمْ مُلْكًا عَظِيمًا) (...and conferred upon them a great kingdom): **As with Dawood and Sulayman (PBUT):**

{ وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ }

(And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants".) (An-Naml: 15)

The great kingdom was conferred to those descendants of Ibrahim (PBUH), nevertheless, the Holy Quran is the greatest gift to all humanity till the day of judgement, conferred to the Prophet Muhammad (saws), who is from the descent of Ismail (PBUH).

Verse: 55

{ قَوْمِهِمْ مِّنْ أَمَنَ بِهِ وَوَجَّهَهُمْ مِّنْ صَدِّ عَنْهُ } وَكَفَىٰ بِهِمْ سَعِيرًا }

(And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.)

Some of them believed and followed the Prophet Muhammad (saws), as Ka'b Al-Ahbaar and Abdullah Ibn Salam, and some not only rejected him by disbelieving in it, rather hindering the people from its path. Noticing that all what is happening of killing and transgression from the time when the Jews lived in Madinah till now aim at hindering the people from the message of mercy, message of Islam. Indeed, there is a wide mentioning of the nation of Children of Israel in the Holy Quran, specially, the stories of Mosa (PBUH), the wisdom behind this fact is that they are the source of all the troubles all over the world until these days.

(... وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا) (...And sufficient is Hell as a blaze.): This is a threat to those who stood in the way of heavenly messages that bring good to all of humanity.

Verse: 56

{ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُضَلِّهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا }

(Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.)

We must consider this verse and analyze it scientifically. The natural, physical and chemical sciences were not known at the time of the revelation of the Qur'an. The Noble Qur'an is a miracle in every time and place. It is a book of guidance for all mankind and it contains scientific references, as well, that do not clash with human minds at the time of its revelation, additionally, absorb knowledge when it develops. There is absolutely no conflict with science in the Holy Quran, and this verse proves that:

(... كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ...)

roasted through We will replace them with other skins so they may taste the punishment...): This is a Quranic indication that pain comes to the conscious soul from the skin and not from the brain. When the patient is anesthetized, the surgical operation is performed on the affected organ without feeling pain because the anesthesia is done for the conscious soul. The feeling of pain is due to capillaries present in the skin. This is proven by science, with evidence that when the first injection of the anesthetic, you feel the prick of the needle because of those capillaries. The organs are machines that deliver pain to the conscious soul, and this was not known scientifically until the modern era. Accordingly, they are replaced with other skins so they may taste the punishment because when the skin is burned, the capillaries are burnt, this is a very early scientific fact which was not known at time of revelation.

(... إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا) (...Indeed, Allah is ever Exalted in Might and Wise): Allah (swt) is Ever Most Powerful, and the Wise as well, He (swt) sets things right, and only punishes those who are unjust and unbelief, and He (swt) does not punish except in accordance with a just reckoning:

{ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا

{ حَاسِبِينَ }

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

On the other side, there is the bright image:

Verse: 57

{ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلٌّ كَثِيرٌ }

(But those who believe and do righteous deeds - We will admit them to gardens (Paradise) beneath which rivers flow, wherein they abide forever.

For them therein are purified spouses, and We will admit them to deepening shade.)

Allah (swt) said about the disbeliever: **We will drive them into a Fire.** Whereas He (swt) said about the believers:

(... *We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses,...*...): **The Arabic word of (will) used in both cases differs. The first indicates that there is a time, and the use of the second indicates that it is close, because heaven is always close to the believer, while the unbeliever and the one who practices evil on earth feel that there is a long term, as if death will not knock on his door whereas it is closer to him than his jugular vein.**

(garden) is a dense forest of trees that the density of its branches covers underneath. This is the linguistic meaning of the word (garden) in Arabic, so it is a name for something known and existing, and because it is called here for something unseen, Allah (swt) says:

{ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ }

(The example of the Garden) (Al-Baqara: 285)

Meaning, it is as the garden which we know but not exactly the same. The Prophet (saws) said about the Paradise:

"Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.'⁴¹"

It is not as we imagine it with our worldly perceptions that our eyes see and our ears hear and what comes to our minds.

(... *وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا* ...) (...*and We will admit them to deepening shade*): **This, as well, is unseen matter, Allah (swt) brings it closer to the human mind and what is similar to it in the world.**

⁴¹ Sahih Al-Bukhari, Book: The Beginning of Creation, Chapter: The description of Paradise, Hadith No. 3072.

Verse: 58

{ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا }

(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.)

This is a divine command to render the rights to their rightful owners. What is the trust? It is simply a thing committed to one's care, but the greatest trust is the believing in Allah (swt) because Allah (swt) says:

{ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا }

(Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.) (Al-Ahzaab: 72)

The trust which the man undertook to bear it is the trust of choosing between faith or disbelief, so we say to all people that religion is a religion of choice, and it is a religion of trust, the Prophet (saws) said:

“He who is not trustworthy has no faith”⁴²

Hence, the first due trust is the trust of faith which Allah (swt) talked about that the heavens and the earth and the mountains feared of bearing it, whereas the man undertook to bear it, so he has the right of choosing the belief or disbelief:

{ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ }

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

Nevertheless, the trust which is the right to be given to others, there is not any proof of it except the conscience, religion and morals. The Prophet

⁴² Al-Muajam Al-Kabeer of Al-Tabarani, Hadith No. 7988.

(saws) was called Muhammad the honest since he was well known of his honesty, even that the polytheists used to put their trusts with him. Accordingly, religion means morals, the Prophet (saws) said:

"The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behavior"⁴³

Religion means morals, and rendering back the trusts is one of the basics that Islam and the Holy Quran concentrated on. Indeed, the Muslim should be honest with his Lord in faith, honest with his homeland so he does not destroy it, honest with people so he renders the trusts to them.

(... إِلَىٰ أَهْلِهَا ...) (...to whom they are due ...): **Does not specify whether Muslims or not. This is a call to do good for all the people, it is not restricted to Muslims.**

(... وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ ...) (...and when you judge between people.): **Does not say (judge between Muslims), rather all the people.**

(... أَنْ تَحْكُمُوا بِالْعَدْلِ ...) (...to judge with justice ...): **Justice requires the existence of litigation, and requires transgressions of the right between one person and another. However, religion commands you to fulfill the rights for all people regardless of their creed and affiliation, and it commands you to judge with justice when there is a dispute, because the stability of any society is based only on justice, the simplest example of that in a football match, that millions of people watch, if the referee ignores giving any penalty kick or offside to the player, all people stand and do not sit down, because he did not take a just decision, this is a case in just a game, so how is the situation in serious matters. Allah (swt) created people love justice and equality by instinct, and is not based on religious, sectarian, ethnic or regional basis, but on the basis of humanity. Allah (swt) addresses the Prophet (saws) saying:**

{ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ }

⁴³ Musanaf Ibn Abi Shayba, Book of good behavior, Hadith No. 25320.

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

(Al-Anbiyaa: 107)

Actually, it is not possible for a religion that commands of fulfillment of trusts and the establishment of justice among all people to have people or groups who say that this religion commands of killing, slaughter, and destruction of churches, abuse of other religions, and forcing people to pray by beatings. This contradicts the basic sacred verses in the Book of Allah (swt).

The reason of revelation of this verse:

There is a reason for the revelation of the verse, but there is a general meaning and the religious ruling. When the Prophet entered Mecca on the Day of the victory, they brought him the keys of the Ka'ba. Previously, the keys, providing water to pilgrims and other were taken over by certain tribes. The children of Talha inherited the key of the Ka'ba, and Uthman Ibn Talha, at that time, was the owner of the key and he was a polytheist. When the Prophet (saws) entered Mecca on the Day of victory, he did not force anyone to enter Islam, and when he opened the door of the Ka'ba and entered it, this verse was revealed. When he went out, he gave the key to Uthman bin Talha and said:

"Take it, O Children of Talha, eternally up to the Day of Resurrection, and it will not be taken from you unless by an unjust, oppressive tyrant."⁴⁴

There are a lot of stories of justice in the biography of the Prophet (saws) and the lives of the honorable companions. One of these stories was between a Jew and Ali bin Abi Talib (May Allah honour his face), where the Jew complained about Ali during the era of Umar bin Al-Khattab (May Allah be pleased with him) for a shield. Umar asked him: Did you get angry, Ali, because I summoned you to the court? Ali said: No, by Allah, but because you glorified me and called me Abul Hasan whereas called him by just his name.

The Unparalleled Justice of Umar Ibn Al-Khattab is very known; once a time, a

⁴⁴ Al-Maqased Al-Hasanah of Sakhawi: vol.1, Page.320, Hadith No. 431.

man from the Copts, who was in Egypt when it was ruled by Amr Ibn al-‘as (May Allah be pleased with him), he raced with the son of Amr ibn al-‘as and defeated him, so he began to beat the man with a whip saying: "I am the Son of Nobles!". The man from the Copts was very sad and hurt, so he came to Umar Ibn Al-Khattab in al-Madinah complaining what the son of 'Amr has done to him (had he doubted, even a little, that Umar Ibn Al-Khattab would not judge fairly, he would not have gone to him from Egypt to complain about the ruler) So Umar wrote to `Amr commanding him to appear before him with his son. So they appeared before him, Umar asked the man to take the whip saying to him, "Beat the Son of Nobles!" Then the Egyptian began to beat the son of `Amr with the whip as he did to him until he stopped. Then Omar said to the Egyptian, "Now beat the whip upon `Amr's bald head!" He replied, "O Commander of the Faithful! For it was his son who beat me, and I have evened the score with him.". Umar answered: "No, beat the whip upon `Amr's bald head, because his son beat you because of the power of his father".

(... إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ ...) (...*Excellent is that which Allah instructs you ...*): **Verily, how excellent is the teaching which Allah (swt) gives us, meaning, His commands to return the trusts to their owners, to judge between people with justice regardless their religion and sects. This is the call of Islam.**

(... إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا) (...*, Allah is ever Hearing and Seeing*): **Allah (swt) is Hearing before there is what to be heard, and He is the Seeing before there is anything to be seen. He hears your words and sees your actions.**

This decisive and great verse was applied by the first Muslims, the companions of the Messenger (saws), and they were the role models and ideals for every believer, such as our master Ali and Omar (may Allah be pleased with them). When we read the Qur'an and read about the Sunnah of our Prophet (saws) and the actions of his honorable companions, we see how they interpreted it with their actions and deeds and adhered to the commands of their Lord. The result was that pioneering Islamic civilization that spread the banner of security, peace and science across the world that

was filled with injustice and ignorance.

Verse: 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ ۙ

{تَأْوِيلَ

(O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.)

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ...) (O you who have believed, obey Allah and obey the Messenger ...): **This is an order and an obligation from Allah (swt), the addressed here is the believer. Any canons issued in this world has reasons following or after the ruling. As for the divine ruling, the belief in Allah (swt) is the reason; as long as you believe in Allah, you are required to obey His commands. He (swt) did not say in this verse: O people, because the command to obey Allah (swt) and the Messenger (saws) and those in authority is directed to those who believe, who are bound by a covenant of faith with their Lord, we must obey whether we know the reason behind the order or not. This is for us is the faith of obedience. Likewise, we do not know what is the wisdom of the different number of rak'ahs of each prayer, there are many devotional acts that Allah (swt) has shown the wisdom of, and other ritual matters that have not been clarified so that their implementation is for the sake of worshipping Allah (swt), so I carry out the command in obedience to the one who commands, whether I know the wisdom or not.**

To be noted that faith needs intellect; that is, it is the human intellect that deduces and considers the cosmic evidence that exists such as the heavens, the earth, the mountains, life, the universe, water and human beings... by which it is inferred that the Creator exists, so this Creator knows best the interests of the creature so the creature must obey him. Some people want

to criticize the Islamic religion and other religions, claiming that a Muslim or believer obeys and implements orders without thinking, while we find that the Holy Qur'an asked us to act with reason in all matters:

{ لَعَلَّكُمْ تَعْقِلُونَ }

(perhaps you will use reason.)

{ لَعَلَّهُمْ يَتَّقُونَ }

(perhaps they will know)

{ لَعَلَّهُمْ يَتَّقُونَ }

(perhaps they will give thought)

It is necessary to use the mind to reach the truth of faith, and after you believe, you must obey the command even if you do not know the wisdom of it, because the wisdom may be related to reasons the human mind can comprehend, for that Allah (swt) says:

{ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا }

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

As long as the reason behind commitment to orders is the faith, in this case we have to obey Allah (swt) whatever the command is and in all mentioned in the Holy Quran as Halal and Haram. Moreover, we have to obey the Prophet (saws), as well, in explaining Allah's commands, for example, Allah (swt) says:

{ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ }

(And establish prayer and give zakah)

But how do we know how to pray? This what the Prophet (saws) told us about; we learned from him (saws) that the prayer is five times and that the Fajr prayer is two rak'as and the Isha prayer is four and... and what are its pillars, duties and conditions. So that, a person cannot say that I read the Qur'an only and leave anything else, for how, in this case can we perform the Hajj according to Allah's command:

{ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا }

(And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.) (Ali-Imran: 97)

Unless the Prophet (saws) had taught us about, Allah (swt) says:

{ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا }

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

(... وَأُولِي الْأَمْرِ مِنْكُمْ ...) (...and those in authority among you...): **Those in authority refer to the people of competence. In the worldly field, we seek the help of those with scientific specializations, but in the religious field, I seek the help of specialists in the Qur'an and Sunnah. No human society will be stable unless there is obedience to Allah (swt) and the Messenger (saws) and those with competence in what they specialize in. It also includes those in authority with regard to politics and governance.**

Islam established the rules of stability and security for societies in these great verses and did not leave them in chaos and disorder.

(... فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ...) (... And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. ...): **Some interpreters said that this verse indicates that there is a guardian with regard to the legal rulings, so if a dispute or conflict arises, then you must return the matter to its origin, and the origin is what was mentioned in the Book of Allah (swt) and the Sunnah of His Messenger (saws). Allah (swt) did not set a political, economic, scientific or social instruction, but rather set general instructions for the benefit of humanity, as what was indicated in the previous verse :**

{ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ }

(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.)

{ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالنَّبْغِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ }

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

So we return the matter to Allah (swt) and to the details from the Sunnah of the Messenger of Allah (swt), and we do not include personal interests in passing judgments as did the terrorist and political organizations that claimed that they are Islamic whereas Islam is innocent of them. Islam never sets rigid templates for people, no meaning of what a group may say: We represent and implement Islam, and we are the Caliphate Islam. This is a rejected statement in Islam, because Islam is general for all people and societies and is not restricted to a party or group, and we cannot limit Islam for a specific group.

Islam represents the relationship of believers with each other and with the homeland. It is a message of goodness, justice, love, charity, kindness to parents and kinship ties. It is good treatment, not lying, cheating, not monopolizing, and it is the fulfilling of trusts. This is required for all people. We have seen many groups that have exploited Islamic slogans, to commit their sins and crimes, while claiming that they apply the Holy Qur'an and rulings and follow the path and Sunnah of the Messenger (saws). But Allah (swt), His Messenger (saws) and the believers are innocent of them, their actions and crimes. In short, Islam is a general good for all people, Muslims and non-Muslims. The Prophet (saws) said:

"The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden".⁴⁵

(...if you should believe in Allah and the Last Day...): **Accordingly, the one who refrain from referring to the Qur'an and Sunnah for judgment is not a believer.**

⁴⁵ Musnad Al-Bazaz, Musnad of Fudalah Ibn 'obayd, Hadith No. 3752.

Verse: 60

آلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا }
{

}

(Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.)

This verse was revealed about the hypocrites who were in Medina and they claimed that they believed and faith did not enter their hearts.

(...يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ ...) (...*They wish to refer legislation to Taghut,...*):

The word (Taghut) is an exaggeration of (Tughian) that is tyranny, injustice, and transgression, and it is always used to refer to evil deeds, satanic work, and matters that violate the rights of people.

Reason of revelation of the verse:

A hypocrite man in Madinah and a Jew had a dispute, the Jew said, "Let us refer to Muhammad to judge between us." However, the hypocrite said, "Let us refer to Ka`b bin Al-Ashraf (a Jew) to judge between us.". That is because he was the culprit, so he wanted to appeal to the Jew because he knows that he will rule according to his desire not to justice and truth.

Verse: 61

{ وَإِذَا قِيلَ لَهُمْ تَقَالُوبًا إِنَّ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُوكًا }
{

(And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.)

The hypocrites turning away from the Prophet (saws) and refrain from his judgement because they know that he will not deviate an iota from truth and justice, even if the dispute is between a Jew or a polytheist and a Muslim. If

the truth is with the Jew or the polytheist, he will give him his right. This is the justice of Islam.

Indeed, the hypocrites are a dangerous scourge in any society. Most of the verses in the Holy Qur'an mention the hypocrites because the danger of the apparent enemy is less than of the hidden one, who reveals one thing and conceals another; he manifests faith and conceals polytheism, manifests friendship and conceals enmity, manifests truth and conceals falsehood, pretends justice and conceals injustice. Therefore, hypocrisy is a dangerous incurable disease because it infiltrates the body.

Verse: 62

{ فَكَيْفَ إِذَا أَصَابْتُم مَّصِيبَةً بِمَا قَدَّمْت أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا }

(So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation.")

The verses are still related to the hypocrites, and as was indicated, hypocrisy is the most dangerous disease that afflicts any society and threatens its structure, because the hypocrite is an inward enemy, not clear, tends where his desires tend to be, and where his interests are found, he always prioritizes interests over principles, and private interests over the public, as a result, it destroys the structure of society and changes the facts in front of the people, because the hypocrite does not say the truth, and it is one of the things that Allah (swt) has forbidden, and the Messenger (saws) has made it clear that in the heart of the believer lies cannot be combined with faith.

(فَكَيْفَ إِذَا أَصَابْتُم مَّصِيبَةً بِمَا قَدَّمْت أَيْدِيهِمْ ...) (So how [will it be] when disaster strikes them because of what their hands have put forth): Disaster is every matter that occurs to a person, which in his view is harm, and may in fact be otherwise. The disaster here befalls them because of what their hands have sent forth,

because there is no harmony with themselves and they deal with matters according to their desires, as Allah (swt) describes them:

{ مُذْتَبِّينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۚ وَمَنْ يُضَلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا }

(Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.) (An-Nisaa: 143)

(... then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation."): **They claim reform and benevolence, in a way through which they seek their own gains and interests, then they come and swear by Allah (swt) that they wanted nothing but reform and reconciliation.**

Verse: 63

{ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا }

(Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.)

They are known and clear to Allah, but as for people and society, it is not possible to distinguish a hypocrite from a non-hypocrite, although there are certain characteristics and criteria that apply to hypocrisy, but it may not be clear and a person cannot discover who is the hypocrite from the truthful, and who is the honest from the traitor. The Prophet (saws) said:

"There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.' It was said: 'Who are the Ruwaibidah?' He said:

'Vile and base men who control the affairs of the people.'"⁴⁶

⁴⁶ Musnad Ahmad Ibn Hanbal, Musnad the companions, Musnad Abo Horayrah, Hadith No. 7899.

Hypocrisy is a permanent danger in the social structure in any country, but when did the hypocrisy movement begin in the community of Islam?

Hypocrisy did not exist when the Prophet (saws) and his companions were persecuted by the polytheists in Mecca, but it began when the Prophet (saws) and Muslims became strong in Medina. When a calamity struck them or their interests were harmed as a result of their hypocrisy and lies, the hypocrites would come to the Prophet (saws), swearing by Allah and claiming something other than the truth.

Nevertheless, no one has the right to say so-and-so is a hypocrite and so-and-so is not, because Allah (swt) did not command His Messenger to tell about the hypocrites, otherwise the people would follow this Sunnah, and would doubt each other and accuse some of them of hypocrisy.

(...فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ ...) (*...so turn away from them but admonish them...*): **Meaning, leave them and do not reveal their names since the Prophet (saws) had known them all, the head of them was Abdullah Ibn Ubai Ibn Salool.**

On the other hand, Allah (swt) tells the Prophet to advise them instead, and to and speak to them an effective word to reach their inner selves.

{ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ }

(*So remind, [O Muhammad]; you are only a reminder.*) (Al-Ghashiyah: 21)

However, the Prophet (saws) used to preach in general without revealing, for example he used to say “Why some people do so and so..!”. Hence, hypocrisy can only be cured by faith and morals. There is are laws that control corruption, the economic movement in society, and some social relations, but there is no man-made law that controls hypocrisy and its movement in society, even though it is the most dangerous social disease and is the cause of most manifestations of corruption in any society. Therefore, the matter was left to the Prophet (saws) and its treatment is only by faith.

(...وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا) (*...and speak to them a far-reaching word*): **Allah (swt) mentions the hypocrisy in thirteen verses at the beginning of Surah Al-**

Baqara, by which He (swt) describes them and their desires, moreover, there is a complete surah – surah Al-Munafiqoon- about the hypocrisy and its danger in a society, then, how to deal with this phenomenon? This verse gives the answer; it is by an effective word.

Verse: 64

{ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا }

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

(... وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ...) (And We did not send any messenger except to be obeyed by permission of Allah...): This verse and the next one represents the relation between the Prophet (saws) and his nation. This relationship is based on obedience which generates love, for it does not come to claim loving him while you disobey him. Allah (swt) says:

{ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ }

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

{ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا }

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

(...And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful): **To be**

injustice to oneself means to offer it a temporary lust and deprive it of permanent bliss, that is leading it to commit a sin such as theft, adultery, drinking alcohol, lying, killing..., thereby, you are bringing it to Allah's torment, and what you have committed will be a disaster for you and your family no matter what the sin is, and the pinnacle of self-injustice is to wrong others:

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

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.) (Al-Hujurat: 13)

Removing the misdeeds is to be done by three actions:

(... جَاءُوكَ ...) (*...they had come to you ...*): **This first state is when the Prophet (saws) was alive, but now how to come to him (saws)?**

Coming to him (saws) means following the Sunnah in what he commanded and forbade; meaning, to come to his (saws) guidance, conduct and follow it, so they will be as if they come to the Prophet (saws). The meaning is not to go to the Prophet's grave, although this is a good thing, but the important thing is that you adhere to his obedience first. Second:

(... فَاسْتَغْفِرُوا اللَّهَ ...) (*...and asked forgiveness of Allah ...*). Third:

(... وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ ...) (*...and the Messenger had asked forgiveness for them ...*): **This is during his life (saws), and after his death:**

“My life is good for you, you talk to me and I talk to you, and my death is good for you, your deeds are presented to me, what I see of good deeds, I praise Allah for, and when I see of evil, I ask Allah for forgiveness.”

So the three points are: To obey the Prophet (saws), to ask Allah (swt) for forgiveness and the messenger asking for forgiveness, as long as you do not commit sins. The relationship with the Prophet (saws) is the basis of understanding Allah's commands:

{ ا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ }

(O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].) (Al-Anfal: 20)

Obeying Allah (swt) is connected with obeying the Prophet (saws), consequently, disobeying the Prophet (saws) means disobeying the Prophet (saws).

Verse: 65

{ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا }

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

Allah (swt) swears by His Glorious, Most Honorable Self, as well as He (swt) swears by whatever He wills:

{ وَالذَّارِيَاتِ ذَرْوًا }

(By those [winds] scattering [dust] dispersing) (Ath-Thariyat: 1)

{ وَالْفَجْرِ % وَلَيَالٍ عَشْرٍ % وَالشَّفْعِ وَالْوَتْرِ % وَاللَّيْلِ إِذَا يَسْرِ }

(By the dawn % And [by] ten nights % And [by] the even [number] and the odd % And [by] the night when it passes,) (Al-Fajr: 1-4)

But we are not entitled to swear except by Allah (swt) alone.

(...they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves ...): Allah (swt) relates attaining the faith with referring to the Messenger for judgment in all matters. As known faith is to believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad, but how does this faith is applied? This is by referring

to the Prophet (saws) in all the matters. When there is a disagreement, the person is distressed and angry, but he has to adhere to the rule of the Prophet (saws) and accept it.

(... and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission): The relationship with the Prophet (saws) is always continuous, never stops. So, getting out of sin has three conditions, as we mentioned in the previous verse, and attaining faith has three conditions: Make the Prophet (saws) judge in all disputes, accepting the Prophet's decision with total submission without any rejection, denial or dispute.

In brief, the two verses regulate the believer's relationship with the Prophet (saws), as it is the means to enter into faith and get out of sin. What is this honour for our Master (saws), our beloved, our intercessor, and the light of our hearts, Muhammad (saws)!!

{ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ }

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

{ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ }

(There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.) (At-Tawba: 128)

Verse: 66

{ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوْ اخْرَجُوا مِن دِيَارِكُمْ مَا قَلَّوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ قَالُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا }

(And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position.)

The talk about the Prophet's (saws) relationship with the believers and the community, following the previous verse.

(*وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ احْرُجُوا مِنْ دِيَارِكُمْ ...*) (*And if We had decreed upon them, "Kill yourselves" or "Leave your homes," ...*): **This gives meaning about the love of the homeland, for leaving the homeland is like killing oneself. The love of the homeland is part of faith, and the love of the homeland for a person is the same as the love of oneself, because a person who does not love his country and is not good for it, has no good for himself. Individuals are the basis of building society.**

(*... مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ...*) (*...they would not have done it, except for a few of them...*): **The believer is supposed to submit to what Allah (swt) commanded him to do, but few of the Children of Israel did what they were commanded.**

(*... وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا*) (*.... But if they had done what they were instructed, it would have been better for them and a firmer position*): **Gaining the good from Allah (swt) lies in doing what Allah (swt) commands and refraining from Allah (swt) prohibits, however, skepticism comes from the non-believers or from the side of the hypocrites within society.**

Verse: 67

{ وَإِنَّا لَآتَيْنَاهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا }

(And then We would have given them from Us a great reward.)

For those who comply with the command of Allah (swt), the reward is from Him (swt), and what Allah (swt) has is not measured by what humans possess, for the Lord of humans is absolute perfection and His giving is unlimited.

Verse: 68

{ وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا }

(And We would have guided them to a straight path.)

The straight way that they should follow.

Verse: 69

{ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا }

(And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.)

Reason of revelation:

Thawban (May Allah be pleased with him), was a lover of the Prophet who could not put up with being separated from him. Once, he came to the presence of the Messenger of Allah in a terrible state. His face was pale, his body was weak and there was an expression of sorrow in his face. When the Prophet (saws) saw him like that, he asked him, "O Thawban! What has happened? Are you ill? Thawban replied as follows: "O Messenger of Allah! I am not ill nor have I any pain but when I do not see you, my love toward you increases; I feel grievous until I rejoin you. Then, I remember the hereafter and fear that I will not be able to see you there. For, you will be in a higher station with the prophets in Paradise and I will be in a lower position. I am worried that I will not be able to see you there." Consequently, this verse was revealed.

(... وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ ...) (And whoever obeys Allah and the Messenger - ...): Allah (swt) makes it clear that to obey the Prophet (saws) is to obey Allah (swt), so mentioned one word of "obeys" for Allah (swt) and the Messenger (saws), because it is not possible to separate what the Messenger (saws) has come with from the verses of the Holy Qur'an.

(... فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ...) (... - those will be

with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous...): This favor from Allah (swt) equals all the bestowments. Those will be with the Prophets and Messengers in the first grade and with the righteous in the second grade. Righteousness is the state of having absolute faith, as Abo Bakr Al-Seddiq (May Allah be pleased with him), when he was told that the Prophet (saws) had the night journey and ascension to the seventh heaven and then came back in the same night, he said: "I do believe him regarding what is farther than that. I believe the news of heaven he brings, so if he told that, then he said the truth". Because of this Abu Bakr was named al-Siddiq (The righteous).

The martyrs are in the highest level of Paradise, they are alive with their Lord:

{ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ۚ بَلْ أحياءٌ عِنْدَ رَبِّهِمْ يُرزَقُونَ }

(And never think of those who have been killed in the cause of Allah as dead.

Rather, they are alive with their Lord, receiving provision,) (Ali-Imran: 169)

They live with the grace and bounty of Allah (swt), and this is also good tidings for their families and the righteous who follow the path of the Prophets, the truthful ones, and the martyrs.

(... وَحَسُنَ أولئك رفيقًا) (...And excellent are those as companions): The companion is the friendly person who guides you and keeps with you throughout the path, and the best companionship of all is to be with the Prophets, the truthful ones, the martyrs and the righteous.

Verse: 70

{ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا }

(That is the bounty from Allah, and sufficient is Allah as Knower.)

The bounty is above justice.:

{ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ }

(Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate.") (Yunus: 58)

Allah (swt) is All-Knower of His servants, their faith and truthfulness.

The next verses resume talking about the hypocrites inside societies and about the hypocrisy, this terminal disease:

Verse: 71

{ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَابًا أَوْانفِرُوا جَمِيعًا }

(O you who have believed, take your precaution and [either] go forth in companies or go forth all together.)

At all times, there is affliction that comes upon people and societies, and war is one of the most severe afflictions that befall them, such as the terrorist war against Syria, however, and the Holy Qur'an decides the position of the hypocrites during these trials.

Verse: 72

{ وَإِنْ مِنْكُمْ لَمَنْ لُيَبِّطَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا }

(And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allah has favored me in that I was not present with them.")

This is the case of the hypocrite, if a calamity befalls on you, that are problems during the war and losses and trials occur, then he says, Allah has blessed me because I was not a martyr with them, so he praises Allah that he was not with them and did not bear the trials.

Verse: 73

{ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَسْأَلُنَّكَ أَنْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةً يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُورَ قُوْرًا عَظِيمًا }

(But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment.")

And if you win, then the hypocrite he would surely say: As if there had never been ties of affection between you and him, "Oh! I wish I had been with them; then I would have achieved a great success. This is really the serious danger that infects the society and the most dangerous type of hypocrisy is that which appears during the victory.

And the Holy Qur'an monitors the condition of the hypocrites in most of the Madani Surahs, so we find that when a Surah talks about the believers, it talks about the unbelievers and about the hypocrites as well, as in Surat Al-Baqarah, which contains thirteen verses at the beginning, that talk about the characteristics of the hypocrites:

{ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا يَكْذِبُونَ % وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ % أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ % وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ % وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ % اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ }

(In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie. % And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." % Unquestionably, it is they who are the corrupters, but they perceive [it] not. % And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not. % And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers." % [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.) (Al-Baqara: 10-15)

Among their characteristics are lies, corruption, self-disease, and humiliation. Additionally, Allah (swt) tells us precisely about their characteristics during trials in Surat Al-Ahzab:

{ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ النَّبَأَ إِلَّا قَلِيلًا }

(Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few,) (Al-Ahzab:

18)

They say to those who defend their land, "do not fight and leave the defense because we do not know the result", or they would say "Let's leave the homeland to protect ourselves and we will watch whoever win we will be beside him". Moreover, when the ordeals take place:

{ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ }

(...And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death...) (Al-Ahzab: 19)

So look at the verses how they uncover their inners, and when the fear is gone and the signs of victory begin to appear the tongues of those who search for a position after victory, begin to lash:

{ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَّةِ جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ }

(...But when fear departs, they lash you with sharp tongues, indisposed toward [any] good...) (Al-Ahzab: 19)

There is a whole Surah called Al-Munafiqoon that describes them:

{ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۖ هُمُ الْعَدُوُّ }

{ فَاحْذَرُهُمْ ۖ قَاتَلَهُمُ اللَّهُ ۖ أَنَّى يُؤْفَكُونَ }

(And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?) (Al-Ahzab: 4)

They change according to situations, when there is victory, they say words which please the people.

There is no law that can hold to account the hypocrite, the liar, who says and conceals other than what appears, and changes like a chameleon, so there is no evidence against him. As such, the Holy Qur'an has shown us some criteria of hypocrisy, the most serious of which is the priority of whims over principles. There is no principle for the hypocrite; he is wherever his interest is, taking into consideration that interests are beautified to people:

{ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ }

(Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.)

(Ali-Imran: 14)

Hence, the major test in this worldly life is to choose either the principles or the interests, this is a very crucial matter in Islam.

A counselor to a former American President (Robert Green), converted to Islam after studying the biography of the Prophet (saws). When he was asked: Why did you convert to Islam? He said: "I studied the biography of the Messenger and found that no matter how many inconstancies he (saws) has gone through; from defeat to victory, from weakness to strength, from poverty to wealth, from health to illness, in all these conditions he put principles above interests, he has never compromised his principles." Also he said: "The basic situation is when he (saws) was persecuted, homeless and tormented, all the leaders of the Quraish came to him and said to him: O Muhammad, if you want money, we will give you our money, and if you want the authority, we will make you a king, and if you want to marry, we will offer you one of our most beautiful women. The Prophet (saws) then said his saying, which is still shaking and ringing in the ears of time:

By God if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until God has made me victorious, or I perish therein, I would not abandon it."

He (saws) put all the interests under his feet and kept steady with his principles."

This case was not the only case, rather the companions acted similarly after the Prophet (saws) death when they were tested severely, and perhaps the most powerful test that the Muslims faced was after the death of the Prophet (saws), when some Arab tribes apostatize from Islam, during the rule of Abu Bakr Al-Siddiq (May Allah be pleased with him). Concerning this occasion, we will discuss two points:

- 1- The apostatizing of some Arab tribes from Islam.
- 2- An issue and a problem occurred for the first time after the death of the Prophet (saws), when the Companions gathered and suggested to Abu Bakr (May Allah be pleased with him) to negotiate with them for the payment of zakat, but Abu Bakr took a great decision at that time, and said:

"By Allah I will fight them even to secure the piece of rope which they used to give to the Messenger of Allah (saws)."

So he preferred the principles over the interests.

It is natural to see the hypocrites with long tongues, such as those who come now and talk about the development of religious discourse and say we will do so and so, but they only talk and do not do anything. Hypocrisy has eaten their minds. They are saying words only to please people, not to fight extremism, which every Muslim, every patriot, every honest person, and every believer of all religions should fight.

And there are the hypocrites who attack the hadiths of the Prophet (saws) and fabricate lies about him, or they say that they do not consider the hadiths of the Prophet (saws), but rather they rely on Qur'an only, Their argument is that the Holy Qur'an was revealed at a specific time and that the hadiths contain unacceptable meanings.

Hence, the true Muslim must clarify the hadiths and explain them to the people with the correct interpretation, since there is no Muslim on the face of the earth

who can abandon the hadiths of the Prophet (saws). The matter is clear and people's minds understand it well, and can distinguish the lean from the fat and the hypocrite from the truthful, just as Allah (swt) clarifies these matters in the verses and reveal the emptiness of these Hypocrites:

{ وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ % وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ }

(And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. % And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.) (Al-Baqara: 204-205)

And the Noble Qur'an clarifies that they have no dignity, they live in humiliation, because a person who acts according to his whims and is motivated by his interests has no dignity, and he cannot be like a sincere person and a believer who has a dear soul. As for the servile and lowly one who is a hypocrite, who changes his principles, he is once with the enemy and once with the homeland, once here and once there, and is silent and his voice is not heard in trials:

{ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ }

(And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.) (Al-Munafiqoon: 8)

(But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment."): **When blessings come and victories are achieved so forth, this hypocrite wishes that he was with the winners, and sometimes he speaks nonsense and plots to get what he wants and forgets that Allah (swt) is the only ruler of the universe:**

{ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرٌ الْمَاكِرِينَ }

(...But they plan, and Allah plans. And Allah is the best of planners.) (Al-Anfal: 30)

He does not believe that there is one planner for the universe, because he is not a true believer in Allah (swt). In Madinah, during the age of the Prophet (saws), Abdullah Ibn Abi Salool was the top of the hypocrites, who has taken a very negative reactions during all the wars that the Prophet (saws) has engaged, even though in one battle called (Al-Khandaq) he plotted with the Jews against the Muslims. As such, in our days we find such a conspiracy from the Zionist Jews against the Islamic nations with the help of the hypocrites, since the true Muslim is very adhere to faith principles on the contrary to the hypocrite who does not believe in Allah (swt) in hie inner so that has no fidelity. Allah (swt) says:

{ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا }

(Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -) (An-Nissa: 145)

Allah (swt) does not mention (the disbelievers will be in the ...) instead He said (the hypocrites) because they are more dangerous on the structure of the community than anyone else. On the other hand, the Prophet (saws) did not uncover the names of the hypocrites although he has known them fully, as Allah (swt) has revealed them to him, in order to keep the unity of the society, this is the Islam:

{ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ % لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ % إِلَّا مَنْ تَوَلَّى وَكَفَرَ % فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ % إِنَّ إِلَيْنَا

إِيَابَهُمْ % ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ }

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

The Holy Qur'an traces the intrusions of the hypocrites in society and makes them known to make it clear to the nation that the danger at any time lies from the movement of hypocrisy, and from people who put their interests ahead of their principles, and deal with the enemies of the homeland and then claim honor, patriotism, faith and Islam, so whoever betrays the homeland can never to be at

any time a patriot and a believer, because he left his homeland when the people prepared to defend their honor and their existence in front of their enemies, against extremism and before all the forces of the earth that fought them.

Verse: 74

{ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا }

(So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.)

The Prophet (saws) was in Mecca, persecuted, besieged, forbidden from conveying the message, so that he migrated to Medina. Since the immigrant Muslims had been evicted from their country and their money, and their homes were robbed, so Allah (swt) permitted them to fight and defend their homeland, honor and money:

(... *فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ* ...) **(So let those fight in the cause of Allah who sell the life of this world for the Hereafter..): Let the believers fight – for the sake of Allah (swt) and for their homeland and honour- those who trade the life of this world with the Hereafter. Fight in Islam is not permitted to force people to faith, rather to protect the freedom of religion choice.**

(... *وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا* ...) **(...And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward): This is good news for the martyrs who defend their land, their homeland, their honor and their rights. There are two possibilities for the fighter: Either he will be martyred or he will be victorious, in both cases, Allah (swt) will give him a great reward.**

Verse: 75

{ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أُهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا }
{ مِن لَّدُنكَ نَصِيرًا }

(And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?")

Those who could not immigrate from Mecca - this town whose people are oppressors- to Al-Madina, you have to fight for them to enable them to leave. Consequently, the battles of Badr, Uhud and Al-Khandaq took place in which the Muslims defend their land and rights.

Verse: 76

{ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا }

(Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.)

Those who fight in obedience to Allah (swt) are the believers. Fighting in the cause of Allah (swt) is legislated to defend people and homeland, to protect the blood, honour and properties, it is not aimed to oblige people to convert to Islam:

{ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ }

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

(... وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ ...) (... , and those who disbelieve fight in the cause of Taghut.): The disbelievers fight in obedience to Satan, which represents oppression, pillaging of rights and properties and lives.

(... فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ...) (... So fight against the allies of Satan...): The friends of Satan are the ones who made their companions all the elements of evil in this worldly life. Satan represents evil, there are creatures called Jinn, of which the infidel is called Devil, of course, as afore-mentioned, our inability

to see the jinn does not mean their absence. There are creatures in the universe that do exist but we do not see them, as germs. So we are sure of their existence as long as Allah (swt) informed so.

(...Indeed, the plot of Satan has ever been weak): (...إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا)

Certainly the plot of Satan no matter how it is, it is weak because it is based on false:

{ وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا }

(And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.") (Al-Issra: 285)

But we must seek the help through patience, prayer, piety, and adherence to principles and putting them ahead of interests. In any society, the movement of hypocrisy emerges as it appeared in Medina. The hypocrites are:

{ مُدْبِدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ }

(Wavering between them, [belonging] neither to the believers nor to the disbelievers.) (An-Nisaa: 143)

They put a foot here and another there and deal with the enemy of homeland as the hypocrites did in the age of the Prophet (saws). So we notice the truthfulness of the Holy Quran when applying the text to reality, this is normal because the Holy Quran is for every time and place and to be comprehended by intellectual.

The talk is about the oppressed among men, women, and children who could not leave Mecca to Medina, this is the revelation reason of the verse, but the specific reason does not disregard the general meaning and the more the intellect develops the more it takes from the Holy Quran what matches the recent time in which the man lives and benefits from the wisdoms.

Verse: 77

أَلَمْ نَعْرِ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يُخَشِعُونَ النَّاسَ كَخَشِيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ
{ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ ۗ فَلَنْ مَتَاعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا }

(Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed].")

In the beginning of Islam, Muslims were not allowed to fight, later fight was legislated after their migration from homeland unfairly.

(... *فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً...* ...) (*...But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear...*): **When they settled in Medina, the hypocrites feared people as they feared Allah (swt) and even more, they do not take into consideration the power of Allah (swt).**

(... *وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ...* ...) (*...They said, "Our Lord, why have You decreed upon us fighting? ..."*): **Because they are afraid of death.**

(... *قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ...* ...) (*...Say, The enjoyment of this world is little, ...*): **The enjoyment of life is enjoyment of delusion whatever it is; it is little because it is changeable life, not permanent for anyone:**

{ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ }

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

This is a divine law, no one whoever can never ever flee from it since the creation of Adam (PBUH) until the Last Day, so no matter how much the enjoyment of this life is, it is little as long as it will end, you will either leave it or it will leave you.

(... *وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا* ...) (*...and the Hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread*): **The Hereafter is better because its gifts are everlasting; no death there and**

nothing will change. The man is not oppressed, for Allah (swt) is justice and He says:

{ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ }

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

Verse: 78

{ أَيَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ تُصِبْهُمْ }
{ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا }

{Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allāh"; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allāh." So what is [the matter] with those people that they can hardly understand any statement? }

Death is a creation, it will die in the hereafter -as narrated in the Hadith- It has a duration and place, it has its secret same as the soul has the life secret.

(أَيَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ ...) (Wherever you may be, death will overtake you, ...):

The Talking is about the place, that is, no matter how barricaded in palaces, towers or castles, death will overtake you, and the word (*overtake you*) in Arabic means that death keeps chasing the soul until catches it and takes it, as if that the man has been shot with the arrow of death since his birth, so it chases him until it reaches him at the end of his life, as Imam Ali bin Abi Taleb (May Allah honour his face) said:

“Death is as an arrow sent towards you and it will reach you when your life ends.”

As if the man lives in a race between his soul and the death, verily the soul is the secret of life, when it comes out of body, you see the man who used to be full of energy and movement, suddenly all his organics, his blood which

was moving, his heart which was beating, his veins, stomach, muscles... all these will stop in a second and the body turns into a corpse after hours then to clay and at last to dirt. So the soul is the secret:

{ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا }

(And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little.") (Al-Issra: 85)

Allah (swt) has never given the secret of the soul to anyone even to His Prophet (saws) but He clarifies that death chases the soul since its blown into the fetus.

Imam Ali bin Abi Talib (May Allah honour his face) said:

"Poor son of Adam, his life-end is hidden, his faults are kept, his work is written, the bug annoys him, the choke kills him, and sweat makes his smell bad, I am surprised at the one who rejoices in this world while his day destroys his month, his month destroys his year, and his year destroys his life, how can he rejoice if his life leads him to his death, and his days lead him to his destiny?"

(... وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ...) (*...But if good comes to them, they say, "This is from Allāh"; and if evil befalls them, they say, "This is from you." ...*): **This is what the hypocrites used to say to the Prophet (saws), exactly as the hypocrites nowadays do.**

(... قُلْ كُلُّ مِّنْ عِنْدِ اللَّهِ ...) (*...say, "This is from Allāh";...*): **There is a question that comes to mind: Are the actions of people created? This question has baffled the scholars; are the good and the bad from humans? Or is the good from Allah (swt) and the bad from the human? Or is the good and the bad from Allah (swt)? In the next verse, Allah (swt) says:**

{ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ }

(What comes to you of good is from Allah,)

Whereas in this verse of study Allah (swt) says: (...say, "This is from Allāh";...), so how to reconcile between the two?

We must pay attention to an important issue related to the laws that Allah (swt) has created for the man. We will give an example (for approximation and not for analogy), for Allah (swt) belongs the loftiest similitude, the university states in its laws that the degree of success in a subject is fifty, and in another subject is seventy. Is it the law that will makes the student succeed, or is his effort? The university law sets the limit for success, but if the student does not study, he will fail, and if he studies, he will pass. Another example: Allah (swt) created for you a hand and it is able to give and to do good things and also it is capable of killing and hitting, so when you use the hand for bad deeds, you will be held accountable for it. In this case we say that (...say, "This is from Allāh";...) because unless Allah (swt) has created for you a hand you would not be able to hit and kill with it, or even to write or do the good and build the world. So when Allah (swt) says: (...say, "This is from Allāh";...) this is very normal since Allah (swt) has created in you this ability and gave you the freedom to choose the way you direct it. Hence, when Allah (swt) says that the good and bad are from Him and when says that the evil is from you, both statements are true because it is you who directs the ability which Allah (swt) has created in you, so you will be hold accountable for your choices not for the power you have., taking into consideration that Allah (swt) has clarified to humans what is lawful and unlawful, what is correct and uncorrect, what is permissible and impermissible of all the behaviours, and if Allah (swt) had willed, He would have created all the humans as angels:

{ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ }

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

Verse: 79

{ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا }

{What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.}

(... وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ...) (...but what comes to you of evil, [O man], is from yourself ...): **This is because you have used your power in unlawful acts.**

(... وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ...) (...And We have sent you, to the people as a messenger ...): **The Prophet (saws) has to convey the message to people.**

Verse: 80

{ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا }

{ He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.}

(... مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ...) (He who obeys the Messenger has obeyed Allah ...): **This is an absolute divine truth hence, so you are not to say that your relationship is with Allah (swt) only, and you will leave the hadiths, Sunnah, biography, commands and prohibitions of the Messenger (saws).**

One of the greatness of this religion is that Allah (swt) did not make the Prophet's victory by the aid of his clan and tribe "Quraysh", on the contrary, they showed him hostility, expelled him and fought him, because Allah (swt) did not want this victory to be a matter of tribalism, but rather of belief in the doctrine that the Prophet (saws) came with, which was revealed on his heart, and belief in the great message of Islam, as well, that makes people love him over all time.

If we ask why this concentration in the Holy Quran on the necessity of obeying the Prophet (swt)? We say that obeying the Prophet (saws) is a non-separable part of believing in Allah (swt) since that the Quran has been revealed on the heart of the Prophet (swt) and he (saws) is not accountable just to convey the message rather, his duty was to legislate by the order of

Allah (swt):

{ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا }

(And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.) (Al-Hashr: 6)

{ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ }

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

The Holy Qur'an is the words of Allah (swt) directed to all the humans, it is miraculous and comprehending all their issues, every time and place, on the other hand, the Prophet (saws) was assigned by Allah (swt) to explain its meanings and to legislate according to Allah's (swt) orders:

{ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ }

(And We revealed to you the message that you may make clear to the people what was sent down to them) (An-Nahl: 44)

The Prophet (saws) said:

“All my people will enter paradise except those who refuse.” On being asked who refused, he replied, “He who obeys me will enter paradise, and he who disobeys me has refused.”⁴⁷

For instance, you do not find in the Qur'an the number of Rak'as of every prayer and you do not find the amount of alms (Zakat) as well neither the rituals of Hajj, however, Allah (swt) has assigned the Prophet (saws) to explain these matters and others, hence obeying the Prophet (saws) is a part of obeying Allah (swt) and this verse of our study comes to confirm this meaning. This is not just a matter of a message to be announced to people and then after the Prophet (saws) death everything is over, definitely not, the Prophet (saws) is alive with us through his

⁴⁷ Sahih al-Bukhari: Chapter: Reliance on the Book and the Sunnah – Section: Following the Sunah of the Prophet (saws), Hadith No. 6851.

commands, Sunnah, biography, acts and his sayings:

{ وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ }

(And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty,) (Al-Hujurat: 7)

{ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا }

(There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.) (Al-Ahzab: 21)

This is a critical issue that the Holy Qur'an has concentrated on, for Allah (swt) by his knowledge knows that some persons will come one day and say that they will follow what is just mentioned in the Holy Qur'an, leaving the Hadiths of the Prophet (saws) and evoking suspicions about the roots of the religion which cannot be understood unless throughout the Prophet (saws) who clarifies all the divine commands and explain the verses because the Holy Qur'an may be understood in various ways.

The Prophet (saws) spoke about the future saying:

"Soon a Hadith from me will be conveyed to a man, while he is reclining on his couch, and he says: 'Between us and you is Allah's Book. So whatever we find in it that is lawful, we consider lawful, and whatever we find in it that is unlawful, we consider it unlawful.' Indeed whatever the Messenger of Allah (saws) made unlawful, it is the same as what Allah made unlawful."⁴⁸

(...but those who turn away - We have not sent you over them as a guardian.): **Whoever turn away from the Hadiths, guidance and acts of the Prophet (saws), the Prophet (saws) has not been sent as guardian over them. Notice the accuracy of the Holy Qur'an in expressing the nature of the Islamic message to confront those who say that Islam is the religion of force and compulsion whereas in fact it is the religion of good and**

⁴⁸ Sunan at-Tirmidhi: Chapter of Knowledge, Section of What Saying Has Been Prohibited Regarding The Hadith Of the Prophet (saws), Hadith No. 2664.

the freedom of choice. As if the verse is saying: Those, to whom you have been sent, will not aid you, rather you will be aided by The One Who sent you. Hence, the methodology of Islam is as stated in this verse is confirmed by:

{ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ % لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ }

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

No person or a group should come and dominate the people and impose the religious orders on them, because they are only stemming from a doctrine that the mind decides first and then settles in the heart. Therefore, Islam does not compel people to pray, put the head cover and perform the Islamic pillars, rather it leaves them to choose out of conviction and contemplate, otherwise, Allah (swt) would not hold people accountable, because the person is held accountable for his choice and not for what he was forced to do. However, the Holy Qur'an contains many verses about this matter.

Verse: 81

{ وَيُؤْمِنُونَ طَاعَةً فَإِذَا بَرَأُوا مِنْ عِبْدِكَ بَيَّتْ طَائِفَةٌ مِنْهُمْ عَذْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبْتَغُونَ فَأَعْرَضَ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا }

{And they say, "obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs.}

The talk is about the hypocrites.

(... فَأَعْرَضَ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ...) (...So leave them alone and rely upon Allah...):

Allah (swt) does not order to kill or fight them but to leave them and rely on Allah (swt) because as afore-mentioned, those, to whom the Prophet (saws) have been sent will not aid him, rather he will be aided by The One Who sent him, so he has to rely upon Him. This is a clear evidence from the Holy Qur'an

about the freedom of choice.

(... وَكَفَى بِاللَّهِ وَكِيلًا) (...And sufficient is Allah as Disposer of affairs.): **A person uses a procurator to relief himself - for example, he appoints a lawyer to defend him, and when Allah (swt) is entrusted as Disposer of affairs then the result is:**

{ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ }

(And will provide for him from where he does not expect. And whoever relies upon Allāh - then He is sufficient for him. Indeed, Allāh will accomplish His purpose) (At-Talaq: 3)

Indeed Allah (swt) is perfect and He is The He has the power that cannot be defeated and He can carry out His Will, Who says to a thing: “Be,” and it is, and no one can reverse His judgment.

Verse: 82

{ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا }

{Then do they not reflect upon the Qur’ān? If it had been from [any] other than Allāh, they would have found within it much contradiction.}

At the very beginning of this interpretation of the Holy Qur’an we stated this verse as a title, slogan and basis which we have started the interpretation by.

(... أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ) (Then do they not reflect upon the Qur’ān?): **It is mentioned many times:**

{ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا }

(Then do they not reflect upon the Qur’ān, or are there locks upon [their] hearts?)

(Muhammad: 25)

{ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكًا لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ }

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

The Holy Qur'an is the word of Allah (swt), as it is one of His attributes, and definitely the attribute of The Perfect is perfection. When you deal with the Holy Qur'an, you are required to reflect upon it, but how is that? There are two stages in dealing with the Holy Qur'an, the first stage is reflecting upon and the second stage is contemplation (giving thought). As for reflecting upon, Allah (swt) created for man an intellectual machine, so he must think about the Book of Allah (swt) and avoid being shallow-minded in understanding what is meant by Allah's (swt) words. Studying deeply the Holy Qur'an makes its bestowments extend through time. It is a noble book, its giving does not end, and the more the human mind develops, it derives from the Holy Qur'an what suits it, because it is the speech of Allah (swt); The creator of the mind which is the thinking machine, so you have to reflect upon:

{ إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ % الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ فَقْنَا عَذَابِ النَّارِ % رَبَّنَا إِنَّكَ مَن تَدْخُلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ }

(Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding % Who remember Allāh while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. % Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.) (Ali-Imran: 190-

then you think about the outcome of things and their background as if you are hearing from Allah (swt). So dealing with the Holy Qur'an is not like dealing with

any other book; for you cannot touch it unless you are purified as Allah (swt) says:

{ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ }

(None touch it except the purified.) (Al-Waaqia: 79)

Hence, the one who will read the Qur'an must prepare himself, physically and spiritually, to hear the words of Allah (swt) in order to get the gifts of its lights. And unless he is qualified, he will not be able to receive the bestowments; so he must be pure, perform ablution and read the Holy Qur'an as if he is hearing it from Allah (swt). Only then the skin and the heart relaxes at the remembrance of Allah:

{ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ }

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

28)

So the Holy Qur'an has a relation with the soul and heart:

{ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا }

(And thus We have revealed to you an inspiration of Our command) (Ash-Shura:

52)

{ نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ % عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ }

(The Trustworthy Spirit has brought it down % Upon your heart, [O Muhammad] - that you m) (Ash-Shu'ara: 192-193)

The resonance of the Noble Qur'an comes to the human heart and touches his passion and soul, but if you read it as an ordinary book, you will not be able to derive anything from it, so we first start by seeking refuge in order to put a barrier between us and Satan's obsessions and temptations:

{ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ }

(So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].) (An-Nahl: 98)

Reflecting upon the Holy Qur'an covers many aspects; for the Holy Qur'an reveals the past history:

{ ذَلِكْ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَمْهُمْ أَيْهْمُ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ }

(That is from the news of the unseen which We reveal to you, [O Muhammad].

And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.) (Al-Imran: 44)

{ وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ % وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ }

الْعُمُرُ ۚ وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ % وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ }

(And you, [O Muhammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that]. % But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message]. % And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.) (Al-Qasas: 44-46)

And the Holy Qur'an reveals the future as well:

{ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ }

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

It was narrated that when this above mentioned verse was revealed, Omar bin al-Khatab (may Allah be pleased with him) said: "Which assembly is this? After that when the Badr battle took place, he saw the Prophet (saws) holding his sword saying:

{ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ }

([Their] assembly will be defeated, and they will turn their backs [in retreat].) (Al-Qamar: 45)⁴⁹

There is a future revelation in this verse, too:

{ الم % غَلِبَتِ الرُّومُ (۲) فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ % فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۗ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ }

(Alif, Lam, Meem. % The Byzantines have been defeated % In the nearest land. But they, after their defeat, will overcome. % Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice)
(Ar-Room: 1-4)

Hence, the Holy Qur'an revealed the past, future and inform about the Prophets' stories. Moreover, the recent researches proved the truthfulness of what is mentioned in the Holy Qur'an, for example, Egypt was ruled by Pharaohs along all the times except at the age of the Prophet Yusuf (Joseph) (PBUH), as they were expelled by the Hyksos, and we a reference of this fact in this verse:

{ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ }

(And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan.") (Yusuf: 50)

Additionally, there are a lot of historical events that the Holy Qur'an talks about and later the humans discovered them through the ruins as the ship of Noah (PBUH) and the corpse of Pharaoh:

{ قَالِيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ }

(So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless) (Yunus: 92)

Moreover, the verses of the Holy Qur'an deal with the worldly matters of every time, such as when talking about the hypocrites who are found in every time and

⁴⁹ Al-Mu'jam al-Wasit: Juz'.4. Hadith No.3829.

every place. Hence, reflecting upon the Holy Qur'an is demanded, for example consider the precise expression in the following verse:

{ إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ 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.) (Al-Maida: 118)

Who recites the Qur'an expect to read (The forgiving, The Merciful) at the end of this verse instead of (The Exalted in Might, the Wise). In fact, when Allah (swt) says: *(If You should punish them - indeed they are Your servants)* this means that He (swt) is The Wise Who is not in need of His servants, and *(but if You forgive them- indeed it is You who is the Exalted in Might, the Wise)*, The wise is the One who puts things in their right position, so the end of this verse is very precise.

Another example, when Allah (swt) speaks about the theft, says:

{ وَالسَّارِقُ وَالسَّارِقَةُ .. }

([As for] the thief, the male and the female,..) (Al-Maida: 38)

But when speaks about the adultery, says:

{ الزَّانِيَةُ وَالزَّانِي .. }

(The [unmarried] woman or [unmarried] man found guilty of sexual intercourse...)

(An-Noor: 2)

In the first verse, since the theft is generally committed by the males, Allah (swt) mentions the male thief before the female one, whereas, since that the female is behind the adultery in most cases, she is mentioned first in the second verse.

When Allah (swt) says:

{ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ % بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ }

(He released the two seas, meeting [side by side]; % Between them is a barrier [so] neither of them transgresses.) (Ar-Rahman: 19-20)

It was thought that the barrier is from the clouds, later it was discovered by the Radio Satellite that there is a barrier of water between the two seas which is different in condense and weight from both of them.

And there are many other scientific facts that are stated in the Holy Qur'an. To be noted that there are 6236 verses in the Holy Qur'an, 500 of them relate to the rulings whereas all the others relate to universe and scientific facts which never change, such as this verse which talks about the creation of man:

{ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ % ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ % ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۗ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ }

(And certainly did We create man from an extract of clay. % Then We placed him as a sperm-drop in a firm lodging. % Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.) (Al-Muminuun: 12-

14)

On the other hand, the one who reflects upon the Holy Qur'an needs to be qualified in the Arabic language, for example Allah (swt) says in two different verses:

{ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ }

(and do not kill your children out of poverty;) (Al-An'am: 151)

{ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ }

(And do not kill your children for fear of poverty.) (Al-Israa: 31)

What is the difference? In the first verse, the poverty already exists, whereas in the second one, there is in fact no poverty, but you afraid of it. Hence every word in the Holy Qur'an has its accurate meaning, even though the separated letters that occur at the beginning of some Surahs, such as (Alif-Lam-Mim) which are formed out of 14 letters, that is half of the letters of the Arabic letters. Certainly, this is not arbitrary rather stated accurately and in amazing order that establishes a meaningful sentence in Arabic. As such, Allah (swt) challenges the Jinn and the mankind to bring even a sentence similar to the Holy Qur'an verses:

{ قُلْ لَّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا }

(Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.")

(Al-Israa: 88)

The Holy Qur'an is a book of guidance for humankind and it contains countless of scientific and the spiritual secrets in addition to spiritual bestowments. It is perfect as perfection is a virtue of Allah (swt), the Prophet (saws) said:

"The superiority of God's words over all other words is like God's superiority over His creatures."

what a difference between the words of Allah (swt) and of human beings! Therefore, we have to reflect upon the Holy Qur'an through reading it every day.

So dealing with the Holy Qur'an is a very important and serious matter, because these verses are the most sacred thing for Muslims since they are the words of Allah (swt).

Verse: 83

{ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ }
{ إِلَّا قَلِيلًا }

{ And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.}

Here we have to talk about an important and very serious issue that exists in the Arab and Islamic world, which is the interpreting of the verses of the Holy Qur'an by ignorant people who distort them from their meanings. No one can distort the words or lines of the Qur'an because Allah (swt) has guaranteed its preservation when He said:

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ }

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

(Al-Hijr: 9)

The Holy Qur'an is preserved from the distortion of its words, but there are those who distort its meanings because of their poor understanding, and this is what happened since the era of the first Kharijites who took, omitted and put rules that Allah (swt) has not wanted and they interpreted the Holy Qur'an according to their whims. Since that time until now, we have seen a lot of such repeated attempts to distort the meanings of the Holy Qur'an and to margin the human mind in understanding and dealing with its verses, but if they had referred it back to the Messenger; to his acts and orders and to his companions' acts, the matters definitely has been completely different from these distortion that is taking place, as the Takfiri and the terrorism movements which come with weak, incomplete interpretation of the Holy Qur'an, in addition to those who try to develop the religious thought by taking the verses out of their contexts, whereas the Holy Qur'an has clearly identify this issue by referring back to the Messenger or to those of authority. Hence, the Arabic and Islamic countries fall in two contrary sides:

The first side: The extremist takfiri side that distorted the meanings and was never able to touch the truth of the Qur'anic verses, because sick thought can only be concluded through its illness, and if they were true scholars or callers to Islam, they would not have followed this criminal, terrorist takfiri approach that calls for killing and which deviates all the purposes of the Islamic Sharia out of their true meaning.

The second side: Those who claim the renewal of religious discourse, if they do not take into account the reality of renewal that Islam commanded and they go out of context, then they are working to increase the number of extremists in the world, and they can never change the reality of religious and Islamic matters that came in the Book of Allah (swt), the issue of reflection and deduction is a topic regulated by rules. These rules are called ('Im Usul al-Fiqh) (Science of the principles of jurisprudence) through which a person can extract rulings from the Qur'anic verses. You cannot refer to the Book of Allah (swt) and ignore the Sunnah of the Messenger of Allah (swt), his explanation, his application, and the actions of his

Companions. The great religion scholars throughout history have worked diligently to put the science of the principles of jurisprudence, and they laid down the rules and basis that can produce the correct Islamic ruling so as not to fall into extremism and thus depart from the teachings of Islam or dilute the facts. This is a very serious issue, for we cannot rely on just the linguistic meaning only of the words of the Qur'an, but it must be linked to the idiomatic meaning, and this is what the scholars of Usul al-Fiqh have done. For example:

(And establish prayer and give zakah)

The linguistic meaning of prayer in the Arabic language is supplication and the connection with Allah (swt). Is this just what is meant by this word in this verse? Of course not. Rather, it is related to the idiomatic meaning, for the prayer has its pillars, conditions, obligations and Sunnahs.... The same applies to zakat, which in Arabic means growth. The Prophet (saws) said:

“Learn from me your rituals”⁵⁰

Thereof, we cannot understand the Holy Qur'an except through the Prophet (saws) and his hadiths, so we have to treat with the Quranic texts in a respectful way through pondering upon and understand its verses according to the rules that Allah (swt) has ordered and the Prophet (saws) has clarified. For there are many verses connected with a certain event, for example, the verses about the polytheists and fighting them, it is the Prophet (saws) who determined the kind of the fighting and the relationship between the Muslims and the disbelievers, through his (saws) actions we find that he never fought the polytheists because of their disbelief, rather because they are oppressors, because as the Qur'an states:

{ لَا إِكْرَاهَ فِي الدِّينِ }

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

Hence, renewing the religious rhetoric is important and it is very needed as well as confronting the extremism, but they have not to be executed through playing on the religious commands and the Islamic legislations, neither by pretending the knowledge or by separating the purposes from the rituals. So we have to deal in a

⁵⁰ Sunan al-Bayhaqi: Chapter of Hajj, Hadith No. 9307.

respectful way with the words of Allah (swt), taking into consideration the sayings of the Prophet (saws), avoiding using the Quranic texts in a converse way than Allah (swt) wanted, as the ignorant people, the Takfiri and the extremists used to do.

To clarify, let us explain the Hadith of the Prophet (saws):

"I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah".⁵¹

The apparent meaning of the Hadith contradicts the purposes of Sharia, the explicit text of the Holy Qur'an, and the action of the Prophet (saws) himself, so how could the Prophet (saws) said: "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah" while Allah (swt) says: (There is no compulsion in religion). Even that when the Prophet (saws) entered Mecca as a conqueror and climbed on the back of the Ka'ba, he said: "Go, you are at liberty", and he did not fight people even though they were polytheists! Consequently, to explain this Hadith we have to understand its occasion, circumstances and why it was said. When the Prophet (saws) said: "I have been commanded (by Allah) to fight people", he did not mean all the people, but rather the group that attacked the Prophet (saws) and violated the Treaty of Hudaibiyah. The evidence for this is that the Holy Qur'an uses the word "people" to refer to a specific group, not all people, as in such a verse:

{ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ % وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا }

(When the victory of Allah has come and the conquest, % And you see the people entering into the religion of Allah in multitudes,) (An-Nasr: 1-2)

All the people has not entered into Islam in multitudes, so what is meant here by "people" is a certain group of people.

⁵¹ Sahih al-Bukhari: The Book of Faith, Hadith No. 25.

Therefore, the problem does not lie in the texts but definitely in the understanding of the texts and in applying them on the actual life in a right way. The prophet (saws) said:

“Let him who interprets the Qur’an in the light of his opinion come to his abode in hell.”⁵²

(... وَأَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا) (...And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few): **We live in the favour and mercy of Allah (swt), without which the man would follow the devil, that whisper to him according to his desires and irritates the evil in him.**

Verse: 84

{ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۗ وَحَرِّضِ الْمُؤْمِنِينَ ۗ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۗ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا }

{So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment.}

Allah (swt) addresses the Prophet (saws), telling him to incite and encourage the believers to fight the polytheists of Mecca, when he (saws) wanted to go there as a conqueror. However, Allah (swt) says:

(... لَا تُكَلَّفُ إِلَّا نَفْسَكَ ...) (...you are not held responsible except for yourself ...): Meaning, you (saws) have just to encourage them, and you are not held responsible except for yourself, that is, because they would not be the cause of your victory, rather you are victorious by Allah (swt), and this nation is helped by Muhammad (saws). This is to relieve the heart of the Prophet

⁵² Sunan at-Tirmidhi, Book of the Qur’an Interpretation, Hadith No. 2951.

(saws):

(... عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ...) (...perhaps Allah will restrain the [military] might of those who disbelieve ...): **By Allah (swt)'s favour and mercy, the Prophet (saws) entered Mecca without fighting.**

Verse: 85

{ مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِمَّا شَفَعَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِمَّا شَفَعَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِلًا }

{Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper.}

This is a call to do good for others. This is Islam, the religion of spreading good in society, on the contrary of what some people think because of what they see of some practices throughout history that do not express the truth of religion or the truth of the concept of Islamic thought that derives from the basic source of Islam, which is the Book of Allah (swt) and the true Sunnah of the Messenger (saws). The Prophet (saws) said:

“The most beloved people to Allah are those who are most beneficial to people”⁵³

After this hadith, does anyone have the right to talk about a fanatic thought or a thought that presents extremism, terrorism, Takfir, killing and confiscation of opinions in favor of religious thought?

Definitely, the misunderstanding in addition to some wrong practices along the time caused this to happen, it is not because of the facts in the Holy Qur'an and the Sunnah of the Prophet (saws). This Hadith emphasizes this verse of the study; Whoever intercedes for a good cause will have a reward therefrom, the reward indicates the great good., whereas who

⁵³ Shu'ab al-Iman> Chapter of obeying the ones of authority, Hadith No. 7445.

intercedes for an evil cause will have a burden therefrom, that is because the good deed equals ten times the like thereof, while the evil deed equals just the like thereof. This is the difference between the two words in Arabic: “reward” which is a great portion and the “burden” which is a small portion.

(... وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيبًا) (...And ever was Allah, over all things, a Keeper):
The Arabic word of (*a keeper*) means the one who gives sustenance, and the scholars said it means the watcher and keeper. So Allah (swt) watches, accounts and keeps, hence, this word carries all these meanings.

(*was*) refers to the past, so do we say that Allah (swt) was in the past over everything a Keeper? What about now and the future? Here we have to mention an important point, that is, time is for humans only and does not apply to the Lord of humans, because humans live in a world of changes, so their conditions change according to time. For a man is young and then becomes old, today he is strong and tomorrow is weak, today he is healthy and tomorrow sick, today he is alive and tomorrow he is dead. These changes do not apply to Allah (swt), for He is powerful, alive, great, and.. in the past, present and future. Hence, when we read in the Qur’an the word (*was*), our thinking should not go to the past. This is for the human world only. As for Allah (swt), He is the Creator of time and space. He is not subject to change and, but rather He is The Perfect.

Verse: 86

{ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا }

{And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah was ever, over all things, an Accountant.}

Arabs before Islam were greeting by: Allah bless you, however, after Islam it became: Assalamu alaykum (Peace be upon you):

{ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا }

(Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.) (Al-Ahzab: 44)

This greeting has a great meaning. It is required to spread greeting among people and to implement this word in practice. Peace is security and reassurance, so when you greet others, you give security and reassurance, and you ensure that good reaches others and that evil does not affect them, so you withhold your evil from them and giving them your goodness. Every murderer, every adulterer, every thief, every violator of honor, every criminal and rapist does not actually give peace because he transmits evil to others, so where is he from peace and its spread!!

So the meaning of Islam in general is peace, and the Arabic word of Islam is derived from the Arabic word of peace (Salam).

A man came to the Messenger of Allah and said, "As-Salamu `Alaykum". The Prophet said: Wa-alaikum As-Salam Wa Rahmatu Ilahi, then another man came and said, "As-Salamu `Alaykum wa Rahmatullah, O Allah's Messenger." The Prophet said: Wa-alaikum As-Salam wa Rahmatu Ilahi wa Barakatuh" Then another man came and said, "As-Salamu `Alaykum wa Rahmatullah wa Barakatuh." The Prophet said: "Wa alayk", so the man said: O' messenger of Allah, the two men have greeted you and you replied with better than you greeted me! The Prophet (saws) said: "You have left nothing and Allah is saying: (And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it), so that I returned the greeting to you.

Verse: 87

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا }
{Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.}

(Allah) is the comprehensive name for all the attributes of Allah (swt), He (swt) does not use any other name as the Compassionate, The Generous, The

Forgiving..... rather He (swt) uses this name (Allah) that combines the attributes of majesty and beauty.

(...) (Allah - there is no deity except Him. ...): **This proves the oneness of Allah, His power** and His existence because this phrase has a positive and negative statement. If there is another god, he would claim that, but since no other has ever pretended himself as a God, then there is no deity except Allah (swt) Who created the earth and heaven and the people.

(...) (...He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt,...): **Surely, He will gather you together on the Day of Resurrection. There two facts that we do not see and we have to believe in them; the resurrection and the day of judgement. This belief is a part of our faith in Allah (swt) because He is the One who told us about them. For that the verse begins with (there is not deity except Allah). The Prophet said:**

“The best of what I and the prophets before me have said, is 'There is no god but Allah.”⁵⁴

Because it contains the proof of the existence of Allah (swt).

(...) (...And who is more truthful than Allah in statement):

The answer is: Surely, No one is more truthful than Allah in statement.

Verse: 88

{ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا^{٥٤} أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا }

{What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent

⁵⁴ Rawdat al-Muhadithin: Vol.10, Page.286, Hadith No.4711.

**astray? And he whom Allah sends astray - never will you find for him a way
[of guidance].}**

This verse comes after mentioning the day of judgement and the resurrection because there is a very dangerous group in the society, that is of the hypocrites. They are the most dangerous party in a society. As mentioned before, the Holy Qur'an in most of the verses indicate the hypocrites to warn the believers from their danger, since they are hidden unclear enemy for humans and they are the major cause of destruction in community. Certainly, it is easy to treat with clear truthful people while it is not easy to treat with unclear fluctuating ones who changes their modes, opinions and principles, they are as described by Allah (swt):

{ مُدْبَذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۚ وَمَنْ يُضَلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا }

(Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.) (An-Nisaa: 143)

(... فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ ...) *(What is [the matter] with you [that you are] two groups concerning the hypocrites ...):* **This is rhetorical question about this issue which was in al-Madina society, for the people differed in the way of dealing with them, as the case in every age.**

So Allah (swt) asks the believers to be one party with one opinion about the hypocrites and that they should not keep silence about them, rather the society should confront them and reveal their hypocrisy.

Verse: 89

{ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَّلِيًّا وَلَا نَصِيرًا }

**{They wish you would disbelieve as they disbelieved so you would be alike.
So do not take from among them allies until they emigrate for the cause of**

Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper.}

This verse and the following ones relate to fighting and have to be explained thoroughly for the following reasons:

- The first reason, which is the most important one is that we have to stand in the face of the two kinds of opinions resulted from either the ignorance or from the intention of conspiring against the Islam religion via its enemies: The Zionists, first, then the enemies of the Islamic nation in general,, they refer to the verses out of their context and they do not refer the unspecific verses to the precise ones, additionally, they do not take into consideration the purposes of Islamic legislation in judging the matters.

- There are many problems in the interpretation of some verses of the Qur'an by those who did not understand the reality of interpretation and the reality of Islamic law, and they take matters superficially and cut part of the verses and say that this religion incites the killing of the atheist and the polytheist, while, this is not true at all. In the Arabic language the word (kufr) -(atheism) in English- means (to conceal), as we have proven in many verses. On the other hand, when the reasons for the revelation of the verses are related to a battle, we are faced with a set of successive verses from which we cannot cut any part, therefore, we must follow the Qur'anic verses in their logical and rational sequence. Our religion is a religion of thinking and the basis of the assignment is the mind, so we cannot take the meanings of these verses other than what Allah (swt) wanted and in a different way than they should be.

Hence, these verses are connected with the battles that took place between the polytheists in Mecca, some Arabic tribes and the jews who supported them, and between the Prophet (saws) and the believers who stand with him. These verses have been exploited by some people for the purpose of terrorism, extremism, *Takfir*, killing people and committing the most heinous crimes, while raising Islamic slogans that distort what Allah

(swt) has revealed, of course an interpretational distortion, because the Qur'an can never be distorted:

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ }

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

(Al-Hujurat: 9)

(... وَتُؤَاؤُا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ...) *(They wish you would disbelieve as they disbelieved so you would be alike...):* The pronoun (*They*) refers to the hypocrites, according to what mentioned in the previous verse. (*wish*) indicates the great desire of their hearts to drag the Muslims to their side in fighting the Muslims.

(... فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ ...) *(...So do not take from among them allies ...):* It is not possible for you when you are fighting your enemy while you are on the battlefield that there is an ally between you and this enemy, for whoever claims that he is with you and fights on the side of the polytheists, you cannot take him as an ally.

(... حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ...) *(...until they emigrate for the cause of Allah ...):* The Prophet (saws) has specified the emigration for the cause of Allah (swt) in the following Hadith:

“(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger is for the sake of Allah and His Messenger; and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.”⁵⁵

Emigration to Allah (swt) means to abandon all what Allah (swt) has forbidden, this is the deep meaning of the emigration, the Prophet (saws) said:

⁵⁵ Sunan Abu Dawwod: Book of Divorce, Hadith No. 2201

"There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention.⁵⁶"

Meaning, you cannot take from among them allies unless they emigrate to what Allah (swt) orders and avoid what Allah (swt) forbids.

(...) (...*But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper*): **Seize and kill them in the fighting yard. The Prophet and the believers with him has not begun the fighting rather they are defending themselves against the hostility, so it does not mean as some people say that you have to seize and kill anyone who does not believe with the same as what you believe, certainly, this is a wrong interpretation of Allah's Book.**

Verse: 90

{ إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۗ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْفَوْا إِلَيْكُمْ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا }
{**Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.**}

You, as Muslims, cannot help but fight those who attacked and fought you, unless they resort to a people between you and them there is a covenant. Look at respecting covenants and treaties, for a terrorist has no covenant or treaty, but in the Islamic religion, even the aggressor, if he resorts to a people between you and them a covenant, stop fighting him.

⁵⁶ Sahih al-Bukhari: Book of Fighting in the cause of Allah, Hadith NO. 2670.

(...or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people...): **Meaning, they do not want to fight you neither fight their people.**

(...So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.): **Then Allah (swt) does not accept that you have a way against them, neither to kill them, nor to harm them, nor any kind of aggression towards them. These are the laws of war and the battlefield, and they are just and peaceful laws as well, for they exclude those who resort to those with whom you have covenants and also those who say the word of peace.**

Verse: 91

{ سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوا بِيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ۖ فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقْفُوهُمْ ۗ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا }

{You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization.}

The talk is about a group from (Ghatafan), they were close to al-Madina, they wanted to be with their people, but they say to the Prophet (saws) that they are with him at the same time. So if they do not withdraw from fighting the Muslims and do not offer the peace, then the Prophet (saws) has the right to seize them and kill them.

(...And those - We have made for you against them a clear authorization): **The clear authorization means the power, it is either the power of fighting or the power of proof and the power of the**

religion, this religion of peace the religion, love and safe for all the humans.

The following verse clarifies the danger of killing a human soul:

Verse: 92

{ وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۚ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدْيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا }

{ And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.}

(وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ...) (*And never is it for a believer to kill a believer except by mistake. ...*): **Never** it is for a believer to kill intentionally, rather it is just by mistake, for example, if a man throws a stone on a tree and it falls on a man causing his death, this is a killing by mistake. Does this lead to a question: Is it allowed to kill the disbeliever intentionally? No, this is not the meaning. When the Holy Qur'an talks about the believers and there is a fighting with the disbelievers in Mecca and the other, the Holy Qur'an then gives a space for the legislations. First the Holy Qur'an says:

{ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا }

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

Here Allah (swt) mentions (a soul) and not a believer. The talk here is about the compensation, it is never allowed to kill a cat, so how about the human soul! This is a precise verse. The Prophet (saws) said:

"Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you."⁵⁷

Accordingly, the blood is definitely sacred in the Book of Allah (swt), in which there is no own discretion whatsoever. So this verse is about the compensation in the case of the unintended killing.

(... *And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. ...*): **Freeing of a slave is a way to gradually end the slavery, which was at that time. This is in addition to a compensation payment, that has many details cannot be mentioned here. The compensation (Diyah) must be delivered to the family of the deceased, unless they forfeit their right, in which case the Diyah does not become necessary.**

(... *But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; ...*): **if the murdered person was a believer, yet his family were combatant disbelievers, then they will receive no payment compensation. In this case, the murderer only has to free a believing slave.**

(... *And if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave ...*): **Meaning, if the deceased were from with whom there is a peace treaty, then they deserve his full payment compensation if the deceased was a believer, and the killer**

⁵⁷ Sahih al-Bukhari: Book of Hajj, Chapter of the Sermon on the Day of Mina, Hadith No. 1654.

is required to free a believing slave also.

This is all to seek repentance from Allah (swt).

Verse: 93

{ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا }

{But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.}

This is the severe punishment in the hereafter for the one who kills intentionally. There is a difference between killing in the fighting yard and in a normal life, we have to take into consideration the sequences of the verses, for anyone not to say that the Holy Qur'an commands the killing, Allah (swt) says:

{ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا }

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

Killing one soul equals killing the whole mankind, indeed, this cannot be found in any worldly law.

Verse: 94

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ
الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۚ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا }

{ O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for

with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.}

Is there any legislation in the UN, human rights or in all the countries that claim loving the peace, is there a law that urges the peace such as this great verse?

This verse is one of the greatest verses that we refer to in order to prove to all the world that Islam is the religion of peace, it cannot be but a source of the good for the mankind and for all the creatures in the life, the humans, the plants, the animals and all the things.

The word “investigate” comes two times in this verse to tell us not to hurry in taking the decisions.

(... إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا) (...Indeed Allah is ever, with what you do, Acquainted): **Allah (swt) is ever Acquainted with the intentions and aims, the Prophet (saws) said:**

“The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended.”⁵⁸

Verse: 95

{ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا }

{Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has

⁵⁸ Sahih al-Bukhari: Book of revelation, Hadith No. 1.

preferred the mujahideen over those who remain [behind] with a great reward}

The enemies of Islam who wanted to sow sedition, murder and terrorism in the teachings of the Islamic religion raised many suspicions and doubts about *jihad*, while *jihad* means striving hard. Allah (swt) says:

{ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا }

(and strive against them with the Qur'an a great striving.) (Al-Furqan: 52)

This is about the words of Allah (swt) (the Holy Qur'an), so that, striving hard does not always refer to fighting, for striving in fighting means to defend the homeland and the honour, it is not an attack on others or forcing them to adhere to the faith of Islam.

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ...) *(Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. ...)*: Islam is not a word to be said or a slogan to be used. It is not a sermon or a lesson to be said. Rather, it is work, effort, and labour. And *jihad* is not only fighting, but rather it is exerting maximum effort in the pursuit of goodness and the spreading of mercy among people.

(... وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا) *(...But Allah has preferred the mujahideen over those who remain [behind] with a great reward)*: **The great reward is the grades for those who sacrifice themselves for their homeland, for the martyrs who sacrifice and defend the homeland, its dignity and the unity of its soil. We must clarify an important matter, which is that most people believe that the da'i (the Muslim guide) is the one who talks about Islam, the Qur'an and the Sunnah of the Messenger (saws), and who preaches and instructs. This is a good thing, but it is just words, while Allah (swt) does not want words without actions:**

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ }

(O you who have believed, why do you say what you do not do?) (As-Saf: 2)

Preaching and guiding people is important but what is more important and required is to do good so that people can see the impact of Islam on you and your behavior, for that Allah (swt) says:

{ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا }

(There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.) (Al-Ahzab: 21)

Not equal are those believers remaining at home and the mujahideen, who strive and fight in the cause of Allah with their wealth and their lives. Likewise, the person who exerts effort in knowledge or work or in any interest that brings goodness to people or the adoption of society is not equal with the person who does nothing for the sake of people, so their degrees cannot be the same.

Verse: 96

{ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا }

{Degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.}

These degrees are the high positions in the hereafter because forgiveness and mercy are there. Forgiveness is that Allah (swt) forgives sins, and mercy is that Allah (swt) does not treat people with justice, but rather with grace. Mercy is the greatest gift that can be, so that Allah (swt) describes Himself as the Most Merciful, the Most Gracious, and every Surah begins with these attributes and not with any other ones.

Verse: 97

{ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضُ

اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۗ قَالُوا لَنْكُنَّا مَأْوَاهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا }

{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.}

(... إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ...) (Indeed, those whom the angels take [in death] ...): In other verses, it is mentioned that Allah (swt) takes the souls at the time of their death:

{ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا }

(Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep.) (Az-Zumar: 42)

So who takes the souls at death, Allah (swt) or the angels?

There is no doubt that Allah (swt) is the One who gives the command and is the One who decides the terms, for He Who takes the souls and has entrusted the angel of death with that, assisted by other angels.

(... ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ...) (... while wronging themselves - [the angels] will say, "In what [condition] were you?"...): **A person may wrong others and wrong himself, while wronging people is the most severe darkness for a person. The Prophet said in a Holy (Qudsi) Hadith that he (saws) reported from Allah (swt):**

“O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.”⁵⁹

There is no screen between the invocation of the oppressed and Allah (swt), the Prophet (saws) said:

“There are three whose supplication is not rejected:

one who has just ended a fast, a just imam, and one who has been wronged whose supplication is raised by God above the clouds and for which the gates of

⁵⁹ Sahih Muslim, Book of Virtue, Enjoining Good Manners and Joining of the Ties of Kindship, Chapter of Forbidding the oppression, Hadith No. 2577.

heaven are opened. The Lord says, 'I swear by my might that I will certainly help you, though it be after some time'.⁶⁰

A person who wrongs himself by committing sins such as theft and others, then he prioritizes immediate pleasure over permanent bliss, and this pleasure will be followed by regret, heartbreak and punishment in the Hereafter.

(... قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ...) (... *The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" ...*): **The talking here is about the issue of immigration. The first migration was from Mecca to Abyssinia and the second from Mecca to Medina. The real reason for migration is that Muslims in Mecca were subjected to the most severe forms of abuse, torment, cruelty, terror and oppression, to the extent that some of them were dragged on the sands of the desert, such as Bilal, Sumaya, Ammar bin Yasir (Allah mab be pleased with them) and other companions. Just as the Prophet (saws) was sieged in the field of his uncle Abu Talib and was prevented from water and food, so he permitted the believers to emigrate and did not allow them to fight and gave them the reason for emigrating to Abyssinia, so he said:**

"If you went out to Abyssinia; For there is a king in whose presence no one is wronged."⁶¹

The King is Negus, who was Christian, he welcomed the emigrated Muslims and protected them from the oppression of Quraish and the polytheists of that time. The second migration was to Madinah, where the civilizational shift took place, as the Islamic society and civilization began to form, and the Prophet (saws) was laying down the general rules and foundations for building a symbiotic, solidarity and unified society, not afflicted by sectarian and ethnic diseases or religious tendencies. So he (saws) wrote the treaty, which stipulated that the Jews, the polytheists and the People of the Book in Medina had one hand over others, but later the Jews betrayed and broke the covenants and the treaty.

⁶⁰ Sunan at-Tirmidhi, The Book of supplication, Chapter of forgiving, Hadith No. 3598.

⁶¹ ar-Rawd al-anif, Vol.2, Page. 90.

Migration was demanded at that time, and these words of the verse is addressing those who feared and refused to migrate for the sake of their money.

Verse: 98

{ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا }

{Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way.}

This is the exception of what has been mentioned in the previous verse.

Verse: 99

{ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفُورًا }

{For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.}

(It is expected) when mentioned about Allah (swt) means that the matter definitely will be accomplished. Hence, Allah (swt) will forgive them because of their weakness that prevented them from the migration to the Abyssinia and to Madinah.

Verse: 100

{ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا }

{And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.}

Allah (swt) commands for immigration, which is a fundamental event in Islam, as Islamic history began with the immigration. But is the migration after the conquest of Mecca the same as before the conquest? Is the meaning of migration

here the same as when the Prophet (saws) migrated from Mecca to Medina, disguised in the dark with Abu Bakr al-Siddiq (May Allah be pleased with him) and Imam Ali (May Allah honour his face) was in his bed, then the Prophet (saws) left for the cave of Thawr, where spiders spun and pigeons put eggs? Is this migration remaining after the Prophet (saws) migrated? No, the Prophet specified:

"There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention."⁶²

The meaning of (jihad) means exerting effort for the sake of civilization, for the sake of progress, and for the sake of spreading mercy and knowledge among the peoples of the earth. We note the civilizational dimension that we must always adhere to and to teach people Islam as Allah (swt) has revealed it, away from human failings and deviations and from the beliefs of the enemies of the Master of mankind (saws), the Prophet, who stated:

"The Muslim is he from whose tongue and hand the Muslims are safe; the believer is he whom men trust with their lives and their property, the mujahid is he who strives with himself regarding obedience to God, and the muhajir is he who abandons transgressions and sins."⁶³

Although as we know that the Muslim is he who witnesses that there is no God but Allah and that Muhammad is the messenger of Allah and who he who establishes the prayers, fasting Ramadan, gives zakat and performs the Hajj, on the other hand, the believer is he who believes in Allah (swt), His angels, His Books, His Messengers and the Last Day and the decree both bad and good, and we know that the Muhajir is he who migrated from Mecca to Madinah or the one who moved from his home to another, albeit of these definitions, here the Prophet (saws) in this Hadith gives the civilized required dimension that the Islam, Iman and the migration achieve. For Islam establishes the peace, safety and the pleasure of people. So it is not permissible for you to lie, backbite, or insult anyone with your tongue, and the same applies to the hand; it is not permissible to steal or commit any bad act with it. In the mentioned Hadith, what is meant by the tongue

⁶² Sahih al-Bukhari: Book of Jihad, Chapter of Jihad and Intentions, Hadith No. 2670.

⁶³ Musnad al-Baz-zar: Vol.2, Musnad Fudalah ibn 'ubayd, Hadith No. 3752.

is the sayings, and what is meant by the hand is the doings. It is true that the believer is whoever believes in Allah (swt) and is trusted by people in their money and honor, but what is more important is to trust him for their blood, existence, future and homeland. This is the definition of faith and Islam. Additionally, the definition of migration after the conquest: that a person abandons what Allah (swt) forbade him, so the migration with its civilizational meanings, its concept, its extension and its aftermath, was not only the time dimension but also the dimension of thought. For that, the king of Uman used to say about the Prophet (saws) that he has not seen anyone like him (saws); if he ordered his companions to do something, he was the first to do it, and if he forbade them from something, he was the first to refrain from it.

So what is to be considered is the actions, not words, and the problem of the preachers nowadays lies in their abundance of sayings and exhortations, lengthening sermons without translating words into actions whereas these actions are what give Islam its essence, and they are the reason that made Muslims at the top of human civilization when the Muslim indeed had known that if he relieves a Muslim believer from one of the hardships of this worldly life, Allah (swt) will relieve him of one of the hardships of the Day of Resurrection and if he assists a brother in humanity it would be better than a forty days-private devotion in a mosque of the Prophet (saws).

The Islamic concept was the concept of charity, mercy, love, familiarity and cooperation, and it differed greatly from the prevailing concept after more than 1400 years of Islam. The Prophet (saws) said:

“The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.”⁶⁴

These moral values and virtues that the Prophet (saws) planted in the souls of the Companions and Muslims are an actual translation of what was mentioned in the Book of Allah (swt) and what Allah (swt) commanded of calling for good to others. The migration of the Prophet (saws) from Mecca to Medina was not

⁶⁴ Sahih al-Bukhari: Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Hadith No. 2586.

intended as a geographical or spatial transition, but rather as a cultural shift. So what are we required to do nowadays? We need to learn from the lessons and wisdoms of the migration of the Prophet (saws), which prompted Omar Ibn Al-Khattab (May Allah be pleased with him) to make the migration date is the beginning of Hijri calendar. These lessons that we need today in order to be faithful to the religion of Islam and so that we can give a bright image of it. We have to rise to the level of Islam and not draw it to the level of backwardness, as it is not possible for the backward, culturally or scientifically, to give a bright picture of this great religion. Also, the one who applies Islam, the Holy Qur'an and the Sunnah of the Prophet (saws) must be the source of knowledge, goodness and human civilization.

Hence, when we interpret and reflect on the Book of Allah (swt), we must raise the level of our thinking, -especially the preachers who work in the religious field-, to the level of bestowments of the Book of Allah (swt) so that we can derive the lights and bring science, knowledge, civilization and thought to the top of humanity.

Verse: 101

{ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا }

{ And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.}

After this verse there is another one relates to the shortening of the prayer, noticing that the word of (prayer) is repeated more than six times to refer to its importance.

Prayer is one of the five pillars of Islam, moreover it is the basic fundamental of Islam, who performs it so he established the religion, and who neglecting it is as if destroying the religion. The Prophet (saws) when he faced a serious matter,

he used to say: “O’ Bilal, declare that the time for prayer has come, give us rest by it.”⁶⁵

There are excuses for not performing all the pillars of Islam except the prayer, pray standing, but if you are unable, do it sitting; and if you are unable to do that, do it while lying on your side. The reason is that the prayer represents the relation with Allah (swt) and should be reflected in manners with the humans, so if these two matters are not applied equally, in this case your prayer is just actions. Realizing this fact, if the Muslim starts his prayer without thinking of the greatness of whom he is standing for, consequently, his prayer does not connect him with Allah (swt). Even that, all the pillars were imposed on Muslims by the angel Jibril, except the prayer, for it was imposed by bringing the Prophet (saws) to the heavens and was imposed directly by Allah (swt). This is a message to all the prayers, that when you pray, you are standing in the presence of His majesty (swt). Therefore, the prayer has this significant position because it is for achieving relation and reformation. That is why it has many conditions as the ablution, hiding certain parts of body, directing to the Ka’ba, in addition to its specific acts such as bending, prostration and others....

{ فَذَٰلِكَ أَفْلَحَ الْمُؤْمِنُونَ % الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ }

(Certainly will the believers have succeeded % They who are during their prayer humbly submissive) (Al-Muminoon: 1-2)

Whereas people nowadays, because of the problems of this life, they perform their prayers in a hurry with absent minds, not considering His majesty (swt), so that they do not achieve the relation with Him (swt), a result, they lose the mercy and the bestowments of the prayer, while Allah (swt) commands us to support ourselves against the trials and ordeals of life by the prayer:

{ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ }

(And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]) (Al-Baqara: 45)

⁶⁵ Sunan abi-Dawood: Book of behaviours, Chapter of the Prayer of Night, Hadith NO. 4985.

On the other hand, the prayer should guide you to the straight path. This is reflected in treating with people. If I do the prayers and at the same time I backbite, lie, steal, hurt my neighbors, throw dirts on the roads, and do not do good to people, the result is as the Prophet (saws) mentioned:

“The one whose prayer does not forbid him from immorality and evil, he grows further away from Allah”⁶⁶

Prayer is the only pillar which includes all the other Islam pillars in it; it contains the testimony that there is no God but Allah (The first Islam pillar), you head to Ka’ba (Hajj pillar), you do not eat or drink (fasting pillar), and it contain the (Zakat pillar) because Zakat means to take part of your money which you gain by work which takes time and during the prayer you stop work, that is pause earning the money and spend your time for praying.

Shortening of prayers are explained in details by all the Islamic schools. However, it is limited only for the three prayers (adh-Dhuhr prayer; Midday prayer (‘Asr), Noon prayer (‘Eisha)) as for the other two prayers (Fajr prayer and Mughrib prayer) there is not shortening.

Verse: 102

{ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۗ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا }

{ And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could

⁶⁶ Mu’jam al-Kabeer of Tabari: Chapter of the letter (‘), Hadiths narrated by Ibn Abbas, Hadith No. 11047.

come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.}

The Fear prayer has different forms; it is performed as follows:

The Prophet (saws) stands as Imam, the first group pray with him, whereas the second group watching the enemy to protect the prayers from any sudden attack, then when the first Rek'a completed, this second group comes and stands to pray the second Rek'a. In this case both of the groups would have prayed behind the Prophet (saws). But the question is why do they hold their arms while they are in Allah's protection and the Prophet (saws) was with their Imam and Allah (swt) says:

{ إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ }

(If Allah should aid you, no one can overcome you;) (Ali-Imran: 160)

The answer is: Allah (swt) had established ways in the universe and put means in this life, and connect the means with the results, so that if you do not take the required means you do not have to right to say this is my destiny. For example, if there is a car moving with high speed and a man threw himself in its way and consequently, he passes away, in this case it is true that he died because of what he has done but it is his destiny to die at that moment. In other words, Allah's (swt) put reasons and orders the humans to follow the means and the evidence is the Fear prayer; despite the presence of the Messenger (saws) with them, Allah (swt) commanded them to take their weapons and take precaution so that He (swt) teaches people not to abandon the causes that He (swt) has created and to abide by them.

Verse: 103

{ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا }

{And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish

[regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.}

The previous verse refers to the Fear prayer which is a shortening prayer as well.

This is a general command for all the Muslims to remember Allah (swt) in all conditions even though it relates here to the shortening of prayer. Remembrance is the opposite of forgetting, that is we have to make the remembrance of Allah (swt) a basic issue in our life.

When the fear or the travel ends, Allah (swt) commands us to establish the prayers in their complete usual specific times and forms.

Verse: 104

{ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا }

{And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise.}

This is the great faith equation, Allah (swt) made people equal in terms of causes. If you take the reasons, you will achieve the desired results. Therefore, Allah's words must be applied:

{ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تظَلُمُونَ }

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

Anfal: 60)

(terrify) does not mean the terrorism which is mentioned nowadays, rather it means the prevention of aggression, and it is a strategic balance, the balance of

power, and the right must have a force that protects it, so any country must have a force that protects it from any aggression. The equation here makes people generally equal in pain, hardship, affliction, and misfortune, regardless of the battlefield. It is true that there is a specific reason regarding the confrontation between the Prophet (saws) and the polytheists of Mecca in the battles of Badr, Uhud, al-Khandaq and others, but the moral lies in the general meaning, not in the specific reason.

(... إن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ...) (...If you should be suffering - so are they suffering as you are suffering ...): **But the difference between the believers and the non-believers:**

(... وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ...) (...you expect from Allah that which they expect not ...): **Let us give an example of this with regard to the misfortunes of life that befall everyone without exception, the believer and the non-believer:**

{ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ }

(And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,) (Al-Baqara: 155)

The human being was created in this life and is subjected to tests and trials:

{ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ % الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْعَفُورُ }

(Blessed is He in whose hand is dominion, and He is over all things competent - % [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -) (Al-Mulk: 1-2)

But the difference between the reaction of the believer and the non-believer is that the believer hopes from Allah (swt) for reward for the calamities and knows that in every matter that befalls him, He (swt) raises him a degree and removes a sin from him, and it was mentioned in the Hadith narrated by Aisha (May Allah be pleased with her) that the Prophet (saws)

said:

“A believer does not receive (the trouble) of running a thorn or more than that but Allah elevates him in rank or effaces his sins because of that.”⁶⁷

Faith is reflected in being patient with trials and ordeals, and in the face of adversity. The patient person is a believer because he knows that there is a reward for this patience for affliction, and he also hopes from Allah (swt) for healing if he is sick and hopes for mercy for his dead, and hopes from Allah (swt) to compensate for his money. There is always reassurance for the heart of the believer with his belief in his Lord, so there is a very big difference in the equation and only those with faith would feel it.

Verse: 105

{ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا }

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

This verse shows that a person who adheres to Allah’s (swt) law and His book must be rightful with all people, regardless of whether they are believers or not, Muslims or not, as evidenced by this verse.

(... إِنَّا أَنْزَلْنَا ...) (*We have revealed ...*): **The pronoun (We) indicates plural, it reflects the highness and greatness, Allah (swt) says:**

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ }

(*Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.*)

(Al-Hijr: 9)

{ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِنَّا لَمَصِيرُ }

⁶⁷ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Reward of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him, Hadith No. 2572.

(Indeed, it is We who give life and cause death, and to Us is the destination)

(Qaaf: 43)

In all the verses which refers to Allah's (swt) acts, (We) is mentioned to reflect the greatness, whereas when the verse is about Allah's oneness, the singular pronoun comes:

{ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي }

(Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.) (Ta-Ha: 14)

What is the difference between (**We have revealed to you**) and (**We sent down to you**)? The first is mentioned when there are commands, whereas the second is mentioned when there are mercy and bestowments.

(... بِالْحَقِّ ...) (...in truth ...): **The truth is the fixed fact which nothing whatsoever may conflict with it at all. So the Holy Qur'an was revealed in truth:**

{ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ }

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

It is not possible for any reality or any issue to contradict what was stated in the Book of Allah (swt), this is the meaning of (the truth). We believe that there is no verse in the Holy Qur'an that contradicts any scientific discovery so far. There are things that are discovered and found in the Book of Allah (swt), but the human mind was not aware of them because it was not ready at the time to accept them.

(... لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ...) (...so you may judge between the people by that which Allah has shown you ...): **It is not allowed to favor a Muslim over a non-Muslim and to differentiate between them, neither in rights nor duties, Allah (swt) says:**

{ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ }

(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.) (An-Nisaa: 58)

Allah says (between people) not (between the Muslims).

Reason of Revelation:

It is said that a man from the Ansar, his name was (Toh'ma bin Ubirag) from (Banu Dhafar bin Al-Harith,) stole a shield from a neighbor named (Qatada bin Al-Nu'man) and the shield was in a bag containing flour, so the flour was scattered from a hole in the bag until he reached his house and there was a trace of flour.. He then took it and hid it at a Jewish man named (Zaid bin Al-Samin). When they searched for the shield with To'ma, they did not find it with him, and he swore to them that he did not take it and that he had no knowledge of it. When he swore, they followed the trace of the flour until it led them to the house of the Jew, and he told them that (To'ma bin Ubayraq) gave it to him, and some people from the Jews witnessed that. So the tribe of (To'ma) went to the Prophet (saws) and told him the story and asked him to defend their man, and when the Prophet (saws) intended to punish the Jew, believing that he was the thief, because there were evidences against him, this verse was revealed.

(... وَلَا تُكُنْ لِلْخَائِنِينَ خَصِيمًا) (...*And do not be for the deceitful an advocate*): **That is, do not argue and defend those who betrayed the trust. It is not of justice to accuse the Jew while he is innocent and acquit the Muslim while he is guilty. These are not the principles that Islam accepts, the accepted principles are values, morals, honesty, truth, justice and goodness. This is the religion of Islam. Therefore, the Prophet (saws) acquitted the Jew and condemned the Muslim who after that went to Mecca and joined the polytheists, later, a wall fell on him when he was stealing a house and he died there.**

The Prophet (saws) would not have been tolerant in judging people with justice, and this is an important issue for those who try to accuse Muslims that they do not accept others, and who want to accuse them of terrorism and the abolition of others, and who want to accuse them of forcing people to enter Islam. These verses are the clearest evidence that Allah (swt) has commanded to treat people with justice.

The lofty and grandiose teachings of Islam and the values of justice,

benevolence, equality between people and non-discrimination on the basis of religion were applied not only by the Prophet (saws), but also learned by his companions and followers. If any defect occurs, it is not with the teachings, but rather by not following and applying the teachings of Islam.

Verse: 106

{ وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا }

{And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.}

Seeking forgiveness is demanded in all the times because the man is not free of committing sins in any time, even failure in worshipping is considered a sin.

This command is directed to the example, and the teacher, the Prophet (saws), so that every nation will do it after him because in the verse which will come afterword Allah (swt) says:

{ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ }

(And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you.) (An-Nisa: 113)

Because some of the people has not accepted the judgement of the Prophet (saws) when he accused the Muslim man and acquitted the Jew and said this reflect a bad reputation, so that Allah (swt) asks the Prophet to tell those who claim that or think of it to seek forgiveness of Allah (swt) because this is not acceptable matter.

(...Allah is ever Forgiving and Merciful): Allah (swt) has been and will ever be Forgiving and Merciful because no changes whatsoever occurs to Him (swt), the Lord of mankind.

Verse: 107

{ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَآنًا أَتِيمًا }

{And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.}

It is not among the characteristics of a believer, a Muslim, or a straight person at all to betray the trust and to argue in a case in which there is treason. This man stole and thus has betrayed the trust and Islamic teachings, after that, he wanted to repudiate what he had done and throw it at an innocent Jew man.

Verse: 108

{ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا }

{They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.}

They concealed their evil deeds and intentions from the people because they feared that it would be said that a Muslim is a thief and the Jew is innocent, whereas the priority is to fear Allah (swt).

Verse: 109

{ هَا أَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا }

{Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?}

This speech is addressed to those who argued the Prophet (saws) and tried to convince him to accuse the Jew, Allah (swt) says to them: Who will stand in the day of judgement to argue for him and for he who was a habitually sinful deceiver, thief and aggressor!!

Verse: 110

{ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا }

{And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful. }

It is true that who does wrong with others he wrongs himself, but wronging oneself is as killing it.

(... *then seeks forgiveness of Allah will find Allah Forgiving and Merciful*) (... ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا) (... *then seeks forgiveness of Allah will find Allah Forgiving and Merciful*): As long as the man is asking for forgiveness and he is honest in his repentance and he is truthful in deciding not to commit the sin once again, then he will Allah (swt) Forgiving and Merciful, forgives the sins in the hereafter.

Verse: 111

{ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا }

{And whoever commits a sin only earns it against himself. And Allah is ever Knowing and Wise.}

Allah (swt) says the word (**earns**) because this man thinks that this sin is for his sake, but indeed it is (**against**) himself and Allah (swt) is ever Knowing what he intends and what he does.

Verse: 112

{ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا }

{But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.}

What is the difference between (offense) and (sin), a (sin) is to insist to do the

wrong and repeat it, whereas (offense) is to commit a wrong deed but he repents.

Verse: 113

{ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۗ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا }

{And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great.}

This verse is a continuation of the previous verses that relate to the story of (To'ma bin Ubayraq) who stole the shield and the Prophet (saws) judged between him and the Jew with justice, and he was adamant on this ruling. This is evidence of the great status of our master, the Prophet (saws), and his infallibility by the grace and generosity of Allah (swt), for he is guided by revelation in every step and every matter.

(... لَهَمَّت طَّائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ ...) (...a group of them would have determined to mislead you...): They tried to embellish falsehood and obfuscate the truth, but Allah's grace and mercy prevented them from doing so.

(... وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ ...) (...And Allah has revealed to you the Book and wisdom...): The greatest bounty of Allah (swt) over His Messenger is the revelation of the Holy Qur'an, which is a guide to mankind, and it is the clear light and the cure for what is in the hearts:

{ وَنُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا }

(And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.) (Al-Israa: 82)

(... وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ...) (*...and has taught you that which you did not know...*): When the angel Jibril descended to the Prophet (saws) in the cave he recited to him:

{ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ % الَّذِي عَلَّمَ بِالْقَلَمِ % عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ }

(Recite, and your Lord is the most Generous - % Who taught by the pen - % Taught man that which he knew not.) (Al-'Alaq: 3-5)

The beginning of religion is knowledge, and there is no place for ignorance among the Muslim believers, and the cornerstone of accountability is the mind. Therefore, the argument, the proof, and the rational proof were always the way that the Prophet (saws) used in his call to Allah (swt). He (saws) did not use violence, force, sword, terrorism, or blasphemy. At the very beginning of his (saws) call to Allah (swt), he ascended Safa mountain and said:

"Oh Sabah! " All the Quraish gathered round him and said, "What is the matter?" He said: "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said: "I am a warner to you in face of a terrible punishment."⁶⁸

He (saws) offered them the matter in a logic way. So, the greatest bounty of Allah (swt) is the revelation of the book to His Messenger and the knowledge it contains. When the angel Jibril asks the Prophet (saws) to read, the Prophet's (saws) normal reply was: "I cannot read" because when a person may either read something written in front of him or something he has memorized and the angel Jibril repeated his question to the Prophet (saws) to read, however, Allah (swt) poured the knowledge in the heart of the Prophet (saws) so he consequently taught all the humanity. This is the great favour which was already mentioned. Allah (swt) not only has revealed to him (saws) the Book but also the **(wisdom)** which is reflected in the Sunnah, Hadiths and every act and command of the Prophet(saws).

(... وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ...) (*...and has taught you that which you did not know ...*):
The Prophet (saws) was unlettered, so every knowledge he has whether the

⁶⁸ Sahih Muslim: The Book of Faith, Hadith No. 208.

Qur'an or the Sunnah was from Allah (swt):

{ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ % عِلْمُهُ شَدِيدٌ الْقُوَىٰ }

(It is not but a revelation revealed, % Taught to him by one intense in strength)

(An-Najm: 4-5)

(... وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا) (...And ever has the favor of Allah upon you been great): **Some may say that there is a repetition in this verse because it started with speaking about the favour of Allah (swt) and ends with it but each one has its significance. (وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ) at the beginning of the verse refers to the favour that Allah (swt) prevented the Prophet (saws) from lying about him and condemning the innocent. The second at the end of the verse is Allah's favour that He revealed to His Messenger the Book and wisdom and taught him what he did not know.**

When Allah (swt) has not revealed the Qur'an to the Prophet (saws) all at once, because He (swt) wanted events to happen then rulings to be revealed:

{ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا }

(And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.) (Al-Furqan: 32)

The Holy Qur'an was revealed according to what was happening, so when the Qur'an was revealed after an event, it had been more beneficial for the rulings to be entrenched in the minds. The rulings cannot be comprehended if they were sent down all at once.

Verse: 114

{ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا }

{No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people.

And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.}

Allah (swt) disapproves the private conversation, but He (swt) made an exception: **(except for those who enjoin charity or that which is right or conciliation between people.)**

Is there any society that urges reform between people, justice, favor and charity in secret so that the poor are not harmed! These are some of Islam instructions, that is why when Omar Ibn Al-Khattab assumed the judiciary during the era of Abu Bakr (may Allah be pleased with them), Omar asked for exemption from the judiciary. Abu Bakr said to him: O Omar, is it because of the hardship of the judiciary you are asking for exemption? Omar said: "O Abu Bakr, what is my need for a people who knew their limits and adhere to them, if one of them fell ill, they visited him, and if he was poor, they give him money him, so what is the need for me to such people whose religion is advice, and the Qur'an is their behavior." This is Islam religion.

Verse: 115

{ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا }

{And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.}

(... الْهُدَىٰ ...) (...guidance ...): **It is the straight path:**

{ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ }

(And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way.) (Al-An'am: 153)

The path which leads to the aim which is gaining the satisfaction of Allah (swt), it is Allah's (swt) Book, the Sunnah of the Prophet (saws), his commands, actions and behavior. So, whoever opposes the Prophet (saws) and follows other than

what were mentioned, he will be driven into bad destiny in the day of judgement.

Verse: 116

{ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا }

{Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.}

Allah (swt) opened the door of repentance, He forgives all the sins except the association with Him. If someone may ask that Allah (swt) says in another verse that He (swt) forgives all the sins without exception:

{ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَفُورُ }

{ الرَّحِيمُ }

(Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.") (Az-Zumar: 53)

We answer that associating another God with Allah (swt) is not a sin, a sin is to commit a wrong while you know that Allah (swt) does exist, while to associate with Allah (swt) means denying His existence, so there is no contradiction between the two verses. Simply because it is not logic to forgive the sins of the one who denies the existence of Allah (swt), whereas forgiveness is for the believers who commit sins then repent.

Verse: 117

{ إِنْ يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا }

{They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan.}

Because they claimed that the angels are the daughters of Allah (swt) and they used to worship them instead, but indeed by doing that are worshipping but a rebellious Satan. The Arabic Quranic word used for (rebellious) means the smooth one that you can't get or hold, he evades every matter:

{ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ وَمَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ }

(And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.") (Ibrahim: 22)

So he only promises people and his promise is not fulfilled.

Verse: 118

{ لَعْنَةُ اللَّهِ مُوقَاتِلَاتٌ لَاتُخَذْنَ مِنْ عِبَادِكُمْ نَصِيبًا مَفْرُوضًا }

{Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.}

Allah (swt) cursed him, that is, expel him from his mercy because he did not accept His command. The difference between Adam's (PBUH) disobedience and Satan's disobedience is that Satan was one of the jinn and he was present in the gathering of angels, and when Allah (swt) commanded them to prostrate to Adam, they prostrated except Satan, he refused and was arrogant and said:

{ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا }

("Should I prostrate to one You created from clay?") (Al-Israa: 61)

He refused the command of Allah (swt) and was arrogant, so he deserved the

curse and dismissed from Allah's mercy. Whereas Adam (PBUH) disobeyed but then he admitted his sin and repented:

{ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ % ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ }

(And Adam disobeyed his Lord and erred. % Then his Lord chose him and turned to him in forgiveness and guided [him].) (Taha: 121-122)

(... For he had said, "I will surely take from among Your servants a specific portion.): **This was when Satan (Iblis) came down to earth by the order of Allah (swt) and said as Allah tells us:**

{ قَالَ أَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ }

([Satan] said, "Reprieve me until the Day they are resurrected.") (Al-A'raf: 14)

{ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ }

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

Verse: 119

{ وَلَا ضَلَّٰلَتُهُمْ وَلَا مَنِيَّتُهُمْ وَلَا مَرْنَتُهُمْ فَلْيَبْتَئِكُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرْنَتَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا }

{And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.}

(... وَلَا ضَلَّٰلَتُهُمْ ...) (And I will mislead them ...): **The way which he will walk through is the misleading, that is to drive people out of the right path and the means which lead them to the purpose that the Prophets and the Messengers came with.**

(... وَلَا مَرْنَتُهُمْ فَلْيَبْتَئِكُنَّ آذَانَ الْأَنْعَامِ ...) (...and I will command them so they will slit the ears of cattle ...): **The cattle include camels, cows and sheep. They used to cut the ears of the cattle that were promised to be slaughtered at idols. The cattle**

whose ears have been cut is known that it is a vow to idolatry, and this is the work of Satan.

(...and I will command them so they will change the creation of Allah."...): They change the nature upon which Allah (swt) has created all people, such as transforming a male into a female and a female into a male. Allah (swt) creates from nothing:

{ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ }

(Allah is the Creator of all things, and He is, over all things, Disposer of affairs.)
(Az-Zumar: 62)

As for you, you say that you made a machine or any device. This workmanship must have materials so that you can make it. You cannot say that you created glasses because you did not create them from nothing but from raw materials such as iron and glass. Only Allah (swt) can do that.

(...And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss): Allah (swt) states that on the day of Return Satan will say:

{ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُمْ فَأَخْلَفْتُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا

{ تَلُومُونِي وَلُومُوا أَنفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ }

("Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid.) (Ibrahim: 22)

So whoever takes Satan as a protector instead of Allah (swt) he will have lost this life and will be dismissed from Allah's mercy and his dwelling will be Hell.

Verse: 120

{ يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا }

{Satan promises them and arouses desire in them. But Satan does not promise them except delusion.}

(... يَعْذُهُمْ وَيُؤْتِيهِمْ ...) (*Satan promises them and arouses desire in them ...*): **He promises and not fulfil his promise. So the Muslim should always follow the path that Allah (swt) directs us to in the Holy Qur'an:**

{ وَإِذَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ }

(*And if an evil suggestion comes to you from Satan, then seek refuge in Allah.*

Indeed, He is Hearing and Knowing.) (Al-A'raf: 200)

Even that when you engage in prayer or while you are reading the Qur'an and suddenly your mind goes far thinking in the daily matters, then you have to say: I seek refuge in Allah from Satan. And after that resume your reading, so that Satan will not whisper to you anymore.

(... وَمَا يَعْذُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا) (...*But Satan does not promise them except delusion*): **Satan's promises are nothing but deceptions and indeed he will them to great loss.**

Verse: 121

{ أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا }

{The refuge of those will be Hell, and they will not find from it an escape.}

Whoever follows Satan and the path of Satan, his abode is the place to which Satan will take refuge, that is Hell and the miserable fate, and he will not be able to escape from it. Always when Allah (swt) talks about Hell, He (swt) talks directly about Heaven so that a person is between encouragement and intimidation, between mercy and punishment.

Verse: 122

{ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا }

{But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.}

Believing without deeds is not sufficient because faith is what is settled in the heart and is proved by action which is a righteous deed in which there is good for people and all of humanity. If people hope for our good and are safe from our evil, then we will be among those who do righteous deeds.

(... وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا) (...and who is more truthful than Allah in statement):
Truthfulness is the conformity of words to reality. Absolutely, there is no one more truthful than Allah (swt), and His promises are definitely true.

The Paradise is unseen and the Prophet (saws) said in a Holy Hadith:

"There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived."⁶⁹

When Allah (swt) describes the Paradise, He begins with the word (The example), as in this verse:

{ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۚ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ أَكْلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ }

(The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.) (Al-Baqara:

285)

Because the talking is about something unseen, so Allah (swt) wants to bring it closer to our minds, for example, the Paradise contains wine, but it

⁶⁹ Sahih al-Bukhari: Book of beginning of Creation, Chapter of Description of the Paradise and that it is a creation, Hadith No. 3072.

is not like the known wine in this world.

Concerning the unseen matters, there is no one more truthful than Allah (swt), as long as you believe in Allah (swt) mentally, you must believe that the Qur'an is from Allah, that our master Muhammad is the Messenger of Allah, and that all the Prophets are from the chosen Prophets of Allah (swt):

{ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ }

{ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ }

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

They say: "We hear and we obey", not: "We hear and we do not obey" as the Jews did. Hence, believing in the unseen matters is an integral part of believing in Allah (swt). Believing in His angels, His Books, His messengers and the Day of Judgement are all of the unseen.

Verse: 123

{ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلَ الْكِتَابِ ۗ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا }

{Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.}

The issue is not wishful thinking, for example, that I hope that my destiny will be to Heaven, no, but rather: "Whoever does", so the matter is connected with the deed. The basic truth that all the devine religions have ever brought has been explained by Allah (swt) here in an unambiguous manner: whoever does evil will be punished for that, so how can it be said that Islam or any of the religions calls for hatred, murder, extremism or extremism!!

Verse: 124

{ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
نَقِيرًا }

{And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.}

In religion there is no difference between males and females in this regard. The rights that the Islam has given to woman, has never been given by any worldly legislation nor divine ones since Adam (PBUH) has descended to earth till now.

(... وَهُوَ مُؤْمِنٌ ...) (... *while being a believer* ...): **The one who does the righteous deeds should be a believer not a disbeliever.**

Verse: 125

{ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا }

{And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.}

Belief in Allah (swt) means that a person submits to Him in what He commands and forbids, and does not take any lord or deity besides Him (swt).

(... وَهُوَ مُحْسِنٌ ...) (... *while being a doer of good* ...): **It is not sufficient to pray, fast, and perform acts of worship without doing a good (*Ihsan*), and Ihsan is to worship Allah (swt) as if you see Him and if you do not see Him, then He sees you, and it is in everything and above everything:**

{ وَبِالْوَالِدَيْنِ إِحْسَانًا }

(*and to parents do good*) (An-Nisaa: 36)

This is the religion of Islam, the religion of benevolence to parents, relatives, neighbors, society, all people, birds, animals and plants.

{ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ % وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ % وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ }

(And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims." % And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. % But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]) (Fussilat: 33-35)

(... and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend): **The prophets (PBUT) came from Ibrahim, Isaac and Ismail, and from Isaac came Jacob, and from Jacob came the tribes and Joseph, and after them came Moses, Jesus, David, Solomon, Zakaria, Yahya and Ismail, from whom came the Prophet Muhammad (saws).**

Allah (swt) made Ibrahim (PBUH) a *Khalil* (as an intimate friend) because of the many trials he faced, of which the first is:

{ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ }

(And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers.") (Al-Baqara: 124)

Another trial when Nimrod threw him (PBUH) in fire, at that moment, Ibrahim was visited by the Angel Jibreel, who said: "Is there anything you wish for?".

Ibrahim (PBUH) answered: I have no request from you. As for Allah, it is enough for Him to know of my condition". This certainty and deep faith from the father of the Prophets, Ibrahim Al-Khalil, made him assume this position, Khalil Al-Rahman (As an intimate friend of Allah), as well as the affliction with regard to Hajar when he said:

{ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ }

(Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.) (Ibrahim: 37)

Where Allah (swt) commanded him to leave her and her infant son Ismail in a valley in which there was no plant, animal, bird, or water at that time, so he complied with the command of Allah (swt), and then Hajar said: "Allah will not forsake us". After that, Allah (swt) tried him with his son, Ismail (PBUH):

{ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ۗ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ }

(And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.") (As-saffat: 102)

Verse: 126

{ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا }

{And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing.}

Allah (swt) makes it clear that the ownership of what is in the heavens and what is on the earth belongs to Him (swt) alone, and He (swt) does whatever He wills with His possessions, thus relief His creation with this truth.

Allah (swt) as well is ever encompassing of all the things with His knowledge and power.

Verse: 127

{ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا }

{And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.}

What is the difference between **(And they request a ruling)** and **(And they ask)**? The first one refers to asking about instruction and rulings as in the verses:

{ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ }

(And they ask you about menstruation.) (Al-Baqara: 222)

Then the answer comes:

{ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ

اللَّهُ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ }

(Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.") (Al-Baqara:

And:

{ يَسْأَلُونَكَ عَنِ الْأَهْلِ {

(They ask you, [O Muhammad], about the new moons.) (Al-Baqara: 189)

The answer comes:

{ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ {

(Say, "They are measurements of time for the people and for Hajj.") (Al-Baqara: 189)

Whereas **(And they request a ruling)** is asking about a ruling already revealed, but they want to have more explanations and details about. Accordingly, when we say that a person gives a ruling about a matter, it means that he explains the ruling which already exists.

So here, they request a ruling concerning women in general.

At the beginning of this Surah, the question was about women, about inheritance and marriage, and what is related to them of what is permissible and what is forbidden. It is known that before Islam, women were a possession in all parts of the earth, an adornment and a tool, and they used to bury girls alive while women had no rights. And when Islam came, it gave women their rights. In this verse, there is an answer to a young men's question about women:

(...قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ ...) (...Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls ...): **Allah (swt) clarifies and gives instruction about them what comes in the beginning of this Surah. But why (the orphan girls)?**

Allah (swt) mentions the weak element, which is the weakness of the orphan:

{ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۗ ذَلِكَ أَدْنَىٰ ۖ أَلَّا تَعُولُوا {

(And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will

not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].) (An-Nisaa: 2)

Even polygamy, which was mentioned at the beginning of this Surah, began with the issue of orphans, because preserving the rights of orphans is a priority. The guardian in the pre-Islamic era either married the girl and took her money or get her married her and withheld the money from her. So Islam came to correct these matters and give women their rights, so the first right to draw attention to it is the rights of orphans.

(... وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ ...) (...and concerning the oppressed among children ...):

That during the time of Pre-Islam, they used to deny young children and females a share of inheritance, this what Islam has forbidden.

(... وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ..) (...and that you maintain for orphans [their rights] in justice. "...): **Society must be based on justice for orphans. The Prophet (saws) said:**

"I will be like this in Jannah with the person who takes care of an orphan".

Messenger of Allah (saws) raised his forefinger and middle finger by way of illustration.⁷⁰

He (saws) used to wipe the head of the orphan, and even considered this wiping is a reason to enter Paradise. Therefore, the application of justice with orphans is to preserve their money and rights, prevent abuse and prevent the marriage of orphans in order to seizure their money.

(... وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا) (...And whatever you do of good - indeed, Allah is ever Knowing of it): **It suffices that doing good is known to Allah (swt), so do not make doing good for the sake of praise by humans, but you must put in yourself, your mind, and your heart, the Lord of mankind. Some people in this era are trying to attribute to religion what Allah (swt), His Messenger, or all religions did not say. Religions came as a mercy to the worlds and for the good of man.**

⁷⁰ Sahih al-Bukhari: The Book of Divorce, Hadith No. 4998.

Verse: 128

{ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۗ وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ۗ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا }
{

{And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.}

The Holy Qur'an now deals with the innermost affairs of the soul and the marital relationship between husband and wife. Islam has given a title to marriage which is the finest title that is ignored by the West, which talks about human rights, and by those who try to attack religion under the pretext that religion is backwardness and terrorism and the source of extremism and all evils -according to their claim-, while the truth is completely different. Islam is the source of goodness, and religions came for the benefit of man. Here, Islam sets the rules for the marital relationship between a woman and a man:

{ وَمِن آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ }

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

affection is stated at the beginning of marriage, which is love and affection of the heart. However, after several years of marriage, when a woman grows up, becomes pregnant, gives birth, works and devote herself for the sake of her husband and children, then comes the mercy. She becomes merciful to her husband and the husband is merciful to his wife. Therefore, Islam has laid down several rules for the relationship between a man and a woman,

including this rule indicated in this verse.

(... وَالصُّلْحُ خَيْرٌ ...) (...and settlement is best ...): **Islam always call to reform the relation between people, the Prophet (saws) said:**

“Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive).”

The first reform to be is that between a man and his wife and the settlement of appropriate solutions to the problems of life that obstruct the marital relationship.

(... وَأَخْضِرَتِ الْأَنْفُسُ الشُّحَّ ...) (...And present in [human] souls is stinginess...): **By nature, souls are stingy, as women are keen on dowry and money, and men are keen on alimony, so everything related to material matters must be excluded in the field of reconciliation.**

(... وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا) (...But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted): **There is no doing good without fearing Allah (swt), benevolence is in everything, Allah (swt) has decreed mercy upon Himself, so it is natural that the relationship between people, between a man and his wife, is based on benevolence.**

It is narrated that a righteous man from among the senior scholars had a wife of bad manners and he was always trying to reform her behaviour, so he once asked her to attend a lecture that he gives in the mosque to see how people listen to him and receive his sermons thus she may respect him. And after she came and heard and returned home, he asked her: How did you think of what you saw? She replied: I have seen all people in calmness, dignity and serenity, while you are the only one who shouts and incenses and He said: There is no power and no might except by Allah, and he was patient with her. Accordingly, his gift was great. After a period of time, the lessons of this scholar diminished and became less important. People asked him: What happened with you? Whereas his wife had died, so he replied:

The one whom my Lord would honor me had died. His view of the matter was that Allah (swt) honored him with his patience over a wife of bad mood. As such, when a woman is patient with her husband.

Marriage is a contract between a man and a woman, and it is a life partnership, raising children, worries, hopes, future and dreams. It is in the nature of life that there must be differences, so settlement is good, and there should be no stinginess in the relationship between spouses, and the material relationship should not have an effect, but the relationship should be based on affection, mercy, intimacy and love, and the marital relationship should be based on respect and mutual love:

{ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ

{ يَتَفَكَّرُونَ }

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

Verse: 129

{ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۗ وَإِنْ تُصْلِحُوا وَتَتَّقُوا

{ فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا }

{And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.}

The equality here relates to feelings and the evidence of this is the rest of the verse:

(... فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ...) (...So do not incline completely [toward one] and leave another hanging. ...): **The** inclination is of the heart as the Prophet (saws) said:

"O Allah, this is my division concerning what I possess, so do not blame me concerning what You possess and I do not."⁷¹

With regard to polygamy, justice is required. It is not permissible for a man to lean towards one wife and leave the other one hanging without divorcing her.

(...) (*...And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful*): **Note the affirmation by the two words: amend and fear. Fearing Allah (swt) (Piety) brings together all that is good, and amending is the healing of what has gone astray and the restoration of things to their rightful place. So, our religion forbids violence and demands kindness from man.**

Verse: 130

{ وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا }

{But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.}

When the conciliation becomes impossible, then divorce is the choice, taking into consideration that it is of all the lawful acts the most detestable to Allah (swt).

(...) (*...Allah will enrich each [of them] from His abundance...*):

The abundance of Allah (swt) suffices all people, for the man may marry another woman and she may marry a different man, same as the case of the gifts and bounties of Allah (swt) which are sufficient for all the human beings, this is the religion of mercy.

Verse: 131

{ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا }

⁷¹ Sunan abi-Dawood: Book of marriage, Hadith No. 2134.

{ And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.}

Allah (swt) repeats to man that he must be reassured that to Allah (swt) belong what is in the heavens and the earth and what is between them, and He (swt) is the only actor of His dominion.

Verse: 132

{ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا }

{And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.}

(... وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...) (*And to Allah belongs whatever is in the heavens and whatever is on the earth...*): **We note an important thing; this phrase was mentioned in the previous verse and in this verse three times. The repetition in the Holy Qur'an is for the sake of consolidation in the minds and for many secrets and meanings. This is the third time that Allah (swt) reassures human beings that He (swt) guarantees and preserves the necessities of life, the sun will not rebel against rising, the air will not rebel against blowing, nor will the water be rebellious to descend, the earth will not rebel against sprouts, and all the elements of human life will not rebel against the commands of Allah (swt), for He has what is in the heavens and the earth, and sufficient is Allah (swt) as Disposer of affairs.**

Verse: 133

{ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا }

{If He wills, He can do away with you, O people, and bring others. And ever is Allah competent to do that.}

Allah (swt) is merciful to people and their weakness, and He is the Creator, the All-Knowing of His creation, and He is kind to them, so His mercy encompasses everything, and if He wills, He can do away with us and bring others, but He wants and loves the servants to be repentant, whenever they commit a sin, they repent and seek forgiveness.

Abo Huraira (May Allah be pleased with him) said: The Prophet (saws) one day stood up for the prayer and we too stood up along with him. Then a bedouin shouted while offering prayer. "O Allah! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us. "When the Prophet (saws) had finished his prayer with Taslim, he said to the Bedouin:

"You have limited (narrowed) a very vast (thing)," meaning Allah's Mercy.⁷²

Verily, there are one hundred (parts of) mercy for Allah (swt), and it is one part of this mercy by virtue of which there is mutual love between the people and ninety-nine reserved for the Day of Resurrection.

Verse: 134

{ مَن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا }

{Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing.}

The reward is given according to deeds.

(... ثَوَابَ الدُّنْيَا ...) (...*the reward of this world* ...): It is what Allah (swt) gives the man of health, poverty and money and the reward of the Hereafter is Allah's satisfaction and the Paradise.

Whoever wants the reward of this world, let him do a righteous deed, for Allah (swt) created things that work for you, and He created things that work through you. Among the things that work for you are the sun, the moon, the

⁷² Sahih al-Bukhari: Book of Good manners and Form, Chapter: Being Merciful to people and to the animals, Hadith No. 5664.

air, the night and the day, the clouds, the rain, the vegetation and others, and they are for the believers and the unbelievers. There are things that work by your movement and they are the basis of progress, development and civilization. It is true that Allah (swt) created for you the sun and the heat gives you light and warmth, but if you study and learn physics and build laboratories, you can use it as a source for generating electrical energy. So, Allah (swt) asks man to take reasons in this worldly life, then Allah (swt) rewards him regardless of whether he is a believer or a non-believer. For example, we may ask why Western countries are advanced while they are not believers and do such and such? Because the things that Allah (swt) created work for them because of their movement and work, this is the reward of this world.

Allah (swt) in this verse wants to say to you that it is the best for you to gain the reward of this life and the hereafter; that is if you benefit from the things He (swt) has created for you, then you will gain the reward of this life and when are committed to His orders and do good with His creation, then you will be rewarded in the hereafter.

(... وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا) (...And ever is Allah Hearing and Seeing): This is because the matter is related to the work entrusted to man and the effort he puts in. Therefore, O man, rest assured that Allah (swt) is hearing and seeing all the work that you do.

Verse: 135

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوُوا أَوْ نَعَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا }
 {O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort

[your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.}

The religion of Islam is a religion based on justice, and doing justice is the basis of faith, because it is what Allah (swt) has commanded:

{ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا }

(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.) (An-Nisaa: 58)

Justice must prevail in every matter so that rights are not lost, and so that every person obtains his right and performs his duty in the best way.

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ ...) (*O you who have believed, be persistently standing firm in justice ...*): **Meaning, you who have believed in Allah (swt) be standing firm in justice not only one time but always in every affair in your life and in every matter.**

(... شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ...) (*...witnesses for Allah, even if it be against yourselves or parents and relatives...*): **That is, when a person witnesses for Allah (swt) against himself that he is the one who committed something or against the closest people to him, the testimony must certainly be with justice, and our Prophet Muhammad (saws) taught us that through the story of the Makhzumi woman when he said:**

“By the One in whose hand is the soul of Muhammad, if Fatimah bint Muhammad were to steal, I would cut off her hand.”⁷³

So the Muslim has to be persistently standing firm in justice even against himself because this is an admission of guilt and is the first way to repent to Allah (swt).

(... إِنْ يَكُنْ غَنِيًّا أَوْ فَتِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ...) (*... Whether one is rich or poor, Allah is more*

⁷³ Sahih al-Bukhari: Book of: Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi), Chapter of: Who witnessed Makkah conquest, Hadith No. 4053.

worthy of both....): **Someone may deviate from justice out of greed for money, out of fear of the authority of the rich, or as mercy and compassion for the poor. Allah (swt) commands you to be just in all cases. Wealth and poverty have nothing to do with the issue of justice. Justice is an issue of rights, and the lives of societies are not upright except when rights are fulfilled and justice is the basis.**

(... فَلا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ...) (...*So follow not [personal] inclination, lest you not be just. ...*): **Because unfairness means following a whim, either this whim is misguidance, or it is out of greed for money, bribery, or fear. Whatever it is, do not follow whims to avoid being unjust.**

(... وَإِنْ تَلُؤُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا) (...*And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted*): **It suffices for you that Allah (swt) is All-Knowing of what you did in the lack of justice and the adoption of perjury, lying, or other things.**

It was narrated that one of the judges had a case of contention between two opponents and he loved dates very much, especially in his first days, so one of them came and knocked on the door of his house a day before the date of the court session and he had a basket of dates. The judge refused to take it and closed the door in his face even though he loves them very much. Next day was the session in the judiciary, so that man came with his opponent to the judge and stood in front of the judge, so he ruled with the truth, but when he came out of the courthouse he went to Amir al-Muminin and said: O Chief of Believers, by Allah, they are not equal in my view, so I submit my resignation from the judiciary, so the Caliph was surprised and he asked him: What are you talking about, our judge? He replied: "O Chief of Believers, there is a case of disagreement between two people, so one of them came to my house and offered me dates, although I refused them, but when they stood before me in the courthouse, by Allah, they were not equal for my heart inclined to one of them, although I judged justly for the one who brought me the dates, so I submit my resignation from the judiciary." This is the justice that the verse talks about, and which the Prophet (saws) established, and

the honorable companions were brought up on it, so they established justice in ruling between the disputants and spread it.

Verse: 136

{ يَا أَيُّهَا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا }

{ O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.}

(يَا أَيُّهَا الَّذِينَ آمَنُوا بِاللَّهِ ..) (O you who have believed, believe in Allah..): **This is the first matter raised by orientalists in many of their books, due to their lack of knowledge of the secrets of the Arabic language, and because orientalists measured the Holy Qur'an on human speech, so that the problem arose. But when we attribute the Qur'an to Allah (swt), we see the matter clearly. There are no limits to Allah's words:**

{ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا }

(Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.") (Al-Kahf: 109)

They said: How to ask the believers to believe? It's like saying to someone who drinks: Drink. This is the human language. As for this speech, it is the word of Allah (swt). There is another verse that says:

{ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ }

(O Prophet, fear Allah) (Al-Ahzab: 1)

Whereas, the Prophet (saws) is the most fearful persons of Allah (swt) on earth!

Hence, when Allah (swt) says to the believers to believe, this means to keep their faith, because faith is not a matter of words, but rather a doctrine:

{ قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ

مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

(The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.") (Al-Hujurat: 14)

So that, when Allah (swt) asks the Prophet (saws) to fear Him (swt), this means to adhere to all the elements of faith.

(... believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before...): **Meaning, you have to believe faithfully in Allah (swt) and in the Holy Quran and in The Bible, the Torah, the Psalms, and the Books of Abraham (PBUH), because we believe in all the Messengers of Allah (swt).**

(...And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.): **Belief in Allah (swt), angels and previous books is belief in the unseen. The book is actually in our hands, but being from Allah (swt) is a metaphysical matter, just as sending the Messengers and assigning them to deliver the messages are hidden matters for us. And the last day is hidden as well. The beginning of faith can never be except with belief in Allah (swt) and its end is belief in the Last Day, because the result of belief in the existence of Allah (swt) is the existence of the day of reckoning, reward, punishment, Paradise and Hellfire. And whoever disbelieves in all of them he will have deviated from the correct guidance and strayed far away from its path.**

Verse: 137

{ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُعْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا }

{Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way.}

Those are the hypocrites because they claimed faith in the beginning and then disbelieved after that, then they increased in disbelief and wanted sedition by that:

{ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ }

(and fitnah is worse than killing) (Al-Baqara: 191)

Those will never Allah (swt) forgive them, nor will He guide them to a way because they claim the faith by speech, whereas faith is a doctrine.

Verse: 138

{ بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا }

{Give tidings to the hypocrites that there is for them a painful punishment.}

The hypocrite shows something and conceals something other than the truth and other than what shows in front of people, and he has two directions and two faces, and he is more harmful and painful in society than the apparent enemy because the apparent enemy you see his enmity, while the hypocrite is of two faces.

The Holy Qur'an has mentioned many verses about this incurable disease that afflicts societies, which is hypocrisy, as it is a danger lurking within human societies. The friend is well-known, and the enemy's enmity is a clear a person can be careful of. As for the hypocrite, he is a danger lurking within the body of the nation.

The word hypocrite in Arabic is derived from the name of a desert animal called

the jerboa, which is a deceptive desert animal that enters from one place and exits from another one. Likewise, the hypocrite deceives society, and above that he deceives himself. That is why Allah (swt) says:

(*بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا .*) (*Give tidings to the hypocrites that there is for them a painful punishment*): **Tidings is usually for something good and warning is for something bad. But here Allah (swt) uses this method of speech to ridicule of them, because they think that they are deceiving Allah (swt), just as when you say to a person known to be stingy: Welcome, Hatem Al-Tai, as a manner of sarcasm.**

Verse: 139

{ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْبَتَعُونَ عِنْدَهُمْ الْغُرَّةَ فَإِنَّ الْغُرَّةَ لِلَّهِ جَمِيعًا }

{Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.}

The main reason for hypocrisy is always that the hypocrite desires to obtain something from the one who is hypocritical to him. In Medina, the group of hypocrites used to tell the polytheists of Mecca that they were with them, but they pretended Islam to convey news to them, so they would show something and conceal other things in themselves and they take the disbelievers as allies instead of the believers to seek the honour through either the wealth or the power. However, the Prophet (saws) clarified to us how to recognize the hypocrites by saying:

“There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.”

Agreed upon.”⁷⁴

(... *أَيْبَتَعُونَ عِنْدَهُمْ الْغُرَّةَ* ...) (...*Do they seek with them honor [through power]? ...*):

The hypocrite seeks the honour through the disbelievers because he thinks

⁷⁴ Sahih al-Bukhari: Book of Faith, Chapter of signs of Hypocrites, Hadith No. 33.

that they possess power, prestige and authority, and definitely he is wrong, because the person in this world is changes, so the one with authority, money or power today may become poor, sick or humiliated tomorrow, whereas:

(... *But indeed, honor belongs to Allah entirely*) (... فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا) The honour of everything belongs to Allah (swt), He is rich and does not become poor, and He is strong and does not weaken, and the Owner of the kingdom, the Owner of Majesty and Honor. Allah (swt) does not change for He is the Perfection.

Verse: 140

{ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَفْعَلُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِتُّمْ ۖ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا }

{And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together -}

A group of hypocrites was sitting with the polytheists in Medina and mocking while they were talking about the words of Allah (swt) and the Holy Qur'an, but Allah (swt) exposes them with this verse.

(... *Indeed Allah will gather the hypocrites and disbelievers in Hell all together*) (... إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا) Their destination is the same, in the Hell, for the hypocrites can deceive all the people but cannot deceive Allah (swt).

Verse: 141

{ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِّنَ الْمُؤْمِنِينَ ۚ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا }

{Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].}

(... الَّذِينَ يَتَرَبَّصُونَ بِكُمْ ...) (Those who wait [and watch] you. ...): **This is the sign of the hypocrite.**

(... فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ ...) (... Then if you gain a victory from Allah, ...): **If you had power and gifts from Allah (swt):**

(... قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ...) (... they say, "Were we not with you?" ...).

(... وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ ...) (... But if the disbelievers have a success, ...): **Notice the difference between the word relating to believers and the word relating to unbelievers; it is (victory) with the believers and (success) with the disbelievers, because the disbelievers may gain but at last the winner is the righteous:**

{ وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا }

(And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.") (Al-Israa: 81)

(... فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ...) (... Allah will judge between [all of] you on the Day of Resurrection, ...): **Do not think that the hypocrite escapes the punishment of Allah (swt).**

(... وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ...) (... and never will Allah give the disbelievers over the believers a way [to overcome them]): **Some people say how Allah (swt) says that while we see the Zionists, for example, the Mongols, the Tartars, and the Foreigners, and what they did in Muslim countries over time, so they see that the reality is contrary to this verse. We tell them: The truth is not like that, and the reality is completely identical to the word of Allah (swt). The**

answer is that they did not notice that Allah (swt) says (over the believers) and did not say (over the Muslims), however, there is a very big difference:

{ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ

مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ }

(The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.") (Al-Hujurat: 14)

What is the difference between Iman faith and Islam?

There is indeed a very big difference, and this is the problem of this nation and the problem in which it falls. Allah (swt) says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ }

(O you who have believed, if you support Allah, He will support you and plant firmly your feet.) (Muhammad: 7)

{ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ }

(and incumbent upon Us was support of the believers) (Ar-Room: 47)

And did not say: Us was support the believers, because Islam is the acts of obedience through which a person worships, such as prayer, fasting, pilgrimage and zakat, but faith must have evidence and it is wider and more comprehensive; its deeds have an impact on the believer himself, his family, his society, his homeland, and all humanity. The Prophet (saws) described it as:

"Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road"⁷⁵

An He (saws) said as well:

⁷⁵ Sahih Muslim: Book of Faith, Chapter: Numerous ways of doing Good, Hadith No. 35.

"No one of you becomes a true believer until he likes for his brother what he likes for himself".⁷⁶

We need to see the reflection of Faith over behavior to know whether it really exists or not:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۗ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ % يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۗ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ }

(O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. % O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.) (Al-Hujurat:

11-12)

The Prophet (saws) also said:

"The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".⁷⁷

Are all of these criteria applied? You may be a Muslim but you backbite and lie, and the believer is not a liar, so how can you lie and pray, backbite and fast, perform Hajj and disobey!!!

So, there are Faith, Islam and *Ihsan* (doing good) which is the top because it is

⁷⁶ Sahih al-Bukhari: Book of Faith, Hadirh No. 13.

⁷⁷ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter of Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It, Hadith No. 2586.

to worship Allah (swt) as if you see Him (swt) and if you do not achieve this state of devotion, then take it for granted that Allah sees you.

Hence, the believer that is indicated in this verse of study is the one who is characterized by all the elements of faith, such as belief in Allah (swt), His angels, His books, His messengers, and the Last Day, and he also does not lie, do not backbite, does not slander, does no harm his neighbors, honors his parents, loves people and his community, and he is the source of all good. Applying these standards of Faith, then never will Allah give the disbelievers over the believers a way to overcome them.

Verse: 142

{ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا }

{Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little,}

The hypocrites think that they deceive Allah (swt) whereas Allah (swt) is deceiving them. But we must pay attention that we do not say that Allah (swt) is deceiver (God forbid), Allah (swt) is not called except by But they plan, and Allah plans. And Allah is the best of planners. by which He named himself, when Allah (swt) says:

{ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ }

(But they plan, and Allah plans. And Allah is the best of planners.) (Al-Anfal: 30)

The plan but Allah (swt) nullifies their plans.

(...وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى ...) (...*And when they stand for prayer, they stand lazily, ...*): **Because, in principle, they only care about the apparent, to say that they are Muslims, and they are not believers, they stand for prayer lazily, because they do not understand the meaning of prayer that it is a connection**

with the Creator, and good morals with creation. The Prophet (saws) used to say about prayer:

“Declare that the time for prayer has come, Bilal, and give us rest by it.”⁷⁸

Whereas those hypocrites say: Give us rest from it.

(... يُرَاءُونَ النَّاسَ ...) (...*showing [themselves to] the people ...*): **The is a kind of hidden polytheism; Shaddad bin Aws (may Allah be pleased with him) one day cried and when was asked about the reason, he said: I heard the Prophet (saws) saying:**

“The thing that I fear most for my nation is associating others with Allah and
hidden desires,

So I asked him: May your nation associate others with Allah after you?

He (saws) said:

“Yes, they will not worship the sun or the moon or idols, but deeds done for the
sake of anyone other than Allah.”

Meaning, they are hypocrites; they do for the people and claim that their deeds are for Allah (swt).

(... وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا) (...*and not remembering Allah except a little,*): **Remembering Allah (swt) is the opposite of forgetting Him (swt). If you remember Allah (swt), means you follow His commands and you are with Him, and this is one of the foundations of faith. One day, Ibn Abbas (May Allah be pleased with him) was riding behind the Prophet (saws) when He said:**

“O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be

⁷⁸ Sunan abi-Dawood: Book of Virtues, Chapter of Prayer of Night, Hadith No. 4985.

able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up".⁷⁹

Verse: 143

{ مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ۚ وَمَن يُضَلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا }

{Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.}

The hypocrites are wavering because they follow their desires, when they find a powerful side, they incline to it, then when they find wealth with another side, they incline to it. So they neither belong to believers neither to disbelievers.

(...) (*...And whoever Allah leaves astray - never will you find for him a way*): **Allah (swt) guided them but they chose the blindness over guidance:**

{ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا }

(*Indeed, We guided him to the way, be he grateful or be he ungrateful.*) (Al-Insan:

7)

Allah (swt) showed us the path of guidance and guided us to it. When we choose it, He (swt) helps us to follow it, but when we chose the bad way, then Allah (swt) will leaves us astray.

Verse: 144

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۚ أَثُرِيدُونَ ۚ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا }

{O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?}

Allah (swt) is addressing the believers not to take the disbelievers in Mecca as allies thinking that they own the power rather than the believers.

⁷⁹ Sunan at-Tirmidhi: Boof of the description of the Day of Judgement, Softening the hearts, Hadith No. 2516.

(... أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا) (...Do you wish to give Allah against yourselves a clear case?): **A clear case that He decreed on the hypocritical people, whom He described to you, and told you of their fate.**

Verse: 145

{ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا }

{Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -}

In Paradise there are high degrees and in the Hell there are low depths, in which the hypocrites will be.

Verse: 146

{ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا }

{Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.}

For a person not to think that the doors had been closed, Allah (swt) opens the door of repentance. Allah (swt) excludes those who repent from what is mentioned in the previous verse. On the other hand He (swt) states the signs of repentance, that are: Reforming what was corrupted, holding fast to Allah (swt) and sincerity towards Allah (swt), meaning to avoid the hypocrisy in all its aspects.

(... وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا) (...And Allah is going to give the believers a great reward): **This reward will not give the disbelievers a way over the believers in this world if they are true believers, and in the hereafter they will have the great reward which is according to the greatness of the giver.**

Verse: 147

{ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا }

**{What would Allah do with your punishment if you are grateful and believe?
And ever is Allah Appreciative and Knowing.}**

In a Sacred hadith, the Prophet (saws) said that Allah (swt) says:

“O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that blame no one but himself.”⁸⁰

Allah as well says:

{ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ }

(And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor];) (Ibrahim: 7)

Allah (swt) puts believing before gratefulness, because the last is connected with the gifts while believing is connected with the Granter. For the human sees first the giving then he believes in the Giver. Certainly, Allah (swt) is more merciful than all humans because He (swt) is Who created them, definitely not to torture them, hence, whenever man is grateful, Allah (swt) will surely increase him in favour

⁸⁰ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Hadith No. 2577.

Verse: 148

{ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا }

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

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

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

{ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ }

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

Baqara: 31)

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

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

“He who believes in Allah and the Last Day let him speak good or remain silent”⁸¹

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

⁸¹ Sahih al-Bukhari, Book of Virtue, Hadith No. 5672.

{ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا }

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

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

{ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ؕ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ }

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

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

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

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

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

“O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.”⁸²

⁸² Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: Forbidding of Oppression, Hadith No. 2577.

Verse: 149

{ إِنَّ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا }

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

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

{ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ }

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

(... إِنَّ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ ...): *(If [instead] you show [some] good or conceal it ...):*

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

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

“Go, for you are free”⁸³

And he (saws) forgave them all.

Verse: 150

⁸³ Sunan al-Bayhaqi: Hadith No. 18055.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ {
وَيُرِيدُونَ أَنْ يُتَّخَذُوا بَيْنَ ذَلِكَ سَبِيلًا

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

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

{ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ }

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

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

Allah (swt) states that:

{ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ }

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

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

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

“Islam is based on five things: the testimony that there is no god but God and that Muhammad is His servant and messenger, the observance of the prayer, the payment of zakat, the Pilgrimage, and the fast during Ramadan.”⁸⁴

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

Verse: 151

{ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا }

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

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

Verse: 152

{ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يَفْرِقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُم مِّمَّا وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا }

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

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

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

رُسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ }

⁸⁴ Sahih al-Bukhari: Book of Faith, Hadith No. 8.

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

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

Verse: 153

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۖ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً ۚ
فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۚ وَأَتَيْنَا مُوسَىٰ سُلْطَانًا
مُّبِينًا

(The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.)

Reason of revelation:

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

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

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

(swt):

{ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ }

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

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

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

{ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (٦٣) وَأَزَلَّوْنَا تَمَّ الْأَخْرِينَ }

{ (٦٤) وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ }

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

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

Verse: 154

{ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا }
{ غَلِيظًا }

(And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly", and We said to them, "Do

not transgress on the sabbath", and We took from them a solemn covenant.)

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

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

(... لَا تَعْدُوا فِي السَّبْتِ ...) (... **"Do not transgress on the sabbath"** ...): The Arabic word of (sabbath) refers to the day of (Saturday) and in Arabic it is derived from the word (Subat), meaning (taking rest). However, their story of fishing on the day of Sabbath is well known. They thought they can deceive Allah (swt) by their doings.

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

Verse: 155

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ
{ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا }

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

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

to Moses (PBUH).

(... فِيمَا نَقَضُوا مِيثَاقَهُمْ ...) (*And [We cursed them] for their breaking of the covenant ...*): The Arabic linguistic context refers that they used to break their covenants times and times, not one time. This is one of the very precise expressions in the Holy Quran.

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

{ كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يُقْتُلُونَ }

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

(Al-Maida: 70)

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

Verse: 156

{ وَبِكْفَرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا }

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

The great slander is the great lie they invented about Mary the chaste when they accused her in her chastity and said about her what cannot be repeated or accepted. Mary the chaste had a very pure life, she has grown up in the prayer chamber before she conceived the Prophet Issa (PBUH):

{ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {

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

37)

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

{ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (٤) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي

وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥) يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا {

(He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. (5) And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir (6) Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].") (Maryam: 4-6)

(... وَبَخَّرِهِمْ ...) (And [We cursed them] for their disbelief ...): Because who says such things about Mary is indeed a disbeliever.

Verse: 157

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

(And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they

crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.)

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

{ فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا (٢٢) فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا
مَنْسِيًّا (٢٣) فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي فَمَا تَعْلَمُ أَنَّكِ تَحْتِكِ سَرِيًّا (٢٤) وَهَرَيْتِ إِيَّاكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ
رُطْبًا جَنِيًّا (٢٥) فَكَلِمِي وَأَشْرِبِي وَقَرِّي عَيْنًا ۚ فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ
النَّيِّمَ إِنْسِيًّا (٢٦) فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهَا ۚ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأًا
سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا (٢٨) فَأَشَارَتْ إِلَيْهِ ۚ قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩) قَالَ إِنِّي عَبْدُ اللَّهِ
آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١) وَبَرًّا
بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا }

(So she conceived him, and she withdrew with him to a remote place. (23) And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." (24) But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. (25) And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I

have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' " (27) Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. (28) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." (29) So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" (30) [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. (31) And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive (32) And [made me] dutiful to my mother, and He has not made me a wretched tyrant. (33) And peace is on me the day I was born and the day I will die and the day I am raised alive." (Maryam: 22-33)

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

{ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ }

(Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.) (Ali-Imran: 59)

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

{ لَكُمْ دِينُكُمْ وَلِيَ دِينِ }

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

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

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

from believing in Allah (swt), His angels, His Books and His Messengers:

{ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ }

("We make no distinction between any of His messengers.") (Al-Baqara: 285)

Verse: 158

{ بَل رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا }

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

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

{ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا }

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

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

Verse: 159

{ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا }

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

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

“The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler”⁸⁵

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

“..at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels....”⁸⁶

Verse: 160

{ فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا }

(For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people],)

This verse refers to that the Jews are the ones who slandered, lied and disbelieved in Jesus (PBUH), and those who harmed the Virgin Mary with their

⁸⁵ Sahih al-Bukhari: Book of Oppressions, Chapter 32, Hadith No. 2344.

⁸⁶ Sahih Muslim, The Book of Tribulations and Portents of the Last Hour, Chapter 20, hadith No. 2937

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

{ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ }

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

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

{ فَتَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤) وَهَرَيِّ إِلَيْكِ بِجُدِّعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطَبًا جَنِيًّا }

(٢٥) فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيَنَّ مِنَ النَّبَشْرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

(٢٦) فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا

كَانَتْ أُمَّكَ بَغِيًّا (٢٨) فَأَشَارَتْ إِلَيْهِ ۗ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ

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

يَجْعَلَنِي جَبَّارًا شَقِيًّا (٣٢) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (٣٣) ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۗ قَوْلَ

الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ }

(But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. (25) And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. (26) So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' " (27) Then she brought him to her people, carrying him. They

said, "O Mary, you have certainly done a thing unprecedented. (28) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." (29) So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" (30) [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. (31) And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive (32) And [made me] dutiful to my mother, and He has not made me a wretched tyrant. (33) And peace is on me the day I was born and the day I will die and the day I am raised alive." (34) That is Jesus, the son of Mary - the word of truth about which they are in dispute.) (Maryam: 24-34)

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

{ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا

نَصَارَىٰ ۗ ذَلِكَ بِأَنَّهُمْ قَسَبُوا رُءُوسَهُمْ وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ }

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

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

{ إِنَّا هُدْنَا إِلَيْكَ }

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

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

(... فَيُظَلِّمُ مَنِ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ ...) (*For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, ...*): In the rules of jurisprudence, the origin in things is permissible except for what is mentioned in a text, and the forbidden is always few and the

permissible is very much, for example, all food is permissible except for dead meat and pork, all drinks are permissible such as water and juice and ... except for alcohol of all kinds, what is forbidden is one part and the rest is permissible, to get married is lawful whereas it is forbidden to fornicate, so the lawful deeds are very many, and when Allah (swt) forbids it is for reasons. As for the Jews specifically, Allah (swt) made unlawful for them certain good food as a punishment for their wrongdoing, so they wronged themselves by their unbelief and by killing the Prophets (PBUH).

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

Verse: 161

{ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا }
(And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.)

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

{ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ }

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

Albeit of that, the Jews deal with interest.

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

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

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

Verse: 162

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

(But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward.)

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

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

- a- To pay the attention to a specific important issue which is the prayer.
- b- This is called in Arabic (Changing the syntax according to speciality); meaning, to specify the prayer because it is the pillar of religion, who performs it establishes the religion, because it includes all the pillars of Islam; in it there is the pilgrimage by directing to the Kaaba, and in it there is fasting

from speech other than speaking by the Book of Allah (swt), and from food and drink, and in it is there is the zakat (alms) because zakat depends on the work, and the work requires time, and in the prayer a part of the time is deducted, and in it there are two testimonies.

Verse: 163

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

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

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

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

{ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا }

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

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

{ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ }

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

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

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

{ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ }

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

And his saying: “I hate the truth” , death is truth and who is among us that does not hate death! And his saying “I pray without the ablution”, this is saying prayers for the Prophet (saws), and that “He has on earth what Allah does not have in heavens” , meaning he has a wife and children whereas Allah (swt) has none of them. So Omar (may Allah be pleased with him) laughed and said: “You are right abu al-Hassan, you rested my heart towards Hudhayfah”. This story is an example about the difference between the linguistic and the Islamic idiomatic meanings.

(... كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ...) (***...as We revealed to Noah and the prophets after him ...***): There was a revelation to Adam (PBUH), yet Allah (swt) began with Noah (PBUH), and does not begin with Adam (PBUH) here because Adam (PBUH) existed before his nation, and Noah came to his nation when they

were in a state of idolatry, polytheism and corruption, like all the other Prophets (PBUT), except Adam for his nation appeared after him; because he was the first person went down to earth, and after him the children came. Hence, look at the accuracy of the Holy Quran:

{ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۗ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا }

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

82)

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

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

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

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

{ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ }

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

(Al-Anbiyaa: 107)

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

Verse: 164

{ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا }

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

Look at the greatness of the Holy Qur'an. Most of the descendants of the Prophet Ibrahim (PBUH) are mentioned, but not Zacharia, Haroon as well is mentioned but not Mosa, and this may raise a question, as the message was for the Prophet Mosa (PBUH):

{ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) وَاخْلُكْ عَقْدَةً مِن لِسَانِي (٢٧) يَفْقَهُوا قَوْلِي (٢٨) وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي (٢٩) هَارُونَ أَخِي (٣٠) اشْدُدْ بِهِ أَزْرِي (٣١) وَأَشْرِكْهُ فِي أَمْرِي (٣٢) كَيْ نَسْبِحَكَ كَثِيرًا (٣٣) وَنَذْكُرَكَ كَثِيرًا (٣٤) إِنَّكَ كُنْتَ بِنَا بَصِيرًا }

([Moses] said, "My Lord, expand for me my breast [with assurance] (26) And ease for me my task (27) And untie the knot from my tongue (28) That they may understand my speech. (29) And appoint for me a minister from my family - (30) Aaron, my brother. (31) Increase through him my strength (32) And let him share my task (33) That we may exalt You much (34) And remember You much. (35) Indeed, You are of us ever Seeing.") (Taha: 25-35)

But this verse gives us the answer:

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

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

(...) *(And Allah spoke to Moses with [direct] speech ...)* وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)

Mosa (PBUH) received the revelation in two ways:

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

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

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

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

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

{ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ }

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

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

Verse: 165

{ رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا }

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

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

(...so that mankind will have no argument against Allah after the messengers ...): No indictment except according to a Shar'i text.

Verse: 166

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ ۗ
{ وَكَفَى بِاللَّهِ شَهِيدًا }

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

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

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

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

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

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

Verse: 167

{ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا }

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

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

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

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

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

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

Verse: 168

{ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا }

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

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

Verse: 169

{ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا }

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

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

(saws) narrated from Allah (swt):

“O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another.”⁸⁷

The Prophet said as well:

“..and one who has been wronged whose supplication is raised by God above the clouds and for which the gates of heaven are opened. The Lord says, ‘I swear by my might that I will certainly help you, though it be after some time’.”⁸⁸

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

Verse: 170

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ }
{وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

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

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

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

⁸⁷ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter of Forbidding the Oppression, Hadith No. 2577.

⁸⁸ Sunan at-Tirmidhi: The Book of the Description of Paradise, Chapter of the Paradise Description and its pleasures, Hadith No. 2526.

Verse: 171

يَا هَلْ أَلِكتَبِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ }
أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ
لَهُ وَلَدٌ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

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

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

"Beware! The extremists perished," saying it three times.⁸⁹

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

{ إِنَّ مَثَلِ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ }

(Indeed, the example of Jesus to Allāh is like that of Adam. He created him from dust; then He said to him, "Be," and he was.) (Ali-Imran: 59)

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

{ مَا أَشْهَدْتُهُمْ خَلَقَ السَّمُوتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ تُخَذِ الْمُضْلِينَ عَضُدًا }

⁸⁹ Sahih Muslim: The Book of Knowledge, Hadith No. 2670.

(I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants) (Al-Kahf: 51)

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

{ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى }

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

Allah (swt) says, as well:

{ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ }

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

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

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

{ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ }

(Indeed, the example of Jesus to Allāh is like that of Adam. He created him from dust; then He said to him, "Be," and he was.) (Ali-Imran: 59)

(... *The Messiah, Jesus the son of Mary, was but a messenger of Allāh and His word which He directed to Mary and a soul [created at a command] from Him...*): So there was the blow into Maryam's garment through the angel Gabriel, and by the word (Be).

Verse: 172

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

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

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

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

O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle

decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself.”⁹⁰

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

{ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ

{ هُوَ السَّمِيعُ الْبَصِيرُ }

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

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

(...) ***(And whoever disdains His worship and is arrogant - He will gather them to Himself all together....)***: No one can refuse to be gathered on that promised day:

{ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ }

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

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

⁹⁰ Sahih Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter of Forbidding the Oppression, Hadith No. 2577.

Verse: 173

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ؕ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

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

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

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

“None of you will enter the Paradise by his deeds,” the companions said:
“Even you, O’ the Messenger of Allah?” He said: “Not even I, except that Allah wraps me in Mercy”⁹¹

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

“Faith has over seventy branches, the most excellent of which is the declaration that there is no god but God, and the humblest of which is the removal of what is injurious from the road. And modesty is a branch of faith.”⁹²

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

⁹¹ Musnad Ahmad: Musnad Abo Hurairah, Hadith No. 7473.

⁹² Sahih Muslim: The Book of Faith, Hadith No. 35.

"Your smiling in the face of your brother is charity"⁹³

And said, as well:

"None amongst you believes (truly) until he loves for his brother" - or he said
"for his neighbour" - "that which he loves for himself."⁹⁴

Also he (saws) said:

"He does not believe in me, whosoever sleep full at the night, while his
neighbor is hungry, and he knows about that."⁹⁵

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

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

(... *فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا* ..) (*.. He will punish them with a painful punishment, and they will not find for themselves besides Allāh any protector or helper ...*): On that day, they will not find any protector or supporter, on that specific day:

{ *يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٦) لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ* }

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

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

When Allah (swt) speaks about the Jews and what they did with the Prophet Muhammad (saws) and what they did with Jesus (PBUH) as well as with Mary the chaste, and through what they are doing today of desecrating Al-Quds, the Al-Aqsa

⁹³ Sunan at-Tirmidhi: The Book of Righteousness And Maintaining Good Relations With Relatives, Chapter: What Has Been Related About Various Kinds Of Good Deeds, Hadith No. 1956.

⁹⁴ Sahih al-Bukhari: The Book of Faith, Hadith No. 13.

⁹⁵ Al-Mu'jam al-Kabeer of Tabarani: Chapter of the Letter (Alif), Anas ibn Malik al-Ansari, Hadith No. 751.

Mosque and the Church of the Resurrection, it becomes clear that they are throughout their long history, like germs that are pathogenic to humanity:

{ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ }

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

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

{ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا }

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

Verse: 174

{ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا }

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

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

(... قَدْ جَاءَكُمْ بُرْهَانٌ ...) (...***there has come to you a conclusive proof..***): The

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

"There is no Prophet after me."⁹⁶

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

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

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ }

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

Verse: 175

{ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَقَضَلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا }

⁹⁶ Sahih al-Bukhari: The Book of Prophets, Chapter of: What is reported about the Children of Israel, Hadith No. 3268.

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

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

{ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ }

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

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

Verse: 176

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

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

Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.)

(... يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ...) **(They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." ...)**: The wording of the verse indicates that the question was about the Kalalah, that it means the crown that surrounds the head from all sides. This is why the Kalalah pertains to one who dies and leaves behind neither descendants, nor ascendants but has a sister, Allah (swt) states that she will have

half of what he left and he inherits from her if she dies and has no child.

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

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

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